

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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PSALM 20: 5.

"In the name of our God we will set up our banners,"
And proudly unfurl them beneath the blue sky,
And fearlessly, bravely march onward to battle;
In the name of our God we will conquer or die.

Oh! why should we tremble, though thousands are
stricken
And carried away by the Angel of Death;
And fall by our side, like the leaves of the forest,
That tremble and shake 'neath the hurricane's
breath!

Let us join in the fray, for the Lord is our Leader;
We'll not be afraid of the terror by night;
We will lean on the arm of the mighty Jehovah—
In the name of our God, let us join in the fight!

When the sirens of pleasure our steps shall encom-
pass,
And urge us to join in their folly and mirth,
And the foe's wily messengers softly entice us,
And spread out before us the treasures of earth;

We will heed not their voice, but with spirit uplifted
In prayer to our Leader, with courage we'll go;
In the name of our God we will set up our banners,
And bravely we'll fight till we conquer the foe.
MRS. L. D. A. STUTTLE.

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. II.

BY MRS. E. G. WHITE.

CHRISTIAN CHARACTER.

THE character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Our Saviour compares himself to a vine, of which his followers are the branches. He plainly declares that all who would be his disciples must bring forth fruit; and then he shows how they may become fruitful branches. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth."

And again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These precious graces are but the principles of God's law carried out in the life.

The law of God is the only true standard of moral perfection. That law was practically exemplified in the life of Christ. He says of himself, "I have kept my Father's commandments." Nothing short of this obedience will meet the requirements of God's word. "He that abideth in Him ought himself also so to walk, even as He walked." We cannot plead that we are unable to do this, for we have the assurance, "My grace is sufficient for thee." As we look into the divine mirror, the law of God, we see the exceeding sinfulness of sin, and our own lost condition as transgressors. But by repentance and faith we are justified before God, and through divine grace enabled to render obedience to his commandments.

Those who have genuine love for God, will manifest an earnest desire to know his will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments." The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of his love and care, and who desire to receive his blessing, take no delight in doing his will. They regard God's claims upon them as an unpleasant restraint, his commandments as a grievous yoke. But he who is truly seeking for holiness of heart and life, delights in the law of God, and mourns only that he falls so far short of meeting its requirements.

We are commanded to love one another as Christ has loved us. He has manifested his love by laying down his life to redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth Him that begat, loveth him also that is begotten of Him." If we love Christ, we shall love those who resemble him in life and character. And not only so, but we shall love those who "have no hope and are without God in the world." It was to save sinners that Christ left his home in heaven, and came to earth to suffer and to die. For this he toiled and agonized and prayed, until, heart-broken and deserted by those he came to save, he poured out his life on Calvary.

Many shrink from such a life as our Saviour lived. They feel that it requires too great a sacrifice to imitate the Pattern, to bring forth fruit in good works, and then patiently endure the pruning of God that they may bring forth more fruit. But when the Christian regards himself as only a humble instrument in the hands of Christ, and endeavors to

faithfully perform every duty, relying upon the help which God has promised, then he will wear the yoke of Christ and find it easy; then he will bear burdens for Christ and pronounce them light. He can look up with courage and with confidence, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

If we meet obstacles in our path, and faithfully overcome them; if we encounter opposition and reproach, and in Christ's name gain the victory; if we bear responsibilities and discharge our duties in the spirit of our Master,—then, indeed, we gain a precious knowledge of his faithfulness and power. We no longer depend upon the experience of others, for we have the witness in ourselves. Like the Samaritans of old, we can say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The more we contemplate the character of Christ, and the more we experience of his saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, he will impart that faith which works by love and purifies the heart. By faith in Christ, and obedience to the law of God, we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory.

It is not only the privilege but the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit." When we read the lives of men who have been eminent for their piety, we often regard their experiences and attainments as far beyond our reach. But this is not the case. Christ died for all; and we are assured in his word that he is more willing to give his Holy Spirit to them that ask him than are earthly parents to give good gifts to their children. The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results.

In his letter to the church at Ephesus, Paul sets before them the "mystery of the gospel," and "unsearchable riches of Christ," and then assures them of his earnest prayers for their spiritual prosperity:—

"I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being

rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

He writes to his Corinthian brethren also, "to them that are sanctified in Christ Jesus," "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." These words are addressed not only to the church at Corinth, but to all the people of God to the close of time. Every Christian may enjoy the blessing of sanctification.

The apostle continues, in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Paul would not have appealed to them to do that which was impossible. Unity is the sure result of Christian perfection.

In the epistle to the Colossians also are set forth the glorious privileges vouchsafed to the children of God. "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, . . . we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of his will in all wisdom, and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren. He writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is a striking contrast between the boastful self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren.

Paul did not hesitate to enforce, upon every suitable occasion, the importance of Bible sanctification. He says: "Ye know what commandment we gave you by the Lord Jesus. For this is the will of God, even your sanctification." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without mur-

murings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

He bids Titus instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. . . . This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Paul seeks to impress upon our minds the fact that the foundation of all acceptable service to God, as well as the very crown of Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

THE RICH MAN AND LAZARUS.

Does the case of the rich man and Lazarus, as recorded in Luke 16: 19-31, teach that the dead are now conscious, and that the wicked are now being punished in torment? For many good reasons we answer, No. If it did, it would contradict the many texts which positively declare that the wicked are not punished till the judgment, and also all those texts which state that the dead are asleep. Evidently this is only a parable.

The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the lost sheep, the ten pieces of silver, and the prodigal son. The sixteenth chapter is made up of two parables,—the unjust steward and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man, which had a steward;" "There was a certain rich man, which was clothed in purple and fine linen."

Even those who differ with us are compelled to admit that it is a parable. Was Lazarus carried into the literal *bosom* of Abraham? Oh, no, that is used as a symbol to represent Paradise, say they. Is the impassable gulf a literal gulf? If so, how would this hinder a spirit from passing over it? No, that too, they claim, is a figure. Then the fire and the water, were they literal? How could literal fire torment an immaterial spirit, or literal water cool the tongue of a ghost? And then, do spirits have tongues and fingers? Oh, no, these are all figurative, say our opponents.

Well, that is just what it takes to make a parable.

The whole scene is laid in the grave. The word here translated "hell," is, in Greek, *hades*, and in Hebrew, *sheol*—the grave.

Three of the dead are here introduced,—Abraham, Lazarus, and the rich man,—and all are represented as in *hades*. "In hell [Greek, *hades*] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16: 23. The following points concerning *sheol*, or *hades* are clearly proved by the Scriptures:—

1. *Sheol* is a place down in the earth. See Num. 16: 33; Deut. 32: 22; Prov. 15: 24; Isa. 14: 9, 15. In these texts and those to follow, *sheol* is rendered pit, hell or the grave; but in the original it is *sheol* in the Old Testament and *hades* in the New Testament.

2. All go into *sheol* at death. Job 17: 13, 16; Eccl. 9: 10. The good, Gen. 37: 35; the bad, 1 Kings 2: 9.

3. The whole man goes there. Gen. 42: 38; Num. 16: 32, 33; Eze. 32: 27.

4. Beasts go there. Ps. 49: 14.

5. The soul goes into *sheol* at death. Ps. 89: 48; 30: 1-3; 49: 15; Isa. 38: 17, 18; Acts 2: 31.

6. *Sheol* is described as a land of darkness and silence. Job 17: 13-16; Isa. 14: 11.

7. The righteous dreaded it. 2 Sam. 22: 6; Ps. 6: 5; Cant. 8: 6.

8. The wicked are silent there. Ps. 31: 17.

9. There is no knowledge in *sheol* or *hades*, the very place where Abraham, Lazarus, and the rich man all were. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave [*sheol*] whither thou goest." Eccl. 9: 10.

10. Here all the dead, good and bad, lie unconscious till the resurrection, when all will be awakened and brought up by the voice of the Son of God. Hosea 13: 14; Rev. 20: 13, 14; 1 Cor. 15: 54, 55.

Such are the great facts concerning *sheol* or *hades*, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings in which the dead in *sheol*, in the nether parts of the earth, converse together, and are comforted or taunted by each other.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to *sheol*, the DEAD (for *sheol* has no others in its dark abode), are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode and mock him with feigned obeisance, as in life they had rendered real homage. Now they taunt him, saying, "Art thou also become weak as we? Art thou become like unto us?" "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. 14: 9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in the same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into *sheol*, "the strong among the mighty shall speak to him out of the midst of hell [*sheol*]." And this *sheol*, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to *sheol* with their weapons of war, and their swords they laid under their heads." Pharaoh, lying among them, and seeing the multitude

of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32: 17-32; 31: 15-18.

The scene described in this parable transpires in *hades*, or *sheol*, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. 21: 16. In the utter darkness of *hades*, how can men see one another? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work nor device, how could he devise a plan to warn his wicked brethren? And in *hades*, where there is no wisdom, how could Abraham give such wise answers? In *hades*, where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in *hades*, and do not even remember his name, how does it happen that they can so well understand and converse on everything else?

The answer is simple: The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this, when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cries to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even destruction and death are represented as saying that they have heard the fame of wisdom with their ears. Job 28: 14-22. The stone by the sanctuary hears all the words of Israel. Josh. 24. The trees hold an election and make speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. The trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance. Rev. 6: 9, 10. And finally, death and *hades* are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of *gehenna*. Rev. 6: 8; 20: 14; 1 Cor. 15; Hosea, 13: 14.

That those who conversed together were not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in *hades*, which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, etc. The truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being raised from the dead. "Neither will they be persuaded though one rose from the dead"—Gr., *can tis ek nekron anaste*. It was not whether the spirit of Lazarus should descend from the third heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of disembodied spirits; and, in fact, that they were not disembodied spirits that here conversed.

The parable of Dives and Lazarus does not therefore teach the present punishment of the wicked dead, nor the conscious state of the dead.

D. M. CANRIGHT.

PERFECT THROUGH SUFFERING.

God never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.

'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach heaven at all.
If pain did not guide them there.

So he sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And well, if your lips do quiver,
God will love you better so. —Selected.

SHADOW AND SUBSTANCE.

THE twenty-third chapter of Leviticus mentions seven annual "feast days" or "holy convocations" which were to be observed by the children of Israel in commemoration of certain events that transpired in connection with their history. And as they were to do no servile work therein, these days were called "sabbaths," etc.

They were given to that people by the Lord through his servant Moses, and were designed to be a means of blessing. While the people were humble and devoted to the Lord, he made those occasions seasons of great refreshing. Especially was this true in connection with the "Day of Atonement" and the "Passover." Year by year, on the tenth day of the seventh month, those who came up burdened by a sense of guilt and sin found relief as they confessed their sins and made their offerings to the Lord. In this act, they showed their faith in the Lamb of God who has since "borne our griefs and carried our sorrows." Also at the Passover, they must have looked forward to the time when Christ our Passover was sacrificed for us, as it was the crushing weight of the world's sins that caused the great

DROPS OF SWEAT LIKE BLOOD

to fall from his sacred brow ere he bowed his head and gave up the ghost. Time passed on. Gradually, and, perhaps insensibly, they lost sight of the true meaning of these convocations. Wickedness, corruption, and hypocrisy increased until the Lord by the mouth of Isaiah spake, "When ye come to appear before me who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination to me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth." Isa. 1: 12-14. Through Hosea, the Lord says, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2: 11.

This prophecy was fulfilled, and these yearly feasts and sabbaths expired by limitation, when

CHRIST OUR PASSOVER

was crucified and the Jews by rejecting him ceased to be the people of God.

Reference is made to this by the apostle Paul, in Ephesians 2: 11-22, where in speaking of Christ he says, "For He is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity,

even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace," etc. Thus the Gentiles who previously had been "aliens from the commonwealth of Israel, and strangers from the covenants of promise," "who sometimes were far off are made nigh by the blood of Christ." It was this round of service "in meats and drinks, and divers washings, and carnal ordinances [rites or ceremonies, *margin*,] imposed on them until the time of reformation" (Heb. 9: 10), by which God's people in the past dispensation were purified and kept separate from the wicked nations around them. It was a typical or shadowy service by which their faith in the Star of Jacob was maintained. But when the star appeared in Bethlehem and

THE WORLD'S REDEEMER

expired on Calvary, the law of ceremonies ended, the type gave way to the *antitype*, and the shadow vanished before the *substance*.

In some cases, it was difficult for those who accepted Christ to see that the rites and festivals which they had sacredly regarded for years were no longer to be observed; and therefore some contention arose between the Jewish and Gentile converts to Christianity in regard to the law of circumcision, meats, drinks, and the yearly sabbaths and feast days. We are thus informed in the fifteenth chapter of Acts: "No small dissension and disputation" was caused by certain men from Judea who came to Antioch and taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." But when the question was considered at Jerusalem the apostles said that they had given no such commandment, adding, "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood," etc.; and showing that their hearts were to be purified by faith. Verse 9.

Mention is made of this to the Galatians, who became so "foolish" and "bewitched" as to think it necessary to "observe days, and months, and times, and years," and also, to be "circumcised," that they might be heirs of the promises made to Abraham. But the apostle says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3: 29.

A similar class is spoken of in Romans, who had zeal but not according to knowledge, who tried to establish their own righteousness by formally observing the ceremonies of the past dispensation, and in judging the Gentile converts who did not esteem (chapter 14,) the feast days and convocations, or law of meats and drinks.

The same apostle sums up the whole argument on the question of these rites and ceremonies, which we are considering, by calling the attention of those who have been

BURIED WITH CHRIST

in baptism and are quickened together with him, to the fact that this hand writing of ordinances was taken out of the way and nailed to the cross. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." These were shadows which ended when Christ the body appeared. Col. 2: 14-18. And thus was broken down the middle wall of partition which for so many years had bound the Jews together and had made them as a nation the favored people of God.

These ceremonial sabbaths, etc., are called (Isa. 1: 13, 14) "your appointed feasts," etc., and were to be observed by them "beside the Sabbaths of the Lord." Leviticus 23: 38, etc. Although that nation observed

the weekly Sabbath, it did not originate or terminate with them. It was given at the creation of the world. Jesus was its Lord and he said that it was made for man (Mark 2: 27, 28), *i.e.*, for all mankind, irrespective of nationality. His apostles observed it after the ceremonial sabbaths had passed away. The yearly sabbaths were designed for the Jewish nation for a limited period, and the law for their observance was the hand writing of ordinances which Moses wrote in a book (Ex. 24: 4, 7), while the law for the weekly Sabbath was written with the finger of God on tables of stone (Ex. 31: 18). It was in no sense a type or shadow to expire by limitation, but, as the memorial of creation, it was given for *all mankind*, to be observed through *time* and *eternity*. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

A. A. JOHN.

THE PATHOS OF THE CROSS.

If Jesus had been an infinite hater, who had incarnated himself for a mission of mischief, and we could have caught him and nailed him to the cross, of course it would have been an impotent thing. We should not have extinguished hate in the infinite heart. We should, however, have made the feeble protest of our race against hatred. But when he loves us and comes to us with a yearning heart and a wooing way, and seeks to win our love by all the sweetest advances of holy and loftiest affection, and when we, with wicked, unloving hands, do murder him, we cannot but quench his love. He sends down from the cross such indescribably sweet looks of love, as if he was saying in his heart, "Oh, I would rather have these tearing nails and piercing thorns from your dear hands than take the softest and brightest crown from the hand of any other beings." This is the supreme glory of love. There never was anything like it in all the universe before. The angels that had worshiped him had never seen such love. He had never so revealed himself to them. They knew he was good. They knew that he delighted in the happiness of his children and of his creatures, but they had never seen Divine love put to such trial before and rise to such radiance. Then they saw the glory of God, the glory of his power, the glory of his wisdom, the glory of his truth, and the glory of his love, shining in the face of Jesus. It streamed down all time and through all the universe. No world he ever made, no throne he ever erected, no rank of angels he ever created, so reflects the glory of the cross.—*Dr. Chas. F. Deems.*

WHAT TO PREACH.

A MINISTRY that pleases everybody may well suspect itself. Look at the doctrines we preach: human depravity; our Lord's Deity; the atonement on the cross; the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated; the Bible the sole rule of faith; self-denial a part of true Christian living; retribution on the impenitent; and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No; this message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris.—*Dr. J. Hall.*

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

IS THE CHURCH OF ROME A CHURCH OF CHRIST?

MY DEAR SIR,—I have with all frankness and honesty stated to you the reasons which yet prevent me from returning to the pale of your church. And although I have stated but five, which are scarcely a tithe of those that press themselves forward for utterance, yet, if not to you, they are to myself and I think are to all unbiased minds entirely sufficient. I have even the faith to believe that you yourself will deem them sufficient; and that were it not for the peculiarity of your position, and your plighted oath, to sustain your church, right or wrong, that they would have the same effect upon your mind and conduct that they have upon mine.

Whilst reviewing and weighing these reasons, the questions have arisen before my mind, Is the Roman Catholic a church of Christ? Has it so far departed from the truth, or so grievously perverted it, as to forfeit all claim to that title? These are questions of grave import, which I will not undertake to decide. But I wish to state to you in the present letter, how some things bearing on these questions strike me, and then I will submit the decision of them to yourself. To this, surely, you will make no objection.

The external organization of your church is obviously not that taught by Christ and his apostles. As to this matter, everything in the Bible is simple. The kingdom of Christ is not of outward observation—its seat is in the hearts and affections of men—its elements are righteousness, and peace, and joy in the Holy Ghost. The great object of the apostles and first preachers of the doctrines of Christ was to win men to the belief and to the practice of the truth. When men believed the truth, they were baptized, and were thus introduced into the communion of the saints; and not a word is said about popes, patriarchs, cardinals, metropolitans, prelates, or of the duty of implicit obedience to their authority. There is a government enjoined, but it is as free and as simple as one can well conceive; whilst yours is as despotic, and as absurdly pompous as one can well imagine. As your external organization is not taught in the Bible, where did you get it?

The answer to this question to my mind is plain. As the early church advanced in numbers, influence, and wealth, it gradually lost the martyr spirit of its founders. Its ministers became corrupt, secular, and ambitious. By degrees, bishops, from an office, became an order. As Rome was the metropolis of the world, and it was there that the greatest number of martyrs had shed their blood, the bishop of the metropolitan city soon became pre-eminent among his brethren. Now the State sought the influence of the church to assist in maintaining its authority; and the church sought the influence of the State to assist in building up its ghostly dominion. Each yielded to the request of the other. The church rapidly extended; and the ambition of priests conceived the idea of governing it after the model of the State. Rome must be the center of ecclesiastical as of civil power. The State had its Cæsar; the church must have its pope. Cæsar had his governors of provinces; the pope must have his patriarchs. The governors had their subordinates; and these again theirs, down to the very lowest office; so that the patriarchs had their archbishops; these their bishops; and these their priests; and so down to the very lowest office in the church. As in the State all civil authority emanated from Cæsar, and all disputes were finally referable to him; so in the church all ecclesiastical authority ema-

nated from the pope, and he was made the final judge of all disputes. Here, sir, is the origin of your ecclesiastical government. And did the limits of a letter permit, I could run out this parallel into some details which even to you would be striking and confounding. Your ecclesiastical organization has just the same divine warrant that that of Mahometanism, or Hindooism has,—God permits it. The Roman empire has passed away; ages ago its mangled limbs were strewn over the earth. But in that ecclesiastical organization called Popery, we have the living model of that form of government by which the Cæsars bound the nations of the earth to their thrones; and by which they were enabled to crush, at the extremes of the world, every effort to break the yoke of servitude.

How far all this bears upon the question, whether yours is a church of Christ, I submit to your candid decision. When weighing this matter, I would entreat you not to jeopardize your standing as a scholar and as a man of sense, by any reference to, "Thou art Peter, and upon this rock I build my church." Leave that thing to the boys from Maynooth, with long coats and short brains.

The forms and methods of your public worship are obviously not those taught us in the Bible. I enter your church, St. Patrick's, to worship God. I am required to sprinkle myself with holy water, and to make on myself the sign of the cross. And why, or for what purpose? That I may be defended from unclean spirits! I look around me, and I see a forest of candles burning upon the altar. And for what purpose? where is this commanded? I see people counting their beads, and praying before pictures. Where is this taught? Now comes out a priest in his robes embroidered with crosses. Did Peter or Paul wear such things when teaching Jews and Gentiles the faith of Christ? He says nothing to the people, but goes through the Mass in Latin, of which I may know nothing. Was this the way Peter and Paul did? Then come out boys in white frocks, with their censers, offering incense to the priest, and filling the church with the odor. Were Peter and Paul thus incensed? The priest goes through the service, bowing, and kissing the altar, now lifting up his hands, now his eyes; now speaking in a whisper, now in full voice, according to the rules laid down. Now, sir, where did you get these things? And after the ceremony is over, I again cross myself with holy water and retire. This is your public worship of God everywhere, and from age to age; save that in this country there is a sermon, on sticking to Mother Church, sometimes added. Have you the most distant idea that it was in this way the first Christians worshiped God? The manner of your public worship is not Scriptural, or Christian; it is heathen, and was originally adopted for the seducing of the heathen to Christianity. If Peter or Paul could be introduced to St. Patrick's when you were going through High Mass, and were told that you were one of their successors, what would be their astonishment! What! you a successor of the men who lived by catching fish, and mending nets, and making tents!! And that farce in which you are a chief actor every Sunday, the exact counterpart of the worship instituted by the apostles!! Your manner of public worship is not only unscriptural, but in direct opposition to Scripture,—it wants nothing of heathenism but the name. And how far all this bears upon the question, whether yours is a church of Christ, I submit to your candid decision.

The Bible is God's revealed will to teach us what we should believe, and do. This Bible

your church has corrupted, and labors to suppress. You mix up with the pure word of God, the Apocrypha, which lays no claim to inspiration, and whose internal evidences are fatal to such a claim. I need here only mention the recommendation of the Angel, in Tobit, *to make smoke out of the heart and liver of a fish, to scare devils out of men!* And yet this Apocrypha is of more use to you than all the Bibles besides! You mutilate the ten commandments written on stone by the finger of God! You mistranslate the Scriptures in passages innumerable, to bring out your peculiar doctrines; or to conceal its testimony against them. And where the point of Scripture cannot be broken or blunted, you put a note at the bottom in explanation. And what notes! Take the following as an illustration, appended to Rom. 4:7. "Blessed are they whose iniquities are forgiven, and whose sins are covered." "That is, blessed are those who, by doing penance have obtained pardon and remission of their sins, and also are covered; that is, newly covered with the habit of grace, and vested with the stole of charity." Nor is the work of corruption yet done. You superadd to all this your traditions, which like a piece of Indian rubber you can stretch or contract to suit your purpose. Nor can the Bible, when all this is done, be put into promiscuous circulation, lest, with all these additions and corruptions, some might understand it as teaching some things in opposition to Popery! You tell the poor Irishman that his spade and hod are better suited to him than the Bible; and the poor Irishwoman that she had better keep at her broom, and wash-tub, than trouble herself about the Gospels! When you corrupt the Bible to the extent of your ability, when you add to it everything you can, or dare, even then you keep it from the people! Why thus fearful of the Bible?

Now, sir, how far all this bears upon the question whether yours is a church of Christ, I submit to your own decision. As far as you can, you strive to supplant the Bible as the only rule of faith; and as far as I am concerned, I would as soon strive to grope my way to heaven by the Koran, as by that which you give me as a substitute for the Bible. But I wish not to forestall your decision.

The Sacraments, instituted in condescension to our weakness, are outward and sensible signs of inward and spiritual grace. These, like the Bible, you have enlarged and corrupted. Christ and his apostles left us but two; you multiply them by three and carry one. I only wonder how your ingenuity permitted you to stop at seven. Here you have allowed a Dr. Deacon, a dull Englishman, and, I believe, a Protestant in the bargain, to surpass you! He adds, *exorcism, the white garment, a taste of milk and honey, etc.* How easily you might have gone on to seven, or even seventy times seven! But in addition to multiplying, you have most grievously corrupted the two that are taught us in the New Testament. In baptism you dip or pour three times; where is this taught? Ordinarily you permit it only to be administered in churches which have fonts, the water of which is to be blessed every year on the vigils of Easter and Whit Sunday! Where do you get this? Where is your warrant for the absurd practice of godfathers and godmothers? The priest blows three times upon the face of the person to be baptized, saying, "Depart out of him or her, O unclean spirit, and give place to the Holy Ghost;" where did you get this? He then puts a grain of blessed salt into the mouth; then he exorcises the unclean spirit, because the devil must go out before the person is introduced into the church! Then he wets his finger with his spittle, and touches, first, the ears,

saying, "Ephphatha"—then his nostrils, saying, "unto the odor of sweetness." "Be thou put to flight, O Devil!" And when baptized, a white cloth is put on his head, and a candle in his hand. Now whence all these things? Is this a heathen ceremony, or Christian baptism?

Bad as all this is, it is strong common sense when compared with your corruption of the Lord's Supper. The bread and wine are rejected for a wafer—that wafer is converted into God—the wafer god is first worshiped, and then eaten! And to believe all this shows great exaltation of faith and piety! Some things would appear very pious were they not so absurd and ludicrous.

Now, sir, how far this multiplication and corruption of the sacraments of the Christian religion enters into the question, whether or not yours is a church of Christ, I submit again to your own decision.

Nor have you permitted a single leading doctrine of the Bible to escape your efforts to pervert them.

The Bible holds up one God as the sole object of religious worship. You teach us to worship the Virgin—the host—the cross; and to adore angels—departed saints—relics—and even pictures.

The Bible teaches that our only access to God is through a Redeemer, Jesus Christ, who is made unto us of God, wisdom and righteousness and sanctification and redemption, and that through faith in his name we are made partakers of the blessings of his work of redemption. You teach that there are other intercessors to whom we must apply—that our own works are efficacious to save us—that the sacraments have inherent power to save—that faith in Christ is not the true method of justification.

The Bible teaches that we must be born again, created anew by the Holy Ghost. This you denounce as a false and accursed doctrine, and teach us that we are regenerated by baptism, and kept in a state of salvation by confirmation, confession, penance, fasts, and alms.

You teach us that there is a third state, Purgatory, where souls are purified from the stains of venial sins, and thus prepared for heaven. And so on to the end of the chapter.

Such, reverend sir, is the way in which some things strike me, bearing on the question whether yours is, or is not, a church of Christ. That there are many papists truly pious, I believe. But whether a church fashioned as is yours, as to its external organization, after the Roman State when governed by military despots—departing, in its public worship, in every essential particular, from that taught in the Scriptures; whether a church which corrupts and suppresses the Bible—which corrupts its sacraments and its doctrines, is a church of Christ; this, this, is the grave question which I now submit to your decision. It is said that a question involving a vast amount of property was once submitted to Sir Matthew Hale. Before giving his opinion he was approached by the lordly defendant in the case with a bribe. He repulsed him with great indignation. His lordship complained of him to the king; and the reply of his majesty was: "Sir Matthew makes his decisions without fear or favor; he would treat me in the same way."

All I ask of you is to decide the above question with the honesty of Sir Matthew.

With great respect, yours,

KIRWAN.

WHAT God decrees, child of his love,
Take patiently. Though it may prove
The storm that wrecks thy treasure here,
Be comforted: Thou need'st not fear
What pleases God. —Gerhardt.

THE GREAT NEED.

SINCE the world is out of gear through the fall, imperfect teaching, ranging from the withholding of religious truth to undisguised scepticism, is fruitful of disastrous results on every hand. The grand want of the times, which probably is more fully supplied [?] than ever it was, is definite teaching; and from our standpoint this means a constant appeal to and a strict adherence to the dictum of Scripture. The natural tendency of man is to stray into forbidden, because hurtful, pastures, and to drink what are thought to be sweet waters at tainted wells. All reformation simply consists in bringing him back to the spring where the water of life may be enjoyed. This was the work which Luther begun, and which the other reformers labored to complete.

Notwithstanding the graphic descriptions which historians have drawn of the state of the world in the sixteenth century, in order to show the need then existing for some better teaching than that which the priests were giving the people, the prevailing ignorance, and the degradation arising from it, still far exceed our comprehension. The Bible phrase which speaks of the people dying for lack of knowledge is so literally true to life that even now, more than three hundred years after the Reformation, we may, if we will, see it painfully verified before our eyes, both at home and abroad.

In his somewhat "churchy" but still very suggestive and informing volume, "Is Dogma a Necessity?" which forms one of the series in the Theological Library, Rev. F. Meyrick says: "In matter of fact, for its teachers to be dogmatic is a matter of life and death to Christianity and the church: to Christianity, because dogma is of its very essence; to the church, because it cannot possibly do the work assigned to it except by being dogmatic." The late Canon Shirley is also quoted as saying that Christianity "is dogmatic to its core," so that "the teaching of positive doctrine, entailing dogma in the inevitable progress of things, is of the very essence of Christian preaching." A procedure of this kind is both admirable and remunerative if error and license be avoided, the dogmatism of what are called dogmatic men being as offensive as the dogmas of Scripture are potent to build up in the faith those who reverently accept them. The teacher who thus feeds his flock with food at first hand from the Lord's commissariat will be a strong man, because he will be necessarily an earnest student of what is written. When a conclave of divines are found unanimously giving forth the opinion that dogmatic preaching is the great want of the age, they simply affirm that the definite teaching of Scripture is indispensable to the future prosperity of the church.

Mere human dogmatism is of course puerile and dangerous, but no less so is that pseudo-liberalism which hesitates to accept a truth. How great a sum of mischief it is capable of accomplishing has been again and again shown in the history of the church, the most notable example having been that of the sainted Doddridge, who, while holding the truth tenaciously as a pastor, nevertheless, as a tutor, sowed the seeds of doctrinal declension which bore fruit generations after his death. His error consisted in a show of liberalism which professed to weigh and respect the opinions of such as were avowedly heterodox, and hence his students, with a perversity which was exceedingly characteristic of humanity, held what was questionable and passed over the truth. Liberty is desirable because it is wholesome, but, like spoiled children, we are apt to go astray if too much license is accorded. By keeping to definite Bible teaching pastors

ensure their safety and the good of their people. This is the triumphant answer to the vain philosophies of the day which are seeking to rival or even supplant Christianity.—*The Baptist*.

THE ETERNAL ROCK.

WHAT a commentary upon the word, "Whoever falls on this stone shall be broken," is the whole history of the heresies of the church and the assaults of unbelief! Man after man, rich in gifts, endowed often with far larger and nobler faculties than the people who oppose him, with indomitable perseverance, a martyr to his error, sets himself up against the truth that is centered on Christ Jesus; and the great divine message simply goes on its way, and all the babblement and noise is like so many bats flying against a light, or the flight of the wild sea-birds that come sweeping up in the tempest and night, against the hospitable pharos that is on the rock, and smite themselves dead against it.

Sceptics well known in their generation, who made people's hearts tremble for the ark of God,—what has become of them? Their books lie dusty and undisturbed, whilst the Bible stands, with all the scribblings wiped off the page, as if they had never been! Opponents fire their small shot against the Rock of ages, and the little pellets fall flattened, and only scale off a bit of the moss that has gathered there.

My brother, let the history of the past, with other deeper thought, teach you and me a very calm and triumphant distrust about all that people say now-a-days, for all the modern opposition to the gospel will go as the past has; the newest systems which cut and carve at Christianity will go to the tomb where all the rest have gone; and dead, old infidelities will rise up from their tombs, and say to the brand-new ones of this generation when their day is worked out, "Ah! are ye also become like one of us?"—*Alex. McLaren*.

DEAN STANLEY ON BAPTISM.

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

1. Immersion was wisely selected, not only because it was "a most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.
2. The word which Christ used to express baptism is literally translated immersion.
3. Christ himself was immersed.
4. The apostles uniformly practiced immersion.
5. Immersion was the invariable practice of the primitive church.
6. It was the almost universal practice of Christians for thirteen centuries.
7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.
8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.
9. Immersion, "even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for Infants enjoins that, unless for special causes, they are to be dipped, not sprinkled."
10. The change from immersion to sprinkling is greater than that which the Roman Catholic church has made in administering the sacrament of the Lord's supper in the bread without the wine.—*Sel.*

RICHES profit not in the day of wrath.

FIRESIDE READINGS.

"Whatever things are true, whatever 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.

LOVING WORDS.

LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power,
And beneath their cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter, all the way,
Kindly words, to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life you go;
To the ones who journey with you,
If you love them, tell them so.

—*Golden Days*.

TINY RAYS.

THIS is a good illustration of how little things tell, thought I this morning, while looking at a knot of pressed leaves and flowers that make a bright spot on the wall over my toilet stand.

One day a young friend brought to my table several leaves of a rich dark green from an English ivy. Thinking them too pretty to throw away, I slipped them into a large book lying at hand. Now and then, other pretty specimens—a sprig of bright green and white leaves, another of cedar, a few delicate blossoms, and sprays of green—came from one source and another. All went into the book, and for a time were forgotten; but on using it one day, several of them slipped out, as much as to say, "Notice us. Why are we kept in this close dark place?" In a moment I fastened them into a cluster, taking care to let each appear at least a little, and pinned it on the wall. Thus gathered and arranged each seemed to add beauty to its neighbor, and to form something pleasant to the eye, worth preserving. Some days later a lover of the beautiful in nature, coming into the room, spoke of its simple attractions and the pleasure it gave her to look at it.

The lesson I see in this bit of experience, common-place in itself, is, that it is worth while, and will in the aggregate add much to our real happiness, to cherish carefully each kind and loving look or deed, each generous, noble, and unselfish act, however small in itself, bestowed upon us in any way, and preserve it in memory's casket with other sacred treasures. This will be not only a benefit to ourselves, but these precious collections will, if rightly valued, be used to cheer and help others, and possibly the little rays thus brought to a focus in our own hearts may be reflected in a brighter beam upon the path of others than they or we would believe without the experience.

And would not this be a hundred-fold better than to pass thoughtlessly on day after day, regardless of the tiny rays of brightness that we might see?

ADDIE S. BOWEN.

ONE of the wisest heathens observes, "It is not gold, nor emeralds, nor purple, but modesty, gravity, and decent deportment, that can truly adorn a woman."

MARION'S NEW SOCIETY.

"CAN you help a few minutes, daughter?" "I would like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a church committee meeting, and get back for my German lesson at five o'clock."

"No, you can't help me, dear. You look worn out yourself. Never mind; if I tie up my head in Pond's Extract, I think I can finish this."

"Through at last!" said Marion, wearily, giving a finishing touch to "The Development of the Ideas of Religion among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight, which made her forget the lateness of the hour. Her tired mother had fallen asleep over her sewing.

That was not surprising, but the startled girl saw, bending over her mother's pale face, two angels, each looking earnestly at the sleeper.

"What made that weary look on that woman's face?" asked the stern, strong-looking angel of the weaker, sadder one. "Has God given her no daughters?"

"Yes," replied the other, "but they have no time to take care of their mother."

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters, much admired for their good works; but they do not know that they are letting the one they love most slip from my arms into yours. Those grey hairs came from overwork and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies on velvet and satin."

The dark angel frowned.

"Young ladies must be accomplished now," explained the other. "Those eyes grew dim sewing for the girls, to give them time to study ancient history and modern languages. Those wrinkles came because the girls hadn't time to share the cares and worries of everyday life. That sigh comes, because this mother feels neglected and lonely, while the girls are working for the women of India. That tired look comes from getting up so early; while the poor exhausted girls are trying to sleep back the late hours they gave to study, or spent at the *musicale*. These feet are so weary, because of their ceaseless tramp around the house all day."

"Surely, the girls help too?"

"What they can; but their feet get weary enough going round begging for the charity hospital and the church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is indeed sad. Loving, industrious girls giving their mothers to my care as soon as selfish, wicked ones!"

"Ah, the hours are so crowded," said the Angel of Life, wearily. "Girls who are cultured, or take an active part in life, have no time to care for the mothers who spent so much time in bearing and rearing them."

"Then I must place my seal upon her brow," said the Angel of Death, bending over the sleeping woman.

"No! no!" cried Marion, springing from her seat. "I will take time to care for her if you will only let her stay."

"Daughter, you must have a nightmare. Wake up, dear! I fear you have missed your history class."

"Never mind, mamma, I'm not going to-day. I am rested now, and I will make those button-holes while you curl up on the sofa and take a nap. I'll telephone to the committee and the professor that I must be excused to-day, for I am going to see to supper myself and make some of those muffins you like."

"But dear, I hate to take your time."

"Seeing you have never given me time! Now go to sleep, mamma dear, as I did, and don't worry about me. You are of more consequence than all the languages or church socials in the world."

So after having been snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Hanna fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this, what time she does not need I shall devote to outside work and study. Until she gets well rested, I will take charge of the house and give up all the societies except one that I'll have by myself if the others won't join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one of the woman suffragists remarked to her:—

"We miss your bright essay so much Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M."—*Myra A. Goodwin in Zion's Herald.*

THERE IS A BOY I CAN TRUST.

I ONCE visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform, the master said, "There is a boy I can trust. He never failed me." I followed him with my eye, and looked at him when he took his seat after the recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best firm in the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him: he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school are in demand everywhere, and prized everywhere. He who will be faithful in little will be faithful in much.—*Sel.*

SUFFER others to be praised in thy presence, and entertain their good and glory with delight; but at no hand disparage them, or lessen the report, or make an objection; and think not the advancement of thy brother a lessening of thy worth. But this act of humility is also to extend further: Be content that he should be employed, and thou laid aside as unprofitable; his sentence approved, thine rejected; he be preferred, and thou fixed in a low employment.—*Jeremy Taylor.*

TEMPERANCE.

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

THE GREAT BURDEN.

THE extent and expense of the liquor traffic in Great Britain, the United States, and Canada is enormous. About one-seventh of the grain of Great Britain is wasted on this traffic, when thousands of the people are on the verge of starvation, and living in abject poverty. In the United Kingdom, 52,659,000 bushels of grain are destroyed yearly to make beer. 100,000,000 bushels of grain are annually destroyed in the Anglo-Saxon world, which would give two barrels of flour to every family in England, the United States and Canada during the year.

During the last seven years, the large total has been spent of £987,000,000, or £200,000,000 more than the national debt of Great Britain. And this was not all, for it cost at least £100,000,000 more to pay for the mischief that it caused. That gave a cost of £241,000,000 yearly for their drink bill! It said that there are about 200,000,000 places in Great Britain where liquor is sold, and these are probably doing more to hinder God's cause than the 40,000 ministers of religion can do to advance it.

As the result, mainly of intemperance, they have nearly 3,000,000 applying yearly for parish relief in that wealthy country; 85,000 inmates in their asylums; 60,000 convicted of crime; at least 250,000 vagrants roaming about the country; and about 120,000 brought annually to a premature grave. And these liquor shops are sanctioned by law to lead away the people from God, from happiness and heaven.

Thus the liquor traffic of Great Britain costs as much as would support 600,000 missionaries at £250 a year; 500,000 schoolmasters at £100; build 5,000 chapels at £2,000; 5,000 school-houses at £800; would give to the world 200,000,000 of Bibles at 1s. each; and 500,000 of tracts at 4s. per 100; would give 100,000 widows £20 a year; and 200,000 poor families £10 a year. In short, it would provide a machinery that would evangelize the world in a short time, or pay off the national debt in four years.

In the United States there are 175,000 places where intoxicating liquor is sold, involving a direct outlay and waste of not less than 700,000,000 dollars, and an indirect loss to the country by crime, pauperism, etc., of 700,000,000 dollars more; and this results in the destruction of 100,000 lives yearly.

In 1881 there were in operation in the United States, 3,210 distilleries. These consumed 31,291,180 bushels of grain, with an aggregate production of 117,728,150 gallons of proof spirits. For the fiscal year ending June 30th, 1881, the total amount of revenue to the national treasury from distilled spirits was 67,153,974.83 dollars; for the same period the total revenue from fermented liquors amounted to 13,700,241.21 dollars.

The beer production for the year ending June 30th, 1881, was 14,311,028 bushels, or at thirty-one gallons per bushel, the enormous aggregate of 434,641,868 gallons.

A brewer's authority gives the number of breweries at 2,830, and estimates that there are 1,681,670 acres of land under cultivation for barley and hops. If sown with wheat, at thirty bushels per acre, this land would provide 50,456,000 bushels, or about one bushel for every man, woman, and child in the United States.

It has been declared on authority of an official census, that the liquor traffic during the last ten years has sent 100,000 children to the poor-houses in the United States; has committed at least 150,000 to prisons and workhouses; has made at least 10,000 insane, has determined at least 2,000 suicides; has caused the loss, by fire or violence, of 10,000,000 dollars worth of property; and has made at least 200,000 widows and 1,000,000 orphans. While the clergymen of the United States cost 12,000,000 dollars yearly, the loss to the nation, directly and indirectly, through liquor, is something like 1,400,000,000 dollars a year. The quantity of spirits and malt liquor made or imported into the Dominion of Canada in 1882 was 17,733,934 gallons, or nearly four gallons for every man, woman and child in the Dominion. The liquor traffic is estimated to cost Canada 43,500,000 dollars annually.—*Rev. A. R. Wallace, of Toronto.*

RICHARDSON ON TOBACCO-USING.

IN a speech recently delivered in Exeter Hall, on the occasion of the establishment of the National Society for the suppression of Juvenile Smoking, Dr. B. W. Richardson, F. R. S., said: In my earlier life I was not a smoker; I went through all the arduous work of a medical student, by being present at the operations in large hospitals, in studying anatomy in the dissecting and post-mortem rooms, and in the fever hospitals, and I never smoked, though I went through my work with great facility. Later on I learned to smoke, and continued to do so for many years. The whole of that time I was dyspeptic from smoking. At length I resolved to give it up. It was hard work to do so, but I eventually succeeded, and have never been more thankful than for the day on which it was accomplished. I gave up wine, beer, and every other alcoholic drink with infinitely less trouble than smoking. It is very difficult indeed to abandon this pernicious habit of smoking. I am informed by jail surgeons that their prisoners crave for the tobacco far more than anything else they are deprived of, which shows that the habit is one which is very inveterate when once established.

Smoking is to a certain extent connected with drinking. Very few persons smoke without taking spirits. I admit there are some who are exceptions to this, for I could name some friends of mine who are engaged in very active work in the temperance cause, and yet are smokers. They are so strong minded as to keep from the alcohol. But these exceptions are very few in number; and we generally find that when a man smokes, he has a desire for alcohol to relieve him of the sinking sensation which the smoking produces. While smoking has not the same injurious effect upon the system as drinking, it produces a disease which is functional in its character. Persons who smoke, experience a faintness, followed by nausea, which alcoholic drinks often allay. On this point I can speak from personal experience. I should have been led into the field of total abstinence five years before I was, had it not been for the smoking habit which I had contracted.

Tobacco stops the proper working of the digestive powers; it causes an irregular circulation, so that there is not a correct distribution of blood; and it deranges the whole nervous system. If it were a fact that all our young women and young men were to smoke, and continue the habit until they become fathers and mothers, their offspring would be so stunted and little as to be thoroughly incapable of carrying out the duties required by our generation. We cannot praise our mothers too much for the fact that they have not become smokers. They have conferred a boon upon us by this forfeiture of indulgence, of which we cannot speak with too much earnestness and warmth; and now, happily, we find men who can efficiently carry out a movement which is certainly one of the best national movements that could be started, and one which is absolutely needed. We feel ashamed when we walk along our streets, and see boys of tender age using the pipe; and more so when we find friends of temperance and hard workers in that cause saying, "If you cannot drink, you may smoke; that will do you no harm."—*Selected.*

WHAT FATHER TAKES.

"WHAT will you take to drink?" asked a waiter of a young lad who for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied: "I'll take what father takes."

The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. If he said, "I'll take ale," as he had always said before, his son would take it also, and then! And the father shuddered at the history of several young men, once as promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes also be blasted and that open-faced lad become a burden? But for strong drink, they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own lad safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls, he will not have me to blame," and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said: "Waiter, I'll take water;" and from that day to this strong drink has been banished from that man's home.—*Texas Baptist.*

THE PRESENT TRUTH.

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

GREAT GRIMSBY, APRIL, 1885.

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A FOUNDATION STONE OF THE TEMPORAL MILLENNIUM.

In our last, we gave some reasons why we cannot accept the theory of the spiritual millennium or conversion of the world prior to the second coming of Christ. Those reasons, we believe, are both logical and Scriptural. Were the doctrine supported by God's word, we would gladly accept it, and labor for the happy consummation which those who advocate it predict. Did the history of the human race warrant us to expect the golden age, we would, in the absence of Bible testimony, regard the doctrine with favor. But the history of mankind does not warrant any such future, and the evidence of the Word is positively against it. And however much we might desire that reign of peace, surely it is not best to cling to error and delude ourselves with utopian visions of the future, which will prove at the last but a *mirage*, while the perils of the last day find us unprepared. Better to face the facts, and prepare in God's strength to meet them. Error is always a source of weakness. One error, though harmless in itself, often becomes potent for evil by giving birth to others, or by hiding important and essential truths.

While the theory of the temporal millennium is based upon what seems to be plain and emphatic declarations of Holy Writ, it is, we believe, based upon a *misapplication* of those declarations. Its foundation stones are those promises and predictions respecting the earth; and it is assumed that these promises and predictions are fulfilled during the thousand years of Rev. 20. And while the foundation stones are perfect for what they were designed by the great Architect they can never be used for the superstructure of the temporal millennium. They are of too heavy and substantial a material to be transported from that position in the history of the world where Infinite Wisdom has placed them.

It is upon a wrong application of these texts that, we apprehend, the temporal millennium theory is chiefly built. Starting out with the theory that the righteous receive their everlasting reward "beyond the bounds of time and space," and that the full blessedness of this reward is entered upon at the second coming of Christ and the resurrection of the just, the only application which they can consistently make of the predictions of earth's glory is that they are to be fulfilled during the thousand years. This period of time is to be marked by great spiritual and temporal blessings. The earth is to be "filled with the knowledge of the glory of the Lord as the waters cover the sea;" "the wolf shall dwell with the lamb;" "they shall not hurt nor destroy;" the people "shall not build and another inhabit," etc., etc. There are many texts which refer to this happy condition of things. We believe in these precious promises most sincerely, but we earnestly contend that their application has reference not to the earth in its present condition, not to the gospel dispensation, not to the thousand years of Rev. 20; but to the earth renewed, and the eternal ages beyond.

Let us examine some of the declarations of the Bible concerning the earth. That it was created by God for mankind, that man was given dominion over it, that he lost that dominion and it passed

into the hands of the usurper,—Satan,—will probably be denied by no devout Bible reader. This is evident from several considerations. It is expressly declared that man was given dominion, that he is sold under sin, that the purchased possession is to be redeemed, that our Saviour came not only to save sinners, those who were lost, but "that which was lost." Hence Satan is called the "god" and "prince" of this world. He presented its dominion before the Son of man as a temptation. But all this is to be changed. The Stronger than the strong man will come, bind the strong man and spoil his house. That creation which was pronounced "good" by its Author, which has been marred and cursed by sin, will yet bloom in more than its Eden beauty.

The way in which this change is wrought is plainly set forth by the apostle Peter in the third chapter of his second epistle. He presents the earth in three phases: 1. "The world that then was," the antediluvian world, which being overflowed with water, perished. 2. The present condition of the world, or "the heavens and the earth that are now," which are "reserved unto fire against the day of judgment and perdition of ungodly men;" and, 3. The "new heavens and new earth, wherein dwelleth righteousness," for which the people of God look according to His promise. See Isa. 65: 17. Was the antediluvian world literal? None will deny it. None but those who "willingly are ignorant" will deny the flood. Are the heavens and earth that are now literal? Then the new heavens and earth are also literal. "The heavens and earth which are now" are the same as those which "perished" by the flood, differing only by the additional curse which came because of increased sin through the upheavals of that terrible event. The new heavens and earth are the same earth purified and renovated by the fires of judgment with the curse of sin removed. Purchased by the precious blood of Christ, it returns to its rightful Ruler, the Son of man, the second Adam, its Creator and Redeemer. Where the curse has rested (and none will deny that the earth is not that place), it will be said, "And there shall be no more curse." Thus also the wicked will receive their final punishment in the judgment fires which shall purify the earth. 2 Pet. 3: 9; 2: 9; Mal. 4: 1. Prov. 11: 31 will be literally fulfilled, not in this life, but in that which is to come. The wicked will receive the execution of their sentence at the close of the thousand years, when they are raised from the dead. Rev. 20.

But where are the righteous during the millennium? They are with Christ in heaven. At the second advent they are "caught up" "in the clouds to meet the Lord in the air" (1 Thess. 4: 16, 17), and taken by him to those "many mansions" (John 14: 1-3) which he has prepared for them. There they "reign with Christ a thousand years." During this period the earth which was broken down and desolated by the presence of the Lord lies forsaken and empty, reduced to a chaotic condition. At the end of this period, as above remarked, the fires of the last day will purify the earth, and destroy the works of wickedness. And from its ashes will spring "new heavens and a new earth." The New Jerusalem, the capital city, will descend with that innumerable blood-washed throng to take possession of Eden restored. Earth's history does not end in the blackness of darkness. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18. So the faithful are called to the inheritance of that kingdom prepared for them "from the foundation of the world." Matt. 25: 34. So "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. There will be no more sighing or sorrow, no more pain or woe, no more sad partings, no more death. "Jerusalem which is above," "the mother of us all" will be inhabited by her children; the everlasting

Father, our adorable Redeemer, will dwell among them with his own glorious presence, the children, once captives of sin and Satan, are freed, and all at home. No longer will death claim them as his; the shout of the conqueror is theirs, "O death, where is thy sting? O grave, where is thy victory?" No longer, in the "land of the enemy," will Israel hang their harps on the willows by the rivers of Babylon; but the "ransomed of the Lord," from every land and nation and age, "will return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Yes, God's purpose concerning the earth will be fulfilled—it will be inhabited by the faithful of all ages, whose blood has cried to God for justice to the oppressor, and whose prayers are recorded in heaven. Long has the usurper ruled and blasted earth's fair domain; long has creation groaned and travailed under the curse; long has the agonizing cry, "How long, O Lord, how long?" been forced from the lips of those, who, laboring for sinners, have enriched the soil with their blood and watered it with their tears; long has the world been a vast charnel and lazar house for the victims of sin; long have the careless, reckless, pleasure-seeking, world-loving mass of humanity passed heedlessly on over the graves of those who have gone before, recking not of the doom that awaits them; long have the faithful few lived, and labored, and prayed and preached, endured and died for God and his truth; long—but not for aye! There succeeds to the long dark night of sin a brighter morn than earth has ever known—a morn whose ascending sun shall never know decline, whose day ends not with night.

We firmly believe that the wrong conceptions, held by the mass of Christians, concerning the final home of the people of God form a chief part of the foundation of the world's-conversion theory. Had the church adhered to "the hope of the promise made of God unto our fathers" which relates to the inheritance of the saints in light, and which is so plainly revealed in the word of God, the fascinating fable of the temporal millennium would not now be blinding so many of her children in regard to the coming of the day of God. At some future time, we may examine another foundation stone of this baseless fabric.

WHAT IS THE REMEDY?

WHAT is the remedy for the dissensions of Christianity? Where is it to be found? How are the "wounds, and bruises, and putrefying sores," of our emasculated latter-day religion to be "bound up?" Where is the "ointment" with which they are to be "mollified?" These are the living and leading questions in Christendom at the present day. That there are divisions none will deny. That the power once manifested in leading men to Christ and a holy life is to a great degree lacking many will admit. That self-denial and self-sacrifice are conspicuous on account of their absence, among the mass of the professed followers of Christ, is plainly apparent. But we will let others speak. Says the *Christian Commonwealth*: "The vast mass of the English people are either supremely indifferent to, or in open revolt against, Christianity as it is represented by the churches. It is no use blinking the fact that so far as regards the Christianization of the mass of the people, our popular Christianity is a failure." In statistics gathered by the Congregational Union, concerning religious London, as given in the *Christian World* of February 19, it is stated: "First and foremost is the inability of all the denominations combined to keep pace with the religious needs of the metropolis, so far as they are to be measured by facilities for public worship. Since 1851, the population has increased from 2,362,236 to 4,019,361—seventy per cent. in thirty-three years. So that, although there is religious provision for 34.55 per cent. of the inhabitants of this great capital, the actual de-

iciency is 940,437 against 678,372 in 1851. That is, if all the people who could attend divine service on Sunday were simultaneously to flock to our places of worship, not far short of a million would be shut out. This is not, however, so pregnant a fact, as the meager average attendance. It is estimated that quite one-half of the accommodation in our London churches and chapels is not made use of."

This is the condition of the largest city in the greatest kingdom in the world—the head quarters of much of the evangelical effort that has been put forth for a century in the past. And the outlook is not better elsewhere. Said a clergyman to a friend of ours the other day, "You would be surprised to see the amount of infidelity there is in the Church of England." Says the *Baptist* as quoted in another column, "The Bible phrase which speaks of the people dying for lack of knowledge is so literally true to life that even now, more than three hundred years after the Reformation, we may, if we will, see it painfully verified before our eyes, both at home and abroad." We have no need to quote more. If all do not see the want of moral and spiritual strength, of self-abnegation and humility and faithfulness, the ignorance of the vital truths of Christianity and the word of God, it is because they do not care to see, as the Baptist puts it, "We may if we will."

Now what is the remedy for this condition of things? Says the *Baptist*, "The grand want of the times is definite teaching; and from our standpoint this means a constant appeal to and a strict adherence to the dictum of the Scriptures." Other orthodox organs say, "The preaching of Christ and his apostles, the restoration of primitive Christianity. Liberal Protestantism cries, Evolution. The Roman Catholic and the Ritualist say, The Church.

To the words of the *Baptist*, above quoted, we say, Amen, most heartily. The only hope of the world and of Christianity lies in the word of God. An abstract faith in Christ is of but little worth. A misdirected faith is better; but what is wanted, what gives power to the life is a living, concrete faith, molded and guided by God's word. It is not the evolution of science that the people need. Thousands fed upon it are starving to-day. It may be a delightful food to the able, broad-minded, scientific theologian, but it does not answer the needs of the human heart, nor save men from sin. The remedy must be found in God's word.

But what is it? Is it the teaching of the Mosaic law? No; but that is useful to us for the grand lessons that it teaches. Is it the preaching of faith, and repentance, and obedience, as was taught by Christ and the apostles? Yes; and more. And it is right here where we will probably differ with many of our readers. But we only ask that they will read before judging. We believe God's word most firmly. We sincerely desire to advance the cause of our Lord Jesus Christ. We have no other desire than to teach the word of God as it is in truth, and so win souls to his kingdom. We ask of our readers that they will "prove all things" by that blessed Word, whether taught by us or by others, and "hold fast that which is good." We say what the apostles taught and more. We do not mean by this that we have other truths to present than are found in the teachings of Jesus and the apostles and prophets; for we have not. "The Bible and the Bible alone" is our motto. Our meaning is this: That just as the apostles preached not only the truth, but new development or revelations of truth for the special time in which they lived, so there are special truths for our day and our time. Had the same men that preached "Repent and believe in the gospel" with such power just after the resurrection of Christ, preached the traditions of the Jews or the Mosaic law, it would have had but little if any effect. *Their power lay in the fact that they were preaching a truth applicable to their time, hence to the needs of the people.* Had Jonah preached the same message to Nineveh, forty years

before he did, unsent of God, however honestly or faithfully he might have proclaimed it, his mission would have proved abortive. The power of his message lay in its application to the people and at the time where Divine wisdom had placed it. So with the mission of John the Baptist. It was applicable only at the time when it was given. He preached all the moral truths of the past with the *additional* truth of a Saviour at hand. So with the apostles. Every moral truth, necessary to the formation of perfect characters that had ever been proclaimed in the past, shone with, if possible, a brighter luster than before, under their preaching which proclaimed to the world the *additional* truths of Jesus and the resurrection. And it required a special exercise of faith on the part of the people of God to lay hold of those special truths then proclaimed. Herein were they tested. We believe all will admit this.

Now has not the Lord *special* truths for this time? Is there not some definite message, some *present truth* for this age of the world? Are we to ignore all positive belief, shun all dogmatic teaching? We believe not. We believe that God has great, solemn and important truths for our day, and that we ignore them at our peril. In future numbers, we hope to present these truths before our readers. If we fail to make them plain, we hope they will point out where God has given us a remedy for the evils of our day; let us seek for it in his Word.

THE CONFERENCE AT BERLIN.

THE world has seen during these last days a strange spectacle even in our age of wonders. The great powers of Europe, represented by their delegates, proceeded to make among themselves such divisions of a great continent as seem to them best to suit their individual interests and ambition. The rights and wishes of the vast peoples whose territory is thus unceremoniously distributed are no more consulted than though they were the "cattle upon its thousand hills." The only question of policy among these insatiable diplomatists is that they may make this parcelling-out apportionment in such a manner as not to involve themselves in a quarrel, and this requires no inconsiderable skill, so voracious is the appetite of these royal representatives who come together to this banquet of kings. M. Eugene Reveillaud, editor of *Le Signal*, failing to find anything in our modern history to which to liken this anomalous proceeding is forced to draw his parallel from history as ancient as the days of Peleg, "because that in his days the earth was divided." We quote from his admirable *exposé* of the situation as it appears in a recent issue:—

"The days of Peleg have come back to us, and our generation sees this strange thing; an aréopage of diplomatists remaking the map of the world, dividing the earth, cutting up the continents, distributing the people as though they were so many head of cattle, and without consulting the one any more than they would the other. They are cutting out of full cloth and seem to be in haste to finish it. They decide at one sitting the fate of empires as large as the half of Europe. Who shall have the valley watered by the Niger? To whom shall belong the immense basin of the Congo? What shall be made of it, a kingdom, or a republic? Shall it be a Belgian prince or a simple traveler, like Stanley, who shall be called to act as regent over these tens or hundreds (for they absolutely ignore the number) of millions of negroes who people these countries so recently known and hardly yet open to the foot of the discoverer? Yes, a strange thing this conference at Berlin—unheard of thing these debates upon its green carpet. Our posterity will be greatly astonished when they learn how this vast continent of Africa has been divided, by a turn of the hand, among four or five European powers, one taking the center, a second the coast, this one claiming the north, that one the south, each extending his claws and growling a little at his neighbor over the bit that suits him best."

Lack of space forbids our giving at length the

able and candid criticisms of Mr. R. on this new phase of the complex and ever-varying drama of European politics. Especially in his appreciation of the moral principles involved and his unhesitating condemnation of the lust of greed and power so predominant in our day, he shows a discrimination and a loyalty to the principles of justice, the more refreshing because so seldom witnessed in these days of subserviency to the principles that power constitutes the measure of right. We cannot, however, forbear quoting his closing paragraphs, most heartily commending them at the same time to the serious consideration of our readers. Are not these indeed the lessons we should read in these significant events?

"While contemporary humanity thus repeats in its own way, but under conditions much more difficult, the division of the earth which was made a first time in the days of Peleg, God, whom our proud humanity too often forgets, reminds us of the lessons of cities destroyed, of Sodoms and Gomorrahs revived. The signs of the last times multiply: pestilence, wars, rumors of wars, earthquakes which overturn cities and bury their inhabitants. And more than all the preaching of the gospel, which by the voice of the faithful witnesses sounds now to the ends of this conquered and divided earth.

"Does any one think that these signs of the times, apparent to the believer, will make the unbelieving reflect, and recall sinners to themselves? If so, he fails to understand the human heart. No, as Christ has predicted that 'as the days of Noah were, so shall also the coming of the Son of man be' they 'knew not until the flood came and took them all away.' The true disciples of the Lord only are found watching, holding themselves ready, and warning their brethren. 'But who hath believed our report, and to whom is the arm of the Lord revealed.'" B. L. W.

CONVERSATION ON THE SABBATH QUESTION.

THIRD INTERVIEW.

INQUIRER.—I have been carefully reviewing the points considered in our previous conversations, and feel perfectly satisfied that the seventh day is the only Sabbath which can show a command for itself in all the Scriptures; that that command is definite, and means the seventh day of the week; that the Sabbath was instituted at creation before the fall, and cannot be a type; that it did not rest on the deliverance of Israel from Egypt; that God bestowed upon it paramount honor in taking it to be the sign between himself and his people; and that, in this sense, it is just as applicable to all believers in the true God in any age, as to ancient Israel. But now I want some light on another point. I have heard opponents of the Sabbath repeatedly and persistently and confidently assert that the Sabbath originated at Sinai, and I would like to know on what ground they put forth such a claim.

SABBATH-KEEPER.—That is a difficult question to answer; for there are no grounds there on which they can base any such claim. We can easily understand their object in taking, and trying to maintain, such a position. It is that they may show the Sabbath to be a Jewish institution, and hence confine it to the Mosaic dispensation; but there is not the first shadow of reason for such a view. Not the first act necessary to the institution of the Sabbath can be found in all the record between Egypt and the promised land. No divine being then rested upon a day to make it a rest-day. There was no calling of the attention of the people to such a day, as then first instituted, no blessing placed upon any such day, and no sanctification of such a day; and the law that was proclaimed by the Creator in such grandeur from Sinai, simply referred to a day upon which God *had* rested and which he had blessed and sanctified when he made the world. Moreover it is introduced with the word "remember;" but we cannot be called upon to remember a thing which we have not previously known.

I.—Your statements are certainly true, so far as

the record is concerned. But there is a passage somewhere in Nehemiah about God's making known the Sabbath to them at Sinai. How would you explain that?

S.—You refer to Nehemiah 9: 13, 14. Let us read it: "Thou earnest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath." Now according to this testimony when was the making known of the Sabbath accomplished?

I.—When God came down upon Sinai and spoke his law.

S.—And does this mean that the Sabbath had not been previously known by them, but was then for the first time brought to their knowledge and attention?

I.—Such, I suppose, is the idea they intend to convey; for they always quote this passage to prove that the Sabbath originated at Sinai.

S.—But this is not possible; for the sixteenth chapter of Exodus gives us a most explicit record showing how the Sabbath commandment was taken, at least one month before they came to Sinai, as the one by which to test the people to see whether they would walk in God's law or not. God gave them manna, which they were to gather *every day* except on the seventh day, which was the Sabbath; on which day no manna should fall, and no one should go out to gather it. The only provision made for the Sabbath was the direction God gave them to gather twice as much on the sixth day as they had gathered on the other days. Verse 5. When this had been done, the rulers came and told Moses; and he replied, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." This is spoken of a day yet future, and it is called the rest day of the Lord; but no day can be the Sabbath or rest day of the Lord except some day upon which he has rested; but when had he rested upon the seventh day? There is not the first particle of evidence that he had done this in Egypt or in the wilderness of sin; it was at the creation; and God is here testing them on his original Sabbath. Again Moses says (verse 29), "See for that the Lord hath given you the Sabbath," not "doth now give or institute the Sabbath." In the same manner would people expostulate to-day with those who might be found toiling incessantly through all the seven days, "Lo the Lord has given us a Sabbath in which to rest." When did he give it? Six thousand years ago, at the creation of our world. Our opponents know as well as we, or ought to, that this transaction recorded in Ex. 16, was one month at least before Israel came to Sinai. What, then, is the use of their quoting a text which applies only to Sinai to prove that the people then first had a knowledge of the Sabbath, when we have so plain a record that they knew it, were tested upon it, and kept it, at least a month before?

I.—I can account for such a course only on the ground that those defending error are ready to resort to any subterfuge, evasion, or quibble, to make a show of evidence for their side, presuming that their readers will never turn to the record to look up the matter for themselves. They have certainly most miserably failed to make out their case here. But this makes me all the more curious to know just what the expression "madest known" does mean in Neh. 9: 14.

S.—It evidently refers simply to a more full proclamation of the Sabbath than they had previously had. The same word is used in Num. 12: 6, where the Lord says, "If there be a prophet among you, I the Lord will make myself known unto him in a vision." Can we conceive such a thing as that a person could be a prophet and yet not have a knowledge of God, and not be also faithfully engaged in his service? Impossible. Yet to such God says he will make himself known in a vision; that is, he will reveal himself anew to him. So also in Eze. 20: 5, God says that he made himself

known to Israel in Egypt. Yet the people had before a knowledge of him, for the midwives feared him. See Ex. 1: 17. In these instances it is not difficult to determine the meaning of the words "make known" and "made known." Just so of the "madest known" of Neh. 9: 14.

I.—This is certainly clear and consistent. There is no proof that the Sabbath originated at Sinai. I am willing to admit, in view of what has been said, that from creation to the Christian era, from the first to the second Adam, the Sabbath was binding without change and without interruption. But when Christ came was not a new order of things introduced? It is claimed that Christ finished redemption. Thus the recent writer to whom I have already referred says: "And did not Christ finish the work of redemption? All heaven owns that the work of redemption is done; the Redeemer has sat down, and God has crowned him with glory and honor. Reader, wilt thou dare lift up thy unbelieving head and say, No! that finished redemption is not enough; it alone can never give me peace with God; I must add my good works, my righteousness?" Again, he says, "Behold in God's raising him from the dead, God's own testimony that the work of redemption is finished—finished with glory! glory to God! glory to Christ!"

S.—It has always been a marvel to me, how any one could for a moment suppose that redemption was finished at the cross, or at the resurrection of Christ. We might just as well say that every building is finished when only the foundation is laid. Just think a moment what redemption must include. Redemption will not be finished till the work of Christ as mediator is done, till all the righteous are saved, the wicked destroyed, the crown of eternal life given to his people, the earth renewed, the New Jerusalem brought down from heaven, and the kingdom of God established in all the earth. The little flock in the last days are to look up; for their "redemption draweth nigh." Luke 21: 28. Redemption includes "the redemption of our body." Rom. 8: 23. The "redemption of the purchased possession," this earth, is still future. Eph. 1: 14. We are "sealed unto the day of redemption." Eph. 4: 30. Twice it is said that we have redemption through Christ's blood (Eph. 1: 7; Col. 1: 14), never once through his resurrection. The redemption is in Christ Jesus (Rom. 3: 24), and he hath obtained it for us (Heb. 9: 12), in the same way that he has obtained eternal life for us (John 17: 2), which is still with himself. 1 John 5: 11. We have examined this matter carefully, and have been forced to the conclusion that the claim that redemption was finished by Christ while here on the earth, is one of the most unfounded, unreasonable, unscriptural, short-sighted, and shallow views that a person can entertain. It has not a particle of testimony nor fact nor reason in its support; and all the rhetorical flourishes built upon it are simply so much empty sound.

I.—Well, that seems to make a clear sweep of that point certainly. If you keep on, I shall begin to think opponents of the Sabbath lack common sense.

S.—In fact we have thought of that very thing ourselves. David says, "A good understanding have all they that do his commandments." But when men begin to oppose the commandments, it does seem as if they were at once smitten with the most unaccountable mental and moral blindness. But we would caution you not to judge them too harshly. False education, prejudice, mental weakness in some cases, but above all that natural enmity that everywhere exists against the commandments of God, may account largely for their obliquity.

I.—But one point in the foregoing quotation you have not mentioned; namely, that about our own works, and our own righteousness.

S.—This is the most unaccountable of all the charges brought against Sabbath-keeping. Just as

soon as a person commences to keep the Sabbath, these opponents with one accord assume that by so doing he rejects Christ, and depends for salvation upon his own works; and they urge this to a degree which is both insulting and abusive. Ask any Sabbath-keeper in the land his position on this point, and he can explain himself. Does he depend on his own works? Not a particle. Why then does he keep the Sabbath? Because it is one of God's commandments, not to obey which would be sin, and would destroy all ground of acceptance and hope.

We ask the opponent, Do you not carefully abstain from idolatry and blasphemy and lying and stealing and killing? He answers, Yes. Then we continue, are you not trusting in works and depending on your own righteousness? Oh, no! to commit these would be sin; and unless we refrain from sin we cannot hope for salvation in Christ. Exactly so. And now we have only to add that the Sabbath also is one of those commandments the violation of which is sin.

Men may misrepresent us as much as they please. Don't be misled nor deceived by them. This makes no difference with the sweet satisfaction the humble sincere child of God finds in trying to walk in the path of obedience. A sense of sin makes us feel the need of our Saviour. But sin is the transgression of the law. The law lies at the foundation of all genuine repentance and Christian experience. But having received pardon for our past sins, shall we go right on in transgression? Shall we sin that grace may abound? God forbid, says Paul. This would make Christ the minister of sin, as so many do who prate about the old "beggarly elements" of the law, and our own filthy works, and secure to ourselves the greater damnation.

But no. We receive from Christ with the forgiveness of our sins, a nature which leads us to delight in the law of God after the inward man. Rom. 7: 22; Ps. 119: 97. We do not make void the law by faith in Christ. Rom. 8: 31. The Sabbath becomes to us "a delight, the holy of the Lord and honorable" (Isa. 58: 13), a foretaste of that heavenly and eternal rest that remains for the people of God; we have that peace that comes from loving God's requirements (Ps. 119: 165), from the exchange of the carnal mind, which is not subject to God's law, for the spiritual mind, which leads us to delight therein, and a sense of Jesus' pardoning love, which passeth understanding. We love the Saviour as our adorable Redeemer, and enjoy sweet "rest" in him from the condemnation of sin. Matt. 11: 28; Rom. 8: 1.

Many will deceive themselves, thinking they are Christ's children, whom he never will own, because they reject the Father. Christ himself says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will [or keepeth the commandments] of my Father in heaven." Matt. 7: 21. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "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." Rev. 22: 14.

The Father and the Son are one. The love of God, which John says is to keep his commandments (1 John 5: 3), does not lead us away from Christ but to him. Faith must have its corresponding works of love and obedience, or it is but a lifeless form, and a vain hope.

I.—I am glad we have had this interview. I see many things in a new light. I see the false position every one must take who opposes the Sabbath, and the weakness of the arguments he has to bring. I understand my own duty better, and by the help of the Lord will try to do it. u. s.

FOR God sent not his Son into the world to condemn the world; but that the world through him might be saved.

THE RETURN OF THE JEWS.

PERHAPS no one subject has been so much talked of which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views. Some time since we promised to publish an article on this subject, in reply to the Anglo-Israelites, and we now fulfill the promise.

We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here which we apply to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah 700 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of their prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 6: 14, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1: 1-4. Again, in the decree of Artaxerxes, chap. 7: 13: "I make a decree, that all they of the people of Israel, and of his priests, and Levites, in my realm which are minded of their own free-will to go up to Jerusalem, go with thee." Jeremiah speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after

seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith the Lord: and I will turn away your captivity, and I will gather you from all the nations and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29: 10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age to Come theorists who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; thus the twelve tribes were represented. See Josephus' "Antiquities" B. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2: 70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together, as one man to Jerusalem." Chap. 3: 1; Neh. 7: 73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6: 16, 17; 8: 35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice in verse 11, the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy upon them, and he that formed them will show them no favor. And it shall come to pass in that day that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem," Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37.

After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, *these bones are THE WHOLE HOUSE OF ISRAEL*: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4: 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

J. H. W.

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.

PRESENT PROSPECTS.

AN EXTRACT.

TEXT: "Simeon hath declared how God at the first, did visit the Gentiles, to take out of them a people for his name."—Acts 15: 14.

AND what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved "some;" so can we. They have wept as so few believed their report; so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? "It would take to all eternity to bring the millennium at the rate that modern revivals progress," said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?

No doubt the world might be converted if they

desired to know the Lord. And so had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored seven long years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one twentieth part of mankind even to a profession of true Christianity; and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even then in their midst, to withdraw themselves from the world, and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world!

But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then, if it is not done, it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love "save some," then it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be "equal to the angels, and be the children of God, being the children of the resurrection," then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, "How long! O Lord," goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death, it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained.—*D. T. Taylor.*

WHEN the women were going to the sepulchre, they said who will roll away the stone, but they went right on and found the stone rolled away—and the way for us to do, is to go right on, and the Lord will open the way.—*Wayland Hoyt.*

THE WATCH-TOWER.

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

WHERE ARE THE CHRISTIAN NATIONS?

JUSTICE, love, and mercy are the elements of Christian character; but "might makes right" is still, as it always has been, the policy of the selfish and ambitious, whether in individuals or governments. Germany, we suppose, was honored by burning the villages of the simple natives, murdering the inhabitants, destroying the Baptist chapel and school-house, at the Cameroons in the west of Africa, December 20! And this it appears to avenge themselves upon some petty tribes who had dared to fight for territory which rightly belonged to them! France is exalted by her unjustifiable wars in Madagascar and China! England will be established when the Mahdi is "smashed" and the Soudanese, whom, it is freely admitted, were justified in rebelling, are subjected! Russia is raising her moral standard by her encroachments on little Afghanistan and the weak and simple tribes of the east! America has manifested her justice in her deceitful and shameful dealings with the Indians! Christian nations, every one—so called; but it is a black record that the past presents of many of the dealings of these powerful nations with the weak or defenceless tribe and territory upon which they had cast their covetous and greedy eyes. We compare them not with the heathen nations of the past; the comparison would not be just to the heathens. Their standard of morals justified them. The contrast is to be drawn between the deeds of these nations and their high professions.

Yet while the past is condemned, the present is excused and condoned by Christian men—ay, Christian ministers. "Able men, such as fear God, men of truth, hating covetousness," are not considered necessary now. Duplicity and cunning are not only suffered in great men, but thought to be absolutely necessary to the successful statesman and diplomatist. And these traits of character, considered despicable in common transactions of life between man and man, are justified, ay, admired in the statesman by many who take for their moral standard the word of God. We draw no invidious distinction between nations; but we would not be blind to the faults of any. "Might makes right" is the argument of brute force unworthy of Christian civilization; but over those consciences that are wounded by its harshness the devil pours his soothing cordial, "The end justifies the means." How true are the words of the prophet, "They have made them crooked paths: whosoever goeth therein shall not know peace. Therefore judgment is far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness but we walk in darkness." That man must be blind and infatuated indeed who does not recognize this in the aims, objects, intrigues, and double-dealings of the nations and statesmen of to-day. Selfish interests, earthly honors, worldly aggrandizement, and fame, and wealth are sought, millions are expended in war; while thousands are burdened, oppressed, and starving, and the honor of God remains unsought. Where are the Christian nations? How few are the Christian statesmen!

UNBELIEF.

THAT many will be deceived by the power of Satan and the delusions of error, in the times just preceding the second coming of our Lord in glory, is plainly marked in the New Testament. Says our Saviour: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." *Matt. 24: 24.* The

condition of those professing godliness as portrayed by the apostle Paul in the third chapter of 2nd Timothy points to the greatest degree of unbelief. 2 Thess. 2: 9-12 indicates that many will be deceived by the satanic wonders of the last days. The cause is that they "received not the love of the truth." On account of this, they believe not. The same state of the religious world is pointed out in Rev. 13: 13, 14.

And do we see these predictions fulfilled and fulfilling in our time? We say, most emphatically, Yes. Spiritualism, "science falsely so called," the uncertain and ever-shifting hypotheses of geology and evolution, which agree only in the one particular, viz., opposition to the plain, positive, literal teaching of the Bible, are all undermining faith in the real, vital truths of God's word, and a sort of namby-pamby Christianity is the result. We do not say that there are not Christians, those who believe, and do because they believe. There are those who see the true condition of things as they exist—those who are not blinded by the "peace and safety" cry.

Said Dr. Wm. Scott, Edinburgh, in a recent sermon, as reported in the *Christian Leader*:—

"There were sentiments and opinions in regard to the faith proclaimed now-a-days upon the house tops which a generation ago would not have been whispered in secret places. . . . It was the flippancy and unbelief which he dreaded; it was the irreverence with which the shallowest of thinkers and the youngest of people treated the most sacred things. Why, it was growing to be the fashion among certain classes of the people to cultivate a reputation for having lost their faith. . . . Instead of paining them, they proudly and presumptuously said they cared for none of these things. There was, however, a hypocrisy of unbelief as well as a hypocrisy of faith. . . . The leaven of the Sadducee was finding its expression in the growing tendency of the visible church to conform to the world. It was to be found in the numerous apologists of Christianity, who were always trying to square the truths of Christianity with modern unbelief. It was to be found in that spirit in the church, which was growing more and more as the world grew older, to conciliate the world to adopt worldly ways, to go down in the world to meet it, with the result of lifting the world no higher."

IS PROTESTANTISM A MISTAKE?

THE papacy was once considered the "man of sin," the enemy of truth, the foe to Christ. It was so held and preached by the Reformers, and God blessed them in preaching that truth, unpleasant as it was. But in these days of liberal Christianity, the truth of God and the martyrs of that truth are forgotten, and those are lauded who are pledged to support and extend that system of religion which put these martyrs to death. These thoughts have been suggested by the following from the *Christian World* respecting Cardinal McCabe:—

"The death of Cardinal McCabe deserves respectful notice, not only from the Church he served so well and so long, but from all good people, whether they be Catholics or Protestants. This good man—full of those virtues and graces which are the true glory of all human character—has passed to his grave amidst the reverent and kindly memories of those who, in the hour of death, altogether forget the ecclesiastical distinctions which obtained in life. Goodness belongs to all the churches, and receives universal recognition."

Henry Ward Beecher has placed in glory, among the angels of light, Pope Pius IX. Hundreds of others echo the same sentiments in regard to the religion of Rome.

Now we wish to ask, Is Protestantism a mistake? Did those who died in the grand heroic struggle—as we have been wont to believe—for religious liberty and a free Bible follow a myth? If a system of religion that both Pius IX. and Cardinal McCabe would, were they living, declare to be infallible and unchangeable, will work out in men's lives "those virtues and graces which are the true glory of all human character," is not Protestantism a mistake? And these men, pope and cardinal, who have endorsed all the dogmas and decrees and bulls of predecessors, made the gospel of Christ of none effect, are canonized as saints by Liberal (?) Protestantism! Is Protestantism a mistake?

"LIVED IN PLEASURE."

It is not a crime to accumulate the wealth and riches of this world provided those riches be justly and honorably acquired, but it is a crime to gain that wealth by fraud, by wickedness, or by the oppression of the poor. It is a crying sin to use wealth for wholly selfish purposes, or to hoard uselessly away, when thousands are suffering for want of the necessaries of life. Yet this is what the majority of the rich are doing at the present time. Thousands have obtained their wealth through avarice, fraud, and oppression. Many of these wealthy nabobs, though possessed of thousands which may have justly belonged to others, live at the public expense. Not only do they receive their living from the public treasuries, but they also enjoy the luxuries, the amusements, and the dissipations of the theatre at the expense of the people. Many of the theatres of Europe, especially those attended by the wealthier classes and royal families, receive more or less aid from the State. The burdens are borne by the already over-taxed, overburdened laboring class of people. The following clipped from the *Christian Commonwealth* will give the reader something of an idea of the State support given to theatres:—

"Opera House, Paris, 800,000frs.; Theatre Royal, Berlin, 700,000frs.; Theatre Royal, Stuttgart, 625,000 frs.; Theatre Royal, Dresden, 400,000frs.; San Carlo Theatre, Naples, 300,000frs.; Imperial Theatre, Vienna, 300,000frs.; Apollo Theatre, Rome, 290,000frs.; Theatre Royal, Copenhagen, 250,000frs.; Carlsruhe and Weimar Theatres, 250,000frs.; Théâtre Français, Paris, 240,000frs.; Theatre Royal, Munich, 195,000frs.; Scala Theatre, Milan, 175,000frs.; Theatre Royal, Stockholm, 150,000frs.; Opera Comique, Paris, 140,000frs.; Bellini Theatre, Palermo, 120,000frs.; Theatre Royal, Turin, 60,000.; Theatre de la Pergola, Florence, 40,000frs.; Carlo Felice Theatre, Genoa, 10,000frs. The aggregate of these sums is 4,795,000frs., or £191,800."

What wonder that the social and religious life of Europe has sunk to the level it has! Cursed by Catholicism, by standing armies, by intemperance, oppressed by many of the wealthy, what wonder that Nihilism, and Socialism, and infidelity exist! Why wonder that these things are so? They were all predicted by Inspiration more than 1,800 years ago. Read Jas. 5: 1-6. The following verses indicate that this condition of things will exist when "the coming of the Lord draweth nigh." The people of the "last days" will be "lovers of pleasure more than lovers of God." Says James, "Ye have lived in pleasure on the earth."

A MOVING STRAW.

STRAWS in motion show not only that the wind is blowing, but the direction in which it is blowing. Here is one indicating the approaching union between Protestants and Catholics, which would have seemed very strange a few years ago. A correspondent of the *New York Sun*, in its issue of Dec. 17, 1884, took that paper to task for praising and glorifying Romanism to the disparagement of Protestantism. In its reply the *Sun* denies the accusation, but at the close of its article uses the following significant words. Speaking of the different denominations and their relation to each other, it says:—

"Like the *Sun*, they see that the time has come, or is at hand, when the Christian church must forget its divisions and overcome its old animosities in order to combine to resist the assaults of modern unbelief, which does not wage war against any particular system of theology, but raises its hand against the foundations of all theology and all revealed religion. Thus assailed from without as never before in Christian history, the church begins to feel the necessity of union within, and of alliances between its different branches which shall replace the old intestine feuds.

"Accordingly, we find that there has been growing up of recent years a more harmonious feeling between Protestants and Catholics. They are each treating the other with greater respect, though neither party yields any of its convictions; and both recognize that they are working for the same general end, and that the defiant and implacable enemy of each is the same spirit of scepticism which is now everywhere prevalent.

"At such a time as this, men who, like our correspondent, seek to kindle anew the flames of religious animosity, seem to us to be working with the foes of the church rather than with its friends and supporters."
v. s.

THE MISSIONARY.

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

THE SECRET OF SUCCESS.

SISTERS, friends, while I tell
Something that will please you well,
Something that's instructive, too,
Listen, then: the tale is true.

Once it happened on a day,
A minister went his way;
His head was white, his step was slow,
And care had marked his face with woe.
From time to time he heaved a sigh,
And look, the tear stands in his eye.
What ails the man? 'Tis inward grief,
Which will not soon admit relief.
As on he journey'd, soon he spied,
At work upon the turnpike side,
A laboring man, whose hammer broke
The yielding stones at every stroke.
Just make a picture of the man.
Oh, thank you! that's exactly right!
You've caught his form and posture quite;
As, kneeling on his hassock rude,
His patient labor he pursued.

"Ah, friend," the aged pastor cried,
As fixed he stood, and deeply sighed,
"The daily work which you pursue
Is like to that I try to do.
I've harder stones than these to split,
They will not break, however hit.
My hammer, sure, is true and good.
Though not of iron and of wood.
With this I strive and strive again,
To break the hearts of sinful men.
But, harder than the flinty rock,
These hearts my utmost effort mock.
I take my aim, my hammer wield,
But stony hearts refuse to yield;
They will not break, they will not feel
For all the heavy blows I deal.
O tell me friend, can you explain
What makes my labor all in vain?
You strike, and every falling stroke
Some hard and flinty stone has broke.
I strike, and hearts but seem to grow
Still harder for each earnest blow.
What can the secret reason be
Of all the failures that I see?"

The laborer lifted up his head,
And then with modest meekness said,
"The hardest stones I break with ease,
By working always on my knees."

Now, pastors, teachers, laborers all,
Noble helpers, great and small,
All you that labor for the Lord,
Both old and young, at home, abroad,
Wherever in His vineyard spread,
Hear what the pious workman said!
Say, do you wish our God to bless
And crown your labors with success?

Then always think that toil and care
Is labor lost, apart from prayer.
In all you do, by night or day,
Be sure you never cease to pray;
For hardest things are done with ease
By working always on our knees.

—*Christian Commonwealth.*

THE REFORMATION IN GREAT BRITAIN.

THE SCOTTISH COVENANTS.

CHARLES I. followed the policy of his father toward Scotland. In 1633 he appointed thirteen bishops in that division of his kingdom, and three years later, he issued a book of Canons for their church government which was placed entirely in the hands of the bishops. The following year, he commanded a semi-popish service book to be introduced into their churches.

Nearly one hundred years previous to this, when the Roman Catholic hierarchy were persecuting the Scottish reformers, a small company of Protestants had met at Edinburgh, and subscribed to a bond pledging themselves to "apply their whole power, substance, and very lives to maintain, set forward, and establish the most blessed word of God." This was the first of the documents so widely known as the Scottish "Covenants." The Second covenant, called the "King's Confession," because signed by King James and his household,

was subscribed to in 1580. This covenant abjured the doctrine of the Romish church, and engaged "to adhere to and defend the doctrines and discipline of the Reformed church." The most renowned of the covenants was the "National Covenant" drawn up in 1638.

Strenuously adhering to the covenant of their forefathers, the populace determined to resist the introduction of the king's prayer book, and when the Dean of Edinburgh rose in his surplice to read the new liturgy, an old woman named Janet Geddes is said to have exclaimed, "Dost thou say mass at my ear?" and to have flung at the Dean the stool upon which she was sitting. He was obliged to flee from the riot which ensued. Throughout the country, public indignation was aroused, and no less than sixty-eight petitions were sent to the King protesting against these innovations. The King gave no heed to the supplications, but commanded the multitudes who had assembled at the capital to withdraw to their homes. Instead of obeying the command of their sovereign, the crowd at Edinburgh was increased by accessions from all parts of the country. At length, this concourse, being complained of as disorderly and illegal, decided to retire to their homes, leaving a committee of sixteen to watch the course of events. When Charles was apprised of the serious nature of the uprising, he "condemned the petitions as illegal and disloyal, and prohibited their meetings for the future, under pain of treason."

Did the King expect thus to extinguish the faith of the pious reformers, or to intimidate the brave men of Scotland? Then little did he understand the religion of Christ, or the dauntless character of his Scottish subjects. In order to strengthen their union, they renewed the national covenant. This covenant at first denounced the Romish church, and now in addition was made adapted to the present circumstances, in which they pledged themselves "to labor by all means lawful to recover the purity and liberty of the gospel, as it was established and professed before the said novations." The covenant was signed by the heads of great historical houses, as well as lesser barons, clergy, burgesses, and a promiscuous multitude.

His Majesty finding that nothing but force would cause them to yield took up arms against them; but they raised an army superior to his, and boldly advanced to meet him. His only alternative was to grant their demand, and give them a free Parliament and free Assembly. It is not thought that he designed to fulfill his promise, but the Civil War soon after breaking out between the King and his Parliament, prevented further hostilities toward the Covenanters. A Solemn League and Covenant was made between the Parliaments of England and Scotland, and twenty-one thousand Scottish troops crossed the border to assist in the war. The Royalists were entirely defeated by the Parliament in 1645.

At the close of the war, Parliament consisted of two factions, known as Presbyterians and Independents. The latter were an offshoot from the Puritans. They considered each Christian congregation an independent church, and held that it should not be controlled by a synod. As a political party, they sought to establish a republic in place of the monarchy then existing. Oliver Cromwell was the leader of the Independents as he had been the victorious leader of the parliamentary army.

On the defeat of the royalist party, the King fled to Scotland, where he was promised support if he would sign the Solemn League. This he refused to do, and soon returned of his own choice to England. Here he was taken prisoner, and on the 30th of January, 1649, was beheaded at Whitehall. He died a Protestant of the English Church.

The antipathy of Charles I. and his father to the Presbyterians seems to have been founded on a political rather than a religious basis. It was not because they favored the Romish church, but

because they desired absolute power over their subjects, and demanded first allegiance from those who regarded the claim of the King of kings paramount to that of any earthly sovereign.

In one week from the death of Charles I., the Scottish Parliament proclaimed his son Charles his successor. They promised to defend the youthful king with their lives and fortunes if he would give "satisfaction to the kingdom in those things that concern the security of religion, etc., according to the Covenants." He was required to sign the National Covenant before landing in Scotland, and at his coronation January 1, 1651, to subscribe to the Covenants under oath. His fidelity to these documents was insincere, and the state of affairs was very unsatisfactory, when by the defeat of their army and that of the Royalists, the United Kingdom became a Commonwealth under the rule of Oliver Cromwell.

This was a time of religious freedom long unknown to Protestants. Of his army, the historian says, "A spirit of sincere religion pervaded every regiment. Officers and men met regularly in the tents or the barrack-rooms to pray. They neither gambled, drank nor swore. They often sang hymns as they moved to battle." During this period, the Quakers, or the Society of Friends, as they are now termed, sprang from the Puritans. George Fox of Drayton, was their founder, and they are remarkable for their simple manners and industrious lives.

Concerning the state of things in Scotland, we quote the words of Bishop Burnet, "We always reckon those eight years of the usurpation a time of great peace and prosperity." Religious liberty was granted the Presbyterians, and there was a marked improvement in the prosperity of the people as well as in their moral and intellectual well-being. "Blessed preparation for the fiery trials in which they were so soon, ministers and people, to be involved." J. T.

"SILENT FORCES."

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your head and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron fails to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workman's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers and a patient example never fail.—*Alexander Clarke, D.D.*

NO INTENTION can sanctify an unholy and unlawful action. King Saul disobeyed God's commandment and spared the cattle of Amalek, to reserve the best for sacrifice. When there is both truth in the choice and charity in the intention, when we go to God in ways of his own choosing, or approving, then our eye is single, and our hands are clean, and our hearts are pure.—*Jeremy Taylor.*

THE SABBATH SCHOOL.

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

LESSON XLIV.

(For Second Sabbath in April.)

CHANGE OF MINISTRATION FROM THE EARTHLY TO THE HEAVENLY SANCTUARY.

1. WHAT is the principal topic of the last four lessons? (The ministration in the worldly sanctuary.)
2. To what purpose did the priests serve in these ministrations? Heb. 8: 5.
3. Have we a high priest in this dispensation? Verse 1.
4. Who is that High Priest? Chapter 4: 14.
5. Where is he said to be? Chapter 8: 1.
6. Of what is he a minister? Verse 2.
7. When did the ministration in the earthly sanctuary virtually cease? (At the death of Christ. See Dan. 9: 27.)
8. What remarkable event occurred at this time? Mark 15: 38.
9. What did the rending of the vail indicate? (That the most holy place of the earthly sanctuary was no longer sacred.)
10. Why was it no longer sacred? Matt. 23: 38. Compare with Zech. 2: 10.
11. What preparatory work was performed in the tabernacle before services were performed in it? Ex. 40: 9-11.
12. When was the heavenly sanctuary anointed? Dan. 9: 24.
13. When then did the ministration in the heavenly sanctuary begin? (When the ministration in the earthly ceased. See Heb. 9: 6-12.)

LESSON XLV.

(For Third Sabbath in April.)

THE MINISTRATION IN THE HEAVENLY SANCTUARY.

1. ON what were the transgressions figuratively laid in the ministrations of the earthly sanctuary? Lev. 4: 29.
2. Who is the great Sin-offering under the new covenant? 1 Cor. 15: 3; 2 Cor. 5: 21.
3. When did Christ bear our sins? 1 Pet. 2: 24.
4. Was this in figure or in reality?
5. What did the priest offer in the worldly sanctuary? Lev. 4: 6, and 16: 14, 15.
6. With what does our High Priest enter the heavenly sanctuary? Heb. 9: 12.
7. How many apartments were there in the worldly sanctuary?
8. Of what were the earthly places figures? Heb. 9: 24.
9. How many must there be then in the heavenly sanctuary?
10. Where did the Levitical priests minister throughout the year? Heb. 9: 6.
11. Unto what did these priests serve? Heb. 8: 5.
12. When then must our Lord's ministry in the heavenly sanctuary begin?
13. What scriptures seem to teach that our Lord ministers only in the most holy place? Heb. 9: 8, and 10: 19.
14. What Greek word is translated "holiest," and "holiest of all," in the Scriptures? (*Hagion.*)
15. How is the same word rendered in Heb. 8: 2? ("Sanctuary.")
16. How is the same word rendered in Heb. 9: 24? ("Holy places.")
17. Is the word in its literal meaning singular or plural? (Plural.)
18. What do we then conclude? (That our Lord is "a minister of the holy places" (Heb. 8: 2), that "the way into the holy places was not yet made manifest" (Heb. 9: 8), that "Christ is not entered into the holy places made with hands," etc. (Heb. 9: 24).)

LESSON XLVI.

(For Fourth Sabbath in April.)

THE FIRST APARTMENT OF THE HEAVENLY SANCTUARY.

1. WHAT was opened unto John in vision? Rev. 4: 1.
2. What did he hear?
3. What did he behold? Verse 2.
4. Where is the throne of heaven situated? Jer. 17: 12; Rev. 16: 17.
5. Did Isaiah behold in vision this same glorious high throne in the temple or sanctuary? Isa. 6: 1.
6. What door then must have been opened before John?
7. What did John see burning before the throne? Rev. 4: 5.
8. What did Zechariah see in vision? Zech. 4: 2.

9. What other sacred vessels did John behold? Rev. 8: 3, and 9: 13.
10. Did Isaiah see the golden altar? Isa. 6: 6.
11. Where were the altar of incense and the seven lamps in the earthly sanctuary? Ex. 40: 24-27.
12. Then in what apartment of the heavenly sanctuary must they be situated?
13. Why should we draw this conclusion? Heb. 9: 23, 24.
14. Then of what apartment in the heavenly sanctuary did Isaiah and John have a vision?

LESSON XLVII.

(For First Sabbath in May.)

THE MINISTRATION IN THE HEAVENLY SANCTUARY.

1. DID John in his vision of the holy place of the heavenly sanctuary behold our Saviour? Rev. 5: 6-8.
2. How many holy beings did he see round about the throne? Rev. 4: 6.
3. How does he describe them? Verse 8.
4. Did Isaiah see the same holy beings? Isa. 6: 2.
5. What song of praise did they sing? Isa. 6: 3; Rev. 4: 8.
6. What were the principal acts of ministration in the earthly sanctuary? (1. Burning of incense; 2. Presenting the blood of the sin offering at the altar and before the vail, behind which was the presence of God over the mercy seat. Ex. 30: 1-10; Lev. 4: 6, 19.)
7. Did John see any representation of a similar course of ministration in the heavenly sanctuary? Rev. 8: 3.
8. What do we consider to be the principal work of ministration of our High Priest in his work in the holy place of the heavenly sanctuary? (1. Pleading the cause of penitent sinners (1 John 2: 1); 2. Making intercession (Heb. 7: 25; Rom. 8: 34); 3. Presenting his blood on their behalf (Heb. 9: 12; 1 Pet. 1: 18; Eph. 1: 7; Col. 1: 14).)
9. What did the high priest present in the holy place of the heavenly sanctuary?
10. What is offered in the true holy place above? Heb. 10: 14; Rev. 8: 3.

NOTES ON THE LESSONS.

LESSON XLIV.

DAN. 9: 24. **To anoint the most holy.**—"And the last event of the seventy weeks, as enumerated in verse 24, was the anointing of the 'most holy,' or the 'holies of holies,' or the 'sanctum sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in heaven what Moses and Aaron did in its pattern. See Hebrews, chapters 6, 7, 8, and 9; Ex. 30: 22-30; Lev. 8: 10-15."—*Quoted by U. Smith in The Sanctuary.*

LESSON XLV.

HEB. 8: 2. **A Minister of the Sanctuary.**—The word here rendered sanctuary is in the plural number, and signifies the holy places. This none can deny. It is by the Douay Bible rendered "the holies;" and by Macknight, "holy places."—*U. Smith in The Sanctuary.*

HEB. 9: 8, AND 10: 19. These texts both speak of the holiest as though it were in the singular number; but we have already observed that the words thus rendered are not in the singular, but in the plural. Not "hagio hagion," holy of holies, as in chapter 9: 3, but simply "hagion," holies, plural, the same as is rendered sanctuary in chapter 8: 2. Also the phrase in chapter 9: 12, 25, rendered, "into the holy place," is the same as in verse 24 literally rendered, "into the holy places" (plural).—*Ibid.*

HYMN READING.

PROFESSOR TOWNSEND has well remarked: "Perhaps it is not extravagant to say that educated and devout ministers in none of the public services are more deficient than in their hymn reading. A leading professor of elocution who is likewise a public reader of note and a preacher, has remarked that there is no part of the public service he so much dreads as the reading of hymns, whether reading them himself or listening to them read by others." If this be true, how painful it must be to a sensitive ear to listen to an unpracticed reader, who many times has not even read over the hymn previous to his reading it in public. Unless there is something in the hymn or song to which it is desired to call particular attention, it is always best to dispense with reading of hymns in Sabbath-school. The better way is to simply announce the hymn by the page, number, and first line.—*Selected.*

THE PRESENT TRUTH.

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

GREAT GRIMSBY, APRIL, 1885.

CONTENTS.

[THE signature of all original articles will be in SMALL CAPITALS; selected articles will be in Italics. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials; articles without signature are by the resident Editor.]

Poetry.	Page.
Psalm 20: 5, Mrs. L. D. A. STUTTLER,	177
Perfect Through Suffering, Selected,	179
Loving Words, <i>Golden Days</i> ,	182
The Secret of Success, <i>Christian Commonwealth</i> ,	189
General Articles.	
Bible Sanctification, No. 11, Mrs. E. G. WHITE,	177
Rich Man and Lazarus, D. M. CANRIGHT,	178
Shadow and Substance, A. A. JOHN,	179
The Pathos of the Cross, Dr. Chas. F. Deems,	180
What to Preach, Dr. J. Hall,	180
Letters to Archbishop Hughes, <i>Xircean</i> ,	180
The Great Need, <i>The Baptist</i> ,	181
The Eternal Rock, Alex. McLAREN,	182
Dean Stanley on Baptism, Selected,	182
Fireside Readings.	
Tiny Rays, ADDIE S. BOWEN,	182
Marion's New Society, M. A. Goodwin in <i>Zion's Herald</i> ,	182
There is a Boy I Can Trust, Selected,	183
Temperance.	
The Great Burden, Rev. A. R. Wallace, of Toronto,	183
Richardson on Tobacco-Using, Selected,	183
What Father Takes, <i>Texas Baptist</i> ,	183
Editorial.	
A Foundation Stone of the Temporal Millennium,	184
What is the Remedy?	184
The Conference at Berlin, N. L. W.,	185
Conversation on the Sabbath Question, v. s.,	185
The Return of the Jews, v. s.,	187
The Sermon.	
Present Prospects, D. T. Taylor,	187
The Watch-Tower.	
Where are the Christian Nations?	188
Unbelief,	188
Is Protestantism a Mistake?	188
"Lived in Pleasure,"	189
A Moving Straw, v. s.,	189
The Missionary.	
The Reformation in Great Britain, JENNIE THAYER,	189
Silent Forces, Alexander Clarke, D. D.,	190
The Sabbath School.	
Lessons 44, 45, 46, 47,	190
Notes on the Lessons,	190
Hymn Reading, Selected,	190
Interesting Items.	191
Editorial Notes.	192

The attention of the reader is invited to the article entitled, "The Return of the Jews," found in another column. This and the one which will follow appeared first in the *Signs of the Times*, but as they reached only a limited number of the present readers of this journal, they are reproduced. The arguments are as clear and forcible as when first presented, and we believe that the principles of interpretation are sound, and such as will harmonize the seeming contradictory statements of the prophets and apostles concerning Israel.

We have recently had the pleasure of a visit from our co-laborer, Pasteur B. L. Whitney, of Bale, Switzerland, who is now in England for the purpose of purchasing machinery and furnishings for the new publishing house lately erected at Bale. He spoke to the friends at Grimsby twice, and the practical truths and precious promises presented from the Word we hope will not be seed cast upon other than good ground. His report of the progress of the present truth in Central Europe was encouraging. Our prayer is that the Lord will speed on the work in Europe, where the darkness of superstition and error has rested so densely and so long.

PROGRESS OF TRUTH.

The present truth is making progress in Great Britain, and not a few tokens of light and hope reach us. Here and there, honest souls have sought for light in the prevailing darkness and found it. Their efforts and their lives are influ-

encing others. The doctrine of the near coming of Christ, its correlative truths, and the hopes that cluster around that coming are becoming more and more precious to many hearts, and are inspiring them to purify themselves, "even as He is pure."

Bro. Drew, ship missionary at Liverpool, reports an excellent interest in his work at that place. Bro. J. H. Durland writes of interesting meetings at Dartmouth. Bro. A. A. John, after a mild attack of the measles, again resumes work with good courage after his brief rest (?). Others are meeting with more or less success.

The work is great and the laborers are few. But while this is true, there are these encouraging thoughts: The work in which we are engaged is sustained by the plainest, fullest evidence of God's word, and it has never taken any retrograde steps. From its beginning, its progress has been onward, slowly, it has seemed, at times, but rapidly, when the weak instrumentalities employed, and the unpopular truths proclaimed are considered. The great questions of the second coming of the Lord, life through Christ, reform on the law of God, and other important truths are coming to the front more and more. The "fulness of time" has come for these truths to be proclaimed, and no earthly power can hinder them. Those who "tremble at His word" will be shielded from the errors of sophistry and the delusions of Satan.

NOT "JEWISH."

A CORRESPONDENT writes, "I do not altogether approve of your advocating a return to the Jewish Sabbath, to be kept as a day of rest." Now, our correspondent is altogether mistaken. We do not advocate a return to the Jewish sabbath, the Christian sabbath, nor the sabbath of any class or nation. We believe that the sabbaths peculiar to the Jews were "nailed to the cross;" that they were "shadows of things to come" the body of which is of Christ. Col. 2: 14-17. Will our correspondent read the article entitled "Shadow and Substance," found in another column?

Those yearly sabbaths might be properly called Jewish sabbaths, but we protest against the term *Jewish* being applied to the seventh-day Sabbath. Inspiration has never so called it. It is ever spoken of in the Bible as "the Sabbath," "the Sabbath of the Lord thy God," "the Sabbath of the Lord," "My holy day," etc. Why, we ask, most earnestly, why will men, who ought at least to know better, persist in applying the term *Jewish*, many times as a term of contempt, to the Sabbath of the Lord our God. The seventh-day Sabbath is the Sabbath or rest day of Jehovah. The Divine Being rested upon it, hallowed it, and sanctified it, or set it apart for man. Gen. 2: 1, 2; Mark 2: 27. And the fact that it was thus made for man, and set apart to a sacred or holy use is proof positive that the obligation of its observance was at the beginning enjoined upon the race. It was made for man—*anthropon*, the man, the head of the race, and through him to all his posterity.

When the law was given to that nation whom God chose to preserve his truth in the earth, the Sabbath commandment, as it must necessarily be, formed a part of the moral law. This law is distinct from the ceremonial, written upon tables of stone by the finger of God, spoken by his voice from heaven, honored above all laws of rites and ceremonies, civil or ecclesiastical. Christians of all denominations contend for obedience to all the commandments in that holy law except the fourth. Why single that out as Jewish? True, Jews observed it and transgressed it. So they did the first and third and all the others; but did that constitute these commandments Jewish? No one would contend for it a moment. We simply affirm that every argument that can be advanced for the other commandments of the decalogue holds good as regards the fourth or sabbath commandment as well. "The seventh day is the Sabbath of Jehovah thy God."

NOT ASSURING.

The *British Temperance Advocate* is a little perplexed over the divided state of the professed friends of temperance. The moderate drinking temperance (?) man will go a little—so little—way towards the suppression of the evil; some teetotalers are willing to "remain by" the moderate drinkers, if the moderate drinkers will not go with them; "another huge division" is made when it is asserted that, "alcohol being a poison, is pernicious to body, mind, and spirit, and, therefore, ought never to be swallowed as a beverage;" another class, although not believing that they may imbibe, believe it duty to provide it for those friends who wish to use the poison. Another class—not alarmed nor deterred from duty by the cry of "teetotal bigotry," or "blind hot-headed teetotaler," believe it not only duty to abstain themselves, but will not put the cup to their "neighbor's lips." We are glad to see our contemporary "such an one." If the ranks are divided, the faithful and loyal must be more watchful and vigilant. Firm, unyielding, moral principle is needed in the temperance cause as in the cause of Christ, and those who are governed by this principle will conquer though they die in the conflict.

TRUE CHRISTIAN CONSCIOUSNESS.

JOSEPH COOK uttered a forcible truth when he said, in his 171st lecture, "The Christian consciousness is a mischievously misleading guide, unless it is exactly harmonious with Christ's consciousness. I want no Christian consciousness as a guide, unless it be Christ's consciousness." And we add that the only means we have of knowing whether our consciousness is in harmony with Christ's consciousness is by that Word which is inspired by the Spirit of Christ. This truth cannot be made too emphatic. *Inner consciousness is not a guide.* It partakes more or less of the moral character of the individual. The depraved moral nature has a depraved and blinded consciousness. Within, it has a standard which rises and falls with the condition of the individual. The perfect standard is without. "Thy word," says the man after God's own heart, "is a lamp unto my feet, and a light unto my path." Says the beloved disciple, "And hereby we do know that we know Him, if we keep his commandments."

IMPORTANT TESTIMONY.

How strange it is that, while the majority of the popular religious journals and divines are proclaiming the "good time coming," many, in their sober moments, will acknowledge, in harmony with Inspiration and the sad facts everywhere apparent, that the world is in a terrible condition.

The following from the *Christian World* does not present a very lovely picture of the future of "the land of the free and the home of the brave." It certainly does not argue favorably for the Millennium. The *Christian Union* will not certainly be accused of pessimism.

"The last number of Dr. Lyman Abbott's *Christian Union* contains a very gloomy outlook of the near future of America from a social point of view. According to the authorities it quotes, the revolution is upon us, and the ugly rush is at hand, both in America and all over the world. In Chicago the Socialists are organizing military drills: Pittsburg gives forth a cry of deepening discontent; in New York a census of the Anarchists has reckoned them by hundreds. A world-wide conspiracy exists for the overthrow of the present industrial system, and the methods it proposes to employ are not concealed. The aristocracy are to be killed, the bourgeoisie to be robbed, and a co-operative Commonwealth to be established. The silent forces of the time are bringing on this revolution, apart from active agitation. The General of the United States army has told the country that it cannot depend on its soldiers to settle disputes between capital and labor."