REMEMBER that the law of God is in the new covenant just as much as in the old. This shall be the house covenant of the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. (Jer. 31:33, 34.) The doctrine of the natural immortality of the soul is directly responsible for, (1.) the horrible doctrine of an endless, burning hell, where the wicked will be tormented to all eternity; (2.) for the doctrine of the universal salvation of all men, good and bad, the riddle as well as the ballot; (3.) for the doctrine of modern Spiritualism with all its abominations; (4.) for the doctrine of purgatory, as held by the Catholics; (5.) for the doctrine of paganism, the worship of dead heroes, and the like. A doctrine that is productive of so many abominations, should be carefully examined before being accepted.

UNIVERSAL eternal salvation is contrary to the teaching of the Bible, as abundantly proved by many texts. We cite one that is conclusive: "In Matt. 20:25 our Lord declares of his betrayer: "It had been good for that man if he had not been born." Now if Judas Iscariot were to suffer untold and incomprehensible torment for millions of ages, yet if he were to be saved therefrom, and bliss bestowed upon him, it would be good for him that he had been born. The first moment that he would enter upon that state of bliss it would comprise safety for all the millions of the past; for he would know that that moment was but the beginning of a happiness that would never end. However great the misery endured or the torment suffered, it is good for that individual to live who is sometime—how ever far distant—to be given eternal life and immortal glory. Judas is no exception, and it follows, therefore, that absolutely universal salvation is not true.

WHAT MAKES INFIDELS?—This unscriptural and abominable postulate, that God has from all eternity foreordained that certain persons shall be saved, will be sure to meet with no success so long as the doctrine of endless hell is brought before the world. If the other others will be lost, irrespective of any efforts they may put forth, because God has "passed them by," and not pronounced them to be his elect, there will be no more do without sentiment than machinery can be; for "business principles" would very soon be completely disorganized.

THAT baptism was by immersion, in the New Testament, is plain from almost every reference to it. Jesus went down into the River Jordan and was baptized; John baptized near Salim, because there was much water there (John 3:23); and when the eunuch was baptized, "they went down both into the water, both Philip and the eunuch, and he received baptism." Acts 8:39, 39. Paul says, "We are buried with him by baptism" (Rom. 6:4); and, "We have been planted together" (verse 5). "Buried," "planted," "went down into the water," "came up out of the water," "much water there," —these, candid reader, are simple but stubborn facts. If you did not go down into the water, and you were "buried" and "planted" in the water, then you had not had gospel baptism.

Iesus said the Sabbath was made for man. Mark 2:27. He did not say for the Jew, but for man. Wherever, then, you find a man, the Sabbath was made for him, and this is reason; for does not one man need the Sabbath day just as much as another? There is nothing in the nature of the Sabbath that should limit it to any one age, people, or locality. It was made for the race, and every man of the race needs it every week.

"The wages of sin is death," declares the apostle in Rom. 6:23. That cannot mean eternal torment, for endless torment implies endless life, or existence. An ever-burning hell will not always exist; for there is coming a time when all the universe will praise God (Rev. 5:13); when there shall be no more pain nor death (Rev. 21:4); when there shall be no more curse (Rev. 22:3). "Death," the wages of sin, must mean just what the word implies, "cessation of life;" and the punishment of the wicked is completed when they cease to exist. This is evident from another consideration. Inspiration declares that God will reward every one according to his works. But if endless misery is the doom of the wicked, it can never be executed. The sentence can never be carried out; for after billions of ages have rolled their round, an endlessness of cycles still lies before the world, with their ceaseless recurrence, the words of the Judge will be fulfilled, "But the Judge will be the Judge of quick and dead." (Rev. 20:12.) There is no endless life to be lived, the words of the Judge will be fulfilled, "The Judge will never cease; the second—the death—know no retribution. God's universe will again be restored, and Christ will reign forever.—Present Truth.
The saints' inheritance.—2

By J. N. Loughborough

God's purpose concerning the earth.

We will now inquire, What is the purpose of God concerning the earth? In answering this question, it will be of interest to trace the opinions of sages and devout Bible students, but our final conclusion must be based upon the plain statements of the word of God. If he has pleased to reveal in the Scriptures his purpose concerning our earth, we shall surely not be on forbidden ground in the study of this subject.

Was it, then, we inquire, the plan of God that this earth should remain in the hands of the wicked for six thousand years, and then be burned up and exist no more? Is this system of planets thus to be thrown into confusion, and be destroyed?

When we refer to the Scriptures, they are not silent upon this topic. They tell us not only why God made the earth, but also why he placed man upon it. We read, "For thus saith the Lord that created the heavens, He is the Lord God (not made with hands), he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18.

Here the psalmist, in speaking of the creation of man, says, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

As we think of the manner in which the Lord has dealt with Man, we should conclude his purpose was to fulfill all of God's purpose?

The psalmist, in speaking of the creation of man, says, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24.

The bearing of Christ's words relative to truth and duty in the Christian age, considered.

Many of the teachings of the Son of God pertain to the great principles of moral government, which cannot be confined to one age. As an instance, we cite his words to the tempting lawyer, who inquired, "What is that which a man must do to inherit eternal life?" Matt. 22:36. He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." These commandments are neither Jewish nor Christian in particular. They belong to all nations, and the alloy of hell with forever burn out of the elements of the solid globe; that the kingdom, people, with the redeemed, shall be accomplished when he fills the earth with his image, and shall be brought to its uttermost perfection; man, being at length redeemed, shall put on a face that shall be far more beautiful than the sun in its splendor; and shall be cleansed out of its substance." 

In Cranmer's Catechism, authorized by Edward VI., there are the following words: "The Lord God, that made the earth, and all things contained in it, as we see, is in the midst of all things, and shall be known to be God in the midst of all things, shall be revealed in the world that shall be; and after the world is done, all things shall be put into the world; then shall there be a great destruction, one by water, and the other by fire, raised two pillars with inscriptions upon them to save and to transmit to the after generations, which was created for his use, being at length renewed, shall stand."

The bearing of Daniel's teaching relative to the coming of the Son of God is as follows: "The Son of man shall come in the glory of his Father, with his angels; and then shall he send his angels, and gather together his elect from the four winds, from the one end of heaven to the other, the righteous shall shine forth as the sun in its splendor, and shall walk through the world, that the world may see the glory of the Son of man." Matt. 13:43.

The bearing of Christ's words relative to truth and duty in the Christian age, considered.

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In harmony with the foregoing, the Son of God appeareth to the Church in Rev. 22:14, in those words: "And I say unto you, that these are the words of the kingdom of God."

All the apostles that do his commandments shall be called the passing away of the heavens and the earth. So Christ most emphatically teaches that the ten commandments will stand unchanged even into eternity. The law was able to give life and was able to give that life which should last for a thousand years after this, the rest of the dead shall be brought forth to the day of wrath. (See Job 21:25-30.) His affections are not the punishment of life, nor yet at death. Both classes alike lie down in death; and the wicked are reserved to be punished. (2 Pet. 2:9.) Even the angels that sinned, and thus became devils, or demons, he that hath part in the first resurrection; on such the second death hath no power. (Rev. 20:6.)

A thousand years after this, the rest of the dead shall be brought forth to the day of wrath. (Rev. 20:4-5.) But they come forth to the second death (verse 15). When Job's friends tried to convince him that his afflictions were the punishment of his sins, proving that he was one of the most sinful of men, he pointed them to the fact that all men die, whether sinners or righteous, but that they die not without judgment. And death is the beginning of death; and shall the wicked be consumed out of the earth? and shall they be brought forth? (Matt. 25:41.) They believe and tremble, at the fate which awaits them. They "believe and tremble." The sentence is even now -- not of angels, but of men: the doom of the ungodly, and to secure eternal life in the everlasting kingdom of God. Let us improve it.
this bringing man down to the level of the brute? Or is it bringing all brute up to a level with man? or what is the difference, any way? This is the inevitable result of the view of the soul. It can by no possibility be avoided on their ground. But our position compels us to no such conclusion; for we deny that "soul" and "spirit" as used in the Scriptures (psalm, wind, breath, and "lives") may be applied to any such immortal part as is claimed for them. Hence all breathing organisms may possess them, in common with man; they are more likely to bring man as an infinitely higher position than that of the superior mental and moral organization which God has conferred upon him.

SPEECHES OF THE APOSTLE.
drunkards, and fined ten dollars—the drunks be-
ing fined one dollar each and costs—being told by Judge Adams on the bench that it was an easy thing to do.

The case was appealed and I immediately made ap-
plication to the Committee on Common for a permit. This has never been granted; and it has since been ascertained that Judge Matthew, Fifth circuit, Judge, fif-
teenth chapter of Resolution. For this offence I was
again summoned into the municipal court, and fined thirty dollars by Judge Parmenter.

I was also appealed to the superior court, where, on the trial (by my lawyer, of the case of Mr. W. F. Davis, which came first on the list), most of the evidence offered was excluded, and the jury was directed by Judge Aldrich to bring in a verdict of guilty, which they did.

The case was then taken up on exceptions to the Supreme court, the exceptions were overruled, and on the 30th day of March, 1888, I was summoned into court and sentenced by Judge Pitman to pay fines amounting to forty dollars, and to stand committed until paid.

As I did not have the amount of money in my pos-
session, being a preacher without parish or salary, I could not pay it. Consequently, as I was unable to pay, I was incarcerated in the Charles street jail, Boston, for the unlicensed preaching of the gospel and the reading of the Bible on that certain day, and for refusing permission to issue the permit to preach from the Common committee, the chairman of which was described by the Government's own witness in the case as "a sufficient commonwealth, shall 'suit' men be allowed to control the policy of our government, and shape it in the councils of church, town, and general court?"—Arsettent.

I have often preached the gospel in jails, prisons, and reformatories, but have never before been myself imprisoned.

When Thomas Hastings came to this country, and while at the same time the city authorities license foreign-born "wholesale and retail rum-sellers" to do so; is publicly stated that while 971 cases of persons convicted of violating the city ordinance, I neither delivered a sermon or an address, but read three pages of scripture to an ordinarily assembled, respectably dressed audience, and Judge Matthew, Fifth circuit, Judge, fifteenth chapter of Resolution. For this offence I was again summoned into the municipal court, and fined thirty dollars by Judge Parmenter.

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THE CREATION SABBATH.

It is a favorite notion with a not a few individuals who seek to avoid the claims of the fourth commandment, that the Sabbath was not known till the children of Israel received the law at Mount Sinai; and that the patriarchs for some 2500 years had no Sabbath. A well-known modern writer, Joseph Thompson, D. D., LL. D., speaks very decidedly against this point, as follows:

"God blessed the seventh day, and sanctified it. Obviously this could not have been for himself, but for man. To-day it was set to apart to be a blessing; but there was no sense in which God could make any one portion of duration more holy than another. Otherwise all was always sanctioned and infused in his blessings. To 'hallow' the day, was to dedicate it to some sacred, moral, and beautiful use. In fact that Celtic who could not have made one period of time more holy than another to himself. The sanctifying must have had reference to its use by and for others. This sacred day was God's day, which man should devote to him in some special or uncommon way, turning aside from the common occupations of life, to a separate, peculiar observance of this portion of time. Hence, this grand day of the Almighty, this going-on day, this day which, dating from the creation of Man, and is perpetual in its nature and obligation.

The logic of the above is very clear and conclusive. The author continues the same thread of argument on pp. 117, 118, in the following language:

"Again, the Fourth Commandment treats of the Sabbath as an institution already known. 'And the Lord said unto Moses, Say unto the children of Israel; The Sabbath is a holy convocation unto the Lord; to-morrow is the rest of the Lord; to-day ye shall find it in the house of your labor.' This is a direct reference to an institution already known. And the Sabbath is, as the author states, perpetual in its nature and obligation.

"Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark 7: 7.

PROTESTANTISM UNITING WITH ROMANISM.

Nay long since, I listened to a discourse by a minister of a popular church, on the subject, "The Lord's Day." As is usually done, he took the position that the Lord's day is the first day of the week. His effort was a fulfillment of the words of Jesus, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Mark 11: 5-12. And the day which is the Sabbath, in it there shall be none.'

"The line of separation is fast fading away. Be it now understood that when these powers will unite in their efforts to overthrow the Sabbath, the earth shall rise up from its last repose, its dreams of earthly to-morrows all cut short. A young lad who has slept through the Sabbath day, shall run through the ball-room and the banquet-room, and with a just half-toned, the song half-forgotten, the body half awake, the mind only dimly realized, the ears still ringing with the music, the voice of the archangel, and the great figures from the skies; for He who shall that day come in the power of the Omnipotent, over the vast congregation of the dead, shall come with all his holy angels with him; and the dead in Christ shall come with him. And then, the dead shall be raised incorruptible, and the families of the dead shall come, singing the song of Moses the servant of God, and the song of the Lamb, saying: How great thou art, O Lord; and thy work is wonderful: and thy righteousness is very great. They shall gather to his presence and his kingdom."—Selecta.
A SHEPHERD'S CARE.

I remember watching a shepherd drive his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glimmering beneath the heat of a Southern sun. He was tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his body was strong and lithe. He had formed a crude for a newborn lamb, while two others but little older were fastened in his rough mantle. In every step he held the shepherd's rod—a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them over occasioning pasturing and leaning on his staff until some stranger joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep screeched to stop the withered leaves and dusty barbed on the borders of the road; but the shepherd would neither let them eat nor rest. He had to keep them on the road forward, and bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep turned before them but the dusty path and withered woods; but the sheep looked beyond. Skipping down from the direct road was a green nook, overhanging by an old hawthorn to the freshness of the heath by the high bank above it, and water from an unspiring spring ran into a pond below the bank. This was a place of rest, a phenomenon to be noticed by tired sheep that would add spiritual strength necessary to endure the storm and its possible outcomes. Many who claim the faith that would remove mountains, must use the faith to remove some other person's mountain; for frequently we see them buried under the molehills of their own difficulties.

Not that these are great grand souls who endure, natures that never bow before any storm except in the spirit of submission. Such natures do not worry.

Then there are those who will not adjust themselves to the inevitable conditions that surround them. They are not enabled to change their environment, but their lives would have been if only they had had the other person's opportunity. The secret of life is not in being the other man, but in being yourself, getting and giving every possible opportunity for growth and strength in your own life. Nothing shows more clearly the mental weakness of a person than the excess for docetization, material or spiritual, that "I have not had a chance," or that "circumstances have not been in my favor." The circumstances are the waves in the sea of life; if a man is swamped by them, it is evident that he had not learned how to manage his life when these waves were met.

Every one must meet his life under its own conditions. These may be a helpful wind, causing one to sail along in the little crease of the sea; or, they may be heavy anchors, apparent drags and clogs to progress. If these last must be borne, is it not wiser to bear them uncomplainingly, rather than to produce, doing the work that comes into the life that calls the best powers into play, and not con- sidering the results and the possible success that this same life would have if only these apparent hindrances were not a part of it?

Resistance to existing conditions that one has no power or right to change, is childish. The troubler has time to sit on a fence and kick at the thorns by the road side; the man pursuing the same road, but with a purpose, has no time to waste, and ignores the thorns as so many other parts of no more importance than his errand, the more intense his interest, the less time he has to notice trifles. "It is hard for thee to kick against the pricks." The pricks were the inevitable facts of God's ruling power. Not all the Pauls in the world, fired by the most intense interest, could prevent the triumph of God's purpose in the world.

So with our lives; we can sit down and kick against the pricks, or we can so adjust ourselves to the situation, that we make our possible working out eternal good—Christian Union.

I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. Ps. 108:3.
THE GOSPEL SICKLE.
Battle Creek, Mich., July 1, 1886.

As an indication of the progress of the work of Satan it is reported that the United Brethren church has put a preacher into the field to work in that department, and that M. E. church and other denominations will soon follow suit. These developments are very significant.

"A pleasant commentary for a night's rest—a half-way house between evangelism and Spiritualism." Such is the definition given by the Golden Gate, a Pacific Coast journal, of Unitarianism. Are there not other "isms" that admit of the same definition? There are quite too many of them to lead directly to Spiritualism, that Satanic delusion of the last days.

In No. 8 mention was made of camp-meetings to be held by the Seventh-day Adventists in different States. Since then eight more have been made, as follows: Canada, Ayres Flat, July 1-6; Texas, Cedar Hill, August 10-17; Indiana, Washington, July 28 to August 4; Vermont, Vergennes, July 28 to August 17; New York, July 28 to August 14; Connecticut, New London, July 30 to August 5; New Jersey, Menlo Park, July 30 to August 5; Wisconsin, Kenosha, July 31 to August 6.

The Christian Observer remarks that "slowly the Christian world is learning the divine lesson of 'Peace on earth and good-will to men.'" Whereat the Christian world is learning that lesson How can it be Christian be anything else but peaceful? This is amply true of the present and all past ages. There are sincere Turks, Jews, pagans, infidels of every known denomination, who feel this, and have no wish to spill blood. This is the old Roman Catholic religion, evolved from the bosom of popery, arguing to the contrary, but by acknowledging their faith to the Protestant denominations in Christendom, to be held by the Seventh-day Adventists in different States. Since then eight more have been made, as follows: Canada, Ayres Flat, July 1-6; Texas, Cedar Hill, August 10-17; Indiana, Washington, July 28 to August 4; Vermont, Vergennes, July 28 to August 17; New York, July 28 to August 14; Connecticut, New London, July 30 to August 5; New Jersey, Menlo Park, July 30 to August 5; Wisconsin, Kenosha, July 31 to August 6.

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GOOD REASONING.

"Is it [the Sabbath] yet exist, let us observe it according to law. And if it does not exist, let us shun that which is no observance of another day for it. But, any other day, to be an observance for the first day, Where I 'twas and by whom? No, never. Neither could be, unless creation was to be gone through again; for the reason assigned must be changed before the second day of creation could be observance. It is all old wives' fables to talk of the change of the Sabbath, without the change of the ninth day of creation, the day of repentance, according to the Scripture. The above reasoning is good. But yet the author held that the Sabbath was abolished. Why could he not have seen the fallacy of this, by the same sort of reasoning? If it was the seventh day, by whom was the Sabbath abolished? No man can tell. It could not be abolished unless creation should be abolished; for the reason assigned must be changed before the second day of creation could be observance. If the changed creation work be no longer worthy of commemoration—before the observance of its memorial can cease.

Would it not have been much better, in discarding the Sabbath, to go back to the Creation, in discrediting the change made by Dr. Antichrist, to have returned to the original institution, than to renounce the institution of the Creator of the universe, with no more authority than the man of sin for the change !

SABBATH ADOPTIONS.

That the seventh day is the only scriptural Sabbath is now a growing admission among Christians; but the grace of obedience is lacking, and will probably not be communicated to the minds of the learned until the example of God is an offense. The following admissions from various parties are significant:

"I have an appointment to preach on the Sabbath question before my people, but I can speak only of the necessity of a Sabbath. I cannot say that Sunday is the Sabbath."

"If I believed the Scriptures to be my only guide I would not believe the Sabbath."—A. C. Campbell.

"If the Sabbath is the seventh day, it is not a change from Saturday."—J. C. Whitcomb.

"I pray thee, have me excused," said one of the invited guests to the royal supper. As it was with this request before my people, but I can speak only of the necessity of a Sabbath. I cannot say that Sunday is the Sabbath."

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