

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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ADVENT SONG.

Thou art coming, O my Saviour!
Thou art coming, O my King!
In thy beauty all resplendent,
In thy glory all transcendent;
Well may we rejoice and sing!
Coming! In the opening east
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not thy golden bells?

Thou art coming! thou art coming!
We shall meet thee on thy way,
We shall see thee, we shall know thee,
We shall bless thee, we shall show thee
All our hearts could never say!
What an anthem that will be,
Ringing out our love to thee,
Pouring out our rapture sweet
At thine own all-glorious feet!

Thou art coming! Rays of glory
Through the veil thy death has rent,
Touch the mountain and the river
With a golden glowing quiver,
Thrill of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream;
Life is brightened when this ray
Falls upon its darkest day.

Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow,
For that sunrise grand and clear!
Jesus, Saviour, once with thee,
Nothing else seems worth a thought!
O how marvelous will be
All the bliss thy pain hath bought!

Thou art coming! At thy table
We are witnesses for this,
While remembering hearts thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss.
Showing not thy death alone,
And thy love exceeding great,
But thy coming and thy throne,
All for which we long and wait.

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure:
Certainty shall make us strong,
Joyful patience can endure!

Oh the joy to see thee reigning,
Thee, my own beloved Lord!
Every tongue thy name confessing,
Worship, honor, glory, blessing,
Brought to thee with glad accord!
Thee, my Master and my Friend,
Vindicated and enthroned!
Unto earth's remotest end
Glorified, adored and owned!

—Frances Ridley Havergal.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION. NO. 4.

BY MRS. E. G. WHITE.

"ABSTAIN from fleshly lusts, which war against the soul," is the language of the apostle Peter. Many regard this text as a warning against licentiousness only; but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. Any habit which does not promote health degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers.

It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. Many groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. They are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful; but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. In the gratification of perverted appetite and passion, even professed Christians cripple nature in her work, and lessen physical, mental, and moral power. Let these feeble ones consider what they might have been, had they lived temperately, and promoted health instead of abusing it.

When Paul wrote, "And the very God of peace sanctify you wholly," he did not exhort his brethren to aim at a standard which it was impossible for them to reach; he did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Again, the apostle writes to the believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Specific directions were given to ancient Israel that no defective or diseased animal should be presented as an offering to God. Only the most perfect were to be selected for this purpose. The Lord, through the prophet Malachi most severely reproveth his people for departing from these instructions.

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick is it not evil? offer it now unto thy governor; will he be pleased with thee or accept thy person? saith the Lord of hosts." "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord."

Though addressed to ancient Israel, these words contain a lesson for the people of God to-day. When the apostle appeals to his brethren, to present their bodies "a living sacrifice, holy, acceptable unto God," he sets forth the principles of true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the every-day life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits, but—"a living sacrifice, holy, acceptable unto God."

Peter's admonition to abstain from fleshly lusts is a most direct and forcible warning against the use of all such stimulants and narcotics as tea, coffee, tobacco, alcohol, and morphine. These indulgences may well be classed among the lusts that exert a pernicious influence upon moral character. The earlier these hurtful habits are formed, the more firmly will they hold their victim in slavery to lust, and the more certainly will they lower the standard of spirituality.

Bible teaching will make but a feeble impression upon those whose faculties are benumbed by self-gratification. Thousands will sacrifice not only health and life, but their hope of heaven before they will wage war against their own perverted appetites. One lady who for many years claimed to be sanctified, made the statement that if she must give up her pipe or heaven she would say, "Farewell, heaven; I cannot overcome my love for my pipe." This idol had been enshrined in the soul, leaving to Jesus a subordinate place. Yet this woman claimed to be wholly the Lord's!

Wherever they may be, those who are truly sanctified will elevate the moral standard by preserving correct physical habits, and, like Daniel, presenting to others an example of temperance and self-denial. Every depraved appetite becomes a warring lust. Everything that conflicts with natural law creates a diseased condition of the soul. The indulgence of appetite produces a dyspeptic stomach, a torpid liver, a clouded brain, and thus perverts the temper and spirit of the man. And these enfeebled powers are offered to God, who refused to accept the victims for sacrifice unless they were without a blemish! It is our duty to bring our appetites and our habits of life into conformity to natural law. If the bodies offered upon Christ's altar were examined with the close scrutiny to which the Jewish sacrifices were subjected, who would be accepted?

With what care should Christians regulate their habits, that they may preserve the full vigor of every faculty to give to the service of Christ. If we would be sanctified, in soul, body, and spirit, we must live in conformity to the divine law. The heart cannot preserve consecration to God while the appetites and passions are indulged at the expense of health and life. Those who violate the laws upon which health depends, must suffer the penalty. They have so limited their abilities in every sense that they cannot properly discharge their duties to their fellow-men, and they utterly fail to answer the claims of God.

When Lord Palmerston, Premier of England, was petitioned by the Scotch clergy to appoint a day of fasting and prayer to avert the cholera, he replied, in effect, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers, while these, his preventives, remain unheeded."

Says Paul, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He presents for our encouragement the freedom enjoyed by the truly sanctified: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He charges the Galatians, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." He names some of the forms of fleshly lust,—*"idolatry, drunkenness, and such like."* And after mentioning the fruits of the Spirit, among which is temperance, he adds, "And they that are Christ's have crucified the flesh, with the affections and lusts."

James says that the wisdom which is from above is "first pure." If he had seen his brethren using tobacco, would he not have denounced the practice as "earthly, sensual, and devilish?" In this age of Christian light, how often the lips that take the precious name of Christ are defiled by tobacco-spittle, and the breath is polluted with the stench. Surely, the soul that can enjoy such uncleanness must also be defiled. As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, polluting everything around them, I have thought, How would heaven appear with tobacco-users in it? God's word has plainly declared that "there shall in no wise enter into it anything that defileth." How, then, can those who indulge this filthy habit hope to find admittance there?

Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his Satanic majesty. Does this statement seem severe? Certainly, the offering is presented to some deity. As God is pure and holy, and will accept nothing defil-

ing in its character, he must refuse this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor.

Jesus died to rescue man from the grasp of Satan. He came to set us free by the blood of his atoning sacrifice. The man who has become the property of Jesus Christ, and whose body is the temple of the Holy Ghost, will not be enslaved by the pernicious habit of tobacco-using. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How, then, can he be guiltless in expending every day the Lord's intrusted capital to gratify an appetite which has no foundation in nature?

An enormous sum is yearly squandered for this indulgence, while souls are perishing for the word of life. Professed Christians rob God in tithes and offerings, while they offer on the altar of destroying lust, in the use of tobacco, more than they give to relieve the poor or to supply the wants of God's cause. Those who are truly sanctified, will overcome every hurtful lust. Then all these channels of needless expense will be turned to the Lord's treasury, and Christians will take the lead in self-denial, in self-sacrifice, and in temperance. Then they will be the light of the world.

Tea and coffee, as well as tobacco, have an injurious effect upon the system. Tea is intoxicating. Though less in degree, its effect is the same in character as that of spirituous liquors. Coffee has a greater tendency to becloud the intellect and benumb the energies. It is not so powerful as tobacco, but is similar in its effects. The arguments brought against tobacco may also be urged against the use of tea and coffee.

When those who are in the habit of using tea, coffee, tobacco, opium, or spirituous liquors, are deprived of the accustomed indulgence, they find it impossible to engage with interest and zeal in the worship of God. Divine grace seems powerless to enliven or spiritualize their prayers or their testimonies. These professed Christians should consider the source of their enjoyment. Is it from above, or from beneath?

To a user of stimulants, everything seems insipid without the darling indulgence. This deadens the natural sensibilities of both body and mind, and renders him less susceptible of the influence of the Holy Spirit. In the absence of the usual stimulant, he has a hungering of body and soul, not for righteousness, not for holiness, not for God's presence, but for his cherished idol. In the indulgence of hurtful lusts, professed Christians are daily enfeebling their powers, making it impossible to glorify God.

A BRIEF HISTORY OF MORMONISM.

BY ELD. J. N. ANDREWS.

Third and Last Article.

THE violent death of Joseph Smith, June 27, 1844, caused great agitation among the Mormons, and, for a time, seemed likely to occasion the dissolution of the sect. There were four persons who claimed the right to succeed to the place made vacant by the death of Smith, and no one of these men would yield his claim. Sidney Rigdon was one of those who aspired to be the head of the Mormon church. He had rendered service to the Mormons not less important than that of Smith, and had been declared equal to the great prophet himself. But Brigham Young had supplanted Rigdon in the confidence of Smith for some time before the death of the latter. This caused the twelve Mormon apostles to make choice of Young as the successor of Smith, and this choice was confirmed by a

general council of the church a few weeks later. The other three aspirants were excommunicated, and the great Rigdon being the most dangerous rival of Young, and not accepting his authority, was cut off from the communion of the faithful, cursed, and solemnly delivered to Satan.

The Mormons were now involved in serious troubles with the people of Illinois. Under these circumstances, the leaders resolved to remove the Mormon church to the distant wilderness of the Rocky Mountains, in the vicinity of the great Salt Lake. The special object of this removal was to find room for the obnoxious institution of polygamy. They hoped that by placing a thousand miles between themselves and civilization they should be able to establish a State in which their system should bear absolute sway. This emigration from Nauvoo, Illinois, to Salt Lake, in Utah, was accomplished during the years 1846-1848.

The practice of polygamy began secretly with Smith, Rigdon, and other leaders as early as 1838. To justify this iniquity, Smith pretended to receive a revelation, July 12, 1843, authorizing polygamy. This revelation was given out cautiously at Nauvoo, but it created so great scandal that in 1845 the heads of the church put forth a solemn denial of the doctrine of polygamy as a wicked principle. But in 1852, after the Mormons were well established at Salt Lake, in the wilderness of the Rocky Mountains, the doctrine of polygamy was boldly avowed on the authority of the revelation made to Smith in 1843.

The system of polygamy as held and taught by the Mormons is infinitely more abominable than that of the Mahometans. It is in fact blasphemous, as the following declaration will show: "The Mormon church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the god of this generation. His superior god is the Lord Jesus Christ, whose superior god and father is Adam. Above Adam is Jehovah, and above Jehovah is Elohim. All these gods have many wives, and they all rule over their own descendants, who are increasing in number and dominion. The glory of a saint when he becomes a god depends in some degree on the number of his wives and children, and therefore polygamy is inculcated to the saints on earth to increase their power and glory in heaven."

The subject is too revolting to be stated at length. Joseph Smith made this assertion: "The weakest child of God which now exists upon the earth, will [eventually] possess more dominion, more property, more subjects, and more power and glory than is [now] possessed by Jesus Christ, or by his Father; while at the same time they [the Father and the Son] will have their dominion, kingdom and subjects increased in proportion." This increase of power and dominion is by polygamy, as we have just read. A Mormon apostle carries out this idea still further: "What will man do when this world is filled up? Why, he will *make more worlds*, and swarm out like bees from the old world." It was revealed to Joseph Smith that the first verse of Genesis originally stood as follows: "The Head God brought forth the Gods with the heavens and the earth." Brigham Young asserts that it was revealed to him that the God of our own planet is Adam, who is the same as the archangel Michael. He says: "When our father Adam came into the garden of Eden, he brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is Michael, the archangel, the Ancient of Days. He is our Father and our God, and the only God with whom we have to do."

Marriage is not valid unless celebrated by

the authority of the Mormon president; consequently, either man or woman not thus married, is at liberty to desert an unbelieving spouse and to take another. Besides this the Mormon president possesses the papal prerogative of annulling all marriages contracted under his sanction; a prerogative which cannot fail to prove a source of wealth and power. But one of the most revolting features of the whole system is that, in this plurality of wives, a man may marry two sisters, or he may marry a mother and her daughter, or he may marry his own niece, or even his half-sister.

What is the effect of this abominable system upon the Mormon people? The consequences are what we should naturally expect. The men are rendered coarse and degraded; the women are broken and crushed in spirit. They submit to what they suppose to be the decrees of God, but every womanly feeling is outraged and put to torture. Brigham Young, with all the commanding influence of his position, could not silence the murmurs within his own domicile until he threatened to divorce all his wives, and told them that, if they despised the order of heaven, he would pray that the curse of the Almighty might follow them all the day long. Even this violent language has not attained the end. Their hearts revolt as much to-day, although they have schooled themselves into silence and submission.

The words of our Lord Jesus Christ give us solemn warning against all such false prophets as Joseph Smith, Sidney Rigdon and Brigham Young. Thus the Saviour says: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you: Behold he is in the desert; go not forth: behold he is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.

The emissaries of the Mormons invite men to go out into the desert to subject themselves to the evil rule of a false prophet. Our Lord says: "Go not forth." Our Lord says also that his second advent shall be like the lightning shining from the east even unto the west. He says also that, when certain prophecies are fulfilled, we may know that his coming is near, even at the door. Matt. 24: 29-33. It is the object of our journal to show that these prophecies are now nearly all accomplished, and that the personal coming of Christ in the clouds of heaven may be expected during the present generation. We say also that the kingdom of God will not be established while the King himself is absent, nor will it be established upon our earth while the curse of God rests upon every thing, and while sin and death everywhere bear rule. Those who go to Salt Lake to find the kingdom of God will be bitterly disappointed, unless indeed they desire a kingdom where polygamy is the chief attraction, and where the degradation of men, women, and children, as the result of this system, is counted something honorable, virtuous, and excellent. Woe to them that put darkness for light and that put evil for good.

THERE is a noisy zeal, without aim or purpose, which is not according to knowledge, which is blind in its operations and destructive in its results. This is not Christian zeal. Christian zeal, which is controlled by principle, is not spasmodic. It is earnest, deep, and strong, engaging the whole soul, awakening to exercise the moral sensibilities.—Mrs. E. G. White.

GETHSEMANE.

In golden youth, when seems the earth
A summer land for shining mirth,
When souls are glad and hearts are light,
And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere veiled under evening skies
A garden all must sometime see—
Gethsemane, Gethsemane,
Somewhere lies our Gethsemane.

With joyous steps we go our ways;
Love lends a halo to the days;
Light sorrows sail like clouds afar;
We laugh and say how strong we are,
We hurry on and hurrying, go
Close to the border land of woe,
That waits for you and waits for me—
Gethsemane, Gethsemane,
Forever waits Gethsemane.

Down shadowed lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty caps of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may
You cannot miss it in your way;
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Not mine, but thine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane!

—Selected.

THE SAINTS' INHERITANCE. NO. 3.

BY ELD. J. H. DURLAND.

In my last I closed the argument on what the inheritance of the saints would be; viz., that the earth would be given them for their future dwelling-place. I do not think I shall be charged with boasting, if I express confidence that those readers who have taken time to search the Scriptures while reading these articles, are satisfied that the positions taken in them are in harmony with the Bible. The question that may now be properly considered, is, what will be

THE CONDITION OF THE NEW EARTH?

To the minds of those who have been educated to believe that heaven is the future dwelling-place of the children of God, the position we have endeavored to maintain meets them very unfavorably at first. They think of the beautiful realms above, and then of the earth as they now see it, and with a sad countenance exclaim, "Is this all you have to promise us in the future?" No doubt some of our readers have been troubled about this, and are almost ready to turn against the plain declarations of the Scriptures on this subject because they think the doctrine "so gloomy." To such we would say, do not turn against the truth of God until you have given it a thorough investigation.

The text which has been quoted so frequently in our previous articles, found in Acts 3: 21, teaches that the earth will be restored to its Edenic condition. If we read a description of the earth when first created, we will get something of an idea of its condition when the "restitution" takes place. In Gen. 1: 10, 12, 18, 21, 25, we read that God was so well pleased with the work of his hands, when the earth came forth, that he could say, "It is good." In verse 26, we read that God calls his Son and says, "Let us make man in our image." This was the last act of God's great work. He created a being with a mind that was capable of having dominion over the works of his hands. To show that this was to be the crowning act in the creation, he makes man in his own image. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou

madest him to have dominion over the works of thy hands." Ps. 8: 5, 6.

What a difference between the present condition of man and that described in the above text! I fancy I can see Adam and Eve as they came forth from the hands of their Creator, and first beheld the beautiful home prepared for them. I do not see a poor dwarfed couple with bodies filled with disease, but a pair perhaps twice as tall as mankind now are, with perfect features, and a beautiful complexion glowing with the rich tint of health. Man beheld the earth, not as we now behold it, but with hills, mountains, and beautiful plains, adorned with plants and flowers, and tall majestic trees of every description. The fair was pure and healthful, and the earth seemed like a noble palace. There were the beasts, the birds, and every living thing to greet him, as their rightful lord. The angels of heaven could strike their harps, and sing praises to the Creator for permitting them to behold such a lovely scene. Then there was the beautiful garden. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2: 8, 9. Although everything God had made was in the perfection of beauty, and there seemed nothing wanting upon the earth which God had created to make Adam and Eve happy, yet he manifested his great love to them by planting a garden especially for them. Here, a portion of their time could be spent in taking care of the garden, and a portion in receiving the visits of the angels from heaven and listening to their instruction. This was their home, their special residence.

What a delightful place! No sickness, no sorrow, no death! Here where the lion and the lamb could be seen sporting together peacefully and harmlessly around them; birds of every variety of color and plumage fitting among the trees and flowers, warbling forth their happy, cheerful songs; here Adam and Eve could behold the beauties in nature, and unite their voices in praise and adoration to their Creator.

Will the earth ever be brought back to such a happy state? Let the Bible answer. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65: 17. The prophet says there will be a *new* or *renewed* earth created. In the remaining part of the chapter, he gives us some idea of its nature. In verse 25, we read, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." In chapter 11, we find the prophet speaking on the same subject. He first speaks of the work of Christ and closes with a description of his kingdom. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Verse 6. See also verses 7-9.

"Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 5, 6, 9, 10.

How similar is the description of the new earth as given by the prophet, to the records of the earth when it first came from the Creator's hand. The animals will be as they were when first created. The ravenous beast will not have desire to destroy; for the thirst for blood will be taken away. No longer will the lamb live in deadly fear of the wolf, but they will lie down together. What a change! What is the cause? Ah, the *restitution* has taken place, and the sin-curse removed. Now the lame man can leap, for the Healer has come. No need of the staff or crutch to steady him now. He can leap as the hart. The blind man, who has been obliged to be led in this sinful world, can then see the beauties of his Creator. The mute, who has been obliged to use signs to express thought, can now hear the sweet melodies of the singing birds in this beautiful land, hear his own voice singing praises to his Maker, and can join the redeemed host in that glorious anthem of victory—the song of Moses and of the Lamb. “He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.” Isa. 25: 8.

If we read the apostle Paul's testimony in 1 Cor. 15, where he quotes these words, we will find when they apply. “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.” Verse 54. This the apostle tells us will take place at the appearing of our Saviour in the clouds of heaven. This will be the time according to Peter's testimony (Acts 3: 19–21), when the restitution shall take place. Then, says the prophet, “God will wipe the tears from off all faces.” In harmony with this testimony, we read John's vision of the new earth as presented to him while on the isle of Patmos. He first tells us that he saw “a new heaven and a new earth,” and then says, “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Rev. 21: 4. Death came into the world on account of sin, and has been doing its work among the human family for nearly six thousand years. It is feared by the rich and poor, high and low, of every nation on this sinful globe. What a relief to be freed from its grasp!

Reader, what is there that you would not give to inhabit a land where there will be no more pain, sorrow, weeping, and death? Methinks I hear you say, Take all my property and everything I have, and give me a home in such a happy place. Reader, it is for you, it is for me, if we will only accept the conditions on which it is promised. Ah, yes, we are promised a place where there shall no evil befall us. “And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.” Eze. 34: 25. No fear there. No need of locks and bolts; “for they shall not hurt nor destroy in all my holy mountain, saith the Lord.” A hundred years in such a blissful place would pay us for a lifetime of trouble here. But a hundred years will only be like a drop in the mighty ocean compared with the time the saints of God will enjoy this reward. One word only can express the time, and that is *eternity*. Man will have experienced the change spoken of in 1 Cor. 15: 51–56, and will be an immortal being. Ah, what blessed hope there is for those who will give their hearts to the Lord! Will you be there, dear reader?

But is this all that God has promised his people who overcome and come up through much tribulation? When the earth came forth it was perfection. It contained all that

man could wish to make him happy. But God did not see fit to place man upon it with the other created beings of his hand without providing a *special* place for him that he could meet with him from time to time. This was Eden, which might be properly termed the capital of the earth when first created. If the restitution will bring back the earth to its Edenic beauty and perfectness, it will undoubtedly have a capital where Christ can dwell with his people. This, we believe, the Bible teaches. We will now notice the Bible description of

THE CAPITAL CITY OF THE NEW EARTH.

This city is seen by John in his vision, and he speaks of it in connection with the new earth which he saw at that time. “And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” Rev. 21: 2. This New Jerusalem, we believe to be the same as the mansions spoken of by our Saviour as recorded by the same writer in Jno. 14: 1–3. It is the place that Jesus has gone to prepare for his people. “And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.” Verse 3. In connection with the view which John has of the holy city, a voice is heard, saying, “The tabernacle of God is with men, and he will dwell with them.” The conclusion naturally follows that the tabernacle mentioned is the city. In verses 10–12, we have a description of this city as it appeared to the apostle. “And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.” What a lovely sight to the eyes of the apostle! But the Lord permitted him to see more of this grand metropolis. In verses 15–17, he gives us an idea of its vastness. “And he measured the city with the reed, twelve thousand furlongs.” This distance would equal fifteen hundred of our miles. This undoubtedly has reference to the circumference, the ancient mode of measuring cities, which would make the city three hundred and seventy-five miles on each side. This way of interpreting the text, would give an area of over *one hundred and forty thousand square miles*. When we notice that the British Isles only have an area of one hundred and twenty-one thousand, one hundred and fifteen square miles we can, perhaps, get some idea of the size of the New Jerusalem. Reader, just try to imagine a city occupying more square miles than the British Isles, with a wall surrounding it about two hundred and sixty feet high, its buildings in proportion to the height of the walls, and these walls of jasper stone. This stone is usually described as of “a beautiful bright green color, sometimes clouded with white spotted with yellow.” And let us remember, that this jasper wall was “clear as crystal,” verse 11, revealing all the glories within.

In verses 19, 20, we have a description of the foundation of the wall. If we should take time to examine each stone separately, we would find the colors something as follows: “The first four to be of a green or bluish cast; the fifth and sixth of a red or scarlet; the seventh, yellow; the eighth, ninth and tenth of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red.” There is classification, therefore, in this

arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex.

“And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.” Verse 21. Ah, what grandeur! A city *three hundred and seventy-five miles* square, with streets paved with pure gold, so resplendent that it reflects like a highly polished mirror. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected from the shining street, the heavens would be mirrored beneath the feet, so that to a person walking the streets, the city would appear to be suspended between the heaven and the earth. What a grand scene for us to behold, if we are among the redeemed! “And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.” The Lamb, the precious Saviour, who was mocked and spit upon, becomes the light of this great city. It will be perpetual day there. There will, of course, be days and nights on the new earth, but they will be days and nights of surpassing glory. The prophet says, “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.” Isa. 30: 26. Such will be the reward for the saints of God. Reader, do you want a part in the unspeakable and eternal glories of this heavenly city? If your name is in the Lamb's book of life when probation closes, you can be there.

In chapter 22, we read that the tree of life will be there, also the river of life. This will add to the beauties already noticed. No wonder the apostle Paul could say, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But,” says the apostle, “God hath revealed them unto us by his Spirit.” The apostle must have had a view of the beautiful city as well as John.

Dear reader, will not the earth, when renewed, with the city New Jerusalem upon it, be a glorious home for the saints? Can we long for anything better? If we shall be accounted worthy to have a place there, we will think our trials that we have had to pass through on this earth as nothing compared with the glories of that glorious land. What a prospect is before us—a home there with the people of God. Not for a few years, but for eternity! When we have been there ten thousand years, life has only begun. Do you want to be there? There you will meet the loved ones who have died in Christ. There we shall see Jesus, for he is the light of the city. When we read of that glorious land, do we not want to be there? How can we be admitted there, is the question that should interest every mind. Let the Bible answer: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 22: 14.

THE enterprise of eternal life should engage the deepest interest of every Christian. To be a co-worker with Christ and the heavenly angels in the great plan of salvation! What work can bear any comparison with this? From every soul saved, there comes to God a revenue of glory to be reflected back upon the one saved, and also upon the one instrumental in his salvation.—Mrs. E. G. White.

To wrong the wronger is not to make right.

Fireside Readings.

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

"THINGS PRESENT."

"Things present are yours,"—though the day may be dark,

Though billows be tossing around the frail bark,
Like a glimpse of bright blue in the lowering sky
Is the thought that all comes from our Father on high.

"Things present are yours,"—in the present rejoice,
And know that the future is also his choice.
To-day hath of good or of evil its share;
For the morrow our heavenly Father will care.

"Things present are yours,"—when the prospect is drear,

Forecast not the future, your spirits to cheer;
But, leaving vain visions, seek present relief
From the Saviour beside you in gladness and grief.

"Things present are yours,"—whatever their form,—
The joy and the sorrow, the calm and the storm,—
Affliction, bereavement, perplexity, wrong;
Yea, "all things are yours," for to Christ ye belong.
—Selected.

THE SABBATH-KEEPING CAPTAIN.

I ONCE knew a captain of a sperm whaler in the Pacific, whose name was Morgan. About ten days before sailing on his first cruise, he happened to enter a chapel where a revival service was being held, and the result was eventful. Divine grace now wrought so wondrous a change in him that when he once more went to sea, the old hands among his crew could scarcely recognize him as the man. He who once never gave a command unaccompanied by an oath, was now never heard to swear; and such was the force of his character and the power of his example that in a few months' time not a man of his crew dared to use a profane expression while within his hearing. The discipline of the ship was not a bit lessened, and every one was happier, from the sobriety and good feeling of which the captain set example.

His owner was a Sidney merchant, who had several vessels employed in the sperm fishery. The young captain had actually sailed for the fishing grounds, when one night as he was reading his Bible in the cabin, he came upon the commandments, and the question of lowering his boats on the Sabbath, should a whale appear in sight on that day, all at once started up in his mind. The words were not to be evaded: "In it thou shalt not do any work;" and he resolved to follow the divine command implicitly, although it was not without a great inward struggle that he did so. But, as he thought of his officers and crew, who were not paid by wages, but by proportionate shares of the oil captured, he felt anxious. They might mutiny and resist him by force. He could only hope that the occasion might not arise, but if so, he would do his duty—the issue was in the hands of God.

They reached their selected station, and many weeks passed without a sperm whale coming in sight. At last, one Sabbath afternoon, two hours before sunset, the longed-for cry of "There she spouts! there again!" reached the deck from the lookout at the masthead, and instantly all was activity and bustle. Each crew sprang to lower its respective boat, and for one brief moment the young captain hesitated. It was but for a moment, however.

As if spoken actually in his ear, he thought he heard clearly and distinctly the words, "Remember the Sabbath day to keep it holy!" and his own voice rang through the ship, declaring that no boat should leave that day.

The scene that ensued—the amazement,

succeeded by rage, when they understood his motive, the violence and tumult—all may be imagined. But the captain was unmoved, and his courageous, undaunted demeanor at last quelled the riot; but not until he had promised them that he would give up to them from his own share in the future an equivalent for their loss on the present occasion.

"The owner will think nothing of losing his share, of course!" said the mate, who had been foremost in opposition, as he followed his captain into the cabin. "This will be the first and the last vessel you'll ever command of his, at any rate! I'd like to have that agreement down in black and white, if you please, Captain Morgan, and so would the crew, and at once, too."

The captain answered mildly, pointing out to the mate that any agreement executed on the Sabbath would be null in law, and promised to satisfy them on the morrow. There was sadness in his tones as he spoke; for Morgan felt the truth of what the mate had said, that no owner would ever give him a ship to command again.

The mate was a rough sailor, who had known his commander from boyhood. He felt touched with pity for one whose motive in thus acting he respected, and in his blunt way he apologized to the captain for what he had said about the shares:—

"You see, Captain Morgan, I have a wife and five children to keep, and if Providence sends us a whale on the Sabbath, I take it that Providence means us to catch that whale—"

The words were arrested on his lips, and he stood still and motionless, his eyes fixed intently on an object before him. Morgan had thrown himself down listlessly after the fierce and turbulent scene he had just passed through, and he sat for some minutes brooding over the probable effect on his future prospects of that day's incident, and trying in the strength of his newly-found hopes to say "Thy will be done." He had continued for some minutes thus, when a sudden exclamation aroused him: "Captain Morgan! Come here quick, sir, please! Look!"

And the mate pointed at what had arrested his attention, while an expression of alarm, mingled with astonishment and incredulity, overspread his features as he actually saw the mercury of the barometer falling lower and lower as he stood. Morgan jumped up and looked, and both bounded to the deck to summon the crew. Well was it for that crew that none of them had left the ship in her boats, for in half an hour all were engaged in a desperate life-and-death struggle, which taxed every energy, and demanded the utmost efforts of every individual on board.

For three days they scudded before the hurricane, and when it had passed by they found they had been driven some hundreds of miles beyond the bounds they had set to their cruising grounds; but to their intense delight, they discovered that part of the ocean to be in reality one of the best fishing grounds possible.

Scarcely had the weather moderated, when they found themselves in the midst of a whole "school" of sperm whales, and two were secured. Hardly had these been tried out, *i. e.*, rendered into oil, when more were seen; and, in short, so fortunate were they, that instead of two or even three years (the usual time taken to fill a good-sized ship), Captain Morgan's vessel returned to Sidney in ten months! Thus the captain's firmness in acting up to his convictions of duty, instead of causing him loss, actually had a contrary effect; and his owner was so much pleased at his speedy return with so rich a cargo, that he told him he might lower or not when he pleased.—*Christian Weekly.*

ABOUT DOLLS.

RATHER a strange subject for a tract you say. Not so strange, say I. I am a father: when my girls were young they were fond of dolls. I am a clergyman: I often see the children in my parish playing with dolls. So I know something about dolls, and I should like to say something about them.

I think many Christians are like dolls. There are different sorts of Christians, just as there are different sorts of dolls. Some Christians are like wax dolls. They are very pretty,—sweet face, bright blue eyes, but they will not stand the fire. I have met with many such Christians. One could not but admire their beautiful zeal, their glowing love, their bright intelligence. They never miss going to church. They are very religious with religious people. You see them at the sacrament, you hear them at the prayer meeting. What beautiful Christians, you think. But they don't stand the fire. A little persecution, a few taunts and hard words, a bit of laughter and joking, and they melt away. They can't "stand chaff." It is too hot for them. They are but wax dolls.

Some Christians are like painted dolls. They have a good shiny look, rosy, healthy looking cheeks, and are grandly dressed. But just wash them with a little clean water and what happens? They are smeared and dauby. All their glow and beauty is gone. Yes, some men like to be called Christians, like to look like Christians outside. They get well painted with Christian colors. They talk the Christian language. They mix with Christian people. But tell them of their faults. Try to lead them into righteousness and true holiness. Bid them cleanse their hearts and their hands from the love of present things, and the doing of un-Christ-like things. Tell them that those who really follow Christ are meek and lowly and sober-minded, and swifter to hear than to talk. They won't bear the washing. A little clean water turns them into a daub. They are only painted dolls after all.

I have seen plaster dolls, dolls made of a sort of composition. I have seen many composition Christians. Give them a knock and they break to pieces. Offend them, cross them, contradict them, snub them, pass them in the street without seeing them, and what happens? They are angry, their heads fall off, they crumble to bits. They won't bear a knock. They are only plaster dolls.

But the funniest dolls are made of india-rubber. You can squeeze them into any shape, but the moment your hand ceases to press them, they go back to their old shape. I have seen loads of india-rubber Christians. So good they are while you talk to them. So tender and impressible. They make such good resolutions. They are so religious under the sermon. There is no rudeness or hardness about them, but they are amiable, and pliable, and unresisting, and so good and religious for the time. But when they get away from the pressure of godly influence, when they get into the cares of the world, they go back to their old shape. They are india-rubber dolls.

What becomes of all the dolls? I have six daughters and they must have had scores of dolls, but there is not a doll in the house now. Where are they all? All destroyed. Ah, what becomes of all the doll-Christians? All destroyed; "punished with an everlasting destruction from the presence of the Lord, and from the glory of his power."

True Christians are not shaped into religion. They have life—life in Christ Jesus—life by the new birth of the Spirit. A life in pleasures is only death before God. Christians are not dolls. "I live, yet not I, but Christ liveth in me."—*Rev. J. E. Sampson, in Barrow Monthly Monitor.*

TEMPERANCE.

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

THE DRUNKARD'S MARCH.

TRAMP, tramp, tramp, in the drunkard's way, march
the feet of a million men;
If none shall pity and none shall save, where will the
march they are making end?
The young, the strong, the old are there, in woeful
ranks as they hurry past,
With not a moment to think or care what is the fate
that comes at last.

Tramp, tramp, tramp, to a drunkard's doom, out of
boyhood so pure and fair;
So soon forgetting the joys of home—slighting a sad
mother's love and prayer.
And swift and sure, in paths of crime—away from
sorrowing wife and child,
He breaks the holiest ties of time—reason dethroned
and soul gone wild!

Tramp, tramp, tramp, till a drunkard's grave hides
the wreck of a life of shame,
And souls whom Jesus has died to save, meet with a
future we dare not name.
God help us all the cross to bear, and work to rescue
the mighty throng,
God give us courage till toil and prayer end in the
victors' joyful song.

—Mary T. Lathrop.

"HOW WE SPEND OUR MONEY."

WE have before us a card* which illustrates by colored lines of different lengths the "annual expenditure of the United Kingdom on INTOXICATING LIQUORS compared with various other of the chief items of expenditure in daily life for the ten years ending 1882." This arrangement, constructed by Mr. Joseph Spencer from figures published by Mr. Wm. Hoyle, shows at a glance the appalling cost of intoxicating beverages to our Government. This is the money value. The orphans' tears, the widows' groans, the parents' grief, the crimes arising from rum, the sufferings—mentally, morally, physically—of those worse than widows and orphans cannot be measured by money. But God counts it all, and will yet call to account all who uphold and support the fearful rum traffic. Some of the items are as follows:—

Intoxicating liquors,	£136,000,000
Bread,	70,000,000
Rent of Houses,	70,000,000
Rent of Farms,	60,000,000
Woolen Goods,	46,000,000
Butter and Cheese,	35,000,000
Milk,	30,000,000
Tea, Coffee and Cocoa,	20,000,000
Coal for Household Purposes,	15,000,000
Cotton Goods,	14,000,000
Education,	11,000,000
Linen Goods,	6,000,000
Christian Missions,	1,050,000

The following summary is given on the reverse side of the card:—

"1. The money spent upon intoxicating liquors in the United Kingdom is nearly twice as great as the total amount paid for bread.

"2. We pay nearly four times as much for intoxicating liquors as we pay for butter and cheese.

"3. We spend four and a half times as much upon drink as we spend upon milk.

"4. We spend more than five times as much upon drink as we do upon sugar, and nearly seven times as much as all our expenditure upon tea, coffee and cocoa.

"5. We spend more upon drink than the rent roll of all the farms and all the houses in the United Kingdom.

"6. We spend about twice as much upon drink as our total expenditure upon woolen, cotton and linen.

* These cards can be obtained from United Kingdom Alliance, 44, John Dalton Street, Manchester. Price, 1s. 6d. per 100.

"7. Besides the enormous expenditure upon drink, we have to pay poor and police rates, costs of insanity, crime, vagrancy, accidents, disease, loss of labor, premature death, etc., giving at the very least another £100,000,000, and making a total loss to the nation of more than £200,000,000 yearly.

"Working men! This is the way the money goes! and the reason why trade is so bad! If you want to be prosperous, avoid drink, and shun the public house."

WHAT SLEEP WILL CURE.

THE cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an over-worked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure neuralgia. It will cure a broken spirit. Indeed, we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, especially in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness, treated by powerful drugs so deranges the nervous system that sleep is never sweet after it. Or, perhaps, long continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky drinking, and tobacco using. To break up the habit are required:—

1. A good, clean bed.
2. Pleasant occupation and sufficient good exercise to produce weariness.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clean conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—*Herald of Health.*

CHILDREN'S DRESS.

MUCH has been written of late on the subject of dress. "What shall we wear?" "How much may we spend in unnecessary dress?" These are questions that are agitating the minds of Christian women. Some few, at least, are taking a decided stand against the artificial trappings of pride and extravagance. But would it not be well for Christian mothers to begin at the root of this great evil? How can we expect our grown-up daughters to easily lay aside the fashion and follies of the day when they have been trained to it from the cradle? While our little ones are decorated in all the paraphernalia of fashion, and their little minds poisoned by a love of admiration and vain show, how can we expect to make much progress in this reformation, so much needed in the church?

How soon this overdressing of the body strikes to the heart, and manifests itself in the actions of the child. How quickly the child copies the example set before it. If the mother daily discusses "the latest fashion," "the most becoming style," in the presence

of her children, will they not naturally conclude that the highest point to be aimed at in life is to dress, and to be fashionable? Oh! what a sad sight to see Christian mothers consulting the dressmaker, studying the fashion plates, and spending so much precious time fashioning garments for the little children God has given them to train up for heaven. Christian mothers, how much time do you spend studying the Scriptures and seeking after knowledge and wisdom, that you may be enabled to lead your little ones to Him who has said, "Suffer little children to come unto me?"—*The Christian Woman.*

"HOW SHALL I GET RID OF MY HABIT OF USING TOBACCO?"

THOUSANDS propound this question, and thousands try to solve it by well-nigh innumerable expedients. During twenty years of anti-tobacco work, we have witnessed the struggles of multitudes to rid themselves of this despotic habit.

Some who have an "iron will" break this habit square off, play the man, and have comparatively but little trouble.

Some try to break it off by *degrees*, use less and less, and this *tampering* method sometimes succeeds.

Some resort to *SUBSTITUTES*. They use gentian root—they use common red plantain—they chew camomile flowers, various spices, boneset leaves, the bark of wild hickory, tarred rope, stale tobacco, and everything almost upon which they can lay their hands; some have been cured by a fit of sickness—a fever perhaps has given them an utter aversion to this bewitching poison, and they have repressed the uprising appetite, and it has never become their master again.

Some good men, impressed with the idea that the habit is a *sin*, a sin against God and nature, make it a matter of prayer, and God, they believe, gives them strength to renounce it, claiming that he heals the sick *now*, who call upon him, as in apostolic times.

Some, of a supercilious turn, wag their heads, boast that they can "give it up at any time," but never do, and die in their sins.

Some, even ministers of the gospel, under the pressure of reform, drop the habit and say nothing about it—they are dumb converts.

Some, more generous, more noble, on renouncing it, gladly make it known, others listen to their story, copy their example, and the reform goes on.

For any man to renounce a long indulged, tyrannical habit is no trifling piece of business. General Grant with five hundred thousand men at his back, conquered the rebellion, but can General Grant conquer his cigar?

The inquiry is being constantly urged upon us, "*How can I get rid of tobacco?*" We answer once for all, we have no confidence in the prescriptions of quackery, and have but little confidence in antidotes, our own or any other, unless a man is a *man* and has a will of his own.

We say to all who consult us: 1. Resolve, "live or die," that you will use no more tobacco in any form. 2. Use a nervine, gentian root or red plantain, a short time to brace up the relapsed nerves. 3. Exercise the glorious attribute of a moral agent, free will, have a mind of your own, and play the man. 4. Look to God, our Saviour, lean upon him with all your might, and you will come off conqueror and more than conqueror. "We speak that we do know, and testify that we have seen."—*G. Trask.*

TRUE TEMPERANCE is a lawful and moderate use of that which is good, and *total abstinence* from that which is hurtful. A lawful appetite is not a craving.

SELECTIONS.

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

THE SABBATH.

SWEET day of rest!
With God's best gifts so richly bless'd;
The verdant spot, where all is dreary—
The fountain, where the faint and weary
May drink, and wander on refresh'd—
Sweet day of rest!

Fair is thy morn!
New joys unfold with thy soft dawn;
The hour of calm devotion
Wakes many a sweet emotion—
The drooping spirit feels fresh-born—
Fair is thy morn!

Bright is thy noon!
Our radiant hearts their songs attune
To the high melodies of heaven;
Visions of that pure land are given,
Where we shall reign in glory soon—
Bright is thy noon!

Calm is thine eve!
Thy sunsets fragrant memories leave;
A hallowed peacefulness is stealing
O'er every thought, and wish, and feeling,
Soothing the fears distrust might weave—
Calm is thine eve!

Loved day of rest!
Hiding the week's sad cares which press'd
Our aching hearts, chasing our sorrow—
Gilding with faith and hope the morrow—
Type of the perfect Sabbath of the bless'd—
Sweet day of rest!

—Youths' Magazine.

A WANT IN MODERN PREACHING.

THE following truthful extracts are taken from the leading editorial in *The Methodist* of April 23. They are worthy of repetition, and strike at the root of a great evil. We should be glad to quote the whole article had we space. They are as follows:—

"Does the law receive the honor or the importance that is due to it in modern preaching? That it is assumed, that it is acknowledged, that it is referred to and appealed to we grant; but is not its rigor too often softened, and its office relegated to a place other and lower than is warranted by the word of God? We shall not be understood to advocate a preaching of the law at the expense of the gospel, in the remarks we are about to make. We merely ask that it may be made to occupy the place assigned to it in apostolic preaching, and in the most successful preaching of any age. It is not too much to say that to the prominence given to the law in Wesley's sermons is due much of his power in winning souls. And we venture to affirm that the preacher who shuns not to declare *all* the counsel of God, and who sets forth the proper and essential relation of the law to the gospel, will be most effective in the two great branches of his service, the conversion of sinners and the edification of the church."

"Its function is to create a sense of sin. To fulfil this function, therefore, it must be set forth as the standard to which the Divine Lawgiver has commanded his subjects to conform, the righteousness which he has a right to expect from them. It must be shown, too, that the Divine anger is due to the fact that man has failed to conform to this standard, and because he has left this debt of righteousness unpaid. What, then, is wanted apparently is that the Divine claims upon man for obedience should be more strongly urged in all their fullness and reasonableness, and then by that means men will be able more adequately to measure the extent to which they have neglected those claims, and their consequent need of pardon for sin."

"The question then arises—while due stress must be laid, of course, on the doctrines and

the promises—is it not of supreme importance that stress should be laid on the duties of the word of God? If Christ came not to destroy the law, but to fulfil it, to give it a deeper spiritual significance, a wider scope, and a more awful sanction; and, if the righteousness of his disciples is not to be less than, but to exceed, that of the scribes and Pharisees, is it not essential that it should have due prominence in Christian teaching?"

CONSCIENCE NOT A SURE GUIDE.

[EXTRACT OF A SERMON.]

AND so, lastly, we have here another group still—the priests and people. They represent for us the torpor and misdirection of conscience. "Then answered all the people and said, His blood be on us and on our children." They were perfectly ready to take the burden upon themselves. They thought that they were "doing God service" when they slew God's Messenger. They had no perception of the beauty and gentleness of Christ's character. They believed him to be a blasphemer, and they believed it to be a solemn religious duty to slay him then and there. Were they to blame because they slew a blasphemer? According to Jewish law—No. They were to blame because they had brought themselves into such a moral condition that that was all they thought of and saw in Jesus Christ. With their awful words they stand before us, as perhaps the crowning instance in Scripture history of the possible torpor into which human consciences may fall.

I need not dwell, I suppose, even for a moment, upon the thought of how the highest and noblest sentiments may be perverted into becoming the allies of the lowest crime. "O Liberty! what crimes have been done in thy name!" you remember one of the victims of the guillotine said, as her last words. O Religion! what crimes have been done in *thy* name! is one of the lessons to be gathered from Calvary.

But passing that, to come to the thing that is of more consequence to each of us, let us take the thought, dear brethren, as to the awful possibility of a conscience going fast asleep in the midst of the wildest storm of passion, like that unfaithful prophet Jonah, down in the hold of the heathen ship. You can lull your consciences into dead slumber, you can stifle them so as that they shall not speak a word against the worst of your evil. You can do it by simply neglecting them, by habitually refusing to listen to them. You can do it by gathering round yourself always, and only, evil associations and evil deeds. Habit will lull a conscience faster than almost anything else. We do not know how hot this chapel is, or how much the air is exhausted, because we have been sitting in it for an hour and a half. But if we came into it from outside now we should feel the difference. Styrian peasants thrive and fatten upon arsenic, and men may flourish upon all iniquity and evil, and conscience will say never a word. Take care of that delicate balance within you, and see that you do not tamper with it nor twist it.

And conscience may be misguided as well as lulled. It may call evil good, and good evil; it may take honey for gall, and gall for honey. And so we need something outside of ourselves to be our guide, our standard. We are not to be contented that our consciences acquit us. "I know nothing against myself, yet am I not hereby justified," says the apostle. "He that judgeth me is the Lord." And it is quite possible that a man may have no prick of conscience and yet have done a very wrong thing. So we want, as it seems to me, something outside of ourselves that shall not be affected by our variations.

Conscience is like the light on the binnacle of a ship, it tosses up and down along with the vessel. We want a steady light yonder on that headland, on the fixed solid earth, that shall not move as we move, nor vary at all. Conscience speaks lowest when it ought to speak loudest. The worst man is least troubled by his conscience. It is like a lamp that goes out in the thickest darkness. Therefore we need, as I believe, a revelation of the truth and goodness and beauty outside of ourselves to which we may bring our consciences that they may be enlightened and set right.

We want a standard, like the standard weights and measures that are kept in the Tower of London, to which all the people in the little country villages may send up their yard measures, and their pint pots, and their pound weights, and find out if they are just and true. We want a *Bible*, and we want *Christ* to tell us what is duty, as well as to make it possible for us to do it.

Ah! brethren, these groups which we have been looking at now, let us see how very little help and sympathy a wounded conscience can get from its fellows. The conspirators turn upon each other as soon as the detectives are amongst them, and there is always one of them ready to go into the witness-box and swear away the lives of the others to save his own neck. Wolves tear sick wolves to pieces. Round us there stands Society, pitiless and stern, and Nature, rigid and implacable; not to be besought, not to be turned. And when we, in the midst of this universe of fixed law and cause and consequence, wail out, "I have sinned," a thousand voices say to us, "What is that to us? see thou to that."

And so I am left with my guilt—it and I together; and there comes one with outstretched, wounded hands, and says, "Cast all thy burden upon Me, and I will free thee from it all." "Surely he hath borne our griefs and carried our sorrows!"

Trust in Him, in his great sacrifice, and you will find that his innocent blood will be a power that will liberate your conscience from its torpors, its vain excuses, its agony and despair.—*Alexander Maclaren, D. D., in Christian Commonwealth.*

HOW TO GIVE CHILDREN AN APPETITE.

GIVE children an abundance of out-door exercise, fun, and frolic. Make them regular in their habits, and feed them upon plain, nourishing food, and they will seldom, if ever, complain of lack of appetite. But keep them over-tasked in school, confined closely to the house the rest of the time, frowning on every attempt at play; feed them upon rich or high-seasoned food, candies, nuts, etc., allow them to eat between meals, and in the evening, and you need not expect them to have good appetites. On the contrary, you may expect they will be pale, weak, and sickly.

Don't cram them with food when they don't want or have no appetite for it—such a course is slow murder. If they have no appetite, encourage, and if need be, command them to take exercise in the open air. Don't allow them to study too much, and especially keep them from reading the exciting light literature which so much abounds in our book-stores and circulating libraries. In addition to securing exercise for the children, as above, change their diet somewhat, especially if they have been eating fine flour, change to coarse flour, or whole meal.—*Selected.*

"HOPE not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own."

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, SEPTEMBER, 1884.

M. C. WILCOX, RESIDENT EDITOR.
 B. L. WHITNEY, ASSOCIATE EDITOR.
 Corresponding Editors:
 J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

MEEKNESS.

MEEKNESS is defined to be, "The quality of being meek; forbearance under injuries and provocations; softness of temper; mildness; gentleness." Moralists have inculcated honesty, justice, integrity, virtue, benevolence, and these qualities have been conspicuous in various degrees in the lives of some who have not known Christ; but Meekness and her sister Humility are of Christian birth and education. Meekness is one of the cardinal Christian virtues. Its possessor is pronounced "blessed" by the Saviour, and promised an inheritance in the earth made new. It is one of the fruits of the Spirit of God, manifested in the lives of the followers of Jesus Christ. It is a grace the followers of Jesus are especially exhorted to seek if they would be hid in the day of the Lord's anger. Zeph. 2: 3. It is a very broad word, covering in its use many virtues. While its possessor will do God's will at any cost, meekness leads him to be, as far as possible, at peace with all. As a manifestation of charity or love, it "suffereth long and is kind," "envieth not," "vaunteth not itself, is not puffed up," "is not easily provoked." Reputation may be assailed, injuries may be heaped upon injuries, insult, tyranny, persecution, may follow; but the soothing balm of meekness calms the heart, speaks the "soft answer," and pours oil upon the troubled waters of the wrath of the offender. Like that of the divine Pattern, the cause of the meek in the avenging of wrong is committed to him that judgeth righteously. 1 Pet. 2: 23 (margin). The assurance of God, "Vengeance is mine; I will repay, saith the Lord," is believed. As finite beings know not the motives of the one who has wronged them, so they are not the ones to mete out his punishment. But the Lord readeth the hearts, and having faith in his wisdom and justice, the meek can afford to wait—can afford to be gentle and forbearing and patient. This was the grace so wondrously manifested in the life of our Saviour; and he invites all to learn of him, the "meek and lowly in heart."

But there is another characteristic of meekness not given in the definition above; namely, teachableness. It is very plainly implied in the following scripture: "The meek will he guide in judgment: and the meek will he teach his way." Ps. 25: 9. Then a meek person is one who is willing to be guided and taught. How much teachableness is needed in this age of headiness and wilfulness. From the infant in the cradle to the man of age, the determination to have their own way regardless of consequences is a ruling element in the race. We would that we could point out its dangers and the evils it has caused and will cause. In the past, it has brought the curse of sin into the world; it has oppressed and enslaved millions; it has divided nations, overturned governments, and watered the earth with the blood of millions more; it has weakened, and separated, and prostrated the Christian church. In the present, wilfulness or headiness is just as manifest. It is shown in the growing disregard of law and order, and authority in both State and Church. Teachers and their followers are teachable only in their own opinions. The Bible is respected only so far as it supports certain doctrines and forms of worship. It is sought rather for what men desire it to support

than for the living truths it really contains. When certain truths, especially those which have a cross connected with them, are presented before many, although the evidence of God's word is clear and positive, blind wilfulness leads them to reject the truth and follow their own misguided judgment. Knowledge is loved if it comes through some particular channel, otherwise it is disregarded, despised, rejected, and, if possible, crushed out. Such is the picture presented before us at the present day by a large class, the majority, not of the world but of Christendom. The signs of the times are ominous of the near approach of the coming King of kings. Great and important truths, long hidden by the darkness of superstition and error, are to be restored. Faithful men, though few, lift their voice and use their pen for a return to the "old paths;" but the mass in their blind wilfulness heed it not. The Lord calls to them, "Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But they say (how sad the reply!), We will not walk therein. Also I set watchmen over you, saying, Hearken unto the sound of the trumpet. But they say, We will not hearken.

Not so with the meek. He distrusts self, and learns of God. He is found low at the feet of the Teacher. Though he be a Moses, heir prospective to the world's proudest throne, learned in all the wisdom of Egypt, he chooses the shepherd's crook to the monarch's scepter, the desert wild and starlit heavens to the emblazoned courts and pomp of royalty, and learns in meekness of the great I AM. Others might quail before the proudest ruler of earth, but not he; he had learned of the Mighty One. Guiltless of wrong himself, he pleads with all the agony of sorrowful love again and again for the Lord to spare his rebellious people. The fatherhood of a nation presents before him no attraction. Reproached and maligned by the people, his forbearance is only exceeded by that of the One of whom he learned. What a loveliness and grandeur in his life—the meekest and yet the mightiest! If the leaders in the professed Christian church were as willing to be meek as they desire to be mighty, what strong generals would they make, what mighty forces would they exert against superstition, infidelity, error, and sin! They are striving for the mightiness without the meekness.

God give us the grace of meekness. Help us to lay aside self, and learn at the feet of the Master, and become truly great by becoming truly good; and become truly wise by becoming truly meek. "The meek will He guide in judgment: and the meek will he teach his way."

THE SABBATH OF THE LORD.

HOW WAS IT CHANGED FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK?

In previous numbers of THE PRESENT TRUTH, we have noticed the origin of the Sabbath, and have also examined the testimony of the New Testament relative to the first day of the week. We have found that there was no Bible evidence that the first day of the week had become the Sabbath; but, on the other hand, we have found that the seventh day still continued to be called the Sabbath to the close of the Canon of Inspiration, the same as it had been during the period covered by the Old Testament.

It is admitted by all that a change in the practice has taken place somewhere during the last eighteen centuries. If it was not made until after the apostolic age, it becomes a very interesting question when this change did occur. The object of this article is to discuss this point.

GREAT APOSTASY.

We boldly state, without fear of successful con-

tradition, that there is not a particle of evidence to show that God ever changed the Sabbath from the seventh to the first day of the week. We must, therefore, look this side of the time when the Bible was written to find how and where this change took place. We claim that this change of the Sabbath, like many other doctrines not founded in the Scriptures, is the result of an apostasy in the church, the mingling of human and heathen notions with the truths of Inspiration. And the only intimation the Bible gives us of such a change is the prediction that a great apostasy should occur. We notice several scriptures where such intimations are given. Acts 20: 29, 30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." 2 Tim. 4: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." In these scriptures, we have plain evidence that false doctrines would be introduced into the Christian church, and that the purity of the gospel would be corrupted. History has demonstrated the truthfulness of these statements. False doctrines of many kinds, as all Protestants must admit, have been very prevalent since the development of the Catholic church.

In the seventh chapter of the prophecy of Daniel, the history of earthly governments is set before us under the symbols of four great beasts which arose out of the sea. Protestant commentators universally claim that these refer to the kingdoms of Babylon, Medo-Persia, Grecia and Rome. In the explanation of the fourth or Roman symbol, the prophet brings to view the two phases in which the Roman power has manifested itself to the world. The beast with the ten horns represents the pagan phase, while its last representation, the little horn which manifested great arrogance and broke up three of the others to obtain room for itself, represents its so-called Christian phase. It is well known that Rome has presented itself under these two general heads.

PAPAL ASSUMPTIONS.

While speaking of the little horn in verse 25, the following language is used: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." That this power has "spoken great words against the most High" by claiming for itself divine prerogatives, no one will dispute who is not a Catholic. That it has put to death many millions of people whom it denominated heretics, wearing them out with persecution and torture, no man can deny.

The prophet says it shall "think to change times and laws." This cannot refer to the laws of man, but it must be the laws of the most High, the power against which it was to war: and it is said they should "be given into his hand" for a long period. The Septuagint, Danish and German versions give as a rendering, "he shall think to change the time and the law," referring to the law of God. There is but one commandment relating to time in this law,—the fourth, which requires the observance of the seventh day as the Sabbath. Here is a very plain intimation that a power should arise in the world claiming to be Christian, which should undertake to change the law and the Sabbath of the Lord. The apostle Paul, in 2 Thess. 2: 3-8, brings to view the work of the same power in the following words: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the

temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." He first brings to view a "falling away," an apostasy from the purity of Christian doctrine, a revelation of a power whom he calls "that man of sin," "the son of perdition." He states that the mystery of iniquity had already, in his time, begun that work which would result in the development of this power.

Any one familiar with church history knows full well that most of the false doctrines which came into the Christian church were developed in the Catholic system, and had their root away back in early times, and that it was several centuries before they reached their full development. And Paul discerned their beginning in his time. Later ages beheld their complete manifestation in a system whose practices resemble heathenism more than the simple form of apostolic Christianity. The apostle, speaking of the arrogance which this blasphemous power would exhibit, says he would "exalt himself above all that is called God" and, sitting in the temple or church of God, would claim the authority of God, himself. How could an earthly ruler exalt himself above God? He certainly could not control the forces of nature, nor direct the affairs of the universe, nor erect his throne in the highest heavens. But he could undertake to change God's law and make poor human beings believe he had succeeded in this undertaking. In no other way could he exalt himself above the God of heaven.

In these scriptures, we have the plainest predictions of the entrance of false doctrines, and the development of a presumptuous power, which should undertake to change the law of God and the Sabbath which is contained in that law.

A GRADUAL WORK—HISTORICAL EVIDENCE.

The change of the Sabbath was a very gradual work. We have seen in past articles that the seventh day was still called the Sabbath and used as the day of rest and religious meetings by the apostle Paul and the early church. Many Protestants are ready to admit that the Jewish church still continued the observance of the ancient Sabbath. We must remember that the Gentiles received their knowledge of Christianity from the disciples who were of Jewish birth and training. They certainly taught the same system of Christianity which they themselves observed. Therefore, as they kept the Sabbath, the Gentile Christians would be most likely to observe it also. This is clearly proved by 1 Thess. 2: 14: "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus." There is no evidence whatever to show that those churches established by St. Paul and the other apostles did not observe the seventh-day Sabbath, but very much evidence to show that they did; and that this practice continued for several centuries after Christ. In proof of this, we present the statements of several historians, none of whom observed the seventh day. Mr. Coleman, in his *History of Ancient Christianity Exemplified*, Chap. 26, Sec. 2, says: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church; but with a rigor and solemnity gradually diminishing until it was wholly discontinued." Jeremy Taylor, a distinguished bishop of the Church of England, a man of great erudition, and a decided opponent to Sabbatic observance, confirms this testimony of Coleman. He says that for almost three hundred years they kept that day which was in the fourth commandment.

Edward Brerewood, professor in Gresham College, London, says: "The ancient Sabbath did remain and was observed together with the celebration of the Lord's day by the Christians of the East

church, above three hundred years after our Saviour's death; and besides that, no other day for more hundreds of years than I spoke of before, was known in the church by the name of Sabbath, but that." *Learned Treatise of the Sabbath*, p. 77, Oxford, 1631.

So extensive was this observance of the Sabbath, that the Catholic council of Laodicea, A. D. 364, felt it necessary to prohibit keeping the seventh day under a curse. John Ley, an old English writer, makes this statement: "From the apostle's time until the council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath*, p. 163, 1640. Many other Protestant historians substantiate this statement.

Thus we see that for hundreds of years after the apostles' time the Sabbath of the Lord continued to be observed in the Christian church. And let every reader mark this important fact: This observance continued until a council of an apostate church prohibited it under a curse.

ENTRANCE OF SUNDAY.

We now inquire how and when the observance of Sunday came into the church. We cannot introduce this better than by a statement of the world-renowned Christian historian, Dr. Neander of Germany: "The festival of Sunday, like all other festivals, was always only a human ordinance. And it was far from the intention of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Church Hist. Translated by H. J. Rose*, p. 186. This language corroborates the testimony of Scripture, for there is not the slightest hint in the Sacred Writings that Sunday was anything more than a secular day. One fact which explains the early introduction of Sunday as a special day in the weekly cycle is that, for many ages, it has been a heathen holiday. Mr. Webster speaks of the day Sunday, and says it was anciently sacred because it was dedicated to the worship of the sun. *The North British Review*, in a labored attempt to justify the observance of Sunday by the Christians, calls it the "wild solar holiday of all pagan times." Vol. 18, p. 409.

The same authority says that the primitive church was shut up to the adoption of the Sunday because it was a high day of all their countrymen and neighbors.—*Ibid.* As the heathen world regarded the day of the sun as their most important holiday, the same difficulty in keeping another day would exist in a measure as we find at the present time. The practice of the few Christians living in this age would thus be out of harmony with the practices of their contemporaries. Expediency would tend to make them conform to the popular custom. But as we have seen, while the church remained comparatively pure, they sturdily resisted this call of expediency, and maintained the observance of the seventh-day Sabbath for hundreds of years after Christ; and this change could not be brought about until the church had lost its purity and imbibed many of the heathen notions prevalent at the time. Just before the Emperor Constantine became professedly a Christian, he gave a great impulse to this tendency of exalting Sunday. He put forth an edict for the observance of the venerable Sunday. Translated, it is as follows: "Let all the judges and townspeople, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, man should lose the commodities granted by heaven." This edict was given in March, A. D. 321.

It has the distinguished honor (if honor it can be called) of being the first law, civil or ecclesiastical, for the observance of the first day of the week as a rest day.

The British Encyclopedia, 1842, Art. Sunday, thus speaks concerning this law of Constantine. "It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath as well as Sunday. . . . By Constantine's law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work." The celebrated German historian, Mosheim, states that in consequence of this law of Constantine Sunday was "observed with greater solemnity than it had formerly been." *Eccl. Hist., Cent. IV., Chap. IV., Sec. V.* Sir William Domville, another English writer, remarks: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as the Sabbath; history does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in 321 A. D. *Examination of the Six Texts*, p. 291. We give one more extract from Bishop Taylor. "The primitive Christians did all manner of works upon the Lord's day [Sunday] even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there was none; and, therefore, when Constantine, the emperor, had made an edict against working upon the Lord's day, yet he excepts and still permitted all agriculture or labor of the husbandman whatsoever." *Duct. Dubitant., Part 1, Book 2, Chap. 2, Rule 6, Sec. 59.*

A REMARKABLE FACT.

In these extracts from the writings of eminent historians, we have some very remarkable facts relative to first-day sacredness. Thus, the first law for Sunday rest was given by a heathen emperor two years before he became professedly Christian. This clearly shows that the origin of the festival of Sunday was heathenish.

We next notice that the most eminent Christian historians declare that, in consequence of this heathen law, Sunday was observed more sacredly than it had been before. But this very law actually permits all kinds of agricultural labor on Sunday, and only prohibits labor in cities and towns. The logical conclusion, then, would be that, before this edict, it had not been observed as a rest day at all. Indeed, Bishop Taylor declares that up to this time, all kinds of labor had been done on that day by the early Christians. Let the reader remember that this law of Constantine's was not made until nearly three hundred years after the death of Christ, when a large number of innovations had crept into the church. Could anything more clearly establish the fact that Sunday-keeping owes its existence to the corruptions of Christianity rather than the teachings of Scripture?

There was another reason why Sunday became an object of interest to the Christian church. There were three days of the week upon which important events occurred in connection with the last days of Christ's work upon the earth—he was crucified upon Friday, arose upon Sunday, and ascended on Thursday. At first each of these days was regarded with equal interest because of these facts. The Bible had never spoken a word about the celebration of either one of them. But as soon as Christianity began to be corrupted, the church seems to have regarded each of these days as deserving of equal degree of notice. And the Catholic church still holds them so though it is not commanded in the Scriptures. But the first day soon took a leading position because the pagans regarded the Sunday as a holiday, sacred to the sun. This made it more convenient as a day for holding meetings, and afterwards for refraining

from secular labor. By so doing Christians could be in harmony with their neighbors.

Hatred of the Jews was also another reason why the seventh-day Sabbath gradually came into disfavor, and the first day by degrees came into its place. In speaking of having the passover upon the Sunday, which was one step taken to advance its interests, Constantine says: "Let us have nothing in common with this most hostile rabble, the Jews."

The first day was never called the Sabbath till the eleventh century, and it is a well-known fact that to the present day, in every language except the English and its offshoots, the seventh day is called the Sabbath.

The progress made in the establishment of Sunday observance was much more rapid after the edict of Constantine than it had before been. In fact, the more corrupt the church became, the more importance was attached to Sunday keeping. How wonderfully these historical facts corroborate the statements of the Scriptures which were given at the beginning of this article. To make this still more emphatic, we will introduce authorities from the Roman Catholic church itself.

ROMAN CATHOLIC EVIDENCE.

That church always claims that it was the power which changed the Sabbath. We have never known them to deny it. They state it strongly in their controversial writings. In a Catholic work called *Abridgment of Christian Doctrine*, a work which is sanctioned by the highest authorities in the church, they assert their power to change the Sabbath in the following manner:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power."

In the *Catholic Christian Instructed* is presented the following list of feast days, which all rest upon the same foundation; namely, the authority of the Catholic church. Of these, Sunday takes the lead:—

"*Q.* What are the days which the church commands to be kept holy, or observed as days of particular devotion?"

"*A.* 1st, The Sunday, or Lord's day, which we observe by apostolical tradition instead of the Sabbath. 2dly, The Feasts of our Lord's Nativity, or Christmas day; the Circumcision, or New-Year's day; the Epiphany, or Twelfth-day; Easter-day, or the day of our Lord's resurrection; the day of our Lord's Ascension, Whit-Sunday, or the day of the coming of the Holy Ghost, Trinity-Sunday; Corpus Christi, or the Feast of the blessed Sacrament. 3dly, We keep the days of the Annunciation, and Assumption of the blessed Virgin Mary. 4thly, We observe the Feasts of All Saints; of SS. Peter and Paul, and other Apostles. 5thly, In Ireland we keep the Feast of St. Patrick, 17th March, as our principal patron. In England the days of St. Thomas of Canterbury and of St. George, as their special patrons.

"*Q.* What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday?"

"*A.* We have for it the authority of the Catholic Church and apostolic tradition."

The *Doctrinal Catechism*, pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"*Q.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*A.* Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

"*Q.* When Protestants do profane work on Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"*A.* On the contrary they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated."

W. Lockhart, B.A., of Oxford, in the *Toronto (Cath.) Mirror*, offered the following "challenge" to all the Protestants of Ireland:—

"I do, therefore solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath. 1. That Christians may work on Saturday, the old seventh day. 2. That they are bound to keep holy the first day, namely, Sunday. 3. That they are not bound to keep holy the seventh day also."

PROTESTANT INCONSISTENCY.

This is what the papal power claims to have done respecting the fourth commandment, and we might extend this list of extracts from Catholic writings indefinitely. It is notorious that they all unite in claiming to have done the work which we ascribe to them. Indeed they consider it one of the greatest evidences of the authority of their church that they have thus changed the Sabbath, and that Protestants accept of this change made solely by this church. It is to them a proof not only of their own strength but also of Protestant inconsistency. They argue that if the Catholic church has the power to make such an important change and Protestants admit of it, they should also keep the other feast days ordered by the same church. And who shall say that their reasoning upon this point is not correct? If the Catholic church can change the Sabbath, then, most certainly they have the right to ordain feast days and holy days. Those who wish for some higher authority than this church for their religious faith and practice, should most certainly drop the Sunday and observe the Sabbath as commanded in the law of God.

And now let every reader notice the following conclusions:—

In the writings of Daniel and St. Paul, the declaration is made that there would arise a blasphemous power which would claim the authority to change the law of God and the holy time indicated therein. We trace this change down through that period of corruption till the papal church was fully developed. We see the Sabbath of the Lord gradually losing its hold upon the people, till, finally, the corrupt council of Laodicea pronounced a curse upon every one that observed it. We see the heathen festival of Sunday, "the wild solar holiday" of ancient times, gradually exalted to the place of Sabbatical observance, till, finally, it was made the rest day in cities and towns by the authority of a Roman emperor, still a heathen, and the whole power of the Romish church upholds this rival of God's Sabbath. And, finally, in the doctrinal books of the Catholic church, the claim is broadly made that it has changed the Sabbath from the seventh to the first day of the week. The prophet of the Lord saw that such a power would arise and change the time and the law of the most High. The Catholic church stands up and claims to have done this work, and nearly the whole Protestant world accept this man-made institution in the place of the Sabbath which God made in Eden and commanded in the ten words of his holy law.

In our next article, we will notice predictions of the restoration of the ancient Sabbath in the last days of time, as connected with the work of preparation for the coming of Christ at his second advent.

G. I. B.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—In my last letter I commenced a statement to you of the causes which, in early life, caused my misgivings and distrust as to yours being a true church, and as to its holding the true faith. I referred to some incidents connected with the claims of your priests to miraculous power, with the doctrine of purgatory, and with praying to the saints. I shall now proceed with a statement of some more of those causes.

CONFESSION.

The doctrine of confession is one of the primary doctrines of your church. It requires every good papist to confess his sins to a priest at least once a year. If any sins are concealed, none are forgiven. This doctrine makes the bosom of the priest the repository of all the sins of all the sinners of his parish, who make a conscience of confession. And this is one of the sources of the fearful power which your priests have over your people. And with this doctrine of confession, is connected the power of the father confessor to grant absolution to the confessing penitent. It is sometimes affirmed, and then denied, to suit circumstances, that the priest claims such power. But Dr. Challoner in his "Catholic Christian Instructed," Chap. 9, asserts this power, and on what he deems Scriptural authority. And I never knew an individual who came from confession, with the privilege of partaking of the communion, who did not feel and believe that his sins were forgiven him. And if they were not immediately forgiven, they would be on the performance of the prescribed penances. You, sir, will not say, that I either misstate or misrepresent the doctrine.

Now for some of my early impressions upon this subject. Father M. held frequently his confessions at our house. He sat in a dark room up stairs with one or more candles on a table before him. Those going to confession followed each other on their knees from the front door, through the hall, up the stairs, and to the door of the room. When one came out of the confessing-room another entered. My turn came—I entered the room, from which the light of day was excluded, and bowed myself before the priest. He made over me the sign of the cross, and after saying something in Latin, he ordered me to commence the detail of my sins. Such was my fright that my memory soon failed in bringing up past delinquencies. He would prompt me, and ask, did you do this thing, or that thing? I would answer yes, or no. And when I could say no more, he would wave his hand over me and again utter some words in Latin, and dismiss me. Through this process I often went, and never without feeling that my sins were forgiven. Sins that burdened me before, were now disregarded. The load of guilt was gone. And I often felt, when prompted to sin, that I could commit it with impunity, as I could soon confess it and secure its pardon. And this, sir, is the fearful and fatal effect of your doctrine of confession and absolution upon millions of minds.

The questions however often came up—Why does the priest go into a dark room in the daytime. Why not speak to me in English, and not in Latin? How can he forgive sin? What, if my sins after all, are not forgiven? And I always found that I could play my pranks better after confession than before, for I could go at them with a lighter heart. Very early in life my confidence in this doctrine of confession was shaken; and at a later period I came to the conclusion that it was a priestly device to ensnare the conscience, and to enslave man.

HOLY WELLS.

Another thing which made early a deep impression on my mind was this. On my first remembered journey to Dublin we passed by a place, called, unless I mistake, St. John's Well. It is as you know, one of the "Holy Wells," of Ireland. There was a vast crowd of poor-looking and diseased

people around it. Some were praying, some shouting; many were up in the trees which surrounded it. All these trees were laden, in all their branches with shreds of cloth of every possible variety and color. I inquired what all this meant. I was told: "This is St. John's Well, and these people come here to get cured." But what do those rags mean, hanging on the trees? I was told, that the people who were not immediately cured, tied a piece of their garments on some limb of the trees, to keep the good Saint of the Well in mind of their application. And judging from the number of pieces tied on the trees, I inferred that the number that went away cured were very few. I had previously read some travels in Africa describing some of the religious rites of the sable sons of that continent; and the thought that those performed around St. John's Well were just like them occurred to me. I have no doubt but that the rites witnessed in my youth are performed there yet—that the rags of diseased persons are now streaming from those trees to remind the Saint of the requests of those who suspended them. There was always a priest present to hear confessions, and to receive the pennies of the poor pilgrims. And the impression then made upon my mind was, that it was a piece of paganism. And the rites and ceremonies about this well, I learn are nothing in comparison with those performed at the Wells of Saint Patrick in the County Down. I will here insert an account of a festival at St. Patrick's Well as given by an eye witness.

"When or how the custom which I shall describe originated, I know not, nor is it necessary to inquire; but every midsummer eve thousands of Roman Catholics, many from distant parts of the country, resort to these celebrated holy wells to cleanse their souls from sin, and clear their mortal bodies of diseases. The influx of people of different ranks, for some nights before the one in which alone, during the whole year, these wells possess this power (for on all other days and nights in the year they rank not above common draw-wells), is prodigious: and their attendants, hordes of beggars, whose ragged garments, if once taken off could not be put on again by the ingenuity of man, invest the streets and lanes and choose their lodgings in the highways and hedges. Having been previously informed of the approach of this miraculous night, and having made ourselves acquainted with the locality of the wells, early in the evening we repaired to the spot: we had been told that we should see something quite new to us, and we met with what scarcely was credible on ocular evidence. The spot on which this scene of superstitious folly was exhibited, was admirably adapted to lighten every attendant circumstance of it; the wonderful wells, of which there are four, being situated in a square or patch of ground, surrounded by steep rocks, which reverberated every sound, and redoubled all the confusion. The coup d'œil of the square on our approach presented a floating mass of various colored heads, and our ears were astonished with confused and mingled sounds of mirth and sorrow, of frantic, enthusiastic joy, and deep desponding ravings. On descending into the square we found ourselves immediately in the midst of innumerable groups of these fanatics, running in all directions, confusedly, in appearance, but methodically, as we afterwards found in reality;—the men and the women were bare-footed and the heads of all were bound round with handkerchiefs. Some were running in circles, some were kneeling in groups, some were singing in wild concert, some were jumping about like maniacs at the end of an old building, which, we were told was the ruins of a chapel erected, with several, adjacent buildings, in one miraculous midsummer's night by the tutelary saint of the wells, of whose talent as a mason they give, it must be confessed, no very exalted opinion. When we had somewhat recovered from the first surprise which the (to us) unaccountably fantastic actions of the crowd had given us, we endeavored to trace the progress of some of these deluded votaries through all the mazes of their mystic penance. The first object of them all appeared to be the ascent of the steepest and most rugged part of the rock, up which both men and women crawled their painful way on their hands and bare knees. The men's clothes were all made so as to accommodate their knees with all the sharpness of the pointed rock; and the poor women, many of them young and beautiful, took incredible pains to prevent their petticoats from affording any defense against its

torturing asperities. Covered with dust and perspiration and blood, they at last reached the summit of the rock, where, in a rude sort of chair hewn out of the stone, sat an old man, probably one of their priesthood who seemed to be the representative of St. Patrick, and the high-priest of this religious frenzy. In his hat each of the penitents deposited a half-penny, after which he turned them round a certain number of times, listened to the long catalogue of their offences, and dictated to them the penance they were to undergo or perform. Then they descended the rock by another path, but in the same manner and posture, equally careful to be cut by the flints, and to suffer as much as possible: this was perhaps, more painful traveling than the ascent had been—the suffering knees were rubbed another way—every step threatened a tumble; and if any thing could have been lively there, the ridiculous attitudes of these descenders would have made us so. When they gained the foot of the hill they (most of them) bestowed a small donation of charity on some miserable groups of supplicants who were stationed there. One beggar, a cripple, sat on the ground, at one moment addressing the crowd behind him, and swearing that all the Protestants ought to be burned out of the country, and, in the same breath, begging the penitents to give him one half-penny for the love of 'suave blessed Jesus.' The penitents now returned to the use of their feet, and commenced a running sort of Irish jiggish walk round several cairns or heaps of stones erected at different spaces: this lasted for some time. Suddenly they would prostrate themselves before the cairn and ejaculate some hasty prayers, as suddenly they would arise and resume their mill-horse circumrotation. Their eyes were fixed; their looks spoke anxiety, almost despair; and the operation of their faculties seemed totally suspended. They then proceeded to one end of the old chapel, and seemed to believe that there was a virtue, unknown to us heretics, in *one particular stone* of the building, which every one was careful to touch with the right hand; those who were tall did it easily; those who were less, left no mode of jumping unpracticed to accomplish it. But the most remarkable, and doubtless the most efficient of the ceremonies, was reserved for the last; and surely nothing was ever devised by man which more forcibly evinced how low our nature can descend. Around the largest of the wells, which was in a building very much to common eyes, like a stable, all those who had performed their penance were assembled, some dressing, some undressing, many *stark naked*. A certain number of them were admitted at a time into this holy well, and there men and women of every age bathed promiscuously without any covering. They undressed before bathing, and performed the whole business of the toilet afterwards in the open air, in the midst of the crowd, without appearing sensible of the observations of lookers-on, perfectly regardless of decency, perfectly dead to all natural sensations. This was a strange sight, but so nearly resembling the feast of lunatics, that even the voluptuary would have beheld it without any emotions but those of dejection. The penance having terminated in this marvelous ablu-tion, the penitents then adjourned either to booths and tents to drink, or join their friends. The air then rang with musical monotonous singing, which became louder with every glass of whisky finishing in frolicsome debauch, and laying, in all probability, the foundation for future penances and more thorough ablutions. No pen can describe all the confusion, no description can give a just idea of the noise and disorder which filled this *hallowed* square, this theatre of fanaticism, this temple of superstition, of which the rites rival all that we are told of in the East. The minor parts of the spectacle were filled up with credulous mothers, half drowning their poor children to cure their sore eyes; with cripples who exhibited every thing that has yet been discovered in deformity, expecting to be washed straight, and to walk away nimble and comely.

"The experience of years had not shaken their faith; and though nobody was cured, nobody went away doubting. Shouting and howling and swearing and carousings filled up every pause, and 'threw o'er this spot of earth the air of hell.' I was never more shocked and struck with horror; and perceiving many of them intoxicated with religious fervor and all-potent whisky, and warming into violence before midnight, at which time the distraction was at its climax, I left this scene of human degradation in a state of mind not easily to be described. The whole road from the wells to the neighboring town was crowded with such supplicants as preferred mortal half-pence to holy pen-

ance. The country around was illuminated with watch-fires; the demons of discord and fear were abroad in the air; the pursuits of the world, and the occupations of the peaceful, appeared put a stop to by the performance of ceremonies, disgraceful when applied to propitiate an all-compassionate Divinity, whom these religionists were determined and taught to consider jealous rather than merciful. I wish it were in my power, without insincerity, to pay a compliment to the Irish Catholic clergy. On this occasion they were the mad priests of these Bacchanalian orgies; the fomenters of fury; the setters-on of strife; the mischievous ministers of the debasement of their people, lending their aid to plunge their credulous congregations in ceremonious horrors."*

Now, sir, can you, as a man of high intelligence, regard these things in any other light than as the merest impostures to delude the ignorant? And what epithet sufficiently expressive of abhorrence can we apply to the priesthood who thus impose upon a credulous people?

I well remember yet another of these impostures. When a boy I often heard that on the morning of Easter Sunday, the sun might be seen dancing in the heavens and in the chapels, to express its joy on the anniversary of the resurrection of Christ. And I often wished to be where I could witness the phenomenon. It took place in a certain chapel, and in the presence of many pious and admiring beholders. An unbeliever in priestly miracles was present, who traced up the dancing of the sunbeams through the chapel to an individual managing concealed mirrors, so as to produce the wonderful effect! Of this I heard; and although it seemed incredible, yet it made an impression on my mind. The probability of the imposture cannot be doubted by those who know that the earth which covers the grave of Father Sheely (who was convicted of treason, and hung in the County of Tipperary), when boiled in milk, cures a variety of diseases.

PROHIBITING THE BIBLE.

The Bible with all its notes and glosses, as published by the authority of your own church, is denied by you to be a complete rule of faith. On this question I will not now enter, only so far as to say that this denial holds a very intimate connection with its virtual withholding from the people. If not a complete rule it may lead astray; and as it is capable of opposite interpretations, in some of its passages, the souls of the people must not be endangered by its general circulation. It is better to know nothing of the Bible, than in some particulars to misinterpret it! Your infallible church teaches both ways on a variety of subjects, and among the rest, on the circulation of the Bible. It allows it in Protestant countries, with some stringent regulations; it virtually forbids it in purely papal countries. How many Bibles could your reverence procure in Spain, Portugal, Naples, or Italy? How many Spaniards or Italians have ever read a Bible through? How many of the Irish peasantry that can read and write have ever read ten chapters of it? Now, sir, for years together I sat daily at table with a Catholic priest, who was a member of the family, and the curate of the parish; and I never saw a Bible used in the family. I never heard at table, or in the morning, or in the evening, a religious service. The numbers of the Douay Bible published by subscription in folio, were taken in the family, but never read. And not only so, but I never heard a sermon preached in a Catholic chapel in Ireland; nor a word of explanation on a single Christian topic, doctrine or duty. And before I was sixteen years of age I never read a chapter in the word of God, whilst in other respects my education was not neglected. I often asked the meaning of this thing and the other; but there was no explanation. Nor can one out of one thousand, in papal countries, give a single reason for one of your peculiar doctrines or duties. And since in the maturity of my judgment I have examined this matter, I have greatly commended your wisdom in withholding the Bible

* McGavin's Protestant, p. 403.

from the people; if I were a bishop or a priest of your church, I would do the same. I heard a man who lived near the Canada line, in Vermont, during the last war with Great Britain, tell the following story. "There was," said he, "much smuggling going on. Whenever we met a traveler with a pack of any kind, we ordered it to be searched. Honest men always said, 'search and welcome.' But whenever a man refused, or made a fuss about it we always suspected that there were contraband goods in the pack; and we were never mistaken." You have brought contraband goods into the house of God, and the Bible tells the people so. Hence it is forbidden. Light is the sure death of darkness. The circulation of the Bible will be the death of Popery.

With great respect, yours,

KIRWAN.

THE MISSIONARY.

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

SOW THY SEED.

BY ELIZA H. MORTON.

Ecc. 11: 6.

In the morning sow thy seed,—
Kindly act and friendly deed;
Cheer the heart and dry the tear,
Bid thy brother not to fear.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Clothe the naked, hungry feed,
Point the sinner to the cross,
Look on gold as earthly dress.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Souls there are to teach and lead,
Time is fleeting, life soon o'er,
Man can labor then no more.
Eternity will tell,
If all thy work is well.

In the morning sow thy seed;
Help will come to you in need,
Joy abide with you below,
Harvest spring from what you sow.
Eternity will tell,
If all thy work is well.

REPORT OF MISSIONARY SOCIETY.

(For Quarter Ending July 1, 1884.)

BELOW is given a summary of our missionary reports for the quarter ending July 1. The increase in interest has been very manifest. Eld. Durland reports two members added to the Society at Southampton. A Society of eighteen members was organized at Grimsby on the eighth of June, and Eld. M. C. Wilcox was chosen Director of the district.

A commendable zeal is manifested by the members, and marked success seems to attend the efforts of the youth, showing that where there is earnestness and devotion to the cause of God, he is ready to accept and co-operate with the workers, though young and inexperienced. All are desirous of bringing the truth before the people, and several are devoting their whole time to canvassing and colporter work.

No. of reports returned,	16	
" " missionary visits,	4,418	
" " ships visited,	680	
" " letters written,	160	
" " printed letters sent out,	6,987	
" " letters received,	273	
" " new subscribers obtained for periodicals,	183	
" " periodicals sold,	826	
" " loaned and given,	21,401	
Total,		22,227
" " pages of tracts loaned,	4,239	
" " " " " given,	11,807	
" " " " " sold,	101,092	
Total,		117,138
Cash received on donations,	£0 11s. 0d.	
" " " " " subscriptions,	£23 0s. 8d.	
" " " " " sales,	£38 12s. 2d.	
Total,		£62 3s. 10d.

JENNIE THAYER, Secretary.

NEW YORK.

THE work in New York is moving forward in an encouraging manner. The tents running in Auburn and Cortland are reporting constant accessions to our numbers. Some ten or fifteen have already embraced the Sabbath truth in each of those places with a good prospect of others. The work in Buffalo, Syracuse, and Albany is progressing favorably. Our list of subscribers for the *Signs of the Times* is constantly increasing, and we expect a harvest of souls from the missionary work now being performed.

M. H. BROWN.

HAMPSHIRE.

SINCE I last reported, I have been laboring in Southampton and Totton. At Totton, I had but little interest to hear. It was a busy season, and the people worked till a late hour. After staying two weeks, I concluded it was best to close the meetings until later in the season. I sold a few tracts and papers, and obtained three subscribers for THE PRESENT TRUTH for the year.

After I closed my meetings at Totton, I commenced meetings and Bible readings at Southampton. Sundays, I hold open-air meetings in The Avenue. The attendance has been very good, and some seem to be interested.

The church here has had some unpleasant experiences in the last month, but we hope the Lord will give wisdom, that all may be overruled to the good of his cause. Two of those who signed the covenant at our meetings some two months ago proved to be "stony ground hearers."

May the Lord help his people to see the necessity of entire consecration to his work. There are good souls here who want to serve the Lord. We believe they will see others go with them if they live out the truth before them.

My courage is good. I want to labor on in the good work and have the victor's crown.

J. H. DURLAND.

LINCOLNSHIRE.

BARROW.—The meetings at this village have all been held in the market-place. The attendance has been quite regular from the first. We have tried to declare the counsel of God faithfully, and if the Lord permits, we hope to have the privilege of declaring it fully. In connection with the great and thrilling doctrinal questions which have been considered, the importance of holy living has been set forth, and the testimony of individuals shows that the Holy Spirit has accompanied the word spoken. Upwards of two hundred were present at the meeting last night. The interest is increasing, and we have strong hope that some will walk in the light which God is permitting to shine upon their pathway. Our thanks are due to the friends who have so kindly assisted us in singing and in other ways.

ULCEBY.—I am spending a few weeks at this place with my family. It is about one year since the message was first preached here. We hope that several more will yet obey the truth. The Sabbath services are becoming more interesting every week. We have organized a Sabbath school, and it is indeed cheering to see the interest which is manifested by the children in the study of the Scriptures. During the past year twenty-one have been brought to observe the Seventh-day Sabbath. Some of these persons have been baptized during the year, and others desire to go forward in obedience to the plain command. We hope to be able to arrange for it in a few days. We sincerely hope that the editor of THE PRESENT TRUTH will take time to visit these villages, frequently, so that the people may have the benefit of his experience in this glorious work.

GRIMSBY.—At our last quarterly meeting our church organization was perfected. Eld. M. C. Wilcox was chosen local elder, Bro. W. E. Hollingsworth, deacon, and Sr. Jennie Thayer, clerk, for the current year. Nearly all who had signed the covenant united in church-fellowship. The Christian church has been likened unto a fold. The Lord give us grace to so live that individually and collectively we can have the assurance that we are being guided and cared for by the great Shepherd above. May those who were absent realize that there is no safety except inside the fold. We have enjoyed their companionship, and greatly desire to have it through the entire journey of our pilgrimage until we reach the haven of eternal rest.

The meetings in the market-places are well attended. We have confidence to believe that many will, in the near future, be found keeping all of

God's commandments and the faith of Jesus. *Our work is to sow the seed.*

"Get but the truth once uttered and 'tis like
A star new-born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the world can shake."

God will give the increase. A. A. JOHN.

THE REFORMATION IN GREAT BRITAIN.

PAPAL INTRIGUES.

NEAR the close of the 6th century, Gregory became Pope of Rome, and hearing that there was a Christian church in Great Britain not subject to the ecclesiastical Catholicism of Rome, decided that this church must be conquered. He had previously been informed that the Anglo-Saxons would not receive the gospel from the Britons, and he resolved to convert the proud conquerors of the Britons, thinking that they would be valuable allies in subjugating the British church. In pursuance of his scheme, he sent his friend Augustine to England with forty missionaries, who landed on the Isle of Thanet, in Kent, A. D. 597.

The spirit which actuated these missionaries, if one may judge by the character of the monk who led them, differed widely from that manifested by the lowly Nazarene. Augustine is said to have "possessed even to a greater extent than Gregory himself a mixture of ambition and devotedness, of superstition and piety, of cunning and zeal. He thought that faith and holiness were less essential to the church than authority and power; and that its prerogative was not so much to save souls as to collect all the human race under the scepter of Rome."

At this time, Ethelbert was king of Kent, and virtually ruled over all England, the other Saxon kings being homagers to him. Ethelbert had married a daughter of the king of France, who was a member of the Romish church. He did not oppose her, but allowed her a bishop for chaplain, and the use of an old church in Canterbury, which the Romans had dedicated to St. Martin.

With the political sagacity which has ever marked the movements of this church, Augustine first addressed the king, telling him that they had brought "the best tidings unto him, which would certainly procure eternal happiness in heaven, and endless reigning in bliss with the true God to such as should entertain them." Having obtained the consent of the king to remain and promulgate their doctrines, they "lived so piously, prayed so fervently, fasted so frequently, and preached so constantly," that many thousands of the people and the king himself embraced the errors of the Roman pontiffs including purgatory, with "certain forms and certain Christian doctrines." It is reported that ten thousand pagans were baptized in one day in the river Swale, Yorkshire.

So the work of the papacy prospered, and Augustine was at length appointed archbishop of the Saxons, and of the free Britons who for some time refused to acknowledge the supremacy of the Roman church.

At Bangor, North Wales, was a society of nearly three thousand Christians, who had sent out numerous missionaries, Columbanus among the number. This was the center of Christianity in the British church. Dionoth was president of this society of whom Augustine demanded that they should "acknowledge the authority of the Bishop of Rome." The venerable Dionoth replied: "We desire to love all men, and what we do for you, we will do for him also whom you call the Pope. But he is not entitled to call himself the *father of fathers*, and the only submission we can render him is that which we owe to every Christian." This was not the answer which the ambitious Augustine required, but he was not to be easily baffled. A general assembly of the British and Saxon bishops was convoked in A. D. 601, but the Britons remained firm. A new council was soon held, and although the Britons were alarmed at the prospect of the nations of the earth becoming united to Rome, they still

refused to bow to the Pope; and for a third time their answer was that they had "no other master but Christ." Indignant at this reply, Augustine exclaimed: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." The last days of this haughty archbishop were accordingly occupied in preparing to send the sword among these defenseless Christians.

In 603 or 605, the exact date not being known, Edelfrid, the pagan king of Northumberland, invaded Wales and advanced towards Bangor. Twelve hundred and fifty of the pious brethren met in a retired place to offer prayers to Heaven for protection from this cruel king. Observing the kneeling band from a distance, the king inquired, "Who are these people, and what are they doing?" On being informed, he said, "They are fighting then against us, although unarmed," and commanded his soldiers to fall upon the prostrate crowd. Twelve hundred of this praying band were slain, Bangor was razed to the ground, and Romanism triumphed in England.

JENNIE THAYER.

WE ARE ALL MISSIONARIES.

EVERY Christian man is, by his oath of allegiance, a missionary. There is not one law for ministers and another for hearers. The gospel does not bind the preacher and absolve the people. There is not one solitary line in God's revelation which says that the one must work, and sacrifice, and give, and the other hoard and keep. You may be confined to the dull routine of daily toil, and yet your life, hid with Christ in God, may make you one of the best preachers of righteousness in the world. You may be a great stammerer, and your life of love go straight to every heart. We can all give our example. A chance word of reproof, a way-side word of warning, a loving invitation, an act of Christian courtesy done in a Christian way, may lead others to Christ. It is not so much where we are, as what we are, and it is not alone what we do, but the way we do it. A man who loves the Saviour must in some way be the refuge of the weary. If he speaks, it must be as one tempted man speaks to another who is battling with temptations. It is not done by fierce warnings. It is the old and blessed story of God's love of leading weary souls to Jesus, helping them to grope out of the dark and tangled wilderness, and cheering them at every step on the way to deliverance and safety. There is no one so poor that he cannot do something for Christ. Whether it be the widow's mite or the rich man's gift, God will bless it.—Selected.

EDITORIAL NOTES.

"Here a little, and there a little."—Isa. 28: 10.

WHEN the word of God presents a duty before his people, how often do many of them search that word for excuses rather than helps. They desire to evade the duty rather than do it. They seek to be justified in its neglect rather than in its performance. But know, O man, God has made no provision for excuses. If he excuses thee from duty, he likewise excuses thee from reward. Nay, he does more, he curses those who come not up "to the help of the Lord against the mighty." He blights the pretentious fig tree, not because it bears evil fruit, but because it bears no fruit.

SEARCH not for excuses, search for helps. The word of God abounds in them. All heaven is pledged to help thee if thou wilt put thy trust in Him. List ye to the promises: "Fear thou not; for I am with thee: be not dismayed; for I am

thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." We pass over eight hundred years and the promise has lost none of its fullness or power: "But my God shall supply all your need according to his riches in glory by Christ Jesus." What a bountiful supply! Will it ever be less?—"Jesus Christ the same yesterday, and to-day, and forever." It is a *Living Fountain*. Drink, drink freely. Precious promises! Running like threads of gold through all God's revelations! Wells of living water to all the weary, thirsty, fainting pilgrims, toiling on in the way to life! Is the cross heavy, Christian? Take hold of *His* strength! Art thou weary? Rest on *His* promises. Art thou fainting? Drink, drink of the water of life. "God will supply all your need."

THE *Catholic Times and Opinion* talks of "religious intolerance," "bigoted zeal," "tampering with religious convictions," and "liberty of conscience with a vengeance," in connection with the Leeds School Board, because the Catholic children under their jurisdiction are expected to attend Protestant service Sunday night, albeit they are allowed to attend mass in the morning. The School Board may not be justified in their proceedings, but it sounds strange for the condemnation to come from such a source. We should think the Roman Catholic church in memory of the past would hang its head and say, as did one of old, "Thou art more righteous than I." But it makes a great difference "whose corns are tread on," "whose ox is gored."

THERE has lately been brought into the French Chamber of Deputies, certain amendments to the conscription law. One of these proposed to exempt theological students from military service. It was brought by M. Freppel, the learned bishop of Angers. He pleaded eloquently and ably for his amendment, and for universal peace and disarmament. But there was much force and truth contained in the caustic reply of one of his opponents, M. Laissant; and it must have been somewhat awkward for the bishop to meet. M. Laissant said: "We are happy to see the beautiful ideas of universal peace and disarmament which were brought into this Tribune in 1884, by M. Freppel, one of the most influential representatives of Catholicism, whereas nine-tenths of past wars have been caused by this Catholic power, so cruel and inhuman while it had the power, but which has waited until it is nearly conquered to make us hear the words of peace."

UNDER the heading, "The Church versus the Bible," the *Christian Commonwealth* has the following:—

"One of the many remarkable statements which were made at the recent annual gathering of the Church of England Working Men's Society affords an explanation of the growing unscripturalness of the High Church party. A Mr. Spalding said that the other day he was asked by what right had Christians shifted the observance of the seventh-day Sabbath to the first day, and thus gone plainly against the word of God, and that he had replied that there was a higher power in the world than the Bible, and that was the Church. The Bible said, 'Remember that thou keep holy the Sabbath Day.' The Church said, 'Keep the first day holy.' Mr. Spalding proceeded to argue that 'if the Church had the power to override the plain written word of God in the matter of the Sabbath, then she had equal right to declare that marriage with a deceased wife's sister was unlawful, even supposing that it was not condemned by the word of God.' They who can argue thus are on the road which leads to acceptance of such dogmas as the Immaculate Conception and the Infallibility of the Pope."

Now we want to know, What is the *Commonwealth* going to do about it? It is published "for the advocacy of good and right and truth throughout the world;" what about the great Sabbath

truth that has been trampled upon so long by the man of sin? Has not the *Commonwealth* a holy ambition to be found among the "repairers of the breach" (Isa. 58: 12, 13) which has been made in the moral law by the "son of perdition?"

UNDER the title, "The Legal Flaws in the Later Papacy," a writer in the current number of the *Church Quarterly Review* discusses the claims of Rome to "jurisdiction," "mission," or apostolical succession. Even admitting that St. Peter was the first bishop and Pope of Rome, and that the earlier popes were his duly elected and authorized successors, the writer proves by historical facts that, according to the Roman Catholic Canon Law, there has been no legally elected pope since 1484. In 1492, the infamous Borgia, or Alexander VI., was elected by cardinals of his own creation and purchase. Julius II. was elected by cardinals of the same origin, and the election of Leo X. was of the same character. The writer says:—

"The electoral body was thus utterly vitiated and disqualified by canon law at least so far back as 1513, and no conceivably valid election of a pope has taken place since that of Innocent VIII. in 1484, even if every defect prior to that date be condoned, and it be conceded that the breaches in the tenth, eleventh, fourteenth, and fifteenth centuries were made good somehow. There has not been retrospective action taken in regard to this final vitiation by simony, and to Alexander VI. belongs the responsibility of having made any assertion of unbroken and canonical devolution of a Petrine privilege in the line of Roman pontiffs impossible for any honest canonist or historian since his time. And, consequently, not only have the specific divine privileges alleged to be attached to the person and office of the Roman Pontiff all utterly failed, but the whole ecclesiastical jurisdiction appertaining to or derived from the See of Rome has failed wholly throughout the entire Latin obedience. All acts done by the popes themselves, or requiring papal sanction for validity, since 1492 (just twenty-five years before the outbreak of the Lutheran revolt) have been inherently null and void, because emanating from usurping and illicit pontiffs, every one of whom has been uncanonically intruded into the papal chair by mere titular electors, having no legal claim to vote at all."

And now, according to the *Church Times*, "there is no way of getting a lawful pope again till the election is taken away from the cardinals." Wonder if Rome will profit by this and elect the next Pope by the universal suffrages of the flock! That will constitute him a true and legitimate successor of the holy apostle! Some said of old, "Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Has Rome these credentials?

"LORD, What wilt thou have me to do?" Such was the question asked by Saul of Tarsus when arrested in his zealous but ungodly work of opposing the truth. He saw that his course in the past had been wrong, and being honest, his great and only desire was to know *his* duty. "Lord what wilt thou have me to do?" Some of the readers of this little note may find themselves arrested by the truth, and shown that the past in their lives has been contrary to God's commandments. Do not allow your selfish heart to change the question into, "Lord, how many duties may I neglect and still be saved?" and thus deceive yourselves. But honestly, ask the question at the head of this article, and then *do* what God requires of you. Says our Saviour, "If thou wilt enter into life, keep the commandments." Do you inquire as to your neighbor's duty? The reply of the Master is, "What is that to thee? Follow thou me." Do you inquire, What shall we eat? What shall we drink? or wherewithal shall we be clothed? The answer is, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Is God unjust? Are not his requirements reasonable? Are not his promises sure? Is not his grace sufficient?

THE SABBATH SCHOOL.

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

LESSON XIV.

(For Second Sabbath in September.)

JOSEPH.

1. How many sons had Jacob?
2. What were the names of Jacob's sons? 1 Chron. 2: 1, 2.
3. Who was Jacob's favorite son? Gen. 37: 3.
4. Why was he hated of his brethren? Verses 4, 8, and 11.
5. What did they design to do with him? Verse 20.
6. Who delivered him? How?
7. What did they finally do? Verses 25-28.
8. How did they deceive their father? Verses 31-33.
9. Describe his grief. Verses 34, 35.
10. How did the Midianites dispose of Joseph? Verse 36.
11. How did the Lord regard him? Gen. 39: 2.
12. How was Joseph treated by Potiphar? Verses 3-6.
13. What evil did Potiphar's wife bring upon Joseph by her wickedness and falsehood? Verses 19, 20.
14. How did the Lord still regard him? Verses 21-23.
15. Relate briefly his experience in prison. Gen. 40.
16. How long was he in prison? Gen. 41: 1.
17. What events occurred which were the means of releasing Joseph from prison? Verses 1-14.
18. How did he interpret Pharaoh's dream? Verses 25-32.
19. What advice did he give Pharaoh? Verses 33-36.
20. How did Pharaoh honor Joseph? Verses 37-45.
21. How old was Joseph at this time? Verse 46.
22. How extensive was this famine? Verses 56, 57.
23. Describe Joseph's first meeting with his brethren. Gen. 42: 5-8.
24. How did he pretend to regard them? Verses 9-20.
25. What crime did this bring to their mind? Verses 21-23.
26. How was Joseph affected by this? Verse 24.
27. What did he do with Simeon? Verse 24.
28. Why was Simeon kept as a hostage? Verses 33, 34.
29. What report did they give their father? Verses 30-34.
30. What caused them further alarm on their return? Verse 35.

LESSON XV.

(For Third Sabbath in September.)

JOSEPH AND HIS BRETHREN.

1. How did Jacob regard the afflictions which the providence of God permitted to come upon him? Gen. 42: 36.
2. Only on what conditions could the sons of Jacob again get corn in Egypt? Gen. 43: 1-5.
3. Was Jacob willing to let Benjamin go?
4. Who became surety for Benjamin? Verses 8-10.
5. What did Jacob tell his sons to do to win the favor of the ruler of Egypt? Verses 11-18.
6. What were his parting words? Verse 14.
7. Where were they received the second time? Verses 15-17.
8. How did this affect them? Verses 18-22.
9. How did the steward quiet their fears? Verses 23, 24.
10. Describe their second meeting with Joseph. Verses 26-28.
11. Describe his introduction to Benjamin. Ver. 29.
12. How did this affect Joseph? Verses 30, 31.
13. What arrangements did he make with regard to their dinner?
14. To what stratagem did Joseph resort to bring his brothers back after they had started on their journey home? Gen. 44: 1-13.
15. Describe the meeting. Verses 14, 15.
16. What confession did Judah make? Verse 16.
17. What appeal did Judah make for Benjamin? Verses 18-34.
18. How did Joseph make himself known? Gen. 45: 1-4.
19. How did he show that he had forgiven the wrong done him by them? Verses 5, 7, and 8.
20. What instruction did he give them? Verses 9, 13.
21. What did he promise them? Verses 10-12.
22. How did he manifest his love for his brothers? Verses 14, 15.

23. What favor did Pharaoh show them? Verses 16-24.
24. How did Jacob receive the news that Joseph lived? Verses 25-28.
25. How many were there of the household of Jacob who went into Egypt? Gen. 46: 26.
26. Where were the sons of Jacob placed? Gen. 47: 4, 6.
27. How long did Jacob live in the land of Egypt? Verse 28 (first clause).
28. What was his entire age? Verse 28.
29. Where was he buried? Gen. 50: 13.
30. How many, and what were the names of Joseph's sons? Gen. 48: 1.
31. What honor was accorded them? Verse 5.
32. What appeal was made by Joseph's brothers after their father's death. Gen. 50: 16-18.
33. What reply did Joseph make? Verses 19-21.
34. How long did Joseph live? Verse 22.
35. Where was he buried? Joshua 24: 32.

LESSON XVI.

(For Fourth Sabbath in September.)

MOSES.

1. How did the children of Israel prosper in Egypt? Ex. 1: 7.
2. What treatment did they receive from the Egyptians? Ex. 1: 8-14; Acts 7: 18, 19.
3. How did the Israelites endure this affliction? Ex. 1: 12, 20.
4. What charge did Pharaoh give all his people? Verse 22.
5. Who was born at this time? Acts 7: 20.
6. How was his life preserved? Ex. 2: 3-10.
7. To what degree of learning and ability did Moses attain? Acts 7: 21, 22.
8. What did he do when he witnessed the cruel treatment of his brethren? Ex. 2: 11-14.
9. Why was Moses obliged to flee? Verse 15 (first clause).
10. To what place did he go? Verse 15.
11. How old was Moses at this time? Acts 7: 23, 24.
12. How long did he remain in Midian? Acts 7: 30.
13. How was he employed during this time? Ex. 3: 1.
14. What appeared to him as he led his flock near to the mount of God? Verse 2.
15. Who spoke to him from the bush? Verses 4-6.
16. What did the Lord say in regard to his people? Verses 7-9.
17. What work had he for Moses to do? Verse 10.
18. What did Moses reply? Verse 11.
19. What promise did the Lord make him? Ver. 12.
20. What should he tell the children of Israel was the name of the one who sent him? Verses 14, 15.
21. What message did he give Moses for his people? Verses 16, 17.
22. What message did he give him for the king of Egypt. Verse 18.
23. What miracles did he give Moses power to perform to attest his divine mission? Ex. 4: 1-9.
24. What excuse did Moses then urge? Verse 10.
25. What reply did the Lord make? Verses 11, 12.
26. Whom did the Lord finally appoint to go with Moses and be spokesman for him? Verses 14, 16.
27. How did the Israelites receive the message Moses bore them? Verse 31.
28. What answer did Pharaoh make when the message was first delivered to him? Ex. 5: 1, 2.
29. How did Pharaoh treat the children of Israel after this message was given him? Verses 6, 9.
30. When the people could not fulfil their tasks without their usual allowance of straw, what punishment was inflicted on their overseers? Verses 10-14.
31. To whom did these officers make a complaint? Verses 15-18.
32. To whom did they then go? Verses 20, 21.
33. What did the Lord answer Moses? Ex. 6: 1.

LESSON XVII.

(For First Sabbath in October.)

THE PLAGUES, THE PASSOVER, AND THE EXODUS.

1. Whom did the Lord send to Pharaoh with instructions to let his people go? Ex. 5: 1.
2. Why did the Lord deliver his people? Ex. 8: 1.
3. How old was Moses at this time? Ex. 7: 7.
4. How many plagues were sent upon Pharaoh and the Egyptians? Chapters 7-11.
5. Describe the first plague and the manner of its infliction. Ex. 7: 19-25.
6. Describe the second. Ex. 8: 2-6.

7. Describe the third. Ex. 8: 16-18.
8. What did the magicians acknowledge? Verse 19.
9. Give an account of the fourth plague. Verses 20-24.
10. Describe the fifth plague. Ex. 9: 1-5.
11. Describe the sixth plague. Ex. 9: 8-11.
12. Describe the seventh plague. Ex. 9: 18-26.
13. Describe the eighth plague. Ex. 10: 4-20.
14. Describe the ninth plague. Ex. 10: 21-23.
15. Describe the tenth plague. Ex. 12: 4-6.
16. Why were these plagues sent upon Pharaoh and his people?
17. What difference did the Lord make between the Egyptians and the Israelites in the infliction of these plagues?
18. Why did the Lord make this difference? Ex. 8: 22.
19. How many times did Pharaoh break his promise in regard to letting the children of Israel go? Ex. 8: 8, 28; 9: 28; 10: 16.
20. Would Moses accept of any of the conditions which Pharaoh tried to make?
21. Describe the institution of the Passover. Ex. 12.
22. How long was the feast of the passover to be perpetuated? Ex. 12: 14, 17, 24.
23. Why was it thus to be perpetuated? Ex. 12: 26, 27.
24. What did the Lord claim as his own on account of having preserved the first-born of Israel? Ex. 13: 14, 15.
25. Of what was the passover sacrifice a type? 1 Cor. 5: 7.
26. Did the Israelites receive any remuneration for their long slavery? Ex. 12: 35, 36.
27. By what way did the Lord lead his people? Ex. 13: 17, 18.
28. How were they guided in their journey? Verses 21, 22.
29. How many encampments did they make before they reached the Red Sea? Num. 33: 1-8.
30. Where did the Lord command them to encamp when they reached the Red Sea, and why? Ex. 14: 1-4.
31. How did Moses encourage the Israelites when they feared? Verses 13, 14.
32. What did the Lord say to Moses? Verses 15-18.
33. Describe the passage of the Red Sea. Ex. 14: 19-31.
34. How did Moses and the children of Israel express their gratitude for the great deliverance the Lord had wrought for them? Ex. 15.—G. H. Bell.

NOTES ON THE LESSONS.

LESSON XIV.

GEN. 39: 9. **How then can I do this great wickedness and sin against God?**—When Joseph was tempted to deviate from the path of right, to transgress the law of God and prove untrue to his master, he firmly resisted, and gave evidence of the elevating power of the fear of God, in his answer to his master's wife. After speaking of the great confidence of his master in him, by intrusting all that he had with him, he exclaims, "How then can I do this great wickedness, and sin against God?" He would not be persuaded to deviate from the path of righteousness, and trample upon God's law, by any inducements or threats. And when he was accused, and a base crime was falsely laid to his charge, he did not sink in despair. In the consciousness of innocence and right, he still trusted in God. And God, who had hitherto supported him, did not forsake him. He was bound with fetters, and kept in a gloomy prison. Yet God turned even this misfortune into a blessing. He gave him favor with the keeper of the prison, and to Joseph was soon committed the charge of all the prisoners.

Here is an example to all generations who should live upon the earth. Although they may be exposed to temptations, yet they should ever realize that there is a defense at hand, and it will be their own fault if they are not preserved. God will be a present help, and his Spirit a shield. Although surrounded with the severest temptations, there is a source of strength to which they can apply and resist them. How fierce was the assault on Joseph's morals. It came from one of influence, the most likely to lead astray. Yet how promptly and firmly was it resisted. He suffered for his virtue and integrity; for she who would lead him astray, revenged herself upon the virtue she could not subvert, and by her influence caused him to be cast into prison, by charging him with a foul wrong. Here Joseph suffered because he would not yield his integrity. He had placed his reputation and interest in the hands of God. And although he was suffered to be afflicted for a time, to prepare him to fill an important position, yet God safely guarded that reputation that was blackened by a wicked accuser, and afterward, in his own good time, caused it to shine. God made even the prison the way to his elevation. Virtue will in time bring its own reward. The shield

which covered Joseph's heart, was the fear of God, which caused him to be faithful and just to his master, and true to God. He despised that ingratitude which would lead him to abuse his master's confidence, although his master might never learn the fact. The grace of God he called to his aid, and then fought with the tempter. He nobly says, "How then can I do this great wickedness, and sin against God?" He came off conqueror.

Amid the snares to which all are exposed, they need strong and trustworthy defenses on which to rely. Many, in this corrupt age, have so small a supply of the grace of God, that in many instances their defense is broken down by the first assault, and fierce temptations take them captives. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded with the most corrupting influences. By firm principle and unwavering trust in God, their virtue and nobleness of character can shine; and, although surrounded with evil, no taint need be left upon their virtue and integrity. And if, like Joseph, they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and God will, in his own time, exalt as much higher, as for awhile they were debased by wicked revenge.—*The Great Controversy*.

LESSON XVI.

EX. 3: 22. **And every woman shall borrow.**—

This is certainly not a very correct translation: the original word *shaal* signifies simply to ask, request, demand, require, inquire, etc.; but it does not signify to borrow in the proper sense of that word. . . . In this and the parallel place, chapter 12: 35, the word signifies to ask or demand, and not to borrow, which is a gross mistake into which scarcely any of the versions have fallen except our own.—*Dr. Adam Clarke*. The above is the true sense according to the Septuagint, the Vulgate, the Syriac, the Samaritan, and other copies; and this is also the opinion of the most learned commentators.

LESSON XVII.

EX. 7: 13. **And he hardened Pharaoh's heart.**—

It should be, *And the heart of Pharaoh was hardened*, so that "he hearkened not unto them, as the Lord had said," or foretold. The original is so rendered by all the ancient versions without exception, and by the most judicious modern translations. Our present translators incorrectly render, "and He hardened Pharaoh's heart," inconsistently with their rendering of the same phrase, and of a phrase with the same construction, afterwards, chapters 7: 22; 8: 19; 9: 7; for Pharaoh hardened his heart several times, before God began to harden it. They seem to have been led into this error by the expression, "as the Lord had said," referring to the foregoing, "But I will harden Pharaoh's heart," chapter 4: 21; and "I will harden Pharaoh's heart," chapter 7: 3. But this did not take place till Pharaoh became obdurate and incorrigible, chapter 9: 12.—*Dr. Hales*. There is not in any of these three verses, the 13th, the 14th, and the 22nd of this chapter, the least mention of any person by whom his [Pharaoh's] heart was hardened. Nor is there any other hardening implied, than what proceeded from his own settled resolution, not to lose the service of the Israelites.—*Bishop Patrick*.

CHAPTER 9: 14. **All my plagues.**—These plagues were first visited upon those objects which were worshiped by the Egyptians, or else the objects worshiped themselves became plagues. The former was true as regards the water's being turned into blood, the murrain of beasts, etc. The river Nile was held in great veneration by the Egyptians. "Nothing," says Plutarch, "is in greater honor among the Egyptians than the Nile." Frogs, flies, and insects, and animals of nearly all kinds which were worshiped by them became plagues unto them. The Lord designed to show them that he was above all gods, that their worship of the creature was vain and hopeless. But Pharaoh hardened his heart against all the evidences of the divine mission of Moses, till, at last, he rejects the most manifest exhibitions of God's power.

Verse 16. **For this cause have I raised thee up.**—That is, *I have preserved thee hitherto*. See *Dr. Clarke*, *Bishop Patrick*, *Dean Tucker*, *Shuckford*, *Dr. Hales*, and others.

CHAPTER 12: 40. **Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.**—The sojourn of Israel in Egypt was only about one half of this period. Paul, in Gal. 3: 17, states that it was four hundred and thirty years from the time the promise was given to Abraham to the giving of the law. *Dr. Clarke* offers a very probable solution of this difficulty in the Samaritan text. It reads as follows: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years." *Dr. Clarke* thinks the expressions, "they and their fathers," and "in the land of Canaan" were lost out of the Hebrew text. The Alexandrian Septuagint has the same reading as the Samaritan.

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GREAT GRIMSBY, SEPTEMBER, 1884.

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Grateful are we for the tokens of good that we see in the spread of the truth, and the interest it is awakening in different parts of the United Kingdom. Our colporters are of good courage, and some are very successful. One young sister has obtained in less than two weeks' time thirty-six subscribers for THE PRESENT TRUTH, and sold papers and tracts to the amount of £1 5s. This last does not include the amount received on subscriptions. Others of our friends are sending in new names. All can do something. Come, friends, take hold and help us.

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