

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 MORNING COMETH.

BRIGHTLY gleams the golden morning,
Swiftly speeds the coming day;
Hasten, Lord, the promised dawning—
Let thy kingdom come, we pray.

Tarrying for the wondrous vision
Soon to burst upon our sight;
List'ning for the songs elysian
Of the seraphs robed in white;

Looking for our heavenly Lover,
Longing for our Bridegroom Friend;
Gladly soon we shall pass over
Where our joys will never end.

Hail! bright day of Zion's glory,
Day of hope, and dawn of rest;
Watchman, tell the wondrous story—
Bear the news from east to west.

Pilgrims, lift your voices clearer,
Louder yet in songs of praise,
For the time is drawing nearer,
Crowned with wealth of gladsome days.

We shall rest beside the river
Flowing from the throne above;
Deathless we shall bask forever
In the sunshine of his love.

Heaven and earth in endless union
Alleluia soon shall sing,
Praising him in sweet communion—
Christ the Lord, of kings the King.
—Lucy D. Harrington, in *Herald of Life*.

General Articles.

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

PREVAILING PRAYER.

BY MRS. E. G. WHITE.

"WATCH ye therefore, and pray always," is the injunction of Christ to his disciples. Again we read in the inspired word, "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

God has made it our duty to pray. The riches of the universe belong to him. He has all temporal and spiritual treasures at his command, and can sup-

ply every want from his abundant fulness. We receive our breath from him; every temporal blessing that we enjoy is his gift. We are dependent upon him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigour, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and he will not turn us away empty. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after him, and their attitude should always be that of supplication.

The reason that we do not realize greater help is because there is lack of earnest, fervent devotion. Jesus reproved the Pharisees for drawing near to God with their mouth, and honouring him with their lips, while their hearts were far from him. "God is a spirit; and they that worship him must worship him in spirit and in truth." We must have a deep, earnest sense of our needs. We must feel our weakness and our dependence upon God, and come to him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and his will must be done in us. We must not pray in a doubting, half-hearted manner, but with full assurance of faith. When we come to him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers.

One sister said this morning that she did not have the experience she desired. She tried to do her duty as far as she could understand it, but she did not experience the joy and peace that others seemed to have. This sister does not believe the word of God. What has faith to do with feeling? Faith takes God at his word, with or without feeling. It "is the substance of things

hoped for, the evidence of things not seen." We can believe our fellow-men, and can we not trust the word of God? When we go to him for wisdom or grace, we are not to look to ourselves to see if he has given us a special feeling as an assurance that he has fulfilled his word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. Satan can give feelings and impressions, and those who take these as their guides will surely be led astray. How do I know that Jesus hears my prayer? I know it by his promise. He says he will hear the needy when they cry unto him, and I believe his word. He has never said to the "seed of Jacob, seek ye me in vain."

If we walk in the light as Christ is in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are moulded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching God. We must learn to watch unto prayer, and to be importunate. When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let thee go, except thou bless me," and like him we shall prevail. In the public assembly of God's people, prayers should not be offered that are suitable only to secret communion with him. We should pray understandingly and intelligently, and every day we should know better how to offer appropriate and prevailing prayers.

Jesus invites, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take

our troubles to him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; his strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and, according to his promise, he will take the weary load, and encircle us in the arms of his love.

"I am meek and lowly in heart." There is a beautiful blending of tenderness and lowliness, majesty and humility, in the character of Christ. He who was the mightiest one that ever trod the earth, was also the most pure and sinless, and was the meekest of all. In the cluster of graces upon which he pronounces a blessing, meekness and poverty of spirit stand foremost; and among all his traits of character he selected this for the peculiar study and imitation of his disciples. "Learn of me," he says; "for I am meek and lowly in heart." And the inspired apostle Paul also, in exhorting his Corinthian brethren to manifest in their lives the fruits of the Spirit, beseeches them by the "meekness and gentleness of Christ." From the mountain summit, the tempter presented before our Saviour the kingdoms of the world in all their glory, making the sight as alluring and enchanting as possible; but none of these things moved the divine Son of God. Beneath all the glitter and pomp of earth, he saw misery, sorrow, and remorse,—suffering which earthly prosperity is powerless to alleviate; and he spurned the temptation and the tempter.

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said he would receive me, and I believe his word. I will praise him; I will glorify his name." Satan will be close by your side to suggest that you do not feel any joy. Answer him "This is the victory that overcometh the world, even our faith." I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide."

THE ADVENT AT HAND. NO. 2.

TIME, prophetic time, was the chief burden of the message of 1844. The prophetic numbers are found in the books of Daniel and Revelation; the longest period, the 2,300 days, in the book of Daniel only. This book was "closed up and sealed till the time of the end;" then it was said, "Knowledge shall be increased;" and, "The wise shall understand." Dan. 12. The taking captive of the pope of Rome by the French in 1798 marks the beginning of the time of the end. Here we have a demonstration

of the truth of the year-day method of computing the time connected with symbolic prophecy. The papacy was to continue in power over the saints of God for "a time, times, and a half," 1,260 days, or forty-two months. Dan. 7:25; Rev. 12:6, 14; and 13:5. Each of these expressions denotes 1,260 years. The decree of the emperor Justinian making the bishop of Rome the supreme head over all the churches was made effectual when his enemy, the Ostrogoths, who were besieging Rome, were subdued in A.D. 538. This was the finishing act of the emperor in creating the popedom. The pope now reigned in the ancient seat of the empire, having power to "wear out the saints of the Most High." Beginning in 538, the 1,260 years would reach to 1798, where the power was broken for a time by the overthrow of the papal government. Thus the year-day method of computing prophetic time was verified, and the sealed book began to be opened. The "time of the end," the point to which it was sealed, here began.

Another demonstration of the truth of this method occurred in 1840. Mr. Josiah Litch had computed the "five months," and the "hour, and a day, and a month, and a year," of Rev. 9:5, 15, in 1838, two years before, and, on the strength of the prophecy, predicted the downfall of the Turkish power in August, 1840. The very day when the time expired, according to this method of computation, Aug. 11, 1840, the sultan of Turkey surrendered his independence by submitting to the Christian powers of Europe the settlement of affairs in his own dominion, in Egypt, where he had difficulties with which he was unable to cope without help. (See the pamphlet, "The Sounding of the Seven Trumpets.")

When the prediction of Mr. Litch, based on the sure word of prophecy, was thus verified by exact fulfilment, a new impulse was given to the preaching of time. The message, "Fear God, and give glory to him; for the hour of his judgment is come," began to be proclaimed with a "loud voice." The time was come for the mighty angel of the tenth chapter, with the "little book open" (the book that had been sealed, but was now opened by prophetic fulfilment), to set his feet upon the sea and the earth, and proclaim to all the world with an oath that "there should be time [prophetic time] no longer." The longest period of prophetic time, the 2,300 days, is here to terminate. "But in the days of the voice of the seventh angel"—the days which immediately follow the ending of prophetic time, "the mystery of God should be finished." Another message of the gospel is to follow, that of the third angel (chap. 14:9-12), which is the finishing work of the mystery of God on the earth. Therefore it is said to the church through John, their representative, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10:11.

The Adventists of 1840-44 believed that their preaching was in fulfilment of the time message of Rev. 10:6; and 14:7. And after the passing of the first time of expectation at the end of 1843, and during the following six months, the cry was raised among them, "Babylon is fallen, is fallen." Rev. 14:8. They had had no intention of becoming a separate denomination, but now being persecuted, and even excommunicated, by their brethren in the several churches to which they belonged, it was believed that a separation had become a necessity. Accordingly about fifty thousand, as it was estimated, withdrew from the churches. It will be noticed, by an examination of the three messages of Rev. 14:6-12, that the first and the third were to be proclaimed with "a loud voice," while this is not said of the second. Accordingly the cry concerning Babylon was not so prominent in its fulfilment as the others. The message was heard by believers in America; and the cry yet to be made, "Come out of her my people" (Rev. 18:4), was anticipated, but it was not universally heard, like the first, nor so extensively as is now the case with the third.

After the first disappointment, that in the spring of 1844, the impression arose and began to prevail among believers, that we were in the tarrying time. They found it written, "For the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:3. An apostle also had said, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:35-37. Here the mistake in their first reckoning of the 2,300 days was discovered, and it was seen that the period would end about six months later, in the fall. They now began to liken their experience to that of the ten virgins in the parable. Matt. 25:1. "And while the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." So in the summer of 1844, about midway between the first time of expectation and the second, the cry was suddenly raised among them, "Behold, the bridegroom cometh." They seemed inspired with the thought, and the expression seemed to pass their lips involuntarily, "Behold, the bridegroom cometh; go ye out to meet him." But the tenth day of the seventh month, Oct. 22, came and passed, and nothing on earth appeared to justify their expectation. But had not prophecy been fulfilled in their experience? Had not the predicted proclamation been announced, "Fear God, and give glory to him; for the hour of his judgment is come"?

The question naturally arose, Where is the error? Did the mistake consist in erroneous computation of the time, or in the event to take place at the end of the days? The text says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." No error has been found, nor can be, in the reckoning of the time. What then is the sanctuary? and what is meant by its cleansing? It was readily learned that the earth was not the sanctuary. Consequently its future renovation by fire is not the cleansing referred to in the text. On examining the subject, it was found that as the "first covenant" had "ordinances of divine service, and a worldly sanctuary" (Heb. 9:1), so also there is a heavenly sanctuary, where Christ, as mediator of the new covenant, ministers. Heb. 8:1, 2. The 2,300 days reach to near the close of the gospel dispensation; hence the sanctuary to be cleansed cannot be that of the old covenant, so long ago passed away, but that of the new.

The earthly sanctuary was cleansed by the high-priest once a year, the sins of all the true Israel being removed from it, in a figure, by means of the blood of the offering made for the people, and placed upon the head of the scape-goat and borne away. Lev. 16. This was a shadowy representation of the ministry of Jesus Christ our high-priest in the "true tabernacle, which the Lord pitched, and not man." Heb. 8:2. His blood will blot out, or remove, all the sins of his people from the beginning to the end of the world. The priests on earth served "unto the example and shadow of heavenly things." The place of Christ's ministry being out of sight, the time of his closing work was set in the prophecy to inform us here on earth when that solemn work would begin, in which all mankind have the deepest interest. "We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man."

It will be seen, by reading Heb. 8 and 9, that the two holy places in the sanctuary of the old dispensation were "the patterns of things in the heavens," "the figures of the true" holy places, that the earthly priests served "unto the example and shadow of heavenly things," and that as it was "necessary that the patterns of things in the heavens should be purified" by the blood of slain beasts, so Christ, as high-priest, must cleanse "the heavenly things themselves with better sacrifices than these," that is, by the efficacy of his own blood. Therefore when the appointed time came for the cleansing of the sanctuary, at the end of the 2,300 days, Christ entered the second apartment of "the temple of God in heaven," where "the ark of his testament" is (Rev. 11:19), to cleanse the sanctuary, that is, to remove from the sanctuary all the sins of his people,

which are the transgressions of the law contained in the ark. See Lev. 16:16-22.

"The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The ark is in the second apartment, the most holy place, and contains the law of God, the ten commandments. Ex. 25:16. "Sin is the transgression of the law;" and the final removal of sins is the cleansing of the sanctuary. This is to be done by our High-priest in heaven.

After the passing of the time of expectation, while inquiring after the truth concerning the sanctuary, a few began to see by faith the inner temple in heaven opened, and the ark of God's testament there. Were they keeping all the commandments contained in the ark? No; there was the Sabbath of the fourth commandment which the Christian world are disregarding, and keeping a man-made institution in its place, supported by no higher authority than the Roman papacy. And here too, in Rev. 14:9-12, is another message yet to be preached, warning all against the worship of the papal beast and his image, threatening the coming wrath without mixture on those who disregard the warning, and resulting in the development of the true people, who "keep the commandments of God and the faith of Jesus."

Had the Lord come at the time of expectation, at the end of the 2,300 days, this message would never have been preached, and so the word of the Lord would have been broken. And had the believers, while preaching the first and second messages of the series, foreseen what was to follow before the coming of the Son of man upon the white cloud, they could not have proclaimed with such faithfulness and zeal, "The hour of his judgment is come." So God overrules our mistakes, our errors of ignorance, to the fulfilment of his promises. He had foretold the shouting when Jesus should ride into Jerusalem (Zech. 9:9), and it was fulfilled, though the shouting of the disciples was soon turned to bitter disappointment and mourning. So after the believers had eaten the little open book containing the prophetic numbers, which was so sweet to their taste, suddenly it was turned into the bitterness of disappointed hope; and they were informed that they must prophesy again, that is, preach the last message, that of the third angel. They had thought that their work for the world was done; but it was not. The final and most solemn and important warning was still to be given.

R. F. COTTRELL.

THE genuineness of our repentance depends less upon the emotional excitement than upon the strength of the volition by which we have renounced the past, and the reality of our reformation in the future.—*Dr. Whedon.*

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee, but remember
His pitying eye, who sees and knows it well,—
God knows it all!

And art thou tossed on billows of temptation,
And wouldst do good, but evil still prevails?
O think, amid the waves of tribulation,
When earthly hope, when earthly refuge fails,
God knows it all.

Art thou oppressed, and poor, and heavy-hearted,
The heavens above thee in thick clouds arrayed;
And well-nigh crushed, no earthly strength imparted,
No friendly voice to say, "Be not afraid"?
God knows it all!

Art thou a mourner? Are thy tear-drops flowing
For one so early lost to earth and thee?
The depth of grief no human spirit knowing;
Which moans in secret like the moaning sea—
God knows it all.

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's one who sees the end from the beginning;
Thy tear of penitence is unforgot.
God knows it all.

Then go to God! Pour out your hearts before
him,
There is no grief your Father cannot feel,—
And let your grateful songs of praise adore him—
To save, forgive, and every wound to heal!
God knows it all. —*Anon.*

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

THERE are few questions upon which a greater variety of opinion exists at the present time, than upon the one indicated in the above caption. Not a few believe that the gospel has superseded the law, others think that in some way the law has been incorporated into the gospel, leaving the latter prominent before the mind, while the former has become of less importance than it was before the death of our Saviour. Another class affirm that at our Saviour's death the law of ten commandments was abolished; while a fourth position is that the relation of the moral law, the ten commandments, to the gospel is practically the same in all ages, and not only so, but man's relation to this law is also the same through all time. The last-named view seems to be the most reasonable. The gospel signifies good news. It supposes the fall of man and was introduced solely because of that fall. Had the fall never occurred, the gospel would not have existed. The moral law is older than the gospel; for the principles underlying it are eternal. These immutable and unchangeable principles are a transcript of the mind of the great Creator. Well and truthfully has Dr. Campbell said that this law is "a synopsis of all religion and morality." It outlines, in a clear, unmistakable and God-like manner, man's duty to his Maker and also to his fellow-man. Obedience to the principle out of which grew the first four commandments of the decalogue, shows our love to God; while by regarding the principle underlying the last six, we manifest our love to our fellow-men. The time never has been when it was right to violate these principles, and such a time can never come. The gospel can-

not take the place of the law, neither can the law accomplish the design of the gospel. The latter is remedial in its nature, while the former is the rule of man's life and the great test of his character. The prohibition, "In the day that thou eatest thereof thou shalt surely die," is positive proof that man at his creation was placed upon probation. If he had proved loyal to his Maker, and stood the test, the result would have been the development of a character in harmony with the great rule of life. Had man proved true, his character (and character is the result of action) would have been as holy, just, good, spiritual, and perfect as is the law which was given to govern his life. Then would man have been justified by the law (Rom. 2:13), and hence would have had no need of the gospel. But such a state of things does not exist. The truthfulness of the apostle's statement that "all have sinned and come short of the glory of God," needs no greater emphasis than that we glance at the dark history of the last six thousand years. Wrong exists. Whence it is and how it came, is not the design here to show; but of its presence all are consciously aware. It were an insult to the sense of mankind to argue otherwise. Every species of wrong is but a synonym for sin, and sin, according to an inspired definition, "is the transgression of the law." 1 John 3:4. The moral law is the embodiment of perfection and a reflection of the character of its Author. The principles underlying the ten commandments constitute the basis of the government of God. Let us consider, then, the

NATURE AND DESIGN OF THE LAW.

Be it remembered, then, that we have under consideration the moral law. The ceremonial law regulating the sacrificial system, embracing the types and shadows of the Jewish dispensation may claim our attention in the future, but our present examination relates to the law of God, the ten commandments. Man, at his creation, was made upright (Ecl. 7:29), and, as we have already stated, was placed upon probation. It is but reasonable to suppose, even if man had not fallen, that in process of time his probation would have ended. The test of his character would have been removed, and man, the noblest work of all God's creation, would have been deemed worthy of eternal life. The Bible does not reveal the time when that decision would have been reached, and such a time could not come till man had by his own actions developed a righteous character. To do this he must have some standard, some rule of action, some criterion that shall weigh his acts, his words, and even his thoughts and motives. This rule, or standard, in its nature must be like the character that God required man to develop. The Scriptures clearly set forth the great truth that God requires perfection of character. This the apostle Paul declares: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14);

and our Saviour says, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48); and again, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. Should it be objected that these scriptures relate to man since the fall, and so could have no application before he fell, we have only to answer that "God hath made man upright" (Ecl. 7:29), and his original purpose was to have a race of holy beings, possessing characters in kind like his own, and although man has fallen, and thereby lost his uprightness and innocency, yet the original purpose will be carried out, and from among the teeming millions of earth will stand forth a people that will serve and honour God. From the foregoing we may deduce the following syllogism:—

1. The Lord requires in man perfection of character.
2. The law of God is the standard of man's action and the test of his character. Therefore
3. The law of God must in itself be perfect.

The Scriptures clearly set forth in unmistakable terms the holiness and perfection of the law of God, and clearly show that it was designed to be a rule of life for mankind. A few testimonies from the divine Word will make this good. "And I gave them my statutes and made them to know my judgments, which if a man do, he shall even live in them." Ezek. 20:11. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9:13. The psalmist David as he considered this law could exclaim, "O how love I thy law! It is my meditation all the day;" and as he contemplated its character, he could find nothing in nature or art, so far as perfection goes, that would in any manner compare with this law. Thus he says: "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96. Again he says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

Turning to the New Testament, we find the same truth emphasized by Christ and the apostles. Thus Paul declares, "By the law is the knowledge of sin;" "Nay, I had not known sin but by the law;" and again, "wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual." Rom. 3:20; 7:7; 7:12, 14. The apostle James, in his masterly arguments upon the question of faith and works, represents the law as a mirror in which man may discover his defects of character, and declares that by it mankind will at last be judged. Jas. 1:22-25; 2:12. And finally, our Saviour makes it the basis of the Golden Rule, and

the keeping of it the ground of everlasting life. Matt. 7:12; 16:17.

Not only is the law the embodiment of holiness and perfection, but

IT IS ALSO UNCHANGEABLE AND ETERNAL.

This proposition is self-evident, even if the Scriptures were silent concerning it; for if, as we have seen, it is made up of moral principles which are right of themselves and always have been right, it reasonably follows that they will always continue to be right, and hence to change or abolish any or all of these principles would be to change or abolish right principles. Now to change anything that is morally right will certainly make it morally wrong, and to abolish anything that is morally right will as surely be an immoral act. Hence, we conclude that this holy, just, and good law is unchangeable and eternal in its character. A few representative texts in proof of the above proposition will be sufficient. "Be ye mindful always of his covenant, the word which he commanded to a thousand generations." 1 Chron. 16:15. This scripture has direct reference to the law of God, the ten commandments. "Be ye mindful of his [God's] covenant." The next clause shows that he refers to a covenant commanded: "The word which he commanded to a thousand generations." But the only covenant that he ever commanded was the ten commandments. The following text clearly identifies this covenant: "And he declared unto you his covenant which he commanded you to perform, even ten commandments."

The scripture referred to in 1 Chron. 16, declares that this covenant was commanded, "to a thousand generations." How long is this? The expression is indefinite, but we submit that the evident intent of the writer was to teach that this law should always be observed by mankind. A thousand generations is time indefinite, because a generation varies according to the average age of man. Should we make an application of the text in harmony with the length of a generation at the time these words were penned, when man's age was about seventy years, it would make it read, "The word which he commanded to seventy thousand years." We need only suggest to the reader that at the least this scripture teaches the binding obligation of the ten commandments in the gospel age as well as in the Jewish. The commandments of God are defined to be his righteousness, "My tongue shall speak of thy word; for all thy commandments are righteousness" (Ps. 119:172), and none of the inspired writers seem to have entertained the idea that these commandments would ever be changed or abolished. Thus the psalmist expresses himself: "Thy righteousness is an everlasting righteousness, and thy law is the truth;" and again, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in

truth and uprightness." Ps. 119:142; 111:7,8. And the prophet Isaiah in speaking of God's righteousness, which we have found to be synonymous with his law, declares that "My righteousness shall not be abolished." Isa. 51:6. Surely there is an importance to this subject that we cannot overestimate, and our daily prayer, like that of David, should be, "Open thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119:18. D. A. ROBINSON.

HOW GOD LEADS HIS PEOPLE. NO. 2.

PERSONAL EXPERIENCE.

MY parents, and especially my mother, had taught me to respect the Bible as God's word, and to do that which was right as far as we then knew God's will; so that even in boyhood if ever I departed from a mother's counsel my conscience accused me of wrong-doing. And here I would take opportunity to thank God for a mother's wise counsels and care over me; and to remind every mother how great is her influence for good, or for evil, in the formation of the characters of her children. And on the other hand, I would remind every young reader of the expressive words of Solomon in Proverbs 1:8, 9: "My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck." There are some who seem to think that when they arrive at adult age their obligation to respect the advice of their parents is lessened; but it is not. The apostle Paul showed his disciple Timothy that it would be a mark of the degeneracy of these last days that *men* would be disobedient to parents: thus, while having a form of godliness, denying the power. "From such," says he, "turnaway." "Honour thy father and thy mother" is the first commandment with a promise.

At an early age I was called, in the providence of God, away from home, to occupy a position of some responsibility in a school. Here I studied hard, and, not having been instructed in the principles of true dietetics, and those with whom I was thrown in contact knowing nothing of dietetic reform, the foundation was laid for a painful disease, from which for many years I had to suffer. How grateful ought those to be who, besides having heard the gospel of Christ and the last three messages, have also been instructed in the laws of health. They may never know from how much disease and suffering it has saved them; but some of us know from what it might have saved us had we been instructed in these things earlier. "*Mens sana in corpore sano.*" A sound mind in a sound body, was certainly one of the wiser sayings of the ancients. Let us, therefore, not despise the health reform; there is the promise of the life that now is, as well as that which is to come.

About this time an incident occurred

to me which made me believe that God's providential care was over me; and, as it illustrates a statement in Hebrews 1:14, I will relate it. This passage teaches that the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." That is, as I apprehend, that even before we are manifestly heirs of salvation we are subjects of God's providential care; and if so, how much more when we intelligently and scripturally confess Christ and try to keep the commandments of God? It is certainly a very encouraging thought to the Christian, when passing through trial or temptation, to know that God watches over him for his good.

The incident referred to occurred in Wales. I was fond of rambling on its verdant hills, or climbing its craggy mountains; of meandering along its purling brooks, or meditating in its leafy groves. I learned to love Nature; and she on her part seemed to try to teach me, though not with articulate sounds, to look up to Nature's God. I was, as it were, feeling after God, if haply I might find him; though, as the apostle says, he is not far from every one of us. Yet how seldom we realize this truth. But it was forcibly brought home to me thus: I was out "on the hills," enjoying the sunshine which is shed on the evil and the good, and the pure, sweet "breath of life," which first made man become a "living soul." I was allured by their majesty to climb amongst the rocks. I found myself walking along the narrow backbone, or ridge, of a shelving rock, which ran along between two deep "dingles," or vales, towards a place called "The Dygwm." The path was narrow and high; and though I was alone I had no fear of danger. But as the psalmist said, "my foot slipped." I was not sufficiently circumspect. Like many a young convert when on the narrow way to eternal life, I felt more confidence than prudence, and thought I could get along easily. The rock sloped rapidly like the roof of a house, and then there was a perpendicular fall down to the jagged bed of the stream below. I began to slide down, but still feared no danger, thinking I could stop myself whenever I chose. How very like the condition of one first tempted to go off the narrow path of duty! He enjoys the sensation, the excitement, for a moment; and thinks he can stop, or return, whenever he pleases. I thought so too; but I found I could not stop. The grass was stunted and withered by the heat of the sun; and when I tried to clutch it I could not, or it snapped like a brittle thread in my hands. I was aroused to a sense of my danger, like too many, when it was, humanly speaking, too late. While sliding, I turned and tried to dig my heels in the rock; but it was too stubborn, and every device to which I resorted only failed. I looked down, and found I was rapidly approaching the overhanging ledge of the rock, from which I should soon be dashed on

to the craggy bed of the stream below. Quicker than it takes to tell it, I felt that my help was in God alone, and that even yet he could save me. One sharp, short cry rent the air and pierced the clouds. I looked again below—the chasm was beginning to yawn—but my eye caught sight of a bush of furze growing on the very edge of the rock and a little to the right. How I got to it, or how I got hold of it, I cannot tell, as I seemed to become unconscious; but in a short time I found myself sitting on the ledge of the rock, my feet hanging over the depth below, and my hand grasping firmly the prickly but friendly briars! I felt assured that some good angel of God had saved me; and I was about to thank God for his mercy when the devil suggested that I had better wait a little longer until I was quite out of danger. This seemed reasonable in my still perilous position, though I felt that the suggestion was not from a good source: however, I sought help, as I sat, in prayer, that I might get down in safety, promising that if I did get down all right I would then thank God for his goodness, in spite of anything that might be suggested to me to the contrary! I tried to disentangle my hand; but though I had not felt the thorns at first, they had pierced it too far to be readily withdrawn! But I complained not; they had been friendly briars. I have often thought since of those friendly briars. They are like many of our piercing trials and sorrows, that prove the means, under God, of our salvation. The red drops came out on the disentangled hand, reminding one of holier hands which had suffered a more cruel piercing, for no mistake or fault of the owner, who for our offences was *nailed* to the accursed tree. I felt that as God had delivered me so far he would deliver me, and that, perhaps, in course of time, he would save me. By jutting stone and tangled root I safely descended. Then I knelt in the lonely glen, and thanked God for his goodness in saving my life from destruction. Thus Satan was defeated, and I felt that God was near—nearer than ever I had thought of him before.

From this time I began to think of God more as a person, and less as an abstraction. The articles of the Church to which I belonged taught me that God was "without body, parts, or passions" (Art. I.), and thus they had given me but vague notions of the Deity. But I now began to find that God, indeed, was a personal being, supreme and mighty; and that his Son Jesus Christ, our Saviour, was "the express image of His person." Heb. 1:3. From that time God, to me, was not only a power, but a personality; and I found that the Scriptures justified me in this idea. Let us see to it that we have clear and scriptural ideas of our Father who is in the heavens; for as it is written, "The fear of the Lord is the beginning of wisdom."

A. SMITH.

Home and Temperance.

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

IF WE HAD BUT A DAY.

We should fill the hours with the sweetest things,
If we had but a day;
We should drink alone at the purest springs,
In our upward way;
We should love with a life-time's love in an hour,
If our hours were few!
We should rest, not for dreams, but for fresher
power
To be and to do.

We should bind our weary and wanton wills
To the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete!

We should waste no moments in weak regret,
If the day were but one—
If what we remember and what we forget
Went out with the sun.
We should be from our clamorous selves set free,
To work or to pray,
And to be what our Father would have us be,
If we had but a day.

—Select, d.

NELLIE AND HER FLOWERS.

THERE are many ways of making children happy, and by wise means and timely thoughts, winning them from peevishness and mischief, that, indulged in year after year, will, sooner or later, lead them into habits difficult to overcome, causing regret and suffering on the part of both parent and child.

A single fact will exemplify my meaning. Sitting with a friend, one afternoon, we were interrupted suddenly by her daughter, a bright child of five years, who, with a handful of common field flowers, came running to the mother's side, exclaiming, with mingled eagerness and diffidence, "See, mamma, these *are* beautiful; I picked them for *you*." The manner of the little girl, and the peculiar emphasis, suggested to me that she had not always found her offerings received as she desired.

The mother, without noticing her, continued the conversation; and as I listened to one, and watched the other, I was painfully affected by the patient sigh of the waiting child, and the look of anxious desire upon her face. The mother's eye at last followed mine.

"Well, sis, what now? Oh, dear, dear! child; will you be forever littering up the house with your weeds? Indeed, I can't have it. There! Let them all go, and don't bring another one into the house. Play with them outdoors all you like."

"They *are* pretty," answered the grieved child with some spirit; and the tears brimmed over as she saw the cherished blossoms thrown from the window.

"So they are, pet," answered the mother. "But you know they litter up

the house, and make work for mamma. Now run away and play, like a good girl."

She obeyed; but the sensitive nature had been rudely repulsed; and the grieved spirit told how bitter was the shock, in the bowed head and lingering step as she went out again to her flowers.

For a moment, I could not speak; my heart was sore with this great wrong the child had received at the hands of her mother. My own childhood, made bright and beautiful by the wise forbearance of that dearest earthly friend, came before me as a picture; and I determined to show this young mother a page of it, that might be to her a word in season.

"Shall I tell you a story of my childhood that has just occurred to me?" I asked.

"Yes, indeed; I do so like facts of long ago!" she replied with her usual eagerness.

"I remember, when I was as old as Nellie, I used to take the most exquisite delight in gathering from the meadow near our old home, and along the banks of a shallow brook that ran through it, buds and blossoms of every kind, like those just brought to you. I can remember every one,—violets, innocents, dandelions, and the tall meadow-grass. They were, to my childish imagination, the most wonderful things of earth. Did I gather them for myself? No, indeed! there would have been no joy in that; but for mother, my sweet mother, with her gentle smile, and sometimes, to be sure, her look of perplexity, that I always interpreted as a fear that the fragile flowers might wilt too soon."

"What did she do with them?" asked my friend with a blush. "Sent them flying from the window, I warrant, as I do Nellie's."

"Not once," I answered. "She never refused to take them, even though they might be nothing but the dried stalks of last year; they were accepted and treasured, at least until I had forgotten them myself. I have since heard her say that it at times caused her trouble and annoyance to do so; but it more than repaid her to know that the long hours I spent in searching for these offerings were keeping me from mischief, and filling my heart with the purest happiness. Dear mother, the flowers of earth can only be strewn upon her grave now; but the memory of her tender love, of her winning smile of thanks, as I day after day littered her room, will never pass away. Each day it became a new joy; and if, perchance, a strange blossom could be added to the collection, how my young heart would bound, sure as I was of my reward,—her appreciative smile and kiss!"

"Poor Nellie! I'm afraid she was grieved."

"I know she was," I answered. "Throw down your work, and let's find her, and pour the balm of consolation on the bruised heart by praising her pet weeds."

"I'm afraid you'd make the child morbidly sensitive," was the laughing reply as we rose.

"No; I'd only make her happy, and help her to keep the sensitiveness she has. Children should be sensitive to a mother's praise or rebuke; and the mother should be wise in administering either. The world will brush away the peach-bloom soon enough."

The next time I saw my friend, she exclaimed merrily, "You've made me trouble enough with your story of the weeds and dried stalks. See there!" She pointed to a vase filled with dandelions and apple-blossoms, whose white petals were scattered over the neat tablecloth.

"Ah, that looks pretty!" I answered joyfully.—*Sel.*

WINE AND THE BIBLE.

TEXTS WHICH ARE SAID TO FAVOUR THE USE OF WINE.

The passover wine.—Was the wine used by Christ and his disciples at the passover supper, just before the crucifixion, fermented or unfermented?

This is an interesting question; for all Christendom have for hundreds of years acted upon the supposition that the wine employed was fermented, and have used this kind of wine in the sacrament. If we can ascertain with certainty the character of the wine employed by the Jews in the passover feast, we shall be able to settle this question satisfactorily. Can we do so? The following facts seem to make the matter sufficiently clear:—

a. The process of fermentation is one of putrefaction or decay. The ancients understood this, and were also acquainted with the fact that fermentation is occasioned by leaven or ferment.

b. Not only leavened or fermented bread was forbidden during the passover, but all fermented things. Says Kitto, "All fermented substances were prohibited during the paschal feast of the Jews, and during the succeeding seven days." Hence, the passover was called the "feast of the unleavened," the word "bread" not being found in the original.

c. If the body of Christ was necessarily represented by bread which was absolutely free from ferment or leaven, surely his blood—"which is the life"—should be represented by wine equally free from putrefactive elements.

In view of the above facts, we are certainly justified in the belief that the communion wine used by our Lord was wholly free from alcohol.

"For every creature of God is good." 1 Tim. 4:4.

Fermented wine is not a "creature of God." It is the poisonous product of a destructive process, and not the result of a creative act, so that it can in no sense be called a "creature of God." Unfermented wine, the fresh juice of the grape, is certainly good and wholesome, and it may with propriety be called a "creature

of God ;" for it is one of the products of his hands, as shown by Ps. 104:14, 15.

"Drink no longer water, but use a little wine for thy stomach's sake." 1 Tim. 5:23.

This text is regarded by moderate drinkers as their stronghold. Whenever reasoned with on the subject, they quote Paul's advice to Timothy and apply the same to themselves irrespective of the state of their stomachs. In the great majority of cases, the stomach makes no complaint until after the habit of wine-taking has been formed. This fact alone is quite significant, but we would invite the attention of those who seek consolation from this text to the following points:—

a. The fact that it was necessary for Paul to advise Timothy to "drink no longer water, but wine," proves conclusively that Timothy was not in the habit of drinking any kind of wine.

b. Paul recommended wine as a medicine for Timothy on account of some weakness of his stomach, and other infirmities. This would not be recommending it for the habitual use of well persons.

c. The wine which Paul recommended was such as would be good for Timothy's stomach, else he would not have advised him to use it. Alcoholic drinks are notoriously bad for even a healthy stomach. They interfere with digestion, and are one of the most prolific causes of dyspepsia. Unfermented wine, on the other hand, has just the opposite properties. It is a most wholesome article, and was much esteemed by the ancients for the very purpose for which Paul recommended wine to Timothy. The conclusion is irresistible, then, that the kind of wine recommended by Paul was the unfermented juice of the grape. This position is confirmed by Athenæus, who recommended sweet wine "as being very good for the stomach." Paul certainly could not have recommended fermented wine to Timothy, for Pliny, Philo, and Columella, in speaking of fermented wines, say that they produce "headaches, dropsy, madness, and stomach complaints." Who will believe that Paul advised Timothy to use the very article that would cause his stomach to become diseased if it were not already so?

"Not given to much wine." 1 Tim. 3:8; Titus 2:8.

Moderate drinkers claim to find in these and similar texts ample support for their practice. They argue that Paul did not condemn the use of wine entirely, but only its excessive use. In 1 Tim. 3:3, Paul says, "Not given to wine," no qualifying word being used. The other expressions evidently do not mean that the use of intoxicating wine in any degree would be allowable. If such a rule of interpretation as moderate drinkers adopt were followed in explaining other similar expressions, we should have some very strange doctrines taught. For example, we read, in Eccl. 7:17, "Be not over-

much wicked." According to the rule referred to, we must understand this to mean that a man may sin in moderation if he is careful to avoid becoming excessively wicked. Such a doctrine would be fatal to Christianity, and obnoxious to reason. Any degree of indulgence in sin is wrong. Any degree of indulgence in intoxicating drinks is also wrong.

We may allow a literal interpretation of the text by reference to the fact that even unfermented wine may be used in excess, just as food may be indulged in to a gluttonous extent. Such use of wine may have been referred to by the apostle.—*J. H. Kellogg, M.D.*

RULES FOR BIBLE READING.

1. NEVER open the word of God without remembering that you must be tried by it at the judgment-seat of Christ.

2. When you read the Scriptures let not your attachment to the systems or the sentiments of men obscure their meaning or induce you to pervert them.

3. When you discover any truth in the Bible, receive it with candour, maintain it with meekness, and avow it with courage.

4. When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

5. In your daily perusal of the Sacred Volume receive its doctrine with a lively faith, practise its duties with a holy boldness, and pray for divine grace by which these doctrines and these duties may become the fountains and the streams of genuine Christian discipleship.

The Bible unfolds the consoling doctrine and the directing precept; the warning threat and the cheering promise; it exposes our guilt, proclaims our danger, and reveals our duty; it condemns to justify and justifies to condemn no more.

For the dead it speaks life and to the living in unfolds immortality.

It makes the weak strong and to the strong it increaseth strength; it invites inquiry and amply rewards the honest inquirer; it holds up a guiding star through the pilgrimage of life and extends the horizon of our moral existence into the boundless ocean of a happy eternity.—*Selected.*

THE SIN OF FRETTING.

THERE is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech—so common that unless it rises above its usual monotone, we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statements of something or other, which most probably every one in the room, or the car, or the street-corner, as it may be, knew before, and which most probably nobody can help. Why say anything about it?

It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment; ill-cooked meal; stupidity or bad faith somewhere has resulted in discomfort. There are always plenty of things to fret about. It is simply astonishing how much annoyance and discomfort may be found in the course of every day's living, even at the simplest, if one keeps a sharp eye out on that side of things. Even Holy Writ says we are born to trouble as the sparks fly upward. But even to the sparks flying upward in the blackest smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—*Sel.*

WHAT "WIFE" MEANS.

SAYS Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

THE TONGUE.

XANTHUS, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Course after course was served, each consisting of tongue. "Did I not order you," said Xanthus, in a violent passion, to buy the best victuals the market afforded?" "And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which were served as before. "What! not tongues again!" exclaimed Xanthus. "Certainly," rejoined Æsop; "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of law-suits, and the source of division and wars; it is the organ of error, of lies, calumny, and blasphemies."—*Sel.*

THE PRESENT TRUTH.

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

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THE TWO ADVENTS.

FROM Christ emanated every ray of light that has shone upon the fallen race. He was that "true Light, which lighteth every man that cometh into the world." John 1:9. And around the first and second advent centers the whole plan of salvation. Upon these two pillars the whole structure rests. Christ came the first time, clothed with humanity, taking not upon himself the nature of angels, but the seed of Abraham, that he might be made like ourselves, subject to temptation, pain, and death, that by his connection with humanity, he might sympathize with the fallen race. Heb. 2:16-18. "For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16. Yet he was the sinless Son of God, possessing a divine nature.

The second coming of Christ will be as King of kings, and Lord of lords. Rev. 19:16. He will come in his own glory, and in the glory of his Father, and of all the holy angels. Luke 9:26. Not an angel will be left in heaven to sing praises to God when Christ descends the second time (Rev. 8:1), for all the holy angels come with him. Matt. 25:31. "Every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1:1. Christ was once offered to bear the sins of many; and to them that look for him will he appear again the second time without sin unto salvation. Heb. 9:28.

But when the Scriptures speak of the first advent of Christ upon the earth, it is not to be understood that he had never before appeared in any form upon it. We have the clearest evidence that he did so appear to the children of men many times before. It was Christ who wrestled with Jacob, "even the Lord God of hosts; the Lord is his memorial." Hos. 12:3-5. He appeared to Joshua as the captain of the Lord's host. Josh. 5:14. He again appeared to Manoah, and gave instructions concerning the early training of the child of promise. Compare Judges 13:18, margin, with Isa. 9:6. In answer to the prayer of Daniel, he came to this earth as Michael, the chief prince (see Dan. 10:13, 21), to enable the angel Gabriel to go

to Daniel's assistance. Eleven times in one chapter the angel is called the Lord, when he appeared to Abraham, and conversed with him respecting the destruction of Sodom. He also ate and drank, sharing the hospitality of the father of the faithful. Gen. 18. How many times Christ appeared to the inhabitants of earth before he was born of humanity we cannot tell; but Solomon speaks of him as being set up from everlasting, or ever the earth was. "When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the cloud above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one that was brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." See Prov. 8:22-31. He is called wisdom, for he is the source of all wisdom. He bears every name which the Father does, for he is God's representative on earth. "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9), so he that hath seen him hath seen the Father also. John 14:9.

His first advent to the earth was the antitype of the typical offerings which were instituted at the fall of man; for he was the Lamb slain from the foundation of the world. Rev. 13:8. He was the author and will be the finisher of our faith. Heb. 12:2. He is "Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. 1:8. "I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, amen; and have the keys of hell and of death." Rev. 1:17, 18. He was the ladder which Jacob saw reared upon the earth, the topmost round of which reached the throne of the Eternal. Angelic ministration to the human family was opened by him, for he so connected heaven and earth that it is possible for fallen man to become partaker of the divine nature, and escape the corruption that is in the world through lust. With his divine arm he clasps the throne of the Eternal, while with his human arm he encircles the human race. He is the mediator between God and man. He is the only connecting link that we have that will elevate us and fit us to dwell in the kingdom of glory. He is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John 2:1, 2.

Every ceremony performed in the Jewish economy taught the people of that age some moral truth that found its meaning

in Christ. The first handful of ripened grain for a wave or thank-offering to the Lord, the first loaf of bread baked from the new grain, the first-fruits of every kind, and the lamb without blemish,—each and all, illustrate the grand truth that Heaven had given the first and best, the spotless Son of God, for a lost race. In the first advent he came clothed with humanity; he took our natures, and exemplified to the world the perfection which was in God himself, that through death he might destroy death and him that has the power of death, the devil, and open the door of salvation to save all who might come unto him. This door was so widely opened, and the blessings so plentifully strewn, that the worthy and unworthy alike shared in them. Were there not ten cleansed, but where were the nine? Only one returned to give him the glory, and that a stranger. Luke 17:17, 18.

Christ did not come to execute judgment upon the wicked. He did not come to bring condemnation, but he came to seek and to save that which was lost. He died for all, that whosoever believeth on him might not perish, but have everlasting life. John 3:16-18. But at the second advent he will come, not to open wider the door of salvation to the human race; not to strew blessings upon the ungodly; but to save those who believe in him. He will come to separate the righteous from the wicked, and to gather out of his kingdom all things that do offend. He will come to reap the harvest of the earth, to divide the sheep from the goats, and to punish the wicked with everlasting destruction from the presence of the Lord, and the glory of his power, but the righteous he will gather into his heavenly garner. Matt. 13:39-43; 2 Thess. 1:7.

These two advents of Christ present to us the two phases of his work. The plan of salvation is the same from the fall of man until the last saint shall have been gathered home—even until this earth, which has been cursed with sin for six thousand years, is restored to its Eden beauty and glory. It is then that sin and Satan will be wiped out forever and ever. It is then that the righteous will inherit the kingdom of the Father throughout a never-ending eternity, where there will be no sickness, sorrow, pain, or death. John on the Isle of Patmos, beautifully describes that state in the following words: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. That time is just before us. It is the second advent, ushering in all these blessings to which we look forward with joy: and we are thankful that we live in a period of this

world's history when we are so near the fruition of the Christian's hope.

It has ever been the disposition of the great adversary to blind the professed people of God respecting these two events. The blind Pharisee, wedded to his ritualistic, superstitious ceremonies, failed to see in the humility of the Saviour the realization of his hopes of the Messiah. He looked for Christ's glorious appearing, and because he did not come in accordance with his ideas of the requirements of the prophecy, he refused to accept him, and was himself rejected, showing that position or profession, of itself, will not prepare men to reap the benefits of his appearing. The prophet says he shall be "for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." Isa. 8:14. At the second advent the world will also be deceived. Many of his professed followers will be looking for him, likewise, in a manner in which he will not appear. They will overlook the glory of his coming, and the fact that when he comes probation will have closed. He does not come to grant further pardon to the human family. It is to-day, if we will hear his voice, that we are to harden not our hearts. If our hearts are hardened while it is called to-day, we shall fail of the blessing which will be meted out to the faithful when the day closes. See Heb. 3 and 4.

But those who can only see Christ in his humanity,—see him as a sacrifice hanging upon the cross, and giving his life for mankind, have too limited an idea of the love of Christ, and what it has cost to redeem the fallen race. Angels could not pay the transgression of God's law. It required a sacrifice equal in honour, and power, and glory to the Author of the law itself. So but one being was found in all heaven who could pay the penalty, and this was the Lord Jesus Christ, the Lion of the tribe of Judah. Rev. 5. Angels are amenable to the law, and this required a sacrifice that was above the law—even the Son of God. If God so loved the world as to give his only begotten Son, how shall he not with him also freely give us all things? Most assuredly he will if we reach up our helpless hands and receive his blessing. Let none, therefore, despise this day of grace, thinking that when it is past another will come which will be more favourable for their salvation. Trials and dangers thicken around us, but grace is given sufficient to enable us to overcome, even in this present world, and when the Lord comes to this earth again, he brings his reward with him. May the Lord help us who profess to love him to be among those who will say when he appears, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

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

THE Acts of the Apostles is supposed to have been written over thirty years after the resurrection of Christ. They contain the principal historical facts of the apostolic church in the days when Christians had the greatest purity and most glorious success. It has been an invaluable treatise to all Christians for eighteen centuries. In it is given a practical illustration of the principles of gospel religion, exemplified in the labours of all the apostles, and it is in this book that we obtain a view of their understanding of Christ's teaching; for they continued to teach and enforce what they had learned from him. They did not claim to originate new doctrines. They were to go "into all the world, and preach the gospel," that they had learned from Christ.

What was their attitude toward the Sabbath? Did they treat it as an existing institution, as sacred writers in the Old Testament treated it, and as Christ and they had done previous to the resurrection? Or, did they call the first day of the week the Sabbath, and enforce that as a new institution taking the place of the ancient Sabbath? Most certainly if Sunday did thus enter into the place of the creation Sabbath at the resurrection of Christ, the historical record of the first thirty years would give us many instances where this new Sabbath is mentioned, and it would narrate conflicts between the adherents of the new day and the old, and tell of the struggles it had to obtain its new position. We should have statements of the efforts made by leading men in the church, instructing the people concerning the importance of their keeping sacredly the new day, and have many references to it. We should have some command given concerning it, and plain statements of its binding obligation. Such was the case with other ordinances, doctrines, and requirements which came into force with the gospel dispensation. For example, we notice baptism; Christ commands it. Matt. 28:19; Mark 16:16. St. Peter does the same. Acts 2:38; 10:48. Many instances of its performance are given in which its mode and administration and necessity are intimated. Acts 8:12, 36, 37; 16:33; 22:16; Rom. 6:3-5; Col. 2:12, and many others. The Lord's Supper was instituted by Christ himself, and commanded by divine authority. Matt. 26:26-29; Mark 14:22; Luke 22:17; 1 Cor. 11:20-26. So we might present many other illustrations of the same principle.

Do we find such illustrations of the obligation of Sunday-keeping? All its adherents claim that it originated with the Christian dispensation. Not a single command can be found for it, not an

instance where it was observed as a Sabbath, not a hint that Christ had bestowed upon it any sanctity. Indeed, it is mentioned only once in the whole book of Acts: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and had talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so he had appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Chap. 20:5-14. We give this narrative in full because this is considered by first-day observers as one of the strongest evidences in behalf of Sunday. This is the only instance given in the New Testament where a religious meeting is said to have been held on the first day of the week.

We learn from this Scripture and connection the following facts: This was a night meeting, "many lights" being necessary, as it continued till day-break; Eutychus falling out of the window about midnight, Paul went down and healed him, after which he continued to speak till daylight, then departed on his journey to Assos, nineteen and a half miles distant, cutting across the peninsula; the ship, with Luke and his companions, had started at an earlier hour to go around this point of land, intending to take in Paul when he reached Assos. In this way Paul gained several hours in which he could speak to the disciples. To correctly understand this narrative, it becomes important to ascertain whether this meeting occurred on what we now call Saturday night or on Sunday night. It is very easily shown that it must have been the former. We have already stated that in the Bible reckoning of time the civil day commenced at the going down of the sun. "The evening and the morning were the first day" (Gen. 1:5), and the same statement is made of other days of the creation week also. The

Bible is consistent with itself throughout on this subject, and it is impossible to find in it any other time for beginning the civil day. "From even unto even shall ye celebrate your sabbath." Lev. 23:32. The Sabbath commenced at the same time as the other days. The evening began at the going down of the sun. "At even, when the sun did set." Mark 1:32.

No intelligent person will dispute the fact that the Jews, from time immemorial to the present day, have begun the civil day at the going down of the sun. The "Bible Dictionary" of the American Tract Society says, "The Hebrews began their day in the evening." We use Roman time, which came into vogue among Christians some centuries this side of the Christian era. What, then, must we conclude?—In order for this night meeting to have been on the first day of the week, it would be on what we call Saturday night, that first day closing at sundown. These facts, then, must follow: Paul travelled on foot to Assos, nineteen and one-half miles, during the day-time of that Sunday; and Luke and his companions spent still more of the hours of that day in travelling to the same place by ship. This conclusion is inevitable from the record. It is so plain that a large number of first-day observers have felt compelled to admit its truthfulness. Certainly they would not have done so if it were not a fact. We quote from a few of them as follows:—

Prof. H. B. Hackett, D.D., Prof. of Biblical Literature in Newton Theological Institute, in his comment on Acts 20 says: "The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be on Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, *i.e.*, on Saturday evening, and consequently resumed his journey on Sunday morning." Prof. Hackett tries, however, to make it appear that Luke reckons according to the pagan method in this instance.

Dr. John Kitto says: "The evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, *i.e.*, on Saturday evening, and consequently resumed his journey on Sunday morning."—*Cyclopedia of Biblical Literature*, Art. Lord's Day.

In Conybeare and Howson's "Life and Epistles of the Apostle Paul," it is said,

speaking of this meeting, that "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." And of the journey that day it says: "He [Paul] pursued his lonely road that Sunday afternoon in the spring among the oak woods and the streams of Ida."—Vol. 2, pp. 206, 209. Prof. McGarvey, of the Disciple Church, says: "I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all those who were Jews or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey."—*Comment on Acts*. Other authors might be quoted; but let it be observed these are all writers who observe Sunday themselves. They would not make these admissions unless their sense of truth required it. They express the fact that "many commentators" hold the same opinion. Prof. McGarvey admits that all the Jewish disciples and proselytes still regarded the Sabbath sacredly as a day of rest. That was in the year 59, some twenty-six years after the resurrection. According to the Bible chronology, all the apostles, Paul included, with all the companions of Christ, still regarded the seventh-day Sabbath as sacred. Surely this is a good admission coming from a first-day commentator. These apostles of Christ had not learned, then, that another Sabbath had taken its place.

We see, therefore, that this scripture, which on the whole is regarded as the strongest text to be found in the Bible in behalf of Sunday, proves just the opposite from what it is cited to prove. This instance is really the second mention of the first day of the week we have seen thus far in the historical record, the day of Christ's resurrection being the first. Then some of the disciples walked fifteen miles. Here the great apostle to the Gentiles travels on foot nineteen and one-half miles; while his companions travel still farther on the ship. It is surely strange that such instances should be thought to furnish evidence in behalf of the institution of a new Sabbath.

Should any desire to imitate apostolic example concerning Sunday, they should hold a meeting on Saturday night, and work in the light part of the day; for this is precisely what Paul and his companions did. G. I. B.

ONE-SIDED RELIGION.

IN that most wonderful of all the Psalms the writer said: "Then shall I not be ashamed, when I have respect unto *all thy commandments*." Ps. 119:6. And again he said: "Great peace have they which love thy law; and nothing

shall offend them." Verse 165. The law of God is fundamental; if the foundation be well laid, the superstructure will be more easily constructed, and will be well proportioned. To have respect unto *all* the commandments of God is a rare thing among men. Very bad men will do some very good things, but a mixture of good and bad actions will never form a good character. Unto the time of Adam's fall he had acted only with reverence to God and to his authority, but one departure from the path of right ruined everything.

Looking at the multitude of denominations of professed Christians we find that, among them all, almost everything in the holy Scriptures is accepted; for the truth which one rejects, another receives; and so, in going the rounds, we shall find about all the truth somewhere. This is the bright side of the view. On the other side, every truth in the Bible is rejected by them; for that particular truth which one accepts, another rejects; and so amongst them all the whole truth of God is ignored. A well-balanced, whole-hearted Christian, having respect to *every truth* of the Bible, is not so readily found as many might suppose.

And some make a sweeping, *wholesale* riddance of much of the Bible, and build upon a foundation after their own hearts. The Romanists have forgotten their father Abraham, and virtually rejected Christ, and build their church on Peter and the virgin Mary. The "Disciples" follow hard after them, rejecting the Old Testament entirely, and even the words of Jesus, because they were all written and spoken before the day of Pentecost! As their teachers and their models they accept only the apostles, shutting their eyes to the apostolic observation that the church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." Eph. 2:20. Having only *one side* of the foundation, of necessity they have but a narrow, one-sided superstructure, quite different from the building which is "fitly framed together," resting on "every word that proceedeth out of the mouth of God."

And so we might trace the defection from *some truth* in nearly every denomination in the land. As in old time, the priests are become "partial in the law." Mal. 2:9. Jehovah did not give his precepts in just the proper form to suit somebody's opinions and predilections; and, in somebody's estimation there were incorporated some "non-essentials" in the gospel. It suits some people far better to be judges of the law than doers of it. James 4:11. But their judgment will one day be reversed; the law will be turned against them by the "one lawgiver, who is able to save and to destroy," and they who have assumed to be judges of

the law "shall be judged by the law." Rom. 2:12; Eccl. 12:13, 14; James 2:11, 12.

A plausible plea may be put forth in behalf of the sincerity of these discriminators against the truth of God, but with that we are not dealing at present; we are but calling attention to the facts, the existence of which cannot be denied. We would suggest, however, that very few will be entitled to the benefit of that plea in the day of account, for there are very few who appear to feel the infinite importance of the message which the eternal One has sent to his creatures; very few who, laying aside all of self and self-will, "tremble at his word." Isa. 66:1, 2. We have many times observed that people are not so tender in their regard for the Bible as they are for their opinions of the Bible. Often have we been reminded of the words uttered by Gerret Smith, who said that he had noticed that people did not often study the Bible to learn what they ought to do; but they first decided what they wanted to do, and then studied the Bible to find something to justify themselves in their course! We do not say that people understand their motives in these things; many do not stop to consider the difference between the Book and their opinions of the Book; but we fear that "in the day when God shall judge the secrets of men," it will be found that selfishness is the spring of much that passes for piety and religion in this world. J. H. W.

COME, LORD JESUS.

WITH such appropriate words does the volume of inspiration close. Who cannot fervently respond to this beautiful petition of the apostle? Who that has ever tasted the good word of God and the powers of the world to come, does not feel less and less desire that this state of evil should continue, and more and more desire that the reign of righteousness should be brought in?

In what a world do we live! Iniquity abounds, sin reigns, evil prevails, pain racks almost every frame, hopes are disappointed, prospects are blighted, sorrow fills every heart! Who is contented? Who is satisfied? Who has more joy than sorrow? Who more good than evil? Truly when we take into comparison the good and ill, the joy and sorrow, the pleasure and pain, that exist in this world, one is lost sight of in the prevalence of the other. The joy and pleasure can scarcely be found for the evil and distress that everywhere prevail. It is not a false charge when it is said that this world is indeed a world of sorrow.

Then here is Death plying his cruel task. Closely has he followed the race from Eden down. Six thousand years have nearly rolled away, but scarcely a

human being can date the commencement of his existence back a hundred years. Thus stand the race, a thin line skirting the borders of eternity, driven like a flock before the relentless destroyer; and the path over which they have travelled is stained with blood and filled with graves. And Death is not content simply with making clean work in the past. Thickly his fatal shafts fly amid the living throng. The young, the innocent, the gay, the sad, the weak, the strong, from all ranks and all classes, fall continually into the silent tomb. Each hour numbers its hundreds, each day its thousands.

The prayer, "Come, Lord Jesus," looks to an end of all this. Who, then, cannot utter it with sincere heart and fervent lips? Come, Lord Jesus, come, and stay the ravages of the destroyer. Come and put an end to sin. Come and arrest these floods of evil that sweep over the world. Come and put an end to these scenes of suffering, lamentation, and woe. Come and let the transgression of thy Father's law, and the blasphemy of thy dear name, forever cease. Come and let nations learn war no more, but peace spread her bright wings over the world, and righteousness reign. Come and let the expectations of thy long-waiting, yet still hopeful church be fulfilled. Let the heavenly vision, the reflected light of which has lighted up their pathway through long years of toil and darkness, open in all its glorious reality upon their longing sight. Yes, come, Lord Jesus, come quickly.

But shall the Lord come, and mankind be no more thoroughly warned? Shall the proclamation of the near coming of the great day be so limited in extent? Shall not the cry be made to ring in every ear, "Behold the plan of salvation draws to its conclusion? The great day of the Lord is near and hasteth greatly! The Judge of all is about to arise and shake terribly the earth!" But where are the men who will take the weight of these great truths fully into their hearts, and go forth to warn their fellows? In every county, town, and village, almost, the way is open for the truth to be spread. Church of God! see ye the fields already white to the harvest? and do ye remember the direction of the great Head of the church, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest"? God will be inquired of by his people in this respect.

It is in his purpose that the warning should be proclaimed. The great Jehovah from his shining throne above, has sent forth a message to call out a people and make them ready for the coming of his Son. He has noted it in his prophetic word. His power is pledged to sustain it, and cause it to accomplish that whereunto it is sent. But that does not release us from responsibility and action in the

matter. We are not to argue, because God's word is sure, and will certainly be fulfilled, that we can therefore settle down in inactivity and ease, and feel no responsibility in the work.

The prophet Daniel did not do thus. When the seventy years' captivity drew to its close, he understood by books, referring to the prophecy of Jeremiah, that that period of the desolation of Jerusalem was accomplished, and that consequently the time had come for the Lord to begin the restoration of his people to their own land. But he did not sit down and say, Well, this will surely be accomplished; for the Lord has pledged his word for it, therefore I will leave it all to him, and give myself no thought or concern in the matter. Far from it. Rather he set his face to seek the Lord with all his heart, even with fasting and sackcloth and ashes; and he said, "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the Lord's sake."

So with us. We must rise into communion and sympathy with the plans and work of the Lord, and show it by offering up our petitions to him in accordance with his will. He has workmen whom he can thrust forth into his harvest; but the church must first see the need of their labours. He can and will supply the wants of his cause; but his people must first feel them. Then only, we can appreciate and thus make a right use of his blessings.

Brethren, look at these things, and let fervency take the place of lukewarmness, and indifference give place to zeal. Pray, Come, Lord Jesus, come quickly, and then give efficiency to your prayers by engaging heartily in the work which devolves upon us first to do. U. S.

EVEN the present reward—here in the life that now is—of affliction faithfully and patiently borne, is great. It is enough, as it is felt in the first moments of our spiritual relief, to reconcile us to labour and sacrifice yet more abundant, in order that we may secure like peace and gladness hereafter in heaven's fuller measures. But the difficulty is to keep this conviction in mind when the next painful experience to be endured looms up on the horizon in the repellent outlines of an approaching trial. We may gain help at such a time by anticipating our future stand-point, and trying to look at the event as it will appear to us from beyond the present life. When we reach heaven, how thankful we shall be if we can recall that, in hours of darkness and discouragement, we held fast to Christ, doubting not that his love would guide us, and that his power was able to deliver; how thankful, if we may look up into the face of him who knows every incident of our history, and say with joy, "Lord, I trusted thee when I could not see thee"!—S. S. Times.

The Watch Tower.

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

THE MORNING COMETH.

Ho! WATCHMAN, standing on thy tower,
As years sweep onward in their flight,
What signs in heaven attract thy sight,
Predictive of the coming hour,
When earth shall see the reign of right?
What of the night? What of the night?
And pointing to the dim gray light
Just struggling up the eastern sky,
A promise and a prophecy
That day shall chase the dark that gloometh
O'er heaven to hide it from our eye,
The watchman saith, "The morning cometh!"
And angels sing, "The morning cometh!"
And earth repeats, "The morning cometh!"
And "God be thanked!" our hearts reply.
—Selected.

A SIGNIFICANT CIRCUMSTANCE.

THAT Romanism is advancing is a fact too patent to be overlooked by any who are observing the tendency of the religious and political history of the day. The past history of the Roman Catholic Church shows that she never concedes. Give her the same power, and place her under the same circumstances as formerly, and the same results would follow. The indifference with which this increasing influence of Catholicism is viewed by Protestants, makes it a matter of greater anxiety, as it shows that many are asleep to the encroachments of one of the most dangerous foes to religious liberty that has ever existed. Not but that there are good men in the communion of that church, but the system itself is one that is not only soul-destroying, but aims at the destruction of the very principles of religious liberty. Not only on the Continent and in England is this aggression felt, but the open doors for the flooding of the Irish-Catholic element are destined to allow the intrusion of the Romish policy in the New World, and, unless a spiritually lifeless Protestantism awakes to its responsibility, it will find itself crushed in the coils of this crafty and serpentine power. We are sure that many will be aroused to vigorously protest against subserviency to Romish intrigues; certainly so, or Protestantism is more nearly dead than we believe it is.

The following we quote from the *Christian Union*, which says it was written by a "leading Protestant divine":—

"The celebration of the centennial of the adoption of our Federal Constitution in Philadelphia was an imposing occasion, and no doubt also a very profitable one for the City of Brotherly Love. All the exercises were on a scale commensurate with the greatness of the occasion, and were all successfully carried out. The appropriateness of the monster industrial and military parades, the reception of the Governor of the State of Pennsylvania and of the President of the United States, appealed to every one's patriotism. But there was one feature of the celebration made unduly prominent, that impressed many as utterly incon-

gruous and out of place, and that was the place taken by the Roman Catholics as a religious denomination.

"The formal reception given by Cardinal Gibbons placed him and his co-religionist in a false position before the American people. Why should he have assumed or been granted a more prominent part than any Presbyterian minister or Episcopalian or Methodist bishop? Why should he have had any part as the express representative of a religious denomination, especially on such an occasion, when the adoption of an instrument was celebrated, one of whose chief glories is that it acknowledges no ecclesiastical distinctions, and accords absolute religious equality to all?"

"The whole affair looked very much as if Cardinal Gibbons appeared as the head and representative of a distinct power, on a plane with that of the governors of the several States; in fact, it made the impression that the Roman Catholic Church was, or aspired to be, an organization political in its character, because putting itself on a par and level with other such organizations—the President representing the Union, Governor Beaver, Pennsylvania, and Cardinal Gibbons, the Roman Catholic Church!"

"Is the last-named organization a State within the State? Is it at all analogous to a State of the Union or in the Union? Why was the distinction made for this one denomination more than for any other? Why should it have been made for any? That it appeared very plainly as if some special civil or political significance attached to Cardinal Gibbons and his church no one can doubt who saw the Cardinal in all the glory of his sacred vestments, like a Governor in his uniform, and marked how Mr. Cleveland formally attended his reception just as he did Governor Beaver's. It was very significant to behold on such an occasion 'the head of the nation shake hands with the prince of the church,' as one of the daily papers described the scene. The whole thing was a little too significant to be pleasant."

Our American Letter.

THE CHICAGO ANARCHISTS.

Battle Creek, Mich.

AFTER a delay of one year and a half, the sword of Justice is about to descend upon the heads of the eight Chicago anarchists, who are responsible for the outbreak of anarchy in that city in May, 1886, when more than a score of policemen, and a large number of private citizens, were killed or wounded.

Doubtless we do not need to inform our readers in Europe concerning the principles and practical workings of anarchy, as its ranks are largely made up of the discontented and ungovernable among its nationalities. Of the eight who were principally concerned in the Chicago outbreak, only one was a native American. It has not taken a year and a half to convict these men of the crime of which they were guilty. They were long since brought to trial, convicted, and sentenced—one to fifteen years imprisonment, and seven to death on the gallows. But the numerous technicalities which our criminal lawyers know how to use to cause delay, have enabled them to avert thus far the execution of that sentence, while no plan was left untried to set aside the verdict of the court which pronounced this verdict against them. Now, however, it seems that the process has been carried to its utmost limit, and justice must take its course. A second and higher court before which the case was carried has affirmed the sentence of the lower court, and fixed upon Nov. 11 as the day of execution.

Perhaps in no criminal trial ever held in this country has there been such general inter-

est manifested as in the one we are considering. It is universally felt that this is more than a simple trial of eight men charged with murder. Anarchy itself stands before the bar, while the whole civilized world are the spectators. It is the first real outburst of anarchy in this country, and hence much depends upon the attitude of our government towards it. Should it be an attitude of leniency, there would be a precedent established upon which this foe of our civilization could lean in the future, in its efforts toward the disruption of society. On the other hand, should prompt justice be administered, there would be a bulwark reared in defence of law and order against which future eruptions of this social volcano shall spread their force in vain. A failure to execute judgment here would also place our government in a most uncomfortable light before the world. It would justly be looked upon as degenerate, less able to grapple with internal evils than the monarchies of Europe, and less capable of giving its citizens that protection of life and property which they have a right to expect. Thus upon every side of this matter, the voice of Justice and sound reason is heard demanding that this outbreak of anarchy be visited with the full penalty of the law. Every law-abiding citizen of our country rejoices in the prospect that it will be.

L. A. S.

The Missionary.

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

THE ROAD IS STEEP.

THE path bestrewn with flowers,
The crowd's applause, ambition's visioned joys,
The couch of ease, and pleasure's gilded toys,—
This portion is not ours.

Like Israel's ancient sage,
Forth from the world's gay pageantries we go,
The desert's sterner discipline to know—
There is our heritage.

Sorrow and toil and pain,—
These are the portal, and beyond there lies
The land we see not with our tear-dimmed eyes,
Where they who serve shall reign.

Ours is the field of strife,—
The trumpet call, the foeman's dark array,
By night the vigil, and the fight by day;
So we march on to life.

Past many a rocky shore
Our bark must ride o'er the wild billow's crest,
Ere in the haven of eternal rest,
We anchor evermore.

On, on, with tired feet,
We toil on ice-clad peak and burning plain,
Till the blest city of our rest we gain,
And walk the golden street.

When hope is changed to sight,
Life's darkest sorrows from afar shall seem
Life the dim phantoms of a troubled dream
In the full morning light.

—Excelsior.

THE CALIFORNIA CAMP-MEETING.

In our last we published a report of a camp-meeting held by our people in Michigan, which we feel certain was read with much satisfaction by all who are interested in our work. We now take pleasure in quoting the report of a camp-meeting held in California, the extreme western portion of the United States. This report gives more particulars in some respects, and, therefore, will afford the reader a better idea of the manner in which these meetings are conducted. This is the last of the twenty-eight State Conference camp-meetings for 1887. As many as fifty meetings are sometimes held in one year, a number of the larger States having several annually. The same

spirit of devotion, zeal, and self-sacrifice seemed to characterize both these meetings, and we can but thank God for the prosperity that attends the work.

The following is quoted from *The Signs of the Times* :—

"This meeting began Thursday evening, October 6, and is just drawing to a close as we write this report, Monday night, October 17. By unanimous vote of the congregation the meeting was held one day longer than the original appointment, and yet it seemed too short for all that needed to be done. In some respects this was one of the most successful camp-meetings ever held in California. The weather was all that could be desired. A hot north wind, the first three days of the meeting, caused some discomfort; but we have never attended a meeting where the weather was more uniformly fine.

"The meeting was the largest one ever held on the Pacific Coast. Besides the large preaching pavilion, there were three hundred and ten tents pitched. Of this number one tent, 50x77 in size, was used for children's meetings, and for the primary divisions of the Sabbath-school; another, 50x70 feet in size, was divided into twenty apartments for lodgers; a sixty-foot tent was used as a restaurant; and a fifty-foot tent served as a bookstand. When the vote was taken last year to purchase a tent 100x150 feet in size, many thought that the move was a little wild, but this meeting proved that it was bought none too soon. On the second Sunday, when Mrs. White spoke from Matt. 6:24-34, the tent was filled to its utmost capacity, and large crowds stood outside. A census taken in the early part of the meeting, showed that twelve hundred and fifty people were encamped; but it afterwards transpired that a few tents had been missed, and quite a number came to the ground afterward.

"We have never before held a meeting in California which was so well advertised, nor one which was so well planned in all its arrangements. The restaurant tent was arranged so that the helpers could perform their work with less inconvenience than usual; and the healthful food which was prepared was highly appreciated. Two electric lights in the preaching tent, and three more at convenient places outside, afforded all the light that was needed, and saved much trouble that is usually spent in caring for lamps.

"The spiritual interests of the people were looked after as being the main object of the meeting. The large amount of business connected with the Conference, Tract Society, and Sabbath-school, gave less time for this, and for instruction in various branches of work than was desired, yet there were some precious seasons. On each Sabbath of the meeting several hundred came forward in response to a call for those who wished the prayers of God's people, and the work for them was carried on in the various districts into which the camp was divided. Thirty-nine were baptized, and nearly as many more candidates will be baptized at their home churches. Twice each day a meeting was held for the children, in which many sought and found the Saviour.

"The Sabbath-schools held on the ground were most interesting. The membership the first Sabbath was 1,156, but on the second Sabbath there were 1,307 in the school, and the number of classes was 181. The class contributions the first Sabbath amounted to £42 13s., and the second Sabbath to £43 17s., making a total of £86 10s., which all goes to the South African Mission.

"The camp was thoroughly canvassed, and many subscriptions were taken for the various periodicals, but the number has not been ascertained at present writing. The cash sales at the bookstand amounted to over £174 10s., besides the orders which were taken.

"The secretary's report showed a marked increase in the amount of tithes paid in the Conference, there being more than £2,505 more this year than last year. If the brethren

and sisters shall remember the earnest exhortation that was given them on the matter of bringing all the tithes into the store-house, and also the resolutions which they made, as we believe they will, we may see a much greater increase next year.

"It was with deep regret that the Conference and Tract Society dropped Bro. Haskell from the presidency, but it was felt to be imperative, as his whole attention will be taken up for the next year at least with the work in England. He has laboured long and faithfully for the cause in California, and has taught the people how to work. He will ever be held in loving remembrance, and will be heartily welcomed back whenever his duties will permit him to return. Our prayers shall go up for him and the work for which he is engaged, and we know that he will not forget the work here, even if he is not officially connected with it. The brethren and sisters leave for their homes with good courage in the Lord, determined to gain daily victories by his help."

A WORD FROM AUSTRALIA.

WE give below a short extract from a private letter recently received from Bro. Wm. Arnold who is canvassing in Australia for "Thoughts on Daniel and the Revelation." Looking forward to the recompense of the reward that awaits those who are labourers together with God for the salvation of souls, this young gentleman of independent means has devoted his property and life to the work of the Lord.

Over two years ago, he left his home and family in America, and entered upon the work in Australia where he has since been engaged. He has procured thousands of subscriptions for "Thoughts" and has donated his commission to purchase a printing machine for the publication of religious literature in that country. He finds the words of our Saviour as true to-day as when uttered nearly two thousand years ago, "The harvest truly is plenteous, but the labourers are few." Where are those who believe that no man hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life," and will gladly show their faith by their works? Such labourers are needed everywhere in the great harvest field.

The following was written from Brisbane, Australia, Sept. 4:—

"The last letter I wrote you was just before we sailed from Melbourne last May. We have been hard at work here ever since, and the Lord has given us his blessing. We have not been able to canvass more than two-thirds of the city. I wish we could have had one or two more good canvassers, as our list was the most influential we have ever had. Among those who gave their orders are His Excellency the Governor, Attorney General, Postmaster General, Minister of Public Instruction, His Worship the Mayor, Town Clerk, etc., besides over thirty ministers of different churches.

"Brisbane is a growing place of about 60,000 people, and ought to produce a large harvest of souls. We have had a very pleasant time here among the oranges, bananas, pine-apples, and sweet-potatoes. But we are nearing the close of our mission here, as we began delivering last Thursday. . . . Bro. Wainman took about 300 orders in Hobart, and about 200 in this city. We make our Hobart delivery next month.

"I am not particular where I go if it is only in the path of duty. I would like to see New South Wales entered sometime. There are 1,000,000 people there, and a vast field for ministers, colporteurs, and canvassers.

"We are of good courage as usual. The cause is onward, and our desire is to advance with it. After we have worked a little longer, we shall all be gathered home.

"Address your next letter to me at General Post Office, Christchurch, New Zealand."

BE NOT WEARY IN WELL-DOING.

In every good work there are difficulties and obstacles to surmount. This the tract and missionary workers find true in their experience, and to them the exhortation, "Be not weary in well-doing," is especially applicable. Inspiration has described the closing scenes of this world's history, and left the description on record for the encouragement of the people of God. The Lord knew that the coldness and the lack of appreciation in the world, with various other hindrances, would have a discouraging influence upon his people and cause them to feel that their efforts were useless. But they are assured of their ultimate success in these words, "In due season we shall reap, if we faint not." The text shows that there will be great danger of becoming weary and ceasing our exertions, or in other words, fainting by the way; and the result will be, we shall not reap the reward of well-doing in the end. There must be a cause for this inclination to become weary, and in this, the fact is implied that conditions and circumstances will exist opposed to the work of well-doing in which we are engaged.

Let our zeal and energy, our trust and reliance in God be in proportion to the difficulties we meet. "The good time coming" will only be after it is too late to labour for the salvation of others. Sin and sinners will then have been destroyed. If we work for God at all, it must be under discouragements and difficulties, and in a manner that will cause self-denial and sacrifice. Human strength will ever be insufficient, but it will be necessary to rely upon God for divine aid in carrying forward his work upon earth. Indeed, if we met with no difficulties, and everything went smoothly without much effort, we should at least have some cause for doubting the truthfulness of our position, or the efficiency of our work.

There is a greater conflict, a greater work before us, than we have yet seen; and if the footmen "have wearied thee, then how canst thou contend with horses?" We have not yet reached the swellings of Jordan. If any become weary now, it is not from over exertion, but because of lack of interest and a failure to realize the sacredness and importance of the work. This is the kind of weariness of which there is so much danger. Let the heart become imbued with the Spirit of Christ, and it will vanish like the morning dew.

By his providence God is saying to every one who has received present truth, "Son, go labour in my vineyard." To each is given a work in proportion to his ability when aided by the Spirit of God. No one should be satisfied while doing less than he is able, or doing that in any but the best possible manner. Even the little child has a place, and a work to perform, if he chooses to be thus employed. So wonderful are the dealings of God with the children of men that to every one is granted the privilege of being associated with Christ and holy angels in their work of six thousand years, and finally sharing in their joy and reward. Where is earthly honour, pleasure, or personal interest, when compared with distinction and joy like this? Surely they sink into insignificance; yet how many, how very many, see only the former, and are wasting their lives in vainly trying to secure them. What a spectacle will a wasted life present in the judgment! Dear reader, may you and I be spared the bitterness of knowing, when too late, that we have lived for ourselves only.

MARIA L. HUNTLEY.

A QUIET CONSCIENCE CAUSES A QUIET SLEEP.

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.

SCRIPTURAL METHOD OF SUPPORTING THE GOSPEL.

1. HAS God made special promises to those who honour him with their substance?

"Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

2. In what way can we honour him with our substance?

By contributing to the support of the gospel.

3. Who should thus contribute?

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6: 6.

4. Does then the receiving of the gospel place all Christians under obligation to contribute to its support?

"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15: 27.

5. Has God ordained any method for the support of the gospel?

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

6. What was God's original method for the maintenance of those who ministered in the temple?

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18: 21.

7. Were they to receive any other inheritance?

"But the tithes of the children of Israel, which they offer as a heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Verse 24.

8. Were they to give a tithe themselves of the tithe which they received?

"Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for the Lord, even a tenth part of the tithe." Verse 26.

Note.—Their tithe was to be offered as an heave offering, which was a thank-offering. See verse 27.

9. What shows that the tithing system antedated the Levitical priesthood at least four hundred years?

"And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14: 18-20.

10. What order of priesthood existed at that time?

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham," etc. Heb. 7: 1.

11. Did Abraham's descendants pay tithes before the giving of the law?

"And Jacob vowed a vow, saying, If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's

house: and of all that thou shalt give me I will surely give a tenth unto thee." Gen. 28: 20-22.

12. Whom did Melchisedec represent?

"Whither the forerunner is for us entered, even Jesus made a high-priest forever after the order of Melchisedec." Heb. 6: 20.

13. Did Christ teach that tithes ought to be paid?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

14. Were the promises of the gospel made to Abraham?

"And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3: 8, 9.

15. Does the gospel teach systematic giving?

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

16. What does the prophet say of those who withhold their tithes?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3: 8.

17. Is it as great a sin for the priest to neglect any duty as for the people?

"And there shall be, like people, like priest, and I will punish them for their ways, and reward them for their doings." Hos. 4: 9.

18. What conclusion shall we draw, then, from the scriptural teaching on the tithe?

1. That the tithing system is like other requirements of the gospel and not confined to the law of Moses but existed in the days of the patriarchs and in the gospel dispensation; 2. That the tithe should be paid to no one class of ministers, but to all true servants of Christ who have given their time exclusively to preaching the word; 3. That the gospel teaches no more compulsion in paying tithes than in the ordinance of baptism, the Lord's Supper, or in any other ecclesiastical requirement, but it is a moral duty binding upon all; 4. That it was a national, ecclesiastical requirement, applying only to those of Jewish faith during the Jewish economy, and even then it was not compulsory; 5. That rich and poor should acknowledge God with their substance according to the prosperity that God has given them.

Interesting Items.

—The Earl of Lytton has been appointed British Ambassador at Paris.

—The late Baron Hirsch, of Vienna, leaves £4,000,000 for the relief of distressed Jews.

—The office of Governor-General of Canada is likely to be conferred on Lord Stanley of Preston.

—The faith-cure disciples in Jersey City are about to build a tabernacle, as the gift of a wealthy convert.

—Five waggons laden with presents from the Catholics of Austria-Hungary to the pope have arrived at Rome.

—Imprisonment having failed to lessen drunkenness in the army, it is now proposed to punish the offence by stoppage of pay.

—The Manchester Exhibition closed on the 10th instant. It has been visited, since its opening in May, by nearly five million people.

—Ayoub Khan, who has been for a long time past in hiding near Khaf, has voluntarily surrendered himself to the British Agent at Meshed.

—The orphans caused by the burning of Exeter Theatre have been conveyed to the Royal Albert Asylum. They numbered thirty-two children, representing seven families.

—Nine thousand men were overwhelmed while repairing the banks of a river in Hounan, China, and hundreds of thousands are reduced to destitution.

—The committee of Plymouth Church, Brooklyn, have unanimously recommended the Rev. Charles Berry, of Wolverhampton, to be the successor of Mr. Ward Beecher in the pastorate.

—The British and Foreign Anti-Slavery Society has reiterated its opinion that the practice of admitting slave-holders into full communion with the Christian church is contrary to the spirit of Christianity.

—Dispatches from Warsaw report the total destruction by fire of the Russian town of Kluzin, in the Government of Minsk, which contained 850 houses and several large spirit stores. Many lives were lost.

—A party of engineers and surveyors, with their assistants, will leave New York the latter part of this month for Nicaragua, in order to settle and complete the route of the projected Nicaragua Canal preliminary to its construction.

—An English merchant steamer came into collision near Nicolaieff, Nov. 11, with the Russian war vessel Elborous. The latter sank a few minutes after the collision, and seven of her crew were drowned. The English steamer was damaged.

—Owing to the unusual abundance of apples this year in the country, some wealthy fruit growers are sending their surplus to be distributed amongst the London poor. It is hoped that many others will offer their harvest thanksgiving in a similar manner.

—Mr. Hewitt, Mayor of New York, has written a letter to President Cleveland, in which he deprecates the impossibility of legally suppressing Italian immigration, and requests that the Italian Government may be asked to permit fewer departures of emigrants for America while cholera is still prevalent.

—Count Ferdinand de Lesseps announced that the Panama Canal would be open by February 3, 1890. The works would not be entirely completed by that date, but the passage would be free for the transit of twenty ships daily, and he estimated that even this amount of traffic would give receipts of from ninety to a hundred million francs per annum.

—Lingg, one of the condemned Chicago Anarchists, committed suicide in his cell. He placed a fulminating cap in his mouth, and fired it by applying a candle. The explosion nearly blew his head off. Six bombs had been previously discovered in his cell. The sentences upon Fielden and Schwab have been commuted to imprisonment for life. The remaining four were hanged on the 11th instant. It is estimated that there were eleven miles of names attached to petitions begging for mercy on behalf of the condemned men.

—The British Peace and Arbitration Committee were received by President Cleveland at Washington, Nov. 1. Sir Lyon Playfair said that if a Treaty of Arbitration between the United Kingdom and the United States were concluded it would be a glorious example to other countries, and might lead to the two great Anglo-Saxon nations being the peacemakers of the world. President Cleveland, in reply, said that the American people would gladly hail the advent of peaceful methods of settling national disputes.

—A meeting was recently held to welcome Dr. Barnardo on his return from Canada. The number of boys and girls sent out, so far, is 2,683; as far as could be ascertained only nineteen of these had not done well; 7,400 acres of the fairest land in the dominion of Canada, in Manitoba, had been secured for their industrial homes, and here they were going to found the colony of Victoria Regina. From Jan. 1 to Nov. 7, 4,861 applications for admission to their homes had been received, but provision could be made for only 1,458. The most destitute of the applicants had been received.

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

LONDON, NOVEMBER 17, 1887.

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

OUR attention has recently been called to an item which has been extensively circulated throughout the country stating that the leader of the Seventh-day Adventists has renounced his faith. Several of our correspondents have made inquiries concerning this report. For the benefit of those who may be interested to learn the truth in the matter, we will give the facts in the case, as we are personally familiar with them, in our next issue.

SMITH AMERICAN ORGANS.

WE have procured for the use of the training-school located at "The Chaloners," Anson Road, Tufnell Park, a Smith American organ, from the Smith American Organ Company, 59, Holborn Viaduct. We can speak in behalf of these organs, having used them in America for many years. Quite a number of our friends are agents for them, and the instruments have been sent from one end of the American Continent to the other. They are noted for their durability and softness of tone. About eight years ago we purchased from this company an organ which was used in a series of tent meetings during an entire summer, and the instrument has since been in continual use in a meeting-house, giving excellent satisfaction. From our experience with the organs in the past, we have been led to select one for our training school. We can recommend the company as being honourable in their dealings,

and rank their instruments as among the first in the market. Those wishing organs will do well to consult this company as to price and quality of instruments, before purchasing elsewhere.

"ETERNAL FIRE"—AN EXPLANATION OFFERED.

ON this phrase Dr. Whitby remarks:—

"This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it shall so entirely consume their bodies that they shall never subsist again, but shall perish, and be destroyed forever by it."

Again, with reference to the word "eternal," we know that it sometimes has the sense of "final," or nearly that sense. Because this destruction is eternal, it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus, if a man were destroyed for a year, and then restored, it would be punishment for a year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment; but if he was destroyed never to be restored throughout eternity, it would be eternal punishment. That such is to be the case, we learn from the word of God.

"The apostle [Heb. 6:2] speaks of 'eternal judgment.' We are not to infer from this that the judgment day is never to expire; but simply this, that whereas earthly judgments are temporal in their character and results, here shall be a judgment where everything wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal; hence, it is an eternal judgment. So, also, a punishment where there is neither reprieve nor restoration, may be fitly called an eternal punishment."—*Pauline Theology*, pp. 60, 61.

Bancroft, the learned Unitarian, says:—

"We read of eternal redemption [Heb. 9:12], not that God will be forever redeeming men; but that the blessed effects of redemption will be eternal. In the same sense we may understand the punishment of eternal fire, of eternal destruction, etc.; not that the act of destroying, or the fire of consumption, will be perpetual and eternal, but the effects will be. A destruction which will never be reversed, may, with strict propriety, be called an everlasting punishment."

BELIEF IN ETERNAL MISERY TENDS TO INFIDELITY.

Of the truth of this statement, the case of the Earl of Shaftesbury furnishes a remarkable instance. This personage was a noted sceptic and unbeliever.

"There is a tradition," says Dr. Kippis, "that among other difficulties which occurred to him in regard to the Christian revelation, he was startled at the idea of its containing the doctrine of the eternity of hell torments; that he consulted some eminent churchmen whether the New Testament positively asserted that doctrine; and that upon being assured that it did, he declared himself incapable of assenting to a system of religion which maintained a tenet so repugnant to all his views of the great government of the universe."—*Biog. Britan. London*, 1879.

Thousands of thinking men, whose biographies will remain a secret till the great day, have been driven into the same oblivious state of mind as Lord Shaftesbury,—ay, and by the same doctrine, too.—*G. W. Amadon*.

OUR AGENTS.

GREAT BRITAIN.

International Book Depository, 48 Paternoster Row, London, E. C.

AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.
New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AFRICA.

International Tract Society, Cape Town, South Africa.

AUSTRALASIA.

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

HISTORY OF THE SABBATH

—AND—

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