

The Present Truth.

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

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THE PRESENT TRUTH.

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THE DAY OF THE LORD.

The day of the Lord, it cometh !
It comes like a thief in the night.
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sackcloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold creeping tide,
Nor barque from the distant offing,
Moving on o'er the waters wide;
But instant—like sudden lightning,
In the depths of a tranquil sky;
From the west to the east in a moment,
The havoc descends from on high !

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment,
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

Then the day of the evil endeth,
And the righteous reign comes in,
Like a cloud of sorrow, evanish
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of Light has come.

—Horatius Bonar.

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. 5.

BY MRS. E. G. WHITE.

THE FIERY FURNACE.

IN the same year that Daniel and his companions entered the service of the king of Babylon, events occurred that severely tested the integrity of these youthful Hebrews, and proved before an idolatrous nation the power and faithfulness of the God of Israel.

While King Nebuchadnezzar was looking forward with anxious forebodings to the future, he had a remarkable dream, by which “his spirit was troubled, and his sleep brake from him.” But although this vision of the night made a deep impression on his mind, he found it impossible to recall the particulars. He applied to his astrologers and magicians,

and with promises of great wealth and honor commanded them to tell him his dream and its interpretation. But they said, “Tell thy servants the dream, and we will show the interpretation.”

The king knew that if they could really tell the interpretation, they could tell the dream as well. The Lord had in his providence given Nebuchadnezzar this dream, and had caused the particulars to be forgotten, while the fearful impression was left upon his mind, in order to expose the pretensions of the wise men of Babylon. The monarch was very angry, and threatened that they should all be slain if, in a given time, the dream was not made known. Daniel and his companions were to perish with the false prophets; but, taking his life in his hand, Daniel ventures to enter the presence of the king begging that time may be granted that he may show the dream and the interpretation.

To this request the monarch accedes; and now Daniel gathers his three companions, and together they take the matter before God, seeking for wisdom from the Source of light and knowledge. Although they were in the king's court, surrounded with temptation, they did not forget their responsibility to God. They were strong in the consciousness that his providence had placed them where they were; that they were doing his work,—meeting the demands of truth and duty. They had confidence toward God. They had turned to him for strength when in perplexity and danger, and he had been to them an ever-present help.

The servants of God did not plead with him in vain. They had honored him, and in the hour of trial he honored them. The secret was revealed to Daniel, and he hastened to request an interview with the king.

The Jewish captive stands before the monarch of the most powerful empire the sun has ever shone upon. The king is in great distress amid all his riches and glory; but the youthful exile is peaceful and happy in his God. Now, if ever, is the time for Daniel to exalt himself,—to make prominent his own goodness and superior wisdom. But his first effort is to disclaim all honor for himself, and to exalt God as the Source of wisdom:—

“The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days.” The king listens with solemn attention as every particular of the dream is reproduced; and when the interpretation is faithfully given, he feels that he can rely upon it as a divine revelation.

The solemn truths conveyed in this vision of the night, made a deep impression on the sovereign's mind, and in humility and awe he fell down and worshiped saying, “Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets.”

Light, direct from Heaven, had been per-

mitted to shine upon King Nebuchadnezzar, and for a little time he was influenced by the fear of God. But a few years of prosperity filled his heart with pride, and he forgot his acknowledgment of the living God. He resumed his idol worship with increased zeal and bigotry.

From the treasures obtained in war, he made a golden image to represent the one that he had seen in his dream, setting it up in the plain of Dura, and commanding all the rulers and the people to worship it, on pain of death. This statue was about ninety feet in height and nine in breadth, and in the eyes of that idolatrous people it presented a most imposing and majestic appearance. A proclamation was issued, calling upon all the officers of the kingdom to assemble at the dedication of the image, and, at the sound of the musical instruments, to bow down and worship it. Should any fail to do this, they were immediately to be cast into the midst of a burning fiery furnace.

The appointed day has come, and the vast company is assembled, when word is brought to the king that the three Hebrews whom he has set over the province of Babylon, have refused to worship the image. These are Daniel's three companions, who had been called by the king, Shadrach, Meshach, and Abednego. Full of rage, the monarch calls them before him, and pointing to the angry furnace, tells them the punishment that will be theirs if they refuse obedience to his will.

In vain were the king's threats. He could not turn these noble men from their allegiance to the great Ruler of nations. They had learned from the history of their fathers that disobedience to God is dishonor, disaster, and ruin; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They look with calmness upon the fiery furnace and the idolatrous throng. They have trusted in God, and he will not fail them now. Their answer is respectful, but decided, “Be it known unto thee O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

The proud monarch is surrounded by his great men, the officers of the government, and the army that has conquered nations; and all unite in applauding him as having the wisdom and power of the gods. In the midst of this imposing display, stand the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator.

The king's wrath knew no limits. In the very height of his power and glory, to be thus defied by the representatives of a despised and captive race, was an insult which his proud spirit could not endure. The fiery furnace had been heated seven times more than it was wont, and into it were cast the Hebrew exiles. So furious were the flames, that the

men who cast them in were burned to death.

Suddenly the countenance of the king paled with terror. His eyes were fixed upon the glowing flames, and turning to his lords he said, "Did not we cast three men bound into the midst of the fire?" The answer was, "True, O king." And now the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

When Christ manifests himself to the children of men, an unseen power speaks to their souls. They feel themselves to be in the presence of the Infinite One. Before his majesty, kings and nobles tremble, and acknowledge that the living God is above every earthly power.

With feelings of remorse and shame, the king exclaimed, "Ye servants of the most high God, come forth." And they obeyed, showing themselves unhurt before that vast multitude, not even the smell of fire being upon their garments. This miracle produced a striking change in the minds of the people. The great golden image, set up with such display, was forgotten. The king published a decree that any one speaking against the God of these men should be put to death; "because there is no other god that can deliver after this sort."

These three Hebrews possessed genuine sanctification. True Christian principle will not stop to weigh consequences. It does not ask, "What will people think of me if I do this?" or how will it affect my worldly prospects if I do that? With the most intense longing, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the hearts and lives of all his followers may be controlled by divine grace, that they may be as burning and shining lights in the world.

These faithful Hebrews possessed great natural ability, they had enjoyed the highest intellectual culture, and now occupied a position of honor; but all this did not lead them to forget God. Their powers were yielded to the sanctifying influence of divine grace. By their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into his marvelous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus placed himself by their side in the fiery furnace, and by the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow all earthly powers that would trample upon the authority of the God of heaven.

What a lesson is here given to the faint-hearted, the vacillating, the cowardly, in the cause of God! What encouragement to those who will not be turned aside from duty by threats or peril! These faithful, steadfast characters exemplify sanctification, while they have no thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, cannot be estimated until the life records shall be made known, when the judgment shall sit and the books be opened.

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds where there is now one among us, so closely allied to God, their lives in such close conformity to his will, that they would be bright and shining lights, sanctified wholly, in soul, body, and spirit.

The conflict still goes on between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should meet the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified.

THE SANCTUARY AND 2,300 DAYS.

BY ELD. J. N. ANDREWS.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great.

And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires which have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" And Michael, who answered the question to Daniel, said: "Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity. For the Persian, Grecian, and Roman empires have in all continued between 2,000 and 3,000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

EXPLANATION OF THE DAYS.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days. For the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4: 6. We shall find in Gabriel's explanation of this vision of Daniel, given in the

ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires, and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel, in explaining to him this vision, set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted, and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeremiah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeremiah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

THE TIME EXPLAINED.

And so while he was engaged in importunate prayer for the people of God and for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22. And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter, and consider the vision." Verse 23, compared with chapter 8: 16.

Thereupon he gives Daniel the key to the reckoning of this great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city." etc. Verse 24. The word *determined* does not express the full sense of the Hebrew word used by the angel. That word signifies "to cut off," "to divide." The translators not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth, and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks were "determined," that is appointed, upon thy people and thy city. But with the prophet the case was different. The angel had bidden him "consider the vision." And nothing was more natural, when told that seventy weeks were cut off, than that he should recur to the long period revealed to him without a date in that vision.

THE BEGINNING OF THE DAYS.

This shorter period being cut off from that

long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us. "Know therefore," said Gabriel, "and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7: 11-26; 9: 9. The commandment is the prophetic commandment of the God of heaven (Isa. 44: 26-28; 45: 13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6: 14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or four hundred and eighty-three prophetic days, extended from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly four hundred and eighty-three years, which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the autumn of A. D. 27, just four hundred and eighty-three full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made:

"THE TIME IS FULFILLED."

Mark 1: 15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1: 41 (margin); Acts 10: 38, 39; Luke 3: 21, 22; 4: 14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the autumn of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10: 1-13; Col. 2: 14-17. And so it was that our Lord preached during three years and a half, until the spring of A. D. 31, when he was crucified for the sins of men. This date Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:

17-20. Here ended the seventy weeks which were cut off from the 2,300 days. When these four hundred and ninety days were finished, there remained 1,810 days before the time should come for the cleansing of the sanctuary. As the four hundred and ninety ended in the autumn of A. D. 34, the remaining 1,810 days ended in the autumn of 1844.

(To be continued.)

THE REALITY OF FAITH.

BY ELD. A. A. JOHN.

It is absolutely necessary to have faith in God, if we hope to have his blessing. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11: 6. Faith is not a groundless imagination, a shadow which moves as we move, always evading our grasp; it is "the substance of things hoped for, the evidence of things not seen." True faith presupposes a knowledge of God and his requirements as revealed in the Scriptures, and it is based upon the fulfilled promises of the same. God is made known to us in the varied language of nature, and his love and care are shown by the wise and ample provision that he has made for the wants of his creatures. But in the written Word we have a complete revelation of his will concerning us. In it, also, the rise and fall of great cities and

MIGHTY EMPIRES

are foretold, and in many instances the details are given with remarkable exactness. We also read of the One who took upon himself our nature and bore our infirmities that we might be redeemed from the thralldom of sin. And hundreds of years before his incarnation, the prophets of God spoke of the events connected with his earth-life, even giving the year of his anointing at the commencement of his public ministry, and, also, the time of his death. The work of his forerunner, John the Baptist, was also foretold, together with many other things of great importance.

These same prophets, and others as well, have spoken of God and his love to man, of the glorious scheme of human redemption through our Lord Jesus Christ, and they still point us forward to the second coming of the King of kings, when all those who have washed their robes and made them white in the blood of the Lamb shall utter with immortal tongues the shout of victory, and unite in singing the song of redemption, which is the prelude to an eternity of ever increasing felicity and glory.

The fulfilled portions of the Scriptures form the ground or confidence upon which our hopes for the present and future rest. Like Abraham, we believe that what God has spoken he is able to perform, and that he will do it in his appointed way. A faith which is not grounded upon the plain teachings and promises of God's word is worse than useless; for it will prove a snare to the one who cherishes it. While a faith which has the Scriptures for its foundation will triumph over the wreck of worlds. True faith creates a substance, a reality for which to hope.

Enoch's faith in the power of God to keep him from sinning was so real that after having walked with him for three hundred years, and having the testimony that his ways were pleasing to God, he was by faith translated that he should not see death. Noah's faith was such that he pictured in his mind a world deluged by water. This led him to prepare an ark for the saving of his house. Abraham when called upon to offer Isaac, the child of promise, as a burnt offering, did not hesitate, "accounting that God was able to raise him

up, even from the dead; from whence also he received him in a figure." This receiving him in a figure raised to life again by the power of God was the reality or substance of his faith, and it was grounded upon what God had already performed before the eyes of his servant. This is the kind of faith that we need to-day, and it is what we must have if we are the children of Abraham, and hope to be blessed with this faithful servant of God.

Our faith in the triumph of the truth of God is not based upon the day-dreams of a sensational priesthood, but upon the recorded victories of the past, which are the earnest of the final glorious victory and deliverance of God's truth and people when Jesus comes. And our faith in the second personal coming of Christ as an event near at hand is not built upon the sandy foundation of the so-called prophecies of "Mother Shipton," etc., or the "lo here's" and "lo there's" of modern dogmatists; but upon the fulfilled and fulfilling words of Jesus, with those of the apostles and prophets. To their teachings we intreat you to give heed. One by one have the guide boards been passed which point the way to the everlasting kingdom of God, and we have found the road to be just as it was described by the prophets of the Lord thousands of years ago. A few more days of weary pilgrimage here, and then,

"In that noon-tide of glory so fair,
In the gleam of the river of life,
There are joys that the faithful shall share;
Oh, how sweetly they'll rest from the strife!
There the ransomed with Jesus abide,
In the shade of the sheltering fold;
Evermore by Immanuel's side,
They shall dwell in the glory untold."

If at times the way seems dark and hedged up, have faith in God. If a Red Sea is before you, think not of its rolling billows. Let faith picture before you a dry path, amid the congealed waters, which leads to the other side, where a song of triumph and praise is ascending to the One who has said, "My grace is sufficient for thee." Is the night of death approaching?—Dread not its terrors. Keep in view the resurrection morn, when at the voice of the Archangel all those who sleep in Jesus shall come forth to life and immortality, and exclaim, "O death, where is thy sting? O grave, where is thy victory?"

Yes, "faith is the substance of things hoped for." Blessed gift of God! What a reality there is in living faith! How much we need it just now to enable us to endure to the end! With it, we almost walk by sight, since we are so near the everlasting rest. Let us believe God. A conflict is before us. The company who are persecuted by the corrupt power represented by the beast, Rev. 13, are the ones who at last stand upon the sea of glass before the throne, having the harps of God. Rev. 15. We may be called upon to experience the things here described. Is our faith so real that we can say, We know in whom we have trusted? The way may seem narrow and the cross heavy, but we shall still have faith in God.

"But never sit we down and pine,
There's nothing left but sorrow,
We walk the wilderness to-day,
The promised land to-morrow."

OUR HOPE.

BY H. JUDD.

This question is often put to us, Pray what is hope? or, What is your hope? We will now let Inspiration answer this question. Paul calls Christ our hope. 1 Tim. 1: 1. A true gospel hope must center in Jesus Christ as the object, being, or agency through whom the promises of God concerning man are to be carried out. "We are complete in him." For without him we "can do nothing," and

are nothing. As Christ was employed in the work of creation, so also is he the second Adam, through whom the restitution of all things God has promised will be carried out, because he is the Son of man. Therefore, when we say Christ is our hope, it embodies all that is in Christ, or that is to be brought about through Christ.

In making our inquiries respecting him, and of what is to be accomplished by him, we find ourselves in a similar position as was occupied by the ancient prophets in their researches concerning Christ. As Peter states, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 10, 11. In this statement, we see that a hope in Christ embraces all that is wrought out by Christ, till the glory of God is revealed in his people, in their being brought to their eternal rest in his kingdom. Paul says, in writing to the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." Col. 1: 3-5.

We will now look at Paul's testimony to the Hebrews, and there we may gain some light as to what is the hope. "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6: 13-18. That this promise to Abraham had reference to some future inheritance is clear from the following testimonies: "Abraham . . . was called to go out into a place which he should after receive for an inheritance." "He sojourned in the land of promise, as in a strange country." Heb. 11: 8, 9. Stephen, in speaking of Abraham, said that the Lord "gave him none inheritance in it [the land], no not so much as to set his foot on." Acts 7: 5.

These quotations show that the promise to Abraham had not been fulfilled when Paul wrote to the Hebrews. So the fulfillment of the Abrahamic promise must be understood to be beyond the gospel age; for that promise embraced Christ as the true seed. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. Christ is the seed to whom the promises are made. He has been on earth once, as the *Child born*, and the *Son given*. He is to come again as King of kings, and Lord of lords, and then "the government shall be upon his shoulder." The apostle says of this inheritance, "Reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 4, 5. But you may say, He here speaks of an inheritance reserved in heaven, which cannot be the future kingdom on this earth. Paul said of Abraham, He looked for a city which hath foundations, whose builder and maker is God. Heb. 11: 10. That city of foundations is now in

heaven. "Jerusalem which is above is free." Gal. 4: 26. It is finally to come down from heaven, and be the great center of the new earth kingdom. Rev. 21: 2. With this view of the subject, there is no wonder that importance is attached in the Scriptures to the great theme of the second coming of our Lord Jesus Christ. There is glory clustering around the event of Christ's coming like the dawning of the morning. Eternal life becomes but a branch of the one hope of the future kingdom. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

IS MAN IMMORTAL?

1. Is it reasonable to suppose that God created man an immortal being, and yet has never informed us of the fact?

2. Is it reasonable to suppose that, if man naturally possessed immortality, God would require him to seek for it, as he does in Rom. 2: 7?

3. Is it reasonable to suppose that, if man were naturally immortal, the Bible would so plainly assure us that "God only hath immortality"? 1 Tim. 6: 16.

4. Is it not far more reasonable to believe that immortality is the *gift* of God through Jesus Christ our Lord, as stated in Rom. 6: 23?

5. Is it reasonable to suppose that words, when found in the Bible, *must* have a meaning attached to them which no man in his senses would ever think of attaching to them in any other book? For instance, the words *life* and *death*, when found in the Bible, *must* (as theologians tell us) mean *happiness* and *misery*; but if found in any other book in the world, they would simply mean "existence" and "cessation of existence."

6. Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised *life*, *eternal life*, to his followers, he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case, the wicked will live through eternity as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passages in which *death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence.

8. Is it reasonable to suppose that Infinite Wisdom would invariably use language which was only calculated to mislead mankind, or which none but doctors of divinity could unravel?

9. Is it not more reasonable to suppose that he would give his people such a revelation as plain, common sense people could easily understand?

10. Is it reasonable to believe that men go to heaven or hell immediately at death, and then hundreds or thousands of years afterward are taken out to be judged, to determine which fate they deserve? Should we deem it right to send a man to the penitentiary for ten years, and then bring him out for trial to see if he deserved such a punishment?

11. Is it reasonable that such prominence should be given in the Bible to the doctrine of the resurrection from the dead, if *the soul* is as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives"?

13. Is it reasonable to use so constantly, both in sermons and prayers, such terms

as "immortal souls," "never-dying souls," "deathless spirits," and similar expressions, when there is not from Genesis to Revelation *one single passage* to warrant the use of such language?

14. Is it reasonable to say that eternal death and eternal torment are synonymous expressions (as theologians tell us); for how then can it be said, in Rev. 21: 4, "There shall be *no more death*"?

15. Is it reasonable to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says (Rev. 21: 5.), "Behold, I make all things new"?

16. Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall "die," be "consumed," "devoured," "burnt up," "be as though they had not been," etc.?

17. Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow-beings; among whom would probably be found parents, children, husbands, wives, and friends?

18. Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment the heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment the least wicked among the heathen, together with the most guilty in this Christian land? for such must be the case if their souls are immortal, and if their torment is to be eternal. Is it not far more reasonable to believe the apostle's words *literally*, "For as many as have sinned without law shall also perish without law"? Rom. 2: 12.

19. Is it reasonable to believe that God is such a vindictive being that his justice cannot be satisfied with the *death* of the offender, but that he must be constantly pouring floods of fiery wrath upon the wretched being through the ever rolling cycles of eternity?

20. Finally, "1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or immortality.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1: 17.

"6. He declares that he [God] is the only possessor of it. 1 Tim. 6: 16.

"7. He presents it as an object which men are to *seek after* by patient continuance in well-doing. Rom. 2: 7.

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1: 10.

"9. He defines the period when it shall be 'put on by the saints of God,' and fixes it at *the resurrection*, when Christ, who is our life, shall appear. 1 Cor. 15: 52, 54; Col. 3: 4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or *be burned*, or *devoured by fire*, he did so without any 'mental reservations,' or 'theological definitions.' In other words, he said what he meant, and meant what he said."—*Pauline Theology*.

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See whether these things are true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountain-

head of truth. "The words of the Lord are pure words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man or number of men, however wise and holy they may be. To err is human. God and his truth are alone infallible. Show yourselves *true* Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "fathers" had no more. Your ministers have nothing else to guide them—at least they ought not to have. "The Bible, and the Bible alone, is the book for Protestants." Go, then, to your Bibles, and see whether the God-dishonoring doctrines to which I have directed your attention are found there or not. Pardon me if I tell you that, however full of these doctrines human books and human sermons may be, God's book does not contain them.

Rather believe that man is *mortal* and condemned to die, but Christ is come that men may have *life*, and that they may have it more abundantly. John 10: 10.

"The wages of sin is *death*; but the gift of God is *eternal* life through Jesus Christ our Lord." Rom. 6: 23.

QUESTIONS ON IMMORTALITY.

1. Who is immortal? Ans. "The King eternal, *immortal*, invisible, the only wise God." 1 Tim. 1: 17.

2. Are not all men created immortal? Ans. God "only hath *immortality*." 1 Tim. 6: 16.

3. Is this immortality revealed by nature? or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light *through* the gospel." 2 Tim. 1: 10.

4. Who has power to bestow immortality upon man? Ans. "The *gift* of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

5. Will God give this gift to all persons, whatever their works may be? Ans. God "will render to every man *according* to his deeds." Rom. 2: 6.

6. What will be the end of those who obey not the gospel? Ans. "Whose end is destruction." Phil. 3: 19.

7. To whom will God impart immortality? Ans. "To them who by patient continuance in well-doing *seek* for glory and honor and immortality." Rom. 2: 7.

8. What shall be their reward? Ans. "*Eternal life*." Rom. 2: 7.

9. Upon what conditions may we obtain this blessing? Ans. "Fight the good fight of faith, *lay hold* on eternal life." 1 Tim. 6: 12.

10. When do men obtain immortality? Is it at death or at the resurrection? Ans. "The dead shall be raised *incorruptible*." 1 Cor. 15: 52.

11. How shall those who are not dead become *incorruptible*? Ans. "We shall be *changed*." 1 Cor. 15: 52.

12. When will this change take place? Ans. "At the last trump." 1 Cor. 15: 52.

13. How suddenly will the change occur? Ans. "In a *moment*, in the twinkling of an eye, at the last trump." 1 Cor. 15: 52.

14. Will this change be a change of the internal, or of the external and physical, or corruptible, man? Ans. "This corruptible must *put on* incorruption." 1 Cor. 15: 53.

15. What, then, becomes immortal? Ans. "This mortal must *put on* immortality." 1 Cor. 15: 53.

16. What scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 54; Isa. 25: 8.

17. Who will be raised from the dead? Ans.

"All that are in the graves shall hear his voice, and shall come forth." John 5: 28, 29.

18. Will the unburied dead arise? Ans. "The *sea* gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them." Rev. 20: 13.

19. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the dead, *both* of the just and unjust." Acts 24: 15.

20. For what purpose will the good be raised? Ans. "They that have done good, unto the resurrection of *life*." John 5: 29.

21. To what will others be raised? Ans. "They that have done evil, unto the resurrection of *damnation*." John 5: 29.

22. Will a man's destiny at last be in accordance with his previous life? Ans. "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7.

23. What will be the portion of the ungodly? Ans. "He that soweth to his flesh shall of the flesh reap *corruption*." Gal. 6: 8.

24. What will be the reward of the saints? Ans. "He that soweth to the Spirit shall of the Spirit reap *life everlasting*." Gal. 6: 8.

25. Where now is the Christian's life? Ans. "Your life is *hid with Christ* in God." Col. 3: 3.

26. How, then, should we live? Ans. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6: 9.

27. What will be the fate of those who sow to the flesh? Ans. They "*shall utterly perish* in their own corruption." 2 Pet. 2: 12.

28. Is it possible for man to be utterly destroyed? Ans. "Fear Him which is able to destroy both *soul* and body in hell." Matt. 10: 28.

29. What is the wages of sin? Ans. "The wages of sin is *death*." Rom. 6: 23.

30. Is this death merely a bodily death? Ans. "The soul that sinneth, it shall *die*." Eze. 18: 20.

31. If the wicked turn away from his wickedness and do right, what then? Ans. "He shall save his soul *alive*." Eze. 18: 27.

32. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them," what shall be his fate? "For his iniquity that he hath done shall he *die*." Eze. 18: 26.

33. As he first dies *in* his iniquity, and then dies *for* his iniquity, what must this last death be called? Ans. "The *second* death." Rev. 21: 8.

34. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. He "shall save a soul from *death*." James 5: 20.

35. What has God placed before us to excite us to action? Ans. "I call heaven and earth to record this day against you, that I have set before you *life and death*, blessing and cursing." Deut. 30: 19.

36. How does God manifest his love to men? Ans. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

37. What is our Saviour's complaint concerning mankind? Ans. "And ye will not come to me, that ye might have life." John 5: 40.

38. What is the command of God to all? Ans. "Cast away from you all your transgressions; . . . for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Eze. 18: 31, 32.—BIBLE TRACT.

THE God of justice sanctifies no evil as a step towards good. Great actions cannot be achieved by wicked means.—*Sheridan*.

SELECTIONS.

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

AT CLOSE OF DAY.

If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But, if through all the live-long day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul and nothing cost;
Then count that day as worse than lost.
—*The Young Reaper*.

THE DEEP HOLD OF SIN.

SIN is not an old garment; it is something that has eaten into the flesh and heart and mind and spirit; it is something that must be driven out of the flesh and heart and mind and spirit—driven out in the power and by the spreading life of the indwelling Spirit whom He gives us, but not without a great effort, a continuous, passionate, watchful discipline against the recurring evil. I cannot believe that sin is not hateful to you; I know how craftily the enemy, and how weakly we, our own worst enemies, deal in the matter of sin, how we distinguish between the sin and the necessary circumstances in the midst of which temptation lies, and are bold to rush in and dare where we ought to pray, and how, when we have sinned, we plead an excuse—a temptation that ought to have been a warning, and an unguardedness when we ought to have been guarded. How near together lie the path of duty and the path of trial! How neglect of duty and the balancing of good and evil are hazardous to every soul! How sin and pleasure go hand in hand! And if we hate the one still we love the other, and how secret, even to our own selves, are the dark places of the inner heart, so that, "If we say we have no sin we deceive ourselves, and the truth is not in us."—*Dr. Stubbs*.

WITHOUT THE CAMP.

CALVARY was in no enclosure. City walls, national lines, local surroundings, were here unknown. With man that signified, Rejected by all; with God it meant, Belongs to all. On the cross of Christ they wrote in three forms of speech, representing the divisions and the aggregation of our race, "This is the King of the Jews." It was done in derision, but in truth declared the promise fulfilled, that in Abraham's seed all the nations of the earth are blessed. He was slain as a victim of hate, but his death was an offering of love, breaking the seals of despair, opening the book of life to all.

Without the camp! No sentinel then can forbid the stranger as he comes; no gates can be closed to sinners, aliens or enemies who penitently seek to plunge in the purple flood; no hindering rules can force the leprous, the cast-a-ways, the chief of sinners, the most wretched of the miserable, from touching the sacred cross, and drawing virtue to heal their souls. It gives us unspeakable joy to read that he is the Saviour of all men, tasted death for all, loves all, seeks all, is able to save all, invites all, offers life to all, rejects none. The rejecting is all done by man. Jesus receives all sinners who will receive him.—*Selected*.

IMPORTANCE OF KNOWLEDGE.

OF all the departments of knowledge to which the human mind can be directed, there is none of greater importance than that which exhibits the real character and condition of man as a moral agent—his relation to the Deity—his eternal destiny—the way in which he may be delivered from the effects of moral evil—and the worship and service he owes to his Almighty Creator. On these and kindred topics, the Christian revelation affords the most clear and satisfactory information, and the details which it furnishes on these subjects are of the highest moment, and deeply interesting to every inhabitant of the globe. But ignorance, leagued with depravity and folly, has been the cause that the sacred oracles have so frequently been treated with indifference and contempt; and that those who have professed to recognize them as the intimations of the will of Deity have been prevented from studying them with intelligence, and contemplating the facts they exhibit in all their consequences and relations. In order to a profitable study of the doctrines, facts and prophecies contained in the Bible, it is requisite, in the first place, that a deep and thorough conviction be produced in the mind, that they are indeed the revelations of Heaven, addressed to man on earth to direct his views and conduct as an accountable agent, and a candidate for immortality. From ignorance of the *evidences* on which the truth of Christianity rests, multitudes of thoughtless mortals have been induced to reject its authority, and have glided down the stream of licentious pleasure, "sporting themselves with their own deceivings," till they landed in wretchedness and ruin. The religion of the Bible requires only to be examined with care, and studied with humility and reverence, in order to produce a full conviction of its celestial origin; and wherever such dispositions are brought into contact with a calm and intelligent investigation of the evidences of revelation, and of the facts and doctrines it discloses, the mind will not only discern its superiority to every other system of religion, but will perceive the beauty and excellence of its discoveries, and the absolute necessity of their being studied and promulgated in order to raise the human race from that degradation into which they have been so long immersed, and to promote the renovation of the moral world. And, those objections and difficulties which previously perplexed and harassed the enquirer will gradually vanish, as the mists of the morning before the orb of day.—*Dr. Thomas Dick.*

WHERE DID MOSES GET THAT LAW?

AN infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder; "at the beginning—at Genesis."

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind appar-

ently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired a great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. If there is a God, he ought surely to be worshiped. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshiped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbor are then *classified* by the moral law. They are divided into offenses against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offense in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offense must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbor."

"I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."—*Selected.*

THOU mayest be sure that he that will in private tell thee thy faults, is thy friend; for he adventures thy dislike, and doth hazard thy hatred: for there are few men that can endure it; every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

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.

THE DOER.

HER hands were not soft and waxen,
Of a pale and delicate hue:
They were brown and hard and rugged,
With always something to do.

Something to do, when squanderers
Were wasting the time away;
Still doing, when dreamy idlers
Sat moping the livelong day.

She had not gold in her treasure—
In her veins no royal blood;
But her noble, heartfelt duty
Was the only path to good.

So to the faint and weary,
Her hand it was firm and strong.
Her smile was never so cheery
As when helping the weak along.

To the lone, the sad, and sorrowing,
She came like a ray of light,
Gilding the darkest, dreariest shores
That fell from the train of night.

She lived, but the world scarce knew it,
She died—there was little to say;
The pulpit "just heard of the woman,"
Who for others toiled night and day.

But He of the many mansions
Had waited to take her in,
Well knowing that always faithful
To the Master she had been.

—*Methodist Protestant.*

SELF-DENIAL.—You deny the body, or you deny the soul. Deny the body, and the soul comes to the front and floods your life with sacred light, with heaven's pure splendor. Gratify the body, and the soul retires, and its hot tears fall in the hearing of God. Self-slaughter takes place. It can take place in the cutting off of a hand, or in the thrusting of a dagger into the very fountain of life, and it lies within the power of the human will to say where the wound shall be inflicted. There is a bloated man who never said "No" to an appetite. You see it in his face. That is not the face of his childhood developed into old age; that is another face; he is made now in the image and likeness of the devil. His very eye has a twist in it; his very speech has lost its music. He does not want to come into a pure home; he does not want to look upon the unsullied flowers; he does not care to listen to the birds singing their sweet song in the spring light. His affections are otherwise. All the urgency of his life moves amid other directions; he is less a man than he ever was, unhappily. Here is a man who has crucified the flesh, the affections and the lusts thereof; he has cut off his right hand, plucked out his right eye, struck himself everywhere with heavy blows, but his soul throws over his maimed condition a sacred light, a beautiful expression. The form is rugged, the countenance is marred, but through it there is a soft, shining light, which tells that the soul is growing angelward and Godward, and every day sweetens his nature and prepares it for higher society.—*Dr. Parker.*

CHURCH MEMBERS WE KNOW.

DEAR BROTHER WORRY, what a good soul he is—in many respects a most admirable man—kind, good, and affectionate.

Beneficent, too, never stingy and mean. We have never been refused when we have gone to him for charity; he always gives, and, what is somewhat remarkable, gives frequently more than his ability will allow.

He is constant at church, and at the weekly meeting. With all his good traits, however, we are sorry to say, he has one very serious fault. He is almost always in a worry about something that is, or may be.

In this regard he and Sister Fret are very much alike. We do not like to meet them in the street, for they have a frightened look, and their words are in a minor strain. However bright the morning or prosperous the circumstances, they are full of doleful surmises. And when any shadow is cast they are sure matters will grow worse, and a dreadful plunge be taken. They are full of painful forebodings, and the air is thick with disasters. The State is in awful condition, the community is badly off, the church is befogged and befouled, all the integrities are dying out, and things generally are on the high road to ruin. Dear souls, their faces are like thunder clouds; their words merge into chronic groans, while their hearts, as our good doctors say, are in a state of perpetual exacerbation.

Their presence is like the chilling east wind upon neuralgic and rheumatic conditions of the body. Oh, how it makes one ache—how suggestive of old Giant Despair.

We are sorry for them; we try to help them, but we confess our efforts in this direction accomplish very little.

Their condition comes partly from constitutional characteristics, and largely from habit. They have allowed themselves to look on the dark side of everything till the sweet and promising are overlooked in shadowy and dark formations; the future becomes for them a dread arsenal, alive with mischievous and destructive implements and machineries—God's providences formidable with wrath, scattering broadcast seeds for harvesting of pain. Dear Brother Worry and Sister Fret, remember God is good, and life is sweet after all that occurs or may occur. Have faith and cheerful trust in God. He is no grim and merciless tyrant, but a loving Father. Come out of the chilling shade into the warm, glad sunshine of hopefulness; make the best of everything. *Trust*, oh trust in God, for your own sakes; for the sake of those around you; for the honor and glory of God.—*The Baptist*.

MAXIMS FOR A YOUNG MAN.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Avoid temptation through fear that you may not withstand it.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquillity of mind.—*Counsels for Life*.

TEMPERANCE.

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

COPARTNERSHIP.

THE RUMSELLER'S PROPOSAL TO THE DEVIL.

DEAR SIR,—I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, brandy, gin, wine, beer, and all their compounds. Our objects, though different, can be best obtained by united action. I therefore propose a copartnership. All I want of men is their money. All else shall be yours.

Bring me the industrious, the sober, the respectable, and I will return them to you drunkards, paupers and beggars.

Bring me the child, and I will dash to the earth the dearest hopes of the father and the mother, and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the mechanic or the laborer and his own money—the hard-earned fruits of his toil—shall be made to plant poverty, vice and ignorance in his once happy home.

Bring me the warm-hearted sailor, and I will send him on a lee shore, and make shipwreck of all fond hopes for evermore.

Bring me the professed followers of Christ, and I will blight and wither every devotional feeling of the heart. I will corrupt the ministers of religion, and defile the purity of the church.

Bring me the patronage of the city, and of the courts of justice—let the magistrates become my patrons—let the law-makers themselves meet at my table and participate in violation of law, and the name of the law shall become a hissing and a by-word in the streets.

Bring me, above all, the moral respectable man, if possible bring the moderate temperance man, though he may not drink, yet his presence will countenance the pretenses under which our business must be masked. Bring him to our public houses, beer saloons, eating houses and hotels, and the more timid of our victims will then enter without alarm.

Yours faithfully, RUMSELLER.

THE DEVIL'S REPLY.

MY DEAR BROTHER,—I address you by this endearing appellation because of the congeniality of our spirits, and of the great work we are both engaged in—the work of DESTRUCTION. I most cordially accept your proposals. For five thousand years I sought in vain for a man so fully after my own heart, to do my work among men. I even ransacked the lowest depths of hell for a devil who could and would do for me the whole work of destruction.

But little success attended their efforts. My minions always made some mistake, or too soon showed the cloven foot. I sent out the demon Murder, and slew a few thousands, most generally the helpless and innocent. Men turned away with loathing from him, and his mission was comparatively a failure.

I bade my servant Lust go forth. He led innocent youths and beautiful maidens in chains—destroying virtue, wrecking happiness, blasting characters, and causing untimely deaths and dishonored graves. But even then many of his victims escaped, through the power of God, my enemy.

I sent out Avarice, and in his golden chains

some were bound, but men learned to hate him for his meanness, and comparatively few fell by him.

The twin brothers, Pestilence and War went forth, and Famine stole behind them; but these three indiscriminately slew the old and the young—men, women and children—the good as well as the bad, and heaven received as many accessions as hell.

In sadness my satanic heart mourned over the probable loss of my crown and kingdom, as I contemplated the tremendous strides which the gospel of Jesus was making in saving men from my clutches. But when I received your kind letter, I shouted till the welkin of hell echoed the shout, "Eureka! Eureka!"—"I have found it! I have found it!" Yes, my dear friend, I could have embraced you a thousand times, and I have given orders to reserve for you a place nearest my person, the most honorable seat in my kingdom. In you are combined all the qualifications of just such a friend and partner as I have long wished for, and in your business are all the elements of success. Now shall my throne be forever established. Only carry out your designs and you shall have money, though it be wrung from the broken hearts of helpless women, and from the mouths of innocent, perishing children. Though you fill the jails, work-houses and poor-houses, though you crowd the insane asylums, though you make murder, incest and arson to abound, and erect scaffolds and gallows in every village, town and city, you shall have money. I will also harden your heart so that your conscience will never trouble you. You shall look upon blood and even shed it, without shame or anguish. You shall think yourself a gentleman, though men and women, your victims, shall call you demon. You shall be devoid of the fear of God, the horrors of the grave, and the solemnities of eternity, and when you come to me your works shall procure a reward forever. All I claim is the souls of the victims.

Yours to the very last, DIABOLUS.

—Sel.

A PROHIBITIONIST calculates that the amount of liquor made and imported into the United States in 1882 would fill a canal ten feet deep, twenty feet wide, and seventy-six miles long. The money it represents would have built a £200 house for the family of every mechanic in the land; would have paid for 3,664 steamships at £50,000 apiece; would have purchased 336,400 farms of 100 acres each, or would have fed and clothed all the children in the States under five years of age for two years, allowing a dollar a week for each one of the ten million children. Instead of doing this, it has gone down American throats.—*The Baptist*.

THERE appears in the *Netherland*, published in New York, the following: "We wish to let the public know that on December 2 a domestic feast was celebrated in our home near the church, at the corner of Erie and Noble streets, the sixth anniversary of my teetotalership. I have remained faithful to my promise, notwithstanding the first year I was invited no less than 711 times to partake of spirits. I always said, 'No,' and with God's help I hope to do so always —P. FISCHER, wife and children."

THIS is the way the *National American* puts the matter of prohibition: "When Moses spoil the golden calf business, he did not stop to inquire how much money was invested in it. Neither will the Prohibitionists stop to inquire how much capital prohibition will wipe out in the brewing business. It is always necessary for sinners to sacrifice something when they mend their ways, whether they do it voluntarily or from compulsion. The brewers will have to bear it just like ordinary sinners."

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, OCTOBER, 1884.

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A RETURN TO THE "OLD PATHS."

MUCH has been said of late in regard to conversion of souls and of the world, and the plans pursued by different men and denominations for this purpose have been freely discussed. There has been much talk about "primitive gospel preaching," "apostolic simplicity," etc. Many good things have been said, and good thoughts have been suggested. Right principles have been touched upon by many, but dwelt upon by few. Many seem to have almost broken away from the rocky coast, dangerous reefs, and treacherous currents of error, creeds, and traditions, and just as they were evidently beginning to sail out into the broad, free ocean of truth, so few seem to follow them, the waves roll so high, that their heart fails, and they drift back to anchor in the port from whence they started, flounder on reefs, or go to pieces in the breakers.

The Wesleyans cleave to Wesley, the Lutherans to Luther, the Presbyterians to Calvin, the Church of England to Catholicism, and all more or less to the world. All have some truth—much truth—in their creeds. Luther and Calvin and Wesley and other Reformers were good men and men of God. The Lord wrought with them because they were willing to be used in his work. New light, at least, to them, shone upon their pathway, the Spirit of God carried it home to humble hearts. The life-giving Word was also light-giving. Just as long as those who came out in the Reformation walked in the ever-increasing light God was with them in power. But when they ceased to follow light, vital godliness, to a certain extent, was lost, and little remained but a system of dogmatic, scholastic, ritualistic ecclesiasticism. Witness the powerlessness of the Continental European churches to-day. Professedly Protestant, they have lost the power to protest. They remain still in "the wilderness."

The Reformers were strong in advanced truth and light, but they saw not all things clearly. Advanced light, or long-buried truth, has been revealed since. And as this light has been followed, and these revealed truths appropriated by the people of God, they have been powerful in enlightening the world, and winning souls; and just as surely as more light and truth gives more life and freedom, just so surely the rejection of light and truth brings darkness and weakness. Truth also brings union. Truth received into the heart unites the soul with God, and souls thus united with God will be united with each other to the same extent. And the very fact that there does exist so much disunion and weakness is evidence that the work of reform is not yet completed. The great doctrines of the Bible and salvation are preached only in part. And in this, we contend, lies the failure in much of the preaching of the present day. We do not speak of those nice essays which charm the ear, please the imagination, but do not feed the soul. Such are but rhetorical husks, lifeless voices from lifeless sepulchers. "What is the chaff to the wheat?" We refer to those who, we believe, are trying to benefit their fellow-men. They preach the gospel, they preach Christ; but they preach the gospel to men who do not appreciate glad tidings, they preach Christ to those who realize but little the need of a Saviour. Sinners are told to

Look to Christ, Believe in Christ, Come and be saved, and many do come. Yet there is but little conviction, little sense of sin, and little appreciation of the gospel of the blessed Christ. While the feelings are wrought upon and all goes smoothly, such converts seem to be very good Christians; but when tribulation or temptation arises they fall away. It was not so anciently. It is said that those who were converted on the day of Pentecost "continued *steadfastly* in the apostles' doctrine and fellowship;" but in these days it is too sadly true that "a month devours them with their portions"—their "goodness is as a morning cloud, and as the early dew." We write this with feelings of sadness. We would that it were not so, but the sad facts are too palpable to be denied by any who have a minimum of spiritual perception.

WHAT IS THE DIFFICULTY?

It lies in the failure to use those means which God has ordained for the conversion of sinners. The mission of Jesus is to "save his people from their sins." This saving from sin includes the whole mission of Christ; for *all* ill, suffering, woe, and death, come in consequence of sin. Could mankind but realize this, there would not be that indifference to sin which is everywhere seen now. Not only does there exist indifference to sin on the part of many professed followers of him who died to redeem from sin, but vague ideas are held as to what sin and its nature is. Men have set up their own standard of sin. Policy dictates rather than principle. A misguided, self-guided conscience, rather than the Word, is the criterion by which sin is judged. The becoming "all things to all men" is carried so far that principle is sacrificed, truth is compromised, and religion and the cause of Christ suffer.

"Preach the Word" is the command of Inspiration. That Word defines what sin is. That definition is so plain that the unlearned can remember it, the ignorant can understand it. What is sin? Let not conscience reply, but the Bible.

"SIN IS THE TRANSGRESSION OF THE LAW."

How simple and direct is the definition. Says the apostle Paul, who had followed his misguided conscience too long, "Nay, I had not known sin but by the law." Rom. 7: 7. The law, not the conscience, not the gospel, was to him the great moral standard by which sin was to be detected. "For by the law is the knowledge of sin." Rom. 3: 20. "Where no law is, there is no transgression." Rom. 4: 15. "For I was alive without the law once; but when the commandment came, sin revived, and I died." It is the pressing home of these truths, that lays the foundation of true repentance. What is needed at the present time is the repentance that not only sorrows for sin, but turns *from* sin to righteousness and obedience. This only will avail. It is a repentance of reformation—a repentance which brings forth fruits "answerable to amendment of life." Repentance toward God implies this. And when the law of God is preached in its fulness and power and entirety, when the men who preach that law walk in obedience to its claims, then fruits will be seen of their labors. Let the great moral looking-glass be held up before the sinner, let the Spirit of God carry conviction to his heart as the purity, the claims, the justice, the penalty of that law are set before him. Magnify it as did our Saviour; preach it in its breadth and fulness and absolute unchangeableness. Point out its penalty, death—eternal death. Reveal the consequences of sin,—woe and death, with all their antecedents,—as they are revealed in the Word. Let it be seen that God hath not forgotten to punish; that that same Being who overwhelmed the world with a deluge of wrath, and destroyed the cities of the plain, will surely punish the incorrigibly wicked of every age. Teach the sinner that God's law is so holy that the race would eter-

nally perish before a jot or tittle could be abated—that it dooms all men to death.

And if these first principles of repentance were preached, if the necessity of deep and thorough repentance were set home to hearts by the truths of God's word, we should hear not only the invitation "Come to Christ," but the earnest cry, "Sirs, what must I do to be saved?" The blessed gospel of Christ, to such an one becomes, indeed, "good tidings of great joy." Under the condemnation of the law, doomed to death, he exclaims, "O, wretched man that I am! who shall deliver me from the body of this death?" And when One comes to him with pierced hands and feet, with wounded, bleeding side, with countenance marred by suffering, and says, with inexpressible tenderness and pity, I have died to redeem you, I have borne the penalty of the law, in me there is forgiveness and hope and better life and victory over sin and death, when that voice speaks to him, when the light and life and love of the Infinite touch his heart, and his trembling faith lays hold of the precious boon, it awakens within the despairing soul such love and gratitude as the world never knows—a gratitude which manifests itself in loving obedience to every precept of God's word.

Such, we believe, is God's plan of converting sinners, and such is the plan which is largely ignored at the present time. The gospel, the gospel, salvation, salvation, Christ, Christ, we hear on every hand; but the very means which make the gospel a necessity and render it effectual are almost wholly ignored. The standard of conduct—the rule of morality, the criterion of judgment—is unrecognized as among first principles. Is there no law? Then there is no transgression, no sin, no death, no need of a Saviour; for there is nothing from which to save. The gospel cannot be glad tidings. Punishment for sin becomes a thing of naught.

But God has a law. He has given that law to the world in ten commandments. It is perfect in every sense in which a law can be perfect. Its precepts are drawn out in their fulness by the commentaries of Inspiration—the writings of prophets and apostles. It is ethical in character—existing in the very nature of things. Hence, it is immutable. It required the death of the Son of God to release man from its claims. It condemns man as guilty of death—its penalty—because he has transgressed its holy precepts. We are glad that these things are true, that there is something permanent and unalterable, some rule of character custom does not change,—a standard which rises high above all the man-made systems of time past and present, a pole-star to the wanderer, a lighthouse in the storm. But this is not all; for if it were, our heart would sink in hopeless despair. God has a gospel—glad tidings have come to the shipwrecked sinner. A Saviour has come, justice and mercy have met. There is a balm for every bruise, there is healing for every hurt, there is hope for every heart. His grace is sufficient. His love is unbounded. His power is able to subdue all things. Reader, think of these things in the light of the Bible, and return to the "old paths" and "good way." Repent, believe, and obey, and eternal life is yours.

THE DISPENSATION OF THE SPIRIT.

IN all ages since sin entered our world, God has communicated with men through the agency of his Holy Spirit, but this manifestation has been greater in degree in some ages than in others. This is pre-eminently true of the gospel dispensation as compared with the ages that preceded it. It is true that, during these earlier centuries, the Spirit of God was manifest at times in a remarkable manner, but the frequency and extent of these manifestations was much less than during the period immediately following the establishment of the Christian church.

Previous to this time, the special operations of the Spirit of God had been restricted mainly to one nation,—God's chosen people; but the prophet

had predicted that it should "come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2: 28, 29. This more general outpouring of the Spirit was indicated also in the promise of Christ that he would send the Comforter, when he should himself go away. John 14: 16, 26.

The apostle Peter, on the day of Pentecost, declared that the demonstrations which attended his preaching were the beginning of the fulfillment of the prediction of the prophet Joel. From the commencement of this outpouring of the Spirit, it was to continue in greater or less measure until all the events indicated in the prophecy should have their fulfillment. Not only was the Spirit to be poured out upon the church in special measure, but its influence was to be felt among all nations, so that the prophecies respecting the calling of the Gentiles were thus to have their fulfillment. Acts 2: 39. The gospel was to go forth in a manner unlimited as to its field of operations. "Go ye into all the world, and preach the gospel to every creature" was the commission of Christ (Mark 16: 15), and after the time especially allotted by God to his own people had been devoted to them, we find the apostles turning to the Gentiles, and preaching the gospel freely to them. Acts 13: 46; 18: 6. Thus was reached the time of which Paul speaks as the time when the fulness of the Gentiles should come. Rom. 11: 25.

We would now note some results which were to follow to the church from this increased measure of the Spirit which was henceforth to be its portion. It was to receive certain gifts, which, however different in their manifestations, had their origin in the "one Spirit," and these gifts were to remain as the legacy of the church. John 14: 16. In his first epistle to the Corinthians, chapter 12, the apostle assures the brethren of his desire that they should not be ignorant concerning spiritual gifts. These words were written near the time when, according to the commonly accepted opinion of our day, these gifts were to cease to be manifested in the church. The language of the apostle in this chapter is the most conclusive evidence that he did not thus regard it. Indeed, the illustrations which he introduces, indicate plainly that all these gifts are necessary to perfect the development and symmetry of the church of Christ. As the human body is deformed in the loss or lack of any of its members, so the church, lacking these gifts, would be deficient in the fulness of Christian graces and perfections. The illustration of the apostle is forcible, both as to the continuance of these gifts and the manifestation of infinite wisdom in the manner of their bestowal upon the church. The human body can be perfect only as long as it continues to possess all the members in all their perfection, and the beauty of its action is the result of the wonderful harmony which prevails among them.

If the illustration of the apostle was well chosen, we can draw from it but one conclusion, namely, that it was the design of God that these gifts should ever be manifested in the Christian church. This is in harmony with the expression of the same apostle in his epistle to the Ephesians. He tells us that there is but one Lord, one faith, one baptism (Eph. 4, 5), and calling our attention to the time when the special dispensation of the Spirit was to be ushered in by the descent of the Holy Ghost upon Christian believers, he informs us when these gifts were bestowed. Verse 8.

Then follows an enumeration of these gifts and an important statement respecting their purpose and the time of their continuance. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11. Let the object of these gifts be carefully noticed,—[1] For the perfecting of the saints; [2] for the work of the ministry; [3] for the edify-

ing of the body of Christ." Verse 12. And the time to which they were to continue,—"till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Verse 13.

This condition of experience was not to be reached by the Christian church until just prior to the second coming of our Saviour, when by a special work of the Spirit of God, the church should be fitted up with all the fulness of Christian perfection, and prepared to meet her Lord at his return.

Even until the time of this state of perfection, therefore, we may reasonably expect to see the continuance and manifestation of spiritual gifts in the church. It is true that in the ages of the apostasy, in which the church wandered far from God, amid the darkness which error and superstition brought upon it, these gifts were well nigh lost; but as it shall return to its primitive simplicity and purity, God will revive these gifts to fill their proper place in the great work of developing that unity of faith and perfection of experience predicted of the closing work. As true faith is revived in the church, and as it returns to purity of doctrine and to obedience to the law of God, we may confidently expect to witness the manifestation of these gifts. May God grant his Spirit to his people abundantly. B. L. W.

THE SABBATH OF THE LORD.

THE RESTORATION OF THE TRUE SABBATH AMONG THE PEOPLE OF GOD IN THE LAST DAYS.

HAVING considered heretofore the origin of the Sabbath at the creation of the world, its confirmation by the moral law, its continuation in the Christian church till centuries after the death of the apostles, and the gradual supplanting of it by the heathen "*day of the sun*," we now come to the interesting question, Will God's true Sabbath always remain in obscurity? or will it be restored in the last days among the true people of God?

If we were to look at this latter question in the light of reason alone, we should be compelled to answer in the affirmative. God has sometimes permitted his truth to be trampled in the dust for a long period; apostasy has seemed to triumph; but, in the end, God has vindicated his own truth.

The Sabbath is an institution of vast importance. It was instituted in Eden, kept by the patriarchs, incorporated into the moral law, written by the finger of God on the tables of stone with the other nine moral precepts of the decalogue, kept by the prophets and apostles, declared by Inspiration to be the "holy of the Lord, honorable" (Isa. 58: 13), and honored and kept by Christ himself. God told the ancient prophets that if they would truly hallow it, their city should "remain forever." Jer. 17: 25. Its observance was a divinely appointed memorial of the true God. Ex. 20: 8-11, and 31: 13-17. Could it be reasonably supposed that the Author of such an institution would look on with complacency while it was trampled in the dust and made the busiest day of the seven, while another day—originally dedicated to the idolatrous worship of the sun, as Sunday notoriously was—should be foisted into its place by an apostate church? Who can believe such a thing? It would seem to us that the honor of God's name would require him to vindicate his own "holy day," and make its claims apparent to those who were honestly and ignorantly trampling it under their feet.

INDICATED BY PROPHECY.

We now call attention to what the Scriptures say upon this point. In the seventh chapter of Daniel, the prophet brings to our attention under four symbols the four great empires of the past—Babylon, Media and Persia, Grecia, and Rome. He represents the latter under two phases, as a pagan and professedly Christian power. The scene closes with the great day of the judgment, when God the

Father opens the books of record and judges mankind. Verse 23 states that this "fourth beast shall be the fourth kingdom upon earth." As Daniel lived in the kingdom of Babylon, we know that the fourth one must have been Rome. The little horn which plucked up three others to make a place for itself must have been that power which wears a triple crown to this day. Rome ruled by the popes was more famous than Rome ruled by the Cæsars. How graphically is the papacy pointed out by the 25th verse: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." What power on earth has ever taken such titles as the Pope. Witness: "Very God on earth," "Christ's Vicar, or Vicegerent," "Lord God the Pope." These are titles commonly claimed by him, and applied by his followers. He claims to be able to open and shut heaven at his pleasure; claims to have power to forgive sins; and has sold many times indulgences to sin. "He shall wear out the saints of the Most High." It is said by history that from fifty to one hundred millions of professed Christians have been put to death for religious opinion by this power in wars, crusades, persecutions, and by the long, lingering deaths of torture and the inquisition. In view of these facts, "wear them out" is a most expressive phrase.

PERIOD OF THE PAPACY.

The same power was to think to change the times and laws of the Most High, also; and these, with the saints, were to be delivered into his hand for the period of a "time and times and the dividing of time." That is for a long period he was to seem to accomplish all he attempted. It is generally admitted by the best commentators that a "time" signifies the current year of three hundred and sixty days; "times," plural, would be double this, or seven hundred and twenty; a "dividing of time," half of it, or one hundred and eighty; these three added together make a period of twelve hundred and sixty prophetic days, or years, which covers the time while this power had supremacy. This period began 538 A. D., when the Pope was made head over all the churches by Justinian, emperor of Eastern Rome, and continued till 1798, when the Pope was taken prisoner and died in exile in France. It is well known that during much of this time the Pope ruled with great power, that the mightiest princes were humbled before him, that true religion was almost lost from the earth, that myriads of God's people perished as martyrs, and that the errors of false doctrines triumphed over the truths of the Bible. It was during this time that the change of the Sabbath from the original day of its appointment to the Sunday of the heathen was fully consummated. Other errors were taught contrary to the law of God, such as the worship of images, etc. The verse in question speaks of this in the phrase the "times and laws" of the Most High. Or, as other versions have it, "*the time and the law*."

Here is a plain and most distinct prophecy, positively stating that a power would arise which should undertake to change the law of God, and should seem to accomplish that change. "The time and law" of God should be given into his hand for a certain period, which we see covers many centuries. No other power has ever done it but the one in question. This one claims to have accomplished it, and comes out boldly in its doctrinal works and says that it has changed the Sabbath from "the Saturday to the Sunday," and that it had power to do so.

The apostle Paul, in 2 Thess. 2: 4, speaks of the same power as the "man of sin." He states that he should oppose and exalt "himself above all that is called God, or that is worshiped." He sits in the temple (*i. e.*, church) of God, and shows himself as God.

How would it be possible for an earthly power

such as this manifestly is, to "exalt himself above God." He could not fly to heaven and take possession of the throne of Omnipotence. He could not snatch from God's hand the control of the universe. But he could undertake to change the sovereign law which God had proclaimed with his own voice and written with his own finger. This he has boldly and blasphemously attempted, and claims to have accomplished. He has fulfilled this scripture in the only way it will be possible for an earthly power to do it. And, really, what a wonder that God's Sabbath day which had remained unchanged for 4,500 years, should be almost driven out of the earth by a power calling itself Christian.

THE RESTORATION.

Let us notice the interesting point of a restoration of this down-trodden Sabbath. Notice carefully the language of Dan. 7: 25. It is there stated that this power should "think to change times and laws" of the Most High, and that they should "be given into his hand until a time and times and the dividing of time." This language implies a restoration, or in other words it plainly implies that they will not always continue to be under his power. They are to be given into his hand *until* a certain period. We have seen that this period terminates in 1798, or at the expiration of the supremacy of this power which should undertake to do this persecuting, blasphemous work. How reasonable that light would then begin to shine which would open the eyes of those who had been led astray by this power!

This word *until* marks the termination of a period. If an individual should say I am going to Paris to remain *until* Jan. 1, 1885, every one would understand that when that date was reached he was to return. So if this period during which the law was to be delivered apparently into the hand of this power was to reach *until* his supremacy was broken, the only natural conclusion we can derive is that then God's law and Sabbath would again take its proper place in the hearts and practice of God's people.

THE REMNANT CHURCH.

Confirmatory of this is testimony we find in the Revelation, which is but the continuation and confirmation of the prophecy of the book of Daniel. It takes up and enlarges upon the work of the last power mentioned in his prophecy. In Rev. 12, we have a prophecy concerning a woman who was to bring forth a man-child, who was to rule the nations with a rod of iron, and be caught up to God and his throne. The woman stood before a great red dragon with seven heads and ten horns, who tried to devour her child. The woman finally fled into the wilderness, and was preserved there a time, times and a half, or twelve hundred and sixty prophetic days. The reader will notice this is the precise period spoken of in Daniel 7, which we have been considering, and it evidently refers to the same work.

The woman is evidently a symbol of the church, into which Christ the man-child was born. The "light of the sun" with which she was clothed was the light of the gospel dispensation, while the moon represents the light of the Mosaic dispensation then past; the crown of twelve stars the twelve apostles. The great red dragon with seven heads and ten horns symbolizes the Roman Empire, which, represented by the person of Herod, did undertake to destroy Christ as soon as he was born. The fleeing of the woman into the wilderness symbolizes the retirement of the true church of Christ into a hidden, obscure place, while the rich, worldly, apostate church of Rome exalted itself above the government of God, and changed his law.

The period of a time, times and a half, or twelve hundred and sixty days or years, brings us down to the time when the powers of the earth "helped the woman," the church, and broke the power of the papacy, or to the days of the Reformation.

The "remnant of her seed," *i.e.*, the woman's (last verse), must be the very last of the true church.

These "keep the commandments of God and the faith of Jesus." By the term "commandments of God," we always recognize the ten commandments of his holy law. To keep the commandments requires that we should observe them all, as God gave them. To break them we only need to break one of them. James 2: 10-12. The remnant church, then, will be found observing God's holy Sabbath, not the Sunday of heathen origin and popish adoption. This prophecy is positive proof of this. The true church of God in the last days will return to their allegiance to God's holy law. This will form the basis of a just reform, a testing truth to test the last generation of men. How reasonable this is when we consider that in the last days when there is freedom of religious opinion, and the Bible is to be obtained everywhere by all who desire it, and the power of the papal tyranny has been broken, and an age of light and knowledge has been reached, that God's true people shall return to the true form of worship seen in the early church, and observe the same Sabbath which Christ and the apostles observed. More in our next on this point.

G. I. B.

THE DRINK CURSE.

CANON ELLISON states that the crimes committed under the influence of drink in the last week of 1883 and the first of 1884 were twelve murders, fifteen suicides, eighteen attempted suicides, sixty-three drunken assaults, twenty-six perilous accidents, thirteen robberies, twenty stabbings and cuttings, seventy-four assaults on women, seventy on policemen, five cruelty to children, five cases of insanity, and thirteen cases of juvenile intoxication. It is a fearful record, and yet it doubtless does not represent more than one-half of the lesser crimes which actually occurred, the perpetrators of which were not apprehended by the police.

And it is in view of such facts as the above occurring *fifty-two* weeks in the year, in view of the fact that *one hundred and thirty-six millions of pounds sterling* are spent for drink every year in the United Kingdom, in view of the drunkenness which abounds among all classes, beggaring widows and orphans, mothers and children, flooding the land with a torrent of misery and woe,—in view of all this that such a journal as the *Times*, in a five-column editorial, defends alcohol and its use. It is but a rehash of old fallacies long ago exposed, it *denies* but does not *disprove* the leading arguments brought forward by temperance advocates. The old landmarks stand undisturbed; the principles of temperance are unshaken and unshakable.

The *Church of England Temperance Chronicle* thus refers to the article in the following stirring words:—

"By a curious misprint [the writer in the *Times*] says: 'We must concede to alcohol an important place in the *deitary* of man.' Exactly. The hedonist, the sensualist, the worshipers of Bacchus, have not ceased from off the earth since St. Paul spoke of those whose God is their belly, who scout the idea of curtailing their liberty by a single pleasure because wine makes to offend myriads of those whom this man calls not worth consideration; but, happily, the spirit of a healthy iconoclasm has been abroad amongst men of science; the idol has been stripped of its tinsel veil, and its priests, the portwine doctor and the portwine parson, no longer can support their pretensions as the oracles of truth. Alcohol has been interrogated in the impartial crucible; tracked to its lair in the dissecting-room and the pathological museum; valued by common sense instead of fashion and prejudice; tried and found wanting by the personal experiment of men of every class, and occupation, and constitution; and the verdict has ever been, this *deity* is no longer worshipful, nor will we bow down to that which does not a single good thing it professes to do, but is detected as the agent of innumerable ills, an Apollyon above all other destroyers, a Moloch of insatiable greed."

This is evidently a home-shot in the *sanctum* of the *Church Times*. At least the editor seems to be wounded. In a leader, he calls the above a "rignarole," and denounces it generally. Why?

Because the *Chronicle* has struck against a *popular* sin. We cannot, for our life, see any other reason. Temperance workers may become discouraged because hearts hardened by indulgence scoff at their appeals, and reason, narcotized and stupefied by strong drink and gross living, cannot appreciate some of the simplest and soundest principles of true reform; but those principles will live though all the world, yes, and the *Church Times* ignore, reject, and condemn them. Truth cannot die. The multitude may reject her claims, and jeer her virtues; God is on her side, and with him she will triumph. Our heart aches as we behold the misery and woe and crime caused by intemperance; and it is pained still more when we see the professed friends of truth and Christianity and temperance striking against the principles which underlie true reform.

THE SERMON.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

THE TIME OF THE END.

BY ELD. JAMES WHITE.

TEXT: But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Dan. 12: 4.

THE time of the end noted in the text is not the end itself. It is evidently a period of time just prior to the end. In the time of the end many were to run to and fro, and knowledge upon the grand subject before the prophet's mind, was to be increased.

The words of the book, named in the text, are undoubtedly the prophecy of Daniel, the several chains of which reach down to the close of all earthly kingdoms at the second coming of Christ.

Shut up the words, and seal the book. Prophecy is history in advance. To the prophets themselves, their own prophecies could afford but little light, the prophetic scenery spread out before them being the history of the future. The apostle, speaking of the prophecies relative to the plan of salvation embracing the sufferings of Christ at his first advent, and also the glory that should follow at his second advent, says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1: 10-12.

The prophecies relative to the first advent of Christ were not an especial light to the prophets in their day. But they were given for the benefit of the believing about the time of their fulfillment. From the very nature of the case, they were, in a degree at least, shut up until about that time. So with those prophecies which relate to the second advent. They were not designed for the especial benefit of the prophets, the apostles, the martyrs, or the reformers; but they are an especial light to those who live in the time of the end. The book was to be shut up and sealed until that period of time should arrive, called the "time of the end." What then?

Many shall run to and fro. Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfillment of prophecy, or by men called of God to the work, traveling to and fro with the message from God to the people upon this subject, the fulfillment is

evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: "The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."

Clarke says; "*Many shall run to and fro*. Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it; viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

Matthew Henry says: "They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

Gill says: "*Many shall run to and fro, and knowledge shall be increased*; that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

And knowledge shall be increased. This does not mean general knowledge; but the words must be limited to the subject presented to Daniel. The book of Daniel contains chains of prophecy which reach down to the end of earthly kingdoms, and the judgment. Chapters 11 and 12 are one chain, reaching down to the time when Michael shall stand up, the time of trouble such as never was, and the resurrection of many. Chap. 12: 1, 2. In verse 6, one says to "the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" The end of the wonders is the close of those scenes connected with the judgment. In the next verse, the answer is given by the man clothed in linen, with a most solemn oath, with both hands raised to heaven.

But says Daniel: "I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?" Verse 8. The prophet here makes earnest inquiries relative to the scenes connected with the second advent. Read the angel's reply: "Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Verse 9. The prophecy of Daniel, which points distinctly to the period of the second advent, was closed up, and sealed, till the time of the end. What then? In verse 4, Daniel was told that in the time of the end many should run to and fro, and knowledge should be increased. This relates to the theoretical part of the work. But in verse 10, the angel's answer to the earnest inquiry of the prophet, relates to the work of preparation, and the results of the great Second Advent movement. He says: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Here are two classes, the wicked and the wise. The wise are those who are being purified and made white. They are wise in reference to the things of God, and the kingdom of heaven. They understand

by the opening prophecies the events which terminate the wonders shown to the prophet. They see these things clearly, believe, prepare, and rejoice in the blessed hope. Here we should be impressed with the practical bearing of the second advent faith and hope. The truly wise, those who are being purified, and made white, and tried, understand. They will listen to the voice of warning, and will be instructed, and will understand that the day of the Lord is coming, and hasteth greatly. They will be waiting and watching, and will be ready when the Lord shall come. Of these Paul speaks: "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. Or, as Peter exhorts: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3: 14. Again, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Verse 11.

But the wicked shall do wickedly, and none of the wicked shall understand. They do not seek for the Spirit of truth. They are led by the spirit of error. They doubt, scoff, and mark their course of rebellion against the truth of God by doing wickedly. May God pity the blind sinner.

That there is a period of time in which the church is especially to look for the second coming of Christ, is evident. Many, however, take the ground that it was right for the early Christians to look for Christ's second coming in their day, that it has been Scriptural for the followers of Christ in each generation since to expect his coming in their day, and that nothing more, in this respect, is required of the church at this time.

It is true that some of the early church received the idea that Christ would come in their day. And it is evident that the Thessalonian church thus believed from the fact that the apostle, in his second epistle to them, corrects this error. He says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God." 2 Thess. 2: 1-4.

From this testimony, we conclude that there were those who had taught the Thessalonians to expect the second advent in their day. But the apostle exhorts them not to be troubled with this idea, and warns them against being deceived by it. He then states that the day of Christ would not come, except there came a falling away first, and that "man of sin" (the papacy) be revealed. He points the church of Christ down over the period of the apostasy, and the twelve hundred and sixty years of papal supremacy, to near our time, and guards all the way with a warning against being deceived with the idea that Christ might come during that period. And why did his warning cease there? Answer: At that point the time of the end commenced, when the prophecy of Daniel was to be unsealed, knowledge on the subject of Christ's coming was to be increased, and many run to and fro.

What a beautiful harmony in the testimonies of the angel and of Paul. The angel says to Daniel, "The words are closed up and sealed till the time of the end." Paul says to his brethren, "That day shall not come, except there come a falling away first, and that man of sin be revealed." The apostle's warning reaches down to the time of the end, where the words were to be unsealed. This plainly shows that the last half century has been the period for the subject of the second advent to be brought out, and is the only time that the church of Christ could Scripturally look for the coming of the Lord.

THE MISSIONARY.

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

NOT LOST.

YE who think the truth ye sow,
Lost beneath the winter snow,
Doubt not time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of mind less just?

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word—
Now the faithful sower grieves,
Soon he'll bind his golden sheaves.

Reap we not the mighty thought,
Once by ancient sages taught,
Though it withered in the blight
Of the long medieval night?
Now the harvest we behold,
Lo! it bears a thousand-fold.

—From the German.

NORWAY.

DRAMMEN.—I have been holding meetings here (about one-half hour's walk out of town) for five weeks. The interest has been good. I think there are thirteen that have accepted the truth, and we hope for others. The opposition has been great at times. The priests have done all they can to keep the people away, but some will come and hear for themselves. Our prayer is that the honest in heart may accept the truth.

I have been alone most of the time. Brethren Oyen and Steer were with me one Sabbath and Sunday, which was an encouragement to us all. Bro. Matteson was present last Sabbath and Sunday. We are glad to see the cause moving onward in England. Let us be courageous. The harvest lies just before us. E. G. OLSEN.

FRANCE.

I WAS at Branges and vicinity over seven weeks; gave about forty discourses; visited in several towns; and put nearly forty francs worth of tracts and papers in circulation. Thirteen persons decided to obey the whole truth, are laying aside tobacco, etc., and preparing to receive Bible baptism. Most of these have spoken in our social meetings, and have pledged to contribute of their means for the support of the message in France.

I am spending a few days in visiting a brother and a sister near Lyons, who embraced the Sabbath and kindred truths at a discussion held in their vicinity seven years since, and in which I took part, defending the moral law and ancient Sabbath, and the doctrine of the near coming of Christ. These dear souls are firm in the truth. This is to us an oasis in a dreary land. God bless all such lonely ones, and make them a blessing to many. August 19, 1884. D. T. BOURDEAU.

[Since receiving the above, Eld. Bourdeau reports, under date of Sept. 4, the organization of a Sabbath-school and a church at Valence, Drome, France.]

ROUMANIA.

THE last of June, I came to Roumania to spend a few weeks with Bro. T. G. Aslan in laboring to advance the cause of present truth in this country as the way should open before us. The few friends of the cause here needed to be instructed more perfectly on the proper manner of keeping the Sabbath, and on other points of truth. Among these semi-orientals, it will be necessary to lay a good foundation of truth, as true religion has almost entirely been lost sight of here. Righteousness, and obedience to God's requirements will need to be dwelt upon until it is known that they thoroughly understand them. I have given fifty discourses in this city. Thus far God has blessed the efforts which have been made for the advancement of his cause. Six families are now keeping the Sabbath of the fourth commandment, and others are favorable. We have organized a church in Pitesci. I have baptized eight persons, and expect to baptize as many more soon. We have also organized an interesting Sabbath-school of twenty members. Bro. Aslan, and two of his brothers

who have lately embraced the Sabbath, have interested themselves in a special manner in the study of the great truths for our times, and feel to rejoice greatly that they have had the privilege of receiving theoretical and practical instruction on the principal points of our faith. May the Lord open the way before them, and help them to labor successfully for him and for his cause.

We are now designing to commence an effort in another city in this country. We greatly desire and pray that the special blessing of God may attend our labors, and that many souls may be brought to a practical knowledge of the truth.

A. C. BOURDEAU.

Pitesci, Sept. 5.

THE REFORMATION IN GREAT BRITAIN.

PAPAL TRIUMPHS.

MANY of the converts of the Roman missionaries, including Eadbald, king of Kent, relapsed into paganism. The bishops were obliged to flee. Melitus and Justus retired to the Continent, and Lawrence, the successor of Augustine, was on the eve of departure when he is reported to have in a novel way secured the permission of Eadbald to remain. On the morning that he had expected to leave, he visited the king with his clothes in disorder, and his body covered with bruises, and explained to the sovereign that St. Peter had appeared to him in the night, and severely scourged him because he had designed to forsake his flock.

This seems to have been convincing evidence to the superstitious prince that he should acknowledge the authority of the vicar, whose apostle resorted to such means of moral persuasion, and he at once yielded allegiance to the Pope. If, at this time, the dominion of Rome had been cast off by England, it is probable that the Britons, recovering from their defeat, would have induced the Saxons to accept free Christianity. "But now the Roman bishop seemed to be master of England, and the faith of the Britons to be crushed forever. But it was not so."

An Anglo-Saxon prince named Oswald, son of the cruel Edelfrid, had been compelled, on account of family reverses, to take refuge in Scotland. Being very young, he was the more susceptible to the influences that there surrounded him. He acquired the Scottish dialect, was converted by the grace of God, and united with the church at Iona. Anxious to become a missionary to the Saxons, he formed the plan of reconquering the kingdom of his father, thinking this the most feasible way of accomplishing his purpose.

In A. D. 634, he marched to Northumberland with a small army, strong by faith in Christ, and after kneeling in prayer with his troops on the field of battle, gained a great victory over a powerful foe. Recovering the throne, he obtained a missionary from Iona, and went with him throughout the country, interpreting his discourses to the Saxons, who listened eagerly to the word of God. He also taught the people of Wessex the way of life through Christ, and by his influence almost the whole island was freed from the Roman yoke. The labors of the missionaries were not interrupted by the death of Oswald, which occurred in 642, but the faith which Edelfrid thought to wash away in the blood of the worshipers of God reappeared in all directions.

Oswald was succeeded by his brother Oswy, an ambitious prince who feared no crime by which he might increase his power. His wife was of the Romish communion, and through her influence Popery gained ascendancy at court, till a council was held at Whitby, Yorkshire, in A. D. 663, at which Rome again triumphed, and Oswy surrendered England to the papacy.

Those who still adhered to the pure faith of the gospel, took refuge in Scotland where the standard of the Christian faith had floated for many years. Various attempts were made by the Roman clergy to convert the Scottish church, but all in vain. Having failed to turn the Christians to the Romish commun-

ion, they betook themselves to the king of the Picts. Their appeal to his ambition and love of pomp was successful, and by royal authority the clergy of Scotland received the tonsure of Rome. Iona alone refused to surrender to the Pope. Other means failing to convert her, recourse was had to visions and miracles. The Christians were entertained with narratives in which God was represented as speaking in favor of Rome. Becoming bewildered, the church at Iona—the last citadel of liberty in the western world—yielded, and thus Scotland fell. Hostilities were no longer carried on by the leaders in either church or State; the struggle of more than a century was ended. The church had prepared the way for her fall by too often substituting the form for the faith, and at the beginning of the eighth century, she became "the serf of Rome," but the smoldering fires of Christianity would from time to time burst forth. Clement, a pious doctor of the Scottish church, deciding that the work of God must be defended against the encroachments of men, left Scotland, and traveled among the Franks scattering the seeds of truth. Boniface, of Wessex, was at the same time introducing the doctrines of the Pope in those regions. Clement withstood, almost alone in the heart of Europe, the invasions of Rome. But soon the more enlightened of the people collected round him, when Boniface, summoning a council of the bishops and nobles, excommunicated him for "despising the laws of Rome, the council, and the Fathers." The Pope requested that he should be sent to Rome accompanied by a sure guard, and all trace of him is here lost. Other Britons who preached in Central Europe were similarly persecuted by the church of Rome.

Rays of light now and then penetrated the darkness in Great Britain, for some pious souls dared carry on the work in opposition to Popery. In the year 871, Alfred the Great ascended the throne of Wessex. He favored Christianity, and though celebrated as the founder of Oxford University, greater honor is due to him as a supporter of the Bible. He was anxious that the English should have the Scriptures in their own language, but did not see this brought about, as he died while translating the Psalms.

Darkness again settled over the kingdom; nine Anglo-Saxon kings ended their days in monasteries; the new forms of Popery were yearly brought to England; and the tax of *Peter's Pence* was rendered to the Pope. But a reaction followed, and England waged war with the papacy—a war sometimes secular and sometimes ecclesiastical.

William of Normandy took possession of the country under the benediction of the Pope in A. D. 1066. Invading the country in the name of the Roman Pontiff, he had no sooner entered it than he became infused with the spirit of liberty anciently possessed by the British church, and opposed the papacy. While the Pope sought to make the State subject to the church, William the Conqueror sought to make the church subject to the State, and decided all ecclesiastical questions in his kingdom irrespective of Roman mandates. And the "most inflexible of the popes," Gregory VII., otherwise Hildebrand, yielded, saying that they should "win him over to God and St. Peter more surely by mildness and reason than by strictness or severity."

William II. went to greater lengths than his father, and for ten years England was without a pope except her king. Then royalty began to decline and the papacy to rise, movements which have been inseparably connected in this kingdom. Romanism was now supported by learned men and servile princes, Anselm and Thomas à Becket being prominent among those who sought to chain the church to the papal chair, the former in the reign of William II. and the latter in the reign of Henry II. On the 15th of May, 1213, the son of Henry II., John, surrendered his kingdom to the Pope and made oath to him as lord paramount.

JENNIE THAYER.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—In my last two letters I have stated to you some of the causes of my early misgivings as to yours being a true church, and as to its holding the true faith. These causes I might multiply indefinitely; for you well know it to be a law of the human mind that when its confidence is once shaken, it sees causes of suspicion even in things true and honest. In my first letter I stated to you that when I deliberately rejected the authority and teachings of your church, I became an infidel. And my object in the present letter is to reveal to you the process through which my mind passed, in its transition from Popery to infidelity. I believe that your reverence will pronounce it a very natural one.

INQUIRY AWAKENED.

On reaching the years of maturity my mind was a perfect blank as to all religious instruction. And if such instruction is ever given by your church or priests, my advantages were peculiarly good for receiving it. Indeed I was even talked of as a candidate for Maynooth. Whilst my mind was filled with superstitious notions concerning meats and penances, and external observances, and legends, it was utterly ignorant of the Bible. With my Missal I was somewhat familiar: I said the Catechism when I was confirmed at the age of nine or ten; and that was the amount of my religious education. At the age of eighteen years the Catechism was forgotten, and the Missal was neglected; and as my conscience was uneducated, and my mind unfurnished with religious principles, the only test of truth left me was my common sense. I then became the associate of companions of Protestant education, who would sometimes ask me my reason for this and that observance; and not being able to give any, as none were ever given me, I was frequently put to the blush. I candidly state to you that it was in this way I was first led to bring to the test of my common sense, then my only standard, some of the doctrines and rites of your church. And this reveals the reason why your priesthood is so intensely concerned that Catholic children should be guarded from all contact with those of Protestant education. The spirit of inquiry is contagious; and Pope, bishops, and priests fear it worse than the plague. Its indulgence, you know, either is, or leads to, mortal sin. Let me briefly state to you some of the effects of this spirit of inquiry upon me.

ABSTINENCE FROM MEATS.

From my youth up I was taught to abstain from all meats on Fridays and Saturdays. Why on these days more than any other I was never told. And if by mistake I was involved in the violation of this law, I felt a burden upon my conscience, of which confession could only relieve me. Circumstances led me to inquire into this matter. I saw good papists eating eggs, and fish, and getting drunk on these days; but this was no violation of the law of the church! Yet if these persons should eat meat of any kind; or use gravy in any way, their consciences were troubled, and they must perform penance! This led me to ask, Is this reasonable? If I may eat meat on Thursday, why not on Friday? Can God, in things of this kind, make that to be a sin at one time which is not on another? I saw also persons, for whose moral worth I had the highest regard, eating meats on those days, and without any injury! And I came to the conclusion that your regulations upon this matter were unreasonable, and rejected them. And, as far as I now remember, this was my first step towards light and freedom.

THE MASS.

Whether our course is upwards, towards the region of light, or downwards, towards that of darkness, one step always prepares for another. Devoted to reading at this period of my life, I perused, without discrimination, everything that came in my way. Some book or tract, now forgot-

ten, gave rise to some inquiries as to the mass. I asked, What does it mean? I could not tell, though for years a regular attendant upon it. Why does the priest dress so? What book does he read from, when carried now to his right, and now to his left? What mean those candles burning at noonday? Why do I say prayers in Latin, which I understand not? Should I not know what I am saying when addressing my Maker? Why bow down, and strike my breast, when the little bell rings? What does it all mean? The darkness of Egypt rested upon these questions. I thus reasoned with myself: God is a spiritual and intelligent being, and he requires an intelligent worship. What worship I rendered him in the mass, I knew not. My intelligent worship only is acceptable to him, and is beneficial to me. I am a rational being and I degrade my nature, and insult my Maker, by offering to him a worship in which neither my reason, nor his intelligence is consulted. Having come to this conclusion, I gave up the mass as a form of worship well enough fitted for an idol, but unfitted to be rendered by a rational being to the infinitely intelligent Jehovah. I have never been to mass since, save out of curiosity to see how an ignorant people can be edified by what seems to me the most unmeaning and farcical of all the rites that ever man has devised. And you know, sir, that with all devotion and honesty a Catholic may wait on your masses until his locks are as white as your surplice, and then pass into eternity without one single spiritual idea upon the subject of religion; resolving it all into external observances.

CONFESSION.

When I came to the above conclusion on the subject of the mass, I experienced no great difficulty as to other matters which passed rapidly in review before me. Must I go to confession? My prejudices said, Yes. My reason said, No. And my logic was simply as follows: If I truly repent of my sins, God will forgive me; if I do not, the priest cannot absolve me. And I spurned as unreasonable, and as an insult to my common sense, your terrible doctrine that "Every Christian is bound, *under pain of damnation*, to confess to a priest all his mortal sins; which after diligent examination he can possibly remember; yea even his most secret sins; his very thoughts; yea and all the circumstances of them which are of any moment." I ask you, sir, if this dogma of the Council of Trent is not a horrible dogma? It suspends upon confessing to a priest, what the Bible suspends on believing in Christ! Do you, sir, believe it? Can you believe it?

TRANSUBSTANTIATION.

With yet greater abhorrence, I gave up the doctrine of transubstantiation. As explained by Dr. Challoner, in his "Catholic Christian Instructed," Chap. 5, it means "that the bread and wine are changed by the consecration into the body and blood of Christ, and are so changed that Christ himself, true God, and true man, is truly, really, and substantially present, in the sacrament." With this doctrine in view, I went to witness the administration of the eucharist, as you call it. I went to Saint Peter's in Barclay-street. The communicants drew around the altar upon their knees. With a little box in his hand the priest passed from one to the other, taking a wafer, smaller than that used in sealing a letter, from the box, and placing it upon the extended tongue of the communicant. I was always taught that the teeth must not touch the wafer;—that it must melt upon the tongue. This I find to be the law of your church. I witnessed the ceremony, as I had often done before. I retired from the scene, asking these questions: Is that little wafer the real body and blood of Christ? Does the priest, in that little box, not as large as a snuff-box, carry two or three hundred real bodies of Christ? Do these communicants, each in their turn, eat the real body and blood of Christ? My dear sir, I cannot express to you the violence with which my mind rejected the absurdity. Look at it in what light you may, it is abhorrent to our common reason—it gives the lie in every sense with which God has endowed us. It is a wicked imposition.

RELIGION VANISHES.

Having gone through this process, not with a light and trifling, but with a serious mind, my prejudices rising in stormy rebellion against my convictions, I raised up my eyes, and behold, my religion was gone! The priest was a juggler, and his religion a fable! Every thing that I had ever learned from parent and priest to esteem as religion, was now rejected as false; and not knowing but that this was all of religion that was in the world,

I had no alternative but infidelity. I had no test of truth but my reason, and when I brought your system to that, I was compelled to reject it, not only as false, but as a monstrous absurdity, and with it, all religion.

Nor have I, dear sir, any hesitation in saying that the process of my own mind from Popery to infidelity, is that through which multitudes of minds have passed and are now passing. To an inquiring mind, which knows nothing of the Bible infidelity is the fruit of Popery. Hence in papal countries, whilst the masses are superstitious, the intelligent and educated are infidel. If they sustain the vulgar religion, it is for reasons of State. Hence, the infidelity of France, of Spain, of Italy.

At the present hour the mind of these countries is more infidel than papal. And this is true of every country on the globe where your religion prevails. It makes the masses superstitious, and the intelligent infidels.

And permit me to say, my dear sir, in reference to yourself, that I have far too high a regard for your intelligence to admit for a moment that you believe in the absurd doctrines which your church teaches. Like the ancient priests of Egypt, you must have one class of opinions for the people, and another for yourself. Will you say that this is harsh and uncharitable? None knows better than yourself that history affirms it of popes, cardinals, and bishops that have lived before you. On no other ground can I possibly account for your remaining an hour in the Roman Catholic church.

With great respect, yours,

KIRWAN.

THE SABBATH SCHOOL.

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

LESSON XVIII.

(For Second Sabbath in October.)

FROM THE RED SEA TO SINAI.

1. RELATE the experiences of the children of Israel in the Wilderness of Shur. Ex. 15: 22-27.
2. Give an account of their murmurings in the Wilderness of Sin. Ex. 16.
3. What promise did the Lord make them at the waters of Marah? Ex. 15: 26.
4. By what miracles did the Lord satisfy their wants in the Wilderness of Sin?
5. Describe the manna; tell how it fell, and how it was gathered.
6. What did Moses say when the rulers of the people told him that twice as much manna had been gathered on the sixth day as had been gathered on the other days of the week? Repeat Ex. 16: 23.
7. What test did the Lord bring upon the people in the gathering of the manna? Ex. 16: 4.
8. On which of the precepts of his law were they tested?
9. What special directions were given in regard to gathering the manna? Verse 26.
10. What did the Lord say when the people desecrated the Sabbath by gathering manna on the seventh day? Verse 28.
11. Could the people *refuse* to keep the commandments and laws of God if they had no knowledge of them?
12. Had they been given on Mount Sinai at this time?
13. How long were the Israelites fed with manna?
14. How was a memorial of it preserved?
15. Describe the experiences of the children of Israel in Rephidim. Chap. 17: 1-7.
16. Give an account of the battle with the Amalekites. Chap. 17: 8-16.
17. Describe the meeting of Moses and his father-in-law. Chap. 18: 1-12.
18. What counsel did Jethro give Moses? Verses 13-26.
19. Describe the character of these picked men. Repeat verse 21.
20. How many encampments did the Israelites make in journeying from the land of Egypt to the Wilderness of Sinai? (Forty-two. See Num. 33.)

LESSON XIX.

(For Third Sabbath in October.)

THE FIRST COVENANT.

1. WHAT message did the Lord give Moses for the

children of Israel when they arrived at the wilderness of Sinai? Ex. 19: 4-6.

2. What blessings did he promise them? Verses 5, 6.
3. On what condition were these blessings promised? Verse 5.
4. What did the people pledge themselves to do? Verse 8.
5. How was the communication carried on between God and the people?
6. What is a mutual agreement like this between two parties called? (A covenant.)
7. Repeat again the blessings of this covenant. The condition of the covenant.
8. When and where was the voice of the Lord heard? Verses 11, 16, etc.
9. What preparations were the people to make for this great event? What precautions were they to observe?
10. Describe the appearance of Mount Sinai when the Lord came down upon it. Verse 18.
11. Repeat the words he uttered. Ex. 20; Deut. 5.
12. Did he speak more than the ten commandments? Deut. 5: 22.
13. How were these words preserved? Deut. 5: 22.
14. Into what covenant had the people entered in regard to these words spoken by the voice of God? Ex. 19: 5, 8.
15. Were the people willing to renew their covenant after they had heard the voice of the Lord? Repeat Ex. 24: 7.
16. Describe the ceremony by which this covenant was ratified. Ex. 24: 4-8.
17. What did Moses say when he sprinkled the blood upon the people? Repeat Verse 8.
18. Concerning what words was the covenant made? (The words uttered by the voice of God which they had covenanted to obey.)
19. What were these words? (The ten commandments; for "he added no more." Deut. 5: 22.)
20. Then could the covenant be the ten commandments, since it was made *concerning* them?
21. What relation did the ten commandments bear to the covenant? (They were the condition of the covenant.)
22. Is the word ever used to denote merely the condition of the covenant? (It is. See Webster; also, Ex. 34: 28; 2 Chron. 6: 11; Deut. 4: 13; etc.)
23. What word is often used in the Scriptures in the same sense as "covenant"? (Testament.)
24. What promise is given in Jer. 31: 31?

LESSON XX.

(For Fourth Sabbath in October.)

THE NEW COVENANT.

1. How did the first covenant become void? (The people failed to keep the covenant; they did not obey the voice of God; and thus the contract was broken. Heb. 8: 9; Jer. 11: 3-8.)
2. What are the terms of the new covenant? Repeat Jer. 31: 33, 34.
3. How do we understand that this law was to be written in their hearts? (In giving them such a love for the precepts and principles of that law that they would delight to keep them in the mind and obey them from the heart, or by conversion.)
4. How many blessings were promised in the new covenant? (Five. Jer. 31: 33, 34.)
5. Which of these came first in point of time? (The forgiveness of sins.)
6. On what conditions are sins forgiven? Acts 20: 21.
7. What next follows? (The writing of God's law in the heart, or conversion.)
8. What will be the third in order? (The blotting out of sins so that they shall be remembered no more.)
9. When will this take place? Acts 3: 19.
10. What next follows? (God fully unites himself with his people forever to be their God, and they his people.)
11. When will this be? 1 Thess. 4: 16-18.
12. What is the fifth and last in order? (All shall know the Lord, etc.)
13. When will this promise be fulfilled? (When the saints shall possess the promised inheritance.)
14. When did the first covenant expire? (When the Jews finished their transgression by filling up their measure of iniquity in rejecting and crucifying the Messiah.)
15. When was the transgression finished? Dan. 9: 24.
16. When was the new covenant confirmed? (During the seventieth week of Daniel's vision. Dan. 9: 27.)

17. How was the new covenant introduced? (By the ministry of Christ.)
18. What did he proclaim? (The principles of this covenant.)
19. What principle did he lay down as the condition of eternal life? Matt. 19: 16-19.
20. What, as the ground of pardon? Matt. 20: 28.
21. What are the conditions on which that sacrifice could benefit men? (Faith and repentance. Mark 1: 15.)
22. What was the opening event in the ratification of the new covenant? Matt. 26: 26-29.
23. What did the Lord say at this time? Luke 22: 20.
24. What is the meaning of the word "testament" here? (It means the same as the word "covenant.")
25. Who was the mediator of this covenant? Heb. 9: 15; 12: 24.
26. To what did the Saviour pledge himself in giving them the cup as the emblem of his blood? (To die for them.)
27. What did they, as the representatives of God's people, pledge themselves to do by accepting this cup? (To accept of salvation through his blood, and to fulfill the conditions connected therewith.)

LESSON XXI.

(For First Sabbath in November.)

THE SANCTUARY OF THE FIRST COVENANT.

1. WHAT offering were the children of Israel requested to bring? Ex. 25: 1-7.
2. What was to be done with these materials? Repeat verse 8.
3. Describe the walls of this sanctuary. Ex. 26: 15-25.
4. Describe its curtains, or coverings. Ex. 26: 1-14.
5. Describe the first apartment of the sanctuary and the veil that formed the entrance. Verse 36.
6. Describe the second apartment and the veil that formed the entrance. Verses 31-33.
7. How was the first veil supported? Verse 37.
8. How was the second veil supported? Verses 32, 33.
9. How was the first apartment furnished? Verse 35.
10. How was the second apartment furnished? Verses 33, 34.
11. Describe the ark. Ex. 25: 10-20.
12. What did it contain? Heb. 9: 4, 5.
13. Describe the altar of incense. Ex. 30: 1-6.
14. Describe the table of show-bread. Ex. 25: 23-30.
15. Describe the golden candlestick. Ex. 25: 31-39.
16. What were the dimensions of the court of the tabernacle? Ex. 27: 18.
17. How was it enclosed? Ex. 27: 9-17.
18. What holy furniture did it contain? Ex. 38: 1-8.
19. Describe the altar of burnt offering. Ex. 27: 1-8.
20. Describe the laver. Ex. 38: 8.
21. Did the children of Israel bring enough? Ex. 36: 4-7.
22. In what spirit did they make these offerings? Ex. 35: 29.—*Altered from G. H. Bell.*

NOTES ON THE LESSONS.

LESSON XVIII.

Ex. 15: 25. **And the Lord showed him a tree.**—The hand of faith never knocked at heaven in vain. No sooner hath Moses showed his grievance, than God shows him the remedy; yet an unlikely one, that it might be miraculous. He that made the waters could have given them any savour; the same hand that created them, might have immediately changed them. But Almighty Power still works by means; and the glory of Omnipotency is manifested by the improbability of the means which he employs. Elisha with salt, Moses with wood, shall sweeten the bitter waters. Let no man despise the means, when he knows the author.—*Bishop Hall.*

Ex. 16: 23. **To-morrow is the rest of the holy Sabbath unto the Lord.**—There is nothing either in the text or context that seems to intimate that the Sabbath was now first given to the Israelites, as some have supposed: on the contrary, it is here spoken of as being perfectly well known, from its having been generally observed. . . . Thus we find, 1. That when God finished his creation, he instituted the Sabbath; 2. When he brought the people out of Egypt, he insisted on the strict observance of it; 3. When he

gave the LAW, he made it a *tenth* part of the whole, such importance has this institution in the eyes of the Supreme Being.—*Dr. Adam Clarke.* **Bake that ye will bake to-day, and seethe that ye will seethe.**—The Lord is no less particular now in regard to his Sabbath, than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, to boil) that which they would seethe, on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not so palatable. God forbade the children of Israel's baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony on the Sabbath, which he has set apart for sacred meditation and worship.

The Sabbath of the Lord is a day of rest from labor; and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six laboring days, because we do not have that exercise upon the Sabbath that we have upon the other days of the week. Many have erred in not practicing self-denial upon the Sabbath. By partaking of full meals, as on the six laboring days, their minds are beclouded, they are stupid, and often drowsy; some suffer with headache. Such have truly no devotional feelings upon the Sabbath, and the blessing resting upon the Sabbath does not prove a blessing to them. The sick and suffering require care and attention upon the Sabbath as well as upon the other six days of the week; and it may be necessary for their comfort to prepare warm food and drinks upon the Sabbath. . . . The great Lawgiver is a God of compassion as well as of justice.—*Spirit of Prophecy, Vol. I.*

LESSON XIX.

Ex. 24: 8. **The covenant which the Lord hath made with you.**—Covenant, "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from some act or thing; a contract."—*Webster.* The contracting parties are mentioned above—God on the one hand, and Israel on the other. The condition on the part of Israel was to keep God's law,—obey his voice (Ex. 19: 5),—and the great God condescended on his part to grant them innumerable blessings—make them "a peculiar treasure," "a kingdom of priests, and a holy nation." Ex. 19: 5, 6. This solemn covenant, bargain, or contract, was sealed, ratified, or confirmed with blood.

LESSON XX.

Jer. 31: 33. **Will put my law in their inward parts, and write it in their hearts.**—This is the work of conversion. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. By repentance toward God and faith in Christ, the stony, carnal heart is taken away, and a new heart is given. The man becomes a new creature. 2 Cor. 5: 17. No longer is he at enmity with the law of God; he has been changed by Christ. And as the law of God was in the heart of our Saviour, rendering the doing of his Father's will a delight (compare Ps. 40: 7, 8 with Heb. 10: 7, 9); so those who are partakers of the new-covenant blessings love to keep the commandments of God, and do not find them grievous, or burdensome. 1 John 5: 3. When our heart rebels at the requirements of God, or when his commands are irksome, we are in a dangerous condition—we are yet carnal.

Matt. 26: 28. **For this is my blood of the New Testament.**—The Greek word *diatheke*, here translated testament, has the meaning of covenant, and is so translated in Heb. 8: 8-10, and elsewhere. The new covenant was here sealed, the conditions, or principles, on which it was based had been laid down by our Saviour, the Mediator. This supper typified the death of the Son of God. The covenant was sealed by his blood.

LESSON XXI.

Ex. 25: 2. **Speak unto the children of Israel that they bring me an offering.**—Truly they offered with a willing heart. According to Dr. Prid-eaux, the value of the gold used in the construction of the tabernacle, etc., amounted to £198,347 12s. 6d.; the value of silver, £45,266 5s.; the value of brass, £513 17s.; the whole amounting to £244,127 14s. 6d. The whole weight was nearly ten and a half tons avoirdupois.

Ex. 26: 15. **And thou shalt make boards.**—The cubit here used was probably equal to eighteen inches, or one and one-half feet. This would make the tabernacle forty-five feet long by fifteen feet wide. U. Smith, in his work, "The Sanctuary and its Cleansing," says: "In what proportion the sanctuary was thus divided [into the holy and most holy places] we are not informed; but it was undoubtedly the same as

that afterward observed in the temple, 1 Kings 6, in which two-thirds of the space was allotted to the first apartment, and the remaining one-third to the second. On this calculation, the first apartment, called the holy place, was thirty feet by fifteen, the length being just twice as much as the width, and fifteen feet high, the length of the boards being ten cubits; while the second apartment, called the most holy, was a perfect cube, being fifteen feet in all its dimensions." Pages 115, 116.

HEB. 9: 4. **Wherein was the golden pot that had manna, etc.**—1 Kings 8: 9, states, "There was nothing in the ark save the two tables of stone." This difference is easily reconciled when we remember that Paul in his epistle to the Hebrews was speaking of the ark as it was in the days of Moses, several hundreds of years before the time of the incident mentioned in 1 Kings 8: 8, 9. The pot of manna and Aaron's rod had probably been removed.

INTERESTING ITEMS.

—The total number of visitors to the International Health Exhibition, up to August 30, was 2,348,077.

—The *Baptist Weekly* says that although there are 60,000 Jews in New York City, no member of that faith can be found tending bar.

—For three weeks ending August 29, the *Baptist* reports 82 baptisms, five being Congregationalists, one a P. M. preacher, and two from the Established Church.

—On the 31st July, London relieved 85,053 paupers. The same date in 1883 shows 84,525; in 1882, 85,819; in 1881, 84,305. Enough paupers in London alone for quite a town.

—At an expense of about £13,000,000, the Bible Societies of England and America have published since their formation, in 1804 and 1816, over 145,000,000 copies of the Scriptures. An average of over 6,000 copies per day for 300 days in the year have been issued since 1804.

—According to the Rev. J. W. Horsley, as stated by him at the Temperance Conference, in a paper on "Rescue Work," there are thirty dipsomaniacs (hopeless drunkards) among women to one among men, and the number of women drunkards is increasing rapidly. "The hand that rocks the cradle is the hand that rules the world."

—The opening of the casket containing the remains of Lieut. Kislingsbury, Aug. 14, at Rochester, N. Y., proves beyond a doubt that some of the men belonging to the Arctic expedition party, under Lieut. Greeley, were guilty of cannibalism. When will these foolish enterprises have done. Arctic expeditions have already cost the lives of 180 men since 1845.

—The temperature in London, August 11, was the highest known for twenty years, being 93 degrees in the shade. At the Royal Observatory, Greenwich, the highest was 94.2 in the shade, 150.8 in the sun; at the Crystal Palace, 97.5 in the shade. Several deaths occurred from sunstroke. August 18, the heat in Dover, New Hampshire, reached 100 degrees in the shade; and in Eagle Bridge, New York, the same day 105. It was reported that apples were baked in the sun.

—There were 11,716 baptisms last year in connection with the European and Asiatic work of the American Northern Baptist Missionary Union; in Sweden 3,623, in Germany 3,372, among the Telugus 2,719, in Burma 1,636; while the proportionate increase in Japan was 84 per cent. Five societies having missions in Canton, China, baptized last year 395 persons.

—Peter Cassidy, who was recently executed at Liverpool, wrote a letter to one of his former employers in which he said: "Please to give my kind wishes to all the men, and I hope, by God's grace, they may see what the accursed drink has done for me. It robbed me of my senses, and caused me to commit a deed for which I am to die. I hope they may be kept from the danger in which drink always places those who use it to excess."

—The Sunday-school teachers of England and Wales formed into a procession to walk six abreast, and each row of six to walk a yard apart, would reach 57 miles, and the scholars 492 miles. The teachers and scholars together 549 miles, and, marching at the rate of three miles an hour, would be 183 hours in passing any given place, or seven days and a half, day and night, without cessation. And this procession would not show Sunday-schools as a whole. It would not include the Sunday-schools of America, of Australia, of the Continent of Europe, of the missionary stations in all foreign countries—nor would it include the Sunday-schools of Scotland and Ireland.—*Sunday School Chronicle.*

—On the night of October 4, there will be a total eclipse of the harvest moon at 10 o'clock. Darkness will begin at a quarter past nine, and will last about an hour and a half.

—The frightful increase of the cholera in Naples and other cities and towns of Italy has had the tendency to unusually excite the religious feelings of the people. Priests teach the ignorant populace that it is the "scourge of God." The gross ignorance and superstition of this priest-ridden people are deplorable. They believe that the physicians wish to poison them. Some will take no medicine unless bribed. Ignorance is always the worst foe to reform of any kind.

—MR. JOSEPH LIVESEY, the father of teetotalism in England, died at Preston, September 2, at the ripe age of ninety years and six months. His life was one of the most useful and noble that England has produced. He has been connected with nearly all the great social and philanthropic enterprises of the nineteenth century in England. He and six others whom he persuaded signed the first teetotal pledge Sept. 1, 1832, a document drawn up by himself. He was most emphatically a self-made man; and his life stands as an example of what untiring industry can do.

—According to the *Christian Commonwealth*, the number of Protestants in America in 1800 was 24 per cent. of the whole; Catholics, 2 per cent. In 1880, Protestants were 72 per cent. of the population, and Catholics, 12 per cent. The Protestant increase is in the ratio of 3; the Catholic, in the ratio of 6. There were 12 times as many Protestants as Catholics in 1800; there were but 6 times as many in 1880. But according to the *Independent Almanac* there are only 10,434,614 Protestant communicants, while there are 6,832,954 Roman Catholic. Not so favorable a showing for Protestantism.

—The eighth General Conference of the Evangelical Alliance, which commenced at Copenhagen, August 31, was pronounced a success. More than 2,000 members were enrolled. The proportion of members from the principal countries there represented were about as follows: England, 180; Denmark, 1,200; Sweden, 250; France and Germany, 100; America, 20. The assemblage was pronounced "second to none that has ever met on similar occasions, in regard to the eminence of the personages who composed it, whether belonging to civil, ecclesiastic, or diplomatic circles." There were present from the British Isles, the Lord Mayor, M.P., and two daughters, Sir W. M'Arthur, M.P., Lord Radstock, and the Marquis of Ailsa.

—The continued increase of population in London is remarkable indeed. There are born each week from 2,200 to 2,600, there being an excess over deaths of about 800 each week. The number of houses built last year were 21,110, more than are contained in the whole town of Brighton. In the four years ending 1883, London added to itself, according to the *Daily News*, a town larger than Liverpool, Manchester, or Birmingham. London consumes annually about 800,000 head of cattle, 4,000,000 of sheep, calves, and pigs, 9,000,000 of rabbits, fowls and game, more than 100,000,000 of eggs, about the same number of oranges and lemons, besides the other fruits and vegetables. In round numbers, 320,000,000 quarter (four pound) loaves are used annually. All these astounding quantities can be but faintly realized.

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To contributors. All contributions for the first part of this journal, to insure insertion, must be received not later than six weeks preceding the date of the issue for which they are designed.

No providence preventing, the quarterly meeting of this T. and M. District will be held at the Mission Rooms, 72 Heneage Street, Grimsby, Sabbath and Sunday, October 4 and 5. Our friends from Ulceby, Hull and vicinity are invited. We wish our colporteurs to be present.

There are omens of good attending the work in this kingdom. Elds. Durland and John report encouraging meetings, and Bro. Drew reports from Liverpool a very prosperous month in the ship work. Our colporteurs have been generally successful. One sister in less than three weeks has sold three hundred and sixty papers and obtained thirteen subscribers. This was her first attempt. Another has obtained in less than six weeks one hundred and three subscribers, and sold many papers besides. This work has been done largely in the country in the busy harvest season. The work in Grimsby continues about the same. The Sabbath question is causing some agitation. May God help the honest in heart, and those who desire to do his will to leave the errors of Rome for the pure truth of the Bible.

The message of the third angel is making more rapid progress in America than ever before. The missions and reading rooms which have been opened in many large cities are attracting many to read and investigate the truths of the Bible. Some souls are being converted by these means. Greater success is attending the efforts put forth by the ministers of the Word than ever before

The ship work in Portland, Oregon, in San Francisco, Cal., in Boston, Mass., and other places is constantly increasing. More is being done now in one month than was done in years in the early days of the cause. We rejoice that the blessing of the Lord is with our brethren on the other side of the Atlantic, and for the cheering reports which come to us through the *Review*, and *Signs*. The last warning message is also making progress on the Continent. And all this we expect. The message is to go to every nation and kindred and tongue and people. Rev. 10: 11; 14: 9-12. The work is the Lord's and it cannot fail.

The *Methodist Recorder*, of Sept. 5, laments over the fact that the "old theological writers are sadly out of favor with the rising generation of preachers," and concludes thus: "Give us the faults of a Howe or a Baxter before the virtues of modern dwarfs. It will be a happy day for the church when the writers from which our fathers drew their strength, are again in fashion." And we are constrained to ask, Would it not be a still happier day if the church would but return to the uncorrupted fountain of truth—the Bible?

While Modern Spiritualism has connected with it much that is mere trickery or humbuggery, we do believe that it is not all of that character. It has given too many demonstrations of its claims to the supernatural or the superhuman. It has convinced too many in the literary and scientific world—men who were not predisposed to favor it—men who investigated it, for the purpose of refuting its claims—it has convinced too many such to lightly set it aside as trickery. And the greater number of those who have investigated its teachings thoroughly have become open and avowed Spiritualists; while those who have escaped its terrible toils have been forced to confess that it has been attended by a power and intelligence that surpasses the human. It comes in a way to win—in the garb of a friend. It professes to bring us messages of light and knowledge and love from the wise and learned and dear ones who have entered that tent whose curtain "never outward swings"—the grave.

To the diligent student of the Scriptures, Spiritualism is not a surprise. To the faithful child of God, it will not prove a snare. It has been manifested in the necromancy of the past. Deut. 18: 9-12; Lev. 19: 31. The Lord through his prophet has given warning against it. Isa. 8: 19, 20. But this satanic delusion was not confined to the past dispensation. The "sure word of prophecy" gives us warning concerning it in the last days of the Christian dispensation. Says the apostle Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. Says the apostle John: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."

Modern Spiritualism is based upon the first recorded lie of Satan. The penalty pronounced upon man for sin was death. "In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth it shall die." These are the words of the Lord. Satan says, "Ye shall not surely die." And it is a remarkable fact that, from that time to this, the arch deceiver has deluded a large part of the race to believe that death is life. And upon this doctrine of the immortality of the soul, or consciousness in death are built some of the most soul-destroying doctrines known. The multitude of heathen gods, which were but deified dead heroes, the worship and invocation of saints, purgatory, Mormonism, Swedenborgianism, and Modern Spiritualism are all built upon this error. The united testimony of Scripture is that "the dead know not anything;" that life depends upon the resurrection, that all rewards and punishments take place at that time. Proof upon this point has been given and will be given in other columns of this journal.

Finally, the Bible teaches us that all offerings made to the dead, are not really made to the dead, but to devils who come in the guise of the dead. Numbers 25: 2 states that the children of Israel sacrificed to the gods of Moab. Ps. 106: 28 informs us that these were the sacrifices of the dead. Deut. 32: 17 states that these sacrifices were to devils. The same thing is stated in 1 Cor. 10: 20 by the apostle Paul. Now to what other conclusion can we come than that the worship of the heathen to their dead heroes, the invocations to so-called saints, the communications and wonders of Modern Spiritualism are all but different ways of worshiping those fallen angels who come in the guise of dead heroes, saints of God, and dear friends who have past and gone? Does this seem harsh and uncharitable, dear reader? We beseech you for your own soul's sake to examine the subject in the light of the Bible. More evidence as to the evil source of Spiritualism will be given in future numbers. Space forbids further discussion at this time.

A WRITER in the *Methodist* of September 3, who signs himself "A Leader in the Wesleyan Methodist Society, of nearly 60 years standing, and an ex-Circuit Steward," advocates the preaching of the law and says: "A minister has stated his surprise at the result of special services in his circuit. It was assumed that ninety persons had been converted, but after a few months all had gone back into the world. Upon mature reflection he concluded that the person who had held the services had neglected to preach the law, and had failed to touch the conscience of the sinner. He thus writes: 'Unless the sinner's conscience is appealed to by enforcing the law of God, seldom are sinners brought to true repentance. God's plan of salvation is fixed and unalterable. Sinners must be broken down by conviction until they feel their lost condition, before they can find pardon; for by the law is the knowledge of sin.'" The above extract but voices the experience of many others in this modern revival work in which the law of God is ignored. Were there more "mature reflection" in the law, we would see better results. David says, "I have more understanding than all my teachers: for thy testimonies are my meditation."

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