

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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RESTING IN GOD.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.
Know his love in full completeness,
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand,
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The offered hand;
Courage soon is changed to fear,
Strength 'neath feebleness appear;
In his love if thou abide,
He will guide.

Fearst something that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken;
Better hath he been for years,
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for his sake;
Sweetly bending to his will,
Lying still.

To his own, thy Saviour giveth
Daily strength.
To each troubled soul that liveth,
Peace at length;
Weakest lambs have largest share
Of the tender shepherd's care;
Ask him not the "When" or "How,"
Only bow. —Selected.

THEY greatly mistake who suppose that the measure of success is the position which one secures. The first and greatest victory which a man should win is in himself. The greatest attainment is to be noble and good. This is within the reach of every one. The servant may be as true as his master; the peasant in his hut may be as upright in character and life as the king in his palace. A rose may be as beautiful in some secluded spot where it is rarely seen, as in the garden of a rich man where it is admired by all the visitors.—Sel.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION. NO. 3.

BY MRS. E. G. WHITE.

DANIEL'S TEMPERANCE PRINCIPLES.

THE prophet Daniel was an illustrious character. He was a bright example of what men may become when united with the God of wisdom. A brief account of the life of this holy man of God is left on record for the encouragement of those who should afterward be called to endure trial and temptation.

When the people of Israel, their king, nobles, and priests, were carried into captivity, four of their number were selected to serve in the court of the king of Babylon. One of these was Daniel, who early gave promise of the remarkable ability developed in later years. These youth were all of princely birth, and are described as "children in whom was no blemish, but well-favored, and skillful in all wisdom, and understanding science, and such as had ability in them." Perceiving the superior talents of these youthful captives, King Nebuchadnezzar determined to prepare them to fill important positions in his kingdom. That they might be fully qualified for their life at court, according to oriental custom, they were to be taught the language of the Chaldeans, and to be subjected for three years to a thorough course of physical and intellectual discipline.

The youth in this school of training were not only to be admitted to the royal palace, but it was provided that they should eat of the meat, and drink of the wine, which came from the king's table. In all this the king considered that he was not only bestowing great honor upon them, but securing for them the best physical and mental development that could be attained.

Among the viands placed before the king were swine's flesh and other meats which were declared unclean by the law of Moses, and which the Hebrews had been expressly forbidden to eat. Here Daniel was brought to a severe test. Should he adhere to the teachings of his fathers concerning meats and drinks, and offend the king, and probably lose not only his position but his life? or should he disregard the commandment of the Lord, and retain the favor of the king, thus securing great intellectual advantages and the most flattering worldly prospects?

Daniel did not long hesitate. He decided to stand firm in his integrity, let the result be what it might. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

There are many among professed Christians to-day who would decide that Daniel was too

particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking as of too little consequence to require such a decided stand,—one involving the probable sacrifice of every earthly advantage. But those who reason thus will find in the day of judgment that they turned from God's express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God. His requirements should be sacredly obeyed. Those who accept and obey one of his precepts because it is convenient to do so, while they reject another because its observance would require a sacrifice, lower the standard of right, and by their example lead others to lightly regard the holy law of God. "Thus saith the Lord" is to be our rule in all things.

Daniel was subjected to the severest temptations that can assail the youth of to-day: yet he was true to the religious instruction received in early life. He was surrounded with influences calculated to subvert those who would vacillate between principle and inclination; yet the word of God presents him as a faultless character. Daniel dared not trust to his own moral power. Prayer was to him a necessity. He made God his strength, and the fear of God was continually before him in all the transactions of his life.

Daniel possessed the grace of genuine meekness. He was true, firm, and noble. He sought to live in peace with all, while he was unbending as the lofty cedar wherever principle was involved. In every thing that did not come in collision with his allegiance to God, he was respectful and obedient to those who had authority over him; but he had so high a sense of the claims of God that the requirements of earthly rulers were held subordinate. He would not be induced by any selfish consideration to swerve from his duty.

The character of Daniel is presented to the world as a striking example of what God's grace can make of men fallen by nature and corrupted by sin. The record of his noble, self-denying life is an encouragement to our common humanity. From it we may gather strength to nobly resist temptation, and firmly, and in the grace of meekness, stand for the right under the severest trial.

Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approval of God was dearer to him than the favor of the most powerful earthly potentate,—dearer even than life itself. Having by his courteous conduct obtained favor with Melzar, the officer in charge of the Hebrew youth, Daniel made a request that they might not eat of the king's meat, or drink of his wine. Melzar feared that should he comply with this request, he might incur the displeasure of the king, and thus endanger his own life. Like many at the present day, he thought that an abstemious diet would render these youth pale and sickly in appearance, and deficient in muscular strength, while the luxurious food from the king's table

would make them ruddy and beautiful, and would promote physical and mental activity.

Daniel requested that the matter be decided by a ten-days' trial,—the Hebrew youth during this brief period being permitted to eat of simple food, while their companions partook of the king's dainties. The request was finally granted, and then Daniel felt assured that he had gained his case. Although but a youth, he had seen the injurious effects of wine and luxurious living upon physical and mental health.

At the end of the ten days, the result was found to be quite the opposite of Melzar's expectations. Not only in personal appearance, but in physical activity and mental vigor, those who had been temperate in their habits exhibited a marked superiority over their companions who had indulged appetite. As a result of this trial, Daniel and his associates were permitted to continue their simple diet during the whole course of their training for the duties of the kingdom.

The Lord regarded with approval the firmness and self-denial of these Hebrew youth, and his blessing attended them. He "gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the expiration of the three years of training, when their ability and requirements were tested by the king, he "found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

The life of Daniel is an inspired illustration of what constitutes a sanctified character. It presents a lesson for all, and especially for the young. A strict compliance with the requirements of God is beneficial to the health of body and mind. In order to reach the highest standard of moral and intellectual attainments, it is necessary to seek wisdom and strength from God, and to observe strict temperance in all the habits of life. In the experience of Daniel and his companions we have an instance of the triumph of principle over temptation to indulge the appetite. It shows us that, through religious principle, young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them a great sacrifice.

What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.

God has said, "Them that honor me, I will honor." While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days.

Let parents make every possible effort to have their children go to sleep in a pleasant humor. Never scold or give lectures, or in any way wound a child's feelings as it goes to bed. Let all banish business and every worldly care at bed-time, and let sleep come to a mind at peace with God and all the world.

GRACE IN TIME OF NEED.

BY REV. FREDERIC WAGSTAFF.

[A fragmentary prayer, written in time of great affliction.]

I ASK for *grace*—yes, as I read the story
Of Jesus' sufferings, borne 'midst scoffs and scorn,
I ask for *grace*—I do not ask for glory—
'Twill be enough if I with him have *borne*.

I ask for *grace*—I cannot raise petitions
In order fit and polished for thine ear:
For me let it suffice, in all conditions,
I have thy promise, and I know thou'rt near.

I ask for *grace*—I cannot even whisper
The mystic meaning of that loving word.
The word is thine, and e'en thyself hast taught me;
Whate'er it means, it means a *present* Lord.

And as I pray, I feel thy hand beneath me;
The pain is soothed till groaning turns to song.
Thy will is best—this thought alone sustains me—
A Father's chastisement cannot be long.

Through blinding tears, I still will look above me,
And smile responsive to thy smiling face,
Lord, 'tis enough to know that thou dost love me—
I have the glory while I feel thy *grace*.
Epping, Essex.

THE REFORMATION BEING COMPLETED.

BY ELD. R. F. COTTRELL.

THE Lord has prepared a message in prophecy for the completion of the work of reformation from papal errors, abuses, and usurpations. It is recorded in Rev. 14: 9-12, and is now having its fulfillment in an actual proclamation of the last warning against the worship of that power.

The early Reformers, those of the sixteenth century, began to correct the most recent abuses, such as indulgences, penances, etc., but the earlier innovations and usurpations of power and authority were not clearly seen. These had been of so long standing that they were admitted as truth by many; and on some points, such as the change of the Sabbath and the corruption of the ordinances of the gospel, reformers have been divided. This fact proves that the Reformation is not completed; for as long as the reformers are divided, there is error somewhere among them. But when the whole primitive truth of the gospel is attained, the reformed church will come to unity of faith. This is being effected by the proclamation of the message of the "third angel."

This message from Heaven restores to the receiver the commandments of God entire, and the ordinances of the gospel in their purity and entirety. The true and only weekly Sabbath of the Bible is a prominent and leading truth in the fulfillment of the closing message. And it is remarkable that the earliest assumption of the papacy of Rome to power and authority over the churches of the whole world, was *an edict in behalf of Sunday*.

"It had been the custom of all the churches to celebrate the passover, but with this difference: that while the eastern churches observed it upon the fourteenth day of the first month, no matter what day of the week this might be, the western churches kept it upon the Sunday following that day; or rather, upon the Sunday following Good Friday. Victor, bishop of Rome, in the year 196, took upon him to impose the Roman custom upon all the churches; that is, to compel them to observe the passover upon Sunday. 'This bold attempt,' says Bower, 'we may call the first essay of papal usurpation.' And Dowling terms it the 'earliest instance of Romish assumption.' The churches of Asia Minor informed Victor that they could not comply with his lordly mandate." *Andrews' Sabbath History, p. 274.*

Again, the law of Constantine in A. D. 321, commanded rest on "the venerable day of the sun in cities and towns, but allowed the

country people freely to labor in agriculture. This continued till the third council of Orleans in A. D. 538, the very year from which we reckon the 1,260 years of the papacy (see Dan. 7: 25; Rev. 12: 6, 14, and 13: 5), decided that on Sunday "agricultural labor ought to be laid aside, in order that the people may not be prevented from attending church." "Labor in the country was not prohibited [on Sunday] till the council of Orleans, A. D. 538." Thus it appears that the beginning of papal corruption and usurpation was in behalf of Sunday, substituting it in place of the Sabbath, and the Roman church still claims this change as the best evidence of its authority in matters of faith."

This change has been, and is, the fulcrum on which the church of Rome rests its lever of power. Say they, "How prove you that the church hath power to ordain feasts and holy days." The answer is, "By the very act of changing the Sabbath into Sunday." This is put forth by that church as a mark of its power. The Reformation first protested against the sale of indulgences, the latest abuse of the Roman apostasy, and it is closing by a solemn warning against its first corruption of the word of God—the substitution of Sunday in the place of God's Sabbath.

A BRIEF HISTORY OF MORMONISM.

BY ELD. J. N. ANDREWS.

Second Article.

THE book of Mormon, in imitation of the Bible, is composed of many books, each bearing the name of the writer to whom it is attributed. The first book professes to be the work of Nephi, the son of Lehi, a Jew who dwelt at Jerusalem in the days of king Zedekiah, about B. C. 600. We are told that, in obedience to the commandment of the Lord, Lehi moved to Arabia with his family to escape the destruction of Jerusalem by Nebuchadnezzar. He dwelt in Arabia a long time, and then, as it is asserted, he set out with his company on an eastward course by the command of God, and traveled eight years across the continent of Asia. Then Lehi built a ship, and sailed across the Pacific Ocean to America, landing on the coast of Chili.

Soon after the arrival of this family in America, two of the sons of Lehi became very wicked, and separated themselves from Nephi, whom God had appointed to be the ruler of the company. These wicked persons were cursed by the Almighty, and condemned to be an idle and dissolute people. From them originated the American Indians. But the descendants of Nephi were righteous men, and their record is preserved on the plates of gold by a succession of inspired writers. The book of Mormon asserted that immediately after the ascension of Christ, he descended from heaven and preached to the Nephites, and established many churches among them. These were constantly assailed by their enemies, and in the space of about four centuries, were totally destroyed. The last survivor finished the last of the golden plates, and then buried these plates in the hill where Joseph Smith asserts that he found them.

This story is nothing but fiction; for there is not one fact in authentic history to confirm it. But it may be asked how Smith could originate such a romance, being himself a very illiterate man. The answer is not difficult. Mr. Smith found such a romance in manuscript, and without scruple used it for his new bible. Mr. Solomon Spaulding wrote this romance in the years 1810-12 with the design of showing how America was peopled, and that the American Indians were descended

from the ancient Hebrews. This work was announced in the newspapers in 1813 as the forthcoming translation of the Book of Mormon. Mr. Spaulding placed this manuscript in the hands of a publisher in Pittsburg, in the State of Pennsylvania, and intended to introduce it to the public by stating in the preface that the book was found in a cavern in the State of Ohio.

The publisher at Pittsburg did not see fit to publish this wicked fiction, but there was at that time in his service a man named Sidney Rigdon, who afterward became one of the earliest and most efficient helpers of Joseph Smith. Mr. Rigdon copied the manuscript of Mr. Spaulding, and soon after left the service of his employer at Pittsburg. Mr. Rigdon sought to establish a sect of his own, holding doctrines similar to those afterward taught by Joseph Smith. He had made a small number of converts to his notions, when in 1829, he joined himself to Mr. Smith, who was then endeavoring to gain believers to his assertion that he had found the golden plates and stone spectacles.

Through the agency of Mr. Rigdon, Joseph Smith became possessed of a copy of Mr. Spaulding's manuscript, which he read to his amanuensis, Oliver Cowdery, who sat on the other side of the blanket which divided his chamber. As he read, he made such additions to the manuscript as suited his peculiar views and those of Mr. Rigdon. Immediately on the publication of the book of Mormon it was claimed by the widow of Mr. Spaulding and by many of his friends as the work of Solomon Spaulding, who was then dead. John Spaulding, the brother of Solomon, testified that the events described, and the names of the actors as Lehi, Nephi, Moroni, Mormon and many others, were the same as in his brother's book, and the language was the same except as the religious notions of Smith and Rigdon were interspersed in the book. Martha Spaulding, the wife of John Spaulding, Henry Lake, the partner of Solomon Spaulding, and many others, corroborated these declarations. Mr. John N. Miller of Springfield, Pennsylvania, testified in September, 1833, that in 1811, he was in the service of Solomon Spaulding, and that he frequently read portions of the manuscript of Mr. Spaulding. He says: "I have read the book of Mormon and find it the writings of Solomon Spaulding from beginning to end, but mixed up with religious matter that I did not find in his writings. Many of the passages in the Mormon book are verbatim from Spaulding." Thus we see that at the time when Joseph Smith was pretending to translate to his amanuensis from behind a curtain, the plates of gold by means of stones which he called Urim and Thummim, he was in fact reading the ridiculous fiction of Solomon Spaulding, and mixing with it in very ungrammatical English, his own strange notions of religion.

Soon after the publication of the Book of Mormon, Joseph Smith organized his adherents, consisting of his father's family and a few intimate associates, and some of the adherents of Sidney Rigdon, and constituted them a church under the name of "Latter-day Saints." This took place at Manchester, in the State of New York, April 6, 1830. The number of Mormons at that time was less than thirty. In 1831, Smith, by revelation as he declared, led his followers to Kirtland, in the State of Ohio. Here they purposed to remain five years, and "to make money." To accomplish this purpose, Smith and Rigdon set up a bank without a charter, and Smith appointed himself president and made Rigdon cashier. The country was soon flooded with bank notes of very doubtful value, and in consequence of this and of other transactions

in which Smith and Rigdon were accused of frauds, a mob dragged the two prophets from their beds on the night of March 22, 1832, and covered them with tar and feathers.

At Kirtland, in 1832, the Mormons were joined by Brigham Young, a native of the State of Vermont, who afterwards became a leader of the sect, second in importance only to Joseph Smith. In January, 1838, the bank at Kirtland having failed, Smith and Rigdon, to avoid arrest for fraud, fled in the night hotly pursued by their creditors, and took refuge in the State of Missouri. In that State, meanwhile, large numbers of Mormons had collected, and had become involved in quarrels with the people, by whom they were charged with plundering and burning habitations, and with secret assassinations. The Mormons were driven still further west in the State of Missouri, and many outrages were committed on both sides, and some murders.

In the midst of their external troubles, internal dissensions broke out among the Mormons. Several of their leading men apostatized and accused Smith of gross crimes and frauds. Thomas B. March, the president of the twelve Mormon apostles, and Orson Hyde, one of the twelve, made oath before a justice of the peace, October 24, 1838, that the Mormons have among them a band or society called Danites, who are sworn to support the heads of the church in all things that they say or do, whether right or wrong. They also testified that Smith threatened that, if he was not let alone, he would be a second Mahomet to this generation, and that he would make it one gore of blood from the Rocky Mountains to the Atlantic Ocean.

The Mormons were driven out of the State of Missouri by civil war, and took refuge in the State of Illinois in 1839. They were kindly received in Illinois, and Dr. Isaac Galland, who owned a large tract of land at Commerce, in that State, gave to Smith a large part of it in order to enhance the value of the rest by the settlement of the Mormons there. Smith accordingly received a revelation commanding the saints to establish themselves at Commerce on the land presented to him, which he divided into house-lots and sold to his followers at high prices. By this transaction, and by other equally successful speculations, the prophet in a few years amassed a fortune estimated at upward of £200,000.

Nauvoo, which was the name of this new city, soon contained several thousand inhabitants, for the saints were summoned by a new revelation to assemble there from all quarters of the world, and to build a magnificent temple for the Lord, and to build a delightful habitation in which Smith and his family should have place from generation to generation forever and ever, and in which they should be lodged and maintained at the public cost forever. In 1844, the adherents of Joseph Smith in Nauvoo numbered 20,000, and there were in Great Britain not less than 10,000, besides large numbers scattered over the United States.

In Nauvoo, Smith reigned supreme. The contributions of his votaries and the zeal of their obedience fed his appetite for riches and power. But opposition gradually sprang up, and it was soon rumored that Smith was not governed in his conduct by the seventh commandment. In 1838, Smith had persuaded some women to the crime of adultery, under the pretense that they were his spiritual wives, though he had a lawful wife to whom he was married in 1827. His wife became jealous of these rivals, and, to pacify her, Smith received a revelation July 12, 1843, authorizing polygamy. This fact being whispered, much scandal was created in consequence. The imputation was strenuously denied in public, and in 1845 the heads of the

church put forth a formal denial of the charge. It was not till 1852 that they admitted the truth of the charge, and boldly avowed and defended polygamy on the authority of the revelation made to Smith in 1843.

Meantime Smith, in 1843 and 1844, made advances to so many women in Nauvoo that great uproar was created by the declarations of those whose virtue was too strong for his seductions. Several men whose wives had been insulted by Smith, renounced Mormonism, and commenced the publication of a journal at Nauvoo called the *Expositor*. In the first number, sixteen women published statements under oath that Smith and Rigdon had attempted to seduce them under the pretense of special permission from Heaven. Smith and his party attacked the house in which the *Expositor* was printed, and utterly destroyed the house and its contents May 6, 1844. Joseph and Hiram Smith were arrested for this crime, and confined in the jail at Carthage, Illinois. On the evening of June 27, 1844, the jail was attacked by a mob, who fired upon the prisoners with rifles through the door and window. Hiram Smith was instantly shot dead. Joseph returned the fire with a revolver till his charges were exhausted. Then he attempted to leap through the window, but was shot as he leaped, and fell to the ground dead. Such was the dreadful end of Joseph Smith. In another article, we will speak of the subsequent history of the Mormons.

THE SAINTS' INHERITANCE. NO. 2.

BY ELD. J. H. DURLAND.

In our last article we endeavored to show that the earth was made for man by giving a few texts from the Bible which speak on this subject. We will now consider some of the

SPECIAL PROMISES.

The apostle Peter says, in Acts 3: 21, that the restitution is spoken of by *all* the prophets since the world began. We now turn to the Bible record of the life of Abram, where we find the following words: "And the Lord appeared unto Abram, and said, unto thy seed will I give *this land*: and there builded he an altar unto the Lord." Gen. 12: 7. This promise is repeated to him in the land of Canaan after he separated from Lot. "For *all the land* which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 15. In the above texts we find special promises that God made to Abram in regard to the earth. The question now to consider is, Did he ever receive the land that was promised him? Let the apostle Stephen answer. In his discourse before the high priest, in which he repeats the promise made in Gen. 15: 15, he says, "And he gave him *none inheritance in it, no, not so much as to set his foot on*: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7: 5. See also Heb. 11: 8-10.

If Abram had not received the promised inheritance up to the time when Luke recorded the words of Stephen, we may conclude he has not received it yet. Has God become slack in regard to his promises? or will he yet fulfill them? Peter says, "The Lord is not slack concerning his promise as some men count slackness." 2 Pet. 3: 9. If his promises are true, he must in the future give the promised inheritance to Abraham and his seed after him.

The apostle Paul seemed to believe the reward for the saints was yet future in his day. Read his testimony, "Know ye, therefore, that they which are of faith, the same are the children of Abraham." Gal. 3: 7. If we have accepted Christ, we become children

of Abraham, not according to the flesh, but according to faith. "So then they which be of faith are blessed with faithful Abraham." Verse 9. If we are Abraham's children, we shall receive the blessing with him. This proves that the reward for the saints of God has not yet been given, but is a future event. In verse 16, he says: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. See also Rom. 4: 16. Thus we see that it is through Christ we are to have a part in the promise.

What are we to learn from the above texts? Do they not teach us that the promises made to Abraham, over nineteen hundred years before this, had not been fulfilled in Paul's day, but will be fulfilled when all the seed of Abraham, that are so by faith in Jesus Christ, are gathered from all nations, kindreds, and tongues, under the whole heavens? What a blessed hope founded on these promises!

THE PROPHETS.

In Peter's discourse, in Acts 3: 21, we find that all the prophets speak of this important event. We have already examined the testimony of Abraham, Stephen, and Paul. Their testimony is in perfect harmony with the apostle Peter's statement. We will now examine other texts on the subject.

In Isaiah 65: 17, is a testimony on this subject given over six hundred years before Peter speaks on the day of Pentecost. It reads, "For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Some critics render the word *new* *renewed*, making it read, "renewed heavens and earth." The prophet gives quite a lengthy description of this new, or renewed earth in this chapter, which we will pass for the present. We wish to give texts to prove that the earth will be renewed, and that it will become the final abode of the saints of God. In the text above, we learn that the earth will be recreated for some purpose. For *what purpose* it will be renewed, we must call on other witnesses for testimony.

The Psalmist says, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. In this psalm, the lives of the righteous and wicked are contrasted. Of the former, he says that they shall dwell in the land, while of the latter, he says, "They shall soon be cut down like the grass, and wither as the green herb." These words cannot have their application in this world in its present condition; for we know that the wicked are as much, if not more, dwellers in the land than the righteous. In verse 9, he says, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." The time when they shall inherit the earth will be when the wicked are cut off. In verse 11, we read, "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." The time they shall remain there is brought before us in verse 29. "The righteous shall inherit the land, and dwell therein forever." See also verses 22, 34, and Matt. 5: 5.

The above scriptures certainly teach that the righteous shall receive the promises that God made to Abraham, and, at that time, the wicked will be cut off. These texts will help us in understanding the next scripture we shall notice. "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner." Prov. 11: 31. Here is a text that has been called by some a Universalist text. Universalists grasp this text and hold it up before Christians, and chal-

lenge them to harmonize it with their position. They cannot satisfactorily explain it, so they must pass over it lightly, while the sceptic cries, "The Bible contradicts itself; therefore it is not a divine revelation." But throwing aside our early education, and letting scripture explain scripture, we find the Bible does not contradict itself; but does contradict some of the doctrines that are held by the professed Christian world of the present time. The testimony of Solomon in Prov. 11: 31, in harmony with that of the Psalmist, teaches that the wicked will be punished and cut off from the earth, and then the righteous will be recompensed in it and dwell therein forever.

We find Daniel speaking in harmony with the above texts in his explanation of the king's dream in chapter 2 of his prophecy. After explaining the divisions of the great image which symbolize successive governments that should rule over the earth, he calls our attention to the time, when this earth will no longer be ruled by earthly monarchs. In verse 44, he says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kings spoken of are the ten kings of the Roman Empire, which came up A. D. 356 to 483. If the setting up of the kingdom of Christ was still future over three hundred years after the crucifixion of our Saviour, it must yet be in the future, as there has not anything transpired since that time that would indicate the setting up of that kingdom.

With all the positive testimony we have produced from the Sacred Scriptures in the above, and in the foregoing article, we think it unnecessary to attempt to add more on this part of the subject. The Bible certainly teaches but one doctrine in regard to the inheritance for the people of God; and that doctrine is that *the earth, when it shall be renewed* at the second appearing of Jesus Christ will be that inheritance. In our next, we purpose to give a description of that rest for the people of God.

DAY: ITS MEANING IN THE SCRIPTURES.

BY ELD. A. A. JOHN.

THE word "day" as used in the Scriptures denotes various periods of time of unequal duration. Some of the more important examples of its use will be noticed in this connection. And, simple as the subject may appear at first, there are weighty reasons for considering it.

We live in an age, (1) when science falsely so called is endeavoring to undermine the inspired record of the creation of the world, by teaching that the days of Genesis, chapter one, were vast, indefinite periods, amounting in the aggregate to many millions of years; (2) when loose, modern orthodoxy offers a compromise to the above by saying that those days were periods of one thousand years each; (3) when important prophecies are having a fulfillment, which to be comprehended necessitate an understanding of this subject; (4) when untiring efforts are being made to so pervert the Sabbath institution that the day which God blessed and sanctified is set aside as unimportant by a large number, or only partially observed by some who adhere to the original institution; (5) and when a reformation is taking place on the observance of the Sabbath, so it becomes necessary to know when to commence and close the day in harmony with the teachings of God's word.

While the greater part of the Bible is written in plain, simple language, which is to be understood literally, there are portions which

are symbolical or figurative. There are but few books that do not contain such examples of the use of words. And the only safe rule of interpretation, in all cases, is to consider a word in connection with the context. The Scriptures are noted for clearness in defining and explaining the figures and symbols which are found in them. In many cases, this fact alone has been the charm which has led many persons to ponder the word of God and thus become truly wise.

It has been intimated that the word "day" has various meanings, therefore some of its definitions are given from Webster as follows: "1. The interval between one night and the next, etc.; 2. The period of the earth's revolution on its axis,—ordinarily divided into twenty-four hours, etc.; 3. A specified time or period, etc."

The word is first used in Genesis, chapters one and two, in connection with the work of creation. There is nothing in the text or context from which an inference even can be drawn that these days were periods of millions of years. "The evening and the morning were the first day," etc., is the simple statement in the record, and it is repeated after each day's work. On the fourth day, the sun, moon, and stars appeared, the sun to rule the day, and the moon to rule the night, "and the evening and the morning were the fourth day." By this, we see that the days of the week of creation were periods of darkness and light caused by the revolution of the earth, and, as the sun and moon were their rulers, the days must have been periods of simply twenty-four hours' duration. The connection will admit of no other interpretation. This is in harmony with the fourth commandment. Ex. 20: 8-11. It will be seen that this position is equally opposed to the theory which would have the days of creation's week each one thousand years. We offer one more argument to show the unreasonableness of making these days longer than twenty-four hours. Adam was created on the sixth day, and lived over the seventh, and many years more. Now if the days of creation were periods of one thousand years each, as Adam was created on the sixth day, and lived over and beyond the seventh day, he would have been considerably more than a thousand years old,—perhaps fifteen hundred years old,—yet the sacred writer shows the weakness and error of those who try to demonstrate such a theory by saying, "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 5. By this, we see that these days were not thousand-year periods, but, as they were made up of evening (darkness) and morning (light), caused by the revolution of the earth, the conclusion is inevitable that they were twenty-four hour periods the same as our *natural* day.

OTHER EXAMPLES.

In dividing the natural day, we call the darkness night and the light day. Gen. 1: 5. It was to this division that the Saviour had reference when he said, "Are there not twelve hours in the day?" John 11: 9.

It is used figuratively in 1 Thess. 5: 5-8, etc., to represent the condition of the people of God who are living up to all the light which the Lord permits to shine upon their pathway, and who are looking for the personal, second coming of the Lord Jesus Christ, and are preparing for that glorious event. In Ps. 90: 4, and 2 Pet. 3: 8, 10, it is used to show that time is as nothing with the great Creator, and also to represent the "day of the Lord," the period when God's judgments are being visited upon a sin-cursed world.

The word is used symbolically in Num. 14: 34, and Eze. 4: 6. When so used, as the

texts declare, examples of which might be given from different prophecies, it means a year. In all the examples given, the context makes clear the meaning of the text, and restricts it to that meaning alone. How unfair, then, for men to say that the days of creation were millions or thousands of years, or years, just because a day when used symbolically signifies a year, etc.

THE TIME TO BEGIN THE NATURAL DAY.

Most all of the nations begin the day at midnight. The Babylonians began the day at sun-rising; the Jews, God's ancient people, and the ones to whom and through whom he revealed his will, "and of whom as concerning the flesh Christ came, who is over all, God blessed forever," began the day at sun-setting. This is in harmony with the plain teaching of the Scriptures. The following, from "Scripture References," is worthy of careful examination.

"Every twenty-four hour day begins with the evening. Gen. 1: 5, 8, 13, 19, 23, 31; Lev. 23: 32; Neh. 13: 19.

"The evening begins with the setting of the sun. Lev. 22: 6, 7; Judg. 14: 12, 18; Josh. 8: 29; 10: 26, 27.

"Christ healed the sick at even, or sun-set. Matt. 8: 16, with Luke 4: 40; Mark 1: 32."

The days of creation were natural days. God blessed and sanctified the seventh day, and commands us to keep it holy as a memorial of his creative power. It is folly for any one to try to set it aside. The Saviour said it was made for man" (Mark 2: 27), *i. e.*, for mankind. Nothing could be more becoming to Protestants, and Catholics also, than to turn from the traditions of the church of Rome and observe God's commandments, and the holy rest day of his appointing—the Sabbath or Lord's day, Saturday.

IS NOT THE PICTURE TRUE?

[The following extract is taken from a sermon, on Luke 12: 35, 36, preached in London more than forty years since by the Rev. Robert Aitkins. The picture is indeed appalling; but is it not just as true now as it was then? We would not be a growling pessimist, but we would face the facts as they are. God is not deceived.]

PREACHING in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me overshadowed, as it is, with the cloud of Almighty vengeance. And yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corrupters of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help whence alone true help can come, I proceed to the consideration of my subject. And, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and world.

What is the opinion that the churches of the present day entertain of themselves, and of the world? My hearers, am I not stating truth when I say: Go where you will, either to the platforms of Bible societies, or mission-

ary societies, or to the pulpits of churchmen, or dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be; that the world is mending every day through the influence of religious example, and that we may shortly expect the triumph of the gospel, the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, however modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity; that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus Christ is the Lord? when shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.

The apostle Paul informs us that iniquity, which at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the faith; evil men and seducers, waxing worse and worse, deceiving, and being deceived. And the apostle Peter gives this addition to the awful picture: There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe? But lest there should be a mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine.

And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where is the confidence and brotherly love that made all things common? and where is the selling of that we have and becoming a true disciple? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of our goods? Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and I fear most of the graces have gone with them; and as to suffering and reproach, to which

the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of to-day, with Christ; and where let me ask, O! where, will you find scarcely one feature of resemblance?

There are none of you ignorant of the fact that our Lord, while in the world, set us an example, that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is, his love for the world, the love of creature comfort, the love of ease, and of a present resting place. To guard against this besetment, he marked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed; and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world as even a place where to lay his head; he took no thought for the morrow, he made no such inquiries as these: What shall I drink, or wherewith shall I be clothed; and in praying to his Father, he could honestly and with a sincere heart, say, Give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound by our Saviour's example and, what is more, God's positive command is upon him to walk in these very steps to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world; find me the man whose conduct tells the world he is living for eternity. Find me the church who lay it down as a rule, that for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers, and members shall uniformly preach the following truths, by their lives and by their conduct: Men are probationers for eternity; the world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment; renounce the world, come out from the world, beware of the world, overcome the world. I hesitate not to say such a man, such a church is not to be found; the truly religious are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade. They are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease. They are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a Comforter; but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it and did they feel it, there might be hope but, alas! they cry, we are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostasy.

My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lambeth Palace. Tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, oh! say, what are all these

calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher who has found a resting place in his stipulated income, or the round of duty for which it is paid, will this give you any just idea of the Leader and the Exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shopkeeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," "Labor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles, which sinners may read? Where have they their hiding place.

My brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good—that he will go to the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember they are blessings and gifts too frequently of Satan's giving. Holiness of heart and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day who are going to convert the world by their preaching and their example. Do I revile them? Nay, but according to the light which God has imparted to me, I feel called upon fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, who according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail. Even mere natural men and avowed infidels have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted because of their party bickerings and their unchristian animosities. But, with the record of their unhallowed contentions, or with the abuse of the powers they possess, and their aspirings after more, I have at present nothing to do. It is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and

never coming to the knowledge of the truth, all, all about them, and of them, and in them but too strongly mark them out as the prepared and the preparing object of Almighty vengeance.

Startling though the language be, I dare not hesitate to use it. God has forgotten to punish if his arm be not lifted up against them; and mock piety is no longer offensive to a holy God, if the hour of their destruction be not near at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to bear against them; for they have closed their eyes, they have stopped their ears, they have hardened their hearts, and God has given them over to their strong delusion. They are believing a lie and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness. But blessed be God, there are some in every church a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves 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."

LAW: ITS ORIGIN.

IS LAW, as we sometimes hear it flippantly said, a reflection of human sentiment, or is it the voice of God? Does law take its measurement and its breadth from public opinion? or is law the measurement of the divine standard and the divine decree? Does law have its seat in the heart of fallible, imperfect man? or does it have its seat in the bosom of God? If it is seated there, then we have no right to modify or lower it to the claims of public sentiment. Throughout the universe, right must stand as right, and wrong as wrong.

You read the ten commandments. Think for a moment how they were fashioned. Did God call up Moses from among the people and say, "Moses, come up; I want to learn with regard to public sentiment among the Israelites. I am about to make a law. I don't want to go a step ahead of public opinion; what is the state of public opinion on this point and on that among the people?" Not at all. God wrote the law "Thou shalt" and "Thou shalt not," and he cut it in tables of stone, and told Moses to carry it down. When Moses got down into the valley, the first thing he saw was his people violating one of its most important commands, bowing down as idolaters and worshiping the golden calf. Then Moses in his anger broke the tables of stone. And what did God now say to Moses? "Come up, let us change the law; the people can never be brought up to it!" Not at all. He told him to write that law over again, letter by letter, sentence by sentence, point by point.* He gave it back to the people and there it has stayed ever since.

In God's law there are no half duties, no such thing as fractional currency, no such thing as compromise. God says He that keepeth not the whole law is guilty of all. It is the whole that he asks in order that man may be complete and acceptable. The law in its perfectness and purity must be upheld, if for nothing else, to give an alabaster background in which to show off the blackness of sin.—A. J. Gordon, D.D., in *National Temperance Advocate*.

* Moses did not write the law on either the first or second tables of stone. See Ex. 32: 15, 16; Deut. 10: 2, 4.—Ed.

TEMPERANCE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

TEMPERANCE SONG.

BY MRS. L. D. A. STUTTLE.

YE sons of Temperance! Raise your banners high,
Unfurl them proudly 'neath the azure sky,
And bravely march, a calm, devoted band,
Against the base despoilers of our land,
With daring courage battle for the right,
With rays of glory dissipate the night.

Go seek the haunts of misery and death,
Where vile Intemperance, breathes its furious breath,
Go lift the poor inebriate from the street,
In paths of virtue place the trembling feet,
Be thou his friend, and whisper in his ear,
Strong words of love, and courage brave to cheer.

Oh! blessed Temperance! with thy face divine,
Like stars of dazzling beauty, rise, and shine,
Light the "dark places" of our weary earth,
Where crime and evil have their hated birth—
And plant the homes of industry and wealth,—
The bliss of innocence, the bloom of health.
Go, snatch the wine cup from the trembling hand,
And peace, and virtue, plant within the land.

Oh! vile Intemperance! hide thy tyrant head;
To shame and death thy ways have ever led,
Thou'st filled our land with desolating fear,
And changed the garden to a desert drear!
Thou'st filled our homes with poverty and woe,
And caused the bitter tears of man to flow.
Thou'st smitten Reason from her God-like throne,
And Passion placed where once her rays had shone.

Then rise! ye sons of Temperance,—rise and fling
Your banner high! till earth with joy shall ring,
Till millions join in one harmonious song,
And glorious Right shall triumph over Wrong.

DRINK AND WORK.

"I DRINK to make me work," said a young man; to which an old man replied: "That's right. Harken to me a moment, and I will tell thee something that may do thee good. I was a prosperous farmer. I had a good loving wife, and two fine lads as ever the sun shone on. We had a comfortable home, and lived happily together. But we used to drink ale to make us work. Those two lads now lie in drunkards' graves. My wife died heart-broken, and she now lies by her two sons. I am seventy years of age. Had it not been for drink, I might now have been an independent gentleman; but I used to drink to make me work, and mark it, *it makes me work now*. At seventy years of age, I am obliged to work for my daily bread. Drink! drink! and *it will make you work!*"—Sel.

TEMPTATION.

To resist temptation, is not to yield even partially. The temptation may be to go astray a mile. Resistance is the refusal to turn aside one inch. He who advances a step from the right path, as really strays as he who goes the longest distance. The youth, who being tempted to swear, uses words as like to oaths and curses as he can employ, does not resist. He who being tempted to licentiousness, looks with a lustful eye, and talks with a filthy tongue, does not resist. He who being tempted to dishonesty, takes a mean advantage of another's ignorance or weakness, does not resist. Resistance is a face set as a flint, without a veering eye; a position, upright and firm, without a backward or sideward inclination; a course onward and direct, without even the shadow of turning.—Rev. S. Martin.

WHEN we are alone, we have our thoughts to watch; in the family, our tempers; and in company, our tongues.

AN INDICTMENT.

THE history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage and ruin.

He has taken the glory of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the luster from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face and left it ill shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps and made them faltering and treacherous.

He has taken vigor from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason and made it red with folly.

He has taken the beam of intelligence from the eye and exchanged for it the stupid stare of idiocy and dullness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has tuned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broadcloth and silks and clothed them with rags.

He has stolen men's palaces and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by-ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our police houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.—*Selected.*

AND every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.—*Apostle Paul.*

THE drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—*Solomon.*

FIRESIDE READINGS.

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

CHILDISH WISDOM.

"The earth hath He given to the children of men."

'Twas the hour of prayer, and the farmer stood,
With a thankful heart and a lowly mind,
And prayed to the Author of every good,
That the Father of all would be very kind,
And bless his creatures with raiment and food;
That the blessing each day might be renewed,
That every want might find relief,
And plenty for hunger, joy for grief,
Be measured out by the merciful One,
To all who suffered beneath the sun.

The prayer concluded, the godly man
Went forth in peace to inspect his farm;
And by his side delighted ran,

Glowing with every healthful charm,
His little son, a sprightly boy,
Whose home was love, and whose life was joy;
And they rambled over the golden fields,
And the father said, "The harvest yields
A plentiful crop, my son, this year,
My barns are too small for the grain, I fear."

And they wandered on through row upon row
Of plummy sheaves, and at length the child,
With earnest look, and a rosy glow

On his shining cheek, looked up and smiled,
And said, "My father, do you not pray
For the poor and needy, day by day,
That God the Good would the hungry feed?"
"I do, my son." "Well, I think, as you plead"—
His eye waxed bright, for his soul shone through it—
"That God, if he had your wheat, would do it."—*Selected.*

THE NEIGHBOR'S FIELD.

I WAS walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut the thistle off close to the ground.

"Is that your field?"
"Oh, no," said the farmer, but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."
I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds in your own.—*Selected.*

NO COMPROMISE.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of.—*J. W. Alexander, D. D.*

A MAN, in order to enter the kingdom of God, ought not to pattern himself after a needle. A needle may go through fabric easier for being slim; but God wants men to be broad, and capacious.

WHAT OUGHT TO BE BELIEVED.

I RECOLLECT here the words of a Persian traveler writing from France to his friends at home: "Father," said I, to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I, "the Scriptures must have been very dark formerly, and must be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered he, with surprise, "are there? There are almost as many as there are lines." "You astonish me," said I. "What, then, have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves."—*Royal Gage.*

LATE HOURS.

THE late-hour system leaves no time at sunrise or sunset for spiritual thoughts, for Bible reading, for devotional exercises. The exhausted body moves from the shop to the bedroom with the tinkle of sovereigns and shillings, and the word "purchase," "price," "silk," "satin," etc., ringing in the head, and their echoes in the ears, too unstrung to read, or study, or think, barely able to pray, "God be merciful to me a sinner." He is awakened by seven, or soon after six in the morning, and summoned to his daily harness. The youngest and most vigorous may, by dint of physical energy, stand the incessant drudgery, and catch glances of instructive books, and read hurriedly snatches of the Bible in some such way as dogs lap the water of the Nile; running as they drink lest crocodiles should catch them; but even these get older, and weaker, and callous, and the general result, with few exceptions, takes place. The man is merged in the shopman; the intellect dies and decays in the body as its grave; the soul ceases to crave what it cannot get, "the hidden manna;" and the only powers that survive are those passions that flourish in the corruption and decay of man's nobler nature.—*Dr. Cumming.*

CHOICE GEMS.

"A word spoken in due season, how good is it."—*Prov. 15: 28.*

THE greatest truths are the simplest, and so are the greatest men.

TRUTH sometimes tastes like medicine, but that is an evidence that we are ill.

GOD humbles men in this life that he may exalt them forever; but Satan exalts men in this life that he may cast them down for eternity.

WHEN men and women think they honor the church by uniting with it, they stand about as close to the edge of perdition as any other sinners do.

THERE is no readier way for a man to bring his own worth into question, than by endeavoring to detract from the worth of others.—*Tillotson.*

MEN often boast of progress, when they are only moving in a circle; and are sure they are in the right path, because in every circuit the footsteps multiply, when they are only following their own tracks.

A MAN'S soul without Christ in it is like a lantern without a light in it; and the moment a man has an abiding sense of Christ in him the hope of glory, he is permeated, and the light shines through him.

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, AUGUST, 1884.

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HUMILITY.

"BEFORE honor is humility." Prov. 15: 33. Humility is one of the loveliest of Christian graces, and brings the largest returns. If it be genuine, it is sure to be rewarded with great honor; not always by man in this life, it is true, but honored of God in the life to come. Bunyan likens humility to a valley; and another writer has aptly said that it is a difficult place to reach, but a pleasant place to walk. Some of the most precious lessons of life are learned in the quiet retreats of this valley. As some of the grandest and most beautiful apartments of the Mammoth Cave (U. S.) are entered by passages so low and narrow that one can scarcely get through, so some of the richest blessings Heaven can bestow come through humility,—lowliness of heart. Well it is for those descending into its lowly depths that they do not give way to bitterness of soul or rashness of spirit, and thus lose the lesson which an all-wise God designed to teach.

Rarely or never is the lesson learned or the grace developed voluntarily. It oftener comes through affliction or humbling mistakes which bow the proud spirit, and lead man to see his littleness. Not that the Lord loves to do it in these ways; "for he doth not afflict willingly, nor grieve the children of men;" but the grace can be developed in us in no other way. So he suffers us to make mistakes, or permits affliction to come upon us, that we may know our weakness and his strength.

Look at some of the illustrious examples of the past. Joseph was led from a shepherd lad to the second place in the kingdom of Egypt, but it was through the experience of a slave and the prison cell. Moses learned that lovely grace in the shepherd's night watches, on the plains of Midian, under the starry dome of heaven. David, the sweet psalmist of Israel, sung some of his sweetest and most trusting inspirations when fleeing for his life from the cruel hands of his enemies. John the Baptist learned the littleness of man in the solitudes of the Judean wilderness. Peter found lessons of man's nothingness in his humiliating walk on the waves and his denial of the Master. And so all, somehow, sometime, must learn the lesson before receiving the honor which comes from God. Our great Exemplar, Christ, a Creator, humbled himself to man, and from man to an ignominious death on the cross as one guilty "Wherefore hath God highly exalted him." Once he was forsaken by his own, and derided by his enemies; but in the future, "at the name of Jesus every knee shall bow."

Yes, the lesson of humility must be learned. God dwells with the humble in heart and the lowly in life, and despises the haughty and proud. The attainments of the world avail us nothing. We may be as learned as Webster, as eloquent as Demosthenes, as profound as Newton; all these are as dross before God, compared with the heavenly grace of humility. Happy is he who has learned lowliness of heart, whose soul will humble itself under the sorest trials, who will realize that the lowliest place in God's work is a precious privilege for which he should be thankful. Such can say, "It is good for me that I have been afflicted, that I might learn thy statutes."

Precious grace of humility, lovely daughter of

affliction, abide with us! Teach us the littleness of little things and the greatness of great things. Thus may we walk before God and hold communion with him. Thus will we invite Christ into our hearts, from which pride has been cast out. Thus shall we realize the truth of the passage, "I was brought low, and he helped me."

THE LOVE OF CHRIST.

WE must have the love of Christ in order to be true Christians. Jesus Christ was the greatest manifestation of love ever seen in the universe. A disciple is a learner. So to be a disciple of Christ we must learn of him the principles which actuated his life. "Without the Spirit of Christ we are none of his." The Spirit of Christ in us will never lead us contrary to the example of Christ.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. Here our Lord gives us the true test of discipleship. He came to earth and set the perfect example. When our lives are like his, the world will know that we have learned of him. We can never learn these principles except through him. They were never exhibited by any teacher or philosopher of any other system of religion. It is not in the power of human nature to exhibit such love as was manifested by Jesus of Nazareth, without the possession of the same spirit which was in him.

This "new commandment" given by our Lord, is just as binding upon us as any one of the ten commandments. There can be no higher authority than the Son of God. He and the Father are one, in perfect agreement between themselves. All power in heaven and in earth is committed to his hands by God the Father. It is our solemn duty, then, to love one another as he loved us. He loved us enough to lay down his life for us. Then we ought to love one another enough to lay down our lives for the brethren.

When we have such love as this, the world will know we are the disciples of Christ indeed and in truth. There will be no question about it. Why? Because such love as that never existed but as a result of that spirit which was in Christ. It is a principle of heavenly origin, never of earthly. This is a test of discipleship which will never fail,—the true test given by Christ himself. What, then, shall we conclude when that principle is lacking, and there are seen heart-burnings, grudgings, murmurings, wranglings, anger, hatred, enmity, and the rest of the carnal brood springing from the root of selfishness? Are we Christians then, just the same as when we possess the pure principle of love? If so, the rule the Saviour gives as a true test of discipleship is of no force, and fails entirely. No; we are compelled to believe that such are not true disciples. They are the children of the devil.

There was never an age when there was greater need of coming back to the genuine first principles of Christianity than the present. We are in an age of apostasy. These are the last days, when perilous times have come, when men are lovers of their own selves, covetous, boasters, proud, etc. Selfishness, in its varied forms, rules the world. Such love as was in Christ is hard to find. We are engaged in a work of reform,—a bringing back of religious practice to the apostolic faith, as a preparation for Christ's coming. "The commandments of God and the faith of Jesus" form the grand platform for the church of God to stand upon when Christ comes. And a people will stand upon it who will be "without fault before the throne of God;" they will be redeemed from among men,—the living saints who meet the Lord when he comes.

How will they reach such high attainments? By keeping the commandments of God and the faith of Jesus. This will embrace more than simply observing the ten commandments. Jesus' faith, or teachings, will have to be observed just as faith-

fully as the Sabbath of the Lord, or any other of the ten commandments.

Will not this new commandment then have to be kept? Most certainly. This is set before us as the duty of every disciple. It seems to be a commandment for Christians only, showing them their duty to one another. It goes even beyond the golden rule, which commands us to love others as ourselves, and do by others as we would have them do by us. This commands us to love our brethren in the church as Christ loved us. How much was that? Enough to suffer pain, abuse, insult, and death itself in order that others might be happy. He labored, and suffered, and died a cruel death that others might be blessed. He left all that was cheerful, all that was in harmony with his nature, to labor for those who did not appreciate the sacrifice, and came here to suffer scorn and shame from those he came to save. But his great heart of love never ceased to feel the deepest interest for even such.

How he prayed on the cross for them! How he labored and pleaded with tears for them as he saw the great mistake they were making! He loved them still, and would gladly save them if he could. He wept hot, burning tears as he saw them on the road to ruin, but they had no appreciation of it. His love never ceased. This is love greater than loving our neighbor as ourselves. It is becoming a great sufferer that others might be happy. Such love passes comprehension. It is not human, but divine.

But enough of that spirit of Christ may come into our hearts to enable us to follow his example. We know this is true, for we have many instances of it. Behold the martyr Stephen, surrounded by those who "gnashed on him with their teeth," "stopped their ears, and ran upon him," and stoned him to death! They were filled with fury and hatred. He was trying to do them good, and was willing even to die if he could benefit them. He cried with a loud voice, "Lord, lay not this sin to their charge." He loved them so much that he wanted them to be spared from the terrible consequences of wickedness. This was love corresponding in nature to that of Christ.

So with Paul. He suffered all from his persecutors that man could bear and live. Yet how ready he was to do them good! How glad he was to labor for the poor jailer who had been one of the instruments of his torture! Oh, the love of Christ will do great things for those who possess it! It is of the same nature to-day that it ever was, and will make our lives just as beautiful if we possess it as it did the lives of those anciently. Why do we not see such exhibitions of it in this age? Simply because we have so little of the Spirit of Christ in our hearts. Selfishness rules the world. We are not living up to "the faith of Jesus," or the teachings of our Lord and Master. There is nothing we need more to cultivate and seek for than this precious principle of love.

The teachings of Scripture are to be brought out closer and closer, as we can bear them and profit by them, till we learn the precious lessons that center in our Lord Jesus Christ. God will have a people who are pure and right in his sight when the time shall come for Christ to return. They will be without spot or wrinkle or any such thing. The true and faithful will not be drawn toward the world, partaking of its spirit, imitating its carnal example of pleasure-loving indolence, and following its fashions. Oh, no; they will be pressing forward, learning more and more of Christ, and preparing for the final test. They will "wash their robes and make them white in the blood of the Lamb." They will be studying the example of Christ, and seeking for his meek and loving spirit. They will not be satisfied without a conformity to his life, and a knowledge of his acceptance.

The love of Christ looks beyond the passing present, beyond present feelings, to the real good of those in whom it is interested. It does not desire merely to please, but to truly benefit all

within the reach of its influence. It will pursue a course to save those within its circle of influence, whether it displeases for the present or not. It rejoices not in iniquity, but always in the truth. It will reprove and cause pain, if that will better conduce to the eternal salvation of the one it loves by showing him his wrongs, and trying to convince him of them that they may be repented of. It will correct and even chastise children, that they may become worthy, even as God chastises every son he receives, that they may yield the peaceable fruits of righteousness at last. This kind of love is not much understood in this age of superficiality. But Christ and the apostles often illustrated it in their ministry. Peter, James, and John, were reprov'd, and it was profitable for them. Paul often administered salutary admonitions, and commanded Timothy to "reprove, rebuke, and exhort with all long-suffering." But such exhibitions of love as these are not pleasant to the one who has to make them, and how glad he is to see signs of penitence, that he may rejoice with the sorrowing one! There is no bitterness, nor anger, nor hatred, in the heart where the love of Christ lives. This love does good even to enemies, is never consistent with revenge, prays for those who spitefully use us, and returns good for evil.

The Christian religion forbids all grudges, hatred, and resentments. It requires courtesy, kindness, benevolence, and self-denial for others' sake, whether they are persons we naturally like or dislike, whether they are persons who have used us kindly or unkindly, whether friends or strangers. Its spirit will enable us to look beyond the little, narrow limitations of the present life, with its prejudices, bitternesses, feuds, and selfish feelings growing out of our carnal natures,—beyond this little, narrow stage,—to the eternal world, the real and ultimate life. If we cannot rise above this low and miniature plane to a comprehension of a noble life, and fashion our lives accordingly, we cannot be Christians. This life in its conditions,—happiness, comforts, aims, and customs,—is a small affair of little consequence, only as it pertains to a better and higher stage of existence. In that sense it is important. It is merely preparatory to the real life beyond. "It is but a little space between two eternities." Here we must learn to be God-like, Christ-like, like the sinless angels.

It is utterly inconsistent for professed Christians to indulge in petty squabbles, wrangles, and quarrels, or hold against their brethren heart-burnings and trifling animosities. Those who fall into and continue in this spirit, are not Christians, because they are not Christ-like.

Brethren and sisters, we must have the love of Christ; we must not let the enemy deceive us here. These things are the fruit of the carnal mind, of the world, and the god of this world, the devil. We must not tolerate them in our hearts for a moment. Says Paul, "Whereas there is among you envying, and strife, and divisions, are ye not carnal?" These are the works of the flesh, of which the apostle says, if ye do these things, "ye shall not enter into the kingdom of God." May God help us to rise to the high and blessed plane, where the love of Christ shall rule and reign in our hearts!

G. I. B.

THE BOOK OF REVELATION.

IS IT SEALED? OR CAN IT BE UNDERSTOOD?

The last book in the Inspired Volume is entitled, "The Revelation of Jesus Christ." Our translators in styling it "The Revelation of St. John, the Divine," contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" and Christ, it is added, "sent and signified it by his angel unto his servant John."

The source from which this revelation comes is thus plainly given. God, the author of all things,

makes it known to Jesus Christ; Christ, through the ministry of the heavenly angels, his divine assistants, signifies it to his servant John; and John, evangelist and apostle, and now prophet, acting as amanuensis, makes it known to the church.

The book itself has been described to be a "panorama of the glory of Christ." Certainly whoever reads it with any effort to form a mental conception of the imagery which it introduces, can but be deeply impressed with the grandeur, sublimity and importance, of the scenes which are made to pass, in fascinating array, before the mind. Themes of thrilling and impressive interest, grand and lofty conceptions, sublime and magnificent description, the whole enhanced by the fact that these take hold upon the issues of the eternal world, are here calculated to awaken in the mind of the reader the most absorbing interest.

And the question that will first arise, is, For whose benefit are these scenes described? Can we ascertain our relation to them, or possibly our part in them? Can they be understood?

We answer, Yes; or the title of the book is itself a deception: yes; or God has declared his purpose to accomplish a work which he foresaw could never be fulfilled: yes; or he has solemnly pronounced a blessing upon an impossibility.

1. The book is called a revelation. A revelation is something which is revealed or made known. Moses has said, Deut. 29: 29, that "the secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." The very title of the book, then, is a clear refutation of a view which is alas! too popular at the present day, that this book is a part of the hidden mysteries of God, and cannot be understood. A revealed mystery is a contradiction both of ideas and terms. A revelation is not something hidden and concealed; and if this is the nature of the book, it should have been called The Mystery, or, The Hidden Book; certainly not, The Revelation.

2. It is declared that God gave this revelation to Christ, to show unto his servants things which must shortly come to pass. The expression "his servants" is very comprehensive. It includes all the followers of Christ in all time. And wherever and whenever there are any persons who are the servants of Christ, the Revelation is for them, designed to be a lamp unto their feet, and a light unto their path. But how can it show anything to Christ's followers if it cannot be understood? If, as some contend, it is an unfathomable mystery, dark and incomprehensible, so that all search for its meaning is labor lost, how does it show to the seeker after truth what is coming to pass? It would be worse than useless; for it would only create an anxiety which it would do nothing to relieve. Human tyrants have been known to post their laws so high that the people could not read them, and then punish mercilessly their violation. But God does not act thus. Would he undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of clothing them in language or in figures which human minds could not comprehend? Would he command a person to behold some distinct object, and then erect some impenetrable barrier between him and the object at which he was bidden to look? Would he give his servants a light to guide them through the gloom of night, and then throw over that light a pall so thick and heavy that not a ray of its brightness could be discovered through the obscuring folds? If he has dealt thus with us in the Revelation, then the expressly declared object of the book never can be attained, and he knew it never could be attained, when he solemnly put upon record that it was to show to his servants things which must shortly come to pass. He does not thus trifle, either with himself or us.

3. The third verse of the first chapter reads, "Blessed is he that readeth, and they that hear

the words of this prophecy, and keep those things which are written therein: for the time is at hand." A blessing pronounced upon the reading of this prophecy, when the time spent upon it would be thrown away? A blessing upon hearing it, when no man can comprehend it? A blessing upon a man who will understand it, when it is impossible that any one can understand it? This would be charging God with folly. Men may assert, as some have asserted, that "The study of the Revelation either finds or leaves a man mad." This is a specimen of man's judgment; but the word itself assures us that whoever undertakes the study of this book with a calm and teachable spirit, and with a sincere desire to know the truth, that he may glorify God therewith, will find himself, at length, not mad, but in the rich possession of a heavenly blessing.

Yes, the Revelation may be understood. We may drink into the spirit of its soul-stirring themes till our understandings are enlightened to comprehend and appreciate them. We may gaze upon its scenes of glory till our hearts glow with the foretaste of their blessedness. We may listen to the invitation so tenderly given by the Spirit and the bride, when they say to all, Come, till our beings are fired with new zeal and new determinations to be with that enraptured throng that shall make heaven ring at last with ascriptions of blessing and honor and glory to God and the Lamb.

Let us study with new interest the Sacred Word; and, having laid hold upon the blessed hope which it sets before us, let us be very thorough in the work of purifying our hearts and lives, that this hope may in due time,

—change to glad fruition,
Faith to sight, and prayer to praise."

U. S.

UNINTENDED PRAISE.

A BROTHER embraced the faith of the third angel's message and then began, for the first time in his life, to reverence the law of God. He had belonged to a church of professed Adventists and while conversing with a minister of that church he referred to the commandments of God. "O yes," said the minister, in a petulant manner, "with you it is law, law, you can't think of anything but that law."

This was intended as a reproach, but it is really the highest praise that can be given to any one. The Lord himself has spoken on the subject in the first psalm: "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night."

But we fear that the minister was mistaken; we fear that it is not so, that that brother, even if any among us, has risen so high in the divine life that he meditates in that law day and night, that he "can't think of anything but that law."

Paul said he delighted in the law of God, and David, one of the most devotional and spiritual-minded of all Bible writers, greatly loved it. What then must be thought of those professed Christians and Christian ministers who despise the law of God; who meditate upon it only to devise some new expressions by which to revile it? Where in the word of God is a blessing promised to them? The precept of the law which so greatly arouses the hatred of those who have not the law of God in their hearts, see Jer. 31: 31-33, is the fourth commandment, the one which enforces the Sabbath of the Lord. It then becomes an interesting point of inquiry. When God pronounces a blessing upon those who delight in his law, is an exception made against the Sabbath commandment? No, to the contrary, that is singled out and made the subject of a special blessing to those who delight in it. See Isa. 58: 12, 13. If thou "call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways," etc., "then shalt thou delight thyself in the Lord." This is the highest of all spiritual blessings: but it does not end here, it looks to the far future,

to the eternal reward of the saints. "And I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." This refers to the inheritance of the Israel of God—the earth made new. And respecting this there is no uncertainty; the blessing is sure, "for the mouth of the Lord hath spoken it."

Whose mouth has spoken a word of blessing for those who set aside the Sabbath, and substitute another day of rest and observance? Who has put a benediction upon the Sunday? Who sanctified it? Who commanded that it be kept holy? With all confidence we affirm that the mouth of the Lord *hath not* spoken it.

Dear friends, the light is spreading. The truth is prevailing, and all who follow the traditions of men against the commandment of God will soon be left without excuse. Of much of the past we can say, "I wot that through ignorance ye did it." But with the coming of light comes condemnation unless we yield to its claims. If we do not walk when the light shines upon our pathway, darkness will come upon us. John 12: 35.

J. H. W.

WAS IT SO OF OLD?

The following item, credited to the *Dundee Advertiser*, we clip from the *Derbyshire Courier* of July 5. It is called a "singular case," but its singularity, if it possesses any, must lie in the legal and unexpected consequences; for such affairs are by no means uncommon. They are a cause of grief to all earnest Christians. Here is the item:—

"An incident of a peculiar character occurred in connection with a Sunday-school trip from Dundee to Monifieth a week ago. The scholars were accompanied by their teachers and pastor, and a most enjoyable day was spent. Every one was in the highest spirits, and during the return journey, a number of the teachers, determined to keep up the hilarity, suggested that the minister should perform a marriage ceremony in the railway carriage. The proposal was enthusiastically received by the company, and as they would take no denial, the clergyman yielded to their importunity. Three of the young men then chose their partners, and the service was carried through in the orthodox fashion, the minister, in concluding, gravely declaring the parties to be legally married, and reminding them of the relative duties of husband and wife. The affair was regarded as a capital joke at the time; but the parties to the transaction are now somewhat concerned, as it has been hinted to them, that by the law of Scotland, they are really married, all of them being of age, and having gone through the marriage ceremony, and declared their acceptance as husband and wife in the presence of witnesses."

Was it so of old? Did the apostle Paul, or Peter, or John, or James, aid or countenance church fairs, church lotteries, grab-bags, prize cakes, or fish ponds, to raise the church debt, or buy a carpet, or cushion the pews of the houses of worship at Corinth, or Ephesus, or Galatia, or Colosse? Were women put up and sold by the pound to the highest bidder to raise money to buy chandeliers? Did the apostles celebrate mock marriages for the amusement of Sunday-schools? We fancy we hear their voices ringing through the centuries: "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world;" "He no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God;" "Many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of;" "Whosoever therefore will be a friend of the world is the enemy of God;" "Lovers of pleasures more than lovers of God . . . from such turn away." We know that these departures from the way of holiness are deprecated by the good in all denominations. May God help us to return to the purity of primitive Christianity.

SELECTIONS.

"The law of the wise is a fountain of life."—Prov. 13: 14.

THE DEVIL.

MEN don't believe in a Devil now, as their fathers used to do;
They've forced the door of the broadest creed to let His Majesty through.
There is n't a print of his cloven foot, or a fiery dart from his bow,
To be found in the earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the Devil is 'nt and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares in the fields of time wherever God sows his wheat?
The Devil is voted not to be, and, of course the thing is true;
But who is doing the kind of work the Devil alone should do?

We are told he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church, in state, to the earth's remotest bound,
If the Devil by a unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show
How the frauds and the crimes of a single day spring up? We want to know.
The Devil was fairly voted out, and, of course, the Devil's gone;
But simple people would like to know who carries his business on?

Rev. Alfred J. Hough.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

[The following is one of a series of letters to the late Archbishop Hughes of New York. They first appeared in the *New York Observer*, and from that paper were widely copied by other papers throughout America. They appeared over the pseudonym of "Kirwan." Concerning the writer, Dr. S. I. Prime, editor of the *Observer* says: "The letters were furnished to me under an injunction of secrecy as to the author's name, and . . . it is proper to say that the writer's character is an abundant guarantee for the fidelity of all the matters of fact here stated, and that he is prepared to maintain them if they should ever be called in question." The first of the series is merely introductory. For this reason we do not publish it in full. In it the author gives his reason for writing, and commends the talents and ability of the learned prelate. The following will give the substance of the first letter:—

"I have just stated that I was born in Ireland. I may say to you in addition, that I was born of Roman Catholic parents, and received my early education in the full faith of that church at whose altars you now serve with such distinguished ability. I was baptized by a priest—I was confirmed by a bishop—I often went to confession—I have worn my amulets,—and I have said my Pater Nosters and my Hail Marys, more times than I can now enumerate. When a youth none excelled me in my attention to mass, nor in the performance of the penances enjoined by the father confessor. And whatever were my occasional mental misgivings, I remained a true son of the church until I had nearly reached the years of manhood. Then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. I first became an infidel. Knowing nothing of religion but that which was taught me by parents and priests, and thinking that that was the sum of it,

when that was rejected, infidelity became my only alternative. Subsequently, by the reading of the Bible, and by the grace of God, I was led to embrace the religion of the gospel. That religion I have now for many years professed, and in connection with a Protestant church. Unlike many who have left your communion, I have never bitterly assailed it. I am utterly unknown in the list of the champions of Protestantism versus Popery. But yet some recent occurrences have induced me to break a long silence, and to state in a series of letters addressed to your right reverence, the reasons which induced me to leave the Roman Catholic Church, and which prevent me from returning to it. Of these letters, this is the first. I ask of you for them a kind and candid perusal."

In the language of Dr. Prime, we would further say, "The temper of the letters commends them to a candid perusal, and the clearness of the argument and illustration will carry conviction to the minds of those who have the independence to decide for themselves by the light of the Bible and common sense."]

My Dear Sir,—In my last letter I stated to you that I was born of Roman Catholic parents—that I was baptized and confirmed in your communion—and that for many years I have been in connection with a Protestant church. I stated that, whatever were my occasional mental misgivings, I remained a true son of the church until I had nearly attained the years of manhood; and that, then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. Permit me in the present letter to state to you the causes of my early misgivings as to yours being a true church, and as to its holding the true faith.

You know very well the common belief among the Irish peasantry that papal priests can work miracles. Whatever may be the teaching of the priests themselves upon the point, such is the belief of the people, a belief strongly encouraged by the conduct of their spiritual leaders. Hence in diseases, the people resort, not so much to the physician, as to the priest—they depend less upon the power of medicine than upon that of priestly charms. Although the son of intelligent parents, and educated from my youth for the mercantile profession, the miraculous power of the priest is yet associated with my earliest recollections of him. And, as you know full well, the belief that this power is possessed by their priests, is one of the leading causes why the papal Irish bow with such entire and unmanly submission to them.

In my youth there were two things which greatly shook my faith in the possession of this power. There resided not far from my parental residence a priest, whose fame as a miracle-worker was known all over the county in which he resided. The road to his house (called in that country a bridle road) went by our door. I frequently saw, in the morning, individuals riding by, with a little keg resting before them on the saddle, or a jug hanging by the horse's side. I often asked who they were, and where they were going? I was told that they were going to Father C.'s to get some of their sick cured. I asked what was in the keg, or jug? I was told that it was Irish whiskey to pay the priest for his cures. I asked why they went so early in the morning? I was answered that unless they went early they would not find him sober.

In one of the large interior towns of Ireland where I resided, the bishop of the diocese met his priests, or a part of them, once a year. This meeting was always held in the house where I resided, and over the store in which I was then a clerk. Among the priests that always met the Bishop was a Father B., whose fame as a miracle-worker was extensive. He had also a reputation for learning and eloquence; and because of his connection with an old and wealthy family, exerted

a wide social influence. He always staid with us when he came to town. About ten o'clock one night, after a meeting of bishops and priests, I went out to shut up the store windows; and hearing a singular noise in the gutter, I went forward, and assisted a man out of the mire. I soon recognized it to be Father B., the miracle-worker. Running in, I announced with some excitement to the lady of the house that Father B. was drunk in the street. I received for my pains a stunning slap on the side of the face, with this admonition, "never say again that a priest is drunk." I staggered under the blow,—I assisted in cleaning off his reverence. I gave him his brandy next morning. And, young as I was, my faith in miracle-working priests was effectually shaken. Although fearing to draw the conclusion, I felt it, that God would not bestow miraculous power upon those who lived a life, not of occasional, but of habitual intemperance. And I would ask you, sir, whether all this pretension to miraculous power by your priests is not a gross imposition upon the people for the double purpose of keeping them in awe, and getting their money? Let the bishop be silent, and the man of sense speak, and I have no fear as to the answer.

The doctrine of Purgatory, you know, sir, is one of the peculiar and most cherished doctrines of your church. Indeed, I do not know how your church could get along without it. My object now is not to reason with you about it, nor to controvert it; but to state to you a few facts in reference to it that made, in early life, a strong impression on my mind. You know that, in Ireland, the custom of the priest is, at a certain point in the service of the mass, to turn his back to the altar and his face to the people, and to read a long list of the names of deceased persons whose souls are in purgatory, and to offer up a prayer for their deliverance from it. This is done, or used to be done in the chapels on every Sabbath [Sunday]. To obtain the name of a deceased relative on that magic list, the priest must be paid so much a year, varying, I believe, with the ability of the friends to pay. If the yearly payment is not made when due, the name of the person is erased from the list. A circumstance arising out of this custom of your church, occurring in my boyhood, is distinctly before me. A respectable man in our parish died in mid-life, leaving a widow and a large family of children to mourn his loss. True to her religious principles, and to her generous instincts, the widow had her husband's name placed on that list, and heard with pious gratitude, his name read over from Sabbath to Sabbath, with a prayer offered for the deliverance of his soul from purgatory. After the lapse of two or three years, on a certain Sabbath, the name of her husband was omitted from the list. The fact filled her with mingled joy and fear; joy, thinking that her husband had escaped from purgatory; and fear, lest she had done something to offend the priest. On timid inquiry, she learned that his soul was yet in purgatory, but that she had forgotten to send in the yearly tax at the time it was due. The tax was promptly paid, and the name was restored on the next Sabbath. With this fact, sir, I am entirely conversant; for that widow was my own mother, who sought the release of the soul of my father from purgatory. Can you wonder, sir, that this incident made a deep impression upon my youthful mind, or that it shook my faith in your whole system? And, as far as memory serves me, Father M. was an amiable man, and above the ordinary level of the men of his calling.

Another fact which early impressed me in reference to purgatory was this. Your church makes a distinction between mortal and venial sinners. The former go to hell forever—the latter go to purgatory, "whence they are taken by the prayers and alms offered for them, and principally by the holy sacrifice of the mass." Now I always saw that the *most mortal* sinners, that everybody would say went to hell, could always have masses

said for them as if they went to purgatory, provided their friends could pay; and that *less mortal* sinners, that people would say went to purgatory, were sent to hell, if their friends could not pay for masses for them. And their souls were kept in purgatory for a long while when their friends paid promptly every year; but their souls were soon prayed out whose friends could not pay long for them. Facts like these, sir, very early impressed my mind, and shook my faith in the religion of my parents and priests. And when in maturer years, I could more fully consider them, they led me to reject religion as a fable cunningly devised by priests.

Again; to pray to angels and saints is a doctrine of your church. I am quite familiar with your explanations of it; with the distinctions which your writers made to free it from idolatry. It is precisely the distinction which the heathen make to get rid of the same charge. Perhaps ere these letters are concluded I may return to this subject; I have only to do now with some of my early impressions in reference to it. In our parish chapel there were a great many pictures of saints. Whose pictures they were I do not remember. But on Sabbath morning, an hour before mass, I have often seen the poor people, and even some more wealthy and refined, going on their knees from the one picture to the other, and counting their beads, and bowing before them with external acts of the most profound and sincere worship. Although, then, I thought differently, I have not now a doubt but that it was idolatry. But the idea that struck me was this: here are some praying to Peter, or Paul, or John; the same pictures are hung up in ten thousand chapels all over the world, and in all these chapels persons are praying to them. Can these good saints hear but in one place, or can they hear all? If they can hear all, then they are omnipresent,—if omnipresent, they are gods. Thus we have as many gods as saints. But if they hear but in one place, then nine thousand nine hundred and ninety-nine out of the ten thousand are praying to an absent saint! This one thought, reverend sir, very early in life impressed my mind, and was not the least powerful among the causes which led me, eventually, to reject the authority of your church. More of these causes in my next.

With great respect, yours,

KIRWAN.

CANDID THOUGHTS.

(Concluded.)

If Christ had not come as the resurrection and the life, there would have been no future existence for man. And until he was promised, there was no curse that reached beyond the grave. But there is a second death; and as there was an extinction of being in prospect before Adam, which was only prevented by Christ's coming as the resurrection and the life, the second death will be an entire extinction of being—a destruction for which there is no remedy, being a destruction of both soul and body in hell. The principle of life will be destroyed, and there can be no resurrection from the second death. "I have set before you life and death"—"the soul that sinneth it shall die." "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." David, speaking by the Spirit, says: "Let the sinners be consumed out of the earth, and let the wicked be no more." "And gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Will the chaff remain burning, yet unconsumed, *because* it is burnt up with unquenchable fire? "And these shall go away into everlasting punishment: but the righteous into life eternal."

This punishment is the opposite of life eternal. What is the doom here threatened? In what does this final, eternal, and everlasting punishment consist? Let the apostle Paul speak: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Then where will the wicked be after their destruction? They must be out of God's universe, or out of existence. "Vessels of wrath fitted to destruction." "Gather ye together first the tares, and bind them in bundles to burn them." When burnt, do they not become extinct? "If any man defile the temple of God, him shall God destroy." Not his happiness only shall be destroyed, but himself. "Whose end is destruction, whose God is their belly." Not only their happiness is to have an end, but *they* are to have an end.

The wicked will not rise with immortal bodies. Paul, referring to the resurrection, says: "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Here, corruption and life everlasting are placed in contrast. Corruption is the opposite of immortality and incorruption. If the wicked are to reap corruption, they are not to be immortal nor incorruptible; "for corruption doth not inherit incorruption."

4. I should not suppose the soul to be immortal by nature, from the fact that eternal life, or immortality, is a conditional gift; both these terms express the same idea. God said of Adam in his fallen state, lest he "eat and live forever." God called a wicked man's eternal existence eternal life. These terms when applied to the righteous always imply an eternal existence of blessedness. "I am the living Bread which came down from heaven: if any man eat of this Bread he shall live forever." "This is that Bread which came down from heaven: . . . he that eateth of this Bread shall live forever." "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Immortality is a thing to be sought for. This does not appear as though all were possessed of it.

5. The future existence of man is predicated on the resurrection of the dead, and not on the immortality of the soul. Christ says, that "I should lose nothing, but should raise it up again at the last day." "That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

Paul says, "Of the hope and resurrection of the dead I am called in question." "Because He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." The final judgment is here made to depend on the resurrection of the dead. "And have hope toward God, . . . that there shall be a resurrection of the dead, both of the just and unjust." The resurrection is the apostle's ground of hope. "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished." "If the dead rise not, let us eat and drink; for to-morrow we die." The apostle here makes the resurrection of the dead the ground of hope for future existence. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Why? because the soul is immortal? "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "And the dead in Christ shall rise first." "Blessed are the dead which die in the Lord from henceforth." "Their works do follow them."

This passage is not general in its application. The words, "from henceforth," limit it to the specified time. "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

I should suppose from such language that this was the opening scene of rewards and punishments. Of a similar character is all the language describing the resurrection and the final judgment. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Who would suppose, from such language, that the mass of them had been separated previously? So in the parable of the sheep and goats; then shall he separate them and shall

say, "Come, ye blessed," and, "Depart, ye cursed." This certainly looks like the first and final separation, the opening scene of rewards and punishments. When the Son of man shall come in the glory of the Father, THEN shall he reward every man according to his works. This confirms the previous inference of no reward till the coming of the Son of man.

In Christ's interview with Mary and Martha, he did not attempt to comfort them, as many would in our day, by describing the rapturous joys of a soul in heaven. No intimation of this kind was made. For, with all their regrets at losing their brother, we cannot suppose they would consent to have him called from such scenes to the sorrows of earth again. But Christ comforted them by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Martha says, "I know that he shall rise again in the resurrection at the last day." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We are not to see Christ as he is till his second appearing. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We shall not appear with him in glory till his second appearing. And not only they, but "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." We have the spirit of adoption whereby we cry, Abba, Father. But the adoption itself, does not take place till the body is redeemed. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." We are to be judged only for the deeds done in the body. Yet if the souls of wicked men possess conscious and intelligent existence, some of them have been sinning for thousands of years.

If the foregoing thoughts are correct, the redeemed will owe to the Lord Jesus Christ, not only their eternal felicity, but their eternal existence also. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—*Selected.*

DEVOTION.

DEVOTION signifies a life given or devoted to God. He therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God in everything; who serves God in everything; who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

Devotion implies not any particular form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere, and in everything. As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God. Devotion, we thus see, is an earnest application of the soul to God as its only happiness. That soul is devoted to God which constantly rises and tends towards God in habitual love, desire, faith, hope, joy, and truth.

Our blessed Saviour and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspirations after another life; to take up our daily cross; to deny ourselves; to profess the blessedness of mourning; to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches; to take no thought for the morrow; to live in the profoundest state of humility; to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eye, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.—*William Law.*

THE MISSIONARY.

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

TO-DAY.

TO-DAY your smiles have a power to win
The lost ones home to the Shepherd's fold;
You may wile them away from the haunts of sin,
If the old, old story anew is told.
Sing it! the children will love the song;
Tell it! the children will love the word;
Live it! its power will make you strong
To toil and to bear for your gracious Lord.
But lose no time for the hours speed on;
The child who so eagerly listens now
May soon be a man, with a gloomy brow,
And a heart as hard as stone.
He will stop his ears to the words of love,
Blaspheme the name of the King above;
He will laugh to scorn every promise fair.
Yes! while we are busy here and there,
The time to save is gone!

—S. Geldard.

THE REFORMATION IN GREAT BRITAIN.

300 A. D. TO 597 A. D.

THE Christianity which was first brought to the Britons was not the ecclesiastical Catholicism at that time stealthily coming to life in the Roman Empire, nor was it the primitive faith of the apostles. Still it retained enough of the apostolic purity to call forth persecution from the capital of that empire. The first martyr under Diocletian, was Alban, a wealthy man, and citizen of Rome, who was beheaded in A. D. 303. The circumstances connected with his conversion show how one may entertain "angels unawares." A Christian preacher, fleeing from the persecution in Wales to the eastern part of Britain, was sheltered by Alban in Verulam, and "and soon did the sparks of this guest's zeal catch hold on his host, and inflamed him with love to the Christian religion." The noble Alban secretly conveyed his guest away, and gave himself instead to the pagan officers. They condemned him to most cruel tortures, which he bore with patience and even cheerfulness.

The number of the Christians was increased by the persecution. Many from the southern part of the island took refuge in Scotland, where great numbers of pagans, seeing the holy lives of these men of God, abandoned their sacred oaks, and blood-stained altars, and embraced the gospel of the Prince of Peace. This persecution ceased when Constantius Chlorus succeeded to the throne of the Cæsars in A. D. 305, and the churches were rebuilt.

At this time, according to the historian, "Christians did not generally comprehend the spiritual life to which they were called. God had been pleased to give them a divine religion; and this they gradually assimilated more and more to the religion of human origin. Instead of saying in the spirit of the gospel, the word of God first, and through it the doctrine and the life—the doctrine and the life, and through them the forms; they said forms first, and salvation by these forms. . . . They began to seek in men, in ceremonies and in holy places, what they could find only in the Word and in the lively faith of the children of God. In this manner evangelical religion gave place to Catholicism, and by gradual degeneration in after years Catholicism gave birth to Popery."—*Hist. of Great Ref., Book 17.*

Britain was for a time comparatively exempt from this transformation, and here we find from the fourth to the sixth centuries some illustrious examples of individuals converted by the work of the Holy Ghost in the heart, and who devoted their lives to preaching the word of God. Prominent among these is Succat, afterwards known as St. Patrick. He was born of a British family on the banks of the Clyde. His father, "a simple-hearted pious man, and his mother, sister to the celebrated

Martin, archbishop of Tours, and a woman superior to the majority of her sex, had endeavored to instill into his heart the doctrines of Christianity; but Succat did not understand them." While playing near the seashore with two of his sisters, all three were seized by Irish pirates, and were sold as slaves to the chieftain of a pagan clan in Ireland. Like the prodigal son, he was sent into the fields to feed swine; and it was in this lonely employment that he recalled the divine lessons so often read to him by his pious mother. To use his own language, as Usher records it: "I was sixteen years old, and knew not the true God; but in that strange land, the Lord opened my unbelieving eyes, and, although late, I called my sins to mind, and was converted with my whole heart to the Lord my God, who regarded my low estate, had pity on my youth and ignorance, and consoled me as a father consoles his children." "The love of God increased more and more in me, with faith and the fear of his name. The Spirit urged me to such a degree that I poured forth as many as a hundred prayers in one day. And even during the night, in the forests and on the mountains where I kept my flock, the rain, and snow, and frost, and sufferings which I endured, excited me to seek after God."

Being rescued from captivity, and restored to his family, he could not resist the appeal of his heart to carry the light of the gospel to the Irish pagans among whom he had found Christ. Returning to Ireland, he assembled the people in the fields by beat of drum, and then told them the "old, old story" of the cross—old, but ever new. It was not long before the rude pagans felt the divine influence of his preaching, and many souls were converted to the religion of Christ.

Soon after the mission of St. Patrick, by the invasion of the Picts and Scots, and the treachery of the Saxons to whom the wretched inhabitants had looked for protection from the former, "Christianity was driven back with the Britons into the mountains of Wales and the wild moors of Northumberland and Cornwall. Many British families remained in the midst of their conquerors, but without exercising any religious influence over them," "and in every quarter, temples to Thor rose above the churches in which Christ had been worshiped." "The light of faith disappeared in profound night." "And yet the Christianity of the British Isles was not to be annihilated by these barbarian invasions; it possessed a strength which rendered it capable of energetic resistance."—*Hist. of Great Ref., Book 17.*

Nearly two centuries after the time of St. Patrick, in one of the churches formed by him, there arose a godly man named Columba, the grandson of Fergus. Though of royal blood, he preferred being joint heir with Christ to ruling over an earthly realm, and decided to devote his life to the service of the King of kings. He desired to repay the country of Succat for the good he had imparted to Ireland, and his zeal was so great that it animated several of his fellow Christians. D'Aubigne gives the following account of their entering upon this glorious work: "They repaired to the seashore, and cutting down the pliant branches of the osier, constructed a frail bark, which they covered with the skins of beasts. In this rude boat they embarked in the year 565, and after being driven to and fro on the ocean, the little missionary band reached the waters of the Hebrides. Columba landed near the barren rocks of Mull to the south of the basaltic caverns of Staffa, and fixed his abode in a small island afterwards known as Iona or Icolmkill 'the island of Columba's cell.' Some Christian Culdees, driven out by the dissensions of the Picts and Scots, had already found a refuge in the same retired spot. Here the missionaries erected a chapel, whose walls, it is said, still exist among the ruins of a later age. Some authors have placed Columba in the first rank after the apostles. True, we do not find in him the faith of a Paul or a John; but he lived as in the sight of God; he mor-

tified the flesh, and slept on the ground with a stone for his pillow. Amid this solemn scenery, and among customs so rude, the form of the missionary, illumined by a light from heaven, shone with love, and manifested the joy and serenity of his heart. Although subject to the same passions as ourselves, he wrestled against his weakness, and would not have one moment lost for the glory of God. He prayed and read, he wrote and taught, he preached and redeemed the time. With indefatigable activity he went from house to house, and from kingdom to kingdom. The king of the Picts was converted as were also many of his people; precious manuscripts were conveyed to Iona; a school of theology was founded there, in which the Word was studied; and many received through faith the salvation which is in Christ Jesus. Erelong a missionary spirit breathed over this ocean rock, so justly named 'the light of the western world.'

"The sages of Iona knew nothing of transubstantiation, or of the withdrawal of the cup in the Lord's supper, or of auricular confession, or of prayers to the dead, or tapers, or incense; they celebrated Easter on a different day from Rome; synodal assemblies regulated the affairs of the church, and the papal supremacy was unknown."

"The missionary fire which the grandson of Fergus had kindled in a solitary island soon spread over Great Britain. Not in Iona alone, but at Bangor and other places, the spirit of evangelization burst out. A fondness for traveling had already become a second nature in this people." "The missionary bishops of Britain accordingly set forth and traversed the Low Countries, Gaul, Switzerland, Germany, and even Italy. The free church of the Scots and Britons did more for the conversion of central Europe than the half-enslaved church of the Romans. These missionaries were not haughty and insolent like the priests of Italy; but supported themselves by the work of their hands. Columbanus (whom we must not confound with Columba), 'feeling in his heart the burning of the fire which the Lord had kindled upon earth,' quitted Bangor in 590 with twelve other missionaries, and carried the gospel to the Burgundians and Franks and Swiss. He continued to preach it amidst frequent persecutions, left his disciple Gall in Helvetia, and retired to Bobbio, where he died, honoring Christian Rome, but placing the church of Jerusalem above it,—exhorting it to beware of corruption, and declaring that the power would remain with it so long only as it retained the true doctrine. Thus was Britain faithful in planting the standard of Christ in the heart of Europe."

"Yet they should have done more: they should have preached—not only to the continental heathens, to those in the north of Scotland and the distant Ireland, but also to the still pagan Saxons of England. It is true that they made several attempts; but while the Britons considered their conquerors as the enemies of God and man, and shuddered while they pronounced their name, the Saxons refused to be converted by the voice of their slaves. By neglecting this field, the Britons left room for other workmen, and thus it was that England yielded to a foreign power, beneath whose heavy yoke it long groaned in vain."—*Hist. of Great Ref., Book 17.*

It is thought by some that Columba, the zealous missionary to Scotland, was an observer of the Sabbath of the fourth commandment, and there is incidental evidence that such was the case. Dr. Alvan Butler says: "Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday, the 9th of June, said to his disciple Dermot: 'This day is called the Sabbath, that is the day of rest, and such it will truly be to me; for it will put an end to my labors.'"—*Lives of the Fathers, etc.* Other testimony might be given to the same effect, and what more natural than that one of primitive life and habits should adhere to the primitive faith and customs of God's ancient people. Well were it for the present generation if more of Bible zeal, devotion, and purity characterized its churches, if more missionaries like Succat and Columba would go forth proclaiming the truth as it is in God's word, and converting thousands to the simple faith of the ancient prophets and apostles.

JENNIE THAYER.

PROGRESS.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms 126: 6.

THE CAUSE AT LARGE.

WE would that we were able to give something like an adequate report of the progress of the third angel's message (Rev. 14: 9-12) all over the great harvest field. But as we have not space to do this in detail, we will give a general report, summarized from *Review and Herald* from June 17 to July 1, and from other sources.

Five camp-meetings have recently been held in the United States, in as many different conferences. Three prominent features have characterized all these meetings; viz., interest to hear on the part of those not of our faith, earnestness in seeking God, and a consecration of talent and means to the cause of truth. The preaching at these meetings was close and practical. The seasons of seeking God were not periods of religious enthusiasm, excitement, or fanaticism.—Seventh-day Adventists are remarkably free from anything of that nature,—but they were times when the deep movings of the Spirit of God were felt, hearts were broken down in repentance, and tears of contrition were followed by that peace which "passeth understanding." Men showed their faith in God by dedicating themselves and their means to his service. Between £15,000 and £20,000, exclusive of regular contributions, were raised for the purpose of enlarging missionary operations, and carrying on the work in large cities and new fields. Many young men and women, and some older ones, gave themselves to the work as missionaries, colporters, etc. Two young men leave California for the Sandwich Islands. Ninety-three were buried with their Lord in baptism at these meetings. Of the evangelists laboring in this great field, but a limited number have reported; those who have, report one hundred and ninety-three as having accepted the truth in the recent past, most of whom have been baptized, and have entered into covenant relation with the church. May God bless the work in the New World.

On the Continent, the work is also onward. At Bâle, Switzerland, the new publishing house fifty by seventy-five feet, four stories high, is in process of erection, and one nearly as large is being built in Christiana, Norway. Many publications and four periodicals in as many different languages go out from Bâle to herald the truth, and three from Christiana. Among the latter, is a new Swedish journal. Nine periodicals,—weeklies, semi-monthlies, and monthlies, besides millions of pages of books and tracts are published in America.

The work in our country also is taking root downward and spreading abroad. Upwards of eight thousand copies of THE PRESENT TRUTH go out from this office each month, besides many pages of books and tracts, to different parts of the United Kingdom, laden with truth, which will make free those who accept it in the love of it.

The cause in this town has been placed on a better basis by a more thorough church organization. There are others whom we hope will soon unite with us. Five were buried in baptism Sabbath, July 5, by Eld. John, and others will go forward in that ordinance soon.

We are glad of the omens of good that we see and hear. "What is truth?" is a question that is heard from all quarters. The unsettled condition of society in general, the state of the nations and governments, the defiance of proper authority on the part of socialists, communists, nihilists, etc., the braggart claims of scientific infidelity, the assumptions of Romanism and its votaries, and withal the equivocal, uncertain position of professed Christianity, lead honest, thinking men to ask the above question with an intensity of feeling and interest never before known. Like Pilate they are more willing to inquire than to embrace. Truth is unpopular, and the multitude of theories lead men to doubt. But we are glad to see them inquire; some will shake off the superstition of ages, and accept the truth as it is in God's word. When that word is studied with an unbiased mind, and a desire to know and do the truth, it will lead to light and unity of faith. This is proved by the many in different countries who have accepted of this last message unguided by human wisdom, yet arriving at substantially the same conclusions. This fact

alone indicates most surely that the work is pre-destined over by one mind, and that mind is God's. We look at the thousands who have accepted these unpopular truths, who are found among all people and nations and tongues, holding the same doctrine in unity of faith, and we can but exclaim "What hath God wrought?" It is not man's work; to God we give the glory.

FRANCE.

I CAME to this place the 26th ult., and have given thirteen discourses besides visiting much. Seven or more persons have decided to keep the commandments of God and the gospel of his Son. Most of my hearers are Roman Catholics. I have been obliged to preach in the open air for want of room in ordinary houses; have started a Sabbath-school, prayer and Sabbath meetings, and am encouraged for France, the land of my ancestors. I came here by the urgent invitation of a man who had just received the Sabbath from reading our French paper and some of our French tracts. He was led to procure these through the influence of a French brother of Illinois. "Go, and do thou likewise." D. T. BOURDEAU.

Brouges, Saône-et-Loire, July 13.

THE SABBATH SCHOOL.

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

LESSON. IX.

(For Second Sabbath in August.)

LOT AND SODOM.

1. WHO was the father of Lot? Gen. 11: 27.
2. Where was Lot probably born? Gen. 11: 2, 31.
3. Where and with whom did he go from that place? Verse 31, and chap. 12: 4, 5.
4. What is said of the wealth and substance of Lot and Abraham? Chap. 13: 1-6.
5. What difficulty arose because of their great possessions? Verse 7.
6. What appeal was made by Abraham? Verse 8.
7. What generous offer did he make to Lot? Verse 9.
8. What choice did Lot make? Verses 11, 12.
9. Why did he choose the plain of Sodom? Verse 10.
10. What motive evidently actuated him?
11. What was the character of the inhabitants of Sodom? Verse 13.
12. What cry of wickedness came up before the Lord? Chap. 18: 20, 21.
13. What messengers did he send to Sodom? Chap. 19: 1.
14. To whom did these angels first go? Chap. 18: 1, 2, 16.
15. What had the Lord determined to do to the wicked Sodomites? Chap. 19: 13.
16. To whom did the Lord reveal his purpose? Chap. 18: 17-19.
17. Why did the Lord reveal this to Abraham? (1) Chap. 18: 19; (2) Chap. 20: 7.
18. What does the Lord always do in the revelation of his truth and judgments? Amos 3: 7; Ps. 25: 14.
19. What plea did Abraham make for Sodom? Gen. 18: 23-32.
20. What condescension did the Lord show in his response to this plea?
21. Did the Lord destroy the Sodomites without warning? Chap. 19: 12-14.
22. How did they treat the warning message? Verses 9, 14.
23. To what period in the world's history is Sodom and the experience of Lot likened? Luke 17: 28, 30.
24. What was the beginning of the terrible sin of Sodom? Eze. 16: 49; Luke. 17: 28.
25. What did these sins lead to? Eze. 16: 50.
26. How did Lot regard Sodom? Gen. 19: 16.
27. Was it Lot's righteousness alone which delivered him?
28. What did Lot's wife do? Verse 26.
29. What warnings are given us in this respect? Luke 9: 62; 17: 32, 33.
30. What became of Sodom? Gen. 19: 24, 25, 28.
31. What great event is this used to illustrate? Jude 7; 2 Pet. 2: 6.
32. What warning is given us in regard to the sins of Sodom? Luke 21: 34, 35.

LESSON X.

(For Third Sabbath in August.)

THE TRIAL OF FAITH.

1. AFTER Abram had dwelt in Canaan ten years and yet had no son, what did Sarai do? Gen. 16: 3.
2. Did not this betray impatience, and a lack of faith in the promise of God?
3. What name was given to the son that Hagar bare to Abram? Verse 15.
4. Did Abram bring happiness or unhappiness into his family by taking Hagar as a wife? Chapters 16 and 21.
5. What change did the Lord make in the name of Abram? Chap. 17: 5.
6. What covenant did the Lord make with Abraham? Verses 9-14.
7. What did circumcision constitute? Rom. 4: 11.
8. What change did he make in Sarai's name? Verse 15.
9. What did he say Sarah should be? Verse 16.
10. Did Abraham believe that God would fulfill this promise? Rom. 4: 18-21.
11. How was this faith imputed to Abraham? Rom. 4: 3, 22.
12. Did God ever require Abraham to prove his faith by works? Gen. 22: 1.
13. In what way? Verse 2.
14. Did he endure this terrible trial of his faith? Verse 12.
15. What promise had God made in regard to Isaac? Chap. 21: 12; Heb. 11: 17, 18.
16. What comments are made upon this subject in James 2: 20-24?
17. How did Abraham believe that God would fulfill the promise that he had made him in regard to Isaac? Heb. 11: 17-19.
18. What title is sometimes given to Abraham? Rom. 4: 11.

LESSON XI.

(For Fourth Sabbath in August.)

THE CHILDREN OF ABRAHAM.

1. WHO are counted as the children of Abraham? Gal. 3: 7.
2. What promise is made to such? Gal. 3: 9.
3. Will righteousness be imputed to all that have the faith of Abraham? Rom. 4: 11.
4. What is this righteousness called? Rom. 3: 22.
5. How are those justified who have faith that is counted for righteousness? Rom. 3: 24.
6. Through what means do they have this justification? Ib.
7. Why is this redemption necessary, since justification comes by the grace, or favor, of God? Verse 26.
8. What does justice demand? Rom. 6: 23; Eze. 18: 20.
9. Who has given himself as a ransom for us, to redeem us by suffering the penalty of the law in our stead? Titus 2: 13, 14; Isa. 53: 5; Gal. 3: 13; Matt. 20: 28; Mark 10: 45.
10. Does God accept the sacrifice of Christ in behalf of the sinner? Rom. 3: 25; 1 John 2: 1, 2.
11. What do we obtain through faith in the blood of Christ? Rom. 3: 35.
12. What should those who have believed in God be careful to do? Titus 3: 8.
13. Then are they who have the faith of Jesus released from keeping the commandments of God? Rom. 6: 15, 16.

LESSON XII.

(For Fifth Sabbath in August.)

ISAAC AND REBEKAH.

1. WHOM did Abraham take for a wife after the death of Sarah? Gen. 25: 1.
2. How many sons did she bare him? Verse 2.
3. What did Abraham do before his death to secure the future peace of his family? Verse 6.
4. What did he give to Isaac? Verse 5.
5. What other important step had Abraham taken to insure the happiness of his son Isaac? Gen. 24: 1-9.
6. What did this aged and cautious servant fear? Verse 5.
7. What did Abraham have confidence that the God of heaven would do? Verse 7.
8. Did Abraham's servant trust his own judgment in this important matter? Verses 10-14.
9. To whom did he go for counsel?

10. In what way did he ask the Lord to designate to him the future wife of Isaac? Verses 13, 14.

11. Did the God of his master disappoint him? Verses 15-21.

12. Why did the friends of Rebekah so readily consent to let her go? Verses 50, 51.

13. What important lesson is to be learned from this chapter? (That matters fraught with such serious consequences to the happiness and salvation of those concerned, should not be left to the passions or caprice of the young; but should be guided by the counsel of experienced servants of God, whose judgment is sanctified by the Holy Spirit.)

14. How old was Isaac when he was married? Gen. 25: 20.

15. How long had he been married when Jacob and Esau were born? Verses 20-26.

16. Did Abraham live to see these two grandchildren? Gen. 21: 5; 25: 26; 25: 7.

17. What advantage did Jacob take of Esau in the matter of his birthright? Gen. 25: 29-34.

18. What did this birthright secure to the oldest son? (The inheritance of his father's possessions, and also the highest place of honor in the family next to the parents. Deut. 21: 17.)

19. In what estimation did Esau hold this birthright? Gen. 25: 34.

20. Did he afterward desire the inheritance which this birthright would have secured to him? Heb. 12: 17.

21. Did he receive it?

22. Did he afterward grieve for the consequences of this rash action? Heb. 12: 17; Gen. 27: 34.

23. Did he attain to that repentance which God can accept?

24. Why not?

25. Is there danger that any of us, by a momentary gratification of appetite, passion, or pride, may fail of the grace of God and forfeit a right to the heavenly inheritance? Heb. 12: 14-17.

26. What promise did God make to Isaac when he was in Gerar? Gen. 26: 2-4.

27. What oath did he promise to perform to him?

28. What oath had the Lord sworn to Abraham? Gen. 22: 16-18.

29. Why did the Lord make this oath to Abraham? Gen. 22: 18; 26: 5.

30. In what way did Jacob obtain the blessing that Isaac had intended for Esau? Gen. 27: 1-29.

31. Who prompted him in this work of deception and falsehood?

32. What had the Lord told Rebekah in regard to these two sons? Chap. 25: 23 (last clause).

33. What did she bring upon herself by her impatience? (A life-long separation from her favorite son.)

LESSON XIII.

(For First Sabbath in September.)

JACOB AND ESAU.

1. WHAT course was pursued by the parents of Jacob to save him from the wrath of his brother? Gen. 27: 41-46; 28: 1-5.

2. Relate Jacob's experience on the first night after he set out on his journey to Padan-aram? Gen. 29: 10-14.

3. Describe his introduction to his distant relatives. Chap. 29: 1-14.

4. How long did Jacob serve Laban? Chap. 31: 38, 41.

5. With what degree of faithfulness did he serve him? Chap. 31: 5, 98-40.

6. What wages did he receive?

7. How was he treated by Laban? Chap. 31: 7, 41.

8. How was Jacob protected from the cruelty of Laban? Chap. 31: 7, 24, 42.

9. What command had Jacob from the Lord? Chap. 31: 3.

10. Why was it not safe for Jacob to remain in Padan-aram with his family? Verses 19, 30-32.

11. Who met Jacob at Mahanaim? Chap. 32: 1.

12. What word was brought to Jacob by the messengers that he had sent to Esau? Chap. 32: 9.

13. What supplication did Jacob, in his great distress and fear make to the Lord? Verses 9-12.

14. What course did he take to appease the wrath of Esau? Verses 13-23.

15. Describe his experience during the night? Verses 24-32.

16. Give an account of the meeting of Jacob and Esau? Chap. 33: 1-17.

17. Where did God tell Jacob to go? Chap. 35: 1.

18. What vow had Jacob once made at this place? Chap. 28: 20-22.

19. On what occasion?

20. What did Jacob require his family to give up before they went up to Bethel to worship? Chap. 35: 2-4.

21. To what place did Jacob finally come? Chap. 35: 27.

22. What members of his family died on this journey? Verses 8, 18.

23. What is said concerning the death and burial of Isaac? Verses 27-29.

24. How many sons had Jacob?

25. How old was Isaac at his death? Abraham?

26. How old was Abraham when he came into Canaan? Gen. 12: 4.

27. Was his father dead at that time? Acts 7: 4.

28. What was his father's age? Gen. 11: 32.

29. Then what was Terah's age when Abraham was born?

30. How do you harmonize this with Gen. 11: 26? (Abraham's brothers must have been older than himself. Abraham's name must have been put first by way of pre-eminence.)—*Altered from G. H. Bell.*

NOTES ON THE LESSONS.

LESSON IX.

GEN. 16: 7. **And the angel of the Lord.**—This is the first time we read of the appearance of an angel: by which some Christians understand the Eternal Word or Son of God.—*Bp. Patrick.* Compare with verse 13.

VERSE 12. **His hand will be against every man.**—The Arabs are naturally thievish and treacherous; and it sometimes happens that those very persons are overtaken and pillaged in the morning, who were entertained the night before with all the instances of friendship and hospitality. Neither are they to be accused for plundering strangers only, and attacking almost every person whom they find unarmed and defenseless; but for those many implacable and hereditary animosities which continually subsist among them; literally fulfilling to this day the prophecy to Hagar, that Ishmael should be a wild man; his hand should be against every man, and every man's hand against him.—*Dr. Shaw.* **Dwell in the presence of all his brethren.**—This is another remarkable specification of this ancient prophecy. Notwithstanding that they have been foes to all, and all foes to them, they still remain independent and distinct in the presence of their brethren, the Israelites, and of their enemies. Centuries have made no material change in the descendants of Ishmael.

CHAPTER 17: 1. **I am the Almighty God.**—This is the first time that this name is used. The Lord evidently used it to confirm his covenant, and to show unto Abraham that he was able to perform what he promised.

VERSE 5. **Thy name shall be Abraham.**—Abram means a high father; Abraham means a father of a great multitude.

VERSE 8. **For an everlasting possession.**—The word "everlasting" is to be understood according to the capacity of the subject; sometimes for a perpetual duration; sometimes for as long as the world shall last; according to God's appointment or purpose.—*Bp. Wilson.* In Ex. 40: 15, the term "everlasting" is applied to the Levitical priesthood, which expired at the first advent of Christ.

VERSE 15. **Sarah.**—Sarai means, my princess; Sarah, a princess, or the princess; a princess indefinitely; not of one family, but of many nations.—*Bp. Wilson, Calmet.*

CHAPTER 22: 1. **God did tempt Abraham.**—Or *prove* and *try* him, as the word here used signifies in Deut. 8: 2, and 13: 3, "that it might be known to others what Abraham was." See verse 12.—*Bishop Kidder.*

VERSE 2. **Take now thy son, thine only son Isaac, . . . and offer him there for a burnt offering.**—In whatever way, God gave this command to Abraham, it was given so that it could not be misunderstood. It was totally unlike the impressions and revelations of the sin-deluding fanaticism of the nineteenth century, as manifested in the case of Charles Freeman, of Pocasset, Mass., U. S., and others. Abraham was a prophet of God, and therefore familiar with the manner and nature of divine revelation. Hence, he would not be easily mistaken. He did not attempt the deed under transient emotion or excitement, he had three days to consider the matter. How the love for his only son of promise, the thoughts of what others would say, and all the excuses which tried humanity could conjure up, must have pressed in upon his soul to deter him from the, to a fond parent's heart, terrible work! But, with

the conviction of absolute knowledge that it is a command of God, he goes forward. He remembers the promise that through Isaac "shall all families of the earth be blessed." He knows that promise will be fulfilled through the son of the promise, even if it should be necessary for the Lord to raise Isaac from the dead. His faith was rewarded.

LESSON X.

CHAPTER 18: 1. **And the Lord appeared unto him.**—That is, the Son of God, the Angel which wrestled with Jacob (chapter 32: 24-30); whom Jacob implored to bless the sons of Joseph (chapter 48: 16); who attended the children of Israel (Ex. 23: 20); who met Joshua as the captain of the Lord's host (Josh. 5: 15); whom Daniel calls Michael (Dan. 10: 21; 12: 1).

VERSE 21. **I will go down.**—A lesson to all to examine before judging. The Lord represents himself as going down to Sodom, and making examination as to "whether they have done altogether according to the cry of it."

CHAPTER 19: 14. **But he seemed as one that mocked.**—Lot warns his sons-in-law like a prophet and advises them like a father; but both in vain: he seems to them as if he mocked, and they do more than to seem to mock him again. "Why should to-morrow differ from other days? Who ever saw it rain fire? Or whence should that brimstone come? Or if such showers must fall, how shall nothing burn but this valley?" So to carnal men preaching is foolishness; devotion, idleness; prophets, madmen; Paul, a babler: these men's incredulity is as worthy of the fire, as the others' uncleanness. "He that believeth not is condemned already."—*Bishop Hall.*

VERSE 16. **And while he lingered.**—Although believing God's threatenings, he was loath to leave Sodom. Unlike Abraham, he chose "the plain of Jordan," "and pitched his tent toward Sodom," that he might do a profitable business. And when he was called to go out, his heart had become calloused by constant contact with the crimes of Sodom, his affections were becoming entwined around the wicked city and its associations, his business interests held him, and—"he lingered." How many thus linger, when called of Christ, till it is forever too late. The mercy of God was great toward Lot, and he at last yielded to its appeal.

VERSE 26. **But his wife looked back.**—Not simply to see the destruction of the city, but longingly for its pleasures, its wealth, its associations. It is the looking back, the lusting after the flesh-pots of Egypt, the longing for Sodom, that hinder thousands in the work of overcoming. The kingdom of God is worth all our effort; the love and sacrifice of Christ demand it. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." "Remember Lot's wife."

VERSE 28. **And, lo, the smoke of the country went up as the smoke of a furnace.**—If God speaks, it is but reasonable that man should hear. And when he executed the vengeance recorded in this chapter, he certainly spake in an audible voice to the hopes and fears of all the dwellers upon earth. By the deliverance vouchsafed to his righteous servant, he encouraged the hopes of such, as like him, preserved their integrity in the midst of a crooked and perverse generation; while by the unparalleled destruction of the cities of the plain, he alarmed the fears of those, who resembled them in impiety and iniquity. And though so many hundred years have passed, since that astonishing catastrophe took place, yet the history should answer the same purpose now, that the event itself was designed to do then. No time can destroy the efficacy of this salutary medicine for the disorders of the world. Virtue and vice are not changeable things; they continue still the same, and there is no alteration in the divine decrees concerning them. Sooner or later . . . a deliverance similar to that of Lot will be granted to the righteous: a destruction, answering to that of Sodom, will be the portion of the wicked.—*Bp. Horne.*

The destruction of Sodom was utter destruction, not everlasting torment. So will it be with the wicked. See 2 Pet. 2: 6-9; 2 Thess. 1: 7-9; Rev. 18: 8.

LESSON XI.

QUESTION 10. ROM. 3: 25.—God's grace is not a license to commit sin, nor an indulgence for future transgression. "Remission of sins that are past," or the "passing over" [margin] of sins that are past, is freely granted through Christ, if we prove faithful and obedient. If the forgiven sinner again yields to sin, he becomes the servant of sin, and falls again under the condemnation of the law. If he lives in open, known transgression of the law of God, while claiming to be justified by grace, he becomes a transgressor. His high profession and corrupt life, to the world, makes Christ the minister of sin. Gal. 2: 17, 18. He only remains free from the law who obeys the law and walks not after the flesh but after the Spirit. Rom. 8: 1. Jesus saves not in sin, but from sin. Matt. 1: 21.

LESSON XII.

CHAPTER 25: 8. **Then Abraham gave up the ghost.**—This is said by anticipation to finish the account of Abraham's life. Abraham lived 15 years after Esau and Jacob were born; for Isaac was born when Abraham was 160 years old (chap. 21: 5), Jacob and Esau, when Isaac was 60 years old (chap. 25: 26), and Abraham died at 175 years of age (verse 7); Abraham was, therefore, 160 years old at the birth of Isaac's two sons, and dying at 175, Esau and Jacob were 15 at his death. Shem, who was 100 years old at the time of the flood, lived till within 25 years of Abraham's death, was co-temporary with Isaac 50 years, and died only 10 years before the birth of Jacob.

CHAPTER 24: 4. **Take a wife unto my son Isaac.**—Isaac had been trained in the fear of God to a life of obedience. And when he was forty years old, he submitted to have the God-fearing, experienced servant of his father choose for him. He believed that God would direct in regard to his obtaining a wife. Children now from fifteen to twenty generally consider themselves competent to make their own choice, without the consent of their parents. And they would look with astonishment if it should be proposed to them to move in the fear of God and make the matter a subject of prayer. Isaac's case is left on record as an example for children to imitate in after generations, especially those who profess to fear God.—*The Great Controversy, Vol. 1.*

LESSON XIII.

CHAPTER 32: 24. **And there wrestled a man with him.**—The Lord Jesus Christ, the Angel of God's presence. Verse 30. His wrestling was not merely a physical wrestling; he took hold of Christ by faith; "he wept and made supplication;" he "prevailed." Hos. 12: 4.

VERSE 28.—**Thy name shall be called no more Jacob, but Israel.**—His strong pleading with faith prevailed with God. A new name was given him. No longer is he Jacob, a supplanter, defrauding his brother deceitfully; his sins have been forgiven, the Lord has heard his supplication, and the supplanter has become a prince. Fellow pilgrim, would'st thou become one of the true Israel? Go and wrestle with thy God. Plead with repentance and faith till the light breaks, and the new name is given. Jacob is the name according to the flesh; Israel is the acquired name. The true Israel are not Israel according to the flesh, but all who, like Jacob prevail, whether Jew or Greek, male or female. It is prevailing sons that God wants. Would'st thou know the way? Says the Lord, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me. Isa. 27: 5. *Student, heed well the lesson!*

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

GREAT GRIMSBY, AUGUST, 1884.

CONTENTS.

[The signature of all original articles will be in small capitals; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials. Articles without signature will be understood as coming from the managing Editor.]

Poetry.	Page.
Resting in God, <i>Selected</i> ,	49
Grace in Time of Need, <i>REV. FREDERIC WAGSTAFF</i> ,	50
Temperance Song, <i>MRS. L. D. A. STUTTE</i> ,	54
Childish Wisdom, <i>Selected</i> ,	55
The Devil, <i>Rev. Alfred J. Hough</i> ,	58
To-Day, <i>S. Geldard</i> ,	60
General Articles.	
Bible Sanctification, No. 3, <i>MRS. E. G. WHITE</i> ,	49
The Reformation Being Completed, <i>ELD. COTRELL</i> ,	50
A Brief History of Mormonism, <i>ELD. J. N. ANDREWS</i> ,	53
The Saints' Inheritance, No. 2, <i>ELD. J. H. DURLAND</i> ,	51
Day: Its Meaning in the Scriptures, <i>ELD. A. A. JOHN</i> ,	52
Is not the Picture true? <i>Rev. Robert Atkins</i> ,	53
Law: Its Origin, <i>A. J. Gordon. D. D.</i> ,	54
Temperance.	
Drink and Work, <i>Selected</i> ,	54
Temptation, <i>Rev. S. Martin</i> ,	54
An Indictment, <i>Selected</i> ,	55
Fireside Readings.	
The Neighbor's Field, <i>Selected</i> ,	55
No Compromise, <i>J. W. Alexander, D. D.</i> ,	55
What Ought to be Believed, <i>Royal Gage</i> ,	55
Late Hours, <i>Dr. Cumming</i> ,	55
Choice Gems.	
Editorial.	
Humility,	56
The Love of Christ, <i>G. T. B.</i> ,	56
The Book of Revelation, <i>v. s.</i> ,	57
Unintended Praise, <i>J. H. W.</i> ,	57
Was it so of Old?	58
Selections.	
Letters to Archbishop Hughes, <i>Kirwan</i> ,	58
Candid Thoughts, <i>Selected</i> ,	59
Devotion, <i>William Law</i> ,	60
The Missionary.	
The Reformation in Great Britain, <i>JENNIE THAYER</i> ,	60
Progress of the Cause.	
The Cause at Large—France, <i>D. T. B.</i> ,	61
The Sabbath School.	
Lessons 9, 10, 11, 12, 13, <i>G. H. Bell</i> ,	61
Notes on the Lessons,	62
Editorial Notes.	

☞ We wonder if the party concerned in the mock marriage, noticed in another column, would not be among the first to stone Sunday fishermen. We suggest that they might ease their conscience by so doing.

☞ To say nothing of the vast amount and important Scriptural knowledge contained in them, no books are more readable and interesting than "Thoughts on Daniel" and "Thoughts on Revelation." See our publication list in another column.

☞ The friends in this place were pleased and edified by the visit of Eld. J. H. Durland, from Southampton, July 1-6. In perfecting our organization, and laying plans for more effective labor, his help was opportune. He preached once in Central Market to an attentive audience, and twice at our regular place of worship. This was the first meeting of our Mission Board since its election, and the time was well filled. Miss Jennie Thayer was elected secretary and treasurer for the coming year.

THE TRUE FOUNDATION.—We say, Amen, most heartily to the following good words of the *Christian Commonwealth*, of July 17: "Referring again to what one of our correspondents wrote last week concerning a needed reformation in religious matters, we wish to state with emphasis that we have no faith in any movement in the direction indicated that does not begin with a hearty, prayerful

study of the Holy Scriptures." This has the true ring. It is getting down to first principles. The Bible is the only true foundation on which to build religious faith and practice. Any other foundation will be swept away before the coming storms.

THE REVISED VERSION OF THE OLD TESTAMENT.—*The Rock* has the following: "So many inaccurate statements have appeared with respect to the revised version of the Old Testament that it may be well to say once for all what the facts are, so far as they can be properly made known at present. In the first place, then, although the revision, properly so called, is finished, the book will not be published this year, as it has been announced in some quarters it would be. There is good reason, however, for expecting its appearance early in 1885. In the meantime it is well not to accept as necessarily truthful any reports as to the alterations which have been made. The revisers have kept their own counsel, as was their duty, and the public must wait as patiently as they may till the results of their work are formally disclosed." And while they wait, may the version we have been diligently studied, and its truths practiced. The revised version will release us from no obligation which we owe to God.

"KIRWAN'S LETTERS."—We hope none will fail to read "Kirwan's letters to Archbishop Hughes." The candor and logic which characterize them are convincing. We are not Orangemen, nor do we belong to any club or society organized against Roman Catholicism. We hold nothing against Catholics as individuals. "We war with principles, not with men;" with Catholicism, not Catholics. We believe the system to be contrary to God's word, and subversive of civil and religious liberty. Keen, crafty, far-sighted, it lays its plans wide and deep. It looks forward to future results instead of present prospects. It plots for years, not days. It is actuated by policy, not principle. It has some appearance of the genuine, as what counterfeit has not. The very truths it possesses are made to support a system of error. It has good men and women, noble men and women, within its communion, but they are so, not because of Roman Catholicism, but in spite of it. If men have been made better, if some have been truly converted through her influence, it has been done by means of the little truth she holds and the operation of the Spirit of God on the heart. Such ones have lived above the system. We write these things in no bitter, prejudiced spirit; we believe it to be the solemn duty of this journal, as a public teacher, to proclaim God's truth, to expose delusive, soul-destroying error. The "sure word of prophecy" has warned us concerning these things. The characteristics of the "man of sin" have been pointed out; and history past and present proclaims them fulfilled in the papacy. The "man of sin" has not yet become the man of righteousness.

"LORD'S DAY."

WHAT is the meaning of this term? It is applied by Christians generally to the first day of the week, or Sunday; but have they the right, we mean Scriptural right, to do this? What says the Bible? We find the term used but once in the whole word of God. This is in the following text: "I was in the Spirit on the Lord's day." Rev. 1: 10. But the context does not tell us what day this was. Neither does the apostle give us any light in his gospel narrative, which was written one or two years subsequent to the Revelation, though he does mention the first day of the week. See John 20: 1, 19. No other Bible writer uses the term Lord's day. In the absence of all Bible evidence, is it not the height of assumption to apply the term to the first day of the week? "But" says one, "has not the Lord one day that he calls his?" We reply, Certainly; Ex. 20: 10 states, "the seventh day is the Sabbath of the Lord thy God;" Isa. 68: 13 calls the Sabbath, or seventh day of the

week, "his [or God's] holy day;" our Saviour says, "The Son of Man is Lord also of the Sabbath." Mark 2: 28. Now, candidly, dear reader, are we not forced to the conclusion that the seventh-day Sabbath is at once both "the Sabbath of the Lord thy God" and "the Lord's day?"

TRUE CHRISTIAN UNITY.

TRUE Christian Unity comes not by seeking for it. There is much that is called such, there are many preachers and religious optimists who become hoarse in its praise, as manifested in the tendency of the religious world at the present time. But to us it seems a surface work, largely dictated by policy and selfish ends. We are aware that this is a grave charge, but, seriously, fellow Christian, is it not so? Union with God is the first step. Without this there can be no true union. Union with God must precede true Christian unity. This union comes only through repentance and faith in our Lord Jesus Christ, and continued obedience to the teachings of Holy Writ. So prays our Saviour, "Sanctify them through thy truth: thy word is truth." This is primary. What follows is an inevitable sequence. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe, that thou hast sent me." Conversion to God and his truth comes first; union with our brethren necessarily follows. Union of churches or professed Christians not based on union with God will always prove abortive. But if those who professed Christ possessed a living connection with him, if they had known the depths of thorough repentance for sins, if they had experienced the power of the grace of Christ in the forgiveness and cleansing of sin, if they possessed the willingly obedient heart which would inquire, "Lord, what wilt thou have me to do?" instead of, "What duties and obligations may I shun and still be saved?"—if these were the characteristics and motives of the professed Christians of to-day, no power could prevent their union. The Spirit of our Lord Jesus Christ would actuate and mold and refine and unite. There would be souls converted to the kingdom of God. The same love which moved Christ to die for man would constrain us to labor for those for whom he died. For this love and union, we long and labor.

TEMPORAL POWER OF THE POPE.

THE declaration made by the Spanish Minister of Public Works in favor of the restoration of the temporal power of the Pope is considered significant by *The Catholic Times* and *Catholic Opinion*. The Man of Sorrows could say, "My kingdom is not of this world," and his followers confessed themselves "strangers and pilgrims on the earth;" but the Man of Sin and his adherents are still clamoring for temporal power. The above paper, in its issue of July 18, says:—

It is the first time that a minister of a great country has spoken out in favor of the territorial independence of the Pope. It is the expression of a minister of a King who has ties of relationship and friendship with two of the most important courts in Europe. The opportuneness of the moment is singularly striking. It is shortly after the German Prince Imperial has visited Spain, and at the very time when Italy has descended from the height of the Triple Alliance to an isolation almost complete; when the Government of Belgium, restored to the Catholics, is re-establishing diplomatic relations with the Holy See; when Austria so far recognizes the Roman Question as to fail in showing strict courtesy to King Humbert; and when Cardinal Lavigérie is acting as an intermediary between the Vatican and France to consolidate the French colonial empire in North Africa. The *Moniteur de Rome* rejoices that the great question of the temporal power of the Pope has thus again been brought forcibly before the notice of the civilized world. The words of the Spanish Minister may fall flat on the minds of Cabinets, but they may, on the other hand, produce an awakening which will result in the working of an important change in the external conditions of the Holy See.