

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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THY WILL BE DONE.

"Thy will be done," the lowly Jesus said,
When to his Father and to our's he prayed;
While to obey that will in every point
Was his life's work his joy and his reward,
And this brief prayer, so wonderfully great,
In his humility he left to us,
That we might use it, and with him be blest.
Oh, that we better understood the words!
Oh, that we could like him make every thought
And word and action of our lives to be
An answer to the prayer, "Thy will be done!"
The noblest wish the human heart can frame,
The highest praise angelic choirs can sing,
The earnest supplication of the Son,
All find their loftiest expression here.
It is the temple's highest pinnacle;
And human souls can find no greater bliss,
Either in this life or in that to come,
Than in complete submission to the will
And oneness with the purposes of God.
For towards man that will is but to bless
And sanctify and save and glorify.
Mark well his life who perfectly obeyed
And faithfully expressed Divinity,
And all in vain we search for anything
But love, and love from the eternal Love.
When he declares his purpose is to bless,
Man's fitting attitude is surely this:
I would be still and know that thou art God;
And from a lowly, yet a thankful heart,
Breathe out the prayer, "Father, Thy will be
done." —W. Wiltshire.

General Articles.

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

HOME MISSIONARY WORK.

BY MRS. E. G. WHITE.

HOME missionaries are greatly needed. The work of winning souls to Jesus, and of training them to become workers for others, should begin in the home circle. God has claims upon the services of all,—men, women, and children; and the earlier they are led out of and away from themselves, and taught to engage in unselfish labour for others, the nearer they will come to fulfilling their holy commission. Of all our training-schools,

the family should stand first. Fathers and mothers should feel that they are placed at the head of a mission. They have a work to do which no other can do for them, in forming the characters of their children for usefulness in this life, and for the future, immortal life. God has called them to this work, and it is a sin to neglect it.

Yet this work is strangely neglected. The failure in duty on the part of parents is revealed in the deformed, one-sided characters of the children. The loose, unchristian manner in which so many bring up their children is the cause of the terrible impiety and wickedness of the youth of this age. The great burden in regard to temporal matters, which many carry who claim to be sons and daughters of God, causes them to lose sight of eternal interests. Their absorbing care for worldly things misleads their children. The sacred and the common are confused in their minds. Eternal and temporal things stand on a par. A lack of home religion leads to stumbling, to perplexing entanglements, all the way in the Christian experience, both for parents and children. The family life takes a low level. The conversation is trifling and frivolous, or even worse. There is gossip and tale-bearing, there are threats, scolding, jangling, and tantalizing. Angels see it all. Jesus, who gave his life to redeem them, beholds it. What a scene for heaven to look upon! Will such a family be welcomed through the gates into the city of God? Never, unless they become transformed by the grace of Christ. They would carry into heaven the same characters, the same spirit they manifest here. Thousands upon thousands will be lost because of this terrible neglect on the part of parents.

I would urge upon fathers and mothers the importance of their home missionary work. The precious hours of probation are fast passing. Parents must be changed, children must be changed, in heart and character here in this life, or they will never be permitted to enter heaven. It should be your very first burden to see that your own souls are right before God, and to labour for the salvation of your children. Every member of the family should be the subject of special, wisely-directed effort, that the enemy of Christ

may not have possession of the heart, and control the character.

Parents who give heed to God's word will not, for any consideration, neglect the work which he has committed to them. They will not take a course in any respect which will lead their children away from him. Night and day they will feel the burden to draw them away from the world's customs, its fashions, and its pride, to Jesus. They will make religion the vital question of life, and will teach their children that every worldly consideration should be made second to their eternal interests. They will make a hedge about them by prayer, pleading in faith that God will abide with them, and that holy angels will guard them from Satan's cruel power. Every day they will give them such instruction as shall lead them to become better acquainted with the claims of God, to revere his law, and to form habits of life in accordance with it.

Children will learn to love that which the parents love, and will talk of the subjects upon which they talk. If we would have the word of God the most precious of books to our children, our own lives must testify that it is precious to us. If we desire them to love and reverence God, we must make him the theme of our meditations; we must speak of his goodness, his majesty, and his power. If we would have them love and imitate the character of Christ, we must ourselves represent Christ in our homes. It is by cultivating meekness and lowliness, by performing kindly, thoughtful acts for others when no human eye can see, or human praise stimulate, by hiding self in Jesus, and letting his gentleness appear in the home life, by exercising patience when provoked, giving a soft answer when tempted to be harsh, overbearing, and vindictive, that we leave the unmistakable impression upon the minds of our children that father and mother are Christians.

Do not neglect your children while they are young. The sons and daughters of Christian parents should be educated to realize their responsibility to God in childhood and youth. There is earnest work to be done in this age, and they must be educated to share in it. We cannot estimate the possibilities of usefulness that lie undeveloped in hand and

brain and heart. You should instruct the children in the duties of practical life. Teach them to regard the humble round of every-day duties as the course marked out for them by the Lord; as a school in which they are to be trained to render faithful and efficient service. All their powers are to be educated and disciplined to do service for God. He requires that the first, the best, and the most useful talents shall be employed to carry forward his work. The same zeal and energy, tact and order, which are exercised in counting-rooms and shops, and in the fine arts, are to be brought into the work of God. Teach them now to cultivate firmness and integrity. It was this careful training in his earlier years that enabled Joseph, when suddenly exalted from his dungeon to the throne, to fill his position with wisdom and honour. So the youth and children of our time are to be gaining solidity of character, that they may be prepared to be used as instruments of God in the missionary work.

Children should not be treated with harshness. Remember that your sons and daughters are younger members of God's family. He has committed them to your care to train and educate for heaven. You must render an account to him for the manner in which you discharge your sacred trust. Yet while exercising tenderness and loving sympathy, you should be firm and decided to command obedience; like Abraham, requiring your children to keep the way of the Lord.

HOW GOD LEADS HIS PEOPLE. NO. 16.

WE have now reached our third inquiry concerning Christian baptism, namely: What was its end, aim, or object? We have seen that its *form* was by immersion; and that its *subjects* were persons of both sexes who were at least old enough to understand and embrace the gospel. *Bossuet* says, "Baptize signifies to plunge, which is granted by all the world;" and this being conceded by all learned Pædobaptist scholars and divines, we feel that it is absolutely undeniable that the true form of baptism is an immersion, or burial, of the whole body under water. History bears out the same truth. *Mede* confesses that "no such thing as sprinkling was used for ages after the apostles." We could give abundant proof of these things, even from adversaries, but it would make these papers too long; but as no scholar denies these things, we need no more proof than that which has already been given. Then what logically follows from these admissions?—That there can be no real baptism but by immersion; that sprinkling is not baptism; and that unless we have been formally and religiously immersed in water, we have never been baptized at all.

We have seen, too, from the Scriptures, that only intelligent believers can perform the conditions required of those

who come to this ordinance; and now, supposing these conditions to be fulfilled, we have to inquire what is the object set before us in the gospel; or what reason is given us in the New Testament why Christians ought to be baptized? What is the ordinance intended to set forth to them? Why was it instituted? Is it essential? These are some of the questions which occurred to me, and on which I was led to search the Scriptures for correct and unbiased answers. Our appeal should be to the Scriptures: they will not mislead us. They are able to make us wise unto salvation; and I have shown, and am showing, what they teach us. May the Spirit of truth guide us into all truth, while I give some of the reasons which led me to be baptized. I was baptized:—

1. Because I found that baptism was a divinely appointed institution for marking off Christ's followers from the rest of the world. Proof: "Go ye therefore, and teach [make disciples, *margin*] all nations, baptizing them [the disciples, see the Greek *ἀποὺς*, not *τὰ ἔθνη*] into the name of the Father, and of the Son, and of the Holy Ghost [or Spirit]." Matt. 28:19.

2. Because I found that I could not be a friend of Jesus if I refused to obey his commandments. Proof: "Ye are my friends, if ye do whatsoever I command you."

3. Because mere faith without corresponding works will not save any man. Proof: "Even so faith, if it hath not works, is dead, being alone."

4. Because baptism resulting from an intelligent faith in Christ is said to be a saving ordinance, as the ark was a means of salvation in the days of Noah to those who entered into it. Proof: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. 3:21. See also Mark 16:16.

5. After seeing the New Testament teaching on this subject I felt I could not have a good conscience towards God without submitting to this rite. See the same testimony.

6. It was a symbol, or a figure, of the resurrection of our Lord Jesus Christ from the dead, from whose resurrection and command it derives its efficacy; Proof: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

7. It points out the believer's own hope of a resurrection from the dead, and his need of a corresponding previous death unto sin and a continual walk in newness of life. Proof: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4. And lastly,

8. It sets forth and beautifully sym-

bolizes our cleansing from sin, and brings us the promise of its remission with the promise of the gracious gift of the Holy Spirit. See Acts 2:38: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

These things being found undeniable, who was I that I should try to withstand God? Yet it was with considerable reluctance that I submitted to these plain teachings. Why? It was not that I could not see both suitability and beauty in the ordinance of Jesus Christ. It was calculated to humble my pride; it showed my need of the "washing of regeneration"; and it prefigured beautifully the glorious hope of a resurrection from the dead, and I now knew that man was only mortal without this resurrection. All this was good; then why should I, or why should any one, be reluctant to follow Christ through this watery tomb? Ah! it was connected with a cross. I saw it would bring a cross: it did bring a cross; and this poor human nature of ours wants to be saved either without a cross at all, or with a cross of its own choosing. My dear friend, it cannot be so! The Saviour himself says it cannot be: "He that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:38. Christ bore a greater cross: and is the disciple to be greater than his master? Are you afraid that God cannot support you under it? Christ triumphed by resurrection, and is now exalted at the right hand of God; and our baptism signifies *e*-mersion as well as *im*-mersion, thus setting before us triumph by resurrection to newness of life. I determined therefore to be baptized; and I shall never forget, nor shall I ever regret, the day, though I have since seen that my faith was not then perfectly formed. But I acted up to the light I had. It was soon after leaving my curacy. I was in "heaviness through manifold temptations," as Peter puts it, by reason of the great trials through which I was passing; but a quiet confidence possessed me arising from the conviction that I was following Christ as far as he had given me light. My greatest grief arose from the absence of one I had expected to be baptized with me; though I had the pleasure of taking a younger brother, and another friend, through the water with me. But I cannot dwell on these trials now: deep wounds soon bleed afresh, and they are best not opened. Those of us who were immersed felt the joy of doing what we knew to be right; and this joy is no small part of our reward. Oh! if Christians only knew more of this joy they would hesitate less and cavil less when the cross of Christ lies directly in their path. How few of us have arrived even yet to the standard of James, who says: "My brethren, count it all *joy* when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Or the standard of Peter,

who says: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

Let us, dear reader, at least be careful not to present to the world the sad spectacle of decrying one of Christ's plainest commands, while professing to be his disciples; but let us rather follow the noble example of Moses, who esteemed even "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Heb. 11:26.

A. SMITH.

THE THIRD ANGEL'S MESSAGE.

THE commandments of God, and the faith of Jesus are the requirements of the third angel's message for the last generation of men. The reason for this is because these commandments are in direct opposition to the "beast" which nearly all the world is said to be worshipping. Rev. 13:8. The fact that the position assumed by the saints under this message signalizes their patience is proof that they will be greatly in the minority. It requires no patience to carry out principles to which there is no opposition. If only the majority are in favour of any certain movement in the world it is then popular, and the opposition ceases. Patience supposes opposition and persecution.

But to what will the world be opposed, because it is contrary to the worship of the "beast"?—Simply, the commandments of God, and the faith of Jesus. But do not good-breeding and good society demand that all shall preserve their integrity so far as murder, stealing, lying, swearing, adultery, etc., are concerned?—Most assuredly. Then what portion of God's commandments are opposed by the majority of professed Christians?—Only the fourth commandment, the one which requires the seventh day of the week to be set apart as a holy day to God. Although the decalogue, as a whole, is regarded by the church as a solemn obligation resting upon all, yet in some way the majority excuse themselves from observing its fourth precept on the plea that the first day will do just as well. But where has God said he would accept another day in the place of the one which he has blessed and sanctified for man to observe? Let it be pointed out, if such a statement exists.

But some one may ask, Why is he so particular to have just that day set apart and no other? This will involve a brief examination of the significance of the Sabbath, and the design of God in enjoining it upon his loyal subjects. God has said that he is jealous for the honour that belongs to him. He will not divide that honour with others. He has there-

fore given explicit directions regarding his worship, that his people may fully serve him. The very first command of the decalogue requires that we should have no other gods before him. That is, no object shall be cherished that will rob him of the affection and esteem that belong only to him. This is a principle that seems to be well understood, even by heathen nations, who have one object for a deity that holds the supreme place in their esteem.

But lest his people should mistake, and suppose they could worship him through some visible object which their fancy might assume resembled God, he draws the line of restriction still closer in a second commandment. In that he forbids the making of anything for worship that would be in the likeness of any earthly or heavenly thing. He knew full well the tendency of man to desire something tangible as an object of adoration. He knew also from what this tendency would arise; that man naturally is doubtful of what he does not actually see. This was plainly manifested by the Israelites at the time when Moses went up into the mount to receive the tables of the law. Because he did not return immediately, they felt that they had been deserted, and appealed to Aaron to make them gods that should go before them, "for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32:1.

This showed that, notwithstanding the mighty miracles which had been performed for their deliverance from Egypt, and the daily fall of the manna, upon which they were then subsisting, they had little appreciation of the almighty power of Him who had done these things for them. The golden calf was made, and they actually worshipped it as the god which brought them out of bondage. And this was less than two months after they had seen the most terrible display of God's power while speaking the law from Sinai.

As it was hard then for the people to grasp the idea of God, as a creative being, the Author of everything great and small in the universe, so it has been ever since. It is the lack of this knowledge that begets idolatry. Could the heathen nations learn to know God, they would give up their idolatry. So if they had never forgotten God, they could never have been idolaters. Were people allowed to make images of any kind, and bow before them, even though it were only on the plea that they would worship an unseen God through these external objects, it would not be long before all knowledge of Jehovah would be lost, and the world would be sunk in superstition and degradation.

Not only did God require that he should be the only supreme power recognized, but he would have his name, even, spoken with the utmost reverence. A command is issued embodying that

point, and lest some other object should come in to take that name, through ignorance of the true nature of God, and so receive the homage due to him, he issues another commandment still that will forever set the mind at rest as to who is the true God. The weekly rest that had been set apart from creation, was still to be observed and honoured by all the people as a memorial of Jehovah. Although there might be "gods many, and lords many" (1 Cor. 8:5) in the world, yet to the true worshipper there is to be but one God. This command must point him out, if he is to be known; for no other of the ten precepts shows who he really is.

The fourth commandment requires each seventh day to be observed in religious worship, and gives the reason for such requirement. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Whenever one keeps the Sabbath intelligently, it calls to his memory the Creator of the heavens and the earth, also his rest after that creation. So long as one shall set apart, as commanded, the day of God's rest, he can never forget the Author of the Sabbath and of the world. Who cannot see from this that the Sabbath was designed as a safeguard against idolatry? How plain, too, that if the Sabbath had been faithfully kept from creation, there would never have been heathen idolaters known.

But it is a sad fact that idolatry does exist, even in this much enlightened age of the world. And this idolatry is not confined, either, to what is commonly known as the heathen world. Image-worship is common everywhere. But it was not introduced until after man had lost his knowledge of the power of God. In the case of the golden calf at Sinai, the people who made it had been degraded slaves in heathen Egypt for 215 years, without the means of preserving the knowledge of the true God. The reason why the Lord overthrew Jerusalem, and suffered the people to go into Babylonian captivity, was because they neglected to keep the Sabbath (Jer. 17:24-27; Neh. 13:15-21), and consequently forgot God, and served Baal, and built groves for his worship in the high places. See Judges 3:7; 1 Kings 14:22, 23; 2 Kings 17:16-18; 23:4; 2 Chron. 33:3, and many others.

J. O. CORLISS.

If we had stood at the foot of the cross and watched the tremendous payment of our redemption with the precious blood of Christ,—if we had seen that awful price told out, drop by drop, from his own dear patient brow and torn hands and feet, till it was ALL paid, and the central word of eternity was uttered, "It is finished!" should we not have been ready to say, "Not a mite will I withhold"?—F. R. Havergal.

"HE FAILETH NOT."

I HAVE tried love, and I have known love fail;
Have trusted friends, and found that friends
forgot,
Sought help from my own heart without avail—
"He faileth not."

Neither by day or night, in age or youth,
In poverty, and in the fairest lot,
In sorrow and in joy, his word is truth—
"He faileth not."

If I should let all other comfort go,
And every other promise were forgot,
My soul would sit and sing; because I know
"He faileth not."

I cannot tell what winds of God may blow,
What safe or perilous ways may be my lot;
But I have little care; for this I know,—
"He faileth not."

—*Amelia E. Barr.*

CHRISTIAN UNION.

THIS is a subject much talked of in these days; and well it may be; for division in the church is a certain sign of error. If there were no errors taught in the entire church of Christ, there would be perfect unity of faith and practice; and no reason would exist for separate communions. The church were in unity in the beginning (Acts 4:32), and would have remained so, had no factions and heresies come in to divide. The apostles inculcated unity, and warned against divisions. Says Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. This he said to correct the divisions which were among them, some claiming to be of Paul, or Apollos, Cephas, or Christ. And to the elders of the church of Ephesus he said, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

Such a union as the apostle describes, is the union which God can approve; a union in the truth. It is not a compromise between truth and error. A real union in the truth is the good thing which is needed. To affect this it is necessary to discard every unscriptural doctrine, and to unite in obedience to all that is clearly required in the word of God. The Bible is not responsible for all the errors which distract and afflict the church. It is in unity and harmony with itself. But where two opposing views are held, one or the other, if not both, must be false; and in order to insure a real union must be thrown away.

If the pope of Rome is infallible, as it is asserted, then all Christendom should acknowledge him as their shepherd, take his word for law, and be faithful in their allegiance to him. This would bring the church into unity such as would please the pope; for he has recently expressed the hope that "all nations and peoples, united in faith by the bond of

charity, may soon form one flock under one shepherd." Of course he is that one shepherd. If he is infallible as is claimed, all should be united under him. But if he is not really what he is declared to be, he is the greatest fraud and impostor in Christendom.

Protestants also feel the need of union, perhaps to resist the increasing power of the papacy. They do not propose a union by discarding the errors of human invention which divide them; but by a confederacy of discordant sects, which they call "Evangelical Alliance," an alliance formed by ignoring their differences, putting whatever of truth or error there is in these differences upon an equal footing, thus forming a union which might aptly be called a "disjunctive conjunction." One of the advocates of this alliance says, "We shall solve the problem of ecclesiastical union by maximizing our points of agreement, and minimizing our points of difference."

There is no point of agreement among them more prominent than that the first day of the week is to be observed as the "Christian Sabbath," a doctrine for which there is not a word of Scripture, as all ought to know, and many of them do know and admit. And they do "maximize" this unscriptural and antisciptural dogma which they have received by tradition from Rome, by seeking civil law in almost every state and nation to enforce its observance.

Is such a compromise as they propose a Christian union? or a confederacy in evil? The Lord has said, "Say ye not, A confederacy, to all to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8:12, 13. To ascertain to what period this prophecy applies, read from verse nine to the end of the chapter.

Surely such a confederacy and compromise as is proposed by this alliance can never cure the evils and errors of sectarianism. But the Lord has a plan which cannot fail to complete the Reformation, and bring the remnant of his people into unity of faith and practice. He published his plan in prophecy 1,800 years ago, and he is now fulfilling it in a conspicuous manner by a proclamation which is spreading abroad in all the earth, uniting all who heed it in the commandments of God, as given by himself, and the faith of Jesus, as once for all delivered to the saints. It is a most solemn and fearful warning against following the papal hierarchy, the power which has usurped the place of God, putting his Sabbath under foot, and exalting the pagan Sunday in its stead, inducing the multitudes of the people to accept this counterfeit as the genuine Sabbath of the Lord. This message is undeceiving the people, and bringing them into a real unity of faith and practice. Of those who truly obey it, it will be said in truth, "Here are they

that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12. The work of the papacy in changing the law of God is so thoroughly exposed by this warning message, and the truth is made so clear, that those who reject it will be rejected of God, and partake of the threatened wrath.

R. F. COTTRELL.

THE CANONIZATION OF SAINTS.

THE Rev. W. C. Van Meter, who has been doing missionary work in Rome, describes the process of saint-making by his infallibility Pope Leo. XIII. in the following manner:—

"As the supply of saints is 'not sufficient for the market,' the pope has started his machine again. Twice I have been to see it run.

"The Hall of Canonization is over the vestibule as you enter St. Peter's. It is about 300 feet long, ninety feet in width, and seventy-five feet to the ceiling, in the centre of which is a golden halo with a dove descending through atmosphere such as veils Mont Blanc on a clear summer day. It was spanned by luminous arches of marvellous beauty, and the place was flooded by the soft light of thousands of wax candles. At the far end where the pope was enthroned, stood his altar. Behind and above this was an indescribable 'Glory,' the bright, soft, golden rays of which melted away in a pure atmosphere. In the midst of this halo was a silver ground, with nothing upon it, so far as we could see; but at the appointed moment figures began to develop until we had the Trinity in this 'Glory,' surrounded by cherubim. The Father appeared like a monk; the Son, as a little babe in his mother's arm, smiling as if pleased to see so many pretty things; the Holy Ghost, in the form of a dove; but the Virgin Mary was the great object of adoration. As represented there and accepted by the pope, the Trinity was merely to 'fill up the picture.'

"Separated from the people were the reserved seats on either side, raised one above the other, covered with costly damask with golden cord and fringe. These were occupied by the various orders; viz., cardinals, archbishops, bishops, diplomatic corps, Roman nobility, the pope's relatives, the representatives of various ecclesiastical orders, the cardinal secretary of state, with his officers the majordomo of the apostolic palace, the pope's singers, etc. The Swiss and Palatine Guards, in their fantastic costumes, were the guards of honour. The galleries were occupied by distinguished visitors from all parts of the world.

"As early as five o'clock the people began to assemble in the square in front of St. Peter's, though the ceremonies were not to begin until nine o'clock, and they knew they could see nothing until that hour. At least 50,000 people stood from three to six hours and looked at the

building in which such mysterious work was being performed. This was the order within. First, congregation of the orders, procurators of the college of cardinals, lawyers of the consistory, private chaplains, cross-bearers, priests in chasubles (long gowns), 200 bishops with white mitres and caps of silver cloth, embroidered with gold, archbishops, among whom were many Americans, Syrians, and Greeks, dressed with a richness and magnificence beyond description. After these came forty cardinals in their official robes, preceded by vergers, followed by their 'tail bearers' and 'gentlemen in waiting.'

"When all were seated, there was for a few moments the silence of the tomb. Then the pope in his sacerdotal chair, under a golden canopy and *flabelli*, or immense fans, of ostrich and peacock feathers, surrounded by the pontifical court, was carried into the hall and seated upon the 'throne of God!' Extending his foot from under his royal robe, cardinals, archbishops, and the others, in their order, came and kissed his hand, knee, or toe, according to their rank. When this disgusting performance was ended, the lawyers read the petitions for the canonization of these people, to which the pope replied. Then he sang '*Veni Creator*,' placed the mitre upon his head, and pronounced them saints! At this moment the great bell of St. Peter's was rung, and in a moment the thousands of bells in the city were rung wildly. The telegraph, by arrangement, told the news in other cities, and thus, all over the land, bells were rung to tell the people that now there were others in heaven to plead for them.

"The pope then signed the papers testifying that they were real saints and could be prayed to. Then he said mass and received the offerings for the occasion, consisting of a large historical candle, on which were painted historical scenes in the life of the saint, a silver cage with turtle doves, wild pigeons, canaries, and a box of bread and wine. He then bestowed the papal benediction and was borne out, and all retired in the order of their entrance. Thus ended this blasphemous demonstration of paganism and idolatry. It is in the midst of such idolatry we are working. By the assistance of 202 ministers, teachers, and other Christian workers, we carefully placed in the hands of these people during the year, 23,403 Bibles, Testaments, and books of the Bible, besides our Sunday-school and other work. In addition, we have paid this winter the salaries of fifty-seven teachers in forty-seven evangelical night schools for young people, in various parts of Italy, and the number is increasing."

KIND looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.
—Dr. John Hall.

ANTINOMIANISM.

THE Methodist *Christian Advocate* gives rather a vivid description of Antinomianism and yet a true one in an article under the heading "A Horrible Doctrine." We commend the following words of the *Advocate* to our readers:—

"It is the most subtle heresy that has harassed the modern church. It was rife in Wesley's day, and drew forth his most vigorous denunciation. The Plymouth Brethren are keeping it alive now, and some travelling evangelists are reputed to be tinctured with it.

"Antinomianism is the doctrine which makes void the law through faith. It holds that Christ abolished the moral law, and that therefore Christians are not obliged to observe it. Christian liberty, according to its notion, consists in liberty from the restraint of obeying the commandments of God. Believers are under no obligations to obey God or to do good. Preachers are not to exhort to good works. Believers are not required to use the ordinances of God. They are not required to do anything, except to believe. And if they believe, no matter what they do, they are entitled to eternal life. What a horrible, soul-destroying doctrine is this!

"Now, nothing is clearer than that the law which Christ abolished is not the moral law, but the ceremonial law of the Jews. Christ established the moral law, and made its principles forever binding. Christian liberty is liberty from the ritual law of Moses and from the law of sin. There is no such thing in Christianity as liberty from the moral commandments. They who proclaim this doctrine, or live in accordance with it, lift the flood-gates to all manner of abominations. The moment a man conceives the idea that he has nothing to do with the law of God, that he is not under the law, that moment he cuts himself loose from all restraints. He can imagine that he has a right to everything in this world. . . . He can steal his neighbour's goods, or violate any other commandments, and yet he does not sin. . . .

"In Wesley's time the teachers of this vile theory confessed to just such extremes of licence, and Mr. Wesley very appropriately styled them 'wretches,' 'the first-born children of Satan,' 'given up to the spirit of pride and blasphemy,' surrendered 'into the hands of Satan.' In 1774 he declared that Antinomianism was the great flood which the dragon in that age was pouring out of his mouth; that it was a greater hindrance to the work of God than any, or all others put together.

"We do not say that all persons who are tinctured with this heresy are as bad as this doctrine would incline them to be. Many accept the doctrine without comprehending its true import. There is just enough of truth in its beginnings to make it plausible, and enough of error in

its endings to make it the foremost doctrine of devils.

"It is the Christian's duty to exalt the merit and love of Christ, and to rejoice evermore in freedom from guilt and sin, but not to discountenance the necessity of holy living and strict obedience to the commandments of God. 'Show me thy faith without thy works, and I will show thee my faith by my works,' is the challenge of St. James, which no man has ever successfully met. True Christian faith is a faith which manifests itself in a pure life."

"EVERLASTING FIRE."

REGARDING the nature of the "everlasting fire" of Matt. 25:41, into which the wicked shall be cast, an exchange gives the following interpretation, which we regard as the only correct one:—

"The fire which doomed the cities of the plain is called 'eternal fire.' Jude 7. Yet it is not now burning. Then when the wicked, at the last day, shall be driven away into 'everlasting fire' (Matt. 25:41), we need not conclude that the fire will never cease to burn. But must it not continue to burn forever, if it is not quenched?—Not by any means. The fire that consumed Sodom and Gomorrah was not quenched, and as a consequence it turned them into ashes. If it had been quenched, they would not have been turned completely to ashes, but some ruins would have been left standing. Well, we read that the wicked shall be burned up root and branch, and that 'they shall be ashes.' Mal. 4:1, 3. Now when a thing has been reduced to ashes, what becomes of the fire that did the work?—It goes out for lack of combustible material to feed upon. So it was with the 'eternal fire' that destroyed Sodom and Gomorrah; so it will be with the 'everlasting fire' that shall destroy those who are found wicked at the last day; and from that fire will come forth the renewed earth, purified from the curse, and restored to its Edenic beauty."

We need daily food to replenish and invigorate our bodies. We must take it day by day. It is precisely so with our spirits. If we would keep them healthful and vigorous, we must feed them with spiritual food from day to day. No one can in any single day take a supply of such food for a week or a month beforehand. Religious reading, religious meditation, and religious exercises must be the work of every day. In no other way is it possible to keep the graces of the Spirit fresh and active in human hearts.—*Independent*.

BE up and doing. "Life is real, life is earnest." Negligence now may place the invaluable prize of immortality beyond your reach forever, no matter how much you might desire or strive hereafter to attain it.

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; there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

PASS IT ON.

HAVE you had a kindness shown?
'T was not given for thee alone—
Pass it on!

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on!

Did you hear the loving word,
Like the singing of a bird?
Pass it on!

Let its music live and grow,
Let it cheer another's woe;
You have reaped what others sow—
Pass it on!

Was it the sunshine of a smile,
Staying but a little while?
Pass it on!

April beam, the little thing,
Still it wakes the flowers of spring,
Makes the silent birds to sing—
Pass it on!

Have you found the heavenly light?
Souls are groping in the night—
Daylight gone!

Hold thy lighted lamp on high;
Be a star in someone's sky;
He may live who else would die—
Pass it on!

Be not selfish in thy greed;
Look upon thy brother's need—
Pass it on!

Live for self, you live in vain;
Live for Christ, you live again;
Live for him, with him you reign—
Pass it on! —Sel.

ELSIE'S CHILD.

AUNT MATILDA was sitting in the twilight, rocking, with her knitting-work, and humming,—

"There is a land of pure delight,"

as she watched the sunset die on the mountains, when Elsie came down-stairs, and drew a footstool to the old lady's knee. It was an old, girlish habit,—the nestling at auntie's knee when any trouble possessed her. She was understood without any words. The soft, withered hand left the knitting, and fell to stroking Elsie's hair; the owner well knowing that the burden would be revealed before long.

Presently Elsie broke forth:—

"Auntie, I do wish you could tell me how to manage Eddie better. I presume you were shocked at the scene we had to-night; he determined not to go to bed, and went to sleep only when too tired to keep his eyes open. It's some battle or other between his will and mine every day or two. I don't think I'm fit to be a mother."

"Well, dear," said her aunt, "what are you going to do about it? You are most emphatically a mother."

"Yes, I am. I can't shift responsi-

bility, and I don't want too; but what shall I do? He must mind me, he must not be indulged in such fits of temper; and yet it takes all there is of me to control him while he is a baby. What will it be hereafter? He shall mind me though." And with this very determined statement of the case, Elsie laid her head on the lap of peace beside her.

"As thy day, so shall thy strength be," said the old lady; "and don't be discouraged, Elsie. It don't seem very long since I saw you a little black headed fury, screaming and stamping your foot because your mother would not let you play with the water-pail."

"Poor mother!" sighed Elsie. "I just begin to realize what she endured to raise us all."

"She brought you up very creditably, if I am any judge; but about Eddie, you pray for him, do you not?"

"Pray for my child, auntie? Why of course I do."

"Well, for what do you pray?"

"Why, I ask that I may be enabled to train him aright, that he may become a child of God."

"And when do you expect him to become a child of God?"

"When he comes to years of discretion and is able to choose, I hope."

"Elsie, Elsie," said the old lady with unwonted warmth, "where in the Bible do you find a passage that justifies a mother in praying for her child in that manner? Why don't you ask the Lord to convert him now?"

"Aunt Matilda, Eddie is not three until next month."

"He is old enough to love the Saviour, Elsie, if he is old enough to love you intelligently. Does n't the whole drift of Scripture go to show that God loves to call a child? We read, 'Suffer little children,' as if it were a tender, poetic sentiment to put over the grave of childhood instead of a command of Christ for the living; and we go away from the spirit of the Word, and give our children over to something else until they are old enough to choose him. Look at Hannah. Her child, dedicated to God before his birth, and given, in all the liberalness of her faith, to the temple while he was but a baby. He grew up a child of God. It seems to me that Hannah and Samuel are a glorious type of the Christian mother and child. If in those dim days of shadows her faith could take so much, what may not the parent of these days hope to receive? Now that every soul may enter into the holiest by the blood of Jesus, you may give your son in his infancy in as literal a dedication as hers."

"You upset all my ideas of things," said her niece. "I have always thought of Eddie's accepting Christ when a boy or a young man."

"According to your faith be it unto you.' The promise is to you and to your children. Why may not you and your husband ask in full faith that Eddie's

early years may be sanctified by the rule of Christ? Thank God, your child has a Christian father."

"Yes, thank God," murmured Elsie, her cheeks wet.

"I have often thought of the subject in connection with my father's family," Aunt Matilda went on. "He was a godly man, full of faith and prayer. One day a young minister with his wife and baby was visiting at our house; and in conversation with him, father said, pointing to the baby on the floor, 'Now you have given your child to God in a solemn covenant; train her up in the fear of God, and in after years she will give her heart to the Saviour.'

"I made no reflections upon it at the time, but I have since thought and prayed the thing out. All of father's six children were converted between the ages of fifteen and nineteen. Does it not look as if, in his own mind, he unconsciously limited the time, and his faith, the thing that God answers, took hold on that period of youth in praying for his children? I do not think that either he or mother expected us to be converted in childhood, faithful and devout though they were."

"Auntie, you let in a new light upon me," cried Elsie, lifting her head. "As you make it seem, there is certainly a great incongruity between the facts of the gospel, and the way we treat our children. Why, the great stumbling-block in the way of grown-up people's accepting the truth is its simplicity; and yet we think our children must grow older before they are able to take it."

"Yes," said Aunt Matilda, "this very fact that one is in his simple childhood is the best thing in his favour. A child should take in the knowledge and love of Jesus as it does sunshine or its bread and milk."

"The subject has a wonderful breadth to it," said Elsie. "I suppose every mother of a strong-willed child feels sometimes that she works against fearful odds. But with God in the child's heart, working through the child's faith as well as through the parent's, there must be victory. But oh, what kind of mothers must we be!"—*Illustrated Christian Weekly.*

IMPORTANCE OF CHARACTER.

THERE is a difference between character and reputation. Character is what we really are. Reputation is what others suppose we are. A man may have a good character and a bad reputation, or he may have a good reputation and a bad character. The reason of this is, that we form our opinions of men from what they appear to be, and not from what they really are. Some men appear to be much better than they really are, while others are better than they appear to be. Most men are more anxious about their reputation than they are about their character. This is

improper. While every man should endeavour to maintain a good reputation, he should especially labour to possess a good character. Our true happiness depends not so much on what is thought of us by others, as on what we really are in ourselves. Men of good character are generally men of good reputation; but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right, and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.

The influences which operate in the formation of character are numerous, and however trivial some of them may appear, they are not to be despised. The most powerful forces in nature are those which operate silently and imperceptibly. This is equally true of those moral forces which exert the greatest influences on our minds, and give complexion to our characters. Among these, early impressions, examples, and habits, are perhaps the most powerful.

Early impressions, although they may appear to be but slight, are the most enduring, and exert the greatest influences on the life. By repetition they acquire strength, become deeply rooted in the mind, and give bent and inclination to its powers. "The tiniest bits of opinion sown in the minds of children in private life, afterwards issue forth to the world, and become its public opinion; for nations are gathered out of nurseries." Examples, it is said, preach to eyes; and there are but few persons, especially among the young, who can avoid imitating those with whom they associate. For the most part, this is so unconscious that its effects are almost unheeded, but its influence is not on that account the less permanent. The models which are daily placed before us, tend to mould our character and shape our course in life. Habit results from the repetition of the same act, until we become so accustomed to it, that its performance requires no mental effort, and scarcely attracts our attention.

By the influence of early impressions, the force of example, and the power of habit, the character becomes slowly and imperceptibly, but at length decidedly formed; the individual acquires those traits and qualities by which he is distinguished, and which bear directly upon his happiness and welfare. It is very important, then, for every one, and especially for the young, to be very careful as to the impressions he cherishes, the examples he imitates, and the habits he forms. These are important elements which go to constitute character, and if they are of an improper nature, the result will be ruinous. Character is everything. It matters not what a man's

reputation may be, without a good character he cannot be really happy.—*Methodist Recorder.*

THE IMMORALITY OF SICKNESS.

THE head of a well-known seminary used to say to her pupils: "The time will come when men will be fined and imprisoned for being sick. In this age of intelligence and light, it is a crime to be sick." In a country and a race where hereditary weakness, dense ignorance, and unavoidable accidents are responsible for a large portion of the illness suffered, this excellent lady's sweeping prophecy will not come true at present. But leaving out of sight the classes named, is she so very far out of the way? Among us who read and think, and are supposed to understand something of the laws of our own bodies, is there not a vast number of ailments which we might avoid perfectly well—except for blameworthy carelessness, or wrong indulgence of appetite, or silly fear of the criticisms of our "friends"?

A lady remarked, not long ago, that she had not been ill for years but that she could trace her trouble to some trivial risk which she ran with her eyes open. "I admit," she said, "that I, and I only, am to blame for those ill days which cause so much trouble to my friends, and so much wear and tear of nerve and body to myself. My Maker gave me a fairly good constitution, enough intelligence so that I know what I ought to do, and strength of purpose enough so that, if I choose, I can control myself—and yet, with all these advantages, I am silly and wicked enough to bring illness upon myself sometimes."

A prominent and respected citizen of one of our inland towns had a very nice pie for dinner the other day, and was helping himself to a second piece, when his daughter said, "Take care, father, or you will surely bring on one of your headaches."

"I declare," he said (as we have all heard people say sometimes under similar circumstances), "this pie is so good that it's worth a little trouble. I've got to have another piece."

He was laid up for three days afterward, and paid for three visits from the doctor during their painful course. Was not that man directly to blame for all the trouble he made others as well as himself?

Dr. Johnson says: "Every man is a rascal as soon as he is sick." It is sure that, with the exception of some of earth's heaven-inspired saints, most of us do lose what little virtue we possess under the spell of wearing pain, the consciousness that our business is going awry, and the other trials attendant upon illness. Our sanitary experts declare that the vast majority of the crimes committed in the world are due primarily to bad food, or to hunger. It is a well-established fact that very many men and

women acquire the drinking habit from the craving of the stomach, which there is no nutritious food to satisfy. A thoroughly sane mind can exist in only a thoroughly sane body.

In view of the facts here presented, which are only types of hundreds familiar to us all, we are forced to admit that by exercising the faculties with which a kind Providence has endowed us—our intelligence, our self-restraint—we may avoid by far the greater part of the physical ills which our flesh is heir to. Since these ills bring trouble to our families, from the actual exertions they are forced to make; cause expense which we can often ill afford to bear; presumably shorten our lives, and make us less able to do useful work and bear hard strains in the future; and, above all, strengthen the always strong enough tendency in human nature to centre its thoughts in self rather than in higher and altruistic channels—since these things are so, most of our little illnesses become absolute immoralities in us, and we should hate them sincerely, and shun them by every means in our power.—*Kate Upson Clark.*

POWER OF STRONG DRINK.

STRONG drink has a strangely transforming power. We read that Aaron of old took the golden belongings of the ignorant Jews, threw them into the fire, and there came out a molten calf. But the brewers and publicans of our enlightened days take the houses and lands, goods and chattels, money, and golden belongings of the ignorant and educated alike; or, to put it correctly, the people take all these and, figuratively speaking, throw them on the bar counters of the liquor dealers, and are themselves sent out, strangely deformed, stupid and helpless—but not so innocent as a calf—victims of swollen-legged, pale-faced, and bloated dropsy, panting and livid asthma, grotesque and tottering palsy, yellow-visaged jaundice, red-eyed delirium, parched fever, limping and grinning gout, musing melancholy, hideous insanity, etc., etc., etc.

They buy these when they spend their money in vile drinks.

Scientists are foretelling a time when electricity for use in domestic purposes will be supplied in barrels and taken to the homes of the people. The liquor dealers eclipse this wonderful thing, it seems, for they send in barrels and in bottles the "devil in solution" which upsets all domestic purposes; and the people, not content with barrel and bottle, employ their little ones to bring home this "devil" in jugs, and then marvel that their prayers and homes and children have not been blessed.—*British Temperance Advocate.*

ALWAYS act as if you believed God was present, and that you must give an account to him.

THE PRESENT TRUTH.

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

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HEBREWS 4.

THE book of Hebrews itself is one of deep interest to the Bible student. It was evidently written for those Jews who had embraced Christianity at a time when the writer realized that soon their faith would be severely tested in the destruction of Jerusalem. Its design, therefore, was to show the office work of Christ, and to find in the ministration of Christ a revelation of the plan of salvation.

Consequently the apostle dwells upon the subject of the sanctuary, showing that the services of the priests in the earthly sanctuary during the old dispensation, were but a type of the work which our High-priest is performing in the heavenly sanctuary. The first chapter presents Christ as he came from the Father to the earth, preferred above angels both in person and office. The second chapter brings to view the importance of the testimony of Christ, and shows also his humiliation in partaking of the nature of man, that with his human arm he might encircle the race, and with his divine arm connect them with heaven. The third chapter takes up the work of Moses, and presents Christ as superior to him; and that, notwithstanding the promise of the rest in Canaan through Moses, those to whom the promise was made failed to secure it because of unbelief. In view of this, "there remaineth a rest to the people of God." The fourth chapter brings to view this rest.

The chapter is introduced by the words: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." He argues the certainty of this rest, and tells why those to whom it was promised failed to receive it. It was because the word preached did not profit them, not being mixed with faith in them that heard it. In view of the assurance of this rest, he speaks thus in the third verse: "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." That is, the rest for man was prepared from the foundation of the world, when God first created the heavens and the earth. He had then by creation completed a place for him whom he had created. It was to be the abode of a sinless race. But sin entered, and the rest, or inheritance, was forfeited, and became a subject of

promise; and those who embrace Christ have a double assurance that that rest will be given them. The apostle speaks of this assurance in Eph. 1:13, 14: "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

This rest is in the future, and in the fourth verse the seventh day is spoken of as an evidence that the rest was prepared, and the Sabbath thus becomes not only a memorial of God's creative power, but a pledge of the rest that remains for the people of God. For this earth being originally fitted for the abode of a race of holy beings, who should enjoy the society of God and the angels in the rest which he had prepared, the resting of God on the seventh day and making of the Sabbath was the crowning act of creation. The gospel of Christ is the proclamation of the good news of this rest, and reveals the conditions to be complied with in order that the people of God, through Christ, may enter in. We, as well as they, have the gospel preached to us.

Of the Sabbath it is said: "For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Verse 4. In the eighth and ninth verses he refers to Joshua's leading the children of Israel into the land of Canaan. "For if Joshua [margin] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God." The day referred to is the time of probation allotted to all mankind, known as the day of the gospel, during which time all have an opportunity to hear and to decide. This is referred to by David, who is quoted by the apostle as follows: "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Verse 7. He then speaks prophetically as follows: "For he that is entered into his rest, he also hath ceased from his own works [the works of overcoming] as God did from his;" in the creation of this world for the rest for man. Then the exhortation is that we may not fall after the same example of unbelief.

From the fourth chapter of Hebrews, therefore, we draw the following conclusions:—

1. In the first six days of time, God created this earth for man.
2. On the seventh day he rested, having completed the work, and gave man the Sabbath as a memorial of his eternal power and God-head, as shown by his creation.
3. After man fell through unbelief and lost his inheritance, this promise of rest was held out to him, which would again be entered

into when this earth was restored to its primeval state of beauty and glory. 4. God espoused the literal descendants of Abraham as his people, and promised on conditions of obedience that they would have a rest in the land of Canaan, prior to the full restoration of the earth. 5. But as they failed to enter in through unbelief, God extended his promise by saying to David, "To-day if ye will hear his voice," referring to the "to-day" of the gospel proclamation. 6. And, finally, we have the Sabbath as an eternal memorial of God's power; and, as marking the completion of the rest for the people of God at the beginning, it becomes to us a pledge of that rest, the promise to restore which will be fulfilled by the Lord, and it will be given to those who do not fall by unbelief. In the Sabbath, therefore, we have an assurance of this rest, dating back before the days of Abraham, even to the creation, as the apostle shows the rest or inheritance was completed when God rested on the seventh day from all the work which he had created and made.

ROME THE FOE OF PROTESTANTISM.

THE apostle Paul declared that in his day the "mystery of iniquity" already worked. In his second epistle to the Thessalonians, he designates the papacy as "that man of sin," "the mystery of iniquity," and "that wicked," and records the fact that something stood in the way of its development." 2 Thess. 2:7. Pagan Rome at this time bore sway. The throne of the Cæsars could decree that all the world should be taxed. Luke 2:1.

The dark and designing nation which reared its head on the banks of the Tiber had overthrown the kingdom of Alexander the Great, and at the opening of the Christian era, the pagan empire of Rome stood as the recognized "Mistress of the World." The historian Gibbon succinctly describes the situation in the following terse sentences: "The empire of the Romans filled the world. And when that empire fell into the hand of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

In the twelfth chapter of Revelation, this pagan power is brought to view under the symbol of a great red dragon. Verse 3. In verse 5, the prophet speaks of the birth of our Saviour, and in verse 4, he represents the power symbolized by the dragon as seeking the life of the child Jesus "as soon as it was born." Rome in the person of Herod is here unmistakably designated. Matt. 2:13. But it is not our object to dwell on this point.

It is well known to the most casual reader of history that Rome has presented two great religious phases to the world. First she was, religiously speaking, pagan,

and afterward she was papal. In both these phases she has been a relentless persecutor of the people of God, thus literally fulfilling the declarations of Holy Writ that she should "wear out the saints of the Most High" and should "stand up against the Prince of princes." The decree of Justinian that the bishop of Rome should be the spiritual head of all the churches was exceedingly flattering to the ambitious and rising papacy. This decree was made effectual by the overthrow of certain Arian powers that stood in the way, in A. D. 538. Papal Rome was now prepared to begin the work of making her history—a history dark with error and superstition, and whose lines are written with the blood of the martyrs of Jesus. During the centuries which followed, she darkened the truth of God, and in its place introduced the traditions of a corrupt and apostate church.

By fire and sword, by rack and stake and dungeon, she crushed out the lives of millions. For centuries during the dark ages, this scheming, plotting, blasphemous system of religion vigorously carried forward its unholy warfare against the truth and people of God.

The reading of the Scriptures by the common people was prohibited. The Bible was burned, and tens of thousands were imprisoned, tortured, and cruelly put to death because they dared to differ from Rome.

In these days a change has come, and a nerveless and apologizing kind of Protestantism says that the papacy has changed. Rome, we are told, is no longer the persecutor, and the contrast that once existed between her and the church of Christ is no longer so distinctly seen. But what is

ROME'S PRESENT CHARACTER ?

She boasts in the idea that the Roman Catholic Church never changes. She does not persecute to-day as she has in past ages for the simple reason that she has not the power to do so. Grant her the power in this direction that she once possessed, and again would the cursed work of the Inquisition be carried on; the fires of Smithfield would be rekindled; and the agonizing cries of martyrs would go up to God.

The prophet Daniel in speaking of the papacy under the symbol of a little horn says, "And the same horn made war with the saints, and prevailed against them; until the Ancient of days came, . . . and the time came that the saints possessed the kingdom."

These words present the fact that this power would continue its work of oppression till the time when the saints possess the kingdom, which will be at the second advent of the Lord Jesus. St. Paul declares the same truth in this manner: "And then shall that Wicked

be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

In spirit and purpose Rome has not changed. Three hundred years ago, when, by intrigue and false promises, the pope urged on Philip, king of Spain, to subjugate England and bring her back to the papal church, Rome was simply acting in a manner consistent with her faith.

The present year, when England talks of celebrating her marvellous deliverance from this tyrannous power when the hand of Providence so signally interposed in her behalf by the overthrow of the Spanish fleet, she is told that Rome had no such object in view.

The reliable historian Charles Knight, in speaking of the Spanish Armada, says:—

"Pope Sixtus V. made a solemn treaty with Philip, and promised him an enormous subsidy, to be paid when he had taken possession of any English port. The warlike pontiff was equally ready with his spiritual weapons. He published a new Bull of excommunication against Elizabeth, and called all Catholics to crusade against England, as for a holy war against the infidel. They came from all lands where the Reformation had never taken root or had been extirpated—they came, needy adventurers with high-sounding names, ready to fight for the true faith, and to have a dainty plot on the English garden. They thought less of plenary indulgences promised for their voluntary service than of the stores of wealth that would reward their valour when the Jezebel, the accursed queen, should be hurled from her throne, and the pope should have bestowed the crown upon Philip or his nominee, etc. Pope Sixtus promised a contribution of a million crowns towards the expenses of the Armada, but when he saw to what end it had come, he refused to pay a single ducat. In vain Philip urged that the pope had instigated him to the attempt, that the expedition had been undertaken in the sacred name of the church. Pope Sixtus was deaf now to Philip's entreaties; he was almost satirical. He could not be expected, he said, to give a million of money for an Armada which had accomplished nothing but was at the bottom of the sea."

Again the same historian says: "When the savage Duke of Alva was butchering without remorse the poor Protestants in the Netherlands, the *holy* father sent him a consecrated hat and sword in admiration of his 'Christian' proceedings."

The *Catholic Times* in referring to the recent meetings at Exeter Hall in commemoration of the defeat of the Spanish Armada speaks of "the violently fanatic spirit which ruled over the first meeting," and says, "How far narrow-minded

bigotry will go in this matter, unless some steps be taken to stop it, may be conjectured from the tone of the speeches delivered on Tuesday night." These commemoration meetings were enthusiastic, but not more so than what the circumstances demand.

THE DANGERS AHEAD

are that Protestantism will not measure the strength of her foe. Rome's eyes are still turned toward this land. Wisely she plots and plans. She comes not with fire and fagot as in ages past, but in a more insidious manner.

The Rev. Dr. Wylie in his address, referring to the fact that the pope had condemned the plan of the National League in Ireland, went on to speak of the hopes of the papacy as follows:—

"Thirty-six years ago Rome proclaimed in Dublin that the occupancy of our throne must be her final goal, and that her agitation could have no end until that goal had been reached. Not a day, not an hour has she neglected since that time to prepare to open her way. She has been manipulating our laws, removing enactment after enactment, dragging out of the way everything that would be a hindrance to her and a defence to this country. She has lately very materially—it seems to me vitally—changed the oath of allegiance, taking away the key out of the arch of the Revolution, and so enfeebled and impaired that fabric of Protestant and constitutional defence that it was intended to bestow upon us. Not to mention other changes, she is now within a measurable distance of our throne. Now take that element into account, and see how it must have weighed in the Vatican. The question was whether they should back up the Government of England or back up the Irish faction. If they backed up the Irish faction, would they not lose all they had gained by the labours of the past thirty-six years? Would it not be folly and madness to throw themselves back no one knew how far when they were within reach of the goal? Rome no doubt argued that here they had a powerful Government and a powerful party, and if they could do them a service and bestow a favour upon them at a moment so opportune, might they not reach their goal at a leap? And even if they did not do that, certainly would advance themselves a mighty stride towards it. Such must have been the logic of the Vatican, and all can see to what side they would therefore give their decision. The morality of the case, in my opinion, has nothing whatever to do with it. Looking practically at the matter of the rescript after a long investigation it has come forth. How would a Protestant have acted in the matter? He would have gone at once to the decalogue, and the decalogue would have told him that murder and robbery were sins, and in the exercise of his own independent judgment, which Protestantism gave him, he would have come to the decision at once. But infallibility worked more slowly. It sent out a commissioner who collected facts—facts which were known years be-

fore in the Vatican as plainly as they were known in London, and then, after long, careful, and solemn deliberation, etc., they came to a decision on the moral point. It was all to throw dust in the eyes of the people of England. We have therefore gained something. We have at last got Rome to put on solemn record that to annul treaties and obligations into which a man had entered freely was a sin. We have got her to put on solemn record that to isolate a human being so as to bring on starvation and death is a sin. Those and some other things are all bound up in the rescript. Rome might have known it. It was not quite a new discovery in morals. It was as old as the ten commandments. It is, however, something to have that confession from Rome, and our reply to it is, 'Wherein thou judgest another, thou condemnest thyself.'

D. A. R.

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED?

FOR more than forty years much has been said and written upon this question. Not a few have strenuously urged that the Scriptures teach the definite time of the Saviour's return. Such maintain that the great prophetic periods of Daniel and the Revelation constitute the basis of this view.

Another class as strongly urge that the time is not revealed, and that the prophetic periods instead of determining definitely in regard to the event do not reach to it, and that the day, hour, or even the year when Christ will come, is a question upon which the Scriptures are profoundly silent. Between these two views the lines are sharply drawn and the positions taken stand in clear and unmistakable contrast. Both of these views cannot be true. Which is the correct one? We believe the second one is in harmony with the word of God and that the first position consequently has no scriptural foundation.

During the past fifty years, the first position has been repeatedly put to the test. Since the great time-movement of 1844 when hundreds of ministers proclaimed in all parts of the world that Christ would come in the fall of that year and thousands embraced the doctrine, we have had numerous exhibitions of time-setting which of course thus far have signally failed. Between the years 1844 and 1888 something like a dozen dates have been fixed to mark the end. Strange to say the same prophetic periods are used in each instance to point out the time.

No sooner has a given date passed than its advocates discover some "mistake" in the reckoning, and at once begin the work of re-adjusting the periods and setting a new time. The effect of this is to weaken and destroy confidence in the divine record, and to lead many to conclude that we can tell nothing about the

second coming of Christ. It is true that the word of God does contain long prophetic periods whose beginning is clearly and unmistakably marked, and consequently their ending can as definitely be determined. But let the reader mark that none of these reach to the coming of Christ. The people of God, however, will not be in darkness concerning our Lord's return, but they will be *waiting* and *watching* for Him when he comes. "Take ye heed, watch and pray: for ye know not when the time is," said our Saviour. The definite time they will not know, because "of that day and hour knoweth no man." Matt. 24:36. But when our divine Lord was on earth, he gave signs that were to mark the generation which should be living when he should come.

In his parable of the fig-tree he told them that "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." "So likewise ye," said our Saviour, "when ye shall see all these things [referring to the signs he had given them], know that he is near, even at the doors." Matt. 24:32, 33. Then referring to the people on the stage of action when the signs were fulfilled, he added, "This generation shall not pass, till all these things be fulfilled." Then, as if to guard his people from trying to fix a definite time, he said, "But of that day and hour knoweth no man." The apostle Paul, in his reasoning with the Thessalonians, makes very clear the fact that the church will not be in darkness concerning her Lord's return. We have already learned from the words of Christ that the "time" is not known, but notwithstanding this the waiting church will not be overtaken as by a thief, while the wicked will be in precisely that condition. The apostle describes these two classes. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Thus he describes one class. Then, in speaking of the people of God, he immediately adds, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:2-5.

One class will be overwhelmed by the coming of that day; sudden destruction will come upon them, and the apostle says "they shall not escape;" while the other class will be "like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." And the Lord says, "Blessed are those servants, whom the Lord when he cometh shall find watching."

In future articles, we will examine some of the long periods of prophetic time and endeavour to ascertain from the word of God what they signify, where they begin, and what events mark their termination.

D. A. R.

THE "LARGER HOPE."

IT seems that a believer in the "larger hope" has been appealing through the columns of the *Christian World* to all of like faith to arise and "boldly declare themselves," and in place of the passive resistance which they have been maintaining for years in opposition to orthodox opinion, for the future to "take up an aggressive position." Another correspondent to the *World* indorsing this appeal says:—

"Why should we hesitate? Already we are placed in this position, that to speak out in many cases means prompt exclusion from the synagogue, while, if in the exercise of 'charity' we have striven to show towards brethren from whom we seriously differ, we have kept silence in the congregation, it is only to expose ourselves to the unchristian taunt of '*privily* bringing in damnable heresies.' Yet let me rather urge a response to Mr. —'s appeal on the highest ground, *i. e.*, faithfulness to Christ. If we *know* the *truth*, is not keeping it back an 'unrighteousness' for which we must give an account? Our 'large hope' is no merely speculative opinion. We hold it as a clearly revealed fact. Peter boldly spoke of 'the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets *since the world began.*' Paul rejoices in the hope of all creation being delivered from the bondage of corruption. Peter again tells us that our Lord himself descended into hades, and preached the gospel 'even to dead men.'"

We see no occasion for these individuals to become restive and uneasy and desire to "take up an aggressive position." If their larger hope is not a delusion, they are to see not only the complete restitution "of all things" but of all men as well. Even dead men according to this writer can be reached by the gospel. With such a 'blessed hope' as this,—a hope that embraces the good, the bad, and the indifferent, that anticipates the restoring of *everything* and *everybody* to the favour of God, we see no reason why such believers should be so anxious to "declare themselves."

This "larger hope" is really dependent upon a larger Bible, and its advocates whether they appreciate the fact or not are not at all modest in supplying this deficiency by adding just a word, you know, here and there where it is really needed. Of course it would be irreverent to add very much, but just a word now and then to give the reader an idea which he could not possibly get without the added word is really necessary.

In speaking of the "larger hope," the

writer referred to above says, "We hold it as a clearly revealed fact." Very likely they do, but this is not saying that it is a "clearly revealed fact." Holding a thing as a clearly revealed fact is not identical with its being a clearly revealed fact.

Thousands "hold it as a clearly revealed fact" that Sunday—the first day of the week—is the Sabbath; but "as it was in the beginning, is now, and ever shall be," "the seventh day is the Sabbath of the Lord thy God," and nowhere in the divine record can we find it revealed that Sunday is, was, or ever shall be, the Sabbath. That institution rests not upon revelation but upon interpolation. It is true that Peter spoke of a "restitution of all things which God hath spoken by the mouth of all his holy prophets," but it is not true that any of these have spoken of the restitution of all mankind. When Peter speaks of the reward of the wicked, he refers to the "perdition of ungodly men," and declares that "they shall utterly perish in their own corruption." David says, "The wicked shall be turned into hell, and all the nations that forget God," and that "all the wicked will God destroy."

In proving that this "larger hope is no merely speculative opinion," the writer says that "our Lord himself descended into hades, and preached the gospel even to dead men." Surely the hope is larger than what we have realized if it reaches down and embraces the impenitent in hades! Can dead men be benefited by preaching? Is the doctrine of purgatory true? And should we not offer prayers for the dead? Where did this writer learn that our Lord went down to hades and "preached to dead men?" He says Peter tells us so. Now the truth is that Peter tells us no such thing. We suggest for the benefit of these men who write such theological nonsense as well as for the benefit of those who read it, that they subject their statements to the test of scriptural proof and give chapter and verse for their assertions. Such loose and reckless handling of the word of God is destructive of a pure faith and is immoral in its tendency. D. A. R.

THEORY AND PRACTICE.

IN theory, piety is reverence and love for God, and in practice it is the exercise of all our powers in obedience to the divine will. Combining the theory and practice, we have the richest treasure known on earth, and love for God is shown in perfect obedience to God. This is the pearl of great price, the value of which cannot be computed by any human arithmetic. All it does for its possessor and for the world can never be expressed in this life.—*Rev. D. W. Gates.*

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.

A STRANGE SPECTACLE.

ONE would conclude at the present time, if he should draw his conclusions from what he sees and hears, that the papal church is the guardian of morals, and that the pope is the embodiment of charity, meekness, and morality.

A Synod of the Roman Catholic clergy has just been held in Ireland, presided over by the Bishop of Limerick, Dr. O'Dwyer. The Dr. delivered an address to the priests who attended in large numbers. The *Standard* says:—

"His Lordship said it was his duty to bring officially before the clergy the Decree recently issued by the Holy Office and sanctioned by the pope in condemnation of the practices known as the Plan of Campaign and Boycotting. At the theological conferences held two weeks ago, he was unable, in consequence of a difference of opinion that had arisen as to its interpretation, to do more than in general terms to inform them of the binding force of the Decree, abstaining intentionally from an exposition of it. At that time a communication had been forwarded to Rome by the Irish bishops seeking information as to whether the condemnation was to be understood as conditional, limited, or qualified in any way by the reasons given to govern the condemnation, and that it should be understood as having effect only where the conditions mentioned were found to exist. It had been maintained that the reasons had no further value than the undoubtedly great weight of Cardinal Monaco's own authority, and were no part of the formal Decree. That point was decided at the meeting of bishops held at Clonliffe on the 30th ult., when a letter was read from the Archbishop of Dublin informing them that this was the true opinion, and that Cardinal Monaco's reasons did not in any way enter into or limit the formal condemnation. These practices, then, of Boycotting and the Plan of Campaign, as they actually existed in Ireland, stood condemned as violations of the moral law of charity and justice. This was no longer a matter of opinion; it was now a settled and a certain law of the Catholic Church, which all the faithful of the diocese were bound to take from him as their bishop, that this practice was sinful, and more sinful, as being against faith, to deny or impugn, under any pretext, the right of the pope to condemn it."

In the above statements of the Bishop of Limerick, the careful reader will see that while the Plan of Campaign and Boycotting is denounced as sinful, it is far more sinful, according to Bishop O'Dwyer's views, "to deny or impugn, under any pretext, the right of the pope to condemn it." No matter how great a crime any given course may be in the sight of God, no matter how great a violation of God's law is involved, yet it is a greater crime than all this to not meekly submit, without a question, to the decrees and dogmas that happen to come forth from the so-called successor of St. Peter, Leo. XIII.

Practically the matter stands thus: there was a difference of opinion among

the bishops and priests of Ireland as to the interpretation of the Decree, and so all Bishop O'Dwyer could do was to inform them when the Decree came of its binding nature, and then write to Rome to see what it meant. If boycotting is a violation of God's law, as the pope after solemn deliberation has decided it is, could not these bishops and priests, with the law of God in their hands, see this themselves? If they could not, can they now? If they can now, what has opened their eyes? Or are we to understand in this case, as Rome teaches, that "the pope's will stands for reason. He can dispense above the law and of wrong make right by correcting and changing laws," for "the pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ. He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. The pope cannot be judged by any man. The Roman Church never erred, and never can err." Thus Rome teaches. The above extracts are from standard Catholic works. But just now that Rome may the better serve her purposes, she stands forth as the great defender of morality and justice.

That system of iniquity which could and did put millions to the torture and to death for no other crime than that they dared to carry out in their lives what they believed the Bible taught, declares that Rome never changes. Give her the power she once possessed, and again we would have the terrible picture of the dark ages presented before us. D. A. R.

PROGRESS OF ROMANISM.

THE progress of Romanism in the West is indicated by the recent erection of a new ecclesiastical province—the thirteenth in the United States—of which Bishop Ireland becomes the first archbishop. The Catholic press speaks joyfully of their work in the States. Last month the foundation-stone of the American Catholic University was laid at Washington with impressive ceremonies. President Cleveland was present, as also many leading government officers.

That the Roman Church has received sufficient encouragement to establish a university in the capital city of the United States is a serious portent for that country. Of course the expectation is that the children of many Protestants will enter the university. Undoubtedly this hope will be realized. Speaking of the reckless indifference to the influence of Romish education manifested by Protestant parents, a Catholic paper boastfully, but truthfully says:—

"The preachers have been sounding their tocsin of alarm for half a century, and still the proportion of Protestant children attending

Catholic convents grows apace. There is no denying the fact, patent to all, that the convent is the mausoleum of Protestantism for all the children of that heresy who enter its walls."

It is in view of such disloyalty to the Protestant cause that the orator of the day at the foundation ceremonies could say of Romanism that "the face of hope turns to the future."

Recent reports state that a son of Lord Salisbury is now placed under the charge of a Roman Catholic tutor. It is not strange that the rising generation fails to appreciate the legacy which the Reformation has left us, and fails to discern the dangers lurking behind the spread of Catholicism. To be thoughtless and indifferent in this matter is madness; to be inactive is criminal. s.

The Missionary.

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

BE STILL.

BE still, my soul! Jehovah loveth thee;
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot.
He ever loves; then trust him, trust him still;
Let all thy care be this, the doing of his will.

Thy hand in his, like fondest, happiest, child
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he call thee hence.
Walk with him now; so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Fight the good fight of faith, nor turn aside
Through fear of peril, from or earth or hell;
Take to thee now the armour proved and tried,
Take to thee spear and sword—oh, wield them well!

So shalt thou conquer here, so win the day,
So wear the crown when this hard life has passed away.

Take courage! faint not, though the foe be strong;
Christ is thy strength—he fighteth on thy side;
Swift be thy race; remember, 'tis not long—
The goal is near; the prize he will provide;
And then from earthly toil thou restest ever,
Thy home on the fair banks of life's eternal river!

He comes with his reward; 'tis just at hand;
He comes in glory to his promised throne.
My soul, rejoice! ere long thy feet shall stand
Within the city of the Blessed One,
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.
—Horatius Bonar.

REASONS FOR EARNEST WORK.

THERE are many reasons why the people of God should especially enter the missionary work at the present time. Often is it presented to the people, and truthfully too, that the wants of the cause require this; that time is short, and the world must be warned. Therefore to throw ourselves and our means into that work is well pleasing in the sight of God. This is all true, but there is another side which is more forcible still, could we but realize it, namely, the necessity for education,—an education not simply to know how to work, but a training of the mind, and bringing the thoughts to those themes which will fit us to stand in the day of God. Our strongest passions triumph when the body fails.

When disease preys upon the system, and

when our physical strength weakens, then it is that the strongest passion of the human mind makes itself manifest. Of Napoleon it is said that in the agonies of death he cried with a strong voice, "Head of the army!" imagining, as his bodily strength failed, that he was at the head of the army.

We are coming up to the judgment. We cannot tell the time when our cases will come in review before God. The Saviour assures us that men will be planting and building, marrying and giving in marriage. Worldly schemes and business will be going forward just as they are to-day. There will be nothing in this world, so far as the world is concerned, that will be an indication of the close of probation. But repeatedly we are instructed by our Saviour to watch and to "take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." But how can we be prepared for this? What will be the condition of mind that will prepare us to stand in this hour of God's judgment? Like a great magnet that draws to itself, so should be the truth for these times. It should lead us to fix our minds upon heavenly things. Our daily thoughts should be upon those things which will remain when the scenes of earth are passed.

When God would bring Moses near to himself,—the man who had given his life to God, the man of whom it was said that there was none other like him in all the earth, and one who could say by the Spirit of God that God would raise them up a prophet like unto himself, whom they were to hear, referring to Christ,—even he must make a special preparation to meet his Maker. Without this, even this holy man, more exalted in some respects than any man that ever walked the earth, would have been unable to endure the glory attending God upon Sinai. His common thoughts and feelings had to be put away, and during these six days he was devoting his thoughts to God, and sanctifying himself by meditation and prayer. If this was necessary in the giving of the law, will it not be necessary that the people of God train their minds upon heavenly things in order to be prepared to meet God at the end of the world?

We see, then, that the missionary work becomes valuable to us in the education of the mind and the training of the thoughts to prepare us to stand before God. Do we consider any sacrifice too great to make? and when we have made a sacrifice do we feel that we should be commended because we have helped the work? Ought we not rather to be thankful that we have had the privilege of making these sacrifices, because of the effect it will have upon the heart and mind? If we make a sacrifice of that which costs us something; if we sacrifice our property to help the cause of God; if we sacrifice our time and our means, and labour hard and earnestly to educate ourselves to work for God,—it is not simply benefiting the work of God, but it is a benefit to ourselves. It is giving us that mental training that will fit us finally to live in the kingdom of God. Do we realize that none of us could be taken to heaven while our minds turn naturally to the things of earth—while the strongest attractions are those things which pertain to our own selfish interests? This is so whether we realize it or not.

This Christian experience is often that experience which is not the most pleasant for the time being, but afterwards it yieldeth the peaceable fruits of righteousness to those who are exercised thereby. The apostle says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; know-

ing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If we do not train ourselves in this way voluntarily, while we have an opportunity, with none to molest us or make us afraid, God will cause us to pass through that which will give us that experience. If we do not humble ourselves, God will humble us. May the Lord help us to place a proper estimate upon the value of that experience which will fit us for a home in the kingdom of God.

THE WORK IN CENTRAL EUROPE.

WHILE we have every reason to thank God for what there is being done in this great field, yet in view of its greatness and the millions of souls who are still ignorant of the truth, we are pained at the scarcity of workers and the slowness of progress.

In Russia God still seems to bless in an especial manner. Quite an interest is being awakened among the Russians themselves, especially in the Caucasus. On the 30th of April, several Germans and Russians visited our church there to learn more of the truth. They came from Stawropol, a city some forty miles from there. At the same time five were baptized; all Russians but one. Our brethren were at first a little fearful about baptizing the Russians, but resting on the command in Matt. 28:18, 19, they performed the rite, leaving the rest in God's hand. Also a Russian Baptist has joined the church, who has been banished to Stawropol for three years, because he preached the gospel and Bible baptism to his countrymen. But here in his banishment God grants him full light. Others expect soon to go forward in baptism. There is an urgent call for Russian tracts, and we are so happy to have the first one ready for the press.

Bro. Laubhan has been sick for some time, but has now started to labour again; he states that some eight or ten await baptism. He states that the prospects were never brighter on the Volga than now. The Polish brother who has of late joined our church in the Crimea, wrote me a very interesting letter. He desires publications in that tongue for his parents and friends, who live in Germany and Russian Poland. He himself can speak the Polish and some Russian and Bohemian, besides the German. So the truth goes from nation to nation, until it encircles the globe.

As to myself, I have been since April 12 in Prussia, Holland, and after spending a few days at Basle, we are now trying to get started here in Stuttgart. I was glad to spend three weeks with our brethren in Germany, and at the same time to start the canvassing work here. Bro. Perk had at first considerable trouble about his patent, being a Russian and not having all they asked for. It took us nearly a week, but by having Germans here, we finally got permission for him as their assistant. They started at Barmen, which being really one city with Elberfeld, has with it some 250,000 inhabitants. Bro. Perk takes from twenty-five to thirty-five orders for "The Life of Christ" per week, besides selling pamphlets and holding some Bible-readings. One brother has already joined him, and others will soon. The church has also been strengthened, some long-standing difficulties were settled. We had to drop one member, but three others joined, one by baptism. At Gladbach, things were taking a better turn also. Bro. Dörner, who with his brother owns a factory, was baptized in the Rhine, and we have at least one factory in Germany which does not run on the Sabbath, and yet God prospers its owners. There is prospect of a church here soon. They already take some forty *Herolds*.

From here I went to Nymwegen, Holland, where I had a good visit with a young printer, who has of late embraced the truth. Thence

I proceeded to Winschoten, and had a number of meetings with our brethren here. One more has decided for the truth. As Bro. Van der Schuur is now preparing for his journey to America, we hope that ere long help may be sent here. Several of the brethren are anxious to go out canvassing as soon as the proper person comes. There is certainly a great field open here.

From here I proceeded to Hamburg, where I found Bro. Schill still holding on; also visited a sister of Bro. Rahn in Min. As I saw the vast forest of masts, displaying the colours of nearly every nation on the globe, and the large city itself, I felt the more to pray that God may soon open the way here for a ship and city mission. Our present plan is to have Bro. Perk come here, as soon as the brethren in Prussia have gained an experience.

In Leipzig, where I spent a few days, I saw also omens that God is working for us. On my way home, I passed Eisenach and had the privilege of visiting the Wartburg, where Luther translated the Bible. The castle is well cared for, and is certainly better preserved and cherished than the spirit of him, who brought it to such renown.

As most of our German canvassers in Switzerland find it very difficult to labour in the country now, we felt the necessity to start in some large German city near by. Then we needed a canvassing school very badly for the workers here. In consequence we decided on Stuttgart, a city of some 125,000 souls. Bro. F. came with me but we soon found great difficulties. He had his papers, also a testimonial, from the town where he was born and has lived nearly all his life; but he being away from his parents, and a citizen in another village, they refused, as the letter of the law demands it from the same place. Another brother came, everything in the best condition, even the Swiss consul had affixed his seal, but lo, now they had another paragraph to quote. The law grants the officials full power in case of foreigners, only then to give a patent, when a necessity for their article seems to exist in the judgment of the officials. But as they thought they were already overrun with religious books, they said, No. It looked dark, but I went to a higher official, and laid the whole matter before him, also our work, and God helped us through. Bro. F. started this afternoon and took two orders, and sold some pamphlets. On every order we receive one shilling down. We hope soon to have our school going here.

At the same time I have spent considerable time at the Royal Library, and by special favour can even take works with me to my dwelling. Already I have been able to find a number of valuable extracts on the Sabbath and other points.

Few German canvassers still continue in Switzerland. Our French canvassers have of late finished Geneva. Now a company is in Lausanne, and seven have gone to France.

We hope to be remembered in the prayers of God's people. We should be indeed glad if we could with some of them attend one more American camp-meeting. But if not here, we hope to meet in the great gathering.

L. R. CONRAD.

Stuttgart, June 7, 1888.

THE EMPLOYMENT OF TIME.

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." Eph. 5:15, 16, Revised Version.

What servants of the Saviour would wish to be found by their divine Master, at his coming, wasting their hours in idleness and sloth?

The value of time, as a talent, for which a strict account will be required in the day of reckoning, is, I fear, adequately appreciated by very few, even of those who know that its most glorious destination, yea, the very purpose for which it is bestowed, is to spend it in the service of the Lord! How few, alas! even

of them, so jealously economize, and so judiciously arrange it, as not to have reason to mourn over many, many wasted hours, the faithful consecration of which might have produced results, in their own souls, or those of others, that would have furnished matter for grateful joy throughout eternity!

Christian reader, how stands the account, in this respect, between you and your God? Does the retrospect of your past life fill you more with thankfulness and joy, or self-reproach and shame? Whichever it be, resolve that for the future, far more than in the past, the motto of your life shall be, "Redeeming the time;" and, as a general guide to the occupation, seek that it shall be always such that, if the Saviour were personally to appear, and ask you the solemn question, "What doest thou here, my servant?" you might be able, with cheerful confidence, to look up in his face and say, "The work, gracious Lord, which love to thee prompted me to engage in, for the advancement of thine own glory."—*Rev. Hugh White, Dublin.*

The Sabbath-school.

"And thou shalt teach them diligently."—Deut. 6:7.

LESSON XXV.—ISAAC.

WHEN Abraham was an hundred years old, the Lord gave him a son. The name of this son was Isaac. When Isaac had grown to be a young man, the Lord told Abraham to take him to Mount Moriah, and offer him there as a burnt-offering. This was a very hard thing for Abraham to do, but he obeyed God. Mount Moriah was three days' journey from the place where Abraham lived. So he made ready the wood for a burnt-offering, and took two of his young men and Isaac, and started on the journey.

When they came near the mountain, Abraham told the young men to stay there while he and Isaac went to the mountain to worship. So he had Isaac take the wood, and he took some fire and a knife. As they were going along, Isaac said to his father, "Where is the lamb for a burnt-offering?" and Abraham said, "My son, God will provide himself a lamb."

QUESTIONS.

1. When Abraham was a hundred years old, what did the Lord give him? Gen. 21:2.
2. What was the name of this son? Verse 3.
3. When Isaac had grown to be a young man, what did the Lord tell Abraham to do with him? Gen. 22:2.
4. Was this an easy thing for Abraham to do?
5. Did he obey God? Gen. 22:3-14.
6. Where was he to offer Isaac?
7. How far was it to Mount Moriah?
8. What did Abraham make ready?
9. Whom did he take with him?
10. When they came near the mountain, what did Abraham tell the young men to do?
11. What did he tell them that he and Isaac were going to do?
12. What did Isaac carry?
13. What did Abraham take?
14. What did Isaac say, as they were going along?
15. How did Abraham answer him?

LESSON XXVI.—ABRAHAM OFFERS ISAAC.

When they came to the place that God had told him of, Abraham built an altar, and laid him the wood upon it, and then bound Isaac and laid him on the wood. He then took the knife to kill his

son, but God called to him out of heaven, and said, "Lay not thine hand upon the lad, for now I know that thou fearest God." Then Abraham looked up, and saw a ram caught in a thicket by his horns. And Abraham took the ram, and offered him up for a burnt-offering instead of his son.

Then God blessed Abraham, and made him precious promises. We may be sure that Abraham was glad that he had obeyed God. We should never be afraid to do just as the Lord tells us to do. He will make everything come out right in the end. Abraham expected to kill Isaac, but he thought the Lord was able to raise him from the dead.

QUESTIONS.

1. What did Abraham build when he came to Mount Moriah? Gen. 22:9.
2. What did he lay upon the altar?
3. What did he do with Isaac?
4. What did he then take the knife for? Verse 10.
5. What did God do?
6. What did he say to Abraham?
7. Why did the Lord tell Abraham not to kill his son?
8. What did Abraham then see?
9. What did he do with the ram?
10. Why could not the ram get away?
11. What did the Lord do for Abraham after this?
12. Do you think he was glad that he obeyed God?
13. Should we ever be afraid to do just as the Lord tells us to do?
14. Why not?
15. Did Abraham expect to kill his son?
16. What did he think the Lord was able to do? Heb. 11:17-19.
17. Who *did* give his only son to die for us?—God.
18. What does that show?—That God loves us, and wants to save us.
19. Ought not we to love one who loves us so much?
20. How can we best show that we love God?—*Bible Lessons for Little Ones.*

A SECRET WORTH KNOWING.

DID you ever notice how easily some people get and hold the attention of children? They seem to make no effort, and yet every member of the class knows all that is said. Well, there are many things, no doubt, that help to make up such a rare qualification on the part of the teacher, but I want to mention one that is often overlooked. It is hard to name and hard to describe, but it does not seem to be at all hard for boys and girls to appreciate. It is just that natural, home-like manner that puts every right-minded child at ease, and gives him confidence in the teacher. It is just the opposite of that strained, excited manner which so many teachers put on. You have noticed that some people who are easy and pleasant in conversation, are stiff and unnatural in writing. When you get a letter from such a one, you have no freedom in answering it, for it seems as though a stranger had written it. Others are so natural that even a short letter seems like a visit.

An affected young lady, about to play for a friend, asked what key he liked best; the immediate answer was, "*B natural.*" Children are like the young lady's friend, they like the style of *be natural* better than anything else.

Now the teachers who put on an unnatural

style are not generally affected. They try to be easy; but a sense of the importance of their work, and of their own inefficiency, excites them and throws them a little off their balance. To overcome this feeling, and to be calm without being dull, has been one of the hardest things the writer ever tried to accomplish.

The happy manner which has such a magical effect is not inconsistent with vivacity and earnestness. The remark has often been made of such and such a teacher, "I think she will make a good teacher for children, she has such a grandmotherly way."

But some who can put on this easy, confidence-inspiring manner, have no little difficulty in maintaining order. Not that their pupils are apt to be really unruly, but they want to run the recitation wholly into a visit, where the teacher will do well if she gets a chance to talk one-quarter of the time. In such an emergency a little prompt decision is necessary. The children must be made to understand that the teacher is expected to instruct them, and that when she talks, it is their place to listen until opportunity is given them to speak.

And now, dear fellow-teacher, if you have not found out "a secret worth knowing," search by daily effort until you do find it. If your quest is accompanied by faith, you will not be disappointed; and when you have discovered what has been but imperfectly pointed out in these lines, you will be thankful that they were written.—*G. H. Bell.*

EXPLAINING AN IDEA.

If the teacher has a fact to explain, he should be, first of all, familiar with the fact; it ought to be perfectly clear to his own mind before he tries to impart it to another; he should have thought over it and studied it until he *knows* it thoroughly. He should also *know* his pupils, and remember that explaining a thing to one boy is often a very different thing from explaining it to another; and, in talking to a class, it requires great tact to allow properly for the slowness of the dull boy and the impatience of the keen one. The ideal explanation is exceedingly simple and straightforward, but without "baby-talk" or any appearance of condescension.

The teacher should not first think of attractiveness, but of clearness. That alone is a strong attraction; and if anything more is needed, let it be additional and secondary. The primary consideration is clearness.

Figurative illustrations should not be introduced in an explanation merely for the sake of novelty, where the facts themselves are sufficiently simple. In such a case, the tendency is, at best, to divert the attention, and may even be confusing. A figurative illustration should be used only when it crystallizes the thought; then it is a great help in explanation.—*Selected.*

Do NOT omit to have the Sabbath-school lessons a matter of study and discussion in your homes. Every Christian home should be a kind of Biblical seminary. What exercise so profitable, or what fellowship so sweet and so lasting, as that which is linked with the study of the word of God? Down deeper into this blessed work! There is no time to waste. Remember, your own time, as well as that of the young, is precious.—*Sabbath-school Worker.*

Bible Readings.

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

THE SANCTUARY.

1. God's throne is in heaven.

"After this I looked, and behold, a door was opened in heaven. . . . And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Rev. 4:1, 2.

2. This throne was located in a place called the sanctuary.

"For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Psa. 102:19.

3. In the present dispensation, Christ is the minister of the sanctuary in heaven.

"Now of the things which we have spoken this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

4. God commanded Moses to build a sanctuary on the earth that he might dwell among his people.

"Let them make me a sanctuary; that I may dwell among them." Ex. 25:8.

5. The apostle describes the earthly sanctuary and the furniture of the two apartments.

"The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread. . . . And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant. . . . and over it the cherubim of glory shadowing the mercy-seat." Heb. 9:1-5.

6. There are two apartments in the heavenly sanctuary corresponding to the earthly.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." Heb. 9:24.

7. In the earthly sanctuary the priests ministered in the two apartments at different times.

"The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7.

8. Regular daily services and offerings in the first apartment were prescribed.

"This is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. . . . This shall be a continual burnt-offering throughout your generations." See Ex. 29:38-42.

9. By an appointed service sin was transferred from the sinner to the sanctuary, and the sinner's forgiveness secured.

"He shall bring his offering . . . for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering. . . . And the priest shall make an atonement for him, and it shall be forgiven him." See Lev. 4:27-31.

10. The services in the second apartment took place only once a year, and consisted of cleansing the people and the sanctuary from the sins transferred to that place during the year.

"In the seventh month, on the tenth day of the month, ye shall afflict your souls. . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. . . . And he shall make an atonement for the holy sanctuary, . . . for the priests, and for all the people of the congregation." Lev. 16:29, 30, 33.

11. The manner of cleansing the sanctuary is described.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, . . . putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Lev. 16:14-21.

12. The services in the earthly sanctuary represent the work of Christ in the heavenly.

"There are priests that offer gifts, . . . who serve unto the example and shadow of heavenly things." Heb. 8:4, 5.

13. The heavenly sanctuary, like the earthly, is cleansed with blood.

"Without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place." Heb. 9:22, 23, 12.

14. The sins of God's people will finally be blotted out.

"I am he that blotteth out thy transgressions." Isa. 43:25.

15. As the blotting out of sins in figure in the earthly service occurred at the close of the yearly ministration, so the time of the blotting out of the sins of God's people is at the close of Christ's service in the heavenly sanctuary, just before the second advent.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come, . . . and he shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things." Acts 3:19-21.

Interesting Items.

—Thirty-four new railways are projected in Japan.

—There are eight mission vessels cruising in the North Sea.

—Bristol Cathedral has been renovated at an expense of £70,000.

—About 1,500 miles of railway were constructed last year in the State of Texas.

—California produced nearly 12,000,000 lbs. of borax last year, valued at over \$617,000.

—The excess of births over deaths in the Australian Colonies during 1887, was 72,479.

—Last year, 988 miles of rail were completed in India, making a total of 14,388 miles open.

—The Government have withdrawn all the licensing clauses in the Local Government Bill.

—The Royal Library at Monaco contains upwards of 750,000 volumes, and 24,000 manuscripts.

—The Etruria crossed from Queenstown to New York in six days one hour fifty-five minutes.

—It is illegal to jump off a tram-car while in motion; and a person is subject to a penalty for doing so.

—In the first three months of this year Japan exported forty-eight thousand dozen handkerchiefs.

—A violin is being exhibited at the Berlin Industrial Museum, the body of which consists entirely of clay.

—A nugget of gold weighing forty-two pounds has been discovered in the Cascade Range, British Columbia.

—Owing to the wholesale slaughter of sparrows, the fruit-growers in Kent will have a poor crop this year.

—The new battleship Benbow has a crew of 460 men, and is equipped with two 110-ton guns and ten 5-ton guns.

—Erastus Snow, one of the twelve apostles of the Mormon Church, has just died in Salt Lake City.

—New York newspaper reporters are not to be allowed to interview criminals after the close of the present year.

—Canon Liddon has refused an offer of a minimum fee of £100 a night for a course of lectures in the United States.

—The Austrian Government has caused a warning to be published against the emigration of Jewish workmen to London.

—The Government of Japan has entrusted the organization of a new women's college at Tokio to a committee of English women.

—The present membership of the Society of Friends in Great Britain is 15,000. Seventy-eight members have been added during the past year.

—The Queen has been presented with a cannon which had lain at the bottom of the sea, off the coast of Holland, for nearly a hundred years.

—Lord Wolseley is of the opinion that we shall soon have quick firing artillery guns that will "pump lead" into the enemy at a range of 4,000 yards.

—A copy of the New Testament has been presented to 288,000 scholars in the State schools of Australia, in memory of the Queen's jubilee.

—The House of Commons, by a vote 206 to 85, passed a resolution authorizing the raising of £2,600,000 for the defence of ports and coaling stations.

—Paris contains 6,386 persons over 80 years of age, 2,747 between 85 and 89, 640 are over 90, and 138 have passed their 95th year. There are 20 centenarians.

—A disastrous railway accident occurred near Ampico, Mexico, June 5. A construction train ran off the line. Eighteen persons were killed and forty-one injured.

—The Russian Government is considering the feasibility of uniting the extreme Eastern terminus of its railway system with the Siberian coasts on the Pacific Ocean.

—It is expected that nearly 20,000 men will be employed on the Manchester ship canal next month. It will be thirty-six miles long, and is to be finished in three and a half years.

—The Governor of New York has signed the bill abolishing hanging and substituting electricity as a means of capital punishment. The measure will take effect from January next.

—A survey is to be made for a new route for mail steamers, and also for a submarine cable, between British Columbia and Australia, via the Fiji Islands and the northern coast of New Zealand.

—Professor Schmidt, of Gatz University, by cutting off pieces of living sponge and planting them in a suitable place in the sea, has succeeded, at the end of three years, in producing 4,000 sponges, at a cost of \$45.

—At the centenary festival of the Royal Masonic Institution for Girls, held a short time since at Albert Hall, the Prince of Wales presiding, £50,000 was collected, supposed to be the largest sum ever collected at a charity dinner.

—In the year 1886-87 there were eighty-nine cotton mills at work in India, containing 16,786 looms and 2,190,376 spindles. They employed an average daily number of 72,169 persons, and consumed 264,000,000 pounds of cotton.

—European nations have already appropriated about 6,500,000 of the 11,000,000 square miles of Africa, and as the great desert occupies 2,300,000 square miles, only about 2,500,000 square miles remain to be scrambled for.

—About a score of cyclists have organized a club at Leamington, under the presidency of the Mayor, to engage in temperance work in the surrounding villages. They ride out together, headed by a bugler, and hold their meetings in the open air.

—The United States Senate, by formal resolution, has requested the President to settle international disputes, which diplomacy cannot adjust, by arbitration.

—A telegram from Algiers, June 11, says the locusts are advancing in a compact mass, upwards of twelve miles in length and six in breadth. A perfect panic prevails in the province of Constantine. The Valley of Guelma, in that province, has been completely devastated.

—The British Princess, from Philadelphia, reported falling in with the French gun-boat *Crocodile*, in lat. 41° 2' north, long. 48° 40' west, in a deplorable state, having neither coal nor provisions. With great difficulty thirty-five tons of coal and a large quantity of provisions were supplied.

—The Emperor Frederick succumbed to his malady on June 15, conscious to the last, and apparently free from pain. His family received expressions of sorrow and sympathy from all parts of the world. The funeral took place at Potsdam, June 18. The present Emperor assumes the title of William II. He is twenty-nine years old. The Crown Prince, Frederick William Victor, was born May 6, 1882.

—A vegetarian hospital is projected, under the management of Dr. Allinson, of Duke-street, Portland-place. In the general treatment of disease all drugs are to be excluded, and hygienic treatment substituted. The diet will exclude all animal food. It is expected that there will be little difficulty in procuring funds for the enterprise. The first vegetarian hotel was opened on the 13th instant, at Buckingham-street, Strand, when eighty-six guests were entertained at dinner.

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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.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN

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THE PRESENT TRUTH.

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

LONDON, JUNE 21, 1888.

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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.

On the 12th instant Bro. Wm. Arnold arrived in London. He comes from Australia, where he has been labouring for the past three years, and will now unite with us in the work in London.

THE work in London is seeing encouraging results. On a recent Sabbath ten persons followed their Lord in baptism, and a few days later one more was immersed. There are several others who we believe will ere long take the same step.

THE General Conference on Foreign Missions which convened in Exeter Hall closed the session this week having lasted ten days.

The printed list of the members and delegates of the Conference shows 150 delegates from the United States of America representing 51 societies; 27 delegates from Canada for 6 societies; 22 delegates from the Continent of Europe representing 13 societies; and 1,060 members representing 52 societies in England, Scotland, and Ireland. A great variety of topics has been discussed relating to missionary methods of work; medical missions; the increase of Islam; the condition of India, China, and Africa; missions to the Jews; the place of education in missionary work; Buddhism and other heathen systems, their character and influence compared with those of Christianity; the missions of the Roman Catholic Church to heathen lands; their character, extent, influence, and lessons; commerce and Christian missions—the drink traffic and the opium trade.

HARDLY had the outward signs of mourning for Emperor William I. disappeared ere Germany was called to mourn the decease of Frederick III., who died at Potsdam on the 15th inst. While, with the present-day possibilities, the whole world has, so to speak, watched daily the pulse-beats of the imperial sufferer, the news has been a shock to the public mind in all nations. The few adverse criticisms of William I. which appeared on the occasion of his death, seem wholly absent in the case of the late Emperor. It was not as a soldier, but as a man of peace, a social reformer, and imperial philosopher that he had endeared himself to the better spirit in Germany and Europe, and from his reign, if he were spared, much was hoped. At his own request the funeral ceremonies will be simple, and without pomp or display. By a mysterious providence another link which has helped to bind in the pent up elements of war has been removed, and the German Empire passes into the hands of an untried sovereign, in whom Europe has less confidence than in his aged advisers. Whatever the new Emperor may be, he is human, and the military glory of the house of Hohenzollern and the achievements of his father and grandfather on the battlefield will prove a temptation to him; as the simple life and peaceable desires of his father should prove a restraint. A nation in arms, and an empire which is one vast drilling field, is a dangerous legacy to fall to any man.

It is a time when we may well pray for "kings and for all that are in authority," that the progress of truth may not be hindered by international strife until it shall have accomplished its work.

CHRIST'S FULFILMENT OF THE LAW.

In Luke 24:44 Christ speaks of having fulfilled that which was written of him in the "law of Moses, and in the prophets, and in the Psalms." It is suggested by a correspondent that since the decalogue is not the law of Moses, and there is nothing written in it concerning Christ, we may conclude that in Matt. 5:17, 18, Christ did not refer to the decalogue.

It does not appear that such a conclusion is admissible. Matt. 5:17, 18 reads as follows: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." If it be granted that the law of Moses is here referred to instead of the decalogue, it follows that that law is still in force, because there are many Old Testament prophecies that have not yet been fulfilled, and some that cannot be until the new-earth state is reached. Neither have heaven and earth yet passed away. It was proper for Christ to speak of fulfilling the moral law. That law, being perfect, anticipates a perfect character in its subjects, and in supplying that perfect character Christ fulfilled the anticipations of the law; he furnished a perfect counterpart to it. The ceremonial law was typical in its nature, and being fulfilled by Christ, of necessity ceased to be obligatory. There being nothing pertaining to the moral law that was in any sense typical, its perpetuity was not affected by its fulfilment. It seems conclusive, however, that by the expression "till all be fulfilled," in Matt. 5:18, Christ had reference to the prophets and not

the law. He established the perpetuity of the law by stating that not one jot or tittle of it should pass away till all the prophecies should be fulfilled. This was equivalent to saying that it should never pass away, as some of the prophecies extend through the ceaseless cycles of eternity.

A significant testimony regarding Christ's fulfilment of the law is furnished by Dr. Parkhurst in his Greek Lexicon. He says:—

"When Christ says, Matt. 5:17, *I came not to destroy the law or the prophets, but to fulfil*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take the Greek in its most extensive sense, as denoting that Christ came, not only to fulfil the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine."—Page 543.—*Gospel Sickle*.

THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

THE 2,300 DAYS OF DANIEL 8:14.

BY URIAH SMITH,

Professor of Biblical Exegesis, in Battle Creek College, U. S. A.

The subject of the Sanctuary is an exclusively Bible subject, concerning which testimony, full, clear, and positive, is not wanting. It is a centre round which all the great truths connected with the Atonement of Christ and the Salvation of man cluster and depend. It is the central point of interest in both the Jewish and Christian dispensation.

The above work is the only one which attempts to give a full elucidation of this great subject in the light of prophecy fulfilled and fulfilling. It is no fanciful nor fanatical work; but its arguments are such as to commend themselves to the mind of every consistent logician; the evidences brought forward are sufficient for every one who believes and loves God's Word. It is a death blow to Universalism and ultra-Calvinism. Its proofs of prophecies fulfilled shake the doubts of infidels; its solemn truths and warnings arrest the sinner, and its clear and forcible exposition of Revealed Truths, delights, comforts, and strengthens the Christian. Some of the subdivisions of the work are as follows:—

Connection with Prophecy; Exposition of Dan. 8; the Year-day Principle; Dan. 8 explained by Dan. 9; the Seventy Weeks; What is the Sanctuary; the Temple; the Sanctuary Offered by Ezekiel; the New-Covenant Sanctuary; Ministration of the Sanctuary; Cleansing the Earthly Sanctuary; Ministration of Heavenly Sanctuary; the Priesthood of Christ; a work of Judgment; Finishing of the Mystery of God; the Atonement; the Tenth Day of the Seventh Month; the Scape-Goat; the End of Sin, etc.

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No. 12.

THE CRUCIFIXION AND RESURRECTION.

VARIOUS and conflicting have been the positions taken concerning the time of Christ's death and resurrection. The object of this article is to ascertain if the Scriptures teach anything definite on this subject. If there is any question of truth in which we are authorized to go to the entire Bible for light it is this one; for the death, burial, and resurrection of Christ are the foundation of the Christian religion.

In that walk on the way to Emmaus with his two sorrowing disciples, Christ said to them: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." He drew from the writings of all the prophets the testimonies relating to his mission. This impresses us with two points; namely, the importance of collecting what the different inspired penmen have said on subjects of interest if we would ascertain the whole truth, and that whatever we thus gain from the Scriptures is authoritative on questions pertaining to man's salvation.

We cannot say that we would think the particular day upon which Christ was crucified a matter of so much importance, were it not for certain principles involved in it. But as there are those who think the question of the day is one of great importance in itself, and are constantly dwelling upon it, thus diverting the mind from subjects which are of vital importance, it may be well to present a few testimonies of the Scriptures on the matter.

The first question which would naturally arise is, Do the Scriptures speak definitely as to the time when Christ should be crucified and rise from the dead? It is evident that the apostle Paul thought so. He says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he

was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15:3, 4. He not only died according to the Scriptures, but rose again the third day according to the Scriptures. Hence we shall expect to find some definite testimony as to his rising on the third day after his crucifixion. There can be no mistaking the meaning of the apostle's words. In the conversation of Christ with his disciples to which we have referred, Christ's words strongly intimate that the law of Moses had something to say on this subject. The disciples told him how the chief priests and rulers delivered him to be crucified; "but," said they, "we trusted it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done." To relieve their sorrow, and prepare them for the revelation of himself, he expounded to them the Scriptures relating to himself, "beginning at Moses."

The apostle Paul further aids us in our investigation by indicating the feast which met its antitype in the death and resurrection of our Lord, when he says "that Christ our passover is sacrificed for us." In the same epistle the apostle again uses expressions showing that the resurrection of Christ was connected with this feast of the Jews. "But now is Christ risen from the dead, and become the first-fruits of them that slept." "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15:20, 23. From the above testimony, then, we learn: (1) That the Old Testament bears record of the time of Christ's death and resurrection; for he was crucified and arose according to the Scriptures. (2) The passover feast was typical of Christ, shadowing forth his death. (3) The "first-fruits" were also connected with the feast.

We find in the law that there were three annual feasts to which all the males of Israel were to come to Jerusalem. "Three times thou shalt keep a feast unto me in the year. Thou shalt

keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt:) and none shall appear before me empty: and the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year [civil year ended in the autumn], when thou hast gathered in thy labours out of the field." Ex. 23:14-16. See also Ex. 34:18, 22, 23; Deut. 16:1-6, 9, 10, 13, 16. Two of these three feasts occurred in the spring, while the feast of ingathering was celebrated in the autumn. With this feast was connected the atonement, the cleansing of the sanctuary, which was in the seventh month. The passover feast and the feast of weeks relate to the first advent, and from these we may expect to gain some light on the point before us, as Christ was our passover crucified for us.

The day upon which the paschal lamb was to be slain is repeatedly stated, and not only the day, but the time of day, namely, the fourteenth day of the first month, between the two evenings, or in the after part of the day. "Your lamb shall be without blemish, a male of the first year, . . . and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it between the two evenings [margin]." Ex. 12:5, 6. See Num. 9:1-5 [margin]; 28:16; Deut. 16:1.

Probably the time referred to was as the sun was declining, perhaps about three p.m. (Deut. 16:6), the first portion of the afternoon being the first evening, and the latter part of the day the second evening, which fully arrived at night, or the setting of the sun. "At even, when the sun did set." Mark 1:32. After slaying the lamb, it was prepared for eating, and the children of Israel ate it in the night, and the Lord passed through the houses of the Egyptians at midnight; so the time when the people left Egypt must have been towards the morning.

Ex. 11:4; 12:11, 12, 42. The fifteenth day of the month was then really the first day of the feast; and the fourteenth day, the day upon which the lamb was slain, was the preparation day of the passover. "And now when the even was come, because it was the preparation," that is the day before the Sabbath, "for that Sabbath day was an high day." See Mark 15:42; John 19:31. This feast of unleavened bread, was to continue seven days. "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you." Ex. 12:15, 16. See also chap. 34:18; Deut. 16:8.

The programme of service on this seven days' feast is thus stated by Moses: "And in the fourteenth day of the first month is the passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: but ye shall offer a sacrifice made by fire for a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without blemish; and their meat-offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram, . . . and one goat for a sin-offering, to make an atonement for you. Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering. After this manner shall ye offer daily, throughout the seven days." Num. 28:16-24.

The first day after this annual sabbath following the passover, was the time for a handful of grain to be brought for a wave-offering. This would take place on the sixteenth day of the first month. It is thus set forth in Lev. 23:5-11: "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation: ye shall do no servile work therein. . . . When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it."

The handful of grain thus brought, was a token of thankfulness for the harvest that was to follow; and the sabbath referred to, was the holy day which would yearly come to them on the sixteenth day of the month, irrespective of the days of the week. It would vary as to the day of the week, as the beginning of a month varies. This is further shown to be the case from the feast of weeks, which came fifty days later. "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sab-

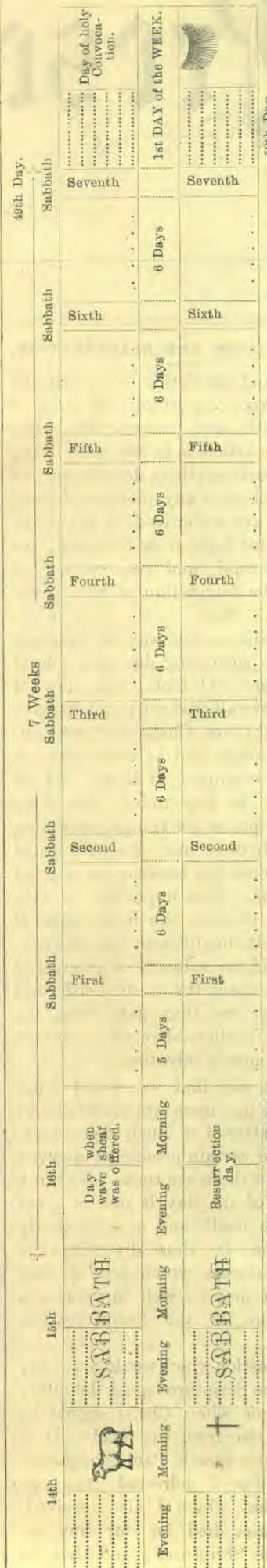
baths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord." Verses 15, 16. This is further established by Deut. 16:9, which reads: "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn."

At the feast of weeks they were to bring an offering of the first-fruits of the harvest in bread or dough. This was before they had used any of it for themselves, hence properly called the first-fruits. "Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. . . . And the priest shall wave them with the bread of the first-fruits for a wave-offering before the Lord, with the two lambs." Lev. 23:17, 20. The wave-offering was a thank-offering, an expression of gratitude to God for the harvest. "Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave-offering unto the Lord. Ye shall offer up a cake of the first of your dough for an heave-offering: as ye do the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give unto the Lord an heave-offering in your generations." Num. 15:19-21.

These were the spring feasts. The first was the passover, the other the feast of weeks, or Pentecost, signifying fifty, coming fifty days later. But the wave-offering, or the first-fruits, the handful of grain, was connected with the first feast. It came on the sixteenth day of the first month. Christ became the "first-fruits of them that slept," and with him after he arose there came out of their graves many of the saints which slept, as a sample of the resurrection which will take place when the great Life-giver comes in the glory of his Father, and his own glory, and the glory of the holy angels. At the second coming of Christ will be the final harvest, when the work of gathering is over. It will be the final "ingathering" of those who will enter the kingdom of God. We wish now briefly to apply these points to the time of Christ's crucifixion and resurrection.

1. The passover, when the lamb was slain, was upon the fourteenth day of the first month. Christ as the paschal Lamb was slain at this time.
2. In the year of the crucifixion the next day, the first day of the feast, and an annual sabbath, was also the weekly Sabbath, or an "high day," both coming together.
3. The next day was the day the first-fruits, a handful from the unharvested grain, was brought to show a thankful heart for the coming harvest. It was the first fruit before the harvest.
4. The fiftieth day from then was the feast of weeks, or the Pentecost.
5. At each of these feasts, as well as the autumnal feast the "first-fruits" occur as an offering made to the Lord before appropriating any of the harvest to themselves. At this time, when they had gathered their spring harvest and prepared their grain, they brought of the first bread made from the grain as a thank-offering. The following

diagram will give the reader an idea of these feasts:—



I. In the top spaces the typical feasts of the passover and Pentecost are represented.
 a. The lamb was slain on the 14th day of the month.
 b. The 15th was the passover sabbath.
 c. The wave sheaf presented on the 16th was a token of Christ's resurrection.
 d. Beginning with the 16th or the third day from the slaying of the lamb, the Jews were to count fifty days, which would bring them to the day of Pentecost.
 e. In the bottom spaces are the days reaching from Christ's death to the day of Pentecost after his resurrection.
 f. In the space directly under the lamb is the cross representing the crucifixion of our Lord in the spring of A. D. 31 at the time of the passover, 10:33, 34; Luke 24:46, etc.
 g. The first one of the three days was crucifixion day (John 19:31), which came that year on the seventh day of the week (Luke 23:56).
 h. The last one of the three days was the first day of the week (Luke 24:1, 13, 21), on which Christ had declared he would rise.
 i. Since Sunday the first day of the week was the third of the "three days," Saturday must have been the second, and hence Friday was unquestionably the first—the day of the crucifixion.

THE TWO EVENINGS.

We do not call attention to the following facts because of their intrinsic merit but because of their importance as they stand related to other truths. The Bible clearly teaches that each day ends, and the following one begins, at the setting of the sun (Mark 2 : 32).

An objector says, "You claim that the day begins at the setting of the sun." We answer, Yes. "Then," he continues, "Christ arose on the first day of the week, and evidently after the greater part of that first day had passed the evening came. Thus John 20 : 19 says, 'Then the same day at evening being the first day of the week,' etc. Does not this show that the writer adopted the Roman method of reckoning time; that is, commencing the day at midnight? and if the *time* of commencing the Sabbath was changed without any record of it, it is possible, yes, quite probable, that the day itself was changed."

If we show from the margin of Exodus 12 : 6 that the day had two evenings, or quote the Bible Dictionary upon the point, the objector replies that he has no Dictionary, and as for his Bible there is not a marginal reference in it. To such we can say, you need neither of these to prove the point of two evenings. But turn to the evangelists and read their account of the miracle of Christ in feeding the multitude. Matthew says, "And when it was *evening*, his disciples came to him, saying, This is a desert place, and the time is now past" (chap. 14 : 15); "and when the day was far spent" (Mark 6 : 35); "and when the day began to wear away." Luke 9 : 12.

From the above words of these three writers, we have an account of the five thousand being fed. Jesus commanded the multitude to sit down, then he took the loaves and fishes, blessed and break them; and after eating, they gathered up the fragments that remained; all this work required considerable time, and yet we are to remember that it was *evening* before it was even entered upon. See Matt. 14 : 15.

Now with this information before us, let us read verse 23 : "and when he had sent the multitudes away, he went up into a mountain apart to pray; and when the *evening* was come, he was there alone." See also Mark 6 : 46, 47 : "And when he had sent them away, he departed into a mountain to pray. And when *even* was come, the ship was in the midst of the sea, and he alone upon the land."

With the acknowledged fact before us that each day had two evenings, there is a perfect harmony in the words already quoted. In no other way can this seeming contradiction be taken out of the hands of the infidel.

On this point the Bible Dictionary

says, "The Hebrews reckoned two evenings in each day. . . . According to the Pharisees and the Rabbins, the first evening began when the sun inclined to descend more rapidly; that is, at the ninth hour; while the second, or real evening, commenced at sunset."

D. A. R.

THE "THREE DAYS."

"AND the third day he shall rise again" was the oft-repeated declaration of our Saviour when speaking of his death and resurrection.

Whatever view is held in reference to the particular day of Christ's death, there is one unmistakable fact that all must recognize, namely, that he was to rise on the third day from the crucifixion. If we can determine when the third day came, it will very materially aid us in determining upon what day the Saviour was crucified. This we believe can be established beyond all controversy. Let the reader bear in mind that our Saviour had told his disciples that he would rise "on the third day." The angels of heaven were acquainted with the fact that Christ had given this instruction to his followers; for at the tomb two of them said to the disciples "He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." Luke 24 : 7, 8.

After his resurrection the Saviour endeavoured to give his disciples an understanding of the Scriptures, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke 24 : 46. Thus we have the threefold testimony of the evangelists, the angels, and Christ himself that the resurrection would occur *on* the third day. Now if we can determine upon what day of the week the third day came, we will be able to tell upon what day of the week our Lord rose from the dead. This, we repeat, can be established beyond all controversy.

In Luke 24 : 1, we have a particular day of the week brought to view specified as the first day of the week and it is the first day of that week which followed the Saviour's crucifixion and is supposed to be the day upon which he rose from the dead. This supposition may be reduced to a simple fact if we can show that the first day of Luke 24 : 1 is identical with the "third day" upon which the Saviour was to arise. Further statements in this 24th chapter of Luke bring us to a clear and definite conclusion in the matter. In verse 13 we learn that two disciples upon the same first day went to Emmaus. Verse 15 shows that Jesus joined them on the way and "went with them," "but their eyes

were holden that they should not know him." Verse 16. The Saviour then questions them in reference to their conversation by the way, and they in response rehearse to him the events of the crucifixion. Then in verse 21 they give us these remarkable words : "And beside all this, to-day is the third day since these things were done." Let us now look at the following remarkable facts :—

1. The evangelists, the angels, and Christ himself declared that he would rise *on* the third day.

2. The day upon which the two disciples went to Emmaus was none other than the first day of the week.

3. These two disciples make the unqualified declaration that this day when they thus journeyed was the "third day," so frequently alluded to by the Saviour as the day upon which he should arise, and hence the only consistent conclusion is that the resurrection occurred on the first day of the week. The following expressions relating to the resurrection of Christ are synonymous, and cover the same time : "three days," "in three days," "after three days," "on the third day," etc. The Jews counted parts of days as days. The day of the crucifixion would be the first one of the three days, the day following would be the second, and, as we have already proved, the day of the resurrection was the third. So we have Sunday the first day of the week as the third of the three days, Saturday, the seventh day of the week, the Sabbath according to the commandment (Luke 23 : 56), as the second, and Friday, the sixth day of the week, as the first of the three days, being the day when the crucifixion took place. Thus far we occupy firm ground. Here are incontrovertible facts, and any expressions of Scripture that would seem to teach differently must be harmonized, as they can be, with these facts.

D. A. R.

EXAMINATION OF MATT. 28 : 1.

MATTHEW 28 : 1 appears to enter upon the resurrection narrative at its earliest point, thus : "In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came, and rolled back the stone from the door, and sat upon it." This angel said to the women, "I know ye seek Jesus, which was crucified. He is not here: for he is risen as he said." According to this testimony Jesus was risen as it began to *dawn* toward the first day of the week, which is our Sunday. As the Jewish reckoning of days commences with the evening, some have thought that this would show that the resurrection had taken

place on the evening of Saturday before sunset when the first day of the week commenced. The Revised Version reads, "Now late on the Sabbath day;" but Townsend, Prebendary of Durham, in his "New Testament Arranged in Chronological and Historical Order," translates it, "Late after the Sabbath," saying that, "opse" ought to be translated "after," "late after," or "long after." Matthew refers it to the "dawn" of the first day of the week, which would be Sunday morning before sunrise. The word there given in the Greek is the verb *epiphōskō*, of which Dr. Bullinger, in his "Critical Greek Lexicon of the New Testament," gives the meaning, "to grow light upon, to dawn upon." In a private note Dr. Bullinger says: "The word 'dawn' in the Greek can mean only the approach of light; not merely of a day that reckons its beginning at sunset. It has nothing to do with the day, but with the sun."

This agrees with the primary idea of the English word "dawn" used by the translators, which means, "to begin to grow light in the morning."—*Ogilvie*. And, which is perhaps more to the point, it agrees in point of time with the account given by Mark, who is said to have had the narrative of Matthew before him when he wrote his gospel. His words are: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Mark 16:9. Rotherham, in his "Critically Emphasized New Testament," translates this passage thus: "And, arising early, on a first of a week, he was manifested first to Mary the Magdalene." Now when did Christ appear to Mary Magdalene? Mark distinctly says it was "when the Sabbath was past;" "very early in the morning of the first day of the week," and that she came, with others, to "anoint" the body of Jesus. Mark 16:1, 2. John's testimony agrees also with this in point of time (and this question of time is the one before us just now), for he says that Mary Magdalene came early on the first day of the week, "when it was yet dark;" and that she was surprised to find the Lord's body gone, "taken away" as she supposed by some one. John 20:1, 2.

Now, if, as some contend, she had come to the tomb "late in the Sabbath," before the first day of the week had commenced, that is, on Saturday afternoon; and had then found that the Saviour had risen; how is it that she came "very early in the morning of the first day of the week," "at the rising of the sun," to "anoint" him, as Mark affirms she did? Or if the angel had told her on the Sabbath evening that Christ was risen, why should she come, as John declares she did, early on the first day of the week, and then, seeing the stone rolled away, run to tell Peter, saying, "They have taken away the

Lord out of the sepulchre, and we know not where they have laid him"? She would certainly have known that he was not, at that time, "laid" anywhere; but that as the angel had told her, "He is risen, as he said." Compare John 20:1, 2; and Matt. 28:6. A. SMITH.

THE DANGERS AHEAD.

The meetings lately held at Exeter Hall to commemorate the three hundredth anniversary of the defeat of the Spanish Armada and the two hundredth of the accession of the Protestant dynasty to the throne were largely attended and were very enthusiastic gatherings.

It is hoped that one result of these meetings will be to awaken Protestants from their present state of apathy, and thus lead to a realization of the dangers there are ahead. To be forewarned is to be fore-armed. He who understands his dangers will be far more likely to avoid them than he who sees them not. Rome is awake. Her emissaries are untiring in their efforts to bring all whom they can within the fold of the papal church.

The *English Churchman* says:—

"The danger is no imaginary one. Cardinal Manning exults in the progress that has been attained in England by the Church of Rome. In a sermon, preached in 1884, he stated, 'Am I going too far when I say that, with the exception here and there of a small group or band organized to keep alive the strife, and here and there a few scattered individuals, the people of England do not now declare themselves Protestants; and if asked what Protestantism means, they are ready to confess they cannot tell? In its negative form of anti-Catholic resistance, it may exist, but as a form of religious belief Protestantism has long ago passed away. There are those who even rejoice in declaring that they are not Protestants; then let us take them at their word, and endeavour to reap what is sown.' Following up this statement, the *Romish Tablet* immediately afterwards proceeded to publish elaborate details of the progress of Romanism in England, and attributed the rapid development of the Roman Catholic Church in this country to the influence of 'the Ritualistic movement,' which, it observed, has always been strongest and most active where the ancient (R.C.) Church of the realm was least represented.

"This *Romish* paper may well say so. Rome gains her adherents from among the Ritualists, and we hear day by day of the succession of Romanizing clergymen in the Church of England to the congenial atmosphere of the *Romish* Communion and of the perversion of members of their congregations. The Church of Rome seeks its recruits amongst the titled and the wealthy. In Mr. Gordon-Gorman's work, 'Converts to Rome,' a list is given of over three thousand Protestants who have become Roman Catholics since the commencement of the nineteenth century. In this list the converts are classified under the following headings: 'Nobility and Gentry,' 'Army,' 'Navy,' 'Medical Profession,' 'Legal Profession,' 'Literature,' 'Architecture,' 'War Office,' 'Publishers,' 'Universities,' 'Lady Converts,' etc. Under the heading 'Nobility and Gentry (*Ladies*)' are found 1,051 names, including several relatives of the late Prime Minister, a sister of Lord Granville, daughters of Anglican Bishops, relatives of the late Lord Idlesleigh, sisters and cousins of English judges, etc. The next heading, 'Relatives of Clergymen (*Ladies*),' comprises 220 names, including one hundred wives of clergymen who held, or are now holding, preferments in the Church of England—a strange statement, but confirmed by the fact that it is to the Romanizing influence of the Ritualistic clergy in the Church of England that the Roman press, as we have seen, attributes, in a great measure, the successful advance that has been made by the papal power in Great Britain."

When Pope Pius V. fulminated his Bull against Queen Elizabeth, depriving her of her kingdom and releasing her subjects from their allegiance, he did precisely what Leo XIII. would do under similar circumstances. In Camden's History, published in 1570, we find the following concerning that spiritual hierarchy which claims that it *never changes*. "He who reigns on high, to whom is given all power in heaven and in earth, hath committed the one Holy, Catholic, and Apostolic church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman pontiff's successor. This one man He hath appointed prince over all nations and all kingdoms, that he may pluck up and destroy, scatter, ruin, plant, and build." The prophet in describing this blasphemous power said that he would "destroy wonderfully;" also that he would "scatter the power of the holy people." Dan. 12:7. For a clear exposition of those wonderful prophecies which give so vivid a description of the papacy, the reader is referred to an able and scholarly work upon Daniel and the Revelation an edition of which has just been published in London. The plans of Rome are laid broad and deep, and if we would escape her snares, we must needs arouse, gird ourselves with the panoply of truth and be prepared to wield manfully the sword of the Spirit, which is the word of God. D. A. R.

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