

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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AFTER A LITTLE WHILE.

THERE is a strange, sweet solace in the thought
That all the woes we suffer here below
May, as a dark and hideous garment wrought
For us to wear, whether we will or no,
Be cast aside, with a relieving smile,
After a little while.

No mortal roaming but hath certain end;
Though far unto the ocean spaces gray
We sail and sail, without a chart for friend,
Above the sky line, faint and far away,
There looms at last the one enchanted isle,
After a little while.

Oh, when our cares come thronging thick and fast,
With more of anguish than the heart can bear,
Though friends desert, and, as the heedless blast,
E'en love pass by us with a stony stare,
Let us withdraw into some ruined pile,
Or lonely forest isle,

And contemplate the never-ceasing change,
Whereby the processes of God are wrought,
And from our petty lives our souls estrange,
Till bathed in currents of exalted thought,
We feel the rest that must our cares beguile
After a little while!

—Golden Hours.

General Articles.

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

NOTHING IS HIDDEN.

BY MRS. E. G. WHITE.

(Concluded.)

THE Lord beheld Adam and Eve as they took of the forbidden tree. In their guilt they fled from his presence, and “hid themselves,” but God saw them; they could not cover their shame from his eyes. When Cain slew his brother, he thought to hide his crime by denial of his deed; but the Lord said, “The voice of thy brother’s blood crieth unto me from the ground.” The sins of the inhabitants of the world before the flood, were noted and registered in heaven; and because they did not repent at the preaching of Noah, they were visited

with destruction. God saw the corruptions of licentious Sodom, and, after hurrying Lot and his family from its borders, he rained fire upon the city, and it was turned to ashes, making it “an ensample unto those that after should live ungodly.” When the world’s Redeemer walked among men, bearing insult, reproach, and scorn, the Father beheld each indignity. Every word of mockery, every sneer, every act of contumely and hate, was marked in the books of remembrance. The Jewish nation suffered terrible judgments, because they rejected the Lord from heaven; but their deeds were not fully requited. Those who mocked and crucified the Son of God will come forth from their graves, and the deeds done in secrecy and darkness, as well as those done in the light of day, will be presented before them as they appear before the infinite Father. Every transgression will receive its just recompense of reward in the day of final retribution.

All sin unrepented of and unconfessed, will remain upon the books of record. It will not be blotted out, it will not go beforehand to judgment, to be cancelled by the atoning blood of Jesus. The accumulated sins of every individual will be written with absolute accuracy, and the penetrating light of God’s law will try every secret of darkness. In proportion to the light, to the opportunities, and to the knowledge of God’s claims upon them, will be the condemnation of the rejecters of God’s mercy.

The day of final settlements is just before us. In that solemn and awful hour the unfaithfulness of the husband will be opened to the wife, and the unfaithfulness of the wife, to the husband. Parents will then learn, for the first time, what was the real character of their children, and children will see the errors and mistakes that marked the lives of their parents. The man who robbed his neighbour through false representations, is not to escape with his ill-gotten gains. God has an exact record in his books, of every unjust account and every unfair dealing. The secret doings of the licentious man are all known to God. God is not deceived by appearances of piety. He makes no mistakes in his estimation of character. Men may be deceived by those who are

corrupt in heart, but God pierces all disguises and reads the inner life. The moral worth of every soul is weighed in the balance of the heavenly sanctuary. Shall not these solemn thoughts have an influence upon us, that we may cease to do evil, and learn to do well? There is nothing gained by a life of sin but hopeless despair.

The Bible presents the law of God as a perfect standard by which to shape the life and character. The only perfect example of obedience to its precepts, is found in the Son of God, the Saviour of lost mankind. There is no stain of unrighteousness upon him, and we are bidden to follow in his steps. We have the instructions and admonitions, the invitations and promises, of the word of God, and shall we imperil our souls by departing one jot or tittle from the divine law? God says to each one of us, “I know thy works.”

We sustain a most solemn relation one to another. Our influence is always either for or against the salvation of souls. We are either gathering with Christ or scattering abroad. We should walk humbly, and make straight paths, lest we turn others out of the right way. We should preserve the strictest chastity in thought, and word, and deportment. Let us remember that God sets our secret sins in the light of his countenance. There are thoughts and feelings suggested and aroused by Satan that annoy even the best of men; but if they are not cherished, if they are repulsed as hateful, the soul is not contaminated with guilt, and no other is defiled by their influence. Oh, that we each might become a savour of life unto life to those around us!

There is great need of a deeper appreciation of the holy truth of God. If all had a realization of the solemnity and weight of the message, many sins that are now carelessly committed would cease from among us. Is there not too often the common thought and communication mingled with the sacred themes of truth? Wherever this is done, the standard is lowered. Your example leads others to regard the truth lightly, and this is one of the greatest sins in the sight of God.

It is the privilege of every one to so live that God will approve and bless him.

You may be hourly in communion with Heaven; it is not the will of your heavenly Father that you should ever be under condemnation and darkness. It is not pleasing to God that you should demerit yourself. You should cultivate self-respect by living so that you will be approved by your own conscience, and before men and angels. It is not an evidence of true humility that you go with your head bowed down, and your heart filled with thoughts of self. It is your privilege to go to Jesus and be cleansed, and to stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." While we should not think of ourselves more highly than we ought, the word of God does not condemn a proper self-respect. As sons and daughters of God, we should have a conscious dignity of character, in which pride and self-importance have no part.

Let faith lay hold on the promises of God. Jesus is mighty to save his people from their sins. Light from Heaven has illumined our pathway. Sin has been revealed to us by the word and the spirit of truth, that we may not be found transgressors of the divine precepts; and there is no opportunity to plead the excuse of ignorance. The command is, "Depart from iniquity." We must urge the principles of truth upon old and young. We must reach a higher plane. We must hunger and thirst after righteousness. Let the cry go up to God for wisdom, for light, for divine power. "Ask, and it shall be given you." We are in the perils of the last days. The judgment is before us, and how shall we appear who have had light from the heavenly sanctuary, unless we "cleanse ourselves from all filthiness of the flesh and spirit," and perfect "holiness in the fear of God"?

HOW GOD LEADS HIS PEOPLE. NO. 14.

IN a former paper I intimated that the question of baptism had a great deal to do with my decision to leave the Church of England. Not that this question came up publicly, or in my correspondence with the bishop; but it had great weight with me privately, for it prevented me from seeking, or accepting, a position in the church elsewhere, as I might have done, if I had been so disposed. What had occurred was between me and the Bishop of Manchester only; and, as I had never been formally proceeded against, I had still a legal status as a clergyman of the Church of England.

But I wanted to set myself right before God. I had prayed him to open my eyes; and to lead me in a plain path. I had found myself in error on many important points connected with man's nature and destiny, the state of the dead, the time of rewards, the coming of the Lord, etc.; and I began to feel a suspicion that I had never been baptized as the Lord Jesus would have me

be. For some time I repelled this suspicion; for I could see that, if the immersion of repentant believers was the gospel plan, I had no right or authority whatever to sprinkle their unconscious offspring, and substitute this in the place of the other. I saw, too, that if it were unscriptural for me to do this, I could not conscientiously remain in that church which required me to do it. It was here, therefore, that I felt the greatest conflict. I have shown what the conflict was publicly, between the bishop and myself; but it was here that I most felt the struggle internally. I could have still remained in the church if the difficulty had been on the life question only, just as many clergymen I know do remain while agreeing with me on that question; but I felt that I could not go on practising *rhantism*, or sprinkling, on unconscious and unwilling subjects, if the Lord required me to practise, and to preach, the baptism, or immersion, of willing and obedient believers.

Here then was an important issue placed before me: important as having a direct bearing upon my own temporal interests, and still more important as bearing not only upon my eternal interests, but upon the eternal interests of all with whom I was connected. I was doubtful what to do in the matter; whether quietly to ignore the question, and remain in the dark about it; or honestly to investigate the subject, and come to the light. Present interest suggested the former course; conscience bade me follow the latter. I was tempted, as I believe many others are tempted, to think that if I remained in comparative ignorance of the question, I should not be responsible for my conduct; while I knew that if I came to the knowledge of the truth I should be responsible for walking in the light of that truth. How subtle are the temptations of our great enemy! I was doubtful what to do; but I was not doubtful as to what I ought to do. The words of warning uttered by Christ came to my mind: "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, *neither cometh to the light*, lest his deeds should be reprov'd. But he that doeth truth *cometh to the light*, that his deeds may be made manifest, that they are wrought in God." I saw that it was my duty, not to sit down and wait with closed eyes for the light to come and forcibly enter them; but for me to come out of the darkness into the light, that my deeds might be made manifest whether they were wrought in God. And though the struggle was hard then, I now thank God that the love of the truth prevailed, and that I was led to investigate this question also, as well as those other questions which had previously come under my notice.

I shall not now attempt to give all the arguments, *pro* and *con*, through which

I waded (for it is the Scriptures which must after all decide); but I shall content myself by giving some of their important testimonies upon this subject. These may, perhaps, be best set forth under three distinct questions which I proposed to myself; the correct answers to which I honestly and earnestly sought after. The three questions were these:—

1. What was originally the act or form of baptism itself? 2. Who were the proper persons or subjects upon whom it was performed? and, 3. What was the purpose or object for which it was instituted and practised?

First, then, What was originally the act or form of baptism? In seeking to answer this question I found out a very remarkable fact, namely; that the words in the original scriptures or writings for baptize, or baptism, had never been translated when used in connection with this ordinance, but had simply been transferred into the translation with an English dress or spelling! I wondered why this should be so; especially as the word could be easily translated into English on other occasions. I was led, therefore, to look for the original meaning of the Greek word *baptizo* as given in the Greek Lexicons. I did so, and I was surprised to find that all these lexicons were unanimous in affirming that the real meaning of the original word was to *immerse*, to *dip*, to *plunge*, to *plunge* so as to *dye*; etc. It could not therefore be that there was any difficulty in translating the word into English. There might be a great difficulty in reconciling certain church practices with the Scriptures, if the word had been put into simple plain English in these scriptures; but this was not my business. My business was to know, and to teach, the meaning of Christ's words and commandments; that I might have a full and a scriptural answer to the question before me, and the still more important question, "What must I do to be saved?" I felt, therefore, I had a right to use the simple English word, or words, in the translation, and to speak of baptism as an immersion, or a dipping; and in using the verb, to say, as the lexicons said, I immerse, or, I dip. To show the reader that this is really so, I will quote from two or three acknowledged authorities.

In the "Life and Epistles of Paul," by Conybeare and Howson, we read:—

"It is needless to add that baptism was (unless in exceptional cases) administered by *immersion*. The *convert* being *plunged beneath the water* to represent his death to the life of sin, and then [he was] raised from this momentary *burial* to represent his resurrection to the life of righteousness."—*Vol. 1, p. 439.*

Dr. Bullinger, a clergyman in the Church of England, writes, in his "Critical Lexicon and Concordance to the English and Greek New Testament:—

"Baptism, an *immersion* or washing with water. . . . *Baptizo*, to immerse, baptize. To make a thing dipped,

or dyed; to immerse for a religious purpose. By baptism, therefore, we must understand an immersion, whose design like that of the Levitical washings and purifications was united with the washing away of sin."—*Art. Bap.*

In the "Book of Common Prayer," the rubric itself says: "If they shall certify him (the priest) that the child may well endure it, he shall dip it in the water discreetly and warily."—*Pub. Bap. of Inf.*

I could not find that a single Greek scholar of any note had ever risked his reputation by saying that *baptizo* meant to sprinkle, or to pour; while all agreed that the word did mean to immerse, or to dip, as above. I was, therefore, constrained, though somewhat reluctantly, to put this translation into such scriptures as the following:—

"Go ye, therefore, and teach all nations, baptizing [or *immersing*] them in the name of the Father, and of the Son, and of the Holy Spirit." Christ's commission, Matt. 28:19.

"And as they [Philip and the eunuch] went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized [or *immersed*]?" . . . and they went down BOTH *into the water*, both Philip and the eunuch; and he baptized [or *immersed*] him." Acts 8:36, 38.

And again: "John also was baptizing [or *immersing*] in Aenon, near to Salim, because there was much water there: and they came, and were baptized [or *immersed*]." John 3:23. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized [or *immersed*] of him." Matt. 3:13.

These scripture quotations, with the unbiased testimonies of scholars living in churches which practise even sprinkling, show unmistakably the meaning of the terms, and the nature or form of the act of baptism. They say, unanimously, that baptism was an immersion, or a dipping; and the scriptures I have quoted harmonize perfectly with this idea, and with this idea alone. It was necessary that the act should be performed where there was "much water;" the person baptized went down "into the water;" and the Lord Jesus Christ himself was baptized, or immersed, in the river Jordan. So that the conviction arose in my mind that I could only baptize a person, or persons, by dipping them in, and under water, in the form of a burial. This was further strengthened by such scripture references as the following: "Know ye not, that so many of us as were baptized [or *immersed*] into Jesus Christ were baptized [or *immersed*] into his death? Therefore we are BURIED with him BY BAPTISM [or *immersion*] into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be

also in the likeness of his resurrection."

Rom. 6:3-5. I saw, therefore, that if baptism was an immersion, or burial, in water, as the above testimonies proved to me it was, I was not only acting a lie, but telling one also, when, after sprinkling two or three little drops of water upon a child's forehead, I repeated the formula of the Prayer Book, saying: "I baptize [or immerse] thee in the name of the Father, and of the Son, and of the Holy Ghost." I had *rhantized*, or sprinkled, the child only; and yet I was forced to say I had baptized, or immersed it! I began to feel very uncomfortable in uttering words, the meaning of which so clearly falsified my actions; and I was made still more uncomfortable when I had, directly afterwards, to speak to God in prayer, on the basis of this act, and to say: "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. . . . Grant that he, . . .

being buried with Christ in his death, . . . may also be partaker of his resurrection," etc. There had been in the ceremony performed no "likeness" whatever to Christ's burial and resurrection; and at last it appeared to me perilously near blasphemy to utter before God that which I now knew was not really true. I prayed to God to forgive me; and to lead me out of all my difficulties. But, oh! what temptations! what searchings of heart! what strong cryings! what groanings that could not, and which now cannot, be uttered! I must leave these things unrecorded; but those who have had some similar experience will know what it is. I was forced either to stifle conscience; or follow the leadings of light unto the end. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. I wanted to follow this path; and therefore I dared not stifle the still small voice of conscience. It is not safe to do so. Whatever difficulties we may experience by walking in the light, they are infinitely to be preferred to going on still in darkness. So I still desired more light, although that light revealed things I did not naturally like to see. The fact dawned upon me that I had never really been baptized, although I had procured a certificate from the register of the parish church at Preston, stating that I had been baptized in infancy. I determined, however, that I would now be baptized, or immersed, according to Christ's example and commandment; but before taking this step I studied carefully to learn the scriptural answer to my second question; namely, Who are the proper persons or subjects for baptism? But I must reserve for the next paper the answers I found in the Scriptures under this head. A. SMITH.

THE end of all things is at hand.

CONFLICT AND CONQUEST.

COURAGE, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely—strong or weary,
"Trust in God, and do the right."

Perish "policy" and "cunning"!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, or faction;
Trust no "leaders" in the fight;
But in every word and action,
"Trust in God, and do the right."

Trust no lovely forms of passion;
Fiends may look like angels bright;
Trust no custom, school, or fashion,
"Trust in God, and do the right."

Simple rule, and safest guiding,
Inward peace and inward light,
Star upon our path abiding;
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Turn from man, and look above thee,
"Trust in God, and do the right."

—Selected.

THE THIRD ANGEL'S MESSAGE.

FROM what has been already said concerning the first message and its mission to the world, it would naturally follow that, if the church was unprepared for the judgment, a second message would be most appropriate to immediately succeed the announcement that the hour of God's judgment had already come. Human reason, at least, would say that God would not be true to his people if, after telling them they were about to appear before his judgment-bar, he should utter no warning concerning their moral condition, and fail to tell them what to do in order to pass the test of that solemn day.

We next call attention to the symbol used to indicate this condition of the people. If this prophecy has its application on this side of 1833, all can readily see that it cannot refer to the ancient city of Babylon, as that passed away long ages ago. More than that, there is now no certainty as to the exact location of that once great city. It therefore has reference to something in this age that affects the people of God. In Rev. 18:1, and onward, we have a repetition of this announcement of Babylon's fall, and in verse 4 the statement that a voice from heaven calls, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." Whatever, then, this symbol refers to, it is the place where God's people are; hence the message is to them, and has its application to this generation.

But is the application of a local or of a general nature? In examination of this query we will first learn the significance of the word Babylon. It is only a word in another language that means the same as the Hebrew word Babel. In reading the Old Testament we learn that this word was first used to name a tower that men in ancient times thought

to build, by which they might ascend to heaven. While at work on that tower, God confounded their language, that they might not understand each other. In the confusion that followed, the work ceased, because they could not talk together. In Gen. 11:9, is this record: "Therefore is the name of it called Babel [margin, confusion], because the Lord did there confound the language of all the earth." The same city and tower were called by the Chaldeans, Babylon, and the word, therefore, signified the same as Babel. But learned men tell us that the root of the Hebrew word Babel originally meant "the gate, or gate of God," meaning that the tower was designed by those who built it to be a "gate" to open them into the presence of God, and when their tongues were confounded the root of the word was added to, and the word enlarged, in order to convey the meaning of "confusion."

Babylon then may be taken to convey the same significance. May not this word as used in the prophecy under consideration symbolize the church, originally designed to be the "gate of God," but so manipulated by men as to become a confusion of tongues, each one not being able to comprehend the meaning of others? Let us test this matter by the Scriptures themselves.

In Revelation, seventeenth chapter, is found a description of a woman seated on a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. A number of points are presented in this chapter for our consideration. First, the woman here, as may be seen by reference to Ezek. 23, and Jer. 3, represents a church. This church sits upon a beast with seven heads and ten horns, locating it in the Roman dominion. This church has made the earth drunk with the wine of her fornication. Verse 2. In other words, the whole world has been permeated with her false doctrines, and the church at large has participated in her illicit intercourse with the world. After some further description that clearly identifies this woman with the Roman church, the prophet adds in verse 5: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

This church which Inspiration gives the name of Babylon, was seen to persecute the saints until she became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Is it strange that John marvelled at the sight? Here was a church that professed to be the true church of Christ, engaged in the wholesale murder of the saints of God until she was surfeited in their blood. It was a church that had gained numerical strength, and used it to tyrannize over those who had no power to resist her decrees.

Paul, in his second letter to Timothy, chapter 3, speaks of eighteen distinct characteristics that would mark the

church in the last days. Let us read them: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof*; from such turn away." Verses 1-5.

It does not require the eye of a critic to see that this description of the church is amply met in the hollow pretensions of much that is called Christianity today. And as we call your attention to these things, we do not do so for the sake of finding fault, or criticising the course of any. We regret the necessity of speaking of these things as much as anyone can, yet we would have you see that the Scriptures are being fulfilled in what is transpiring around us. We would not be personal in our application of these words, but would speak on general principles, and present general points for your consideration. We believe, and think we are justified in our belief, that there are good, sincere Christians in every church; yet we cannot ignore facts, painful though they may be to us.

And why are things so? The Saviour says that it is because iniquity abounds. But why need this affect the church? It would not if the church did not seek an alliance with the world. But this spiritual fornication is just what God complains of. Let us see what he says on this point. We will read from Revelation, eighteenth chapter, from the first verse and onward: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

Babylon, he says, is fallen, and has become the habitation of devils, and the hold of every foul spirit. My dear friends, is it not painfully true that money now carries great influence, and those who have it are allowed, in a great measure, to shape the destinies of the church? Are not the sins of great or rich men sometimes winked at, because of the influence they carry? And are not such men sought after by the church, because of the influence their money wields?

Is it to be wondered at, that, with this element alone in her midst, the church can engage in questionable schemes to pay its contingent expenses? Is it then so strange that her members should be

as portrayed by the apostle Paul, "lovers of pleasures more than lovers of God"? This will perhaps account for the peculiar architecture of large modern churches—those nicely-arranged parlours for social games, and the well-regulated kitchens, with everything complete for feasting. In these, entertainments may be gotten up to which all may be invited, and the follower of Christ (?) may join hand with the reckless worldling in the giddy whirl of pleasure till the small hours of morning come on apace.

Little do such think that they are doing just as the Jews did with the temple in the days of Christ. As he came into the temple, and saw the godless zeal of those people, he made a scourge of small cords, and drove them, with their merchandise, out of the place. He overthrew the tables of the money-changers, and cried out to those selling doves, "Take these things hence." John 2: 14-16. Would the Lord of glory look any more favourably upon such work in a house dedicated to him now?

Could the church but stay the fearful tide that seems to be bearing it downward, could it but be led to even make some faint efforts in this direction, the power of the gospel might be revived in their midst. Robert Aitkins, of London, said in a sermon upon this subject:—

"Professors of religion of the present day are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. And did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"

There is, thank God, one redeeming feature in the prophecy. John heard another voice from heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Yes, God's people are there, and he loves them still. He sends a loving message to them to separate from all these iniquitous things that mark the moral fall of Babylon, before the plagues shall fall upon the earth. The seven last plagues will soon come upon the world, and the ease-loving, pleasure-seeking professor will then realize that his profession has only been in name, and he will receive with the world the plagues of God's wrath.

But one may ask, What can we do in view of the situation? Where shall we go? The true answer is, Follow the teachings of God's word, and you will meet the requirements of this call. It is the only way to remedy the matter, and the third angel's message, which immediately follows this one announcing the fall of Babylon, presents a specific that will do the work for you. This message says: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." We shall learn something of the nature of this message, and its requirements in succeeding articles.

J. O. CORLISS.

IMMORTALITY.

(Concluded.)

Having learned how immortality may be obtained, we have only one thing to consider, and that is when it will be bestowed; when believers in Christ will come into possession of their promised inheritance. This is definitely settled by Paul in the fifteenth of 1 Corinthians, in a text which we have before quoted. We begin with verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." This statement might raise a query in the minds of some, so Paul adds: "Behold I show you [that is, make known to you] a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Verses 51, 52. This, then, explains how we may get into the kingdom of God, even though flesh and blood cannot inherit it. "We shall be *changed*." And when does this change take place? "At the last trump." And what will the change be? "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Verses 52, 53.

"This mortal must put on immortality." The Bible writers never speak of man as being anything else than mortal. "Shall mortal man be more just than God?" Job 4:17. How could they speak otherwise, since God only has immortality? The contrast is sharply drawn in Rom. 1:23. Paul speaks of the heathen, who had "changed the glory of the uncorruptible God into an image like to corruptible man." God is immortal, incorruptible; man is mortal, corruptible. But we are to be *changed*, and then we shall be like him, immortal.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54. And this occurs, as the preceding verses show, at the coming of the Lord.

We have now quoted, besides several texts that speak of "eternal life," every text in the Bible that contains the word "immortality." Let us see what we have found: 1. God alone has immortality. This, of course, applies to Christ, who, as the Son of God, partakes of his nature, and who is entitled to be called God. 2. If man would have immortality, he must seek for it. 3. The only proper way to seek for it is by patient continuance in well-doing. 4. Man can find immortality only in the gospel, for it is there that it is brought to light. 5. It belongs to every one who believes in Christ, but only by promise. This life is now in Christ, and whoever has Christ, has eternal life, because he is in possession of that which will bring it to him. 6. This promise of life will be fulfilled,

and man's search for immortality will be crowned with success, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Then those who have fought the good fight of faith will be crowned as victors with "a crown of glory that fadeth not away."

E. J. WAGGONER.

THOUGHTS ON THE STUDY OF THE SCRIPTURE.

If the Bible were an ordinary book, and of no more than human origin, we should desire to understand it correctly, just as we desire to have correct views of the teachings of Aristotle or Locke or of any of the philosophers. But the Bible is the written revelation of God's will, and his faithfulness is pledged to fulfil both its promises and its threatenings. Our character, our happiness, and our eternal life depend upon a right understanding of its teachings. Hence we hear the Saviour saying: "Search the Scriptures." And Paul: "Study to show thyself approved unto God."

Dr. Adam Clarke, in his "Clavis Biblica," says: "From this word all doctrines must be derived and proved; and from it every man must learn his duty to God, to his neighbour, and to himself."

No person can understand the Bible unless he enters into its spirit by a godly life. In proportion as the student fails to follow the light, he loses it. Remember that the eye of God is upon you while you read his word; read and hear it read with the same reverence with which you would hear God speak, were he to address you as he did the prophets of old.

Many spend the greater part of their lives in deep research for the gems of science, while they are content with a superficial reading of God's word. Most men pass over its surface, plucking here and there a flower, never realizing that, hidden beneath, are diamonds of truth, which, when brought to the surface by persevering effort, are found to be sparkling with promise and hope. God's word has been beautifully described as "a full fountain, always overflowing, and has always something new." It is true. The Scripture always has something new for those who make it a study. Its poetry is rich in figures and imagery; its parables challenge the admiration of all; while its central theme, the plan of human redemption, is so profound that it furnishes material for the deepest research of giant minds.

Too many read the Bible with preconceived ideas of its doctrinal teachings, and hence are always striving to weave in their own opinions, regardless of the fact that often they do violence to the words indited by the Holy Spirit. The student should at least treat God with as much courtesy as he would a human author, accrediting him with candour, allowing revelation to be its own expositor.

On this subject I will quote a few able authorities.

"Words which admit of different senses should be taken in their most common and obvious meaning, unless such a construction leads to absurd consequences, or is inconsistent with the known intention of the writer."—*Hedge's Logic*.

"In all the interpretations of Scripture, the *literal sense* is to be presumed and chosen, unless there be evident cause to the contrary."—*Bishop Jeremy Taylor*.

The learned Vitringa, in his "Doctrine of Prophetic Types," 1716, says: "We must never depart from the *literal meaning* of the subject mentioned in its own appropriate name."

"Without all controversy, the *literal meaning* is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds have been propagated and multiplied in the world."—*Dr. A. Clarke*.

Many other noted authorities might be presented; but I believe the above is sufficient to convince all upon this important point.

While a perfect understanding of every passage of Scripture may be beyond human power, yet it presents information sufficient for our direction; and we can hardly overestimate the importance of giving it careful and thorough study. All helps within the reach of the student should be used to aid him in the pursuit of heavenly wisdom. Perhaps the most important mental trait for the right understanding of the Scripture is plain, practical intelligence, for which no degree of learning, or even piety, can be substituted. The Bible was written for plain people, and plain minds often reach the best meanings.

He who would know the truth must love it for its own sake, must seek it in preference to dogmas, however popular or however pleasant to believe. No person will obtain a true understanding of the Scripture who seeks for it for mere curiosity, without a fixed purpose to follow its teachings in his daily life. A casual glance at a few passages is not sufficient for the Bible student. He who would be firmly planted upon the eternal truths of God's word, must have his mind well stored with heavenly wisdom; and this can never be accomplished by superficial reading. He should not only look at the text, but into and all around it; for one part sheds light upon another, and all revelation is in accord with itself. Find the places on the map, read about them in the Bible Geography, and about the persons in the Bible Biography. Study such commentaries as are accessible, using all, but being a slave to none.

An hour or more taken from each day's duties, and spent with the Bible and God, its author, will make the true student wise unto salvation.—*Will D. Curtis, in Bible Echo*.

"CARVE your name on hearts, not on marble."

Home and Temperance.

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

MEN WANTED!

THE world wants men—large-hearted, manly men;
Men who shall join its chorus, and prolong
The psalm of labour and the psalm of love.
The times want scholars—scholars who shall
shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good,
Safe on some peaceful Ararat at last.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster Error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lead a universal freedom in.
And heaven wants souls—fresh and capacious
souls;
To taste its raptures, and expand like flowers
Beneath the glory of its central sun.
It wants fresh souls, not lean and shriveled ones;
It wants fresh souls, my brother, give it thine.
If thou, indeed, wilt be what scholar should,
If thou wilt be a hero, and wilt strive
To help thy fellow and exalt thyself,
Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul.

—Selected.

SOME THOUGHTS UPON HEAVEN.

IN the twenty-first chapter of the Revelation, heaven is described, literally, negatively, positively, and by contrast. Literally, it is a real city, as actual a locality as any of our large cities; a spot, somewhere, we do not know where, but as truly somewhere as any spot on the earth's surface; a place where Jesus sensibly manifests himself to his worshippers in the same body he had upon earth, only in a more glorified form.

The Holy Spirit also describes heaven negatively. When we consider, we can scarcely tell whether it is made more attractive by the things we are told it has, or those which it has not. There are no tears there. This can be said of no earthly city. If the tears shed in one year could be collected in one stream, how vast a stream it would be, and how massive a wheel it would turn! If all the tears which have moistened the earth since those wept by our first parents could be gathered, they would form a torrent which would surpass the speed, thunder, and fury of Niagara. How often here the tears start unbidden! how often it is impossible for the manliest of us to repress them! Their absence, then, is a winning feature of heaven. God shall wipe away all tears from their eyes. He who made us well knows how to comfort, and the tears he wipes away shall never flow again.

There shall be no more pain. These bodies of ours were built for health; but since sin has wrought the ruin of our first constitution, pain has well-nigh become man's inseparable companion. No

visit to hospitals or sick beds is needed to prove this; only in some few favoured moments of our physical well-being do we enjoy perfect exemption from pain. In heaven, the spiritual bodies which we shall receive in exchange for this suffering dust shall be vital in every part, and replenished with health so vivid and complete that the mere absence of pain shall be lost sight of in the positive joys of existence which shall thrill us forever and forever.

No sorrow. As you walk the streets of any city, you can see sadness in almost every eye that encounters your own,—sorrow caused by ourselves, sorrow caused by others. The secret grief with which a stranger intermeddles not, family troubles, misfortunes of those we love, the inevitable stroke of death, prove to us that truly man is born to sorrow, as the sparks fly upward. There shall be no sorrow there, not one little drop to mingle with those sparkling waters of life which we shall drink from the pure fountains that spring from God's right hand.

No death. It now reigns everywhere. The earth is fairly honey-combed and hollowed out with the graves of mortals. The sphere is made round with dust and ashes. Man has always been a restless creature. We cannot doubt but that he has been everywhere, and wherever he has gone death has followed him. The places that are solitary to-day were once populous with life; deserts were inhabited; so that now at every step you take you tread upon dust once animated like our own, once glowing with the fire of life, once thrilling with the energies of health, and pulsing with a thousand hopes and fears, now silent, cold, and undistinguishable from the other clods. Death comes in a variety of ways, but comes to all. There is no discharge in this war; it is the universal doom. There shall be no more death in the New Jerusalem. Death shall be swallowed up in victory. The great destroyer shall be cast into the lake of fire.

There shall be no night there. Here one-half of our time is given up to darkness. Children instinctively shrink from it, and brave men recognize the perils which lurk behind its folds. In heaven, instead of the night, we shall enjoy the light of one eternal, unsetting noonday. It is a sunless and moonless city. This would seem, on first thought, to be a misfortune; for the sun and moon are of great use in our earthly cities, giving light and heat; but when we read that their places will be supplied with the glory of God, we recognize that we can well afford to dispense with their rays.

A churchless city. This is a wonderful distinction. In all the cities of Christendom there is scarcely a district so small but that it has its temple, but as for true worshippers they are few, like the voices of those crying in the wilderness. There are no temples in heaven, because the city itself is one entire temple. The

temple of Solomon was a wonderful structure, all planked with cedar, and plated with gold, glittering with jewels from summit to foundation; but that temple in its first loveliness sinks into utter insignificance compared with this temple, which is God himself.—*J. C. Young, in Christian at Work.*

HOME-MAKING.

THE builder constructs the four walls inclosing the home. The decorator and upholsterer may adorn and furnish them with every comfort and luxury. Science and art may exhaust themselves in supplying articles of use and beauty. Yet when all this is done, no home is made, no home feeling inspired. What were the Parthenon in all its glory without its statue of Minerva wrought by Phidias, of ivory and gold? What were the Temple of Diana at Ephesus without the little black image that fell down from Jupiter?—Merely a splendid, empty shell.

The poet who asked, "What is home without a mother?" echoed the conviction of every human heart. It is woman that makes the home; and not so much by what she does as by what she is—a subtle, pervasive, brooding presence, here, there, everywhere, within the precincts of the home. Innumerable little touches reveal her hand. She gives tone, significance, colouring, feeling, to even inanimate objects. Her taste is revealed in the selection and arrangement of the furniture, in the shading of the windows, in the choice of pictures that hang upon the walls; in the orderly disorder which not the most skillful upholsterer can successfully imitate. Home and woman can no more be dissociated from each other than can the nautilus and its shell.

All men affirm that home-making is the highest and most sacred calling of woman. All women admit it. This admission was emphasized at the fifteenth congress of the association for the advancement of women, recently held in this city,—an association composed of representative women of many States. Whatever avenues of industry and usefulness outside the home may now or hereafter be opened to woman, the brightest of all the crowns she wears will always be that of wife, mother, home-maker.

What are the requisites of making a home?—First of all, a broad and tender charity that covers as with outspread wings every member of the household, brute and human; every interest of every member. All other requisites may be present, yet if this first and greatest be absent, there will be no home. After charity comes cleanliness, order, punctuality, skill, efficiency. We place cleanliness first, for it is next to godliness, because we agree with an eminent English writer on the healthfulness of different climates. He says that man may live in any climate if he will rigidly observe all hygienic laws included under the gen-

eral head of cleanliness, as ventilation, bathing, sewage.

One can tithe the mint, anise, and cummin of cleanliness, and thus make every member of her family uncomfortable, and at the same time endanger their health by neglecting the weightier matters of the law. So one may be too rigidly systematic and orderly, too painfully punctual. It is not possible to be overcareful, oversolicitous in building the foundation of the home, in having its walls strong and firm, in making its roof tight, and the whole structure symmetrical and commodious. But one may, speaking figuratively, keep plasterers and decorators and upholsterers so constantly at work inside as to give the inmates of the habitation no peace of their lives. This can be, and should be, avoided.

The atmosphere of the home should be like that which surrounds the earth—elastic, so as to comfortably fit every member of the home without too much looseness here or too much tightness there. The daily, weekly, yearly routine must be flexible, otherwise the home becomes a hotel or boarding-house, and not a home.—*N. Y. Christian Advocate.*

LORD CHESTERFIELD AND THE DRINK TRAFFIC.

ABOUT the year 1749, Lord Chesterfield made a speech in the House of Lords upon the question of taxing the drink traffic. The following extract from this speech we are sure will be of interest to our readers. Chesterfield said:—

"Luxury, my lords, is to be taxed, but vice is to be prohibited, let the difficulty be what it will. Would you lay a tax upon a breach of the ten commandments? Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could pay the tax? Vice, my lords, is not properly to be taxed, but *suppressed*, and heavy taxes are sometimes the only means by which that suppression can be obtained. Luxury, or that which is only pernicious, by excess, though not strictly unlawful, may be made more difficult. But the use of those things which are simply hurtful in their own nature and in every degree, are to be prohibited. None, my lords ever heard, in any nation, of a tax upon theft or adultery, because a tax implies a licence granted for the use of that which is taxed to all who are willing to pay for it. Drunkenness, my lords, is universally, and in all circumstances, an evil, and therefore ought not to be taxed but punished. The noble lord has been pleased kindly to inform us that the trade of distilling is very extensive, that it employs great numbers, and that they have arrived at exquisite skill; and, therefore, he says, the trade of distilling is not to be discouraged. Once more, my lords, allow me to wonder at the different conceptions of different understandings. It appears to me that,

since the spirit which the distillers produce is allowed to enfeeble the limbs, vitiate the blood, pervert the heart, and obscure the intellect, the number of distillers should be no argument in their favour, for I never heard that a law against theft was repealed or delayed because thieves were numerous. It appears to me, my lords, that really, if so formidable a body are confederate against the virtue or the lives of their fellow-citizens, *it is time to put an end to the havoc*, and to interpose while it is yet in our power to stop the destruction. So little, my lords, am I affected by the merit of that wonderful skill which distillers are said to have attained, that it is, in my opinion, *no faculty of great use to mankind to prepare palatable poison*, nor shall I ever contribute my interest for the reprieve of a murderer, because he has, by long practice, obtained dexterity in his trade. If their liquors are so delicious that the people are tempted to their own destruction, let us, at least, *secure* them from their fatal draught by bursting the vials that contain them. Let us crush at once these artists in human slaughter, who have reconciled their countrymen to sickness and ruin, and spread over the pitfalls of debauchery such a bait as cannot be resisted."

AVOID DANGER.

A THOUGHTFUL gentleman, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give £100 to-day if I could erase from my mind the recollection of that poem."

A young gentleman was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with the pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot." "Then," the young gentleman said, "I think you should know every rock and every sand bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh no, I don't; but I know where the deep water is."

It is not necessary for young men to have intimate and experimental knowledge of every sand bank of moral danger and every rock where character and hopes may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters.

"The thief on the cross was saved at the eleventh hour, you know." This is often said to us by those who are "putting off." It is quite true that one thief was saved at the eleventh hour; but it is equally true that the other thief was lost at the same hour. People do not take account of this. But even keeping the lost thief out of sight, we see nothing

in the case of the one who was saved, to encourage procrastination. He was late, certainly; but there is no evidence to show that he had ever put off salvation. That makes a mighty difference between him and so many in our very midst who are from day to day shutting the Son of God out of their hearts.—*Selected.*

MAKING AN EXPERIMENT.

LET us make an experiment. Here is a boy ten years old who has never used tobacco.

"Charley, will you help us to make an experiment?"

"I will, sir."

"Here is a piece of plug tobacco as large as a pea. Put it into your mouth; chew it. Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting."

Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, deathlike perspiration. Put your finger upon his wrist. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and bathe the neck and back of a calf troubled with vermin. You will kill the vermin, and if not very careful, you will kill the calf too. These experiments show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the drug store; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some very rare ones) which, taken into the mouth of that ten-year-old boy, and not swallowed, will produce such deadly effects.—*Dio Lewis.*

THE RIGHT KIND OF BOY.

IF a boy is always ready for little deeds of kindness; if he is willing to give up his own plans to help along the plans of others; if he tells the truth though it may be against himself; if he obeys his parents cheerfully and promptly, even when the task is hard and disagreeable, it is easy for any one to see what that boy desires most. His wish is to do right, and such a wish is always granted, because the Holy Spirit is ever ready to lead the willing feet into the paths of righteousness.—*Religious Intelligencer.*

"Tis a blessed thing if as on we tread
In our path from day to day,
We can cheer the heart, or aid the step
That is treading life's toilsome way;
For the soul that gives is the soul that lives,
And in bearing another's load,
We lighten our own, and shorten the way,
And brighten the homeward road.
—*Selected.*

ALL the American missions in Burmah have incorporated total abstinence in their work.

THE PRESENT TRUTH.

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

LONDON, MAY 17, 1888.

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ORIGIN OF SUNDAY OBSERVANCE.

THE terms Sabbath and Sunday are frequently used interchangeably, but it is not proper to do so. There is no connection between the two. Sabbath is a name given to the seventh day of the week by God because that in it he had rested, and he blessed and sanctified the day. But Sunday nowhere occurs in the Scriptures. It is of a heathen origin. There is no more relation between the two than between the worship of the true God, and idolatry. The one was consecrated to the worship of the Creator of the heavens and the earth, and the other to the worship of the sun. Infinite wisdom saw fit to choose six periods of time of twenty-four hours each, denominated evening and morning, or the dark and the light part of twenty-four hours, in which to make the world. "The evening and the morning was the first day," "The evening and the morning was the second day," etc. Gen. 1:5, 8, 13, 19, 23, 31. On the seventh period he ceased from his labours, and rested, blessing and sanctifying it, thus making it God's blessed, sanctified rest-day. Gen. 2:2, 3. This the Saviour says was made for man (Mark 2:27); so that man has in this institution of God a divine legacy or tie that binds him to his Maker. The six days are called "the six working days" (Ezek. 46:1), while the seventh day is never spoken of except as a day of rest dedicated to God. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

It should be noticed that he made the Sabbath *out* of the seventh day. There would be as much fitness in celebrating the Queen's birthday on the fifteenth of July, as in celebrating the creation of the world on the first day of the week. A certain web of cloth is cut in seven pieces. Six of these are made up into garments, daily worn for common use, but the seventh is consecrated for a special purpose. Though the cloth was originally of one piece, yet the seventh piece is made into a different article, designed for a different purpose. It is made for a covering to a holy altar. As it never was made into a working garment, there would be no fitness in using it for that purpose. Applying the sacredness of the Sabbath to Sunday is not of God, but of man, and was brought about by motives of expediency.

THE TESTIMONY OF THE BIBLE AS TO ITS ANTIQUITY.

The worship of the sun is brought to

view in the Scriptures at a very early date. It was a counterfeit of the worship of the true God in the earliest history of the world. Satan's most successful method of attack on religion has not been to deny all worship, but to arrange a counterfeit, and have the people worship idols and images, which he claims to represent the true God and his worship. And when the servants of God have protested against his false worship, he has raised the question, Are they not sincere and devoted? and does it make any difference if they are only honest? The great controversy between Christ and Satan has been waging since the first war in heaven, and the adversary's great point has been to deny God and his authority, substituting a false worship, and an unconsecrated day upon which to worship. Consequently each day of the week has been dedicated to some heathen deity, from which it has derived the name by which it is commonly known to this day. It would seem that there was a proneness on the part of God's people to the worship of the heathen gods from the time when they lived in Egypt, among a nation that worshipped the heavenly bodies, for in Deut. 4:19, we read: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, which the Lord thy God hath divided unto all nations under the whole heaven." There is much force in this warning when we consider that Israel had been in Egypt two hundred and fifteen years where some of the objects of their worship were the sun, moon, and stars. The Egyptians had stated seasons for their worship, and in view of this it is no marvel that the first thing which Moses restored to Israel in their worship was the Sabbath of the Lord, and when they came into the wilderness some regarded the Sabbath while others did not. See Ex. 16:22, 23, 27-30.

From the Scriptures we also learn that sun worship, and Baal worship were the same thing, or at least very closely connected. We read that "the king commanded Hilkiah the high-priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." 2 Kings 23:4, 5. In the seventh verse he mentions the Sodomites, as though

their practices had been the same, and there were those who continued in it at that time. They also had houses, and vestments, and stated seasons for their worship. See 2 Kings 10:18-27.

This was not God's arrangement, for he commanded his people to destroy this worship and establish the true worship. This was the idolatrous worship. The images were not supposed of themselves to have knowledge, but they represented gods who were supposed to possess it. But all of this worship is strictly prohibited in the second commandment, even to the bowing before them. "Thou shalt not bow down thyself to them, nor serve them." The Egyptian idolatry was of the same character, and to the king of Babylon, who was to punish that nation because of these sins, he says: "He shall break also the images of the house of the sun [margin], that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire." Jer. 43:8-13. In the days of Ezekiel the Lord said to the prophet: "Turn thee yet again, and thou shalt see greater abominations that they do." He then showed him some of the forms of their worship, and he saw men with "their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." See Ezek. 8:13-18. It is thus that sun worship, and the worship of the true God run parallel to each other from the earliest records.

THE TESTIMONY OF HISTORY.

The festival of Sunday is more ancient than the Christian religion, its origin being lost in remote antiquity. It did not originate from any divine command, nor from piety toward God. On the contrary it was set apart by the heathen world in honour of their chief God, the sun. It is this fact that gave it the name of Sunday as we have noticed, and the facing toward the east in worship has its origin also in sun-worship.

The name Sunday betrays its origin. Webster thus defines the word: "Sunday; So called because anciently dedicated to the sun or to its worship." The *North British Review*, in a laboured attempt to justify the observance of Sunday by the Christian world, styles it, "The wild solar holiday [*i. e.* festival in honour of the sun] of all pagan times." Versteegan says (*Antiquities*, p. 10, London 1628): "The most ancient Germans being pagans, and having appropriated their first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday, and appropriated the next day unto it unto the especial adoration of the moon, whereof it yet retaineth with us the name of Monday, they ordained the next day to these most heavenly planets to the particular adoration of their great re-

puted God, Tuisco, whereof we do yet retain in our language the name of Tuesday." He also states that our Saxon ancestors worshipped the sun, placing the idol of it in the temple, adoring it, and sacrificing unto it; for they believed that the sun did in some way co-operate with it. Jennings in his antiquities speaks of the Gentiles at the time of the Exodus as, "The idolatrous nations who, in honour of their chief God, the sun, began their day at his rising." The same author thus speaks of Sunday: "The day which the heathen in general consecrated to the worship and honour of their chief God, the sun, which, according to our computation, was the first day of the week."

This fact is not denied by any of the earlier or later historians, or by any intelligent men of the present day. His grace, the Archbishop of York recently speaking of Sunday observance, and the public house, is quoted in the *Family Churchman* of April 18, as saying: "The most ancient history is, as I learn from a little book which I have been reading, dated 3,800 B.C. In the days of Sargon there was a Sunday." Probably he means Sabbath. He also speaks of the Sunday and Sabbath continuing down to later times. He says that some time after A.D. 140 or 150 "the distinction between Saturday and Sunday had not been distinctly settled." The observance of both days we find had an early origin; the Sabbath, at the creation, and the Sunday festival, introduced by the heathen, shortly after. They were rival days in the early church until the Roman Catholic power christened the opposing Sunday institution, and it has been received by Christians generally since that time. But the controversy on this subject has not ceased. The battle is one over an institution which comes to us from Eden, and a pagan festival Christianized and introduced into the church hundreds of years this side of the apostles.

WHAT ABOUT THE DAY ?

This question was suggested upon reading an article in a late number of the *Methodist Recorder* under the heading of "Thy Man-servant and thy Maid-servant." The article relates to Sunday observance. The writer says:—

"A great deal has been written and said about the Sunday work for postmen, tramcar men, etc., but there is another class whom comparatively few think of as needing one day's rest, or, at least, relief from their monotonous round of duties. I mean the domestic servant. The fourth commandment, with which we are all familiar, says, 'Thou shalt do no manner of work; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant.' We who are Christians take care to remember the 'thou,' 'son,' and 'daughter,' but what about the 'servant'? In how many

homes is kind thoughtfulness extended to the kitchen? In how many is the command forgotten? How few care to deny themselves even one hot meal, so as to enable the servant to sit down and rest, and to have an hour's uninterrupted reading of her Bible?"

The fourth commandment does prohibit labour upon the Sabbath day and this prohibition extends to all classes including servants as the *Recorder* intimates. But after reading the commandment through carefully, we are unable to find in it any prohibition whatsoever of labour on Sunday. Sunday is the first day of the week, but the fourth commandment enjoins the observance of the seventh day.

The writer says, "We who are Christians take care to remember the 'thou,' 'son,' and 'daughter,' but what about the 'servant'?" We wish to inquire what about the day? The most practical thing which the commandment presents is the fact that one day in the weekly cycle of seven is to be kept sacred by man. Is it possible to determine which one of the seven is enjoined? If it were not possible to determine this, we should then have the strange spectacle of the Creator commanding man to do that which he would find himself unable to perform. The *Recorder* believes we can tell what day of the week is meant by this fourth precept of the decalogue; for it singles out Sunday the first day as the one required; but in doing this it repudiates the day which is specified and presents one for our consideration concerning which the commandment says simply nothing.

The writer says he is "familiar" with the fourth commandment, but if he will carefully read it through, he will certainly find himself one day behind time in attempting to apply the precept to Sunday-keeping. The Bible gives us a weekly cycle of seven days. The first day of this series is Sunday, the day upon which Christ arose from the dead (Mark 16:9); but the seventh, or Saturday, was the day of the Creator's rest. Gen. 2:2. We now have before us two days of the week, the first and the seventh. Which one of these does the fourth commandment require us to keep? Two answers are given to this question which we will notice and then leave the reader to decide which is the true one. The first answer we find in the article above referred to, and the second is taken from an old work published some centuries ago.

FIRST ANSWER.—"I have heard from many a servant a remark similar to this: 'Yes; the master and mistress are very fond of telling us we ought to be Christians and live as such, and yet they themselves make us break the fourth commandment every Sunday.'"—*Recorder*.

SECOND ANSWER.—"But the seventh day is the Sabbath of the Lord thy God;

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant," etc.—*Bible*.

There is no divine authority for the observance of a weekly day of rest save what we find in the fourth commandment, neither is there any divine warrant for transferring the rest enjoined in that commandment from the seventh to the first day of the week. Reader, what about the day? D. A. R.

THE SABBATH NOT DISPENSATIONAL.

(Concluded)

AND it cannot be assumed that God could not foresee the contingencies that should arise. Of course we assume that it was wise and just to give the law in view of the possibility of contingencies arising; in view of man's position as being placed on probation. And he did not need to look far into the future for circumstances that justified the providing of safeguards in the shape of restraining laws. Adam fell before a son was born to him; and, whatever theories men may adopt, it cannot be denied that, in the first transgression, he violated the very letter of the first, fifth, sixth, eighth, and tenth commandments of the decalogue, and he violated the spirit of the whole. He broke the first,—he turned away from his allegiance to God. The fifth,—he dishonoured his Father. See Luke 3:38. The sixth,—he brought death into the world, in which he involved all his posterity. 1 Cor. 15:22. The tenth,—he coveted that to which he had no right. The eighth,—he took that which did not belong to him, which the Creator had expressly forbidden him to take. Here were five precepts of the decalogue violated, and the remembrance and the keeping of one would have saved him from the violation of all. His transgression was the act, also, which introduced the wide-spread transgression of all moral obligation.

All confess that it was wrong in Adam to turn away from his allegiance to God; to dishonour his Father; to involve his posterity in death; to covet, and to take that to which he had no right, and which he had been expressly forbidden to take. Of course it was his duty to regard and to obey the very precepts that we find in the decalogue. And this leads us to consider the fact that if Adam had never fallen, if he had been the father of a sinless posterity, it would have forever been his duty and theirs to obey the precepts of the decalogue. Their continued innocence would have depended on their obedience to this very law, because this very law takes cognizance of the relations and the duties under which they would have existed. By no possibility could they have evaded its claims.

If man had never sinned, he would

have had the same Creator for his Father and Governor. It would have been his duty to worship him; and no other; to avoid false worship; to reverence the holy name, and to keep holy the sanctified rest-day, of the Creator. As children were born to him and to his children, it would have been their duty to honour their fathers and mothers. It would have been wrong for them to injure each other, in life, in chastity, in property, and in reputation. To have committed a wrong in any of these respects would have involved the wrong-doer in ruin and death, just as is now the case. And these several particulars cover all the relations which man sustains to God and to his fellow-creatures. We cannot present to the mind of the reader the idea of the completeness of this code, more forcibly than by giving the language of one who had long been an infidel, who was accustomed to viewing things from a legal stand-point, and who was converted to belief in the Bible by studying this law. To a friend he said:—

"I have been looking into the nature of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot. It is perfect.

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

"I have been thinking, where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived

at a period comparatively barbarous, but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the religion of the Bible."

We will not stop to consider wherein this man failed to take in the full scope and object of the Sabbath. His view as a whole, however, is worthy of the careful consideration of those who have been wont to lightly regard this perfect code.

It will be noticed that, according to the Bible, and by almost universal consent, the ten commandments are, pre-eminently, the law. They were so called by the Lord himself in Ex. 24:12. See the Hebrew. To this code the psalmist referred when he said: "The law of the Lord is perfect, converting the soul." Psa. 19:7. Of this law Solomon said: "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Of this law the Saviour said he did not come to destroy it. Matt. 5:17. Paul said it is not made void by faith, but established; and that it is holy, just, good, and spiritual. Rom. 3:31; 7:12, 14. Being spiritual, it is in perfect harmony with the spirit of the gospel, and opposed to everything that is carnal. Hence Paul says again: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The Saviour also showed that it is spiritual, inasmuch as not only outward acts, but thoughts and intents are violations of it. Matt. 5:27, 28. And compare verses 21, 22, with 1 John 3:15.

This subject is inexhaustible, but for the present we leave it with the reader, earnestly entreating him to bring everything to the trial of "the law and the testimony." Isa. 8:20. As before said: the gospel is not elementary—it is secondary; it is remedial. Faith is that which alone justifies from past transgression (Rom. 3:23-28); but in the perfecting of Christian character, in making our calling and election sure, in patient continuance in well-doing, we must keep the commandments of God, and the faith of Jesus. Rev. 14:12. J. H. W.

VERY SIGNIFICANT.

THE following appeared recently in the *Anglican Church Chronicle*, published in Honolulu:—

"We are not quite sure that it is altogether correct to be always using entreaty to get people who are pledged to the performance of certain duties, to carry out their pledges. There ought to be some recognized judicial means of compelling

erring church members to a sense of their delinquencies."

Commenting on this, the *Signs of the Times* fittingly remarks, "Well, there was once some recognized judicial means of compelling church people, and others, too, to conform to the customs of the church, and that was the Inquisition. It was quite an effective means, so far as it went; but we never heard that it succeeded in making people conscientious."

The truth of the matter is, a person made pious by compulsory means is a questionable character. He has complied with certain requirements, not because he believed they were right, or because he had any heart in their performance, but simply because he was compelled to act thus, and so proves himself the veriest hypocrite. We cannot make Christians by law.

Constantine tried that, and his experience ought to be a sufficient warning to all who are inclined in that direction. Just in the proportion that the church has lost in spiritual power has she clamoured for the aid of the civil law to enforce what she thought was right, but such enforcement is contrary to the spirit of the gospel of the Prince of Peace.

D. A. R.

THE "DOWN-GRADE" CONTROVERSY.

TO ALL outward appearance this controversy has very suddenly collapsed. If the appearance should prove to be a reality, all will be pleased. Yet to outside parties there must of necessity some queries remain. It has been said that nothing is ever settled until it is settled right. How was such a sudden lull in the stormy atmosphere effected? Was there any reason for raising the controversy? Was there any foundation to the charges made by Mr. Spurgeon? And were the causes of the disturbance removed, or do they still exist?

As Mr. Spurgeon is not a member of the Council nor the Union, there needed to be no agitation in its meetings, as far as he was concerned. And all who have watched the controversy, the discussions, with even a little attention, must feel assured that the Union pursued the only course that it possibly could, and preserve its peace, if not its very existence. It was wisdom to ignore the whole matter in its annual meeting. And all who are acquainted with such meetings know that it is one of the easiest things in the world to deal in fine speeches under such circumstances, and in the midst of such surroundings. But we fear that it does not argue well for the future peace of the Baptist denomination that it cannot adopt a declaration of faith concerning the doctrines usually styled "evangelical," without the danger staring it in the face of rending its "Union" to fragments.

The question is not whether it is advisable to adopt a declaration of faith, but whether it is possible to adopt one upon which its churches would agree. Is this the case with the other denominations in the land? If so, the professed "unity of the faith" is a myth; something that in a large measure has departed from the earth.

We have known restless children to be quieted with "soothing syrups," only to scream more vigorously when the stupor passed off. If there is really a down grade in the Baptist denomination, recent events cannot fail to strengthen the causes that gave rise to it.

A certain correspondent of the *Freeman* said: "If the Union had quietly let the matter drop when Mr. Spurgeon left their midst, we should not have had unearthed those who, by their own admissions, endorse the doctrines he complained of." But wherefore have them unearthed? To unearth these doctrines in their midst, and then drop their investigation or consideration for the sake of peace, is proof that they are considered too strong to be dealt with; and it can only have the effect to encourage and strengthen them. And if they are really unscriptural, and therefore inimical to a healthy growth of the Baptist body, then the outlook for the future of the denomination is anything but encouraging.

In a recent address given by Mr. Spurgeon are the following striking words:—

"It seems curious that one of the oldest errors, which we thought had long ago been buried—viz., purgatory—is being revived. You would not think that a system which had sprung up entirely from superstition should now be brought up by rationalism; for if there be in the world to come the hope of a man's repentance and being saved, the next step is the inevitable step that we ought to pray for the dead. It must be so, if they are within reach of prayer it will be an absolutely Christian act to pray for them. That being so, it will not take many years to institute payment to those who are dedicated to praying for the dead, and we may have indulgencies again if somebody does not stand out and say it shall not be. These things must be assailed with all the eloquence of Christian men."

It seems but a lame defence, that has been made, to aver that their belief is not in all respects identical with the Romish doctrine of purgatory. In the minds of some it may not be; in others, it is. It is certainly closely akin to it. And as Mr. Spurgeon says, if the dead are on probation, are not "prayers for the dead" in place? Does not this belief open the way for all the Romish practices indicated by him? We do not consider it necessary to give further evidence that the doctrine of post-mortem repentance and salvation is known to exist, and is tolerated, in the denomination. Nay, it

is excused by high authority. The *Freeman* of Feb. 24 says:—

"The question is, whether many who hold what is called 'the New Theology, and Post-Mortem Salvation,' are not thus evangelical, as evangelical as Mr. Spurgeon himself."

It seems, therefore, that it is known that many hold that doctrine, and it is decided that they are thus evangelical. We are at a loss to conjecture why they complain of Mr. Spurgeon for making his charges, and on what ground they deny that the charges are just.

Not to spend time to add proofs to what has been said, we will call attention to a remark already quoted from Dr. Clifford, that one of his tutors in college cherished "a secret hope that somehow—he knew not how—good might be the final goal of all." Another gentleman of some eminence, in an address in direct reply to Mr. Spurgeon's views, made the same remark; he hoped—he did not know by what plan or method, but he hoped—that God would bring the multitudes who had died without an interest in Christ, unto repentance and salvation. And this is called *the larger hope*. It is no hope at all, according to the scripture use of the term. As faith is based only on the word of God, so is hope based only on the promise of God. But the very clearest-headed among the New Theologians do not pretend to point to any promise for their new hope; it is, in their hands, *a gospel of conjecture*. And on the authority of the inspired word, we conclude that it is a larger hope, only in the sense of being the only hope of the larger part of mankind, namely, the impenitent world lying in the wicked one. But it is a false hope; as worthless in the judgment as the spider's web in the storm.

There are practices advocated among Baptists in England which show a wide departure from the old paths. A minister writing to the *Freeman*, says: "Is the fact not this—that any church and pastor fairly recommended, baptizing some and sprinkling others, preaching any aspect of Christian (?) thought, can and have joined the Union?" This would seem to be impossible in a Baptist Union, but noting the sayings of representative men, we can readily believe that there is ground for such a declaration. The *Freeman* reports Dr. Angus as saying, in a special meeting of the Council:—

"His own feeling was that this ordinance of believers' baptism had been made to bear a greater weight than it would carry. It is a proof of faith more or less definite, but it contains no sentiment whatever on the inspired authority of Scripture, and no accurate statement on the sacrificial work of our Lord."

This avowal can only surprise "old-line Baptists," who have not considered it advisable to depreciate a plain com-

mandment of their Master, to neglect a duty plainly laid down, because it does not contain a "sentiment" supposed to be required. Less of sentiment and more of the spirit of humble obedience is what is needed in the churches. But we think the doctor greatly errs in regard to the design of baptism, and to what is taught in that design.

Dr. Clifford is now president of the Union. Not long since he addressed the Congregational Union, and, according to the *Freeman*, used the following language:—

"Some Baptists had come to recognize by a printed statement, he believed, that baptism was not a church ordinance, and a great many of them had formed their churches upon the recognition of that particular principle. The church of which he was the pastor opened its door to every believer in the Lord Jesus Christ. And it went further than that. It recognized that there was something highly spiritual in the instinct which beheld in the admission of a child into a family a claim upon the church for the recognition of that child as already, as Dr. Dale put it, a redeemed child by the sacrifice of Jesus Christ; consequently, they not only baptized believers if they wished it, but they dedicated infants if the parents wished it, and dedicated them publicly. The practice of Mr. Glover, of Bristol, was precisely along the line he had indicated, and out of twenty-one churches which had been built by the London Baptist Association he knew that eighteen of them had arrangements for church fellowship of the broad and catholic character he had described."

In harmony with these declarations the demand comes for a *dedicatory service* for children. Now we believe that it is the duty of all Christian people to dedicate their children to the Lord. But this demand has a dubious look. One thinks it necessary in order to take away their reproach among Pedobaptists. If sprinkling is valid baptism, and if infant baptism is truly an institution of the gospel of Christ, then indeed have the Pedobaptists a right to reproach the Baptists for their neglect. But we must go further, and say that if that be the case, *then the Baptists as a denomination have no right to exist*. Their very name indicates the importance of the position in which they hold baptism, the importance of correct faith and practice in regard to the ordinance. But if the views they have held are untenable; if their Baptist faith is erroneous, then why keep up the denominational barrier between themselves and other Christians? All accept the fact that there are too many denominations. And if the Baptists have concluded to resign *the reason* for their distinct organization, why not then resign the organization itself?

In regard to any public or church action of "infant dedication," we will only say that every innovation which is now

strongly entrenched in the Romish church, had an innocent look at the beginning. And there can be no fault in human additions to human institutions; the simplicity that satisfied the originators will not long satisfy their followers. To meet the reproach of opponents, when that is the object, they will find it necessary to have some show of conformity to something in the Scriptures; and that which was a simple voluntary action, is soon changed into a scriptural church ordinance. Errors have never come into the church full-grown at their entrance. Every attempt to improve upon the simplicity of the divine plan is an evidence of a down grade.

As before said, we have been most particular to notice the doctrine of repentance and salvation after death, because we believe it is the greatest and most dangerous error that has found its way into the church in this generation. It is true that the *Freeman* has faintly announced that it did not accept the doctrine, and there are few who seem to avow it heartily. But why? If many may hold it, and be "thus evangelical," why should not all hold it? It needs no very deep discernment to understand that the world will ask no stronger opiate to lull it to sleep on the brink of destruction. We have had considerable experience with Universalism and Restorationism, and we can testify that there is nothing in them to arouse a guilty conscience. Their whole tendency is in the opposite direction. If this controversy ceases, and this agitation entirely subsides, and the Baptist denomination still fosters this delusion; if it does not purge itself from the stain of such a dangerous error, not many years will be required to make it all that, and more than, Mr. Spurgeon has said in regard to it. The days are evil; that cannot be denied, and it is no time for God's messengers to sing lullabys to the impenitent—to a world lying in the wicked one.

J. H. W.

The Watch Tower.

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

WHITHER ARE WE DRIFTING?

SOMETIME since, in the city of Cassel, Germany, a Protestant clergyman, the Rev. Thümmel, was arrested and imprisoned for writing against the papacy and declaring that the pope was anti-christ. The prosecuting attorney in his plea said:—

"The defendant refers (or appeals) to Dr. M. Luther. First, it must be considered that Luther lived three hundred years ago, and that meanwhile the customs, the tone, and taste, etc., have changed. If Luther lived to-

day, and should say and write the same things that he did then, he would, undoubtedly, by reason of Section 166 of the Penal Code, be condemned."

Not a few who call themselves good Protestants laugh at the idea that papal influence is increasing. Can such tell us why it would not have been the proper thing to have condemned and imprisoned Luther and his associates for their fearless utterances three hundred years ago, if it is right to imprison those who at the present time utter similar sentiments? If it is right now, it was right then, and in that case Wickliffe, Huss, Jerome, Luther, Melancthon, Zwingli, and others of the same school were wrong, and Leo X., with all the papal hierarchy, was right in hurling anathemas against these men.

"The customs, the tone, and taste, etc., have changed," and unconsciously we are drifting Romeward. The Bible, and the Bible alone has been the cry of Protestants, while Rome has declared all through her history that the Bible is not a sufficient rule of faith and practice but that we need tradition as well, and the latter she has enforced by fire and sword and all the horrors of the Inquisition. Whither are we drifting?

D. A. R.

REREDOS IN ST. PAUL'S.

WHAT is a reredos? It is some grandly decorated screen placed behind the altar in a Romish church. What is the use of it in a Protestant cathedral? None whatever, except to familiarize the people with the pageantry of the mass. Where is the objection? It is the representation of the crucifixion of our Lord in gaudy marble work, offensive to all holy taste and a flagrant breach of the second commandment. What is the cost of the one just set up in St. Paul's Cathedral, in the city of London? It is reported to be about £30,000; yet we hear talk about the poor church, and the hat goes round pretty often for her sustenance. Of course, there is an image of the "blessed Virgin." All were astonished that Bishop Temple would lend his sanction to such papistic foolishness. A number of city police were engaged to prevent incensed Protestants making a disturbance, so mischief was expected. One Establishment paper admits a regret that "the crucifix is not more prominent," but indulges the hope that "the new reredos is only an instalment of a whole which some of us may live to see completed, and this whole may include a crucifix in its proper place over a choir screen and in full view of the faithful in the nave." As this is the spirit in which the most Romish innovation as yet has been introduced into one of our cathedrals, we see how perilously Romeward, and hence Babylonward, the Anglican Church has advanced in the present generation.

—*Freeman*.

The Missionary.

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

THE CALL.

SHE sat in the quiet home nook,
Reading softly the Master's command,
"Go ye, with my word of blessing,
To the lost, in every land."

"Go?"—Shadows stole over the fair face.
"From home, love, and ease,—this for me?
For the empty, the lone, for strong hearts
And wise ones, this message must be."

But leaning again o'er the pages
She read as in letters of light,
"Go ye—in your strength, and your gladness,
Bearing hope to souls sitting in night."

From cold Northern shores to the South land,
In forest and plains of the West,
On far sunny slopes of the Orient,
They wait to believe and be blest.

Dear hearts, in your ease and home love,
They call you by needs yet untold;—
In prisons of sin and of sorrow;
In nakedness, hunger, and cold.

Go ye in the name of the Master,
Remembering the word that he spake,—
"He findeth his life, and forever,
Who loseth it here for Love's sake."
—*Mrs. Luther Keene, in S. S. Times.*

THE WANTS OF THE CAUSE OF CHRIST.

THE cause of Christ has ever suffered for the lack of faithful and devoted men. It is not great men that are the strength of the cause of truth, but men of piety and experience, who live not for themselves, but for "him which died for them, and rose again." These men are the strength of the church, for they make God their strength and their dependence. It is not rich men that are demanded. Very few of these ever devote themselves wholly to the work of God. The poor widow with her great heart did more for the cause of God than all the rich men who cast their gifts into the treasury; and yet God does use rich men to advance his work. A few men whom God had intrusted with the riches of this earth have been called in every age, and they have given their hearts to God, and their means have been devoted to his service. Such men have come to the front in important crises; Nicodemus and Joseph of Arimathea furnish noble examples.

It is not men of great minds, but men of great hearts, whom God is pleased to accept. Great talents and abundant wealth might be rendered of inestimable value in the cause of Christ, but for the most part Satan is able to enlist these in his service. The cause of Christ is not dependent upon the means and abilities which men possess. He who stands at the head of the work can use the feeblest instrumentalities, if they are consecrated to him. His invitation is to all to become his servants, and he chooses out of a vast number the few who will submit to his requirements and love the cause of truth more than they love their own ways. He has no place for self-conceited, boastful men, nor is there any place to be filled by the self-righteous, unhumiliated Pharisee. The Saviour has no use for those who are anxious to fight, but unable to suffer shame for his name. There are plenty of those who have zeal for their own aggrandizement, but they have no interest for Christ when required to humble themselves, and lack the disposition which would lead them to do it. When the fire has destroyed the dross and useless chaff and stubble, not one of these self-conceited men will remain.

The cause of God needs soundly converted men; those who have put off the old man and

have put on the new; who have counted well the cost, and laid aside every selfish interest. Self in them has died, and they die daily; or rather the self that is in them dies daily. To them the cause of God is dearer than life. Their study is not how they can obtain the first position among their brethren, but how they may become the most useful. These are the persons who walk with God. No matter how lowly the station, and how humble their gift, they are the pillars of the church. If all who connect themselves with the church were of this class, the work of God would make steady progress. It needs men who count not their lives dear unto themselves; who never strive for prominence save in that which makes no display. The church is never in trial with such men. Men of the world never stumble at their example. They let their light so shine that others are led to glorify their Father which is in heaven.

The cause of God needs men, who, when disappointment comes, can say with the apostle Paul, "None of these things move me." The record of history shows that disappointment and trial have been the common lot of God's people. Moses, Elijah, John the Baptist, and all the apostles of Christ, are striking examples of this fact. God suffers disappointment to come to show what is in men's hearts. After the mighty work wrought by Elijah at Mount Carmel, he hoped for the reformation of Ahab's court, but instead of this he was obliged to flee for his life. John the Baptist experienced this, when, at the close of his ministry, he was thrown into prison. The disciples felt the bitterness of disappointment when they saw their Master crucified, whom but a short time before they had escorted in his triumphal entry into Jerusalem. Disappointment has always seemed to act a part in the development of character among God's people.

The work of God demands faithfulness, zeal, self-sacrifice, humility, and every Christian grace, in the hearts of those who are recognized as labourers. With such a corps of labourers, the Lord can go before his people to battle. It is not numbers that gives strength to the cause of Christ, but it is those who have learned to trust him. Men who can change their faith as men would change their coats, are not the men for these times. Men who desire popularity and who stand foremost in the things which advance self, are not the men whom God will choose to carry forward the third angel's message in the crisis which is before us; but men who would give themselves and all they possess rather than see the cause of God languish.

"And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Gideon was instructed to proclaim in the ears of the people, that whosoever was fearful and afraid might return from Mount Gilead. Upon this, two-thirds of the people returned, leaving only ten thousand. Then "the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there." Those who had so much of the burden of the work that in drinking they kept their eye on the enemy, dipping up the water in their hands and lapping it with the tongue, were set apart by themselves. Those who bowed down on their knees to drink, momentarily losing sight of the enemy, studying their own convenience, were rejected. Only three hundred men were found who really had the burden of the work in their hearts, and this little company God chose to work deliverance for Israel.

In the day of judgment every person will be weighed in the balances, and those who do not possess the love of Christ, and the love of God's cause, and the love of an unpopular truth, more than everything else, will be found wanting. Why should we deceive our own hearts with an empty profession? The cause of God will prosper everywhere when men

who are true are made manifest. The people of God will be as terrible as an army with banners, and they will go forward, conquering and to conquer.

Shall we not then go about the work of examining our own hearts, and testing ourselves in all our failings, to see if these principles of the love of Christ actuate us at every move? The hours of probation are swiftly passing. The judgment hastens with fearful rapidity. What is our record in the books of heaven? Where is our zeal for perishing souls? Where are the acts of self-denial and cross-bearing to save our fellow men? How many are bearing fruits to God? How many, like the fig-tree, are barren of fruit? Can we meet the Master so? How many of us in our own consciences can say we are doing the will of God with earnest and persevering effort? How many love the cause of Christ above everything they possess? The day is hastening greatly that is to reveal us just as we are, and may God help us to prepare to meet it.

MISSIONARY LABOUR IN THE CHURCH.

IN the minds of many people missionary labour is almost exclusively associated with the heathen who worship idols, or very wicked and ignorant people; but there is nothing in the Bible to sustain this view of the subject. Christ laboured among his own people, the Jews, who were at that time the professed people of God. The work that he began on the earth, he committed to his disciples, and those who should believe on him through their word, for them to carry it to completion. They were to begin at Jerusalem, and from there to go and teach all nations, preaching the gospel to every creature. To Peter he said: "Feed my lambs. . . . Feed my sheep." The apostle Paul says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Thus it is seen that no distinction is made in the work, whether bestowed upon Jew or Gentile, believer or unbeliever, if all have one object, the salvation of souls. With respect to its accomplishment among believers, the Bible is very explicit in its instructions. Thus we read, "Comfort yourselves together, and edify one another." "Comfort the feeble-minded, support the weak." "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." "Lift up the hands that hang down." "Bear ye one another's burdens, and so fulfil the law of Christ." "Rejoice with them that do rejoice, and weep with them that weep." "Comfort one another with these words," are the words of the apostle after having set forth the hope of the resurrection. James enjoins the duty of visiting the fatherless and widows in their affliction. Job, a man whom God pronounced perfect and upright, "was a father to the poor," and he "caused the widow's heart to sing for joy." He was eyes to the blind, and feet to the lame. He "delivered the poor that cried, and the fatherless, and him that had none to help him." He "brake the jaws of the wicked, and plucked the spoil out of his teeth." The cause that he knew not he searched out. Job 29:12-17.

The prophet Isaiah says that the Lord gave him the tongue of the learned, that he might "know how to speak a word in season to him that is weary," or, according to the Revised Version, "to sustain with words him that is weary." Isa. 50:4. The apostle Paul says that God comforted him in his tribulation that he might be able to comfort them that are in any trouble, with the comfort wherewith he was comforted of God. 2 Cor. 1:4. But our duty does not end with those who are represented as weary, weak, disheartened, or afflicted. "Warn them that are unruly." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." "If thy brother

shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

It may be objected that what is here presented is outside of missionary labour, and if the object is to vindicate one's self, this is true; but a person who should act from such a motive would not meet the requirements of the Scripture. Instead of love for self, love for our brother, a love that would lead us to die for him if necessary, must be the prompting motive. Hence James says: "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The duty of being "teachers of good things" is also enjoined upon persons of experience in the church. Those especially who occupy leading positions are to be "examples," "patterns of good works."

These scriptures present different circumstances and conditions under which the followers of Christ are required to labour for one another, and also for others, so far as consistent. But how is this work to be accomplished? Those who are most worthy of aid are the last to make their wants known; the erring do not usually ask for counsel; those who are sad and discouraged usually seek retirement. Should we wait, therefore, for these persons to come to us, we would seldom have the opportunity of benefiting them. If we are absorbed in our own interests, we shall probably pass them by without notice. Unless we are watching to see them, they may be very near us, and we know nothing of their real condition. It therefore becomes a duty to search for them. In this respect, the example of Job is a good one to follow. The cause that he knew not he sought out. To the poor he was as a father, a very close relationship, indicating not only great affection, but a watchful care for their good. In several texts the duty of visiting, or going to persons, is enjoined, and in a still larger number it is implied. How can we know when a person is in need, or how can we minister to his necessities, unless we go where he is?

Those who are faithful in this kind of missionary work will not fail of a reward. To this class Christ says: "Come, ye blessed of my Father, inherit the kingdom prepared for you: . . . for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MARIA L. HUNTLEY.

The Sabbath-school.

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

LESSON XX.—FAMINE IN CANAAN.

AND Abram built an altar on the side of a mountain that is between Bethel and Hai. There he worshipped God, offering sacrifices to the Lord, and calling on his name. After this he journeyed southward in the land of Canaan. The people that lived in the land were called Canaanites. The Lord had promised to give all this land to Abram, but now there was such a famine in the land that he had to go down into Egypt and live there. While Abram and Lot were in Egypt, the Lord blessed them, and they became very rich.

They had much gold and silver, and many cattle.

At last the famine was over, and Abram and Lot went back to Canaan. They brought all their cattle with them, and came to the place where they had built the altar on the side of the mountain between Bethel and Hai. They had no house to live in, but dwelt in tents.

QUESTIONS.

1. Where did Abram build an altar? Gen. 12:8.
2. Where was this mountain?
3. Whom did he worship there?
4. What did he offer?
5. Upon whose name did he call?
6. After this, where did he journey? Verse 9.
7. What were the people called that lived in that land? Verse 6.
8. What had the Lord promised Abram? Verse 7.
9. Could Abram live in the land when he got there? Verse 10.
10. Why not?
11. Where did he go?
12. How did the Lord bless Abram and Lot in Egypt?
13. Of what did they have very much?
14. When the famine was over, what did Abram and Lot do? Gen. 13:1.
15. What did they take with them?
16. To what place did they come? Verses 3, 4.
17. What did Abram and Lot live in?

LESSON XXI.—ABRAM AND LOT SEPARATE.

ABRAM and Lot had so many cattle that they could not find pasture for them all. And there was a strife between the men that kept Abram's cattle and the men that kept Lot's cattle. So they had to go to different parts of the land. Abram gave Lot his choice, and Lot chose the plain of Jordan, because it was beautiful and well watered. Lot made a very bad choice, as we shall see; for the people that lived in the plain of Jordan were very wicked. So Lot dwelt in the plain, and pitched his tent near a city called Sodom.

Abram still dwelt in the land of Canaan. The Lord appeared to Abram, and told him to look northward, southward, eastward, and westward, and to travel through the land in every direction; for he would give all that land to him and to his children after him. After looking through the land, Abram finally pitched his tent at Hebron, in the plain of Mamre.

QUESTIONS.

1. How many cattle had Abram and Lot? Gen. 13:2, 5, 6.
2. Between whom was there a strife? Verse 7.
3. Why did they strive with one another?
4. What did Abram and Lot have to do?
5. Who had the first choice? Verse 9.
6. What did he choose? Verse 11.
7. Why did he choose that place? Verse 10.
8. Was this a good choice?
9. Why was it a bad choice?
10. Where did Lot pitch his tent? Verse 12.
11. Where did Abram still dwell?
12. Who appeared to him? Verse 14.
13. Where did the Lord tell him to look?
14. Where did he tell him to travel?
15. What did he say he would give him and his children? Verse 17.
16. Where did Abram pitch his tent at last?
17. Where was Hebron?—*Bible Lessons for Little Ones.*

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8:3.

THE CHURCH AND THE WORLD.

1. WHAT did Moses say of the Lord's choice of his ancient people?

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." Deut. 14:2.

2. Why did the Lord choose that people?

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Deut. 7:6-8. See also Psa. 135:4.

3. How did he say that people should be known as a separate people?

"For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." Ex. 33:16.

4. What did the Lord say of those who would go on in their own ways?

"And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. 32:20-22.

5. What came upon the Israelites for joining affinity with the people of the land?

"And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this." "O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold, we are before thee, in our trespasses: for we cannot stand before thee because of this." Ezra. 9:13, 15.

6. What was the result of this mingling with the people and learning their ways?

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:14-16.

7. What example is left on record of God's dealing with those who mingled with the heathen?

"And Israel joined himself to Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." Num. 25:3, 4.

8. Had the Lord notified them of their fate if they should learn the way of the heathen?

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you:

(for all these abominations have the men of the land done, which were before you, and the land is defiled); that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God." Lev. 18:26-30.

9. When the Lord's people returned from their captivity, what complaint was made by the princes?

"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of these lands: yea, the hand of the princes and rulers hath been chief in this trespass." Ezra 9:1, 2.

10. What did the faithful Israelites say to those who proposed to join them in building?

"Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia." Ezra. 4:1-5.

11. What did Christ say of his people and the world?

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Sanctify them through thy truth: thy word is truth." John 17:14, 15, 17.

12. Did our Saviour speak of it as a calamity to be separated from the world?

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6:22, 23.

13. Did Christ intimate that the world would love his people?

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

14. What rule did John give by which we might know who were of the world?

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:4, 5.

15. What did Paul say of the course of the ancient Jewish people?

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of

them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." 1 Cor. 10: 6-15.

16. Will the course of the Christian please the worldling?

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3: 1.

17. Did Paul favour a union of believers with worldlings?

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." 1 Cor. 7: 39. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6: 14.

18. In case one embracing the truth had an unbelieving wife, or *vice versa*, what did Paul advise?

"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." 1 Cor. 7: 15.

19. What kind of people did Paul inform Titus would be ready to meet Christ?

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 12-14.

20. What did John say of those that love the world?

"Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

21. What did Peter say of those who, after knowing the Lord, are entangled with the world?

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2: 20-22.

22. What did James say of those seeking the friendship of the world?

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

23. What was James' mark of pure religion?
"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Chap. 1: 27.

24. What did Paul say to the Romans about following the way of this world?

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

25. What pattern do the apostles present for us to follow?

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2: 21.

26. What does Peter say God's people are called to do?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Pet. 2: 9.

27. What adorning do the apostles forbid, and what do they recommend?

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4. See also 1 Tim. 2: 9, 10.

28. Will the preaching of the truth please worldly men?

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1: 18.

29. What does Paul say is accomplished for us by the cross of Christ?

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6: 14.—*J. N. Loughborough.*

Interesting Items.

—Chicago has more than a hundred lady physicians.

—The Dominion Senate passed the Fisheries Treaty without a division.

—The late Mr. Henry Quinn bequeathed £50,000 to London charities.

—In 1880 the population of Jerusalem was 5,000; now it numbers 30,000.

—The New York Assembly has decided to substitute death by electricity for hanging in capital cases.

—The Manitobian Government is considering an offer to assist the Scotch crofters to emigrate to Winnipeg.

—The Lower House of the Massachusetts Legislature has refused to extend the municipal franchise to women.

—The French military authorities had a trial race between horsemen, bicyclists, and war-hounds. The bicyclists came in first.

—A blind physician of Pensacola, Fla., has a large practice, and is able to find his way, unaided, about the principal streets of the town.

—At the meeting of the Baptist Union a short time since, an understanding was arrived at which prevented the threatened schism of that body.

—The village of Wittershan, East Kent, has been deserted, owing to the migration of the agricultural population in consequence of the depression there.

—Twenty-mark pieces to the amount of twenty millions of marks are to be coined at the Berlin Royal Mint, bearing the impression of Kaiser Friedrich.

—A convention of delegates from the Southern States, at the Hot Springs, North Carolina, passed a resolution for the organization of a Southern Immigration Company.

—The Vienna journals announce as a positive fact that a peasant, who has just died in Moravia, had attained the remarkable age of 142 years. He is stated to have left a son aged 115, and a grandson aged 85 years.

—Nine Hindoo artisans—two from the Punjab, and seven from Bengal—will attend the Glasgow Exhibition. Two are wood-carvers, two jewellers, two potters, two Brahmin sweetmeat-makers, and the ninth a barber.

—The Russian Government has ordered twelve first-class torpedo boats to be built in France. They are to cost 220,000 roubles.

—Last year 29,928 letters were posted with no address, of which number 1,628 contained money and cheques, amounting in value to £4,604.

—A bill has been introduced into the New York Assembly making it unlawful for the manufacturers of proprietary medicines to sell them unless they should first reveal to the State Board of Health the formula of the ingredients composing them.

—The annual meeting of the British and Foreign Bible Society was held at Exeter Hall, May 2. The report showed that the issues of copies of the Scriptures at home and abroad during the year had been larger than had ever been previously known. The total number of Bibles, Testaments, and portions of the Scriptures issued had been 4,206,032, an increase of more than 273,354. The gross income had been £250,382 10s. 5d., and the expenditure £224,823 9s. 9d., so that not only had the deficit of £10,000 announced last year been extinguished, but some £15,000 remained in hand towards another year's expenditure.

HEALTH PUBLICATIONS.

Home Hand-Book of Domestic Hygiene and Rational Medicine.—By J. H. Kellogg, M.D. An unrivaled work, being a vast Cyclopædia of Hygiene, Physiology, and the treatment of all diseases. Second edition, Profusely illustrated. 22 coloured plates. 1624 pp. Muslin, 24s. Sheep, library style, 28s.

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THE PRESENT TRUTH.

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

LONDON, MAY 17, 1888.

CONTENTS.

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

After a Little While (Poetry), <i>Golden Hours</i> , . . .	145
Nothing is Hidden (<i>Concluded</i>), MRS. E. G. WHITE, . . .	145
How God Leads His People. No. 14, A. SMITH, . . .	146
Conflict and Conquest (Poetry), <i>Selected</i> , . . .	147
The Third Angel's Message, J. O. CORLISS, . . .	147
Immortality (<i>Concluded</i>), E. J. WAGGONER, . . .	149
Thoughts on the Study of the Scripture, <i>Will D. Curtis</i> , . . .	149
Men Wanted (Poetry), <i>Selected</i> , . . .	150
Some Thoughts upon Heaven, J. C. YOUNG, . . .	150
Home-making, N. Y. <i>Christian Advocate</i> , . . .	150
Lord Chesterfield and the Drink Traffic, . . .	151
Avoid Danger, <i>Selected</i> , . . .	151
Making an Experiment, <i>Dio Lewis</i> , . . .	151
The Right Kind of Boy, <i>Religious Intelligencer</i> , . . .	151
Origin of Sunday Observance, . . .	152
What about the Day? D. A. R., . . .	153
The Sabbath not Dispensational (<i>Concluded</i>), J. H. W., . . .	153
Very Significant, D. A. R., . . .	154
The "Down-grade" Controversy, J. H. W., . . .	154
Whither Are we Drifting? D. A. R., . . .	155
Reredos in St. Paul's, <i>Freeman</i> , . . .	155
The Call (Poetry), <i>Mrs. Luther Keene</i> , . . .	156
The Wants of the Cause of Christ, . . .	156
Missionary Labour in the Church, MARIA L. HUNTER, . . .	157
Sabbath-school Lessons Nos. 20 and 21, . . .	157
The Church and the World (Bible-reading), J. N. Loughborough, . . .	158
Interesting Items, . . .	159
Editorial Notes, etc., . . .	160

SPECIAL NOTICE.—Any one receiving this Periodical by post, not having subscribed for it, will not be called upon by us to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read it and give it to your friends to read.

We have noticed in various exchanges mention made of the Rev. Baxter and of the crowded houses he addresses in various parts of the country. We took occasion last week to spend an afternoon at the "Prophetic Conference" in Exeter Hall, London, over which the Rev. Baxter presided. The gathering was in the lower hall, which is a much smaller affair than Exeter Hall proper.

We cannot speak from personal observation in regard to "crowded houses" elsewhere, but the only thing that struck us as being crowded at this gathering was the hideous pictures "crowded" upon the wall. We have no particular objection to illustrating the symbols of Daniel and John, but when the matter is carried beyond and above what is written, and the artist is instructed to place upon the canvas horribly disgusting pictures of dead bodies, skeletons, myriads of demons, and monsters unnamed and undescribed, we enter our solemn protest against such a burlesque of the word of God. We have no doubt but that not a few who gaze at these results of a wild and chimerical imagination are frightened into a belief that the distorted vagaries of the author's mind are correct, and many more who have given no thought to the study of the prophecies are disgusted with the whole question.

Mr. B. pretends to speak of the future with all the authority of a prophet. He says Christ will come April 11, 1901, at three o'clock in the afternoon, and the reason he assigns for this conclusion is, to use his own words, "because that day is exactly forty-five years from the termination of those last 1,290 of the 2,300 years which ended with 'the cleansing of the sanctuary' of the Holy Land from Mo-

ammedan desolation by the Crimean War Treaty of Peace ratified on the last day of Passover week in April 1856." Of course this ought to be quite enough to convince the most sceptical that Christ will come at the time mentioned. Now it would be just as sensible and logical for us to claim that Christmas will come this year on July 8 because that will be just forty-five days from the Queen's birthday.

The truth of the matter is there is no prophetic period in God's word that reaches to the coming of Christ. Neither can Mr. Baxter nor any one else show from the Scriptures that the Holy Land is the sanctuary, and so far as the Crimean Treaty of Peace is concerned it has about as much connection with the cleansing of the sanctuary spoken of by Daniel as we have with the inhabitants of Jupiter. There are clearly defined prophetic periods in the Bible. Their commencement and termination are definitely marked, but none of them reach to the end. These periods may be considered in our columns in the future. D. A. R.

IRELAND AND THE POPE.

The pope has at last spoken upon the Irish question and condemned the Plan of Campaign and boycotting. An article appeared in the *St. James's Gazette*, which was published before the text of the pope's decree was made known. We produce the salient points of the article.

"The pope's decree condemning the Plan of Campaign and forbidding the practice of boycotting is not published yet. . . . Evidently, however, the news is credited by those whom it most concerns. . . . As for the uses of such a decree to the State, we have often expressed a very clear opinion. . . . Most certainly the State ought not to stoop to ask for it, and would do a very wrong thing indeed to bargain for the help of any pope, priest, or priesthood in governing the Queen's subjects. At this moment a vast deal depends upon the question whether the expected decree is or is not the result of such bargaining. We are told that it is an insult to the pope to imagine that there is any bargaining in the case. We should say that . . . an English Government must be demoralized which offers any consideration whatever for the assistance of any priesthood, foreign or domestic, in governing the people of these kingdoms. Not that any one is authorized to say that a bargain has been made. . . . But some things we do know. We know that the illegalities, the barbarities, that disgrace Ireland have been going on for years and years. The Plan of Campaign itself was in full operation more than a year ago. Even at that time it was known that many priests, including some of the highest dignitaries of the church, were in sympathy with the League. And of course all this was as notorious throughout the whole civilized world as the rising and the setting of the sun. Yet meanwhile, year after year, and all through the worst and most violent times, the pope and his counsellors never interposed! *The Vatican waited.* Meantime we know that some sort of bargaining, or attempts at bargaining, were going on. The Errington mission was started so long ago that it is half forgotten. But, though it was denied for some time that it had any official authority, yet the truth came out at last; it had official sanction, and the purpose of it was to enlist the spiritual powers of the Roman Catholic Church—for a consideration—in aid of the Queen's Government in Ireland. The mission failed. . . . More recently, similar attempts to reach the pope by semi-diplomatic methods have been heard of; and though it may be that this present Government has neither concluded nor even attempted to conclude any such bargain as was implied in the Errington mission, yet hard upon those rumours comes the rather startling news published by the *Freeman's Journal*. . . . Now, therefore, we say, let it be known as soon as possible that there have been no transactions between

the Government and the Vatican; no bargaining of any kind; but that the one knows its duty to citizenship, and the other is moved altogether and alone by considerations of religion and morality."

A SPEAKER at the late meeting of the Baptist Union quoted from Tennyson as the poet-prophet of the "larger hope."

One verse will suffice to show that the hope in the poet's mind is not so bright as it is supposed to be large.

"I stretch lame hands of faith, and grope,
And gather dust and chaff, and call
To what I feel is Lord of all,
And faintly trust the larger hope."

The reason for the "lame" faith is obvious—it is not founded upon the word of God. Dust and chaff are about all any one could gather; and yet the present-day agitation is bringing to light many who are content, like Bunyan's man with the muck-rake, to busy themselves with the dust and chaff, while the jewels of truth are passed by unheeded. "What is the chaff to the wheat?" A lame faith, and a faint trust, never will gain the victory that overcometh the world. The first line of the verses quoted is suggestive.

"Behold, we know not anything"

Agnosticism never did furnish food for the soul, and as regards the "larger hope," its most zealous advocate cannot go beyond this first line. They cannot find it in the Bible; and I have seen little attempt to locate it there. Certainly if they had searched the Scriptures to find ground for the delusive hope, they would have revealed its utter hopelessness. S.

ORIGIN OF THE DAYS OF THE WEEK.

In the museum at Berlin, in the hall devoted to the northern antiquities, they have the representations of the idols from which the names of the days of the week are derived.

From the idol of the sun comes Sunday. This idol is represented with the face like the sun, holding a burning wheel, with both hands on his breast, signifying his course around the world.

The idol of the moon, from which comes Monday, is habited in a short coat, like a man, but holding the moon in his hands.

Tuisco, from which comes Tuesday, was one of the most ancient and popular gods of the Germans, and is represented in his garments of skin, according to their peculiar manner of clothing; the third day of the week was dedicated to his worship.

Woden, from which comes Wednesday, was a valiant prince among the Saxons, his image was prayed to for victory.

Thor, from whence comes Thursday, is seated in a bed, with twelve stars over his head, holding a sceptre in his right hand.

Frigga, from whence we have Friday, is represented with a drawn sword in his right hand, and a bow in his left.

Sater, from which is Saturday, has the appearance of perfect wretchedness—he is thin visaged, long haired, with a long beard, and he carries a pail of water in his right hand, wherein are fruits and flowers.

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