

THE Present Truth



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

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THE PRESENT TRUTH.

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THE CHRISTIAN'S CONFLICT.

BREAST the wave, Christian, when it is strongest;
Watch for day, Christian, when the night's
longest;
Onward and onward still be thine endeavour,
The rest that remaineth will be forever.

Fight the fight, Christian, Jesus is o'er thee;
Run the race, Christian, heaven is before thee;
He who hath promised faltereth never,
The love of eternity flows on forever.

Raise the eye, Christian, just as it closeth;
Lift the heart, Christian, ere it repositeth;
Thee from the love of Christ nothing shall sever,
Then when thy work is done, praise him forever.
—Selected.

General Articles.

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

SACRIFICIAL OFFERINGS.

BY MRS. E. G. WHITE.

IN addition to the tables of testimony which were given to Moses in the mount, he there received the ritual or ceremonial law, and full instructions in regard to the building of the tabernacle. When this tabernacle was finally completed, the unsurpassed glory of the Lord so rested down upon it that Moses was unable at first to enter. But an audible voice from the divine glory above the mercy-seat spake to him, and bade him come nigh. And there the Lord gave him still further directions in regard to the forms of worship to be carried on in the sanctuary.

It is this law of ceremonies, which was to find its fulfilment in the death of Christ, when type should meet antitype, that is so frequently in our day confounded with the moral law of ten commandments, which was engraven by the finger of God upon stone, and which is as enduring as the throne of Jehovah.

Some speak of the Jewish age as a Christless period, without mercy or grace. To such are applicable the words of Christ to the Sadducees, "Ye know not the Scriptures, neither the power of God." The period of the Jewish economy was one of wonderful manifestations of divine power. So glorious was the revealing of his presence that it could not be borne by mortal man. Moses, who was so highly favoured of God, exclaimed, "I do exceedingly fear and quake." But God strengthened him to endure this excellent glory, and to bring from the mount a reflection of it upon his face so that the people could not look steadfastly upon it, but were obliged to withdraw from him. Jesus brought his gospel to Adam in the promise of a Redeemer which should bruise the serpent's head. His gospel was preached to Abraham, to Jacob, and to Moses.

The very system of sacrifices was devised by Christ, and given to Adam as typifying a Saviour to come, who would bear the sins of the world, and die for its redemption. Through Moses, Christ gave definite directions to the children of Israel in regard to the sacrificial offerings. This was to impress the minds of the worshippers that something of vastly more importance than the mere outward act was signified by these ordinances. How solemn the thought that Christ was here giving directions in regard to a religious service, which, although it may seem to some as a meaningless and exacting round of forms, was designed to represent his own ministry and death.

Only clean and precious animals, those which would best symbolize Christ, were accepted as offerings to God. The filthy swine, the devouring lion, and beasts of like character which subsist on animal food, were not to be brought. Every offering was to be without spot or blemish, the very best of the kind. From this, those who follow Christ now should learn that he will accept of no meager offering or service. The most perfect and valuable treasure of heaven was given for man's salvation, and God will receive only the dearest and most precious gift from him in return. The Father in giving his Son poured out in one gift all the excellence of heaven for man, and those who prize this gift will make their offerings of the things they most value, and withhold

nothing which God has bestowed upon them wherewith to honour and glorify his name.

By the act of bringing the offering to the sanctuary, the individual confessed himself a sinner, deserving the wrath of God, and signified his repentance and faith in Jesus Christ, whose blood would remove the guilt of the transgressor. By placing his hands upon the head of the victim, the sin of the individual was transferred to the victim, and in his suffering the sinner saw Christ typified, when he should give himself as a sacrifice for our sins. The Lord signified his acceptance of the offering by causing it to be consumed upon the altar.

The system of sacrifices and offerings was a most expensive one to ancient Israel. Continual offerings were to be made. But God required nothing less of them, and they did it willingly. Men in our day, who profess to be followers of Jesus Christ, and yet who choose to gratify self and increase their possessions rather than render to God that which he requires of them in tithes, in offerings, and in gifts, and in giving themselves to his service, are inexcusable. The more we do in the cause of our Master, the more we have to do with, and the greater will be our willingness and pleasure in doing.

The Lord left it with his people anciently to decide for themselves what they would give to his service. It was expressly stated that the poor could give less valuable offerings, such as a dove, or pigeon; but the same care and exactness in preparation were needed as for the more expensive offerings. Here is a lesson to all, that the poor are as precious in the sight of God as the most wealthy, if they are only willing and obedient. The parents of our Saviour were poor. The only offering they could bring for the priceless gift of the Son of God, was a pair of turtle-doves, or two young pigeons. But the most humble offering is accepted if it is all that the poor can bring. It is for the encouragement of such that this instance in the history of Jesus is placed on record.

In many cases the poor give more freely, and make more of a sacrifice in their simple dove-offerings, than do the more wealthy who give of their abundance, and feel no personal inconvenience.

These free-will, cheerful gifts, simple as they may be, are far more acceptable and fragrant in the sight of God than thousands of gold and silver coming from those who grudgingly bestow the gift.

The Israelites were forbidden to eat the fat or the blood. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." This law not only related to beasts for sacrifice, but to all cattle which were used for food. This law was to impress upon them the important fact that if there had been no sin there would have been no shedding of blood. The blood flowing from the victim in idolatrous sacrifices was frequently eagerly drunk by the people, and confused ideas were the result.

The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin. Blood was also used to cleanse the sanctuary from the sins of the people, thus typifying the blood of Christ which alone can cleanse from sin. The fat was to be used in sacrificial offerings with the beasts, but in no case was it a suitable article of food. If used, disease would be the sure result.

The offerings brought to the sanctuary were to be without spot or blemish. Had one stain of sin rested upon our Redeemer, his sacrifice would not have secured the salvation of man. Christ was under no obligation to become man's sacrifice. He was above law. But he took upon him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that he died not only for Israel, but for all the world. Himself sinless, he was made sin for us, and upon him were laid all our iniquities. But when he came to the nation whom he came to save, they received him not, but crucified him. Here type met antitype. The ceremonies of the Jewish worship were then no longer needed; for the great Sacrifice to whom all other sacrifices pointed had now been offered. The middle wall of partition between Jew and Gentile was broken down, and all nations, tongues, and people, were invited to partake of the salvation purchased at so great a cost.

While the death of Christ, as we have seen, brought the law of types and shadows, or the ceremonial law, to an end, it did not in the least detract from the dignity of the moral law, or make it void. On the contrary, the very fact that Christ died to satisfy the claims of that law, shows the immutability of its character.

THE greatest wrong you can do to God, is to doubt his love. Love is always the same, though it causes us to change our position.

TIMES OF RESTITUTION.

"AND he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21.

God has promised by his prophets a restitution or restoration of certain things. Some loss has been sustained; otherwise a restitution would not be necessary. Nothing can be restored that has not been impaired or suffered loss. When sin entered the world a curse came upon man, and also upon the earth.

I do not speak of man's moral loss—the loss of innocency; and how that loss is to be restored—his state of innocence regained. That is not the subject of the text. The text speaks of the restitution of things to take place when Jesus returns from heaven, where he now is; and if we do not obtain pardon before that event, no restoration is promised us. Holiness is not *then* to be conferred; for it is said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

Thus the doctrine of a future "universal restoration" of all men to a state of holiness falls to the ground. It is not only not included among the "things which God has spoken" by his prophets, but prophecy positively informs us that no such change will take place after the advent; that as men are morally when the advent is at hand, so they must remain by the unchanging decree of the Omnipotent; and that Christ comes to give rewards according to men's works. The day of their labour is past, and the time is come for each to receive reward for what he has done.

What then is the future restitution which God has promised? It is a restitution from the effects of the curse; and the justified alone have the promise of sharing in its blessings.

In respect to man, the curse brought upon him wearisome labour, sorrow, pain, and death. It resulted in the loss of all things, even life itself. The restitution which God has promised will restore him to life—a life free from pain and sorrow. It will give him back all that was lost through sin, as its penalty or punishment. But, as we said, he must, before the restitution, be made free from sin itself, through the efficacy of the redemption by Jesus Christ, or he has no promise of the restitution.

In respect to the earth, its beauty is marred, its fertility decreased, barrenness in some places, and thorns and briars in others, have taken the place of its rich and luxuriant productions, and the garden of God and the tree of life have been re-

moved from it. The restitution will bring back all these things, so that man, redeemed, will again be brought into possession of all that he lost.

I need not refer to the particular passages of Scripture which promise these things. Suffice it to say, all those passages which promise the resurrection of the righteous, the beauty, fertility, and loveliness of the renovated earth, when the "desert shall rejoice and blossom as the rose," and the paradise of God on the earth with the river and tree of life, constitute what God hath spoken by the mouth of all the holy prophets since the world began.

We learn from the text that the *times* of restitution commence when Jesus leaves the heaven; for he is received or retained there until those times come.

When the Lord Jesus himself descends from heaven to earth, the dead in Christ shall rise. The "first resurrection" will restore man to life and joy forever. The restitution having commenced by the resurrection of the "blessed and holy," they will reign with Christ a thousand years. Then will be fulfilled the promise of Christ to the twelve apostles: "Ye, which have followed me, in the regeneration [at the renovation, *Campbell*] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. Says the Revelation, "I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." Chap. 20:4.

When will the earth be restored? Not before the burning day—the day in which its elements shall melt with fervent heat. This will not take place till the wicked are raised from the dead to receive their punishment in the lake of fire; for the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. The wicked are not raised and punished till a thousand years after the resurrection of the saints. "The rest of the dead lived not again till the thousand years were finished." Rev. 20:5.

Thus the earth, groaning under the curse, is broken down and desolated of its wicked inhabitants at the end of six thousand years, and, at the end of the seventh thousand, it passes through the fire which devours the wicked. Then comes the closing work of the restitution. The new heavens and earth appear, the city of God, the New Jerusalem, comes down to earth, the fountain and tree of life are there, and then it is said, "*There shall be no more curse.*" The restitution is completed. Not only has man been redeemed from death, but the earth also, his inheritance, is redeemed from the sad effects of the curse, and its possession restored to man—to all the family of the second Adam, "and they shall reign forever and ever."

Welcome, then, thrice welcome, the

times of the glorious restitution! when our glorious Redeemer shall leave his place in heaven, where he now pleads before the throne of mercy, and enter upon the work foretold by all the holy prophets. The time is near. Who will share in the restitution? Hasten to prepare.

R. F. COTTRELL.

IS CHRIST COMING AGAIN?

HE promised to. Have any of his promises ever failed? Is there one among earth's millions that can point us to a single broken promise? He told his disciples just before his departure from earth that he was going where they could not come. He told them that he was going to prepare a place for them, and then added, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

The disciples had been with their Lord through his ministry; they had seen his miracles of love and mercy; they had witnessed his flowing tears as he wept over the wicked city of Jerusalem; they had seen his mangled, bleeding form suspended between the heavens and the earth, and heard from his lips, amid the agonies of death, his noble prayer, "Father, forgive them, for they know not what they do." They had also been with him after his resurrection, and were witnesses that he had risen from the dead.

When this meek and lowly Jesus was about to leave them, he assembled them together on the Mount of Olives. Here he told them to tarry at Jerusalem until they should receive the baptism of the Holy Ghost; and that, after they had received this power, they should be witnesses of him unto the uttermost parts of the earth. After finishing his words of instruction, a cloud received him up out of their sight. While in sadness this little group stood steadfastly gazing after their Lord as he disappeared upon the cloudy vehicle, behold two men appeared clothed in white. They interrogated the disciples with the question, "Ye men of Galilee, why stand ye gazing up into heaven?" As much as to say, "Do ye not yet understand, from the Master's teaching while he was yet with you, that he was to leave you? that he was to go to his Father? that he was to go and prepare a place for you?"

It was very difficult for the disciples to rid themselves of the idea that Christ was to establish, at that time, a temporal kingdom; for upon this very occasion they had asked the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" As they saw their Lord departing from them, their hope must have greatly weakened. To cheer their sad hearts two angels were sent to emphatically repeat to them the promise of his second advent. It was not proclaimed by mortal lips, but by messengers sent directly from heaven. Acts 1:11.

Heaven has ever manifested the most

intense interest in the salvation of men. Those doctrines, a belief of which is so essential to man's salvation, have ever been proclaimed by the highest authority in the most positive manner. Take, for instance, the moral law; God spoke those ten moral precepts with his own voice, wrote them on tables of stone, in the most simple and comprehensive language. They embody man's whole duty. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Christ's birth was also proclaimed by angels to the shepherds on the plains. We have not only the promise from the heavenly messengers to the disciples on the ascension mount, of our Lord's return, but we have also the manner in which he will come. The language is clear and positive: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. As surely as he was taken up in a cloud in the sight of men, just so surely will he come again in the same way.

While many believe and admit that Christ's coming is near, they do not acknowledge that his coming will be a literal appearance. Some say that it occurs at death; some, that it consists in the conversion of the world, or the temporal millennium; others, that it is manifested in modern Spiritualism. It cannot be at death, for we are told in the Revelation, "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7. If his coming takes place at death, only the expiring one can see him. Neither does it consist in the conversion of the world, nor the *spiritual* reign of Christ for a thousand years. The Scriptures teach us that the wicked will be on the earth at *that time*, and that they will be destroyed. The existence of the wicked on the earth would preclude the idea of Christ's universal *spiritual* reign; nor could their destruction properly be called a conversion. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." The gospel is that which will convert the world, if it is ever to be converted. The above scripture plainly teaches us that some will not obey it, and for this reason they will constitute that class upon whom the fiery vengeance of our Lord will fall.

No; his coming will not be to a few Spiritualist mediums, assembled in some dark room to behold a ghostly figure that disappears upon mere approach, or that vanishes at the slightest touch. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27. Matthew exactly agrees with the Revelation. When the dark storm-clouds span the sky, and the vivid light-

ning flashes forth, it illumines the whole heavens. Every eye beholds it. Just so will our coming Lord on his cloudy chariot light up the whole heavens from east to west. Every eye will behold him.

Reader, do you long to see the King in his beauty? Is the language of your heart, "Thy kingdom come"? Those who truly love their blessed Lord will love to hear of his return, and will receive the testimony relative to his coming with all gladness.

E. HILLIARD.

CONDEMNED AND JUSTIFIED.

NO ONE who contemplates the breadth of the law, and believes the inspired statement that it is perfect—the righteousness of God—can feel disposed to deny the statement of the wise man, that to fear God and keep his commandments is the whole duty of man. Obedience to a perfect law must produce a perfect character, and perfection is all that can be required of anybody.

But while we have been making these statements upon the authority of the Bible, some reader has doubtless called to mind the fact that Paul says that "by the deeds of the law there shall no flesh be justified;" and he wants this harmonized with what has been said; or, possibly, he may think that it entirely overthrows our argument. We will examine it. The passage in full reads thus: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20.

To understand this verse we must take it in its connection. But first, to the verse itself. Why can no flesh be justified in the sight of God by the deeds of the law? The last clause of the verse gives the answer: "For by the law is the knowledge of sin." Well, why does the fact that the law gives the knowledge of sin make it impossible for any one to be justified by it? Read from the ninth verse onward, and you will see. Paul says: "We have before proved both Jews and Gentiles, that they are all under sin." This he has done in the first and second chapters. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12. After particularizing somewhat on this point, the apostle says: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19. Then follows the conclusion, "Therefore by the deeds of the law there shall no flesh be justified in his sight."

Now we can see the force of Paul's conclusion. Since the law gives us the knowledge of sin, by pointing it out, it

condemns the whole world, for there is no man that has not sinned; all the world are guilty before God. And this is a sufficient reason why no one can be justified by the law. The law that justifies a criminal is a bad law; but the law of God is "holy, and just, and good;" it will not justify a sinner.

Let us illustrate this by a familiar example. Here is a man who has been taken in the act of robbing a store. He is brought into court for trial. Now will he stand up before the judge, and declare that he wants no counsel; that all he desires is simple justice, and then demand that the law be read, and declare his willingness to rest his case upon that alone? Certainly not, unless he desires to live in prison. He knows that the law does not justify any man in committing robbery; and he will therefore seek in every way possible to evade it. But there is no possibility of evading the law of God, and consequently all the world stand condemned. No one can fail to see that if the law justified sinners, then sin would cease to be sin; theft, murder, and adultery would be legal acts, and anarchy would prevail and be confirmed throughout the land.

If, however, an innocent man is accused of a crime, he may with all confidence appeal to the law. He does not wish to have anybody turn aside the law from its true meaning. He is anxious that his acts be compared with the plain reading of the law. And when that law is read, it justifies him, because he has done nothing but what it commends. By these two examples we see the working of a good law: it condemns the guilty, and justifies the one who has scrupulously obeyed its requirements. That this is the case with the law of God is seen by our Saviour's words: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John 3:20, 21.

It is plain that under no circumstances can a good law justify crime. The man may say, "This is the first time I ever violated the law." But the judge would reply, "You ought not to have violated it this time; perfect obedience is what the law requires." Or if he professes his determination to keep the law strictly forever afterward, that will not justify his sin, for he never can do more than his duty, and thus make up for past neglect. Whichever way he turns, the law stands in his way condemning him. Now shall we say that because the law thus condemns sin it is unworthy of respect, and ought to be abolished? By no means; no one but a confirmed reprobate would desire such a thing. The fact that it condemns the sinner shows it to be a good law, and lovers of the right will rejoice to see it maintained.

The position, then, thus far, is this: To keep the commandments is the whole

duty of man; it is only by keeping them that we can have eternal life. But no man has kept them, neither can any man show a perfect record in this respect. "All have sinned, and come short of the glory of God." Rom. 3:23. How, then, it may well be asked, can any one be saved? How can we become justified? The answer comes: "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath sent forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-26.

Christ was sinless; the law was in his heart. As the Son of God his life was worth more than those of all created beings, whether in heaven or on earth. He saw the hopeless condition of the world, and came "to seek and to save that which was lost." Luke 19:10. To do this he took upon himself our nature (Heb. 2:16, 17); and on him was laid "the iniquity of us all." Isa. 53:6. In order to save us, he had to come where we were, or, in other words, he had to take the position of a lost sinner. Thus the apostle says: "For he hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. It was this fact that caused him such anguish in the garden. He felt that the sins upon him were shutting him away from God. It was this that caused him, when hanging on the cross, to utter that cry of bitter agony, "My God, my God, why hast thou forsaken me?" It was not physical pain that crushed the life out of the Saviour of the world, but the load of sin which he bore. "The wages of sin is death." Rom. 6:23. Sin will cause the death of every one who is not freed from it, for "sin when it is finished, bringeth forth death." James 1:15. And because Christ was "numbered with the transgressors," he suffered the penalty of transgression.

But the suffering of Christ was not on his own account. "He did no sin, neither was guile found in his mouth." 1 Peter 2:22. He was one who could safely appeal to the law to justify him, for he had never violated it. The law had nothing against him. "But he was wounded for our transgressions, he was bruised for our iniquities." Isa. 53:5. He alone has done more than his duty—more than was required of him; consequently he has merit to impart to others. This grace is freely given to all who believe in him. Thus: Our past life has been nothing but sin, for whatever good we may have thought to do, it was far from perfect. But we believe implicitly in Christ, and have faith in the efficacy of his sacrifice; and because of this simple faith, Christ will take our load of sins upon himself, and we will be accounted as though we had never committed them. He can take them without fear of any

evil consequences to himself, because he has already suffered the extreme penalty of the law for them. And since our sins are taken from us, we are as though we had never broken the law, and therefore it can have nothing against us—it cannot condemn us. So we stand before the court justified. Justified by what? By our works? No; justified by faith in Christ. Our works condemned us; Christ has justified us. And so Paul's conclusion is true, that "a man is justified by faith without the deeds of the law." Rom. 3:28.

We now see that St. Paul does not contradict himself when he says (Rom. 2:13), "For not the hearers of the law are just before God, but the doers of the law shall be justified," and when he says (Rom. 3:20) that "by the deeds of the law there shall no flesh be justified." Both are true. The doers of the law are always justified, as we have before shown, and the only reason why there is no one who is justified by the law is because there is no one who has done all the law. E. J. WAGGONER.

GOD IS WEIGHING YOU.

God is weighing you, my brother!
And his balances are true;
Dare you trifle with him longer,
Thoughtless that he's weighing you?
Should he find you wanting, brother,
When the final test is given,
Sad indeed will be the sentence:
Banished evermore from heaven.

God is weighing you, my brother!
By the standard of his word,
By your faith in his own promise,
By your love for Christ, the Lord.
Does he find you waiting, brother?
Do you all his law obey?
Is your faith in him unwa'ring?
Do you serve him day by day?

God is weighing you, my brother!
Weighing every secret thought,
Weighing every word and action,
Every deed your life has wrought;
Does he find you wanting, brother?
Oh! let every thought be pure;
Gentle words and loving actions;
These his favour will secure.

—Selected.

THE SON REPRESENTS THE FATHER.

NO DOCTRINE is more distinctly stated in the Scriptures of the Old Testament than that the Son of God manifests the will and work of his Father to the children of men. The holy character of the divine law made its transgression such an offense that the Father could not speak with man as when in his innocence he walked and talked with God in Eden.

The Son, who was equal with the Father in creation, in the institution of law, and in the government of created intelligencies, leaves this glory with his Father, and becomes a mediator through whom the Father speaks. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. The New Testament is

equally plain and explicit upon this subject. The words of the Son himself are to the point. In all his ministry he did not once intimate that he had come to speak of himself or to establish a new system which was to supersede the old. In the plainest language he declared that he had come to represent his Father, and to proclaim his doctrine.

"My doctrine is not mine, but his that sent me." John 7:16.

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8:28.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Chap. 12:49.

"If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." Chap. 14:7-11.

The will of the Father was the will of the Son. The mind of the Father was in his Son, who in his teachings and character represented his Father. The deep, yearning love manifested in the mission and ministry of the Son was the love of the Father. "I and my Father are one." John 10:30.

The nature of the unity that exists between the Father and the Son is clearly illustrated in Christ's prayer for his disciples, and for all those also who should believe on their word to the end:—

"Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Chap. 17:17-21.

We close with the testimony of Paul: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20. This is the

very climax of evidence that, in the work of redemption as set forth in the sacred Scriptures of the Old and New Testament, the mind and will of the Father were manifested in the Son.—*James White.*

HOW GOD LEADS HIS PEOPLE.

WHEN Israel had been wandering in the wilderness for forty years, Moses, who was faithful, in all his house, recounted to the people God's dealings with them, and his promise to them; besides exhorting them to obedience to God's commandments, and warning them of the consequences of disobedience. Among other exhortations he says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or not." Deut. 8:2. It is, therefore, the duty of God's people to remember how God has led them in the past, as well as to seek his providential guidance for the future.

But to do this implies an acknowledgment that God leads his people now as surely, though perhaps not as manifestly, as he led Israel of old. Doubtless this is the case; for the wise man brings before his son the precious promise: "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6. And the prophet Jeremiah, a long while after this, was constrained to confess, saying, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." So that if you and I have been led into the narrow way that leads to eternal life, it is of the special and over-ruling providence of our heavenly Father. Let us be thankful for this proof of the divine favour; and let us ever pray that we may be kept by the power of God through faith unto salvation, which is ready to be revealed in this last time.

But some one may say, "How am I to know that God has been leading me? If I could only feel assured that the Lord has led me in my past experiences, methinks I would better endure the trials by the way." It certainly is a wonderful thing to think that Jehovah, the God of Israel, should condescend to lead us, the creatures of his power, who have violated his righteous law. But Moses gives us a test whereby we may know whether indeed the God of heaven hath thus dealt with us or not. He tells us what, in the past, was the divine object in the leading of the sons of Israel through the wilderness. It was to humble them, to prove them, and to know whether they would keep his commandments or not. Now let us ask ourselves, honestly, whether this object has been accomplished in us. Have we been humbled by our past experiences, and the trials through which we have passed? Has God shown us what was in our hearts; or have we been led to say with the

psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting"? And, to crown all, have we been led, in an humble and an obedient spirit, to walk in the way of God's commandments, seeking his pardon for past transgression, and his grace to help us in every time of need? If we have been so led, then we may be sure that the hand of God has been moving in our affairs; and that surely the Lord was in this, or that, place, though we knew it not: for such results are not the works of the flesh, but are the fruits of the Spirit of God. When this is realized, we are enabled with David to say, "My soul shall make her boast in the Lord; the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears."

It is in this spirit I would recount God's providential dealings with my soul; so that the humble may hear thereof and be glad. A. SMITH.

A VALUABLE ACQUAINTANCE.

AN AGNOSTIC, who was present in a refined circle, was surprised to learn that a certain noted lady believed firmly in the sacred Scriptures. He ventured to ask her:—

"Do you believe the Bible?"

"Most certainly I do," was the reply.

"Why do you believe it?" he queried again.

"Because *I am acquainted with the Author.*"

This was her testimony; and all his talk about the unknown and the unknowable went for nothing, in view of the calm confidence born of her personal acquaintance with God. And it is this knowledge which is most effectual in dispelling the doubts and uncertainties which linger in the human mind. It is good to know the Bible; it is better still to know the Lord. It is important to know the truth; it is still more important to know him who is "the Way, the Truth, and the Life." Blessed are they that *know the Lord*; for to know him is life eternal.—*Selected.*

"It's a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "it would be much better for the sexton, whenever any man goes to sleep under your preaching, to wake you up."—*Christian Leader.*

LIFE has such hard conditions that every dear and precious gift, every rare virtue, every pleasant faculty, every genial endowment—love, hope, joy, wit, sprightliness, benevolence—must sometimes be put into the crucible to distill the one elixir, patience.

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.

"HE GIVETH SONGS IN THE NIGHT."

We praise Thee oft for hours of bliss,
For days of quiet rest;
But, O, how seldom do we feel
That pain and tears are best.

We praise thee for the shining sun,
For kind and glad some ways;
When shall we learn, O Lord, to sing
Through weary nights and days?

We praise thee when our path is plain
And smooth beneath our feet;
But fain would learn to welcome pain,
And call the bitter sweet.

When rises first the blush of hope,
Our hearts begin to sing;
But surely not for this alone
Should we our gladness bring.

Are there no hours of conflict fierce
No weary toils and pains,
No watchings and no bitterness,
That bring their blessed gains—

That bring their blessed gains full well,
In truer faith and love,
And patience sweet, and gentleness,
From our dear home above?

Teach thou our weak and wandering hearts
Aright to read thy way,
That thou with loving hand dost trace
Our history every day.

Then every thorny crown of care,
Worn well in patience now,
Shall grow a glorious diadem
Upon the faithful brow.

And every word of grief shall change
And wave a blessed flower,
And lift its face beneath our feet
To bless us every hour.

And Sorrow's face shall be unveiled,
And we at last shall see
Her eyes are eyes of tenderness,
Her speech but echoes thee!

—John Page Hopps.

SANCTIFICATION.

THE OBSERVATIONS OF FORTY YEARS ON CHRISTIAN EXPERIENCE.

JACOB and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which was quick and strong perception, which gave them a talent for making property; for honest labour makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on, Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and

he often slipped from his bed in the earliest morning light to confess faults to his mother of which she had never heard.

These two brothers were educated in the sternest Calvinism. Theodore, who from his peculiar constitution, expected every good thing, and that every advantage belonged to him, was rather pleased with the doctrine of election, having a vague but comforting assurance that he was elected, if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed, and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congregation, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honour to God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, as seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws, and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful and may become pious, but Theodore is a perfect Gideon; what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered, and praised. Everybody knew him. Jacob laboured by precept and example to save men, making no display. Few knew him.

Jacob Schoonerhoven was asked to give his views of "sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services, and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and

urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favoured with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labour; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he had not scrupled to buy cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbour as myself—not so much a work of the emotions as of the judgment—a work not of one moment, but of a life-time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honour of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; labouring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, 'I do, Lord;' and the Lord said: 'Dost thou love thy neighbour as thyself?' I answered, 'I do, Lord.' The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self. I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbour as myself. I went on and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said: 'I did not think them

valuable, but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep you colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob, remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbour as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbour as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered: 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed

them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it.' 'I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favour and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other sanctification is mere emotion, excitement, and enthusiasm, and is consistent with selfishness, cruel oppression, and grinding the faces of the poor.'"—*Wes. Meth. Magazine.*

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait, feed him, clothe him, love him. He is a boy, and most boys are bad. You think him light-hearted, and fear he is light-headed as well. But remember he calls you father. When he played in your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things, rattling, playful, thoughtless, you almost despair. But do not be snappish and snarlish and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It cannot be otherwise. A daughter divides your fortune, transmits less of your fame, and loses your name. A boy is more nearly yourself than anything else can be. It is through your boy you go down in history; through your boy you are to act upon the generation that is to come.

It may be difficult to govern him, but be patient; he may seem averse to everything useful and good, but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Some boys are men in stature but are still boys in mind. It may be so with your boy; and if so there is reason for hope. In such cases there is often great outcome. The body is the tree, the mind, the fruit. It is well for the tree to take deep root before it is loaded with fruit; then the fruit will be more and better.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride, no ambition, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, which the teacher's rod may stir, the association with books and men may develop and direct, and thus start your boy agoing, with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong, a giant with whom no one dares to interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labour, have endured the fatigue of toil. Many such are in our minds now. *Labor omnia vincit.* "Labour conquers all things." The old Roman was right. We see it in a thousand instances. Labour makes the man. No boy ever came to be a man, the noblest work of God, without labour. This is God's great law; there is a divine philosophy in it. Let your boy work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

A wild, rattling, thoughtless boy of the days of yore is in our mind's eye. Who would have thought it? He is a strong, active, efficient, untiring minister of large influence. Another, a successful physician, occupying a good position, and a Christian gentleman.

Father, be kind to your boy. We know what a mother will do. Thank God, a mother's love, a mother's prayers follow me still; and the memory of her anxious tears shall never fade during the succession of years. Finally, but not least, pray for your boy. God hears prayer. Do the best you can, commit all that you cannot do to God, and hope. Never despair, for no one knows what is in a boy.—*Reflector.*

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

WE increase our wealth when we lessen our desires.

RUM costs more than food and clothing.

THE PRESENT TRUTH.

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

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OVER 6,000 MIRACLES TO GUARD THE SEVENTH DAY.

ANOTHER argument showing how God regards the particular day is furnished by the threefold miracles with which he guarded it in the forty years' wanderings of the children of Israel in the wilderness, distinguishing it from all other days. The sending of a double portion of manna from heaven on the sixth day, its preservation from breeding worms and decomposing on the seventh, when on other days it could not be kept over, and the withholding of manna on the seventh day, must have impressed all the multitude that God regarded a particular day as sacred. See Ex. 16. An instructive lesson is to be drawn from this circumstance. Here were over six thousand miracles, more than all the other miracles mentioned in the Bible, given to teach not only the proper observance of the Sabbath but the particular day. As the bread was prepared in heaven, and sent down to Israel, its ceasing on the seventh day would show that angelic ministration recognized the Sabbath. Ps. 78:23-25; 103:20. In gathering this food and preparing for the Sabbath on the sixth day, or Friday, as they did (Ex. 16:22, 23), they were following the example of angels.

There is no question concerning the observance of this day through the former dispensation, and in the New Testament the particular seventh day is plainly recognized and called the Sabbath. The apostle James in Jerusalem, twenty-one years this side of the cross, bears the following testimony: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:19-21. Thus we see that not only the particular day, the identity of which God preserved for forty years in the wilderness by more than six thousand miracles, was brought into the New Testament, but both Gentile and Jewish Christians observed it. The Saviour also taught its observance to the disciples as late as the destruction of Jerusalem. Matt. 24:20. Verse 16 shows that this related to the whole land of Judea.

Throughout the Scriptures we find the Sabbath day recognized as only upon the

seventh day of the week, and as long as the primitive church walked in the light of the Word, they were in harmony with the practice of God's people in the old dispensation, and with Christ's and the inspired apostles' practice and teaching in the new. "The seventh day is the Sabbath of the Lord thy God," the Sabbath of the Bible, and the only day anywhere recognized as sacred in the inspired history of the church of God. To the foundation upon which the Sabbath is based prophets and apostles have appealed to point out the true God. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:11, 12.

The apostle to the Gentiles, at Athens the seat of learning and philosophy, took advantage of the inscription, "To the unknown God," and pointed them to the "God that made the world and all things therein," a fact which is revealed in the fourth commandment, and one which the observance of the seventh day alone recognizes of all of God's requirements. Does it then make no difference whether the first or seventh day is observed as the Sabbath?

We can but feel that it is an honourable thing to observe the day which has been exalted above all other days by God's own example and teaching. The following testimony of the prophet is to the point: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy servant: for the mouth of the Lord hath spoken it." Isa. 58:13, 14. "Also the sons of the stranger [Gentile], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer." Isa. 56:6, 7.

TITHES AND DEBTS—NATURE OF OBLIGATIONS.

SOME have said—and some even yet say—that they will pay their tithes when they have paid their debts; and that honesty demands that they shall pay their debts first. To be in debt is generally an unfortunate thing; but some have a

faculty of ever being in debt, and it would be easy for such to always evade their duty to the cause of God if that were a valid reason.

But they who speak thus do not seem to understand the nature of obligations. They act as if all obligations were under their own control, which is not the case.

Obligations are of two kinds: 1. Those which are imposed by authority; and, 2. Those which are assumed voluntarily. The former *always* take precedence of the latter. As the former are not under our control, and have precedence, we ought always to keep them in view when we take other obligations upon us voluntarily.

There are also two sources of authoritative obligation, which might properly be called *government obligations*, namely, the authority of God, the Supreme Governor, the Dispenser of all good, and the authority of the civil government under which we live. The claim of the government is collected under the name of *taxes*. It is collectable as a debt—we *pay taxes*. We never consider them as a gift to the government. The government secures to us the right of holding our property, and protects us from harm—from trespass and assault. In doing this, expenses are incurred of officers, courts of justice, etc., and revenue is collected by means of taxes to keep the machinery of government in motion. Under a good government—one which is truly "for the punishment of evil-doers, and for the praise of them that do well,"—no debt should be more cheerfully paid than that which we owe to the government for the security which it affords to life and property.

This obligation has come to be so well recognized that very few seek to evade the claim. No one thinks of urging that he cannot pay his taxes until he has paid his debts. His tax is a debt taking precedence of those which he voluntarily incurs. Other debts he *ought* to pay; this he *must* pay. Other debts he assumes of his own accord, and from them he might have kept free if he had so chosen or so planned; this is enforced by authority, and he has no option in the matter.

Just such an obligation we owe to the government of heaven. God is the giver of every good and perfect gift; in him we live, and move, and have our being; he giveth to us life, and breath, and all things. "Except the Lord keep the city, the watchman waketh but in vain." He has a cause on earth to be maintained, and he has appointed that it shall be carried on and maintained by men. The gospel is to be carried to every nation, and preached to every creature. This work was committed to men, not to angels. Means are needed to carry on this work. It is right and just, also, that we recognize the claims of his government, and show our loyalty to it, and acknowledge the

benefits which we receive from it. As in the case of the claim of the civil government, we do not *give* the amount which God claims as his own, and which he calls a *tithe*. It is a *payment*, not a *gift*. Thus the Scriptures speak of *paying tithes*. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

But the question may be raised: Is not an *offering* counted a *payment* as well as the *tithe*? Yes; but we have stated that there is a difference in the nature of the obligation. Your tax must be paid whether or not you promise to do so, whether you consent or demur. That *belongs* to the government. A debt to your neighbour is an obligation voluntarily assumed, and when it is assumed, it too, is binding; it becomes a matter of payment. You *pay* both your debts and your taxes. And it is precisely so with tithes and offerings. The tithe belongs to the Lord. As a government tax, it is imposed by authority. A vow or free-will offering is an obligation of another nature. It is assumed voluntarily. When assumed, when a vow is made, it becomes binding and must be paid. The Scriptures regard this as a voluntary matter. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." If the vow is not made, the obligation is not incurred.

Vows, as well as promises to your neighbour, should be made with carefulness and consideration. Carelessness in matters of debt, recklessness in promising, or slackness in payment will speedily destroy our reputation; our credit is ruined. So with vows to the Lord. A vow not paid is called the work of a fool. For this the Lord threatens his anger, and to destroy the work of our hands. Eccl. 5. It is ruinous to our credit in heaven.

But the question of precedence raised in the statement given at the commencement of this article remains to be briefly noticed. If we are not to pay our tithes until we have satisfied all the claims of our fellow-men, it is because the claims of God and his cause are secondary to those of men. Who will insist that this is so? No one will dispute that it is right to render unto Cæsar the things which are Cæsar's; but we do insist that Cæsar's claims are not paramount to those of God. It should be needless to try to enforce this statement with words, but there are Christian people who have so long viewed these things in a wrong light that they scarcely hold themselves under obligation to honour God's claims while a claim of man remains against them. This should not be so. Certainly it should not be so among those who profess to be preparing for the coming of the Lord by full obedience to all the commandments of God and the faith of Jesus. J. H. W.

THAT COMMA.

A BROTHER writes us from Ohio that our position on Luke 23:43 ("To-day shalt thou be with me in paradise"), is questioned by a Presbyterian minister of his place, on the ground that the construction of the Greek will not admit of so punctuating the sentence in the English as to make the adverb "to-day" qualify the preceding verb, "say," instead of the following verb, "shalt be." The reader will recognize the text as the famous saying of Christ to the thief on the cross, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

The believer in natural immortality claims this text as positive proof of his position; for Christ told the thief, he says, that he should be with him that very day in paradise. We reply that Christ gave the thief no such promise; if he did, he never fulfilled it, as can be most positively shown; but we explain his words by claiming that the comma now standing after the word "thee," might and should be removed to stand after the word "to-day," making this latter word qualify the preceding verb, "say," and not the following verb, "shalt be." Then the passage would read: "Verily I say unto thee to-day, Thou shalt [when I come in my kingdom in the future] be with me in paradise."

If this construction is admissible, it saves a contradiction between this and other scriptures, as will in due time appear; but it spoils the text for those who wish to use it to prove the conscious state of the dead. Hence our ministerial friend condemns this interpretation of the passage, claiming that the construction of the Greek absolutely forbids it.

That the reader may have the issue clearly before him, we will let our friend state his criticism in his own words:—

"Luke 23:43: *Amen lego soi semeron*
Verily I say to thee to-day
met, emou ese en to paradeiso.
with me thou shalt be in paradise.

"If it meant, 'Verily I say unto thee to-day,' etc., the Greek words would be arranged as follows:

Amen semeron lego soi.
Verily to-day I say to thee.

"The placing of a comma after *semeron* (to-day) in Luke, would not change the proper translation. Change of punctuation changes the meaning in *English*, it is true, but in Greek the meaning of a word is changed only by change in form, or change in the order of words. Punctuation makes no difference in Greek. In ancient times no comma was used. To say, 'Verily I say unto thee to-day,' etc., makes tolerable sense in English; but to say, 'The White, House, for the presidential mansion,' would be as sensible in English, as to say in Greek, '*Amen lego soi semeron, met emou,*' etc.

"It is clear to a demonstration, allowing no trace of doubt, that *semeron* (to-day) refers to *ese to paradeiso* (to be in paradise).

"Punctuation is not inspired?—No; neither is an English translation, or English collocation (order) of words.

"Zechariah 9:12 is a very different matter. The Hebrew original in Zechariah presents no difficulties to the King James rendering; while the Greek original in Luke 23:43 does present the above-stated difficulties in translating 'Verily I say unto thee to-day, thou shalt be with me,' etc. Rev. H. W. Cross.

Jersey, Ohio.

Whatever force there is in this criticism lies in the claim that is made in regard to the order of the words. The Greek, we all know, was originally written not only without any marks of punctuation, but without even any spaces between the words; it was one solid line of letters, the reader dividing them into words as he read them. Punctuation also is a comparatively modern improvement, the comma, in its present form, having been introduced by Manutius of Venice, about the close of the 15th or beginning of the 16th century. But so far as our English translation and construction are concerned, the method of punctuation which we propose, it is acknowledged, would be legitimate and make good sense. The question, then, is simply this: Does the construction of the sentence in the Greek justify our English translation, and render the punctuation which may be applied to this English translation admissible? We unhesitatingly affirm that it does.

Mr. C., in his criticism, implies, though he does not directly assert, that the law of Greek construction demands that every adverb qualifying a verb shall precede the verb which it qualifies and never follow it; for he says if it means, "Verily I say unto thee to-day," the adverb, *semeron* (to-day), should precede the verb, *lego* (I say); as, "*Amen semeron lego soi,*" instead of following it; as, "*Amen lego soi semeron.*"

Now does he mean to lay it down as a law of the Greek language that adverbs must invariably precede the verbs which they qualify? If he does not, his criticism amounts to nothing; for if adverbs sometimes follow the verbs which they qualify, Luke 23:43 may be one of the instances of this kind, and his objection to our construction be therefore wholly unfounded. But if he does mean to assert that adverbs must always precede their verbs, the assertion can be easily tested by the testimony of Greek grammarians, and by other sentences parallel in construction. This latter proposition is all that we need to examine.

1. It is worthy of remark, first, that no objection has ever before been raised

against our views of Luke 23 : 43 on the ground here presented. For instance, Dean Alford speaks of the claim of some that the comma should be placed after "to-day;" and although he objects to it so strongly as to say that it destroys all "common sense" and is "silly," his objection rests wholly on the ground of the *sentiment* of the passage when so construed, and not at all on the *construction of the Greek*. So likewise Olshausen objects to so punctuating the passage, resting his objection also on the sentiment, and not in any degree on the construction of the Greek. Now, if the punctuation in question is forbidden by the inexorable law of language in the construction of the Greek, would not these accomplished critics have brought that fact forward at once as an end of all controversy?—Most assuredly. And the fact that they have not done any such thing is the very best evidence that such a criticism is not legitimate.

2. In no Greek grammar at hand, as Sophocles', Crosby's, Hadley's and Goodwin's, is any such rule laid down for the position of the adverb in the construction of the Greek sentence.

3. Let us now inquire for examples of similar construction. These will all be drawn from the New Testament, as it is New-Testament Greek that is under question. In Acts 20 : 26 we find a passage which is exactly parallel to that of Luke 23 : 43. The common version reads: "Wherefore I take you to record this day, that I am pure from the blood of all men." An interlinear translation would read:—

Dio marturomai humin
Wherefore I testify to you
en te-semeron-hemera, hoti katharos ego
this day that pure I
apo tou haimatos panton.
[am] from the blood of all.

The reader will mark particularly that the strong adverbial phrase *en te-semeron-hemera* (this day), qualifies the verb *marturomai* (I testify) and does not precede, but follows it. This at once breaks down our friend's criticism; for according to his rule the Greek should be arranged as follows:—

Dio ente-semeron-hemera marturomai
Wherefore this day (or to-day) I testify to
humin.
you, etc.

Just so in Luke 23 : 43, the word *semeron* (to-day) qualifies the word *lego* (I say) and follows it.

In Acts 26 : 2, we find Paul saying, "I shall answer for myself this day before thee," etc., and the Greek of this passage stands thus: *mellon*

I shall
apologeisthai
answer for myself (or, I am about to make
epi sou semeron.
defense) before thee to-day.

Here the adverb *semeron* (to-day) qualifies the verb *apologeisthai*, and follows it, being exactly parallel to Luke 23 : 43. We request our readers who are familiar with the Greek Testament to notice how the word *semeron* is used in the following texts: Matt. 6 : 11; Luke 5 : 26; 13 : 32; 24 : 21; in all of which the adverb *semeron* (to-day) follows the verb which it qualifies. But Mr. C's rule would compel us in all these instances to put the adverb before the verb. His criticism on Luke 23 : 43 is therefore contrary to other examples in the Greek Testament.

So we may take any other adverb, for instance the adverb "shortly;" and we shall find that in numerous instances it follows its verb instead of preceding it. In proof of this the reader may look at such texts as Matt. 5 : 25; 28 : 8; Luke 14 : 21; John 11 : 29; 1 Cor. 4 : 19; 2 Tim. 4 : 9; etc. It is not, of course, to be denied that the adverb often precedes the verb, as in Phil. 2 : 19. But the instances here given (and the list might be indefinitely extended) show that there is no inflexible rule on the subject. In Luke 23 : 43, therefore, the adverb *semeron* may qualify the verb "say," and the comma may be correctly placed after "to-day."

But why, it may be asked, be so strenuous to remove the comma, and place it after the word "to-day"? We answer, 'To save our Lord from a double charge of falsifying his word. As now punctuated, the passage makes Christ assure the thief that he should be with him that very day in paradise. So it is held that the thief died and Christ died, and their disembodied souls went together to paradise.

1. This, of course, could not be true if the thief did not die that day; and that he was not dead at the close of that day we have the clearest proof. When the time came to take the bodies from the cross, because they were not allowed by the Jewish law to remain there upon the Sabbath (John 19 : 31), the legs of the two thieves were broken because they were not yet dead. (This breaking of the legs was to prevent their escape, according to the practice in such cases.) But Jesus being dead already (and it was a marvel to Pilate that he died so soon, Mark 15 : 44), they broke not his legs. Therefore the thief did not die that day; and if Christ told him he should be in paradise that day, his promise failed.

2. But more positive than this, Jesus told Mary on the third day after his crucifixion that he had not yet been to paradise (John 20 : 17); hence the thief was not with him there three days before, and his promise is again shown to have proved untrue. Jesus, to be sure, does not use the word "paradise" in the text last referred to; but he says that he had not ascended to his Father, and paradise is

where the Father is; hence he had not ascended to paradise. See 2 Cor. 12 : 2-4; Rev. 2 : 7; 22 : 1, 2.

Every Christian should be solicitous to see the Scriptures so interpreted that their testimony will not be involved in fatal contradictions; and this can be done in the passage before us, only by placing the comma in the right place, after "to-day." Then we have Christ simply telling the thief on that day that he would, according to his request, be with him in paradise in the future when he should come into his kingdom. For remarks on the beauty and force of the word "to-day" spoken under such circumstances, see "Man's Nature and Destiny," page 195-206.

U. S.

SABBATH OBJECTIONS.

The following passages are often brought as objections to the observance of the Sabbath of the Lord, and we propose to notice them briefly at this time.

Col. 2 : 14-17: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ."

Rom. 14 : 5, 6: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

The claim that is made on these texts is that they are general statements, affecting all Jewish feast days, holy days, and sabbaths; that the seventh-day weekly Sabbath was a Jewish institution; therefore, according to the above scriptures, we are under no obligation whatever to observe it. Were the premises sound, the conclusion would be legitimate. But it is not true that the seventh-day Sabbath is a Jewish institution.

1. It was instituted 2,500 years before there was a Jew. Gen. 2 : 2, 3.

2. It "was made for man" (Mark 2 : 27); therefore for all the race. Like the marriage institution it was ordained "in the beginning;" like that institution, it was for all peoples and nations.

3. It was instituted before the fall, therefore is not a type. Before man sinned he needed no Saviour, nor aught to point to a Redeemer to come. Types came in

consequence of sin, therefore the Sabbath is not a type.

4. The Sabbath is a moral institution, based on the creative attribute of the Deity and the right of property. Those rights still exist, and ever will, and the Sabbath will ever remain a blessing and a need to mankind.

5. As a moral institution it was guarded by an immutable precept in the midst of the decalogue, separate and distinct from the civil, ceremonial, and ecclesiastical code of Israel.

Of the latter code Paul speaks in Col. 2:14-17, and not of the moral law. "The handwriting of ordinances," which was nailed to the cross of Christ, was that which stood in meats and drinks, feast days and holy days; therefore was not the moral law. Neither could it be said that the moral law, the decalogue, was nailed to the cross. It was engraven on stones (Ex. 32:15, 16); but it would be perfectly proper to speak of the ceremonial law in this way; for it was written by Moses on parchment. Deut. 31:9, 26. It could be taken out of the way, could be nailed to the cross. Its holy days and "extraordinary" or yearly sabbaths, of which there were seven, were "shadows of things to come," of which the body was Christ and his work. Col. 2:17. But there was nothing typical or shadowy in the seventh-day Sabbath. The fourth commandment is no more "a shadow of things to come" than is the first, sixth, seventh, or any other commandment. The distinction between the yearly ceremonial sabbaths and the rest day of Jehovah is marked plainly in the Old Testament. After enumerating the seven principal sabbath and feast days, the record speaks of them as follows: "These are the feasts of the Lord which ye shall proclaim to be holy convocations, . . . beside the Sabbaths of the Lord," etc. Lev. 23:37, 38. Therefore we conclude that the apostle does not refer to the Sabbath of the Lord our God in Col. 2:14-17.

The same may be said of Rom. 14:5, 6. The days referred to are those connected with meats and drinks. Such was the passover and other yearly sabbaths. Neither can it be said that the term "any day" must include the weekly Sabbath; for it is not moral duties which are under discussion. And we have the same term, "every day" applied only to the "six working days" (Ezek. 46:1) in Ex. 16:4. The obligation of the Sabbath was insured to the Romans by the apostle in the same epistle (chap. 3:31): "Do we then make void the law through faith? God forbid: yea, we establish the law." The fourth commandment was just as binding, established the same, as the first or sixth.

But often the very individual who brings

forward the above texts as objections to the observance of the seventh-day Sabbath, claims that while these texts do sweep away the Sabbath, they do not interfere with Sunday. Men may not judge you respecting the Sabbath, but Sunday you have no right to desecrate! That is, the Sabbath of Jehovah, guarded by an immutable precept, given to all the race from the beginning, kept by prophet and apostle, and by our divine Lord and example, established by the death of Christ, such an institution as this is swept away by these texts which do not refer to it at all; but Sunday, a pagan institution, adopted by an apostate church, for which there is neither scripture command or example, stands untouched, unharmed, by these texts!!! Was there ever such inconsistency?

But the Sabbath of the Lord, a blessed boon to the race, is still binding on all. If a sabbath is necessary as a boon to men, why not *the* Sabbath? The reasons for the Sabbath exist now as much as when it was first instituted, and the institution of God, not man, meets the reason. The birthday of creation, the memorial of God's mighty work, still remains and will exist while the coming centuries of eternity shall crown it with the glory of the Eternal.

M. C. W.

Our American Letter.

TROUBLOUS TIMES.

Battle Creek, Mich.

THE Scriptures inform us that "in the last days" there will come upon the earth a time of "distress," "perplexity," and "trouble." They are to be days of disaster and calamity to the inhabitants of the world, so much so that there will be seen "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Zeph. 1:17; Luke 21:25. The beginning of these days we believe we have already reached. Were there no other prophecies which point out to us our proximity to the end of earthly scenes, we could hardly fail to note how the predictions of the above texts have been fulfilled in the events of the past few years. We believe the events of the future will more and more show the correctness of this view.

The year 1887 bids fair, in America at least, to equal its predecessors in events of this nature. The shadow of disaster which has seemed to hover over our land for the past few years has assumed various forms. Sometimes it is destructive storms, at other times floods, drouths, and various other calamities. The years 1883, '84, and '85 were memorable for the terrible cyclones and tornadoes, which, in one part of the land or another, were of almost daily occurrence. The year 1886 brought troubles in the labour world,—strikes, boycotts, outbreaks of anarchy, attended with great loss of property and sometimes of life and limb. 1887 ushered in upon us a period of protracted and severe drouth, which left many parts of

the country devoid of crops, and many farmers destitute of means. According to recent official estimates, the loss to farmers and traders by drouth this year will reach nearly \$300,000,000. While this loss will be very severely felt in many localities, other portions of the country will feel the effects but slightly. In some States the crops have been excellent, and the general supply will probably not be materially affected. Our entire wheat crop, which is perhaps of most importance to the country, will be, it is estimated, 430,000,000 bushels.

Accompanying this disastrous drouth, and in some instances as an indirect consequence, has been an unparalleled record of disaster upon the iron highways which cover, like a net-work, almost every portion of our vast country. America is, pre-eminently, the land of railways. The United States could probably truthfully boast to-day of not less than 140,000 miles of completed railway, an amount greatly in excess of that owned by any other country in the world. But while we excel all other nations in the extent of our railway system, it must be confessed that we fall far behind most of the countries of Europe in point of management. In the latter countries the roads are mostly enclosed by walls, and are well guarded. Here they have no other enclosure than a board or wire fence, and in some of the western districts are entirely open. In such localities the locomotive annually brings death to large numbers of cattle which are permitted to wander, in numerous herds, over the portions least adapted to agriculture. And not only are the roads here less carefully guarded, but they are much more deficient in construction. The builders of a road in France or Germany would doubtless be amazed at the idea of a wooden railway bridge, but here they are very common, although iron is the material always employed by our best roads. Such faulty construction, coupled with official negligence, led a short time since to one of the most appalling railway disasters which has ever horrified this country. One of the numerous prairie fires to which the fierce drouth had given rise in one of our western States, having been, as was thought, extinguished, crept up, in the darkness of night, to a small railway bridge spanning the bed of a dry brook. A heavily-loaded excursion train came swiftly along, unaware of the deadly work which the fire had just completed upon the wooden structure over which it must pass. Beneath the weight of the train the mass of charcoal and embers instantly gave way, and in a moment of time ten cars, packed with living freight, were ground into splinters upon the opposite bank. Eighty persons lost their lives, and a much larger number sustained injuries of more or less severity. Such a calamity will doubtless throw the company into bankruptcy, and give a terrible emphasis to the oft-repeated warning to railway officials to greater vigilance in the management of their roads.

There is just now considerable excitement in one of our western States over what the people of that region term an "outbreak" of the Indians. These Indian "outbreaks" are of very frequent occurrence, and make the Government a great deal of trouble. To explain how these come about, we must first state that all the Indian tribes of our country are under the control of the United States Government, most of them being confined upon "reservations," whose boundaries they are not expected to cross, at least not without permission. When a band of Indians is seen outside of their reservations, it is taken for granted that their intentions are not peaceable. In Indian phraseology, they are "out on the war-path." News of the affair is at once dispatched to the nearest army head-quarters, and scattered settlers in the vicinity flock to the nearest town for safety. The information is forwarded to the Indian Bureau at Washington, and after more or less delay the Government

takes steps to suppress the insurrection. Troops are called out from the nearest military station and instructed to quell the disturbance and escort the hostiles back to their proper place upon the reservation. But it is very much easier to give orders in such a case than to execute them. Probably nowhere else in the world does an insurrection so insignificant in the numbers engaged continue such a length of time and involve such an expenditure of effort in its suppression as does one of our Indian outbreaks in the far west. The reader will better appreciate the difficulties of the situation when he understands that the western interior of this continent is a vast and almost uninhabited wilderness, in many places devoid of vegetation, and broken up with numerous rocky and barren mountain ridges. The whole aspect of this region is most gloomy and forbidding, though not destitute in many places of a grandeur and uniqueness of outline which give a peculiar fascination to American mountain scenery. The Desert of Sahara nor the interior of Greenland does not contain a more desolate and solitary spot than can easily be found here. Over this vast waste, for hundreds and even thousands of miles, the Indian can wander at liberty, his fleet-footed ponies, his great physical endurance, ability to maintain life where a white man would starve, and thorough knowledge of the country, enabling him almost to defy pursuit. So these roving bands will lead the Government troops a weary and fruitless chase for months, breaking up into small fragments when the pursuit gets too close, and occasionally swooping down upon some helpless and unguarded settler, who is pursuing his daily work all unconscious of impending danger. All such hapless individuals are mercilessly slaughtered, a work which has always constituted one of the chief delights of the American Indian in his natural state. But such an existence as this cannot be kept up indefinitely, even by the untamed American savage, and so in process of time the hardships of the desert and the close pursuit of the trained frontier cavalymen bring him to terms, and his depredations come to an end. In one of the most recent and most formidable of these insurrections the Apache chief Geronimo, with a small band of "braves," maintained a reign of terror in a large district of the southwest for more than a year, in spite of every effort of the United States and Mexico to bring him to terms.

The tide of immigration pouring in continually upon our shores has impelled the wave of civilization irresistibly farther and farther west, and the Indian has been forced to retreat before a power whose principles he could not assimilate, and with whose interests he had nothing in common. As fast as the advancing wave of civilization demanded, Congress has opened the lands of the Indian to settlement, securing them by treaty which the latter were compelled to make, albeit very much against their own wishes. Thus it is but natural that they should grow tired of their reservations in the inhospitable desert, and occasionally wander across the line into more inviting regions. Such a step, however, whether the intentions are peaceable or otherwise, is sure to be interpreted by the alarmed settlers as an outbreak; troops are dispatched in pursuit, and a greater or less amount of fighting and marauding is almost sure to follow.

We are glad to welcome back to our shores the faithful labourers who have for so long a time been identified with the interests of the third angel's message,—Mrs. E. G. White and her party of co-labourers in the work. They find plenty of work awaiting them in the camp-meetings which are now being held, in close succession, in nearly every State where the message of present truth has sounded its warning proclamation. We are sure their return to their field of labour here will be appreciated by those who love the truth, and that the cause here will receive a new stimulus from this addition to its force of labourers.

L. A. S.

The Missionary.

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

RETROSPECTION.

Who would go back and travel it again,
The very weary way that we have trod,
Stretching behind us, as our feet would fain
Press onward, upward, to the hills of God?

A weary way, despite the brooks and flowers,
The wayside brooks, and blue forget-me-nots;—
A mile-stone record in these hearts of ours,
Of shadowed places, and of sunlit spots!

While yet afar the shining of His face
Is from our lower level hidden away,
Who, with no added wisdom, would retrace
The by-gone journey of the brightest day?

The shining of His face to look upon!
For this we slight the roughness of the road,
The heat and dust; a little farther on—
Courage, faint heart!—arise the hills of God!
—Sarah Duncan, in *S. S. Times*.

THE MICHIGAN CAMP-MEETING.

THAT which would most forcibly strike one on the first view of the grounds, was the extent of the meeting. It occupied the same location in the city of Grand Rapids as last year, but greatly overspread the bounds of that meeting. More than a hundred additional tents were up, swelling the number to nearly three hundred and fifty. There were about two thousand people encamped on the ground.

The camp was divided into fifty districts, in which daily services were held in addition to the general meetings. By this arrangement the spiritual interests of every individual could be looked after; and these were generally very precious occasions.

Among the ministers from without the State were Mrs. White, W. C. White, and O. A. Olsen, just returned from Europe; S. H. Lane, from England; G. G. Rupert, from South America; R. M. Kilgore, of Illinois; R. A. Underwood, from Ohio; and E. W. Farnsworth, of Iowa. The preaching was free, and well received by the people. Mrs. White spoke fifteen times. There were about six thousand out to hear her on Sunday afternoon.

On Sabbath afternoon, she spoke on Matt. 16: 24-26, after which she called upon those who desired in a special manner to seek the Lord, to separate themselves from the congregation. Then was witnessed such a move as had never before been seen among our people in this State. Without urging, without excitement, but with deep feeling, they came pressing forward, while the choir very impressively rendered some of the choice songs of invitation contained in our hymn book. Solemnity rested upon all hearts; and the good work progressed till between four hundred and fifty and five hundred had come forward. The scene was one not soon to be forgotten. After a season of earnest prayer, the congregation not included in those who had come forward, repaired to their several districts, while the latter were separated into smaller companies, and the meeting continued with good effect till the going down of the sun. The Sabbath was considered a blessed and triumphant day.

The business meetings passed off in a manner to call to mind the exclamation of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Indeed, through all the camp and on all occasions the condition of unity and good feeling, and absence of anything like criticising, fault finding, and complaining, was so marked as to call forth a resolution on the subject in the meeting of the Conference. Many interesting incidents were related by Bro. Lane in reference to the progress of the work in England, and by others concerning other points, showing how wonderfully the providence of God is going

forth in the van-guard of this work, and preparing the way before it.

Reports of the meeting were published in eight different papers which have a large aggregate circulation, and of which 3,300 extra copies were sent out on camp-meeting subscriptions. Book sales at the stand aggregated £192 19s. The tract and missionary cause, Sabbath-school work, and health and temperance reform received their due share of attention, respectively, and elicited a good degree of interest. The Sabbath-school at 9 A.M. on the Sabbath, probably the largest Sabbath-school ever held by S. D. Adventists, consisting of 185 classes, was a pleasant sight and a most interesting occasion. The contributions on this occasion amounted to £43 11s., all of which goes to the South African Mission.

The educational work was not lost sight of. Prof. Prescott, of Battle Creek College, was present over Sabbath and Sunday. On Sunday, at 9 A.M., he spoke on the subject of our educational duties. So full of interest and edification were his remarks, that when the time arrived for the forenoon sermon, the brethren requested him to "continue his speech till" midday, which, after a brief intermission, he did, to the gratification of all present. It was clearly shown that our efforts in the line of the establishment and maintenance of schools are not what they should be; and, to be consistent with the view which we take of our future work and opportunities, the probable difficulties to be met, and the goal to be reached, we must arouse ourselves mightily to expand this branch of the work.

The report of the secretary and treasurer showed an increase in membership in the Conference during the past year of 318, and an increase in the amount of the tithe, of £1,642 14s. This is encouraging, considering the difficulties under which the Conference has laboured, especially in this, that the Conference committee, during quite a portion of the year, have been prevented by ill health from giving any attention to its affairs. The number of the committee has been increased from three to five, and a strong board has been elected for the coming year, as will appear in the secretary's minutes.

Though it was supposed that the meeting was late enough to avoid the equinoctial storm, yet it was rainy quite a portion of the time. But this did not interfere with the interests of the meeting so much as a strong wind which arose Sunday night and continued uninterruptedly through the following day and night. On Monday afternoon, it was thought advisable to take down the large pavilion. Quite a number of family tents were blown down, which caused a good many to leave on Monday who would otherwise have stayed. This was calculated to interfere with the closing interests of the meeting; but those who remained, enjoyed some good seasons after this, of which others who were there will testify.

As this was the largest, so in many respects it was the best, camp-meeting ever held by us in the State. We think the brethren return to their homes encouraged and hopeful for the future. The skies seem to be brightening. Where the Spirit of the Lord is, there is liberty, and growth, and strength.—*Review and Herald*

THE AUSTRALIAN COLONIES.

THE work in this part of the great harvest field is progressing quite favourably, and of late we have had tokens that God is willing to work for us.

Bro. Israel has spent the last four Sabbaths in Melbourne, and our meetings have been excellent, and a source of encouragement and strength to the church. The Quarterly Meeting was held on Aug. 27, having been postponed on account of Bro. Israel's absence in Adelaide. The church now numbers over one hundred members in good standing, and eighty-six of these responded to their names with short, encouraging testimonies. A spirit of union and brotherly love prevailed, and the

blessing of the Lord was with us in a marked degree. Some who were members of the church a year ago have dropped out; but others have taken hold of the truth. Many have had their attention called to it, and some are investigating. Three have lately united with the church, and others will probably do so soon.

The annual meeting of the Victorian Alliance, a society that is labouring to secure effective local option laws in the colony, was held Aug. 22. One of the largest churches in the city was crowded, and a large overflow meeting was held in an adjoining lecture hall. Many publicans were present, and their interruptions were frequent and noisy. A collection was taken up, and the donations amounted to £35. The large and enthusiastic meeting, the liberal donation, and the uneasiness of the publicans, show unmistakably that there is a strong and growing temperance sentiment in the colony.

Our people here, as in other places, are identifying themselves with the temperance movement. The health and temperance society, lately organized, with Bro. Scott at its head, is doing what it can to get health and temperance principles before the people, and reading matter on these subjects is well received. Public meetings will also be held from time to time, the first being appointed for the evening of Sept. 24. The exercises will consist of songs, recitations, dialogues, short speeches, and scientific experiments, which will be of general interest.

There have been good results from the efforts of Bro. Curtis and the corps of Bible-workers in Castlemaine. Bro. Curtis has been becoming familiar with the customs of the people and their habits of thought, and is learning how to adapt himself to them; and those associated with him have been gaining a valuable experience. Although the opposition has been bitter and persistent, the interest has been good. A citizen of the place told one of the workers that more than half of the inhabitants are convinced that the seventh day is the Sabbath; but as yet only a small company have decided to act on their convictions. Others are thinking seriously over the matter, and Bro. Curtis hopes to see a good church organized there. Those who have come out on the Sabbath are intelligent, substantial people.

The churches at Adelaide, Ballarat, and Trentham are all of good courage, and are active in the work. The reading matter sent out to various places is bearing fruit. A gentleman was with us last Sabbath who takes two copies of the *Echo*, and not only reads it himself, but lends it to his friends. He believes the coming of the Lord is near, and acknowledges that there is no authority for the change of the Sabbath. A gentleman residing near Gisborne has lately commenced to keep the Sabbath through the influence of reading matter sent him. The elder of the Ballarat church went to a country place called Wychitella, to canvass for "Thoughts on Daniel and the Revelation." He sold sixty-three books. His brother-in-law has now commenced to keep the Sabbath, and such an interest has been awakened that Bro. Israel has decided to go there and hold meetings.

We are thankful for these tokens of good. A week of prayer has been appointed, commencing Oct. 1. We hope that the Lord will hear the united prayers of his people, and that his blessing may attend the efforts put forth to save souls. E. J. BURNHAM.

Melbourne, Sept. 16.

"I HAVE NO TIME."

THIS is one of the commonest excuses that is offered by a certain class of Christians who are conspicuous for not doing any personal work for the Lord. They are what Professor Drummond calls parasites in religion. They are attached to the church, and seem to draw what little life they have from the life of others. They are vigorous and enterprising

in the management and conduct of their own affairs. Generally speaking, they are very successful men. They find time for business, if not for pleasure, but can find no time for their Master or his work. They are too tired when they come home from business or work in the close of the day to go to prayer-meeting. They are too absorbed in their own affairs to undertake any kind of work for God.

Now, to these, and all such, we would say, with all the emphasis we can put into our words: In the first place, *no Christian has a right not to have time to serve the Lord in some way.* Every Christian is entitled to some time from the "cares of the world, the deceitfulness of riches, the love of pleasure, and the lust of things." If he has not the time which is his, in right of being a child and servant of God, it is because these things have sprung up and choked the good seed which was sown in his heart at the time of his conversion, if, indeed, he was ever converted. In the second place, *no Christian has a right to be so absorbed in private business or bound by secular work that he cannot respond to the daily call for service in the Master's vineyard or to special and longer calls.* We remember an incident concerning a young soldier. He was a watch-maker by trade, and of a thrifty turn of mind. He packed a neat but ample kit of tools in his knapsack, proposing at odd times to turn an honest penny by mending such watches as might come to him for repairs. He soon found plenty of business. In a little while the watches of his comrades came in for repairs, to be cleaned and regulated. His tent soon presented the appearance of a thrifty and busy watch-maker's shop. Things went on in this way for some time, the officers excusing him first from daily guard duty, on the ground that he was useful in the especial line of private service which was engaging him. One day a large number of men was wanted for duty, and a double detail was ordered, and he was drawn for duty. When the sergeant called at his tent and ordered him to duty, he looked up with surprise, and some show of indignation, and said: "It is impossible for me to go on duty to-day. I have so many watches to repair."

Now, the truth is, that, in attending to his own private business, and in his eagerness to turn as many honest pennies as possible, he had overlooked the fact that he was a soldier, and had no right to private business, certainly no right to refuse duty when called upon because he had watch repairing on hand.

So it is with many of the soldiers of the cross. They have enlisted in the army of the Lord, and have quickly found their way into camp among the army of occupation. Being of a thrifty turn of mind, they have turned their attention to their own business. This has become presently a settled and fixed habit with them, so much so, that in time of special need, when workers are called for, they say: "I must be excused. I have 'watches to mend.'" In a word, they have forgotten that they belonged to the Lord for service. They are ready to receive their "rations" regularly, and confidently look for the final reward of the righteous, but, in the meantime, they are wholly given up to private business, and solemnly declare that it is not a lack of interest in the prosperity of the church or in the salvation of souls; but really they have no time to attend to such matters.

The church of God is waging the holy war against sin and sinners, with large odds against her to-day, so far as human helpers and workers are concerned, and mainly because there are so few professed disciples who are ready and willing to "go forth to the work and the war of the Lord." We do not say that such will not be saved, but we feel warranted in saying that the promise of life and salvation to such is very scant, even on the widest interpretation of the word of mercy, and certainly, there will be no "Well done, good and faithful servant." On the other hand, we fear

that many such Christians will hear the word: "Thou wicked and slothful servant, take the talent which was his and give it to him who had five talents." Nay, the worst of the whole matter is that the most of these slothful servants, who are "mending watches" on their own account, and wholly excusing themselves from doing their Lord's work, are those who have more than one talent, even two or three or five talents. If a man who had one talent lost it and his soul to, because he buried it in a napkin, what shall be the end of the professor to whom five talents were committed? There be not a few who are accustomed to read the last verse of 1 Cor. 15, in this wise: "Be ye steadfast, unmovable, always avoiding the work of the Lord." How is it with our readers this week? Are you responding to the call of duty and conforming your business to the necessities of the kingdom?—*Independent.*

THE JOY OF SOUL-SAVING.

AMID all the pleasures of life there is one that is finer than all; amid all the abundant joys that bloom in the landscape of our days, there is one whose flower stands pre-eminent, whose beauty is seen afar, and whose fragrance fills the air; it is the pleasure of bringing back some one who has gone astray; the joy of knowing you have led one sinner to repentance. There are pleasures that last but an hour. There are joys that fill but the circle of a moment. There are delights that rise with the sun and go down with the same, leaving darkness, and it may be a darkness that has not a star. But the pleasure of bringing a man back from his evil ways lasts with our lasting; and the joy of finding one who has wandered far off, been bitten by wolves and lies dying—the joy of finding that wanderer, lifting him to your bosom, and bringing him back to the Father's fold is a joy that neither rises nor sets with the sun, but stands fixed like an orb that moves not, and whose beams never fade in the firmament of life everlasting. For this is the joy of heaven and of those who are heavenly.—*Selected.*

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.

GIVING.

1. Who created the heavens and the earth?
"In the beginning God created the heavens and the earth." Gen. 1: 1.
2. To whom, then, do they belong?
"Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10: 14.
3. Where is the Lord's throne?
"Thus saith the Lord, The heaven is my throne." Isa. 66: 1.
4. What is his footstool?
"And the earth is my footstool." *Ibid.*
5. For what purpose was the earth formed?
"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." Isa. 45: 18.
6. To whom did he give it?
"The heaven even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115: 16.
7. Over what did he give man dominion?
"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

8. What did he give him for meat?

"And 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.

9. Does anything that is in man's possession really belong to him?

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Ps. 50:10-12.

10. Why were all things created?

"Thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11.

11. Does the Lord give man power to get wealth?

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18.

12. Should we set our affections upon riches?

"If riches increase, set not your heart upon them." Ps. 62:10.

13. What admonition did Paul give to the rich?

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:17-19.

14. What is said of those who trust in their riches?

"He that trusteth in his riches shall fall." Prov. 11:28.

15. Where should we set our affections?

"Set your affection on things above, not on things on the earth." Col. 3:2.

16. Can a man's silver or gold save him in the day of the Lord's anger?

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath," etc. Zeph. 1:18.

17. What did James say about it?

"Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:3.

18. Is the Lord honoured by the giving of our substance?

"Honour the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3:9.

19. What promise is made to those who do this?

"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:10.

20. With what sacrifices is the Lord pleased?

"But to do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13:16.

21. In what way should we communicate or distribute our means?

"Distributing to the necessity of saints; given to hospitality." Rom. 12:13.

22. In giving of our means do we give thanks unto the Lord?

"While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." 2 Cor. 9:12.

23. Is the Lord mindful of us when we do this?

"For God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

24. Is a person made rich by withholding?

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

25. Is it accounted as righteousness to give?

"He hath dispersed, he hath given to the poor; but his righteousness endureth forever; his horn shall be exalted with honour." Ps. 112:9.

26. Is it the amount given, or the willingness with which we give that the Lord accepts?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

27. If a man has but little of this world's goods, is he excused from giving?

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17.

28. By giving to the cause of God upon the earth, what do we provide for ourselves?

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." Luke 12:33.

29. If our treasure is in the heavens, where will our heart be?

"For where your treasure is, there will your heart be also." Luke 12:34.—*Bible-reading Gazette.*

Interesting Items.

—Five thousand shoe-makers in Philadelphia have gone out on strike.

—The steamer Great Eastern was sold at auction recently for £21,000.

—Lord Lytton is to succeed Lord Lyons as British Ambassador in Paris.

—In the last twelve years the United States has received 4,600,000 immigrants.

—Ladies are to be admitted to the National Dental Hospital to be trained as dentists.

—On Sept. 24, over one hundred divorce cases were disposed of in the Chicago courts.

—It is reported that 2,000 Dervishes are collected in a pass a short distance from Wady-Halfa.

—It has been determined by the Governor of Natal to subdue the refractory chiefs in Zululand.

—There are said to be two thousand candidates awaiting admission to the Royal Irish Constabulary.

—A steam tandem tricycle has been introduced in Atlantic City, U. S. A. Common petroleum is used for fuel.

—The Eiffel Tower of Paris is two and a half times the height of St. Paul's, and nearly double the height of the Tower of Babel.

—A woman has been elected Mayor of Argonia city, Kansas, and a lady lawyer has been nominated for a judgeship in Nebraska.

—Mr. Washburne, formerly United States Minister to France, who has been ill for some time of congestion of the brain, died in New York, Oct. 23.

—Mr. Blunt has been sentenced to two months' imprisonment for taking a prominent part at a Nationalist meeting at Woodford, county Galway.

—A Colosseum is to be erected at Brompton, in imitation of that which stands outside Rome, and it will form the chief feature of an Italian exhibition.

—News was received at Brussels, Oct. 25, of the Emin Pasha Relief Expedition. Mr. H. M. Stanley was in excellent health, and all was going on well.

—The London Temperance Hospital has received a donation of £6,262 from Mr. J. J. Tustin, of Burstow Hall, Surrey, sufficient to extinguish its debt.

—Twenty tons of snuff, worth about £9,000, the duty of which had not been paid, were taken out to sea by the Dublin Inland Revenue and thrown overboard.

—A whale, thirty-five feet long, weighing about six tons, following a shoal of sprats, made its way up the Thames and became stranded near Tilbury.

—Sir Charles Warren has taken measures to shelter unfortunate homeless persons, and to prevent them from congregating in the streets during the night.

—Excavations in Jerusalem have resulted in the discovery of the remains of the gates leading out of the town during our Saviour's residence upon the earth.

—A final agreement has been arrived at between the French and British governments with regard to the New Hebrides and the neutralization of the Suez Canal.

—The Methodist Mission at the West End of London commenced Oct. 21. St. James' Hall has been secured for two days a week—Fridays and Sundays—at a rent of £1,200 a year.

—An article in the *Moscow Gazette* refers to the satisfactory results derived from the recent calling out of the Russian Reservists, and concludes with the remark: "Russia, as well as France, can now say, 'We are ready.'"

—On the medical books of the Driffield Union are the names of twenty persons whose united ages amount to 1,530 years, or an average of 76½ years each patient. Among them are four nonagenarians, the oldest being 97 years.

—Eleven officers of the Moscow detective force have just been sentenced, five of them to deportation to Siberia, and six to imprisonment for various periods, for conniving at the crimes of notorious robbers and other offenders against the law.

—A Palatka (U. S.) convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of paste-board, which are put between the soles of the cheap shoes made there, and passed off on the innocent public as leather.

—The police claim to have broken up a party of dynamitards who were hired to do much mischief during the jubilee celebrations. Owing to one of the conspirators dying rather suddenly at his lodgings in the city, the plans for arrest have been prematurely disclosed.

—Mr. Spurgeon has withdrawn his membership from the Baptist Union, thinking his brethren have departed from the teachings of the Bible. He has no intention of starting another denomination, as it would be impossible to keep out those who would inculcate error.

—A Chinese American bank is to be started with a capital of £2,000,000 supervised and protected by China and the United States, with a Vice-President in China; provision is to be made for the coinage of gold and silver, and for the issue of paper money to the amount of £1,000,000.

—It is reported from San Francisco that on Sept. 15 the Chinese transport *Waylee* was lost in the Pescadores, and that 280 Chinese and five Europeans were drowned. The steamer *Anton* encountered a typhoon, during which the second officer and twenty-four Chinese were drowned.

—According to the Government statistics just issued, the total number of emigrants who have arrived in Canada since January last amounts to 117,000, being an increase of 25,000 as compared with the corresponding period of last year. Of this number, 62,000 were actual settlers, or 11,000 more than last year. Manitoba and the North-West Territory drew 12,000 this year, which shows an increase of fifty per cent.

—A temperance colony is about to be established in British Columbia, and it is expected that a free grant of land will be secured. Elected officials will leave England in December to select the place of settlement, after which the charter of municipal government will be drawn up. No intoxicating drinks will be manufactured or sold by the corporation. Liberty of conscience on theological matters will be allowed, the Sermon on the Mount and the Ten Commandments being the only rules each member will be required to subscribe to.

THOUGHTS ON DANIEL

—AND THE—

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—IN—

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THE PRESENT TRUTH.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 19:13.

LONDON, NOVEMBER 3, 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.

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

We keep constantly on hand at Paternoster Chambers, 48 Paternoster Row, E. C., a full line of our denominational works, our health publications, and a stock of the Oxford Teachers' Bibles, having an agency for these justly celebrated editions of the Scriptures. We can furnish to individuals or to the trade Bibles of all descriptions. Orders received by mail for any of our works, or for those for which we have an agency will be promptly attended to.

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We would also call the special attention of our readers to the fact that in connection with our denominational works, we have made arrangements to handle such health works as have been successful in presenting to the people in a practical and interesting manner the principles of healthful living, and are prepared to receive orders in any quantities for *Good Health*, a thirty-two page, monthly magazine of twenty-two years' successful standing,

during which time it has enjoyed a larger circulation than any other journal of its class. We have also such medical works as "The Home Hand-book of Domestic Hygiene, and Rational Medicine," a vast encyclopædia of physiology, hygiene, and the home treatment of disease, "The Ladies' Guide in Health and Disease," and "Man, the Masterpiece," popular medical works, which will be found to savour nothing of quackery, but to be truly Christian and elevating in character.

THE Michigan camp-meeting, a report of which appears in this issue, is only one of many held during the year in our twenty-eight State Conferences in America. These meetings usually continue from one to two weeks, and the people come from all parts of the State to attend them. Here, in their own family tents, provided with chairs, tables, bedsteads, and stoves, especially adapted for camp-meetings, they are able to make themselves very comfortable during their stay. The grounds are regularly laid out, having streets and avenues, upon either side of which the tents are located, presenting the appearance of a neat cotton village. An immense pavilion for holding meetings is reared in the centre.

The best of order prevails. The following programme of exercises being usually maintained throughout without serious interruption: Rising bell, 5 A.M.; prayer-meeting, 5:30 A.M.; breakfast, 7 A.M.; family worship, 8 A.M.; business meeting, 9 A.M.; preaching, 10:30 A.M.; dinner, 1 P.M.; preaching, 2:30 P.M.; business meeting, 5 P.M.; preaching, 7:30 P.M.; bell for retiring, 9 P.M.

No loud talking is allowed between the retiring bell and the rising bell, and thus quiet and rest are secured in order that all may be refreshed for the many meetings of the day.

The business meetings include all business connected with the labourers in the Conference, the workings of the Tract and Missionary Society, the Health and Temperance Association, and the Sabbath-school Association, annual reports from these being here presented, and officers elected for the coming year.

The separation from the cares of business life, the simple style of living, and the communion with nature which these meetings secure the attendants, are well calculated to lead the mind and heart upward to Nature's God, and these yearly convocations are greatly blessed to the salvation of the young. They also serve as stepping-stones to the heavenward journey to many older Christians.

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