

THE PRESENT TRUTH

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

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ONE PENNY.

THE PRESENT TRUTH.

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—FOR THE—

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"A LITTLE WHILE."

A LITTLE while, our fightings shall be over;
A little while, our tears be wiped away;
A little while the presence of Jehovah
Shall turn our darkness into heaven's bright day.

A little while, the fears that oft surround us
Shall to the memories of the past belong;
A little while, the love that sought and found us
Shall change our weeping into heaven's glad song.

A little while! His presence goes before us,
A fire by night, a shadowy cloud by day;
His banner, love-inscribed, is floating o'er us;
His arm almighty is our strength and stay.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day;
Blest Saviour, make our spirit's vision clearer,
And guide, oh, guide us in the shining way!

A little while! Oh, blessed expectation!
For strength to run with patience, Lord, we cry;
Our hearts upleap in fond anticipation;
Our union with the Bridegroom draweth nigh.
—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 CALLING AND CHARACTER OF JOHN.

BY MRS. E. G. WHITE.

JOHN was one of the first to acknowledge Jesus as the Messiah. He had listened to the preaching of John the Baptist, and knew that he was sent as the forerunner of Him who was the Hope of Israel. To John and Andrew the Baptist pointed out Jesus as "the Lamb of God." They immediately sought an interview with the new teacher. If the testimony which they had heard borne of him was indeed true, that it was he who should take away the sin of the world, they would become acquainted with him, and be instructed by his words of wisdom. Jesus saw them following him, and welcomed them to his humble abode. They remained with him that night, and when they left his presence,

it was with their faith in his divine character and mission fully confirmed.

Andrew went in search of his own brother, Simon, and brought him to Jesus, with the welcome announcement, "We have found the Messiah." The next day Jesus called Philip to follow him. Philip sought out Nathanael, whom he knew to be a sincere and godly man, waiting for the consolation of Israel, and expressed his firm conviction that in Jesus of Nazareth he had found "Him of whom Moses in the law, and the prophets, did write."

Andrew, Peter, James, and John were henceforth known as disciples of Jesus. They accompanied him to Jerusalem, and were with him while he preached in the cities and villages of Judea, and in Samaria on his return to Galilee. They heard his teachings, and witnessed the exhibitions of divine power in the miracles which he performed; and day by day their faith increased, that this unassuming Galilean peasant was indeed the promised Messiah, who should restore the kingdom of Israel.

Though they attended upon the preaching of Jesus, and were much in his society, they still pursued their humble calling; but the time came when they were to leave their nets and their fishing boats, and be more closely associated with Jesus. Crowds now attended upon his ministry; and as he taught by the lake of Gennesaret, they so "pressed upon him to hear the word of God," that he entered into Peter's boat, and from it taught the people on the shore. When he had ceased speaking, he said unto Peter, "Launch out into the deep, and let down your nets for a draught." Peter answered that they had toiled all night, and had taken nothing. Their labours had been fruitless in the usual time for fishing, and there was no human probability of success now; "nevertheless," said Peter, "at thy word I will let down the net." It was done, and the draught of fishes was so great that the net could not contain them, and James and John, the partners of Andrew and Peter, were called to their assistance.

Astonished beyond measure at the unexpected result of his act of simple obedience, Peter impulsively exclaimed, "Depart from me, for I am a sinful man, O Lord." But Jesus soothed his excited

disciples, telling them that from henceforth they should be fishers of men. An important and solemn work was before them. They were to give up their only means of support, and spend their lives in unselfish efforts to save perishing sinners; but before he called them to this life of self-denial and dependence upon God, the loving Saviour showed them, that, as Lord of heaven and earth, he was abundantly able to provide for all their wants.

"And when they had brought their ships to land, they forsook all, and followed him." From this time they were constantly with Jesus. The great Teacher passed by the wise men of earth, the talented and the educated, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with suffering humanity and become co-labourers with the humble Man of Nazareth. It was easier to train and educate these unlearned fishermen for the high and holy work to which he had called them; for they were teachable. They could be elevated to meet the divine standard. They could be taught to subdue self, and could be imbued with correct principles and pure doctrines.

Before they should go out to preach to all the world the good news of salvation through Christ, the disciples were to gain an experience; their fidelity was to be tested.

While teaching them, Jesus was instructing the world. He opened to them sacred truths. He taught them the worth of the soul, that they might feel the importance of labouring for its salvation with zeal and enthusiasm. They must be fitted for the great work which they were to carry forward when Jesus should leave them and return to the Father; and he kept them near him that they might see the character of his labour and be inspired with his spirit.

John was distinguished above the other disciples as the one whom Jesus loved; and he received many tokens of the confidence and love which he enjoyed in so pre-eminent a degree. While not in the least weak or vacillating in character, he had cultivated an amiable disposition and possessed a warm, loving heart. It

was his delight to be ever at the side of his Master, listening to his gracious words of instruction, and his deep and genuine affection led him to be a doer as well as a hearer of the word. Day by day his heart was drawn out toward Christ, until he lost sight of self in love for his Master.

His love for Jesus was not a mere human friendship; it was the love of a repentant sinner, who felt his dependence on the pardoning love and transforming grace of his Redeemer. His deep and fervent affection was not the cause, but the effect of Christ's love for him. It did not spring from natural goodness of heart; for he had by nature serious defects of character. But self was hid in Christ. He was closely united to the Living Vine; and though naturally proud, ambitious, and quick to resent slight and injury, he became meek and lowly of heart, a partaker of the divine nature. Such will ever be the result of communion with Christ.

John was willing to be trained as to his manner of working and the spirit in which he should labour. He did not tenaciously cling to his own way, but yielded his will to that of Christ. He loved to contemplate the life of Jesus; and his strong love gave him a deeper, clearer insight into the character of his divine Lord than any of the other disciples possessed. Here he found the great lessons and perfect model of his own life, and he was ever trying to mould his character after the lovely one presented by the Saviour.

The confiding love and unselfish devotion of John present lessons of untold value to the Christian church. God is no respecter of persons. Heaven is a place prepared for those who have a fitness of character for the society of angels. Its lofty seats are not reserved for relatives and particular friends, but are given to those who love most. The beautiful mansions are opened to those who have practised self-denial, who have brought their wills into subjection to the will of God, and in life and character have conformed to the divine standard. They may have by nature fierce tempers and grave faults, and these may have been fostered and increased by wrong methods of training; but if through the grace of Christ they subdue their unlovely traits, and fight the good fight of faith, they will receive the overcomer's rich reward.

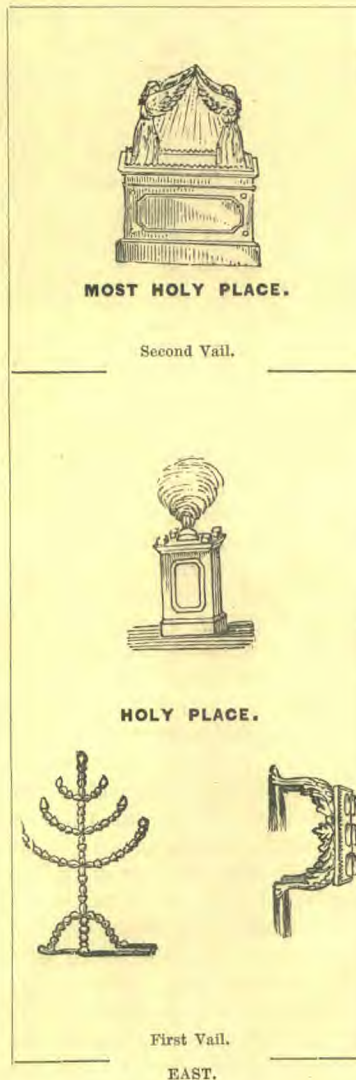
The work before every one of us who have named the name of Christ is to copy the divine Pattern. We must rely in loving confidence upon the merits of Christ, and take hold upon his strength. Day by day we must subdue the evil traits, that strive for the mastery. Earnest faith and loving obedience will bring us into as close relationship to Christ as was the loving and beloved John. Those who are faithful in this appointed work will be the acknowledged heroes of the heavenly courts. They reflect a bright light to the world now, for the power of

divine grace is made manifest in them; and by and by they will shine forever as stars in the kingdom of heaven.

THE PLAN OF SALVATION. NO. 6.

As I stated in my last article, I shall notice in this the ministration of Christ in the heavenly sanctuary. In order to do so in a clear light, it seems necessary to note some of the facts introduced in previous articles.

We have learned that the earthly sanctuary was a type, or shadow, of the heavenly. That all may fully understand the arrangement of the earthly sanctuary, attention is called to the following plan:—



It was divided into two apartments. The first apartment was the holy place; the second, the most holy place. In the holy place were the candlestick, the table of show-bread, and the altar of incense. In the second apartment was the ark containing the law of God. The mercy-seat constituted the top, or cover, of the ark. The apostle Paul, in speaking of the ministration of the earthly sanctuary, after describing it and stating what each apartment contained, says: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the

high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7.

Just before the priest entered upon his daily round of service in the first apartment of the earthly sanctuary, the sinner—the individual who had transgressed the law in the ark—was required to bring a lamb to the door of the sanctuary. After confessing his sins over it, he was to slay it, and its blood was to be conveyed into the sanctuary. Thus the sins of the penitent were through the blood lodged in the sanctuary, defiling it, which made a cleansing work necessary. The service in the first apartment was carried on daily during the entire year, with the exception of the last day, which fell on the tenth day of the seventh month. This day was known as the great day of atonement.

As before proven, the earthly sanctuary and its priests and ministration were typical of the heavenly sanctuary with its priest and ministration, or in other words, the earthly sanctuary meets its antitype in "the true tabernacle, which the Lord pitched and not man." Heb. 9:8, 9. The typical offerings meet their antitype in our Lord's offering himself on Calvary. Heb. 10:10, 12. The typical priesthood meets its antitype in the priesthood of our Lord. Heb. 9:11. The work of the priests in the earthly sanctuary meets its antitype in the ministry of Christ in the heavenly sanctuary. Heb. 8:5, 6.

All agree that Christ is our high-priest and mediator in this dispensation. If so, when did he commence his ministration in the great heavenly sanctuary? According to the apostle Paul's statement in Heb. 9:24, and 10:12, it was when he ascended to heaven to appear in the presence of God for us. Where did he commence his ministry? This question is most emphatically answered in Heb. 9:11, 12, as follows: "But Christ being come a high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." According to this statement, Christ entered into the "holy place" of the greater and more perfect tabernacle, or heavenly sanctuary, spoken of in verse 11.

The priests in the earthly sanctuary, who served unto the example and shadow of heavenly things and who were a type of Christ, officiated during the greater part of the year in the first apartment of the earthly sanctuary; consequently the Saviour, as our high-priest, in order for type to meet antitype, must officiate during the greater part of the gospel dispensation in the first apartment of the heavenly sanctuary.

The work in the earthly sanctuary closed each year by the high-priest's

entering the second apartment and offering the blood of the slain goat upon the mercy-seat, which was the cover of the ark that contained the broken law. The transgression of the law was what made an atonement necessary. The sins were blotted out by the act of the high-priest in sprinkling the blood on the mercy-seat. When this was accomplished, the priest conveyed the sins out of the sanctuary and placed them upon the head of the scape-goat. Thus was the sanctuary cleansed, and the work of atonement complete for the year. It was the closing work of the yearly round of service.

As the antitype must correspond with the type, so in the closing part of the gospel dispensation, Christ, our high-priest, must enter the second apartment of the heavenly sanctuary and blot out the sins of the righteous, preparatory to his coming the second time to raise the righteous dead, and translate the righteous living to those mansions he has gone to prepare.

Has inspiration informed us in its sacred pages anything concerning the time when our Saviour shall commence his last work in the heavenly sanctuary? It has declared by the sure word of prophecy when that time shall come. Daniel the prophet says, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8:14. In my next article I will notice this prophecy which relates to the time of Christ's closing work in the heavenly sanctuary, and the world's great day of atonement.

S. H. LANE.

BOTH HOUSES OF ISRAEL STUMBLE.

"Now all these things happened unto them for ensamples [margin, types]; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

If the first house of Israel was a type of the second, and these things have been written for the admonition of those upon whom the end of the world is come, no question is of greater importance to this generation.

But few among the first house of Israel had an earnest, childlike, simple, humble faith, together with a sincere desire to know the truth presented by the forerunner of Jesus. The great majority "rejected the counsel of God against themselves," by ignoring the message given "to make ready a people prepared for the Lord." Luke 7:30; 1:17. Thus they were left in darkness, and were unprepared to accept the first advent of Jesus. When they inquired of him, "By what authority doest thou these things?" the Master replied by asking them, "The baptism of John, whence was it? from Heaven, or of men?" They had rejected John's message, and the light that once was in them had become darkness; hence to the believers in Jesus they could say, "We are Moses' disciples. We know

that God spake unto Moses; as for this fellow, we know not from whence he is." John 9:28, 29. The apostle declares that "because of unbelief they were broken off," or rejected; and adds this warning to the Gentile church: "If God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21.

Has not the unerring word of God pointed out the danger of the second house of Israel? And does not the experience of those who are giving the last message, which is to ripen the harvest for Jesus' second coming, show that the second house of Israel are stumbling, as did ancient Israel, by rejecting the counsel of God for this time?

Ancient Israel said, "Give us Moses and the law; away with Christ and the gospel." The second house of Israel have gone to the opposite extreme, which is equally fatal, and are saying, "Give us Christ and the gospel; away with Moses and the law, and everything that existed in the old dispensation." A short time since a minister was branded as "un-Christian," and denied by the pastor and officers of his church the privilege of defending the claims of the fourth commandment in their house of worship, on the ground, as they stated it before the congregation, that "their house was erected for Christians, not Jews, and they were unwilling to have any Jewish doctrine whatever preached in it."

The question, What is Jewish doctrine? should be understood by all. If the Sabbath of the fourth commandment is Jewish, because the Jews were under obligation to keep it, and were stoned to death if they violated it, are not the other nine commandments Jewish for the same reasons?

The minister referred to above said, "Would we or the apostles dare to make a change in any of the other nine commandments?—No. Can children dishonour their parents? Can men swear or steal?—No; no." I ask, Why not? If the fourth commandment is Jewish, because under that dispensation the offender was put to death, why not these? Deut. 21:18-21; Lev. 24:15, 16; Josh. 7:10-25. The folly and blindness of those who are "partial in the law" (Mal. 2:9) could not have been surpassed by the first house of Israel. Were not the Jews God's chosen people till they rejected him? Was not the God of the Bible their God? Rom. 3:29. Were not Daniel, Isaiah, and all the prophets Jews? Were not the earthly parents of Jesus Jews? Why was it that Jesus went to the despised Jews to select the twelve apostles? Why is it that the twelve pearly gates of the city of God,—the city which Jesus has been beautifying and adorning for over eighteen hundred years,—have written upon them "the names of the twelve tribes of the children of Israel"? Rev. 21:12. Why was it that the great apostle to the Gentiles, who was sent to open their eyes

and turn them from darkness to light (Acts 26:17, 18), afterward reminded them of their previous hopeless condition, saying, "Remember that ye being in time past Gentiles," were at that time "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world"? Eph. 2:11, 12. We will let the wisest Teacher that ever graced the earth answer these and other patent questions. He thus sums up the subject in few words: "Ye worship ye know not what; we know what we worship, for salvation is of the Jews." John 4:22.

Those who are unwilling to have Jewish doctrine preached in their houses of worship, or taught to their children, should close their Bibles and seal their lips forever; for if they talk to their children of "salvation through Christ," "that is of the Jews." They should throw away the God of the Jews, their Bible, and the hope of salvation therein revealed, or accept it, and cease to brand as un-Christian those who not only say, "Lord, Lord," but *do* the things which he says. How an educated clergy and people with the Bible in their hands can have their minds so darkened is only to be explained by the voice of prophecy: "And in them is fulfilled [again—Clarke] the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed [by tradition, prejudice, and wilful ignorance]; lest at any time they should see with their eyes [advancing light], and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." Matt. 13:14, 15.

"The greatest paradox of history is the fact that Christendom reveres more than all other literature that which came from the pen of Jews, believing that to them was given a closer communion with God than to other people, while the same Christendom is ready to believe all slanders against the race that gave birth to that greatest of ancient poets, the author of the book of Job, as well as to Isaiah, to Daniel, to John, and to Paul, not to mention a name more deeply revered than all."

Dear reader, you may think that if you had lived in the days of Christ's first advent you would have believed and heeded the message given by that humble servant of God "to make ready a people" for Jesus' coming. If you are a child of God, and think thus, I want to say to you, I have a message from God to such, which is to ripen the harvest, and make ready (or test) the wheat to be garnered at Jesus' second coming. You will find it in Rev. 14:6-15, and referred to in Joel 2:1, and Isa. 58:1, 2, 12, 13. The people are seeking the Lord daily, and delight to know his ways; yet God declares that they are transgressing,

trampling upon his holy Sabbath, and sends a message of warning to them, inviting them to build the old waste places, take their feet from off the Sabbath, and call it a delight, the holy of the Lord, honourable, and honour him, not doing their own work nor finding their own pleasure on his holy day.

Behold yourself, dear reader, in God's great mirror, the law by which you and I must be judged; then remember the first house of Israel, and "let him that thinketh he standeth, take heed lest he fall."

R. A. UNDERWOOD.

YET THEY PROSPER.

WHEN the claims of the fourth commandment are presented and the Bible evidence is brought out that the seventh day, or Saturday, is the only Sabbath that God requires men to observe, one almost universal reason (?) among the many assigned for keeping Sunday is "We never would have been prospered as we have if it were wrong to keep Sunday. We would not be blessed as we are if we kept the wrong day."

The man who takes God's name in vain might say, "I know it can't be wrong, for if it were I would not be blessed with the good health I now enjoy," and he would use equally as much logic as in the other case.

The weather may be extremely cold and by sitting by the fire and affirming ever so loudly that I know the weather is warm because if it were not I would not be so comfortable, does not make it so. My comfortable condition is not the result of congenial weather, but it comes from another cause.

So men, churches, and nations are blessed—not because of their *perfection*; but—notwithstanding their *imperfections*. Many are prospered, not because they keep Sunday, but prosperity often comes notwithstanding our violation of God's holy Sabbath. It will not do to make our prosperity the rule of the correctness of our position, for "the Lord is good to all, and his tender mercies are over all his works." In reflecting upon this matter, David uttered the following: "For I was envious at the foolish when I saw the prosperity of the wicked." Prosperity here did not evince an adherence to a correct theory, for they were "wicked." Prosperity often comes notwithstanding our wickedness, and he who holds up this as a proof of his connection with God may make a fatal mistake. The following from the pen of inspiration is to the point: "For among my people are found wicked men; they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." Jer. 5:26-28.

That life will be the most truly prosperous that has been the most closely allied to God. He alone will be the successful man, who, by implicit faith in his Redeemer and obedience to all God's requirements, has developed a righteous character and is at last fitted for the kingdom of glory. When the immortal throng shall ascend with their Redeemer, the command will be given as they approach the city of God: "Open ye the gates that the righteous nation that keepeth the truth may enter in." Reader, will you be there?

D. A. ROBINSON.

THE SOUL'S CRY.

WHERE shall I go
When 'neath my feet the tempter's snares are
spread,
When clouds and darkness gather 'round my head,
And tempests blow?

When foes without,
And harder still to fight, fierce foes within,
Assault the citadel with every strength of sin,
And treach'rous doubt?

Where can I hide,
When foes pursue with eager haste to slay,
When even friends with coldness turn away,
In whom confide?

Where shall I go?
Where can I go, O Christ! but unto thee?
Where else for certain safety can I flee
From friend and foe?

Thou art a shield,
'Neath which thy weary, hunted ones may rest
Safe as the child upon the mother's breast,
Its sorrows healed.

And thou canst keep
In perfect safety all who flee to thee,
Their weakness and thy strength their only plea,
From out the deep.

To thee alone!
All weak, defenseless, wounded, faint, and sore,
To thee alone, I'll cling for evermore,
My all, my own!

In thee is strength
To beat back every foe, support the weak,
To hide from harm, and give to all who seek
Full rest at length.

Ah! needy me!
It's naught I have—it's everything I need!
Be thou my all, my helping friend indeed!
Regard my plea!

Then shall I be,
Though 'neath my feet the tempter's snares are
spread,
And clouds and darkness be around my head,
Upheld by thee!

—W. G. Haesselbarth, in *Christian at Work*.

SOMETHING ABIDING.

ALTHOUGH the people of God are pilgrims and strangers here, with no certain abiding place or continuing city, that with which they have to do as Christians is not so transient. Something *abides*: "And now abideth faith, hope, charity, these three." How consolatory! Yes, amid the calms of self-complacency, the ruffles among brethren, and the storms of infidelity,—all of which are calculated to overthrow the faith of Christendom, *these three abide*.

FAITH,

based on the fulfilled and fulfilling promises of the unerring word of inspiration, becomes a reality to the follower of Jesus. Or, as expressed by the apostle Paul,

"Faith is the substance of things hoped for, the evidence of things not seen."

The word of God is so plain, its requirements so reasonable, and its rewards so transcendent, that individuals are continually being drawn to it as if by magic—and not a few from the ranks of infidelity.

For examples of *abiding* faith, we have only to point to the host of worthy patriarchs, prophets, apostles, and martyrs. By destitution, bonds, imprisonment, afflictions, mockings, scourgings, death by sword, flame, and torments, their faith was tested: And yet it could not be overcome while consciousness remained.

The church is not wholly void of this same faith to-day. Here and there we see signs of the genuine article. And the Lord only knows how many of his lonely, scattered children are losing all that the world calls dear, so that they at last can say, "I have fought the good fight, I have finished my course, I have kept the faith." Truly, "though our outward man perish, yet the inward man is renewed day by day." "This is the victory that overcometh the world, even our faith."

HOPE,

is as much dependent upon faith as the branch is upon the vine. Faith is the unseen reality or substance of the things for which we hope. Therefore, "if we hope for that which we see not, then do we with patience wait for it."

"Hope deferred maketh the heart sick: but when the desire cometh it is a tree of life." How many dear tempest-tossed souls, forsaken by friends and loved ones for the truth's sake, have fled for refuge to lay hold on the hope set before them. Here they have found something *abiding*. In it they have found "an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." They have found in Jesus an all-satisfying portion. Their sins have been forgiven. Already their expectations have been more than met; and with the psalmist they can exclaim, "I will hope continually, and will yet praise thee more and more."

CHARITY,

or love, is a manifestation of the effects of the grace of God in all our thoughts, words, and actions,—the complement of a well grounded hope. "God is love." Love opened the door of mercy. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is our privilege, by keeping the commandments of God, to *abide* in this love (John 15:10; 1 John 5:2, 3). And our success in winning souls to Christ will largely depend upon the love which we manifest toward those for whom we labour. When sinners realize that *we* love them, it will not be so difficult for them to believe that God loves them. Here is a test: "Love your enemies." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Charity *abides* to-day. This heavenly grace has led men and women to feed and clothe the destitute, to erect hospitals and asylums for the afflicted, to bid adieu to loved ones that they might be ambassadors for Christ in foreign lands. We know of *many* such already; but we shall know of myriads when the earth and sea give up the blessed dead, whose dust shall be re-animated at the coming of the Life-giver. The Saviour speaks of them in Matt. 25:34-40. May we be numbered among them, in that day.

The world may be unmoved by our faith; our hope may be exposed to its ridicule; but the heart must indeed be adamant which remains unaffected when environed with the sacred influences of pure love. "*And now abide faith, hope, charity, these three; but the greatest of these is charity.*"

A. A. JOHN.

IS MAN IMMORTAL?

THE doctrine that man is naturally immortal is almost universally believed. Thousands who hold this doctrine never have searched the Scriptures for themselves, but believe it because it is taught from the popular pulpit of the day. It would seem that he who will take the Bible for his guide, and humbly seek for truth, need not be perplexed. Indeed, the very first chapters of the sacred word clearly set forth the nature of man. Let us carefully examine them.

God gave our first parents the privilege of eating of all of the trees of the garden except the tree of knowledge. He told them if they partook of this tree that death would be the result. "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Satan entered the garden in the form of the serpent and conversed with the woman. After finding out that she fully understood God's command and the penalty attached thereto, he squarely contradicted God's words. He said to her, "Ye shall not surely die." Gen. 3:4. As soon as he had succeeded in causing her to believe that she was in possession of an undying nature, she did not fear the penalty of death, and ate of the forbidden fruit, and gave to her husband and he did eat. Satan has succeeded most wonderfully in causing their posterity to accept his words as truth, and to believe that we do not really die, but that what we call death is merely a change of abode.

After Adam and Eve had transgressed, God drove them out of the garden. But how carefully he guarded the tree of life. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*. . . . So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Gen. 3:22-24. God in his mercy protected this tree so that man could not partake of its fruit and perpetuate a life in sin. He had told them if they disobeyed his command they must die. He addressed the thinking, intelligent part of the man; consequently it was the responsible part of the man that must suffer the penalty. They were excluded from the tree of life that they might receive the wages of their transgression—death. If they were created immortal, there would have been no propriety in guarding this tree.

The beloved apostle John does not convey the idea that man is naturally immortal. He says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath *eternal life* abiding in him." 1 John 3:15. If man has inherent immortality, the murderer has it as well as any other man, for all are descendants of Adam. This apostle plainly declares that it is not in our nature.

Many claim that the soul is an intelligent, self-existing entity, and that when the body dies it wings its way to another sphere. The Bible, however, does not support this doctrine. Ezekiel says in clear and unmistakable terms, "The soul that sinneth it shall die." Ezek. 18:4, 20. The Scriptures teach us that mind is dependent upon living organism. Hear what the wise man says: "For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Love, hatred, and envy are attributes of the mind, and he distinctly states that these perish. The psalmist corroborates this statement when he says, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4. This scripture plainly shows that thought is dependent upon matter, and that when the breath leaves the body the mind ceases to act and the dissolution of the body begins.

Not one of the Bible writers has penned a word in proof that man was created immortal. The belief that he was, originated with Satan, the great deceiver, in Eden, and like other theories of his invention, it has been generally received as truth. Paul, all through his writings, teaches that immortality is yet to be received. He admonishes us to seek for it. Rom. 2:7. He says that God is the only being that has inherent immortality, and that we are to receive it, as a gift, through Christ. 2 Tim. 6:15, 16; Rom. 6:23. He tells us plainly when this gift is to be given. It is at the coming of Christ, when the dead are raised. See 1 Cor. 15:51-54.

With such clear, emphatic declarations

of Scripture respecting the nature of man, how can any one avoid the conclusion that man is mortal, and that the dead are unconsciously resting in the grave?

Reader, there is more importance attached to this subject than you, perhaps, are aware of. The belief that man is immortal, and that the dead are conscious, is the very foundation upon which the superstructure of Spiritualism is built. Those who hold to this theory are in great danger of becoming victims to this Satanic delusion.

E. HILLIARD.

THE ONE GREAT HOPE.

CHRIST shall so come in like manner as he went into heaven. Acts 1:9-11. Again shall the summons ring out. Again shall he come arrayed in flashing brightness, and the visible robes of his Imperial Majesty. Again shall he appear mighty in battle, when "in righteousness he shall judge and make war." For a Christian one great memory fills the past—Christ has come; and one great hope brightens the else waste future—Christ shall come. That hope has been far too much left to be cherished only by those who hold a particular opinion as to the chronology of unfulfilled prophecy. But it should be to every Christian heart "*the blessed hope*," even the appearing of the glory of Him who has come in the past. He is with and in us, in the present. He will come in the future "in his glory, and shall sit upon the throne of his glory." All our pardon and hope of God's love depend upon that great fact in the past, that "the Lord was made flesh and dwelt among us, and we beheld his glory." Our purity which will fit us to dwell with God, our present blessedness, all our power for daily strife, and our companionship in daily loneliness, depend on the present fact that he dwells in our hearts by faith, the seed of all good, and the conquering antagonist of every evil. And the one light that fills the future with hope, peaceful because assured, streams from that most sure promise that he will come again, sweeping from the highest heavens, on his head the many crowns of universal monarchy, in his hand the weapons of all conquering power, and none shall need to ask, "Who is this king of glory?" for every eye shall know him, the Judge upon his throne, to be the Christ of the cross. Open the doors of your hearts to him, as he sues for entrance now in the meekness of his patient love, that on you may fall in that day of the coming of the King, the blessing of the servants "who wait for their returning Lord," that when he cometh and knocketh, they may open unto him immediately.—*Alexander MacLaren, D.D.*

As we cannot gather a rose and scatter its petals to the winds of heaven without one of them resting on our own person, so we cannot do an act of loving-kindness to another, without some portion of love's essence resting upon our own souls.

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.

TRUE LIVING.

I THINK God often sends what we have cried for
Year after year in vain,
To prove how poor the things we sighed for
And how beset with pain;
The human heart can know no greater trial
Than comes with this confession—
That the continued sorrow of denial
Was better than possession.

We are like children in our poor unreason,
As we reach after joys,
That at the best can please but for a season,
And then are broken toys.
If we would only walk the paths of duty
Humbly and with thanksgiving,
Our hearts would learn in lessons full of beauty,
The secrets of true living.
—*The Vanguard.*

BIBLE HYGIENE.

THE definition of hygiene, as given by Webster, is, "That department of medical science which treats of the preservation of health; a system of principles or rules designed for the promotion of health."

The Bible was given for the well-being of man in this life, as well as a rule by which he may attain to immortal life. And the first grand hygienic rule given was that which defines man's diet. To Adam, God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. "Of every tree of the garden," our first parents were to freely eat, excepting one. Gen. 2:16, 17.

Adam's bill of fare was made up of the wonderful variety of delicious things which grew out of the ground. These were his meat. And we have been surprised with the fact that the very highest authorities give the word "meat" in the Old and New Testaments the signification it has in this first hygienic rule given to Adam. "Meat in the English Bible," says the American Tract Society's Dictionary of the Bible, "usually signifies food." And the statement of William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, is still stronger. On the word "meat," he says: "It does not appear that the word 'meat' is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food."

Animal food, then, did not constitute any part of the bill of fare of the holy pair in Eden. It was not the design of God in creation that the life of any living creature should be taken. Death, in man or beast, or wherever it might occur, came in consequence of sin. And after the fall, and the expulsion from Eden, so far as the sacred record is concerned, there

is no permission given to use flesh of any kind for food till after the flood.

The waters of the flood were upon the earth, and Noah was in the ark with closed doors, one year and ten days. Compare Gen. 7:11, 12, and 8:14. By this time, we may safely conclude, the patriarch's stock of provisions was low. And the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Gen. 9:3. Up to this time during a period of 1,656 years, more than one-fourth of the time since creation, man's diet was the "green herb," or that which grew out of the ground. But now, in the absence of such food, he was permitted to subsist, partially at least, upon flesh, until the earth should bring forth again the proper food for man.

And certainly, judging from the sacred record, that was a time of remarkable good health. During the long period of 1,656 years of vegetarian life, no mention is made of the sickness and death of children, of feebleness in youth or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived, in the full enjoyment of health, nearly one thousand years, until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which, in our day, are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings and agony in death.

We notice, as the second hygienic principle in God's ample provision for the happy existence of man, his glorious surroundings: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight." If after the threefold curse on account of sin,—first, that which followed the sin of Adam; second, that which followed the first murder; and third, the terrible curse of the flood, which left a large portion of the earth's surface in its present broken and barren condition,—if after six thousand years of the blighting, dwindling, and deforming influence of the curse, there remains real beauty in the trees, vines, shrubs, and flowers,—far more beauty than in the finest work of art,—what must have been the grandeur, beauty, and glory of the trees, the bowers, and the flowers, of Paradise, fresh from the hand of Infinite Wisdom, before the transgression!

Man's employment, as seen in the original design, is also worthy of notice: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15. Man was designed for activity in the open light of the sun, and the free air of heaven. These to him constitute the principal joys of existence. The subsequent curse upon Adam was not in that he should labour, but that his labour should be attended with difficulties. Gen. 3:17-19.

Neither was the curse upon Eve that she should bear children; but in increased numbers and sorrows.

The natural habits of the people for the first generations after the fall were evidently conducive to longevity and health. There is no mention of houses before the flood. Before and long after that event, many of the people at least dwelt in tents. Artificial habits, in closed doors, hiding away from the light of the sun, and the richness of pure air, have well-nigh ruined the race. None should suffer such wretched treatment only those worthy of death, or the next thing to it, and are doomed to close confinement in prisons. We admire that simple wisdom which saith, "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11:7.

Proper exercise in the open air, in the light of the sun, ranks among God's highest and richest blessings to man. It is true that artificial, and, in almost everything, wrong habits of life have so far perverted and enfeebled our natures that we are illy prepared to enter at once upon the natural habits of the worthy patriarchs. We cannot go back at once. And it is vain to talk of regaining all that has been lost in size, strength, health, and length of days. Something might be gained. But for this we earnestly plead, that the spirit of reform in habits of life shall get hold of the minds of sensible men and women, and that the rapid downward tendency may be checked.

Every room and every sleeping apartment, in every house, should be ventilated every day and every night in the year. The degree must be governed by the temperature of the atmosphere without, and the ability of the inmates to endure. And every man, and every woman, and every child, should also enjoy as much of God's good sunshine as the circumstances will possibly admit. Press to the light, friends, press out into the air, and let them into your houses, and let these grand medicines, wisely mixed by our gracious God, make you strong, healthy, and happy.—*James White.*

WINE AND THE BIBLE.

SCRIPTURAL DISTINCTIONS OF WINES.

IN the English version of the Scriptures, the distinctions made in the original are often obscured or wholly lost. This is especially true in the present instance. In the Hebrew, the language in which the Old Testament was written, different kinds of wine are indicated by different words, which are all rendered in the English translation by the one word "wine." The principal words thus employed are, *yayin*, *shekar*, and *tirosh*.

Yayin, according to the Biblical critics, refers to the juice of the grape in any form. It might be sweet or sour, fermented or unfermented.

Shekar, or *shechar*, was the term applied to any sweet juice derived from

any other source besides the grape. It is sometimes translated honey. It usually refers to the juice of the palm-tree or of its fruit, the date; and like *yayin*, it included the fermented as well as the unfermented condition of the juice.

Tirosh was applied to the ripe fruit of the vine, and to the fresh juice of the grape before fermentation had begun. It is often translated "new wine."

In brief, then, *yayin* means fermented or unfermented wine or juice of grapes; *shekar* means fermented or unfermented wine or juice of the palm-tree, of dates, or other sweet fruit. *Tirosh* means the sweet unfermented juice of the grape, or new wine.

The Hebrews used the term *yayin* for wine made from grapes, in any of its stages, just as we apply the term cider to the fresh juice of the apple, or to the same juice after it has fermented or become "hard" by age. The Greek *oinos*, corresponds exactly with the Hebrew *yayin*.

The foregoing is certainly sufficient to show beyond all chance for reasonable doubt that there are two kinds of wine recognized in the Bible, one of which was sweet, unfermented, and unintoxicating, and the other fermented and intoxicating. The same term is often used for both kinds. If, then, we find the Bible in some instances speaking of wine in terms of commendation, and in others condemning it in the most forcible manner, would it not be most reasonable to suppose that in those cases in which wine is commended, the unfermented kind is referred to? and in those in which it is condemned, that which had undergone fermentation is meant? Any one who has confidence in the inspired character of the Scriptures will have no hesitancy in answering in the affirmative.

We are now prepared to consider some of the texts in which wine is mentioned.

—*J. H. Kellogg, M.D.*

DO YOUR BEST.

A GENTLEMAN once said to a physician, "I should think that at night you would feel so worried over the work of the day that you would not be able to sleep."

"My head hardly touches the pillow, when I fall asleep," replied the physician. "I made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances; and, so doing, I am not troubled by any misgivings."

A good rule for us to follow. Too many are disposed to say: "No matter how I do this work now; next time I'll do better." The practice is as bad as the reasoning. "No matter how I learn this lesson in the lower class; when I get into a higher department, then I'll study." As well might the mother in knitting stockings say: No matter how the tip is done; even if I do drop a stitch now and then, I'll do better when I get further along." What kind of a stocking would that be?

As well might the builder say: "I don't care how I make the foundation of this house; anything will do here. Wait till I get to the top, then I'll do good work."

Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you attained such extraordinary accuracy and flow of language in the expression of your ideas?"

"I laid it down as a fixed rule," replied the doctor, "to do my best on every occasion, and in every company to impart what I know in the most forcible language I can put it."—*The Well-spring.*

WHAT OUR BOYS MUST LEARN.

To CULTIVATE a cheerful temper.
To choose their friends among good boys.

To sew on their own buttons.
Not to tease boys or girls smaller than themselves.

To take pride in being a little gentleman at home.

To be polite and helpful to their own sisters as they are to other boys' sisters.

To treat their mother as politely as if she were a strange lady, who did not spend her life in their service.

To feel a noble pride in making their mother and sisters their best friends.

If they do anything wrong, to take their mother into their confidence, and, above all, never to lie about anything they have done.

Not to take the easiest chair in the room, and put it directly in front of the fire, and forget to offer it to their mother when she comes in to sit down.

Not to grumble or refuse when asked to do some errand which must be done, and which otherwise will take the time of some one who has more to do than themselves.

To make up their minds not to learn to smoke, to chew, to drink, remembering that these things cannot be unlearned, and that they are terrible drawbacks to good men, and necessities to bad ones.

—*Exchange.*

HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbour of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house, or have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not

so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—*Selected.*

LEND A HAND.

WHEN? Where?

To-day, to-morrow, every day, just where you are.

You have heard of the girl who sat down and sighed the morning hours away, longing to be a missionary and help somebody, while her mother was toiling in the kitchen, and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend, and you can help everybody in the house by your patient, kind, obliging spirit, "in honour preferring one another," self-forgotten and mindful of others.

It seems a very little thing to "lend a hand" in those quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch eagerly your chance. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to "help a little," no matter how little it may be.—*Christian Commonwealth.*

A WIFE'S POWER.

THE power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be unknown forever. A good wife is to a man wisdom and courage, strength and endurance. A bad one is confusion, weakness, discomfiture, and despair. No condition is hopeless where the wife possesses firmness, decision, and economy. There is no outward prosperity which can counteract indolence, extravagance, and folly at home. No spirit can endure bad domestic influence. Man is strong, but his heart is not adamant. He delights in enterprise and action; to sustain him he needs a tranquil mind and a whole heart. He needs moral force in the conflicts of the world. To recover his equanimity and composure, home must be a place of repose, cheerfulness, peace, comfort; and his soul renews its strength again, and goes forth with fresh vigour to encounter the trouble and labour of life. But if at home he finds no rest, and is there met with bad temper, sullenness, or gloom, or is assailed with discontent or complaint, hope vanishes, and he sinks into despair.—*Selected.*

LET a Christian's character be such that those cannot fail to admire it who live with him in his home.

THE PRESENT TRUTH.

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

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PERSEVERING FAITH.

THE Bible is very correctly termed the Book of books. It is a revelation from God to man. It is the foundation of every good law and righteous requirement. It contains the highest system of morals that is known. This book contains the account of many thousand miracles, of such a character that to accept them establishes the name of God in the earth. Many of them were wrought at the request of his servants, to reflect honour to himself. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 12-14.

There is but one limit to the granting of any petition that we may ask of God, and that is, that the Father may be glorified in Christ. This, God is pleased to grant to his people. The miracles which have been performed in answer to the prayers of his servants have been of every nature. Not only have the sick been restored, and the dead raised, and a path made through the sea, but the forces of nature have been in subjection to men to whom God has intrusted his work. "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon," were the words of God's servant to the mighty luminaries which God had placed in the heavens. "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Josh. 10: 12-14. The object of this miracle was to allow Joshua to destroy those whom God had doomed to destruction because of their sins. He condescended to do even more than this to give evidence that he heard the prayers of his servant. He let the shadow of the sun go back ten degrees on the dial of Ahaz. 2 Kings 20.

But in no circumstance recorded is so strikingly revealed God's willingness to work for his people in connection with the frailties of the human instrument as when Elijah's prayers shut heaven that it rained not for the space of three years and a half. And then in answer to his cries, the heavens were unlocked, bringing down plentiful showers. Elijah had but a short time previous experienced the triumph of a victory over the false prophets on Mount Carmel. They had cried unto their God,

"O Baal, hear us," from morning until evening. Elijah mocked them, and said, "Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." But there was no power to hear their cries, or to heed their frantic demonstrations as they cut themselves with knives and lancets.

At the time of the evening oblation came Elijah's turn, when he took twelve stones according to the number of the tribes of Israel, and built an altar in the name of the Lord, digging a trench about it to contain the water which was poured upon the sacrifice in order that the power of God might be more wonderfully displayed. In meekness, the prophet offers his prayer: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Thus God was honoured in working a miracle at the request of his servant.

This same man, that the word of God might be fulfilled, announced to Ahab that there would be an abundance of rain. And while Ahab had gone up to eat and to drink, and to follow the desires of his own evil heart in taking ease and comfort, Elijah went up to the top of Carmel, and cast himself upon the earth, and put his face between his knees, and said to his servant, "Go up now, look toward the sea. And he went up and looked, and said, There is nothing. And he said, Go again seven times." Here we see an exhibition of Elijah's faith. His faith was not of the impulsive kind, which, as soon as discouragements and difficulties arise, takes wing, and relinquishes its efforts; but he had hold upon the testimony of heaven. God had spoken. The reputation of the Lord was at stake, and he felt that the Lord held him responsible for the faith that would bring rain. Consequently, however unfavourable were the outward appearances, his faith was not quenched. Again and again the answer came, "There is nothing." But Elijah did not desist and think to take an easier course, and wait for God to work at his pleasure. He saw the necessity of a fulfilment of the Lord's words.

As he earnestly sought the Lord, he realized his weakness more and more, and became less and less in his own eyes, and deeper and deeper became his humiliation, as he wrestled still more fervently with God. It was in this soul conflict that faith reached the arm of Omnipotence,

and self was abased. Elijah knew that he had no power to produce dew or rain, but he went to the all-powerful God, who was able to do the great work. Elijah fully sensed the responsibility under which he was placed. God's people are almost asleep; they do not watch; they do not pray; they do not expect to see the salvation of God. If Elijah had failed to send the seventh time, he would have failed in seeing God's token of visitation. The blessing hung directly over his head, and God was but waiting to see whether or not he was in earnest. The Lord does not answer on our first asking, although he hears. He delays that the spirit of earnestness and supplication shall be brought into our prayers, and faith break down the barriers of unbelief; and when he has given his servants special blessings and victories, then he proves their faith. Thus the fidelity of his servants is proved.

God would not have credit given to the wisdom and power of man, and the great work be lost sight of in the instrumentality. He would have God honoured, and the instrument forgotten. He always works in such a manner that his glory shall not be accredited to finite beings, but laid at the feet of Him to whom it belongs. Elijah was empowered of God to do a special work. It was finally brought about through the humble and persevering spirit he manifested, and every child of God is invited to partake of the same spirit. How vividly did Elijah's errors and mistakes stand out before him as he prayed, and it was in view of this that he humbled himself before God. It was while he was wrestling in the depths of self-abasement, and in painful agony of spirit, that he gained the victory. If the treasures of heaven were always opened to us at our first call, we would not make God our continual dependence and trust. We would forget our dependence and accredit ourselves with superior goodness. We must urge our petitions to God in faith, confess our sins, and when the Lord delays his answers, we need to begin and search diligently to see any errors and sins we are cherishing, and put them away, becoming pure in heart, and unselfish in character.

The sixth time Elijah sent there was nothing. But he still persevered. The seventh time came the answer, "Behold, there ariseth a little cloud out of the sea, like a man's hand." Elijah knows his prayer is answered. It was but a small token, but to Elijah's eye it was as though the whole heavens were clad in a cloudy vesture, and he said, "Go up, say unto Ahab, Prepare thy chariot and get thee down, that the rain stop thee not." This is the kind of faith we all need in the work of God. Nothing short of this will prevail. By precept and example we have the assurance that there

is nothing in heaven that is not in subjection to the prayer of faith, when it is for the glory of God to work for his people. It is sin that separates us from heaven, and when these sins are put away, and God's glory only is before us, and we lay our lives out for usefulness in his service, then it is that God steps in and works in mighty power for his people. Who will reach out by faith, and trust Elijah's God? Who will lay their character, their ease, and reputation, and their all, at the foot of the cross, and accept God's word as the most desirable boon in this world? We ask, Who is there willing to venture out upon his promises, and rely in his mercy and power? Who is there that will step in, in the time of necessity, in the time of a crisis, and from the depth of the soul say, "Here, Lord, am I, send me"? Such men and women are wanted in the nineteenth century to bear responsibilities for our Lord Jesus Christ in his work upon the earth.

THE SATANIC ORIGIN OF SPIRITUALISM.

THE most common objection urged against our view that Spiritualism is a last-day sign, a fulfilment of many striking predictions of the Bible concerning a miracle-working power which should arise just before Christ comes, is the fact that so many frauds and deceptions are found in connection with its manifestations. Even Spiritualists do not deny that such is the case. And so far has this had influence, that great numbers of intelligent people pass the whole thing over into the realm of fraud; and they really believe that jugglery, electricity, deception, and mind-reading can account for all the wonders of Spiritualism. Doubtless hosts of these, could they be really made to believe that there is anything in it more than natural, and that it is really miraculous, would fully accept its conclusions that it is the manifestations of the spirits of the dead. Hence such stand on dangerous ground, if, as we believe, Spiritualism is of Satanic origin.

God will not permit this great delusion to manifest its utmost power till all have a chance to see its true character. Should it at once do what the Bible says it will do before the end,—bring down fire "from heaven on the earth in the sight of men" (Rev. 13:13),—and thus be able to imitate those mighty works recorded in Scripture which were done by Elijah, and other miracles of a similar character, thousands of honest people would be swept into its ranks and would believe its teachings. But God does not permit this to come at once. He permits it to manifest itself sufficiently to attract much attention, and leaves it to show its lawless, blasphemous godless character, and to show that its leading teachers and mediums are not

above fraud and deception of the most wretched kind, and that "lying spirits" constitute the sources of this "new revelation." Hence we read constantly in the papers of the glaring frauds being perpetrated by them, until they are becoming the laughing-stock of many intelligent people; and many doubt there being anything really miraculous about them.

But such forget that we are now in the transition stage of this great delusion, where God is permitting its true nature to become apparent. Instead of doubting the miraculous nature of some of these manifestations, this fact should teach us the appalling effect this terrible delusion has upon the morals of those who have to do with it, and hence we should learn of the real source from whence it comes, viz., the father of lies. Those who have no faith in spiritual manifestations simply because they fancy they are not real, will most likely have evidences enough to make them confirmed believers before the end comes; while those who reject them because their fruits are corrupt and their doctrines abominable, will not be in such danger when Satan shall deceive the world "by the means of those miracles which he had power to do." Here is an important consideration.

The Bible plainly teaches that when God's people shall be waiting and looking for the Lord, there will be those who shall be seeking unto "familiar spirits" and "to the dead" for knowledge. It says that such have "no light in them," and that they "shall be driven to darkness." Isa. 8:19-23. It teaches that before Christ comes, Satan will work "with all power and signs and lying wonders," and that strong delusion will cause many to "believe a lie" and "be damned" at last. 2 Thess. 12:9-12. It declares that during the perils of the "last days," amid the great dearth of true piety, "men of corrupt minds" shall resist the truth of God in the very manner that "Jannes and Jambres," the two magicians, "withstood Moses" when he would lead Israel out of Egypt,—which must imply miraculous power on their part. 2 Tim. 3:1-9. It states that after the great persecutions of the papacy are in the past, and just before Christ comes, "false christs and false prophets" will arise and "show great signs and wonders," and "if possible" will "deceive the very elect." And it shows they will teach falsehood concerning the manner of Christ's coming, saying that it will take place in some secret way, instead of being plainly visible to all. Matt. 24:22-27.

It shows also that the very agency which will gather the armies of the world to the "battle of that great day of God Almighty" will be the "spirits of devils working miracles," which will "go forth to the kings of the earth and of the whole

world," just before Christ comes as a thief. Rev. 16:14. This clearly shows that the great mass of the human family in the last days will be deceived by this miracle-working power, and that there is in store for them manifestations of far greater power than any which have been yet seen, or that have ever occurred in the world's history, by means of "lying spirits" which work miracles to deceive. And is it not startling to consider the progress already made by this delusion? All over the world these manifestations are witnessed,—in king's courts, in the highest circles, among the great, the rich, and the educated; among scientists, scholars, poets, and statesmen. Such extracts as the following from the public prints of a few years ago should arouse attention:—

"What is called Spiritualism seems to be far more rampant in Europe than it is here. In London and the leading cities of Great Britain, spiritual *seances* are said to be an entertainment as common as kettle-drums and dinner parties. . . . They are very fashionable, and everybody who is anybody attends them. . . . Slade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds in Berlin. His *seances* have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the chief police; and the court conjurer, who narrowly watched the proceedings, made oath that the phenomena were not tricks. . . . The imperial family of Russia and Germany, Bismarck, President MacMahon, of France, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages are reported to be Spiritualist."—*New York Times*.

"The czar consults the spirit world, and an intelligence purporting to be Peter the Great directs the present course of Russia. This important, if true, information is presented to the world by the Spiritualist editor of the *Boston Herald*. It is undoubtedly true that the czar and many of the principal personages in St. Petersburg have taken extraordinary interest in Spiritualism."—*Springfield Republican*.

"It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating *seances* in London. . . . So fashionable and interesting, and so generally established are these [*seance*] evenings, by being introduced by noble families and followed rapidly by others who have the luxury of a well-established home, that it is considered a privilege and a great personal compliment to be invited."—*Chicago Times*.

Extracts of this sort might be produced to almost any extent. We cannot, of course, believe all that Spiritualists claim concerning their progress. But such facts as these from the leading newspapers of our country, the great moulders of public opinion, show what remarkable progress this delusion, this lying, deceptive work,

is making among the rich and great of the earth. When such facts exist as those connected with the settlement of the will of Cornelius Vanderbilt, the great late millionaire and railroad king of New York, we must admit that Spiritualism is getting a deep hold on the public mind. It was shown in the court that for years this sagacious financier constantly kept mediums under his employ to consult in all his speculations. The same was true of Mr. Ward, the millionaire of Detroit, Mich. We cannot in the space of this article argue the question at length whether or no the manifestations of Spiritualism are tricks of jugglery. If so, there was never seen such successful jugglery before. Sleight of hand has sometimes taken in the ignorant classes to a limited degree, and amused more intelligent people; but never before was it supposed to gather its dupes from the keenest, most sagacious and intelligent people, from the statesmen, judges of courts, scientists, skeptics, rulers of the people, shrewd financiers, and men of the world who are adepts in profiting from the gullibility of others.

G. I. B.

OF WHAT WERE THE GENTILES TO REPENT?

PAUL in his interview with the elders of the church of Miletus, Acts 20:17-38, told them that he had kept back nothing that was profitable, "testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Verse 21.

These here termed Greeks were Gentiles. There can be no doubt about that; and Paul, whose mission was especially to the Gentiles, went about urging upon them, with all the energy of one commissioned of Heaven to do the work, repentance toward God.

Repentance signifies sorrow for sin as morally wrong. It is the renouncing of the love and practice of sin. "Repent, . . . that your sins may be blotted out," is the order laid down and the direction given by an inspired apostle. Acts 3:19.

As repentance is thus seen to be the putting away of sin, the New-Testament definition of sin naturally deserves a place right here. John testifies that sin is the transgression of the law (1 John 3:4); and Paul tell us that by the law is the knowledge of sin, and that sin is not imputed when there is no law. Rom. 3:20; 5:13. So that we know not what sin is, nor when it is, nor where it is, and indeed there is no such thing as sin, unless there is law to reveal, define, and condemn it.

We thus have the matter quite definitely before us. Paul charged the Gentiles, as the very first step toward securing the favour of God, to repent. Repentance is putting away sin. Sin is law transgressed; and to put away sin is to cease

from such transgression. Of what law were the Gentiles at this time living in violation?

Paul was at this time on his last journey to Jerusalem. The chronology of this visit is set down as A.D. 59. It was only twenty-five years before this that Paul was converted to the Christian religion. In the first chapter of Galatians he tells us the course he pursued after his conversion. He did not go immediately up to Jerusalem, and labour among the Jews, his countrymen; but with the gospel he had just received from God, he went immediately into Arabia. Returning to Damascus, he spent three years more in those parts, and then went to Jerusalem, and enjoyed the society of Peter and James for fifteen days. Thence, without even visiting the churches in Judea, he went into the regions of Syria and Cilicia, the Christians of Judea knowing only this about him, that he now preached the faith which he once destroyed. Fourteen years after, he went up again to Jerusalem, and he went up by revelation, and communicated unto them, he says, that gospel which he preached unto the Gentiles. This brings us down to within eight years of the time when he testified to the elders of the church of Miletus that his business had been to preach to the Gentiles repentance toward God, and faith toward our Lord Jesus Christ. But we find not an intimation in all this, that he went forth to promulgate a new system of morality from that which had been binding on the world up to that time. If, as some hold, the previously-existing law had been abolished and a new one was promulgated with the introduction of the new dispensation, the first work would have been to acquaint the world with that fact. They must first have a knowledge of their obligations before they could be charged with blame for violating them, and held to repentance for such violation. But Paul's course was first of all to preach repentance, showing that the law which they had violated was one of long-standing obligation and well-understood principles. When Paul said, "Repent," they knew what he meant, and on what authority he pronounced them guilty.

Again: he testified to Jew and Greek alike. But when he spoke to a Jew about repentance, what would the Jew understand by it? All well know that his mind would go at once to that great moral code, the ten commandments, which God had deposited with them as a nation for safe-keeping and for transmission, when the fulness of the time should come, to the followers of Christ. Acts 7:38. But Paul made no difference between Jew and Greek. He testified to both alike, showing that both were under the same moral obligations, amenable to God in exactly the same particulars.

How men can suppose that God has different requirements, in a moral point of view, for men in different quarters of the globe, or in different ages of the world, is past our comprehension. How they can suppose that he will judge one class by one rule and another by another, when he had one rule of righteousness for Noah and all the antediluvians; when the inhabitants of Canaan were cast out for violating the same principles the Israelites were required to keep; and when Paul, this side the cross, testified repentance to Jews and Greeks alike, is an anomaly not easily explained. U. S.

THE WORSHIP OF THE BEAST.

THE message given to the world just before the coming of Christ—the last message—(Rev. 14:9-14) says: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, etc.

But one reason can be given why this wine of the wrath of God is without mixture, or undiluted. It is that when the plagues are poured out upon the earth (compare chapter 15:1, and 16:1, 2), Jesus has ceased to intercede for men; his priestly work is ended; he comes, not to offer repentance and remission of sin, but to "take vengeance on them that know not God, and that obey not the gospel." 2 Thess. 1:8. Jesus said, "No man cometh to the Father but by me." John 14:6. And they who will come by him must come while he is yet "a high-priest," on "the throne of the Majesty in the heavens." Heb. 8:1. When he is no more a priest, when he comes to take vengeance, then the impenitent will call upon rocks and mountains to fall on them and hide them from his face, but they will not call for mercy; they will not seek salvation. They will then realize that it is too late to receive the pardon of their sins.

"Drink of the wine of the wrath of God, poured out without mixture." These are solemn, awful words; awful to those who shall be doomed to taste of that bitter cup. But all may be assured that it will not be the fault of God, our heavenly Father, if we drink of that cup. He has given us a sufficient warning; he threatens in love, to keep us from choosing the way of sin and death; he wishes us to choose the right, that we may live and enjoy his glory forever.

But some may say, We do not understand this message; we do not know what is meant by worshipping the beast, and receiving his mark. Yet all must see that it is all-important that we do understand it; and from our Saviour's words we learn that it will be fatal not to understand the

word of God concerning our duties in the last days. "But as the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. Ignorance is without excuse if it is the result of a neglect of God's revelation. They "knew not" because they had no faith in the warning that God sent to them by Noah. So will it be in the last days. God gives warnings and reproofs and directions by his prophets, but men have no faith in the words of the prophets; they follow the counsel of their mighty men and walk in their own way. Hos. 10: 13. The question is not, What *do* we know? but, What *can* we know? What has God revealed in his word? and, Can we understand his word by diligent, prayerful study?

In the prophecies of the Bible empires and kingdoms are represented by "beasts." This term does not indicate their character; they may be either noble or vile, but they are still called beasts. We learn their character by the *actions* ascribed to them. We have sufficient information given to us in the book of Revelation to know what "the beast" is; but to show the plainness with which the prophecies are given, and to discover their perfect harmony, we will go to the book of Daniel to begin our inquiries.

It is written in the second chapter of Daniel that Nebuchadnezzar, king of Babylon, had a singular dream, which, when he awoke, he could not remember. He did remember that he had seen wonderful things in his dream, but could not recall them to his mind. He therefore called upon his wise men and astrologers, who pretended to have superior wisdom, to tell him both his dream and the interpretation. This they said they could not do; but they said they would interpret it if he would tell it to them. This he could not do. And he took this opportunity to put their knowledge to the test. If he told them the dream they might prepare "lying words," and he could not know that they spoke the truth. But if they could tell what he dreamed, then he would know that they were truly wise, and he could have confidence in their interpretation. Because they could not do this he concluded that they were impostors; and he gave orders to have them all put to death.

Now there were in the king's palace four children of Israel of the tribe of Judah, Daniel and his three companions, who were reckoned among the wise men. Probably because they were young they were not among those who had been re-

quired to tell the dream; but as the order to put to death included all the wise men of the kingdom, the officers sought Daniel and his brethren to put them to death. But Daniel promised, if time were given him, to tell the matter to the king. And he and his brethren earnestly prayed to God, who revealed it to him in a vision. When he came before the king he honestly said he had no more wisdom than others, but the God of heaven made known to the king "what should come to pass hereafter." If these things were made known to the understanding of Nebuchadnezzar, surely we ought to understand them also. Daniel told the king that he saw a great image, in his dream, and told the matter as follows:—

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 32-35.

Thus the servant of God told the dream; and it all came fresh to the mind of the king; he knew that here was one who could tell his very thoughts, and could give him the true interpretation of his dream. This the prophet did as follows:—

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. *Thou art this head of gold.* And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Verses 37-40.

This is but a part of the interpretation, but we will first notice the facts which it brings to view. The image was composed of four metals, which represented four great monarchies. Nebuchadnezzar was the head of gold because he represented his kingdom—Babylon; for it is said, "after thee shall arise another *kingdom*," not merely another king. By this and other scriptures we learn that the king is sometimes put for the kingdom, as in chapter 7: 17 and 23. "These great beasts, which are four, are four kings,"

and, "The fourth beast shall be the fourth kingdom." Another fact we shall notice, that in the prophecies there is no such distinction as *kingdom* and *empire*. All *rulers* are called kings, and all *powers* are called kingdoms.

And we see that this, the first of the several lines of prophecy, has an *assured starting point*. There is no possible uncertainty about the application of the symbols, because the kingdoms which succeeded Babylon, which in turn bore "rule over all the earth," are well known, beyond dispute. The success of Babylon is shown in Dan. 5. When Belshazzar held his impious feast, and he and his lords drank wine out of the sacred vessels which Nebuchadnezzar brought from the temple of God in Jerusalem, and praised the gods of gold and silver, a writing appeared upon the wall which none but Daniel could interpret. It declared his condemnation; part of the interpretation was in these words: "Thy kingdom is divided, and given to the Medes and Persians." Even at that very hour Cyrus was making his way into the city, and the scripture record says: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. 5: 25-31. Thus in Dan. 2 we have a sure starting point for this series of kingdoms, namely, Babylon. In chapter 5 we have its immediate successor, Persia, or Media and Persia. In chapter 8 we find the successor of the Medes and Persians, namely, Grecia—the kingdom of brass. The fourth, the kingdom of iron is not named in this prophecy, but we know it was Rome—the only universal kingdom which has existed since the time of Alexander. In Luke 2: 1 it is said that Cæsar Augustus taxed "all the world;" it is well known to all readers of history that no earthly power could stand before the Romans.

Thus accurately did He who sees the end from the beginning mark out the succession of empires, and give the characteristic of each. The remaining portion of the interpretation of Nebuchadnezzar's dream is still more striking, and so accurate as to warrant the apostle Peter in calling the sacred Scriptures the "sure word of prophecy." 2 Peter 1: 19.

J. H. W.

RELIGION is often regarded as a "sweet and lovely" thing. Yet sweetness without strength is far removed from Christ and Christ's true disciples. We must have more power and character in our religious life.—*The Churchman*.

If you are seeking the comforts of religion rather than the glory of your Lord, you are on the wrong track. The Comforter meets us unsought in the path of duty.—*Nashville Christian Advocate*.

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.

EXCOMMUNICATION.

THOSE who have had access to the daily papers have noticed occasional notes respecting the case of Dr. McGlynn, a Catholic priest of New York, who has for the past six months been before the public as the advocate of alleged reforms in behalf of the labouring classes, in disregard of the wishes and commands of his superiors in the church. Repeatedly censured and deprived of his charge, he has persisted in allying himself to the Henry George school of politics, with its peculiar doctrine of the nationalization of land, leading with him a large number of supporters from the ranks of Catholicism. "Religion and not politics from Rome" has been the watch-word of the movement, and in view of his numerous sympathizers, and the disaffection which must follow the exclusion of so strong a leader from the communion of the church, many and various have been the opinions of the press as to the outcome of the matter. It has seemed to be a prevailing opinion that a compromise would be effected in some way; but this idea is controverted by the announcement that the rebellious doctor has been formally excommunicated.

The *Catholic Times* furnishes us a copy of the letter announcing the above, which begins with a statement respecting the admonitory messages addressed to Dr. McGlynn, and, speaking of the letter summoning him to Rome within forty days to answer for his conduct before the pontiff, closes thus:—

"This letter was duly delivered to Dr. McGlynn, and, as he allowed the days of grace to pass unheeded, it became our sad duty to notify him that the limit of time had expired and that he had incurred by his own act this penalty of excommunication by name, whereby he is cut off from the communion of the church, from its sacraments and participation in its prayers, and, should he persevere in his contumacy, deprived of the right after death to Christian burial.

"It has become also our duty to declare to the clergy and laity of our charge, which we do by these letters, that the Rev. Dr. Edward McGlynn is excommunicate *nominatim*, with all the penalties attached to this censure by the canons of the church.

"MICHAEL AUGUSTINE,
"Archbishop of New York."

This is published by the *Times* without comment, and from the pronounced policy of that journal, we can but believe there is a lurking sentiment of sympathy for the innovating tenets of McGlynn, although as the church has spoken, all such must be carefully stifled.

INDEPENDENCE OF THOUGHT IS NOT
WANTED.

Any who may have thought that the

pope had not the courage to grasp this problem with a strong hand, and deal with it in a summary manner for fear of an American schism will now be undeceived. However much Rome has lost in temporal power by the reverses of the past, she still holds her spiritual forces well in hand, and will not dare tolerate within the pale of the church any spirit akin to that which leads men to cry for religion only from Rome. With her one hundred and eighty million votaries Rome can well afford to risk the sacrifice of a few thousands of her children to uphold a principle growing out of the very foundation of the papal system. With her, religion and politics have always gone hand in hand, and no faithful subject will question for a moment the propriety of receiving his convictions upon any and every subject from the see of Rome.

However erroneous may be the doctor's ideas, the issue really before us is whether the pope has the power to sway the politics of his subjects in that vigorously free-thinking portion of America; and while it is reported that the heretical priest is denouncing his former superiors before large audiences, we have little confidence that Catholicism will suffer very materially from this disrupture. Dr. McGlynn is a priest, and probably knows how little an excommunication means, but the blind follower, to whom the word would have all the terrors which his instructions from childhood have imparted to it, will hardly be prepared to brave the displeasure of the church with the papal ban hanging above his head.

About one year ago, Leo XIII. in his encyclical letter, exhorted all Catholics to take an active part in politics, as the interests of the church might be furthered thereby; but it is with consciences at Rome, and votes only at the ballot-box that those interests can best be advanced.

A GLANCE AT THE PAST.

So Dr. McGlynn is excommunicated, with all the penalties attached by the canons of the church. The doctor may well be thankful that he lives in an age when the canons of the papal church are not held as above the laws of the State and of humanity. For long centuries her anathemas were hurled against every disregarder of her claims, and thenceforth diabolical persecution followed in their wake. As in the days of the Empire, the whole world became a gloomy prison-house for imperial enemies, so now the victim of papal enmity was everywhere confronted by the emissaries of the church from whom escape was well-nigh impossible.

In the whole history of the church over sixty kings and emperors have been excommunicated, and in the earlier days, before the Reformation, this sentence was a weighty one, being no mere formality.

To John Lackland it meant that of his sixty thousand warriors, he could depend upon none to fight against the French forces sent against him through the efforts of Innocent III. To Henry IV. it meant disloyalty and rebellion among his barons, and ultimately a penance at Canossa. The denial of Christian burial has at times meant no burial at all, the papal interdict, perhaps, converting a whole city into a vast charnel-house, until the claims of the church have been satisfied. Thus by the wreck of kingdoms, and the extirpation of dissenters, we might trace the history of excommunications until the sixteenth century ushered in a reform, before which the tyrannical reign of the apostate church was gradually checked, to be itself cut short by the sword in 1798 and led into captivity according to the prophetic word.

Since that time the excommunication of royalty could have afforded little satisfaction, and only brought ridicule upon the pontiff, as it did upon Pius IX. as he filled the air with invectives against the spirit of a united Italy, which insisted that the temporal reign of the pope was forever ended. The contrast between the powerful influence of Gregory as he dictated his terms to emperors of kingdoms, and the unheeded revilings of Pius, is a striking commentary on the angel's words to Daniel in vision as he pictures the power which was to make war against the saints, who were to be given into his hands for a certain time, after which, says the angel, "they shall take away his dominion, to consume and to destroy it unto the end."

While personal excommunication of those outside of the church would now be a nullity, the Romish hierarchy shows the tender charity it has for them by once a year at Rome—unless the practice has recently been discontinued—formally anathematizing all dissenters or heretics. But it is not from the papal ban that the world has now to fear. A blessing would it be to Christendom if the curses of Rome were openly scattered right and left; for in that case Protestantism would be on its guard. It is in the insidious and flattering advances by which she is striving to gain an influence in the political world, and at the same time holding her own forces well in hand, that the danger lies. In this indirect way we believe the Church of Rome is to maintain its unchristian character, and continue to be a potent factor in opposing truth until destroyed by the fiery judgments of God. s.

STRANGE we do not realize how, day by day, we are crystallizing! Every thought, every act, every emotion, whether good or bad, tending to the one point—crystallization of character!

CHARACTER is a perfectly educated will.—*Novalis*.

TWO IMPORTANT NEEDS.

THAT we are living in that period of the world's history foretold in the following words of our divine Lord, all tokens clearly indicate: and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26. Perplexity is stamped upon the brow of the great and wise statesman, the astute politician, the beneficent philanthropist, and the learned divine. Like the oracles of Dodone or Delphi, their utterances are obscure, uncertain, or ambiguous. Inconsistency is manifest everywhere. The trumpet gives no certain sound. Now it peals forth notes of jubilant joy, then of sorrow and lamentation; now will we hear the trumpet blast of war, anon that of alarm. "The vision of all is become . . . as the words of a book that is sealed." The reason of all this uncertainty and inconsistency is that men are trying to build up peace when the Lord has declared there is no peace; they are trying to fit the errors of tradition to the truths of God's word. At times they seem to be successful, and the fitting of a few points, to their narrow vision, seems a fitting of all, and joy is the result. But when the wide differences of modern theology are brought in vivid contrast with the truths of God's word, the contrast is so great that like Saul they must needs prophesy the truth, and they forget theory and theology in the stern facts of the world which face them. One of these needs is presented in the following from a recent sermon for "Peoples' Bible" by Dr. Joseph Parker. In speaking of "Jeremiah as a prophet," he says:—

"We see, however, the place of the prophet in society; he is a moral teacher, he speaks great spiritual truths; he is not an expositor of science and art, he is an expositor of God to men. . . . Prophets must not accept a flesh wound as a period to their function, as an exhaustion of their prerogative; while the poor flesh smarts under the stinging blow the soul must rise to the occasion, and the smiter himself must be struck with a deadlier hand than his own. Thus the prophet has a bad time of it in the world. We pray that a prophet may arise. Yet who dare say, Amen? He would have a hard time of it! We need him much. The Lord hath forsaken me utterly if at this moment the church does not in all her departments and communions need a prophet, a terrible man, a man of iron lips, a man of throat of brass, a man too strong for patronage, yet weak in the presence of all tenderness, necessity, and helpfulness. Let him come, O living God, with his potter's earthen vessel, and break it before us. Yet how dare we ask thee to send that man? We should ill use him. Yet we need him very much."

It is an emphatic truth. There is a mighty need of a prophet of God. There is also another important need as expressed in the following from Dr. Clifford in his

address of June 29th before the theological students of Brixton College:—

"Talking recently with a barrister of eminence, both as a Queen's Counsel and as a Christian, I asked him what he thought the chief defect of modern preaching? At once he answered: 'Preachers do not know what to say—they have not a message of their own. When a lawyer stands up he has a "case," definite and concrete. His mind is fixed on that, and his clear and ringing message springs out of it.' Then said I, 'Suppose you were addressing a body of students for the ministry, what would be your principal advice?' 'Tell them,' said he, 'before all things to make sure of their message.' In his advice, I am sure he is right."

And so are we. And God has provided for this in his word. More than twelve different lines of prophecy indicate clearly that we have reached the last days, as many special signs of the last days are partially or plenary fulfilled. And in connection with these prophetic lines, these special signs, are messages—"definite, concrete" messages—for our day, for our generation, for all classes and conditions, for all their needs. We have these messages outlined in Zeph. 2: 1-3; in Rev. 14: 6-14, and elsewhere. Reform is demanded, demanded everywhere, and the messages of truth given through his prophets, meet all the demands. Yet are these messages despised, ill used, ignored, by the great mass. But of those who truly heed them it will be said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. May God not only give us a definite message and prophets to bear it, but may he open the eyes of his professed people to see it, and their hearts to accept it.

M. C. W.

The Missionary.

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

HUMILITY.

The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest!
In lark and nightingale we see
What honour hath humility.

The saint that wears Heaven's brightest crown,
In deepest adoration bends;
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility. —Selected.

REPORT OF MISSIONARY SOCIETY.

(For Quarter Ending June 30, 1887.)

THE local societies have sent in good reports for the past quarter, and seem to be alive in the work of scattering the seeds of truth. The canvassers and ship missionaries, though fewer in number during the last two quarters, have done exceedingly well. They are constantly becoming acquainted with those who gain a knowledge of the truth through reading our periodicals; and many, doubtless, will yet embrace the truth through the reading matter which has been and will be distributed by the

earnest workers. Many are the prayers that follow these labourers.

No. of members,	56
" " reports returned,	30
" " missionary visits,	369
" " ships visited,	958
" " letters written,	20
" " Bible-readings held,	17
" " PRESENT TRUTH taken in clubs,	259
" " " " subscriptions obtained,	279
" " " " sold,	7,662
" " " " given,	15,557
Total,	23,219
" " other periodicals distributed,	236
" " pp. of tracts and pamph's sold,	117,989
" " " " " " loaned,	23,844
" " " " " " given,	4,552
Total,	146,135
Rec'd on donations,	£ 3 13 9
" " PRESENT TRUTH,	49 13 0
" " " " book sales,	85 0 3

Total, £138 7 0
Mrs. S. H. LANE, Sec'y.

KEYNSHAM.

It has been my privilege to visit the company of Sabbath-keepers here. I have spent ten days with them, and during this time I have given eleven discourses, nine family and public Bible-readings, and held a missionary meeting. These meetings were attended by a goodly number not of our faith, who are interested; and some are trembling under the cross, who I hope will not delay their convictions of duty, and grieve away the Spirit of God.

There were many things necessary for this little company of believers to learn, and it was a great satisfaction to me to see the willingness to become fully instructed in all their duty. It is the willing and obedient that will enter into the kingdom of God.

The fruit is developing from the seeds sown in the tent effort here last summer. One who will add much to the strength of this company has lately taken her stand with them, and I trust the Lord will make her instrumental in bringing many sheaves into the heavenly garner. The friends here are united in love one for another, and this brings the good angels in their midst, for they love to be where the Spirit of Christ is manifested.

I leave these dear friends feeling that my visit has not only proved beneficial to them, but it has been a season of refreshment to my own soul.

WM. INGS.

Keynsham, August 22.

WHAT THE GOSPEL NEEDS.

In his first epistle to the Corinthians, the great apostle exhorts the church in the following language: "Watch ye, stand fast in the faith, quit you like men, be strong." Chap. 16: 13. From the rebukes administered to that people by the apostle, we judge that this closing admonition was seasonable. No doubt, too, the church profited by it, for we find Paul afterward commending the same people for their zeal and vehement desire for the right. 2 Cor. 7: 11-13.

If the church at Corinth needed this stirring exhortation, much more has it been applicable to believers in later times. The history of the church reveals a series of crises—seasons of reformation—when faint-hearted men gave way before those who were fearless for the right, and stood firm in the faith. Erasmus of Rotterdam believed the doctrines taught by Luther and his co-labourers, but lacked the moral courage to publicly proclaim them. The reason is obvious. He feared the opposing sentiments of the masses, who were steeped in corruption through the errors of the Roman Church. "You desire to walk upon eggs without crushing them, and among glasses without breaking them," said Luther, in addressing the noted sage. The timorous, hesitating Erasmus replied, "I will not be unfaithful to the cause of Christ, at least so far as the age will permit me."

How different the character of the great Reformer. When summoned before that mighty potentate Charles V., to retract his bold utter-

ances against the see of Rome, and his craven minions, he said: "Unless I am convicted of error by the testimony of the Bible, I cannot, and will not retract. Expect nothing else from me. I am done; God help me, Amen." These noble words of Luther, uttered before the imperial diet, have lived till now, and will live to the end, to be admired, as a memento of his faithfulness to his convictions of truth.

The truth for these times calls for just such staunch adherents as was the intrepid Luther. Much is lost now for the lack of courage. Men believe; they understand their duty, but halt tremblingly, while conscience cries loudly, "Do something; do it, do it!" But one says, there are difficulties to overcome. True, and the surest way to overcome these is to tackle them resolutely. A resolute will is becoming more and more necessary as time continues. There are so many now who treat the requirements of God carelessly, that courage has become as necessary as integrity in the performance of duty.

He who lives conscientiously can afford, if need be, to walk alone in the path of duty. But the word of God requires each one to be faithful in small things as well as in great. Said the Saviour: "He that is faithful in that which is least is faithful also in much." Luke 16:10. One's faithfulness or unfaithfulness in small things determines his standing before God. We must also be faithful to the end. The answer of the slave to his would-be purchaser is worthy the careful study of all professed Christians: "Will you be faithful if I buy you?" "Yes," said the slave, "whether you buy me or not."

Let no one think he can be faithful in the service of God and meet no difficulties. There never was a time when trials and temptations did not assail the follower of Christ,—he who walks in the full light of the truth,—and there never will be. Notwithstanding some have tried to take the cross out of the Christian religion, the words of the great apostle still remind us that "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. It cannot fail to be so, for he who follows closely the teachings of the Bible will conflict in practice with the majority around him, regardless of their profession. Whoever has the temerity to do this will certainly receive blows, sometimes too from that quarter which he would least expect—professed friends of the word of God.

This is not a new state of affairs either. Christ "came to his own and his own received him not." Every reformer from that time to this, has met a similar fate. Through the long reign of papal supremacy, that church put to death its millions, because they dared simply to speak against abuses in the church. He who now attempts to speak against popular error, must prepare to be ostracised by the majority. But the promise to the overcomer is an eternal reward. Those only who fulfil the conditions given in the word of the Lord may hope for the prize. Who will be a victor in the race of life? Let him stand fast in the faith and be strong. J. O. CORLISS.

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 ANGELS.

1. ANGELS are ministering spirits.

"But to which of the angels said he at any time, Sit thou on my right hand, until I make thine enemies thy footstool?"

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

2. They are not the spirits of men and women who have died in the past.

"So he drove out the man; and he placed at

the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24.

NOTE.—By reading in the prophecies of Isaiah and Ezekiel, we learn that cherubim are a high order of angels. If angels existed when man was driven out of Eden, they existed before man died, therefore they cannot be the spirits of the dead.

3. The Bible clearly teaches that the angelic family are an innumerable host.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

QUERY.—What is the nature of this great company of living beings? Are they imaginary, or are they real beings?

4. Angels are real beings, with bodies.

"Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isa. 6:2.

"And their whole body [margin, flesh], and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had." Ezekiel 10:12.

NOTE.—By the above texts we see that angels have wings, face, feet, body (or flesh), hands, and eyes. Then are they not real beings?

5. Angels are beings that can eat food.

"And Abraham ran into the herd and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it.

"And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18:7, 8. See Gen. 19:1-5; Ps. 78:25.

NOTE.—Their bodies are spiritual bodies, like those the saints will have when they are redeemed from the earth. See 1 Cor. 15:44, 45; Isa. 66:22, 23; Heb. 1:7.

6. They are more exalted beings than man.

"But one in a certain place testified, saying, 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; thou crownedst him with glory and honour, and didst set him over the works of thy hands." Heb. 2:6, 7. See Ps. 8:4-7.

NOTE.—We get some idea of their exaltation by reading Matt. 28:3, where one angel came to resurrect Christ; also Dan. 10:5, 6, where Daniel describes the angel he saw; and Rev. 19:10, where John was so struck with the majestic appearance of the angel that appeared to him that he would fall down and worship him.

7. They are represented as messengers, standing before God ready to do his bidding.

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19.

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20. See verse 21, and Heb. 1:14.

8. The saints of God have angels to guard them.

"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.

NOTE.—There are many Scriptures which sustain the above proposition. In Acts 12:15, we have the statement that Peter had an angel. In Acts 27:23, 24, we are informed that there was an angel beside Paul, who told him what should take place. In Ps. 91:9-12, we read that angels are to care for the people of God when the plagues will be poured out upon the earth. They are continually round about those that fear God, and protect them. Ps. 34:7; 2 Kings 6:15, 16, 17; Ps. 68:17.

9. We are warned about speaking evil, for the angel stands to hear what we say.

"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy

voice, and destroy the work of thine hands?" Eccl. 5:6. See Matt. 12:36.

NOTE.—Paul tells us that our lives are a spectacle unto the angels (1 Cor. 4:9), and that we shall have to give an account of the same in the judgment. 2 Cor. 5:10. We also read that there are beings ministering in the judgment, who by their description, must be the angels of God. See Dan. 9:10, 11, and Rev. 5:11.

J. H. DURLAND.

Interesting Items.

—Dover was recently visited by swarms of small flies, which were so numerous as to darken the air.

—The first Protestant bell rung in the City of Mexico—that of the Baptist church—was heard on July 3.

—The Cunard steamship Etruria crossed to New York in 6 days 3¼ hours, the fastest passage on record.

—The United Labour party has nominated Mr. Henry George for the post of Secretary of State for New York.

—Fifteen tons of dynamite were accidentally exploded at Kach, on the Quetta Railway, India, August 18. Two natives were killed.

—General Booth has just issued an appeal for 5,000 officers to be trained to go abroad as missionaries on behalf of the Salvation Army.

—A reward of £3,000 is offered for the discovery of the origin of the fires at Whiteley's, London, supposed to be the work of incendiaries.

—Seventy thousand persons died in the north-west provinces of India from cholera during June and July, being one per cent. of the population.

—A fire, destroying a million dollars' worth of property, caused by a smoker's throwing a burning match into a waste-paper basket, occurred in Pittsburg.

—Senator Riddleberger, of Virginia, who had been committed to prison for ten days for contempt of court, was released from jail by a mob, who scaled the walls and raised a ladder by which the senator descended.

—A fire broke out at Scutari, August 14, by which more than one thousand houses, including several churches, mosques, and schools, have been destroyed, and upwards of five thousand people rendered homeless. The Sultan has given £3,000 to the sufferers.

—The Queen has decided that the surplus of the women's Jubilee offering shall be devoted to the benefit of nurses or nursing establishments, and requests the committee to submit to her Majesty such proposals as may seem best calculated to carry out this intention.

—A thunder-storm of unusual severity broke over London, August 17, and continued for about four hours. A number of buildings in the City and other parts of the metropolis were injured, and the Metropolitan Railway was inundated by the bursting of a sewer.

—For the purpose of extinguishing the fire at Whiteley's, London, a short time since, more than 3,000,000 gallons of filtered water were drawn from the mains of one company, in addition to a large quantity supplied by another company. To contain 3,000,000 gallons of water a reservoir would be required having an area of one acre, by a depth of nearly twelve feet.

—The Inman steamer City of Montreal, while on her voyage from New York to Liverpool, has been burnt at sea. The fire broke out August 10 among the cotton in the hold. It was found impossible to control it, and the passengers and crew accordingly left the vessel in the boats. With the exception of one boat, containing thirteen persons, all were rescued by a passing steamer, and landed at Queenstown August 19. The missing boat was picked up August 15 by a German vessel. The occupants had suffered much from thirst.

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—AND—

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

LONDON, SEPTEMBER 1, 1887.

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

SPECIAL NOTICE.

OUR readers will please take note that it has been decided to move our printing work to London from the following week. Our next issue will be from that place. The office of publication will be at 451 Holloway Road, London, N., to which address all communications should hereafter be sent. All cheques and money orders should be made payable to "PRESENT TRUTH." We are in hopes in due time to secure an office and depository for our publications on Paternoster Row, but at present the depository will be at the publishing office. The next number will be issued Sept. 22 instead of Sept. 15, the usual time.

WRESTLING WITH GOD.

How few have ever learned what it is to wrestle and prevail with God! Their Christian experience has ever been after the mould of their early education. They never have been brought to the relinquishing of their early experience so they have grasped the divine power in such a manner as to radically change their character. They have seen no necessity of receiving from God what is not or cannot be received from natural causes. How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch! When waves of despair which no language can express sweep over the

suppliant, how few cling with unyielding faith to the promises of God!

Now is the time to gain an experience that will fit us to endure severe conflicts just in the future. Now, as we see God's work languishing, is the time that his providence is opening a door into which if we enter he will educate us for greater usefulness in the work of saving our fellow-men.

Those who shun responsibilities which call for the exercise of faith now are in the greatest danger of falling under the power of Satanic delusions when we are compelled to meet greater difficulties than we have yet experienced. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. They chose that path which was most pleasant, because it was their privilege so to do. The lesson of faith which they have neglected, the experience which they failed to obtain, they will be forced to learn under a terrible pressure of discouragement.

We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. Every heart sacrifice is a jewel in God's sight, and is chronicled in the books above. We should rather dispense with selfish gratification than neglect communion with God. The deepest poverty, and the greatest self-denial with God's approval are better than riches, honour, ease, and friendship without it. We must take time to pray and wrestle with God. Salvation is freely offered. Angels are watching the development of character and weighing moral worth.

Satan is constantly seeking to blind minds to their eternal interests. Let Christians never forget that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." Put on the whole armour of God; exercise faith, courage, and hope; fight bravely, valiantly, and courageously, and the victory will be yours.

WHY HAVE THE PEOPLE NO SABBATH?

THERE are those who are pleading for Sunday laws, and bewailing the prevalent and increasing disregard for the day. What has tended to bring about this state of things? Who is responsible for the fact that no Sabbath is kept by the people? One reason is that the people are learning the fact that Sunday-keeping is not a divine institution, and consequently is not binding upon any man's conscience. The apostle says, "They be no gods, which are made with hands." Such gods have no claim upon our reverence and adoration. In like manner, that is no Sabbath that is made with hands. Sunday-keeping is no more than a man-made institution, and consequently has no claim upon the conscience. Those that deplore the fact that the people have no Sabbath, are themselves rejecting the Sabbath of the Lord, and calling for civil legislation in support of the human institution which has usurped its place, an institution of which Calvin said, "The Fathers put in the place of the Sabbath the day we now call Lord's day." It may be truly said of them as Jesus said to the Jews: "Full well ye reject the commandment of God, that ye may keep your own tradition."

They talk very sanctimoniously about the Sabbath, the law of God, and the fourth commandment, while they observe a day which has no scriptural title to the name of the Lord's Sabbath, having never had any place in the divine law. Weekly they trample the Lord's Sabbath under foot, while they deplore the fact that the people keep no Sabbath, and are anxious that the Government should give them one. If they would keep and teach the Sabbath of the Lord according to the commandment, they might reach the consciences of the people, and have no need of State laws to enforce it. Men would keep the Sabbath, because it is indeed the Lord's day, the day on which he rested, and which he blessed, and, by an explicit command, set apart for man's observance. It is the want of any command of God for the observance of Sunday, the first day of the week, which creates the necessity for human legislation. Hence the urgent appeal to the Government to give the people a Sabbath. God has given us his Sabbath as a memorial of himself and his creative work; and all we ask of our hitherto free Government is still to protect us in the inalienable right to worship God according to the dictates of his word and our own conscience.

R. F. COTTRELL.

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