

The Present Truth.

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

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THE PRESENT TRUTH.

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THE BIBLE.

Most wondrous book, bright candle of the Lord,
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This book, this glorious book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamp
From first to last, this ray of sacred light,
The lamp from off the everlasting throne,
Mercy took down, and in the light of time
Stood, casting on the dark her gracious bow;
And even now beseeching men, with tears
And earnest sighs, to read, believe, and live.

—Pollock.

GENERAL ARTICLES.

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

THE TEACHINGS OF CHRIST. NO. 2.

BY MRS. E. G. WHITE.

SERMON ON THE MOUNT.

THE Redeemer of the world sought to make his lessons so simple that all could understand who heard them. It was not his choice to teach within walls or temples. True, he often did so in order to reach a class whom he would not be likely to meet while speaking in the open air, but Jesus preferred the fields, the groves, and the lake-sides for his temples. There were also his favorite resorts for meditation and prayer.

He had special reasons for choosing these natural sanctuaries in which to give instruction to the people. The landscape lay before him, rich in scenes and objects familiar alike to the lofty and the humble. From these he drew illustrations that simplified his teachings, and impressed them firmly upon the minds of his hearers. The birds caroling in the leafy branches, the glowing flowers of the valley, the spotless lily resting on the bosom of the lake, the lofty trees, the fruitful lands, the waving grain, the barren soil, the tree that bore no fruit, the mighty hills, the bubbling brooks, the setting sun that tinted and gilded the heavens, all served as means of instruc-

tion, or as emblems by which he taught the beauties of divine truth. He connected the visible works of the Creator with the words of life which he spoke, and thus led the mind from the contemplation of Nature unto Nature's God.

The malice of the Jews was so great in consequence of the miracle of Jesus in healing the man with the withered hand on the Sabbath day, that he with his disciples withdrew to a more favorable field of labor. They went to the sea-side of Galilee, and great multitudes followed him, for this new miracle wrought upon the Sabbath day was noised abroad through all that region. As Jesus taught, many of the sick, and those possessed with demons, were brought to him, and he made them whole. His great heart of love was filled with divine pity for the poor sufferers, many of whom sought only to draw near enough to touch him, believing that in so doing they would be healed, and in this they were not disappointed, for the touch of faith brought healing power from the great Physician, and their distress and gloom were changed to joy and thanksgiving. He also cast out many demons, who, in leaving their victims, acknowledged Christ, saying, "Thou art the Son of God."

The people of Galilee were greatly aroused, and flocked to the presence of the Saviour. At length the crowd so increased that he scarcely had room to stand, and therefore entered a small ship, which was near the shore, and there preached to the crowd that thronged upon the beach. So he labored uninterruptedly in teaching the people and in healing the sick. But when the day was far spent he stole away and hid himself in the solitude of the mountain, to commune with his Father in secret. Jesus spent the entire night in prayer, while his disciples slept at the foot of the mountain. About dawn he came and wakened them. The disciples were now about to receive an office of sacred responsibility, second only to that of Christ himself. They were to be set apart for the gospel work. They were to be linked with Jesus, to be with him, to share his joys and trials, to receive his teachings, and be faithful witnesses of his mighty works, that they might be able to impart the instruction thus gained to the world. They were to be qualified so that Jesus could at times send them forth alone to teach and work even as he taught and worked. Jesus wished his disciples to gain an experience in the gospel labor while he was on earth to comfort and direct them, so that they would be able to successfully continue the work after his death, and lay the foundation of the Christian church.

While Jesus was preparing his disciples for their ordination, and instructing them as to the duties of the great work that lay before them, Judas urged his presence among them. This man made great professions of devotion to Jesus, and proposed to become one of his disciples. Said he, "Master, I will follow thee whithersoever thou goest." Jesus did

not warmly receive him, neither did he repulse him, but addressed him with these words of mournful pathos, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Judas was selfish, and his main object in seeking a connection with Christ was to obtain temporal advantages through him; but Christ's reference to his own poverty, contrasting his condition with that of the foxes and the birds, was designed to cut off any hope Judas might cherish of securing earthly gain by becoming a follower of Christ. Judas was a man of acknowledged executive ability, and possessed of no small influence. For these reasons the disciples were anxious that he should form one of their number. They commended him in the highest terms to Jesus, as one who would greatly assist him in his work. They were therefore surprised that he received him so coolly; but the Saviour read the heart of Judas, and knew, even then, the part he was to act in his future betrayal and execution. Still, Jesus wished to connect this man with himself, that he might learn his divine mission, and gain moral strength to overcome the defects in his character, and experience an entire change of heart that would ensure his salvation. This it was possible for him to do, through the help of Christ.

Had Jesus repulsed Judas, the disciples, who regarded him with such favor, would have questioned, in their own minds, the wisdom of their Master. In receiving him, Jesus avoided this, and also placed the selfish and avaricious Judas in the most favorable position to develop qualities of mind and heart that would eventually gain for him a place in the kingdom of heaven. But notwithstanding these precious opportunities Judas chose a course that covered him with everlasting infamy.

Gathering his disciples about him, Jesus bowed in their midst, and, laying his hands upon their heads, offered a prayer, dedicating them to his sacred work. Thus were the Lord's disciples ordained to the gospel ministry. This being accomplished, Jesus with his companions returned to the sea-side, where the multitudes were already gathering to hear him. Many of them were there for the purpose of being relieved of various maladies. Here he healed the sick and comforted the sorrowing, until the crowd increased so that there was not room for them upon the narrow beach. Jesus therefore moved up the mountain to a level space where the people could be accommodated. Here Jesus called his disciples near him, that the great truths he uttered might not fail to be indelibly impressed upon their minds, and that nothing might divert their attention from his words.

Though the disciples were close about him, and his words seemed specially addressed to them, yet they were also designed to reach the hearts and consciences of the mixed crowd there assembled. At every large gathering of this kind, the people still expected that Jesus would make some great display of power in

regard to the new kingdom of which he had spoken. The believing Jews looked for him to free them from the yoke of bondage and reinstate them in their ancient glory. But in his sermon on the mount Christ disappointed their hopes of earthly glory. He opened his discourse by stating the principles that should govern his kingdom of divine grace, as contained in the several beatitudes.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." The poor in spirit are those who claim no personal merit, and boast of no virtue in themselves. Realizing their utter helplessness, and deeply convicted of sin, they put no faith in mere outward ceremonies, but cast themselves upon Jesus, who is all-righteous and all-compassionate.

The Christian can only rise through humility. The proud heart strives in vain to earn salvation by good works; for though one cannot be saved without good works, yet these alone will not suffice to win eternal life. After he has done all he can, Christ must impute to him his own righteousness.

In Christ, God has bestowed Heaven's best gift to redeem man, and as the gift is full and infinite, so is saving grace boundless and all-sufficient. This saying of Christ struck at the very root of the self-righteousness of the Pharisees, who felt themselves already rich in spiritual knowledge, and did not realize their need to learn more. Such characters could have no part in the kingdom of Christ.

"Blessed are they that mourn; for they shall be comforted." In pronouncing a blessing upon those who mourn, Jesus did not design to teach that there is any virtue in living under a perpetual cloud, nor that selfish sorrow and repining has any merit of itself to remove a single stain of sin. The mourning spoken of by Christ is a godly sorrow for sin, that works repentance unto eternal life. Many grieve when their guilt is discovered, because the result of their evil course has brought them into disagreeable circumstances. It was thus that Esau mourned the sin of despising and selling his birthright; but it was the unexpected consequences of that sin which caused his grief. So Pharaoh regretted his stubborn defiance of God, when he cried for the plagues to be removed from him; but his heart was unchanged, and he was ready to repeat his crime when tempted. Such mourning is not unto repentance.

He who is truly convicted of sin feels his whole life to have been one continued scene of ingratitude. He feels that he has robbed his best friend of the time and strength which was bought for him at an infinite price. His whole soul is filled with unutterable sorrow that he has slighted and grieved his compassionate Saviour. Such mourning is precious, for it will yield the peaceable fruits of righteousness. The worldling, from his standpoint, may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken. It reveals that the angels of God are bringing back to his soul the graces which were lost through hardness of heart and transgression. To confess and deplore one's errors evinces an excellence of character capable of discerning and correcting them. The tears of the penitent are only the clouds and the rain-drops that precede the sunshine of holiness, the sorrow that heralds a joy that will be a living fountain in the soul. Men are sowing in God's great field with toil and tears, yet with patient expectation; and they will be blessed, for the heavens will open and the rain will fall, insuring a bountiful harvest. Then when the Reaper comes, he will return with joy bringing home his sheaves.

(To be continued.)

THE soul that sinneth, it shall die.

WAYMARKS TO THE KINGDOM AND THE JUDGMENT.

(Concluded.)

BY JAMES WHITE.

DAN. 7: 11, 12. "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time."

There are those who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2: 8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld then because of the voice of the great words which the horn spake," seems to refer to some particular time. The work of investigative judgment is introduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? And here we have an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power near to the burning flame?

VERSES 13, 14. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The scene here described is not the second advent of Christ to this earth. It is a coming to the Ancient of Days, who is not on the earth, but in heaven. There, in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before his return to this earth. See Luke 19: 10-12, and onward.

This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The peoples, nations, and languages that shall serve him are the nations of the saved (Rev. 21: 24), not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

VERSES 15-18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? The saints take the kingdom. The saints, those of all others held in low esteem in this world, despised, reproached, persecuted, cast out, who were considered the least likely of all men ever to realize their hopes, take the kingdom, and possess it forever.

VERSES 19, 20. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful. Wonderful was all this to the prophet, but something still more wonderful appears. It is the little horn that plucks up three of the ten horns as it comes up. This horn has eyes, not the uncalculating eyes of a brute, but the keen, intelligent eyes of a man. It also has a mouth which utters proud sayings, and puts forth preposterous and arrogant claims.

VERSES 21, 22. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Daniel saw this horn making war upon the saints. Has this been true of the papacy? Let fifty millions of martyrs answer. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated on good authority that the persecutions, massacres, and religious wars, excited by the Roman church, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions of all the heathen from the foundation of the world.

VERSES 23-25. "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the

saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

We briefly notice the specifications of the fourth beast, its ten horns, and the little horn, as follows:—

1. The fourth beast. This beast represents the fourth universal empire, which is Rome, the same as symbolized by the fourth, or iron, division of the great metallic image of chapter 2. Rome answers to the prophecy in diversity from other kingdoms, and in the universality and tyranny of her iron rule. "The empire of the Romans," says Gibbon, "filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

2. The ten horns. Between the years A. D. 356 and 483, the Roman Empire was divided into ten kingdoms, as noticed in remarks on verse 8. Thus, the ten horns are ten kings, or kingdoms, that arise out of the Roman Empire.

3. The little horn. It will be admitted that a power has arisen answering with great exactness to the specifications of this horn, and that it is the papacy. It speaks great words against the Most High, and wears out the saints. The same character is given in Rev. 13: 6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints." Paul calls this same power "the son of perdition, who opposeth and exalteth himself above all that is called God." 2 Thess. 2: 3, 4. The titles which the popes have assumed, of "*Most Holy Lord*," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power.

Pope Innocent III. writes: "He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

Again, Pope Gregory VII. says: "The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err."

Here, most certainly, is a power diverse from all others, and proud and blasphemous enough to answer the character of the little horn. It is said of this horn that he shall think to change times and laws. What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws* of the Most High. And has the papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth, to make up the number. And, more audacious than all! it has taken hold of the

fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, and the work entitled, "Who Changed the Sabbath?"

4. The period expressed by the prophetic phrase, "and they shall be given into his hand until a time and times and the dividing of time." The pronoun *they* embraces the saints, the times, and the laws, just mentioned. How long a time were they to be given into the hands of this power? A time, see chapter 4: 23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time, half a year. We thus have three years and a half for the continuance of this power. We must now consider that we are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is denoted by the three years and a half prophetic time? The only rule given us in the Bible is that, when a day is used as a symbol, it stands for a year. Eze. 4: 6; Num. 14: 34. The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. Each day standing for a year, we have twelve hundred and sixty years for the continuance of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes.

The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches and corrector of heretics. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy over the people of God for twelve hundred and sixty years? Exactly.

VERSE 26. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

At the close of the long period of its blasphemous and bloody rule, judgment finally sits upon the papacy. The time had come for the prophetic words of Rev. 13: 10, to be fulfilled, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." From A. D. 538, the clearly defined date for the commencement of this prophetic period, measure 1260 years, and we are brought to A. D. 1798, when Berthier, a French general, entered Rome, proclaimed a republic, took the pope a prisoner, and for a time abolished the papacy; and it has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills, to the very letter, the specifications of the prophecy.

Some very startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798, where the great national judgment fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. At the close of the 2,300 days of chapter 8, in 1844, judgment of another kind began to sit; namely, the investigative judgment, in the heavenly sanctuary, preparatory to the coming of Christ. Dec. 8, 1854, the dogma of the Immaculate Conception was

decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was knocked from under the papacy. Then Victor Emanuel seeing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. Then the last vestige of the temporal power departed, and the pope has been virtually a prisoner in his own palace since that time. Because of the great words which the horn uttered, Daniel saw the beast destroyed and given to the burning flame. This destruction is to take place at the second coming of Christ and by means of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. 2: 8. What words could be greater, more presumptuous, more blasphemous, more insulting to high Heaven, than the deliberate adoption of the dogma of Infallibility, clothing a mortal man with the prerogative of the Deity, which was accomplished by papal intrigue and influence July 21, 1870? Following in swift succession, the last vestige of temporal power was swept from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end; implying that when the last vestige of his power is consumed, as a civil ruler, the end is not far off.

VERSES 27, 28. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?

Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon. We have also passed the bear with three ribs in his mouth. The sign of the leopard with four wings of a fowl and four heads has been passed. The dreadful and terrible beast with ten horns has been seen. We have passed the little horn having eyes like the eyes of a man, and a mouth speaking great things. That is among the things numbered with the past. What comes next? The judgment and God's everlasting kingdom.

THIS world needs more "*impracticable men*,"—men who cannot be coaxed, driven, or frightened; men who will not do wrong under any circumstances; who will not lie, nor stand silent while others do it; who will protest against iniquity, who will wash their hands in innocence, and who, though crushed by the strong arm of power, yet will, with their dying breath, protest against the ungodliness which imperils the souls and bodies of mankind. —*The Armory.*

* The Septuagint, Revised Version and other authorities read, "the law," which points directly to the moral law of God.—Ed. R. T.

THE SURE FOUNDATION.

Build firm and sure, O soul,
Upon the Rock that cannot fail!
The storm is raging, and the gale
Shrieks round thee, fierce and wild and high,
The tempest mocks thy anguished cry.
Build firm and sure!

Build deep and strong, O soul!
Then shall no storm or jar or shock
Sway thee from the unswaying Rock,
For deeper than earth's mightiest tide
Thy sure Foundation shall abide.
Build deep and strong!

Build broad and high, O soul!
Thy temple shall be pure and fair,
And prayer and praise shall echo there.
The songs of faith shall upward rise
Like perfumed airs from Paradise.
Build broad and high!

Build bravely on, O soul!
The Master's eye is on thee still,
Noting each triumph of his will,
As step by step, and round by round,
Thou reachest higher, holier ground.
Build bravely on!

—Mrs. S. E. Lowell.

HOW MR. BOWER ESCAPED FROM THE INQUISITION OF MACERATA, IN ITALY, 1726.

BY J. N. ANDREWS,

Late Missionary at Bâle, Switzerland.

FIRST ARTICLE.

MR. ARCHIBALD BOWER,* author of the history of the "Lives of the Popes," was born in Scotland, and at five years of age, was sent by his parents (who were Roman Catholics) to an uncle in Italy, where he was educated, and became so great a proficient in learning that he was appointed professor of logic and rhetoric in the college of Macerata. At this place is an office of the Inquisition, called the Holy Tribunal, which consists of an Inquisitor General (who is president thereof), and twelve counsellors, who are chosen by him indifferently from the ecclesiastics or the laity. Each of these has a salary of about £200 per annum, and an apartment in the house of the Inquisition, which is a grand building, and the residence of the Inquisitor General, who provides a table for them. Much honor and many great privileges, besides certainty of good preferment, are attached to the situation. One privilege is that if they commit ever such enormous or flagitious crimes against the law, even murder, they cannot be apprehended, without leave from the Inquisitor General; which gives them opportunity to escape.

The counsellors cannot be absent a single night without leave from the Inquisitor. Offenses against the faith or practices of the church alone come under the cognizance of this court; and these are generally very trifling—such as saying or doing anything disrespectful with regard to their saints, images, relics, or the like.

When a person is accused, the Inquisitor General summons the council, which always meets in the night, and if any member should happen to be absent, his place is supplied by a notary, for all trials must be in full courts. The president then notifies the crimes, without naming the informer or the criminal.

Any of the council may object to the information; and if the number of the objectors amounts to four, the Inquisitor is obliged to disclose the evidence, or more properly, the informer; after which, if the objections are still persisted in, the cause must be carried to the high court of Rome: otherwise their opinions are taken whether or not the offense be such as the Holy Tribunal ought to notice.

If it is determined to proceed against the

criminal, the Inquisitor General orders any one of the council that he pleases to apprehend him at the dead hour of the night. A proper guard is assigned for that purpose, who with dark lanterns and arms, attend him to the poor wretch's abode; where, with the utmost silence and secrecy, for nobody dares to make any noise or resistance on pain of excommunication, he is seized and conveyed into one of the dismal dungeons under the Inquisition house. There the poor creature is confined seven or eight days, without the least glimpse of light, uninformed of the crime of which he is accused, and without other sustenance than a little bread and water once a day. The key of the dungeon is given to the counsellor who makes the arrest, and is delivered up by him the next morning to the Inquisitor General.

The term of seven days having expired, the court is summoned for the trial, when a notary attends to write down what the criminal says, and a surgeon to feel his pulse, and to tell how much he can bear. The machines or engines for torture being prepared, the accused is brought in; and without being told either his offense or his accuser, and denied the liberty of expostulating, he is exhorted to confess what crime he is guilty of; and though he make immediate confession, even of the offense with which he is charged, yet he must ratify it on the torture, that being, as they term it, "a witness." If he cannot recollect, or refuse to confess, he is put to the torture for not exceeding one hour.

A counsellor is placed close to him on one side to observe that all be done according to their rules, and the surgeon on the other to ascertain the degree of torture he is able to endure.

If the accused survives this hour and does not confess, he is carried back to prison for another week, and then tortured again. Should he appear to make any effort to confess, he is borne up a little to relieve him while speaking; but at whatever time he confesses, he is nevertheless tortured afterwards to confirm it, and must likewise undergo such punishment as the Inquisition please to inflict for the supposed crime. This is generally imprisonment in one of their horrid dungeons for one, two, or three years, or, more frequently, for life; for few, very few that are so unfortunate as to get into the Inquisition, live to get out. Numbers expire under the torture in a few days, sometimes only hours after, notwithstanding the barbarous assiduity used to preserve them for further misery.

Mr. Bower mentions three different kinds of torture:—

First torture.—That which they reckon the most exquisite, and therefore call it the queen of tortures. In this the criminals hands are tied behind his back and fastened to a rope, which by means of four cords drawn over pulleys at each corner of the room, enables them to hoist him up to the ceiling in an instant, when he is let down again within a few inches of the ground. This process is thrice repeated; and by the sudden jerk his bones are dislocated. The wretch is suffered to hang thus disjointed until the hour is expired, or he confesses.

Second torture.—The second instrument of torture is something like a smith's anvil, fixed in the middle of the floor, with a spike not very sharp at the top. Ropes are attached to each corner of the room, as in the former instance, to which the criminal's legs and arms are fastened, and he is drawn up a little, and then he is let down with his backbone exactly on the spike of iron where his whole weight rests.

Third torture.—This is termed a slight torture, and applied only to women. Matches

of tow and pitch are wrapped around their hands, and then set on fire until the flesh is consumed.

While Mr. Bower was professor in the college, the Inquisitor General contracted a great intimacy with him. One day, as they were in conversation, he said, "Mr. Bower, I have a design upon you," a speech, which from an Inquisitor General, notwithstanding his avowed friendship, carried some terror in it. But he soon explained himself, by stating that one of the members of the council was so ill that he daily expected his death; and whenever it happened, he intended him the honor of filling the place; Mr. Bower received this declaration with high satisfaction and proper acknowledgments.

Soon afterwards the sick member died, when the Inquisitor General sent for Mr. Bower, who, though he had so much reason to guess the occasion, was somewhat alarmed, but went immediately. On his arrival the Inquisitor General informed him that he had sent for him to perform his promise, and embracing him, said, "You are now one of us." A council was convened on the same night, and Mr. Bower was presented and received with the usual forms.

After taking the oath of secrecy, a book called the directory was delivered to him, containing the rules for the decision and conduct of the Inquisitor, and which for greater caution was in manuscript. When any member is seriously indisposed or is appointed to a higher office, he is obliged to seal his copy with the Inquisition seal; after which it is death to open or retain it.

Mr. Bower returned home much pleased with his good fortune; and being desirous to be better acquainted with the nature of his new employment, instead of going to bed perused his directory. But what was his astonishment and concern to find it consist of rules more barbarous, infamous, and inhuman than can be conceived! Rules, however, which he flattered himself could not be observed, until experience convinced him of the contrary, and he saw the practice exemplified.

Within a fortnight after Mr. B.'s admission, a poor man was brought to the office. His case was this: He had an only daughter that fell sick, for whom he prayed to the Virgin Mary: "Holy Mother of God! command thy Son that my daughter may recover." The daughter died; consequently the Virgin had not heard his prayers; and being grieved to the heart for his loss, he threw away a medal of the Virgin which he used to carry about with him, and the fact being reported to the Inquisition, the poor wretch was put to the torture.

It is not possible to express what Mr. B. then felt, and continued to feel during his attendance at the Inquisition, where he was obliged to be not only witness, but consenting to barbarities his heart disapproved, and which were frequently inflicted on persons he believed as innocent as himself.

It is extraordinary that the violent emotions which, in spite of all his endeavors to suppress, would frequently discover themselves, did not give his brethren cause to suspect him, especially as the Inquisitor General once made an observation that Mr. Bower generally objected to the evidence, saying with great warmth, "Mr. Bower, you always object."

On one occasion he evidently proved how little he was gratified by being a member of such a society. It being his turn to sit by a person who was receiving the torture, he chanced to look on the sufferer's countenance, and conceiving that he saw death in his distortions, he instantly fainted away, and was carried to his chair at the council board.

When he recovered, the Inquisitor General exclaimed, "Mr. Bower, take your place!

* Mr. Bower was the author of one of the best histories of the Popes that has ever been written. The following account will be found interesting and instructive.

you do not reflect that what is done to the body is for the good of the soul, or you would not faint thus." Mr. B. replied, that it was the weakness of his nature, he could not help it. "Nature!" said the Inquisitor, "you must conquer nature by grace!" Mr. Bower promised that he would endeavor. The poor man at that moment expiring, the discourse concluded.

(To be continued.)

PRAYER-MEETINGS.

THE prayer-meeting should be the place that every true child of God longs for. It is like a bright oasis in the sandy desert. An hour spent with others of like precious faith in seeking the Lord for the help we so much need should be prized more highly than the food to sustain our physical natures. We know the Lord has promised to be with us at such times, for he says, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19. We know God has promised to hear us when seeking his blessing alone, but when we are with others in the name of our blessed Master, we have the double assurance that our petitions will be answered.

With the blessed promises before us, why is it that so many who profess to love the Lord absent themselves from the prayer-meeting? When asked why they are not there, they offer some trivial excuse, such as "The home duties must be cared for," "I was too weary," etc. But can those who believe God's word and love him with all the heart, think of any home duties that are of more importance than the blessing of God?

A design of the prayer-meeting is to promote union among believers. Nothing tends more to unite the hearts of Christians than praying together. When they witness the power of the Spirit of God poured down upon them, they love each other as they could not while separated, and burdened with the cares of life. Their spirituality begets a feeling of union and confidence highly important to the prosperity of the church. It is doubtful whether Christians can ever be otherwise than united, if they are in the habit of really praying together. Hard feelings and differences are all scattered to the four winds by union in prayer. The great object is gained if you can bring them *really to unite* in prayer. Satan is aware of the truth of this, and seeks to hinder us from attending the prayer-meeting. He knows that he has a better opportunity to overcome us if we are alone, where we are apt to give way to the cares of life, and neglect to seek the Lord. So he works hard to make us think we have a valid excuse for staying at home, when we should be with our brethren seeking the Lord for strength.

But simply meeting together for prayer will not bring us the blessing. *We must pray.* How often do persons attend the place of prayer and go away without feeling any benefit of the meeting. Why is this? Is it not because they did not take an active part in the praying season? Ah, my dear friends, God wants us to seek him, and ask for his blessings. I have attended prayer-meetings where none knelt down in prayer, but one would stand and pray while all the rest sat in their seats. I have always noticed a coldness at such meetings that seemed to keep out the blessing of God. There did not seem to be any earnestness to seek for the presence of God's Spirit, as a man would seek for even worldly things. Again, I have been at meetings that were so conducted that I did not wonder there were so few in attendance. Long chapters from the Bible read and expounded by a leader who could not be said to have the

gift spoken of by Paul, "apt to teach," and many long hymns sung, with few short prayers, made up the programme. Everything as cold as the iceberg in the Arctic regions! Such meetings are a curse to the cause of God.

I have attended other prayer-meetings where the leader did not feel a burden to preach, but felt a burden to seek the Lord himself and have others do the same. The result was a good meeting, and hearts melted down before the Lord. You could hear many hearty "amens," while a brother or sister was pleading with God, which showed that the desires of other hearts were being uttered. After the meeting you would hear the remarks, "A good meeting," "God is good," and "I am glad I am here." Even the children enjoy such meetings, and show it by their tearful eyes and the expression upon their faces. At such meetings sinners, who may be induced to come, get convicted of sin and turn to the Lord. Our children can be brought to the Lord and become converted in prayer-meetings where the Spirit of God rules the meeting. Prayer-meetings like those held by the disciples while they were tarrying at Jerusalem are what is needed to-day. Away with dry formality and pride, and get the Spirit of God! Get the *spirit of prayer*, and then you will not lack for something to fill up the time. May the Lord help his people to be more in earnest that they may be more useful in his service.

"Pray without ceasing."

J. H. DURLAND.

THE MODERN PILGRIM'S PROGRESS, OR THE CELESTIAL RAILROAD.

(Continued.)

INCIDENTS OF THE JOURNEY.

We now sped rapidly over the road, and soon came to the elegant bridge over the Slough of Despond. Here we put our handkerchiefs to our mouths to prevent the unwholesome miasma from stifling us, but as the bridge heaved fearfully, I was in quite a trepidation, lest after all we should plunge headlong into the quag below.

"This place," remarked Mr. Smooth-it-away, "as you well know, is the famous Slough of Despond—a disgrace to all the neighborhood; and the greater, that it might so easily be converted into firm ground."

"I have understood," said I, "that efforts have been made for that purpose from time immemorial."

"Very probably; and what effect could be anticipated from such unsubstantial stuff?" cried Mr. Smooth-it-away. "You observe this convenient bridge. We obtained a sufficient foundation for it by throwing into the Slough some editions of books of morality, volumes of French philosophy and German rationalism, tracts, sermons, and essays of modern clergymen, extracts from Plato, Confucius, and various Hindu sages, together with a few ingenious commentaries upon texts of Scripture; all of which, by some scientific process, have been converted into a mass like granite. The whole bog might be filled up with similar matter."

Having safely passed this abyss, I began to look around to see who were my companions. I was now delighted to see many gentlemen of deserving eminence, magistrates, politicians, and men of wealth, by whose example religion could but be greatly recommended to their meaner brethren. There were Messrs. Pliable, Worldly-wise-man, Presumption, Talkative, Love-lust, By-ends, and Hold-to-the-world, descendants of the gentlemen who lived in Bunyan's day. In the ladies' apartment, too, I rejoiced to distinguish some of those flowers of fashionable society, Miss

Ornament, Miss Thoughtless, Miss Fashion, and Miss Novelize, who are so well fitted to adorn the most elevated circles of the Celestial City. There was much pleasant conversation about the news of the day, topics of business, politics, or the lighter matters of amusement; while religion, though indubitably the main thing at heart, was thrown tastefully into the background. Even an infidel would have heard little or nothing to shock his sensibility.

One great convenience of the new method of going on pilgrimage, I must not forget to mention. Our enormous burthens, instead of being carried on our shoulders, as had been the custom of old (and lost before the journey was half finished), were all snugly deposited in the luggage van; and, as I was assured, would be delivered to their respective owners at the journey's end. Another thing, likewise, the benevolent reader will be delighted to understand. It may be remembered that there was an ancient feud between Prince Beelzebub and the keeper of the Wicket Gate, and that the adherents of the former distinguished personage were accustomed to shoot deadly arrows at honest pilgrims while knocking at the door. This dispute, much to the credit, as well of the illustrious potentate above mentioned as of the worthy and enlightened directors of the railroad, has been pacifically arranged on the principle of mutual compromise. The prince's subjects are now pretty numerous employed about the station-house, some in taking care of the luggage, others in collecting fuel, feeding the engines, and such congenial occupations; and I can conscientiously affirm that persons more attentive to their business, more willing to accommodate, or more generally agreeable to the passengers, are not to be found on any railroad. Every good heart must surely exult at so satisfactory an arrangement of an immemorial difficulty.

"Where is Mr. Great-heart?" inquired I. "Beyond a doubt, the directors have engaged that famous old champion to be chief conductor on the railroad!"

"Why, no;" said Mr. Smooth-it-away, with a dry cough, who was one of the directors of the road; "he was offered the situation of brakeman; but to tell the truth, our friend Great-heart has grown preposterously stiff and narrow in his old age. He has so often guided pilgrims over the road on foot that he considers it a sin to travel in any other fashion. Besides, the old fellow had entered so heartily into the ancient feud with Prince Beelzebub that he would have been perpetually at blows or ill language with some of the prince's subjects, and thus have embroiled us anew. So, on the whole, we were not sorry when honest Great-heart went off to the Celestial City in a huff, and left us at liberty to choose a more suitable and accommodating man."

At this moment the whistle of the engine announced the first stopping place. Here several of the passengers got off to straighten their limbs while the train was taking on wood and water. While promenading the side-walk in agreeable converse with Mr. Smooth-it-away, my eye for the first time got a glimpse of the engine, which, I must confess, looked much more like a sort of mechanical demon, that would hurry us to the infernal regions, than a laudable contrivance for smoothing our way to the Celestial City. On its top sat a personage almost enveloped in smoke and flame, which—not to startle the reader—appeared to gush from his own mouth and stomach, as well as from the engine's brazen abdomen. "Do my eyes deceive me?" cried I. "What on earth is that? a living creature? If so, is he own brother to the engine that he rides upon?"

"Poh, poh, you are obtuse," said Mr. Smooth-it-away, with a hearty laugh. "Don't you know Apollyon, Christian's old enemy, with whom he fought so fierce a battle in the Valley of Humiliation? He was the very fellow to manage the engine, and so we have reconciled him to the custom of going on pilgrimage, and engaged him as chief conductor."

"Bravo—bravo!" exclaimed I, with irrepressible enthusiasm. "This shows the liberality of the age. This proves, if anything can, that all musty prejudices are in a fair way to be obliterated. And how will Christian rejoice to hear of this happy transformation of his old antagonist. I promise myself great pleasure in informing him of it when we reach the Celestial City."

(To be continued.)

THE CHURCH COURTING THE WORLD.

THERE is no more mistaken notion than that the religion of the Mosaic covenant was a ritualistic religion. It had a ritual, certainly, brimful of Messianic symbol, but its whole core was spiritual. The love of God and of one's neighbor was the inward principle which formed its heart. . . . To compare such a religion with the mere outward rites of Paganism and Romanism is to compare light with darkness. God is a holy God, and he will have his people holy; and if they substitute a ceremonial for holiness, his holy wrath will certainly fall upon them; and in this blow, not only those will fall who, like Eli's sons, commit gross wrongs, but those also who, like Eli, through indulgence or apathy, fail to rebuke and resist the evil.

Let us take this lesson to ourselves to-day. The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom.—*Dr. Howard Crosby.*

OLD SINS.

LIKE the unlooked-for appearance of a storm-cloud suddenly obscuring a clear sky, are those recollections of former sins which occasionally rise unbidden in a good man's memory. In a moment of time his old offenses confront his conscience and mutter their accusations in his affrighted ear. At first he gazes upon them with a pang akin to terror, and trembles lest such sins as his must bar him out of heaven. Then with David he cries, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." With this prayer his faith revives. He sees the magnitude of his Lord's atonement to be greater than his sins—greater, even, than the "sin of the world." He hears the still small voice of Infinite Love whispering in his conscience, "I, even I, am he that blot out thy transgression for mine own sake, and will not remember thy sins." O voice of infinite sweetness! His heart responds to it in throbs of grateful love and tender joy. Thus,

"Love masters agony; the soul that seemed
Forsaken, feels her present God again."
—*Zion's Herald.*

SEVERITY breedeth fear, but roughness breedeth hate.—*Bacon.*

FIRESIDE READINGS.

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

SEEDS OF KINDNESS.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow,
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
Strength of "two or three" in prayer?

If you see the hot tears falling
From the grieving brother's eyes,
Share them. And by sharing,
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh is rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both joy and grief a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow;
So, until its happy end,
Life shall never lack a friend.

—*The Guide.*

"IN A MYSTERIOUS WAY."

"No," said the lawyer, "I sha'n't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home;' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least. You see,"—the lawyer crossed his right foot over his left knee, and began stroking his left leg

up and down, as if to help state his case concisely—"you see, I found the house easily enough, and knocked on the outer door which stood ajar; but nobody heard me, so I stepped into the little hall, and saw through the crack of another door, just as cosy a sitting room as there ever was. There, on a bed, with a silver head way high up on the pillows, was an old lady who looked for all the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began: first, he reminded God that they were still his submissive children, mother and he, and no matter what God saw fit to bring upon them, they shouldn't rebel at his will; of course it was going to be terribly hard for them to go out homeless in their old age, specially with poor mother sick and helpless, but still they'd seen sadder things than even that would be. He reminded God, in the next place, how different it all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed for God's blessing on those who were about to demand justice—"

The lawyer sat in silence for a moment or two, then continued, more slowly than ever:—

"And—I—believe—I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in childhood, and why I was sent to hear that prayer I'm sure I don't know; but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the fellow's prayer."

"Why so?"

"Well, because; I want the money the place would bring, but I was taught the Bible all straight enough when I was a youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too,"

said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning, if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Christian Union*.

DANCING.

You think I am very hard upon dancing; and I have reason. "Two years ago," said a young girl to me, "you told me that if I went on doing these things I should myself change; that I *could* not do them and keep myself. I was almost angry then—but, do you know, it has come true. I *have* changed. Things that I minded and shrank from then, I never notice now. I have got used to them, as you said; it frightens me when I think of it."

Poor child! neither fright nor warning have stayed her course since then. A ceaseless thirst for excitement, an endless round of unsatisfying pleasure—so called—a weary, old, disappointed look on the young face; broken engagements, forgotten promises, a wasted life. This is what it has all come to. "Hard upon dancing"? Yes, certainly I have reason. Do I not find it right in the way of my Bible class, who might else become Christians? Do I not know how it tarnishes the Christian profession of others? Do not the careless young men in the class boast that they can get the church members to go with them anywhere for a dance? Or how would you like to have a young girl come to you, frightened at the things she had permitted at the ball the night before, entreating to know if you thought them very bad?

Examine it; test it for yourselves; only be honest. Can you dance in "armor," crowned, and shielded, and shining with the hope of salvation, with "righteousness" and "faith"? Are your shoes "peace," peace of heart, of conscience? Is your belt the girdle of "truth"? Can you "show your colors in the throng"? "Dare you?" Are they not rather trailing in the dust, or quietly pocketed, or left at home? Think honestly, and answer to yourself how it is. As in feasting, so here; you cannot dance all night with people and next day warn them against the "world and the things of the world," and even hope to be listened to. "I am as good as most church members;" ah, how often we teachers and talkers meet with that rebuff! And how well the Lord knew when he said, "He that is not with me is against me." "Doth a fountain send forth at the same place sweet water and bitter?" James 3: 11.

"A time to dance." Yes, whenever and wherever you can do it as the whole-souled servant of Christ. And how about dancing at home, among ourselves, as people say? Without going any further one thing forbids it all; if you dance anywhere—you, a professing Christian—in the eyes of the world you dance *everywhere*. The world allows no middle ground for Christians. "I saw her dancing;" and nobody stops to inquire when, or with whom, or how. So that there is nothing for it but this: "Avoid it, pass not by it, turn from it and pass away."—*Anna Warner, in Tired Christians*.

OUR great difficulty is not lack of guidance, but an unwillingness to be guided by the Lord. He would guide us, but we turn "every one to his own way." We have our plans and purposes, and often the Lord's will has no place in our programme. We rush on regarding not God, and restraining prayer before him, and so in the end find ourselves bewildered in dangerous ways, and ensnared and entangled by our foe.—*Common People*.

THE LABOR OF LOVE.

A CENTURY ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, yet fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvelous face which he had wrought there—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this."

In the great cathedral of the ages—the temple being builded for an habitation of God—we shall learn some time that love's work is the grandest of all.—*Selected*.

THE ONE HELPER.

WOULDEST thou have much power against sin, and much increase of holiness, let thine eye be much on Christ; set thine heart on him; let it dwell in him, and be still with him. When sin is likely to prevail in any kind, go to him, tell him of the insurrection of his enemies and thy inability to resist, and desire him to suppress and help thee against them, that they gain nothing by their stirrings but some new wound. If thy heart begin to be taken with and moved toward sin, lay it before him; the beams of his love shall eat out the fire of those sinful lusts. Wouldst thou have thy pride and passions and love of the world and self-love killed, go sue for the virtue of his death, and that will do it. Seek his Spirit, the spirit of meekness and humility and divine love. Look on him, and he will draw thy heart heavenward, and unite it to himself, and make it like himself. And is not that the thing thou desirest?—*Leighton*.

HOLINESS.

MEN pray for holiness as if it were something entirely apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every day practice. Wherein our devotion is higher than our living, it counts for nothing.—*S. S. Times*.

THERE never was, and never will be, a piece of fun where the Golden Rule was broken that the actors liked to think about afterwards.

A HERO.

In one of our sleeping cars in America there was an old bachelor who was annoyed by the continued crying of a child, and the ineffectual attempts of the father to quiet it. Pulling aside the curtain and putting out his head, he cried, "Where is the mother of that child? Why doesn't she stop that nuisance?" The father said very quietly, "The mother is in the baggage-car in her coffin; I am traveling home with the baby. This is the second night I have been with the child, and the little creature is wearying for its mother. I am sorry if its plaintive cries disturb any one in this car." "Wait a minute," said the old bachelor. The old man got up and dressed himself, and compelled the father to lie down and sleep, while he took the babe himself. The old bachelor stilling the cry of that babe all night was a hero. And the man who for the sake of others, gives up a lawful gratification in his own house or in the social circle, is as great a hero as though he stood upon the battle-field.—*J. B. Gough*.

CHOICE GEMS.

"A word spoken in due season, how good is it."—Prov. 15: 23.

FROM darkness here, and dreariness,
We ask not full repose,
Only be Thou at hand, to bless
Our trial hour of woes.
Is not the pilgrim's toil o'erpaid
By the clear rill and palmy shade?
And see we not, up earth's dark glade,
The gates of heaven unclose?
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!

THE work proclaims the workman.

WHERE there is much light the shadow is deep.—*Franklin*.

IF evil be said of thee, and it be true, correct thyself; if it be a lie, laugh at it.

NO joy in nature is so sublimely affecting as the joy of a mother at the good fortune of a child.—*Richter*.

REAL merit of any kind cannot long be concealed; it will be discovered, and nothing can depreciate it.—*Chesterfield*.

GOD'S ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it loudly as words; suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream.

PEOPLE are perfectly willing to be told they are miserable sinners, and to confess themselves such, in a general way, but if the preacher once begins to specify, to fix on any particular act or habits, he is accused of personality or uncharitableness; his hearers are ready to confess guilty to any sin but the very one with which he charges them.—*Kingsley*.

EVERY one has a welcome for the person who has the good sense to take things quietly. The person who can go without his dinner and not advertise the fact; who can lose his purse and keep his temper; who can make light of a heavy weight, and can wear a shoe that pinches without any one's being the wiser; who does not magnify the splinter in his finger into a stick of timber, nor the mote in his neighbor's eye into a beam; who swallows bitter words without leaving the taste in other people's mouths; who can give up his own way without giving up the ghost; who can have a thorn in the flesh and yet not prick all his friends with it—such a one surely carries a passport into the good graces of mankind.—*Selected*.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, AUGUST, 1885.

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THE THREE ANGELS' MESSAGES.

(Continued.)

THE PLAN OF SALVATION, OR SERVICE OF THE SANCTUARY.

THERE are two important particulars presented in Dan. 8: 14, namely, the time of 2,300 days, and the cleansing of the sanctuary, which transpires at the end of those days. The time we considered in our last, and showed that those days, or years, began B. C. 457 and ended A. D. 1844. Here began the cleansing of the sanctuary.

What the sanctuary is, is not difficult to ascertain, as it is an exclusively Bible question, concerning which there is no lack of testimony. Our exposition will be very brief, as we have not space to discuss the matter in detail. We refer the reader to a work* mentioned below. In the light of the sanctuary can be seen as from no other view the wisdom, justice, mercy, and love of God as manifested in the salvation of man. At this place the high priest makes reconciliation for the sins of the people by offering before God the blood of the sinner's sacrifice. Here the repentant sinner obtains pardon. Here mercy and truth meet together; righteousness and peace kiss each other. Let us, then, consider briefly what it is, its history, and its ministration.

Sanctuary is defined to be "a holy place; a dwelling-place of God." In that triumphant song of Moses recorded in Ex. 15, we find this promise: "He is my God, and I will prepare him a habitation." Verse 2. In response to this promise the Lord says to Moses, as recorded in the 25th chapter, after enumerating the materials to be used, "Let them make me a sanctuary; that I may dwell among them." Verse 8.

The first sanctuary, or the tabernacle, was an oblong building forty-five feet long, fifteen feet wide, and fifteen feet high. It was built of boards of acacia wood, plated with gold, which, when put together, were set in sockets of silver, and held together by transverse bars covered with gold. The ceiling to this golden building was an expensively-wrought curtain of fine-twined linen, embroidered with figures of cherubim, above which were placed three other curtains to protect it from the weather. It was so made that it could be easily erected and taken down, thus being adapted to the journeyings of Israel in the wilderness. It was divided into two apartments: 1. The holy place, thirty by fifteen feet; and, 2. The most holy place, fifteen feet each way. These two apartments were separated by a veil or curtain of richly-wrought, fine-twined linen; a similar curtain hung also at the entrance to the first apartment. The furniture of the holy place, or first apartment, consisted of a seven-branched candlestick beaten out of one solid piece of pure gold, a table for show-bread, and the altar of incense. The furniture of the most holy place was the ark of the covenant, in which was the holy law of God, the transgression of which was sin (1 John 3: 4); and over this ark was the mercy-seat where the blood of atonement was sprinkled. Over the mercy-seat also dwelt the holy shechinah,—the visible token of God's pres-

ence among his covenant-keeping people. This description will be found in full in Ex. 25-31. The following diagram will help the reader in getting an idea of this important subject:—



When this tabernacle, or sanctuary, was erected, its entrance was towards the east. Round about it were pitched the tents of the tribe of Levi, whom God had chosen for his special service. The other twelve tribes were pitched three on each side under the standards of Judah, Reuben, Dan, and Ephraim, each tribe having also its own standard. No wonder that when Balaam beheld them from his mountain height, with tents all pitched in perfect order, the glorious tabernacle of God, overshadowed with the cloud of glory, in the center, he should exclaim in prophetic rapture, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." Num. 24: 5, 6.

The tabernacle was the central object in the Levitical dispensation till the time of Solomon, when it was replaced by a more glorious sanctuary, the temple built by that king. Its design was similar, but on a larger scale. So it was also in the temple built by Zerubbabel and enlarged and beautified by Herod. The terms "sanctuary," "house of God," "house of the Lord," "temple of the Lord," are variously applied to the tabernacle built by Moses and the subsequent temples. See Judges 20: 18; 1 Sam. 1: 7, 9; 2 Chron. 26: 16-18; Neh. 10: 39. This is in brief its history in the Levitical dispensation. When Israel was faithful to God, there he met with them, there the Urim and Thummim shone forth, there the holy shechinah, the symbol of God's visible presence, dwelt over the mercy-seat, underneath which was the royal law, there centered the worship of the

great Jehovah. And from this sanctuary of the past dispensation, existing in tabernacle and temples, God's presence was not entirely withdrawn till that nation, to whom had been given great privileges, imbrued their hands with the blood of God's Son, and the presence and mercy of God departed from the earthly sanctuary forever, and it was left desolate. Matt. 23: 38. No longer was the most holy place to be kept sacred from the gaze of the profane; invisible hands of angels rent the veil that had formerly hidden its glory. Mark 15: 38.

To the *earthly* sanctuary, from which the presence of the Lord departed at the death of Christ, succeeded the *heavenly*. This is evident from Heb. 9: 8, 9: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, *holies*, or holy places] was not made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present." The earthly sanctuary belonged to the first covenant which was made with Israel at Sinai, and extended to the death of Christ. See Gal. 4: 24-26; Heb. 8: 7-13; and 9: 1-7. The heavenly sanctuary belongs to the new covenant, which began at the death of Christ, and extends to the close of redemption's work. See Heb. 8: 7-13; Luke 22: 20; Heb. 8: 1, 2. The earthly sanctuary, with its services and priesthood, was a type of the heavenly. This will be evident from the following:—

1. The earthly sanctuary was made after a pattern which the Lord showed Moses. Ex. 25: 9, 40; Heb. 8: 5. This pattern was the temple of God in heaven; for the earthly sanctuary is declared to be the figure or pattern of the true or heavenly. Heb. 9: 23, 24.

2. The earthly sanctuary consisted of two holy places as before mentioned. Heb. 9: 1-5. The heavenly sanctuary is spoken of as consisting of holy places, in the plural. See the original in Heb. 8: 2; 9: 8, 12, 24; 10: 19. The Greek word is correctly rendered "holy places," plural, in Heb. 9: 24. It is from this heavenly "sanctuary" that the Lord looks down and beholds the earth. Ps. 102: 19. Here is where the throne of God is placed. Jer. 17: 12; Rev. 16: 17. It was in this glorious building John in prophetic vision was permitted to look, where he saw the seven lamps (Rev. 4: 5), the altar of incense (Rev. 8: 3), and the ark of the covenant (Rev. 11: 19).

3. The earthly sanctuary had its priesthood in Aaron and his descendants (Ex. 28), of which Jesus, our High Priest, is the antitype. Heb. 4: 14; 7: 23, 24; 8: 1, 2; 9: 11, 24, 25.

4. The priests of the earthly sanctuary offered sacrifices for sin (see Leviticus); our Saviour, the High Priest of the new covenant, offered the great antitypical Sacrifice—himself. Heb. 7: 27; 9: 11-14, 26; 10: 10, 12, 14.

5. The offerings of the Levitical priests met their antitype in our Saviour. Heb. 8: 3.

6. The ministration of the earthly sanctuary was the type or figure of our Lord's ministrations in the temple above. See Heb. 8: 5, where it is expressly said that the earthly priests "serve unto the example and shadow of heavenly things." If the positions above taken be true, if the Levitical priesthood be a type of that of Christ, then we have in that priesthood a clearly revealed diagram, so to speak, of our Saviour's work as high priest in the heavenly sanctuary; for the priests of the first-covenant sanctuary served "unto the *example* and *shadow* of heavenly things." As the *shadow* indicates the *form* of the *substance*, and an example is similar to that which it is designed to illustrate, so the services of the earthly sanctuary are a guide to us in ascertaining the services of the heavenly. Let us, then, consider the services of the earthly sanctuary.

One round of service was performed in the earthly sanctuary each year, just as a shadow is

* THE Sanctuary and 2,300 days; or the Plan of Salvation in both Dispensations, by U. Smith, for sale at this office. See in another column.

renewed each day. So each year's service typified the service of Christ, which was performed "once for all." Heb. 9: 12, 26. As each priest typified Christ, it was necessary that the round of service should be performed frequently; for "they were not suffered to continue by reason of death." Heb. 7: 23. But as Jesus lives forever, his priesthood is unchangeable, not repeated, nor passing to another. Verse 24, margin.

The service in the first apartment, or holy place, of the earthly sanctuary continued throughout the entire year. This work consisted chiefly in offering sacrifices and making reconciliation for individual sins. When a man had repented of his sin, he brought to the door of the sanctuary, before the priest, a sin offering, which must be a clean beast without blemish, thereby typifying the Lamb of God; he confessed his sin to the priest, and laid his hand upon the head of his offering to indicate that his guilt was transferred from himself to the offering; then the beast was slain because of the sin transferred to it (for the wages of sin is death), and the blood, representing the life that had been taken, was carried into the sanctuary by the priest and sprinkled before the Lord. Thus an innocent life was offered for the life of him who had broken the law of God, and the sinner's guilt was transferred from himself to the sanctuary. In this way, day after day throughout the year, the guilt of penitents who complied with the conditions was transferred to the sanctuary. See Lev. 4, and other scriptures.

The services in the second apartment, or most holy place, occupied only one day, namely, the tenth day of the seventh month. This was called the day of atonement. Lev. 23: 27; Heb. 9: 7; Lev. 16.

On this day the Lord directed the priest to take two goats, bring them to the door of the sanctuary, and there cast lots upon them. One lot was for the Lord, the other was for Azazel. Lev. 16: 8, margin, and Revised Version. The Lord's goat was then slain, its blood presented before the Lord in the most holy place, and sprinkled on the mercy-seat for a two-fold purpose: 1. To make an atonement for the "people because of their transgressions in all their sins;" and, 2. To cleanse the sanctuary by removing from it the guilt of the people of God, which had been transferred there by means of the blood of their sin offerings. Lev. 16: 15-19. The sanctuary having thus been cleansed by the removal of the sins to the person of the high priest, he comes out of the tabernacle, lays his hands upon the head of the goat which is for Azazel, and confesses "over him all the iniquities of the children of Israel, and all their transgressions in all their sins." These are put upon the head of the goat, and he is sent away into the wilderness. Lev. 16: 20-22. This completes the service for the year. By the ministration in the first apartment the sins of the people were not blotted out, but transferred to the sanctuary. The sins of all those who remained faithful to God, those who were represented in the blood of the goat by thorough repentance and confession of sin, were blotted out; while those who had not thus complied with the conditions, were cut off from among the people of God. Lev. 16: 29, 31; and 23: 27-29.

Thus was sin put away, forgiven, blotted out, atoned for in *figure*, under the old covenant. All this service, and all these offerings were effectual only as having reference to a Saviour to come. The earthly sanctuary, its ministration, its priesthood, were only shadows, examples, types, figures of the true,—the heavenly holy places in which our great High Priest ministers. Heb. 8: 1-5. While the first sanctuary was standing, the way into the "holiest of all" (Gr. holy places) in heaven was not revealed or made manifest (Heb. 9: 8, 9); but when our Lord Jesus Christ ascended on high, he entered the temple of God as high priest, ministering his own blood (verses 11, 12). Thus his offering was effectual for "the trans-

gressions that were under the first testament [covenant];" and the faith of those who lived under that covenant, was made saving faith through Christ.

As the high priest of the earthly sanctuary began his ministration in the first apartment, so our Saviour began his in the first apartment of the heavenly sanctuary; for when John saw, in prophetic vision, the interior of the heavenly temple, he saw the throne of the Father, the seven lamps, the altar of incense, and the Son of God. Revelation, chapters 4, 5, and 8. These clearly show that our Lord began his ministration in the first apartment of the heavenly sanctuary. And as in the type the round of service was completed by the ministration in the most holy place, so there comes a time when our High Priest ministers in the most holy place of the heavenly sanctuary, before the ark of God. This is shown by Rev. 11: 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant."

In the type it will be observed that the ministration in the most holy place was really a judgment work. It was the closing up of the accounts of the year, the blotting out of the sins of those who had faithfully complied with the conditions. Thus also our Saviour's closing work is for the cleansing of the heavenly sanctuary. Not from physical impurity, but from the sins of those who have come to God through him. So the apostle Paul positively declares in Heb. 9: 23: "It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these [the blood of beasts, etc.]; but the heavenly things themselves with better sacrifices than these [even the blood of the Lamb of God]." The Revised Version reads "cleansed," instead of "purified,"—the same word that is used in Dan. 8: 14.

The work referred to in Dan. 8: 14, namely, the cleansing of the sanctuary, occurs at the end of the 2,300 days, or years. The sanctuary there mentioned must therefore refer to the new-covenant sanctuary, or temple of God in heaven, which Paul affirms must be cleansed (Heb. 9: 23); for we have before indisputably shown that the 2,300 days ended in 1844. The treading of the sanctuary under foot (Dan. 8: 13) has led some to understand that this period of time had reference to an earthly sanctuary; but the treading is not a literal trampling under foot; it is done in the same manner that men are represented as treading under foot the Son of God. Heb. 10: 29.

The cleansing of the sanctuary and the finishing of the mystery of God (Rev. 10: 7), we have before stated, are identical. This can be easily shown. The mystery of God will be found by comparing Eph. 3: 3 with Gal. 1: 11, 12, and Eph. 6: 19, to be the gospel, that which is to gather out a people in Christ. Eph. 1: 9, 10. The *finishing* of the mystery must be the closing of the gospel work, the very work our Saviour performs in the cleansing of the sanctuary. The finishing of the mystery of God takes place under the sounding of the seventh trumpet. Rev. 10: 7. This was declared in connection with the proclamation "that there should be time no longer." Verse 6. This has reference to prophetic time, or time which God has "declared to his servants the prophets." Daniel is the only prophet who predicts a work of this kind, and this is done in the cleansing of the sanctuary. Here all definite prophetic time ends, with the longest prophetic period of 2,300 days, in 1844. For that reason the denomination which this journal represents are not "time setters" for the Lord to come, and never can be. The position they hold on one of the fundamental features of their faith,—the sanctuary,—absolutely forbids it. They can see that the coming of the Lord is near, but they know not, nor do they profess to know, the day and the hour.

The cleansing of the sanctuary, or finishing of the mystery of God, is a judgment work. That work we will examine in our next.

(To be continued.)

MAN'S NATURE. NO. 2.

IMMORTAL AND IMMORTALITY.

IN turning to the Bible, our only source of information on this question, to learn whether or not man is immortal, the first and most natural step in the inquiry is to ascertain what use the Bible makes of the terms "immortal" and "immortality." How frequently does it use them? To whom does it apply them? Of whom does it make immortality an attribute? Does it affirm it of man or any part of him?

Should we, without opening the Bible, endeavor to form an opinion of its teachings from the current phraseology of modern theology, we should conclude it to be full of declarations in the most explicit terms that man is in possession of an immortal soul and deathless spirit; for the popular religious literature of to-day, which claims to be a true reflection of the declarations of God's word, is full of these expressions. Glibly they fall from the lips of the religious teacher. Broadcast they go forth from the religious press. Into orthodox sermons and prayers they enter as essential elements. They are appealed to as the all-prolific source of comfort and consolation in case of those who mourn the loss of friends by death. We are told that they are not dead; for "there is no death; what seems so is transition;" they have only changed to another state of being, only gone before; for the soul is immortal, the spirit never dying; and it cannot for a moment cease its conscious existence.

This is all right provided the Bible warrants such declarations. But it is far from safe to conclude without examination that the Bible does warrant them; for whoever has read church history knows that it is little more than a record of the unceasing attempts of the great enemy of all truth to corrupt the practices of the professors of Christianity, and to pervert and obscure the simple teachings of God's word with the absurdities and mysticisms of heathen mythology. It has been only by the utmost vigilance that any Christian institution has been preserved, or any Christian doctrine saved, free from some of the corruptions of the great systems of false religion which have always held by far the greater portion of our race in their chains of darkness and superstition. And if we arraign the creeds of the multitudinous Protestant sects, as containing many unscriptural dogmas, it is only what every one of them does, in reference to all the others.

To the law, then, and to the testimony. What say the Scriptures on the subject of immortality?

FACT ONE. The terms "immortal" and "immortality" are not found in the Old Testament, either in our English version or in the original Hebrew. There is, however, one expression, in Gen. 3: 4, which is, perhaps, equivalent in meaning, and was spoken in reference to the human race; namely, "Thou shalt not surely die." But unfortunately for believers in natural immortality, this declaration came from one whom no person would like to acknowledge as the author of his creed. It is what the Devil said to Eve, the terrible deception by means of which he accomplished her fall, and so "brought death into the world and all our woe." But does not the New Testament supply this seemingly unpardonable omission of the Old, by many times affirming that all men have immortality?

Remembering the many times you have heard and read from Biblical expositors that you were in possession of an immortal soul, how many times do you think the New Testament declares that you have such an immortal soul? One hundred times?—No. Fifty?—No. Ten?—No. Five?—No. Twice?—No! ONCE?—NO!! Does not the New Testament then apply the term immortal to anything?—Yes; and this brings us to—

FACT TWO. The term "immortal" is used but once in the New Testament, in the English version, and is then applied to God. The following

is the passage: 1 Tim. 1: 17: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

The original word, however, *aphthartos*, from which "immortal" is here translated, occurs in six other instances in the New Testament, in every one of which it is rendered "incorruptible." The word is defined by Greenfield, "Incorruptible, immortal, imperishable, undying, enduring." The following is a complete list of the texts where it is found:—

Rom. 1: 23.	the glory of the <i>incorruptible</i> God.
1 Cor. 9: 25.	a corruptible crown, but we an <i>incorruptible</i> .
15: 52.	the dead shall be raised <i>incorruptible</i> .
1 Tim. 1: 17.	the King eternal, <i>immortal</i> , invisible.
1 Pet. 1: 4.	to an inheritance <i>incorruptible</i> .
23.	not of corruptible seed, but of <i>incorruptible</i> .
3: 4.	that which is <i>not corruptible</i> .

According to these references it will be seen that this word is used, first, in Rom. 1: 23, to describe God: "And changed the glory of the *incorruptible* God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

It is used in 1 Cor. 9: 25 to describe the heavenly crown of the overcomer: "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*."

It is used in 1 Cor. 15: 52 to describe the immortal bodies of the redeemed: "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed."

It is used in 1 Tim. 1: 17 to describe God, as already quoted.

It is used in 1 Pet. 1: 4 to describe the inheritance reserved in heaven for the overcomer: "To an inheritance *incorruptible* and undefiled, that fadeth not away, reserved in heaven for you."

It is used in 1 Pet. 1: 23 to describe the principle by which regeneration is wrought in us: "Being born again, not of corruptible seed, but of *incorruptible*, by the word of God, which liveth and abideth forever."

It is used in 1 Pet. 3: 4 to describe the heavenly adorning which we are laboring to secure: "But let it be the hidden man of the heart, in that which is *not corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

And these are all the instances of its use. In no one of them is it applied to man or any part of him, as a natural possession. But does not the last text affirm that man is in possession of a deathless spirit? The words "incorruptible" and "spirit" both occur, it is true, in the same verse; but they do not stand together, another noun and its adjectives coming in between them; they are not in the same case, "incorruptible" being in the dative, and "spirit" in the genitive; they are not of the same gender, "incorruptible" being masculine or feminine, and "spirit" neuter. What is it which is in the sight of God of great price?—The ornament of a meek and quiet spirit. What is the nature of this ornament?—It is not destructible, like the laurel wreath, the rich apparel, the gold and gems, with which the unsanctified man seeks to adorn himself: but it is incorruptible, a disposition molded by the Spirit of God, some of the fruit of that heavenly tree which God values. Does man by nature possess this incorruptible ornament, this meek and quiet spirit?—No; for we are exhorted to procure and adopt this instead of the other. This, and this only, the text affirms. To say that this text proves that man is in possession of a deathless spirit, is no more consistent nor logical than it would be to say that Paul declares that man has an immortal soul, because in his first epistle to Timothy (1: 17) he uses the word "immortal," and in his first epistle to the Thessalonians (5: 23) he uses the word "soul." The argument would be the same in both cases.

FACT THREE. The word "immortality" occurs but five times in the New Testament, in our English version. The following are the instances:—

In Rom. 2: 7 it is set forth as something for which we are to seek by patient continuance in well-doing: "To them who by patient continuance in well-doing seek for glory and honor and *immortality*, [God will render] eternal life."

In 1 Cor. 15: 53, 54 it is twice used to describe what this mortal must put on before we can inherit the kingdom of God: "For this corruptible must put on incorruption, and this mortal must put on *immortality*. 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."

In 1 Tim. 6: 16 it is applied to God, and the sweeping declaration is made that he alone has it: "Who only hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen."

In 2 Tim. 1: 10 we are told from what source we receive the true light concerning it, which forever cuts off the claim that reason or science can demonstrate it, or that the oracles of heathenism can make it known to us: "But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel."

How has Christ brought life and immortality to light? Answer: By abolishing death. There could have been no life nor immortality without this; for the race was hopelessly doomed to death through sin. Then by what means and for whom has he abolished death? Answer: He has abolished it by dying for man and rising again, a victor over death; and he has wrought this work only for those who will accept of it through him; for all who reject his proffered aid will meet at last the same fate that would have been the lot of all, had Christ never undertaken the work of redemption in our behalf. Thus through the gospel,—the good news of salvation by his sufferings and death,—he has brought to light the fact, not that all men are by nature in possession of immortality, but that a way is opened whereby we may at last gain possession of this inestimable boon.

As with the word "immortal," so with the word "immortality;" it occurs in the Greek, in a few instances, where it is not translated "immortality" in the English version. There are two words from which the English term is rendered. These are (*athanasia*) and (*aphtharsia*). The former, *athanasia*, is defined by Greenfield and Robinson simply "immortality," and is so translated in every instance. It occurs three times, as follows:—

1 Cor. 15: 53.	must put on <i>immortality</i> .
54.	shall have put on <i>immortality</i> .
1 Tim. 6: 16	who only hath <i>immortality</i> .

The latter, *aphtharsia*, is defined, by the same authorities, "incorruptibility, incorruptness; by implication, immortality." The following is a complete list of the texts where it occurs:—

Rom. 2: 7.	seek for glory, honor, and <i>immortality</i> .
1 Cor. 15: 42.	it is raised in <i>incorruption</i> .
50.	neither doth corruption inherit <i>incorruption</i> .
53.	must put on <i>incorruption</i> .
54.	shall have put on <i>incorruption</i> .
Eph. 6: 24	love our Lord . . . in <i>sincerity</i> .
2 Tim. 1: 10.	brought life and <i>immortality</i> to light.
Titus 2: 7.	gravity, <i>sincerity</i> .

In addition to remarks already made on Rom. 2: 7 and 2 Tim. 1: 10, where this term is rendered, in our version, "immortality," we may add that in 1 Cor. 15: 42 it refers to the body after the resurrection from the dead; and in verses 50, 53, and 54 of the same chapter, it is that incorruption which cannot be inherited by corruption; that is, by our present mortal condition; and it is that which this corruptible must put on before we can enter into the kingdom of God. In Eph. 6: 24 it is used to describe the love we should bear to Christ, and in Titus 2: 7 the quality of the doctrine we should hold; in both of which instances it is translated "sincerity."

We now have before us all the testimony of the

Bible relative to the use of the words "immortal" and "immortality." So far from being applied to man, the terms are used, as in Rom. 1: 23, to point out the contrast between God and man. God is incorruptible, or immortal. Man is corruptible, or mortal. But if the real man, the essential being, consists of an undecaying soul, a deathless spirit, he, too, is, in this respect, incorruptible, and this contrast could not be drawn. Immortality is placed before us as an object of hope for which we are to seek,—a declaration which would be a fraud and deception if we already have it. The word is used to distinguish between heavenly and eternal objects, and those that are earthly and decaying. In view of these facts, no candid mind can dissent from the following:—

CONCLUSION: So far as its use of the terms "immortal" and "immortality" is concerned, the Bible contains no proof that man is in possession of an undying nature. U. S.

THE TRUE STANDARD.

THE *Christian Leader* of June 4 has the following under "Free Church" (General Assembly):—

"In the report, special reference was made to Sabbath work at the Forth bridge, in trawling, railway excursions, the opening of museums, tram-car traffic in Glasgow, shop-keeping, delivery of letters, pleasure seeking of summer visitors, visiting, wandering, and loitering, etc. Mr. Matthew Haddington, having condemned the action of Mr. John Bright in regard to the delivery of letters on Sabbath, Principal Douglas reminded the Assembly that Mr. Bright was a Quaker, and not a Presbyterian, and should not be judged by their standards. They were sometimes caricatured, he said, as if their religion was Sabbath-keeping, and had torn the fourth commandment from the decalogue and made it the sum and substance of their Christianity. They only wished to give it an equal place with the other nine."

Is this the way men reason? We refer to the arguments of Principal Douglas as quoted above. What has Sunday-sabbath observance to do with the fourth commandment? It is diametrically opposed to the letter and spirit of that precept. God commanded the *seventh* day as a memorial of his creative work, but the first day is professedly kept for the reason that Christ rose from the dead on that day,—a reason which is not given in the Bible for the observance of any day. But the baseless theory of Sunday observance is doubtless what leads Mr. Douglas to his other conclusion, namely, that Mr. Bright, being a Quaker, "should not be judged by their standards"! The only legitimate conclusion to which we can come, if this be true, is that men are judged respecting moral duties according to the various standards they themselves have erected! Would Mr. Douglas accept this conclusion with respect to the sixth, or seventh, or eighth commandment? No, he would not. He, and every other intelligent Christian, would say that man will be judged by the great moral rule of right, and whether that man were Baptist, Quaker, or Presbyterian, the murderer, adulterer, or thief, would be condemned by "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal." But perhaps Mr. Douglas felt that there was some truth in the following words of Mr. Bright concerning Sunday observance: "There is not a word in the New Testament leaning to your views so far as they are influenced by religious considerations." And he might have added, "or the Bible either." This Sunday sabbath is a usurper from beginning to end, and many of its advocates feel it. We apprehend that Mr. Douglas would not have been so willing to concede Mr. Bright another "standard" if he had had a better one himself—say the fourth commandment.

THE gospel idea of a Christian is a man's every-day life. No matter what he professes to be; no matter what he was yesterday; what he is to-day and every day, that question will have to be answered.

THE WATCH-TOWER.

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

MORAL IMPURITY.

It is a sad condition of society that is presented by the secretary of the Gospel Purity Association, Mr. J. B. Wookey. An interview with Mr. Wookey, published in the *Christian Commonwealth* of May 28, elicited the following: That there are nearly 200,000 fallen women in England, many of them young girls in their teens, and it is calculated that there are at least ten times that number of men; that a minister of Old Radford states that "ten out of fifteen married in his church are on the point of becoming mothers;" that "the moral tone of ministers and churches are very low; that the churches "act on the let-alone principle," an archdeacon saying "that if he mentioned this subject in his cathedral it would soon be empty;" that "the most detestable cases that have ever come under my notice," says Mr. Wookey, "have been with men who have had a form of godliness—whose character is faithfully portrayed in 2 Tim. 3;" that there is "a very lax state of life and opinion among religious people;" that the majority of bad cases are among the working lads and girls, but equally bad cases are found among the higher classes; that some of the aristocratic dens of iniquity are patronized by members of Parliament and the nobility; that the chief causes are "vile literature," the "condition of homes," and "ignorance," the sexes not being separated, and some "brought up in lewdness from infancy;" "music halls have a degrading effect."

Truly the picture is a sad one, and not pleasant to portray in language the most discreet and judicious. No wonder that Mr. Spurgeon, in speaking of the farcical trial of the infamous procuress, Mrs. Jeffries, uses the following burning words (*Monthly Review*):—

"Those who dare walk our streets after sundown tell us that Sodom, in its most putrid days, could scarce exceed this metropolis for open vice. To our infinite disgust and horror, the names of certain of the greatest in the land are at this hour openly mentioned in connection with the filthiest debauchery. This is not the place for detail; nor can I mention the matter, nor even think of it, without feeling my very soul on fire. Faithfulness requires plain speech; but it is a hideous evil that the dregs of vice should be the chosen luxury of certain of our hereditary legislators and rulers. Woe unto thee, O land, when thy great ones love the harlot's house! Deep is our shame when we know that our judges are not clear in this matter, but social purity has been put to the blush by magistrates of no mean degree; yea, it is said that the courts of justice have lent themselves to the covering and hushing up of the iniquities of the great. Shall not God be grieved by such a nation as this? He who has read a certain story, which is but too well known, must have felt his ears tingle and his heart tremble. What is coming over us? What horrible clouds are darkening our skies? There were judges once who would not have suffered the laws to be trampled on by the great, but would have dealt out equal justice to rich and poor. I cannot persuade myself that it will be otherwise now, and yet I fear the worst."

And it is well asked, "What must the reverend gentleman have thought when, reading the list of promotions in the peerage, he finds the name therein of one who figures in that of 'Mother Jeffries' customers? It certainly does not look like the reign of peace which is "first pure." But says one, "former days were worse than these." Absolutely, without regard to surrounding influences, perhaps, Yes. Relatively, most emphatically, No. The light of God's word shone dimly in those days, or not at all. The idolatry of the heathens was a sensuous religion. A great part of the sin was "sin of ignorance." The worship of Bacchus and Venus, of Frigga and Woden, was not likely to promote the highest morality and purest lives among our ancestors. It could not be expected

that the morality of men would rise above that with which they clothed their divinities, or objects of worship. And the amalgamation of Christianity with heathendom, as seen in the papacy, taught many times by priests of most dissolute and libidinous lives, did not elevate very rapidly the public conscience. The *units* were possessed of the Bible; the *millions* were in darkness and ignorance. Judged by the Bible, those times were dark indeed; but not so when the religion, and teaching, and example of those ages are made the criterion.

But we are now living in the light of Christianity, The Bible, the precious word of God, is in the hands of all. It teaches a pure morality, self-denial, subjection and extinction of the baser, destroying passions. The resplendent character of Christ, the great Example, is before the world. By these we are to be judged, not by the darkness of ages past. And judged by the light and privileges of to-day, where is our boasted advancement in morality over former ages, when those ages are judged by the light which shone upon them? It is a sad, dark picture from which we would fain turn, were it not cowardly to do so. Danger becomes more dangerous by closing our eyes to its approach. "The law is slacked." The commands of God are trampled under foot, and robed priests and paid ministers dare not lift their voice in its favor through fear. The injunction, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," is forgotten or almost entirely neglected. And we cannot help thinking many times that the reason why the transgression of the seventh commandment is not rebuked by those who profess to be teachers of the law, is that these teachers in thus doing would place themselves under condemnation with respect to other commandments of the same law. The intemperance and sin, and vice in Christian (?) England and America are enough to appal the most hopeful heart that is not blinded by darkness. Ps. 50: 16-21 applies with terrible force to many in these last days.

We know that these words will subject us to the ridicule of some and opprobrium of others; but the ridicule of such is better than their fulsome praise for ignoble silence or optimistic falsehood. God bless the Gospel Purity Association, and every one engaged in the work of elevating the moral tone of humanity and the law of God. Many will hear; some will be saved; and we labor for them and for the truth of God.

CONSISTENCY.

WHEN Sabbatarians contend for one of the plainest and most important commands of God, namely, the fourth; when they plead for the observance of the day which God appointed, for an institution which was to be a sign between him and his people forever, and which has never been superseded or abrogated by Divine authority, when they insist upon a return to the "old paths" in this respect, it is said of them that they are "one idea" people, "narrow," "bigoted," "riding hobbies," etc., etc., *ad infinitum*; and all because they "earnestly contend for the faith which was once delivered unto the saints"! But a Presbyterian assembly can wrangle over the use of instrumental music, concerning which God has given no positive command, and no comment is made thereupon. They are still broad, liberal-minded, etc.! At the recent Irish Presbyterian Assembly, it is said that "the burning question [italics ours] before the assembly was that of the use of instrumental music." For sixteen years this controversy has gone on. We give below a quotation from the report of the assembly as given by the *Christian Leader*. "Consistency is a jewel" of the "first water," but is rarely found. Take up some of the "weightier matters of the law," brethren, and judge righteous judgment. God pity that people who claim to be among the elect, when no more im-

portant question than that of instrumental music, becomes "the burning question" of a representative assembly. Here is the extract:—

"The excitement was greater than anything ever witnessed in the assembly before, and culminated in the anti-instrumental party, led by Dr. Petticrew, Dr. Corkey, and Mr. Archibald Robinson, withdrawing from the assembly. Altogether 82 memorials had been received; 10 against enforcing prohibition were signed by 6,472, while 48 for enforcing prohibition were signed by 15,771. Dr. Petticrew in a long speech moved the rescinding of the resolutions passed in 1883 and 1884 granting liberty and enjoining the enforcement of a prohibitory law passed in 1882. Dr. Wilson of Cookstown moved an amendment giving liberty. The calls for a division when Dr. Petticrew rose a second time to address the house led to a scene of the most extraordinary excitement and confusion, one anti-instrumentalist in the gallery unfurling a flag with an inscription, and eventually the anti-instrumentalists withdrew, one of them declaring that 'they would not submit to tyranny.' The same evening a deputation from the assembly waited on the purity party, who were holding a meeting of protest across the street; but their offer that discussion would be allowed to 10 o'clock, on condition that the protestors returned, was refused. The only terms on which they would come back were that both motion and amendment should be withdrawn, and Dr. Petticrew's notice of motion allowed to remain on the books for discussion next year."

"PREPARE WAR."

THE prophet Joel predicts that great preparations for war will take place in the last days. Joel 3:9-16. Other scriptures teach the same thing. And while this is denied by many, and a reign of peace is predicted before the Lord comes, the denial is most emphatically denied by facts which are before the eyes of all. In the last thirty years the armies of Europe have more than doubled, and now number more than 5,000,000 men. Take the little item below as a most emphatic fulfillment of the passage of Scripture above referred to. There are many golden theories of the future of this present world which would be beautiful if true; but we prefer the stern facts of truth, though they be unpleasant. The following shows the growing demand for implements of destruction:—

"The latest published report of the establishment of Messrs. Krupp, of Essen, shows that the works continue growing, not merely in extent, but also as regards the number of persons who find employment there. In 1860 only 1,764 men were engaged at the works; this number had risen in 1870 to 7,084; now it is over 20,000. If the women and children are taken into the account whose livelihood depends upon the establishment, we find a working-class population of not fewer than 65,381 persons, of whom nearly 29,000 live in the houses owned by the works. At Essen alone railway tracks of a total length of 37 miles are laid down, with a rolling stock of 88 locomotives, 893 wagons, 191 trollies, besides 69 horses. There are 40 miles of telegraph wires, 35 telegraph stations, and 55 Morse apparatus."

No wonder that Mr. Bright says, as reported in the *Christian Leader* of July 9, in a letter on war to his friend Mr. Frederic Passy, a distinguished French statesman: "The nations have their resources swallowed up by the insatiable exigencies of the military system which dominates Europe. He points out how in France as well as Britain the interests of the people are sacrificed to 'the most miserable and culpable fantasies of foreign politics.' He believes that Europe is marching toward some great catastrophe. 'The crushing weight of her military system cannot be indefinitely supported with patience, and the population, driven to despair, may very possibly before long sweep away the personages who occupy thrones, and the pretended statesmen who govern in their name.'" Weighty words! but we need not depend upon them. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed."

"A SPIRITUALISTIC MIRACLE."

FROM the time that the mysterious "Rochester knockings" were made known to the public in 1848, Spiritualism has rapidly developed. From time to time it has excited the world with its singular

manifestations and wonderful performances. No system of religion in modern times has spread so rapidly. This is shown by the many millions of adherents which it has among different nationalities.

Its success in late years is largely due to the fact that it appears now in a more pleasing manner. Its gross teachings are not flaunted to the public; its former hostility to churches and creeds has given place to a feigned friendship; and, too, though directly opposed to the teachings of the Scriptures, for policy's sake it seeks to use them as a mantle to cover its deformity, until it undermines the very foundation of virtue, truth, and Christianity. It presents no cross; and instead of calling men to come out and be separate, it leaves them—infidel or Christian—where they are, to propagate its pernicious teachings. Coming thus, and claiming, as its mediums and friends do, that through the agency of departed spirits they are enabled to perform the remarkable feats which have attracted the attention of so many great and learned men, it is not strange that millions should now be ensnared by this crowning deception who still cherish the pagan doctrine of inherent immortality, which has grown from that first recorded lie of Satan, "Ye shall not surely die."

A large class of opposers denounce it all as mere legerdemain. Another class believe it to be a great deception, but supernatural, and that its mediums are controlled by fallen angels under the immediate supervision of Satan. More than a quarter of a century ago, after carefully investigating it and comparing its workings with the scriptures which speak of the delusions of the last days, they decided that Spiritualism was the system referred to as the one that would be used by Satan in his last effort to deceive and engulf the world prior to the close of probation; and, if so, that, as in the case of the Egyptian magicians in the days of Moses, miraculous performances would be yet accomplished by its workings. See 1 Tim. 4:1; Rev. 13:13, 14; 16:13-15, etc. Those who, on the strength of God's unerring word, made this prediction so long ago, have lived to see it literally fulfilled. And, to the long list of wonders performed by spiritualistic mediums, the reader's attention is here called to one more feat, which has lately been accomplished, mention of which is made in a secular paper as follows:—

"A SPIRITUALISTIC MIRACLE.

"There has lately been quite a pilgrimage made to Peckham Rye to witness the production of a remarkable proof of apparently miraculous power, evinced by the attachment of a heavy iron bracelet to the wrist of a young gentleman by Spiritualism. At a late séance, held at a private house in the neighborhood of Westbourne Park, a thick, oval-shaped, welded iron ring, 2 in. by 2½ in. in diameter, was placed upon the wrist of this young man (who is endowed with mediumistic faculties) by a spiritualistic operator, who is alleged to have so compressed the bones of the hand by spiritualistic force as to have caused it to go through the ring as easily as though the bones had been mere cartilage, and there the ring remains immovable. This modern miracle has been investigated by a number of scientific men, who have visited the wearer of the iron bracelet at his residence at Peckham Rye. A well-known West End physician, who held the hand of the medium when operated upon, has thoroughly examined the ring microscopically, magnetically, and chemically, and the most skeptical of witnesses are, it is stated, satisfied that nothing short of a miracle has been accomplished by spiritualistic agency."—*Hull Express*, April 11.

Honest skeptic, spiritualist, infidel, we believe that you are making a sad mistake. Stop, please, and once more consider. Can you not see worth and beauty in that chart which tells of the hidden, dangerous rocks and shoals, and which enables you to locate and avoid them? Then open and study your Bible once more. It may be your eternal salvation. Christian, look up! The signs are rapidly appearing. Redemption draweth nigh.

A. A. JOHN.

BEFORE God can deliver us from ourselves, we must undeceive ourselves.—*Augustine*.

THE MISSIONARY.

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

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun.
Saying, as he pays thy wages,
"Good and faithful one, well done!"
—From the German.

THE REFORMATION IN GREAT BRITAIN.

ROMANISM—THE BIBLE—THE OUTLOOK.

ABOUT the same time that the Disruption occurred in Scotland, the Church of England was disturbed in a very different way. This movement is generally known as Puseyism because Dr. Pusey of Oxford was its prime leader. Assisted by Mr. Newman and others, he commenced "the publication at Oxford of a series of 'Tracts for the Times,' advocating the equality of tradition with the Bible, lineal *tactical* apostolical succession, baptismal regeneration, the real material presence of Christ in the eucharist; the observance of saints' days, reverence of relics, use of crosses on churches, etc., and nearly all the anti-Christian doctrines and superstitious mummeries of Popery, with the single exception of the supremacy of the pope of Rome. This insidious form of anti-Christian error, though opposed with a giant's strength by Whately, and other faithful Protestants, has wormed itself into the very framework of Episcopacy in Great Britain. . . . The pope and his priesthood have looked calmly on, contemplating with satisfaction the efforts of the Puseyites to disseminate principles which inevitably lead towards Rome, and in following which principles, several have already thrown themselves at the feet of his Holiness, and taken refuge in Holy Mother Church."—*History of Romanism*, Dowling, p. 635.

A striking event of the year 1850 was the papal aggression of Pope Pius IX. in creating Cardinal Wiseman Archbishop of Westminster to establish the Roman Catholic hierarchy abolished by Elizabeth. This caused a storm of opposition, notwithstanding which the Cardinal proceeded to establish the new order of things, and announced that, "At present, and till such time as the Holy See shall think fit otherwise to provide, we govern, and shall continue to govern, the counties of Middlesex, Hertford, and Essex, as ordinary thereof, and those of Surrey, Sussex, Kent, Berks, and Hants, with the islands annexed, as administrator, with ordinary jurisdiction."—*Id.* Cardinal Wiseman was released by death in 1865, and was succeeded by Cardinal Manning, who still holds the office.

In 1804 the British and Foreign Bible Society was established, which has labored unceasingly to give God's holy word to all peoples, nations, and tongues of the world. At the time it was founded there were about fifty translations of the Bible, and probably not more than five million copies in existence. Now it issues nearly three million copies annually, and has published in all more than one hundred million copies. Through its efforts, the whole or a part of the Sacred Word has been sent out in over two hundred and sixty languages. What a grand and glorious work! The most noble and praiseworthy in which mankind can engage!

By the efforts of the Bible Society, the Religious Tract Society, and the various missionary societies, religious instruction has been given to thousands who otherwise would be sitting in the darkness

and superstition of paganism. The Bible has been published in so inexpensive a form that even the poorest can procure it, and all can learn the gospel of the kingdom; none need be ignorant in regard to God's requirements.

Notwithstanding the sad record of the past when Rome bore rule in our country, and despite all the efforts to enlighten the people, there still seems to be a tendency toward the mother church. It is reported that the number of Romish priests in Great Britain has increased two thousand and sixty-seven during the last fifty-five years. Thirty Roman Catholic peers have seats in the House of Lords, there are fifty-eight Roman Catholics in the House of Commons, and six in the Privy Council, while "at several churches in London the number of converts annually received exceeds *six hundred*." At this rate how long will it be ere Rome again has the ascendancy? Is what has been so dearly gained to be lost now? Will the friends of religious liberty sit silent beholders of the approaching foe? Rather let them fight bravely against the tide of error.

Prophecy predicts that a conflict between the powers of light and darkness is just before us. The last message of mercy is now going to a perishing world. Will those whose ancestors have contended for the right even unto death be less loyal to the Great Commander in this closing struggle? Will the descendants of the brave Covenanters who fearlessly opposed every encroachment of the papacy known to them, yield allegiance to it at last, and uphold the papal Sunday in place of the Sabbath of the Lord? Is it not time to "search the Scriptures," and see for yourselves what they teach rather than give heed to the traditions of men? O for a Wicliffe, a Ridley, a Latimer, a Tyndale, to interpret the Bible aright to the people, and arouse them to a sense of the impending doom!

The blood of your fathers who have perished on the scaffold, the ashes of those burned at Smithfield, their bones that have bleached by the waysides, call to you, their descendants, to follow their example in cleaving to the truth of God; the prayers that have ascended from dark dungeons, desolate isles, wild moors, dreary deserts, and frosty mountains, from those who were famishing with hunger, starving with cold, fleeing from the sword of the relentless persecutor, because they would serve God rather than man, should incite you to contend earnestly "for the faith which was once delivered unto the saints." The battle will not be long and the result is certain, for God will fight for his down-trodden truth. Who will be on the Lord's side *now*? It may bring you poverty, affliction, persecution; it may cause you to lose home, friends, and country; but in the end a crown of glory awaits you, a home with God, and life for evermore. J. T.

THE TRUE DISCIPLE.

[THE following is from a sermon by Andrew Thompson, D.D., preached at Muirkirk on the occasion of the bicentenary of the martyrdom of John Brown of Priesthill, from Rev. 2:10: "Be thou faithful unto death, and I will give thee the crown of life." We commend the words to our workers and to all.]

We must put aside no cross that our divine Master lays in our path; that is, we must be ready to suffer even unto death rather than sin—any amount of sacrifice rather than trample on principle and make shipwreck of faith and of a good conscience. It is of men into whose hearts these Divine maxims and resolutions have been burned that Christ makes his confessors and martyrs. Every true disciple of Christ, in fact, carries with him the spirit of a martyr in his heart, although he may never be literally called to ascend the bloody scaffold, or to be bound to the fiery stake. We must all learn this lesson in Christ's school, that "if we suffer with him, we shall also reign with him," and that the man who thus loses his life shall find it. This is to be "faithful unto death." Or, we may understand the words in this further sense of perseverance in the loving service of Christ to the end. Every one of Christ's soldiers enlists under his banner for life. Fitful obedience is unreal obedience. It wants the living, nourishing root of faith. Our emblem is not to be the geyser springs of Iceland, to-day sending up their streams into the air, the next day empty and dry; but rather the fountain in the rock which sends up its crystal waters, and flows in unbroken, living current in summer and winter, in sunshine and

storm. . . . "Be thou faithful unto death, and I will give thee the crown of life." . . . Ah, what a word is this, "the crown of life!" It will require eternity itself to unfold all its glorious meaning. It describes eternal life,—life from which everything that is evil shall be excluded, and into which everything that is good shall be introduced,—life from God, life like God's, life for God, life with God, life for evermore. And shall we shrink back from suffering and sorrow, from resisting temptation and doing valiant battle with sin, contending for the good, and the pure, and the true, with this as its not far distant and everlasting reward? Let these words of Jesus be ringing every day in our ears, ennobling and strengthening us, and filling our souls with a martyr's courage: "Be thou faithful unto death, and I will give thee the crown of life."—*Christian Leader*.

SOUTHERN ENGLAND.

SINCE my last report, I have spent over three months in Devonshire. During this time I have held meetings and Bible readings in Dartmouth, Exeter, and Topsham. At each of these places I had some good meetings, although the results were not as favorable as I wished to see. I trust that the seed sown may yet spring up and show fruit in the kingdom of God.

At Exeter we left six persons keeping the commandments of God and the faith of Jesus. Several others expressed themselves as satisfied that what was presented was truth. Business and family ties still hold them back. I trust that the Lord will help them to break loose from these things and yield to the claims of the last message of truth.

Bro. O'Neill was with me at Exeter and rendered good assistance in the work, by going from house to house, and selling our publications in the markets. He made some good sales, and took quite a number of subscriptions for PRESENT TRUTH. Elder Lane spent two weeks with me, and rendered good assistance, which was well appreciated by the friends at Exeter.

We are now preparing to commence work with a tent, near Bedford. J. H. DURLAND.

LINCOLNSHIRE.

I AM thankful to say, that during the quarter that has just closed, I have been much encouraged to find, as I visited many of the small towns and villages, that many of the people had received our paper, THE PRESENT TRUTH, and they said how much they thought of the truths which it contained. As an evidence of their statement, many bought other copies and some subscribed for the same, while others bought pamphlets and tracts. May the Lord's blessing attend these silent messengers of truth; may their teaching find a lodgment in many hearts that received them. We are glad that opportunities were given to proclaim the truth of God, and that while the third angel's message was unfolded, many gave good attention, and to all appearance drank in the truth. In West Ashley, where many listened attentively, some are now halting between two opinions. May they decide to keep the commandments of God and the faith of Jesus, and be saved at last in the kingdom of God. And as we hope to soon visit others with this truth of God, may we do all that lies in our power, going forth in the name and strength of the Lord, remembering that the hand of God is in this work, and that he is willing to help us if we will but trust in him. Let us try to do his will, so that it may be said to us at last, "Well done."

July 5.

H. JUDD.

DRINK'S WORK IN SWITZERLAND.

THE Swiss federal council recently instituted an inquiry as to the best means for diminishing the consumption of spirits. It was found that 44 per cent. of lunatics lost their reason through drink; that of every 100 criminals 45 are given to drink; that a minimum of 254 deaths per annum are caused by alcohol; and that the great majority of the suicides, 600 a year, are attributed to the same cause. If similar results were found to flow from any other conceivable cause, can any one doubt that drastic measures would be adopted to stop the evil at the fountain-head? And yet because it is strong drink that is the offender, civilized communities passively submit to this destructive process as if it were not preventible.—*Christian Leader*.

TEMPERANCE.

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

TOBACCO-USING A CAUSE OF DISEASE.

BY J. H. KELLOGG, M. D.

(Concluded.)

TOBACCO PARALYSIS.

IN the last thirty years there has been a great increase in the frequency of the occurrence of a peculiar form of paralysis which seems to affect especially the nerves which supply the muscles, causing gradual wasting and loss of muscular power, which is fairly attributable to the increasing use of tobacco, as it most often occurs in tobacco-users.

A form of progressive paralysis of the optic nerve, causing "tobacco amaurosis," or blindness, is well recognized by oculists. These cases generally recover when the tobacco is discontinued, and will not get well so long as it is used.

Color blindness, an affection which is increasing to an alarming extent, especially in Belgium and Germany, where smoking is more extensively practiced even than in this country, has been found to be largely attributable to the use of tobacco. This fact was first made known by an eminent Belgian physician who made extensive investigations upon the subject at the request of the Belgian government.

NERVOUSNESS FROM TOBACCO.

Tobacco-users suffer much from nervousness, which is manifested in a great variety of ways. One person is easily startled, another is unnaturally irritable, is cross and irascible; another cannot sleep at night; still another suffers with trembling of the hands, which greatly discommodates him in writing. In scores of cases we have seen these symptoms all disappear when the use of tobacco was discontinued. Temporarily, tobacco seems to give tone and strength and steadiness to the nerves, but the seeming strength is deceptive. It is purely artificial, and the ultimate effect is to increase the very difficulty which it seems to cure.

We have often known wives and young children to suffer very severely from various nervous disorders which were wholly due to the effect upon their delicate organizations of the poisonous fumes of tobacco which they received through the poison-laden exhalations of their smoking husbands and fathers.

HEREDITARY EFFECTS OF TOBACCO-USING.

There is no vice or habit to which men are addicted the results of which are more certainly transmitted to posterity than are those of tobacco-using. A vigorous man may use tobacco all his life and be able to convince himself all the time that he is receiving no injury; but the children of that man, who ought to inherit from him a vigorous constitution and high health, are instead robbed of their rightful patrimony, and enter upon life with a weakly vital organism, with a system predisposed to disease and destined to premature decay. The sons of an inveterate tobacco-user are never as robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases that we make the statement fully prepared to maintain it by indisputable facts.

Dr. Pidduck, an English physician of experience, speaks as follows from his observations on the effects of tobacco at the dispensary of St. Giles:—

"If the evil ended with the individual who, by the indulgence of a pernicious custom, injures his own health, and impairs his faculties of mind and body, he might be left to his enjoyment, his fool's paradise, unmolested. This, however, is not the case. In no instance is the sin of the father more strikingly visited upon the children than the sin of tobacco-smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early death of the children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

In addition to the maladies already noticed we might enumerate a large number of other diseases which are either the direct or indirect result of

tobacco-using; but the facts we have adduced are ample to warrant the conclusion that the use of tobacco is one of the worst forms of intemperance, and one of the surest means of producing disease. Every proper means ought to be adopted to prevent the contraction of the habit by the young, and to induce those addicted to it to reform.

FOOD AND DRINK IN CHICAGO.

THE circular of the Chicago Citizens' League gives the number of licensed drinking saloons in that city as 3,777, the number of bakers as 413, the number of butchers as 716, the number of grocers as 2,603.

Thus one grocer is needed to every 86 families, one butcher to every 205 families, one baker to every 470 families, one licensed saloon to every thirty-five families.

If we add together the number of grocers, butchers, and bakers in Chicago, the total number, 3,782, is forty-five less than the number of licensed drinking saloons. While it requires a licensed saloon to each thirty-five families, how many unlicensed saloons there are in addition, is known to the Lord, and probably is known to the devil.

The Chicago Citizens' League during the year 1883, prosecuted 765 saloon keepers on 1,128 charges. Of these 432 were fined, and 98 sent to the criminal courts. This makes 530 criminals either held or convicted of crime, from the 3,777 licensed saloons. This does not include the offenses committed, or the arrests effected by the police authorities, in the ordinary course of business, but simply the convictions secured by this Citizens' League alone, by which it appears that this single association has been able to fix the brand of crime upon one in seven of all the saloon keepers in Chicago within a single year. At this rate, seven years would bring them all under the dominion of criminal law. But it is probable that these convictions do not represent one-third, and perhaps not one-tenth, of the crimes actually committed by these men, or the arrests made by officers of the law. A precious lot of criminals are these, who ask the privilege of spreading drunkenness, disease, disaster, and damnation through the community, in defiance of law, order, truth, and righteousness. How long shall the wicked triumph?—*The Safe-guard*.

GOD'S CURE FOR DRUNKENNESS.

HEARTS that have fed upon husks must have substitutes, when asked to leave them. God believes in substitutes. He has prescribed a substitute for strong drink. The failure of many temperance efforts may be traced to the ignoring of substitutes for abnormal appetites, and sinful lusts. Here it is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5: 18. This will displace the desire for that.

The reason some children stand for half hours in front of bakers' windows, wistfully gazing at the bread and cakes, is because they do not get enough at home. The reason some Christians go hankering after semi-sinful amusements, cider, and other midway indulgences, is because they *they have not got enough of the Holy Ghost to satisfy them*. They are living out in the kitchen, on the scraps. God says, "Come in." There is a Christmas dinner spread on his table all through the year, and your chair is empty. "Be filled with the Spirit!"—*Christian Standard*.

THE European Jewish papers comment on the remarkable exemption Jews have enjoyed from cholera. At Naples the number of victims has been very small, at Toulon none. Of seven at Marseilles, five, writes Rabbi Weyle, did not live conformably with Hebrew precepts in the matter of food and hygiene, while of the other two, a father and son, the first, a victim to duty, died in the hospital, and the other fell a sacrifice to filial love by insisting on nursing his father. The percentage to population of Jew's deaths was '07 per 100; for other inhabitants '33. The Grand Rabbi of Marseilles ascribes the exemption to Jewish hygiene and mode of life.

"THE operatives of New England," says Mr. Daniel Pidgeon, F. G. S., in a recently-published book, "are universally abstainers. Beer is never seen on the tables where they board, or drank in their own houses."

OUR AMERICAN LETTER.

[From Our Own Correspondent.]

Battle Creek, Michigan, July 1, 1885.

MR. BEECHER continues his sermons on evolution. He announces his intention to devote the remainder of his life to the application of evolution to all forms of religious doctrine. In his first sermon he declares (1) his belief in a personal, conscious, intelligent God; (2) "that there could be no knowledge of God without a preliminary preparation in moral development; (3) that this preliminary preparation or education brought man from a low and barbaric condition into a state in which the knowledge of God and accompanying spiritual development was possible; and (4) that this moral and spiritual development is indicated in the Bible, and must be recognized in its interpretation."

The first point need not detain us. The second is true only upon Mr. Beecher's assumption that man has ascended from the inferior orders of the animal kingdom, and had at first no moral nature whatever. If such were the case, of course his moral nature would need to be developed in order that he might have some knowledge of God. But if God made man upright, as his word declares; if he had quite a respectable moral nature to start with; if God in his creation made that "preliminary preparation" which man needed to gain some knowledge of God,—then there is certainly no necessity for Mr. B.'s first assertion. The third position assumes that man did not fall at all, or, if he did, that the fall was up (!), not down. It says to us that the human race, which was at first no higher in the scale of moral being than the brute creation,—no higher than a tad-pole, for example,—has by a process of development, almost infinitely slow, risen to the position it now occupies. But how any one can reconcile this statement with the Scriptures, is beyond my comprehension. How, for instance, could man in this condition be said to be made in the "image of God"? How could he have been made a "little lower than the angels"? How could the action of our first parents have been considered sin (as the Scriptures everywhere most assuredly do consider it), if they did not have sufficient intelligence and moral power to know the difference between right and wrong? Or, does not the record in Genesis concern man's primitive condition? Are the countless ages during which man is supposed to have progressed from a speck of protoplasm to the exalted condition in which the Bible first presents him, passed by in silence? If so, if the Bible introduces man, not at his beginning, but after millions of years of development had fitted him to obtain some knowledge of God, is it not surprising that he should, at his very first test, have upset the results of his ages of evolutionary training?

In his second sermon Mr. B. makes a statement of what evolution teaches with reference to the creation, using the language of Prof. Dana. He admits that "the ascent of man from the great family of apes is not a thing that has been proved. It is not a thing that apparently is yet provable. But as a hypothesis, carrying with it very many probabilities, I hold it, and hold it in suspense, waiting for further light."

The third sermon is devoted to the subject of the inspiration of the Scriptures, upon which subject he says some things with which I can agree, but some with which I cannot. He successfully attacks the theory of verbal inspiration, and shows that because certain historical facts are recorded in the Bible it does not follow that they are the result of inspiration or are approved by God. But when Mr. B. comes to state his own views of inspiration, I think he goes to a most absurd extreme in the other direction. In brief his theory is as follows: The Bible itself is not inspired, nor were the men who wrote it particularly inspired. It is the human race that was inspired. All along God has been working upon mankind, gradually developing all their faculties. The Bible is a record of this development, especially in social, moral, and spiritual directions. It does not contain truths which God designed to speak directly to man, and which man of himself would not have found out. It is not the word of God to man, but rather the experience of men to other men. "It is the record [I quote his exact words] of the gradual and progressive unfolding of human knowledge in respect to social and spiritual things through vast periods of time; and the inspiration of God consisted in the impulse by natural laws, by social institutions,

by reflection, by experiment, by the finding out of human life little by little, and the recording of it by men competent to understand and to give out the largest idea of it, whether in devotional form, or in song and psalm, or in philosophical truisms or declarations. . . . The Bible, then, is the result of divine inspiration in mankind, principally in one line of natural history. It is the history of the unfolding of the social, moral, and spiritual sense of the human race. Holy men of old were moved by a divine impulse to give expression, to give authorized force and form, to discover; not to invent, but to communicate that which had been already ascertained as the fruit of experience or experiment."

According to this statement, the Bible is not a revelation from God to man; it is inspired in the same sense that all truthful writings are inspired. All scientific works of acknowledged authority communicate only "that which has been already ascertained as the fruit of experience or experiment." All such writings in their field are just as much inspired as is the Bible in the field of morality and spirituality. Hitherto we have believed that God has spoken to man directly, through his word; that things are therein revealed concerning the future life and the way to obtain it, which man of himself would never have found out. But not so; it remained to be discovered in these last days that what we had supposed was revealed to us concerning the future life is in reality that which man has himself evolved; and that he not only works out his own *salvation* with fear and trembling, but through countless ages of evolution he has worked out the *plan* of salvation as well, and with little show of fear and trembling. And now, this grand truth having been recorded by a man "competent to understand and to give out the largest idea of it," one "able to concentrate in his own consciousness the meaning of all these things that have been gradually found out by the myriads of men,"—it henceforth becomes to us inspiration, and we should regulate our actions and our worship thereby. Accordingly, as says the *Christian at Work*, "It is time for an evolutionary hymnology. . . . Let us rise and sing with united heads and voices—the heart having no connection with the matter:—

"Force! 'tis a charming sound,
Harmonious to the ear;
In various correlations found,
Doth Energy appear.

"After the collection—which will be devoted to further the work of the American Anthropological Association for the Discovery of the Missing Link—the following hymn will be sung:—

"What though in unanimous chorus,
We mourn that from ages before us
No single enaliosaurus
To-day should survive,—

"Yet joyfully may we bethink us,
With the earliest mammal to link us,
We still have the ornithorhynchus
Extant and alive!"

In this connection I cannot help being reminded of Paul's words to Timothy: "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 [but, having itching ears, will heap to themselves teachers after their own lusts.—Revised Version.]; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. The ear of the sinner is tickled by the thought that his hopes depend not so much, after all, upon a crucified and risen Saviour who shall deliver him from the burden and bondage of sin, as upon a continuous growing, bringing with it further ripeness, Jesus Christ being to him a mere means of development.

Neither can I help contrasting the solemn seriousness and intense earnestness of Christ and the apostles with the frivolous irreverence sometimes manifested by this noted nineteenth-century preacher; as, for example, in his third sermon, where, speaking of the relation of the Mormons to the Old Testament, he said, "They believed in it like thunder," or when, entering the pulpit to deliver the fifth sermon of the series and seeing the flurry of fans in the audience, he used his thick pad of notes, to the great amusement of the congregation, in giving an imitation of the various styles of fanning which he could at that moment observe, and proceeded to deliver an exhortation, the pith of which was, "Fan yourselves, but not your neighbors."

But this letter is becoming too long, and I will close at once by exhorting the reader, and myself, to make rapid and thorough preparation for the great day of God, which hastens greatly, and will soon be here. C. C. L.

THE SABBATH SCHOOL.

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

LESSON XIII.

(For Second Sabbath in August.)

THE DIVISIONS OF THE FOURTH KINGDOM.

1. WHAT did the ten horns of the terrible beast denote? Dan. 7:24.
2. What will be set up in the days of these kings? Chap. 2:44.
3. Why may not the term "these kings" be taken to mean the four great universal kingdoms?
4. Then what must be the conclusion in regard to the time when the kingdom of God is to be set up?
5. When did this division of the Roman Empire commence?
6. When was it completed?
7. What were the names of these kingdoms?
8. How do these divisions still exist?
9. What do writers say about these kingdoms?
10. Since the division of the Roman Empire, or "days of these kings," did not commence till 356 years after Christ, could the everlasting kingdom of God have been set up in the days of Christ, or his apostles?
11. Review Lessons Five and Six.

LESSON XIV.

(For Third Sabbath in August.)

ANALYSIS OF CHAPTERS ONE AND TWO.

1. WHAT seems to be the principal aim, or scope, of the first chapter of Daniel? (To introduce Daniel and his fellows by giving an account of their capture, their qualifications, the dealings of Nebuchadnezzar with them, their integrity and self-denial, and the blessings that God conferred upon them.)
2. Describe their capture.
3. Enumerate their qualifications.
4. Relate the dealings of Nebuchadnezzar with them, and the story of their self-denial and faith in God.
5. What blessings did God confer upon them?
6. What is the chief topic of the second chapter?
7. Relate the dream.
8. Give its interpretation.
9. What did the king do after Daniel had shown him the interpretation of the dream?
10. What did he say?
11. What did he do for Daniel?
12. What did Daniel do for his fellows?

SECTION III.—THE PAPACY.

LESSON I.

(For Fourth Sabbath in August.)

THE LITTLE HORN OF DAN. 7

1. WHAT important prophecy is brought out in the seventh chapter of Daniel?
2. What portion of this chapter is devoted to a narration of the vision?
3. What verses give a description of the four beasts which Daniel saw?
4. Describe these beasts.
5. From what did they come up?
6. What do seas or great waters signify in prophecy? Rev. 17:15; Isa. 8:7.
7. What do we understand by the winds that strove upon the sea? Jer. 25:32, 33.
8. What is described in the eighth verse?
9. Give the description.
10. Where is the explanation of this symbol found?
11. Recite it. Verses 20, 21, 24, 25.
12. How many specifications are given in the twenty-fifth verse in regard to this power?
13. What is the first specification? The second? The third?
14. What titles does the pope of Rome assume?
15. What power does the pope claim to possess?
16. What is meant by granting indulgences for sin?
17. Who alone can forgive sin? Mark 2:7.
18. Does God ever grant indulgences for sin?
19. Does not the pope exalt himself above God by claiming the power to grant indulgences for sin?
20. Could greater words of blasphemy than those uttered by the pope be spoken against the Most High?

LESSON II.

(For Fifth Sabbath in August.)

THE PERSECUTION OF THE SAINTS.

1. WHAT is the second specification of the work of the little horn? Dan. 7:25.

2. What power has, in a remarkable degree, fulfilled this specification?
3. How many of the people of God have been put to death by this power?
4. Has any power ever gone so far in persecuting and wearing out the saints of the Most High?
5. What is the third specification? Verse 25.
6. Who has changed the observance of the Sabbath from the seventh to the first day of the week?
7. Could it be that human laws are referred to as the laws which this power should think to change?
8. Why not?
9. How long were the saints, the times, and the laws, to be given into the hands of this power? Verse 25.
10. How many literal years does this indicate? Rev. 12: 14; 13: 5; Eze. 4: 6; Num. 14: 34.

LESSON III.

(For first Sabbath in September.)

DATE OF THE PAPAL PERSECUTION.

1. WHAT three horns, or powers, were plucked up to make way for the little horn?
2. When was the last of these plucked up?
3. In what year, then, was the power of the papacy fully established?
4. When did the emperor Justinian issue a decree constituting the bishop of Rome head of all the churches?
5. Why, then, should not the supremacy of the papacy date at that time?
6. When did the 1,260 years of papal persecution commence?
7. When did they expire?
8. What event marked the termination of this period?
9. What scripture was fulfilled by this event? Repeat Rev. 13: 10.
10. Was another pope afterward chosen?
11. Has the pope had power to depose kings, or put the saints to death since 1798?

NOTES ON THE LESSON.

LESSON XIII.

THE TEN KINGDOMS.—The expression "these kings" (Dan. 2: 44) cannot be taken to mean the four kingdoms which were symbolized by the different metals composing the image; for the first three pass away before the fourth is set up, as the fourth kingdom subdues and breaks them in pieces. Verse 40. The fourth kingdom is also in a broken up condition, symbolized by the toes, when the kingdom of God is set up; and therefore "these kings" cannot refer to the four kingdoms, but to the divided condition of the fourth kingdom. These divisions, according to Machiavel's Hist. of Florence, book 1, and Bishop Lloyd, approved by Newton, Faber, and Hales, are as follows:—

The Western Empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms: 1. The Huns, in Hungary, A. D. 356; 2. The Ostrogoths, in Mysia, 377; 3. The Visigoths, in Pannonia, 378; 4. The Franks, in France, 407; 5. The Vandals, in Africa, 407; 6. The Sueves and Alans, in Gascoigne and Spain, 407; 7. The Burgundians, in Burgundy, 407; 8. The Heruli and Rugi, in Italy, 476; 9. The Saxons and Angles, in Britain, 476; 10. The Lombards, in Germany, 483.

These divisions still exist, some under the same names, as the Anglo-Saxons and Franks, others under different names. The number ten has been observed in referring to them. "So Gibbon, speaking of the 12th century; Daubuz, of the time of the Reformation; Whiston, of the commencement of the 18th century; and finally Cunningham, of the last great political settlement of Europe A. D. 1815.—*Horæ Apoc.*, Vol. 3, p. 130. Scott, the commentator, says: "It is certain that the Roman Empire was divided into ten kingdoms, and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western Empire."

LESSON I.

DAN. 7: 25. He shall speak great words against the Most High.—To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. They profess to open and shut heaven, which belongs only to God. . . . And they go against God when they give indulgences for sin. This is the worst of all blasphemies.—*Clarke*. The pope has called himself Lord God the Pope; King of kings, and Lord of lords; Holy Father; Vicegerent of the Son of God, etc.

Shall wear out the Saints of the Most High.—By wars, crusades, massacres, inquisitions, and persecutions of all kinds. . . . Witness the exterminating crusades published against the Waldenses and Albigenses! Witness John Huss and Jerome of Prague! Witness the Smithfield fires in England.

Witness God and man against this bloody, persecuting, ruthless, and impure church.—*Id.* Some authorities state that more than fifty millions have been put to death by this power. See *Religious Encyclopædia*, *Book of Martyrs*, etc.

Shall think to change times and laws.—Not human laws; for all earthly powers do that. The Septuagint, the Douay Bible, and the Revised Version read "the law"—singular, pointing direct to the moral law of God, which that power should not be able to change, but think to change. This is a distinguishing mark, which no other power should possess. And the Papacy has done this. It has changed the observance of the Sabbath from the seventh to the first day of the week, contrary to the express command of God. This change Roman Catholics bring forward as a proof of their power. In a work entitled, "Abridgement of Christian Doctrine," in reply to the question, "How prove you that the church has power to command feasts and holy days," it is answered, "By the very act of changing the Sabbath into Sunday." See tract on "Who Changed the Sabbath?" **Until a time and times and the dividing of time.**—A time signifies a year (Dan. 4; and 11: 13, margin), times, the least number that can be expressed by the plural, two years, the dividing of time one-half a year, or as Barnes says in his notes on the text, "three years and a-half—twelve hundred and sixty days—twelve hundred and sixty years." See Rev. 12: 6, 14; 13: 5.

LESSON III.

The three kingdoms plucked up by the little horn were the Heruli, the Vandals, and the Arian Ostrogoths. See Elliott in his *Horæ Apocalypticæ*, and others. In 538 the emperor Justinian issued a decree constituting the Bishop of Rome head over all the churches and corrector of heretics; but it could not be carried into effect till the Arian Ostrogoths, who opposed the decree, were subdued. This was accomplished in 538. At this point the 1,260 years begin. The end of this period, 1798, was marked by the pope's being taken prisoner, by Gen. Berthier. Another pope was chosen in 1799 with the title of Pius VII. "Haydn's Dictionary of Dates," p. 375, says: Pius VI. Angelo Braschi, Feb. 15; deposed by Bonaparte; he was expelled from Rome and deposed in February, 1798; and died at Valence, August 29, 1799.

INTERESTING ITEMS.

—The Salvation Army, according to the *New York Observer*, is a failure in America.

—The largest prune orchard in the world contains 16,000 trees, and is situated near Saratoga, California.

—The Japanese post-office, now ten years old, transmitted 3,000,000 telegrams and carried 95,000,000 letters last year.

—The German people were only 25,000,000 in 1816; now they number 45,500,000. Their present rate of increase is greater than that of any European race.

—It is estimated that there are 200,000,000 Mahometans in the world, of whom there are 6,000,000 in Europe, 112,500,000 in Asia, and the remainder in Africa.

—Twenty years ago the annual yield of diamonds from all sources did not exceed \$50,000 worth. Those sent out from Kimberly district (South Africa) alone during the past fifteen years have sold for £100,000,000.

—Mr. S. Morley, M. P., says that from investigations carried on during the last eight or nine months, "three-fourths of the misery of London was clearly traceable to drink."

—The size of the Atlantic waves has been carefully measured for the Washington Hydrographic Bureau. In high the waves usually average about 30 feet, but in rough weather they attain from 40 to 48 feet. During storms they are often from 500 to 600 feet long and last 10 or 11 seconds, while the longest yet known measured half a mile, and did not spend itself for 23 seconds.—*Christian World*.

—Our Scotch friends are very much agitated over the disestablishment question. It is stated that the Established Church has made "enormous advance" since the Disruption as compared with the Free and U. P. churches. We would like to know what numbers have to do with principle. No union of Church and State can ever be reconciled with the principles upon which Christ founded his church.

—A fearful hurricane passed over the provinces of Galicia and Bukowina, in Eastern Austria, last month, doing immense damage to vegetation, and causing serious loss of life. Forests have sustained much damage, and the crops of whole townships have been destroyed. In Horodenka 600 houses were burned, the fire having been caused by lightning, and 5,000 people, most of whom are very poor, rendered homeless.

—The *Christian Commonwealth* frankly confesses it has "no hope of seeing the dawn of a better day until the people who are in the churches are converted—to obedience." Our contemporary is not far from the kingdom. He that heareth and doeth the sayings of Christ is like the wise man.

—For the vacant charge of Fintry, in which parish the value of the living is £380, there are said to be upwards of a hundred candidates. Forty candidates are already in the field for the vacant charge of Daviot. Ninety applications have been lodged for the charge of Domock, vacated by the death of Dr. John Anderson. Truly it is a heaping of teachers.

—The following constitute the new Government: Premier and Foreign Secretary, Lord Salisbury; Lord Chancellor, Sir Hardinge Giffard (with a peerage); First Lord of the Treasury, Earl of Idlesleigh; Lord Privy Seal, Earl of Harrowby; Lord President of the Council, Viscount Cranbrook; Chancellor of the Exchequer and Leader of the House of Commons, Sir Michael Hicks-Beach; Home Secretary, Sir Richard Cross; Colonial Secretary, Colonel Stanley; Secretary for War, Mr. W. H. Smith; Secretary for India, Lord Randolph Churchill; First Lord of the Admiralty, Lord George Hamilton; President of the Board of Trade, Duke of Richmond; Vice-President of the Council, Mr. Edward Stanhope; Lord-Lieutenant of Ireland, Lord Carnarvon; Postmaster-General, Lord Jno. Manners; Lord Chancellor of Ireland, Mr. Gibson, Q. C. (with a peerage); Chancellor of the Duchy of Lancaster, Mr. Henry Chaplin; Solicitor-General, Mr. Gorst, Q. C.; Chief Secretary for Ireland, Sir W. Hart Dyke; First Commissioner of Works, Mr. Plunket; Attorney-General, Mr. Webster, Q. C.; Lord Advocate, Mr. J. A. Macdonald; Local Board, Mr. Arthur Balfour; Attorney-General for Ireland, Mr. Hugh Holmes, Q. C.; Solicitor-General for Ireland, Mr. John Munroe, Q. C.; Solicitor-General for Scotland, Mr. J. P. Bannerman-Robertson; Paymaster-General, Earl Beauchamp; Financial Secretary to the Treasury, Sir H. Holland; Political Secretary, Mr. Akers Douglas; Junior Lords of the Treasury, Mr. C. Dalrymple, Mr. S. Herbert, Colonel Walrond; Under Home Secretary, Mr. H. S. Northcote; Under Foreign Secretary, Mr. Robert Bourke; Under Colonial Secretary, Earl Cadogan; Under War Secretary, Earl of Donoughmore; Under Secretary for India, Lord Harris; Secretary of the Admiralty, Mr. Ritchie; Civil Lord of the Admiralty, Mr. Ashmead-Bartlett.

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THE SANCTUARY

—IN—

TYPE AND ANTI TYPE,

—AND—

THE 2,300 DAYS OF DAN. 8: 14.

BY URIAH SMITH,

Professor of Biblical Exegesis, in Battle Creek College, U. S. A.

The subject of the Sanctuary is an exclusively Bible subject, concerning which testimony, full, clear, and positive, is not wanting. It is a center round which all the great truths connected with the Atonement of Christ and the Salvation of man cluster and depend. It is the central point of interest in both the Jewish and Christian dispensations.

The above work is the only one which attempts to give a full elucidation of this great subject in the light of prophecy fulfilled and fulfilling. It is no fanciful nor fanatical work; but its arguments are such as to commend themselves to the mind of every consistent logician; the evidences brought forward are sufficient for every one who believes and loves God's word. It is a death blow to Universalism and ultra-Calvinism. Its proofs of prophecies fulfilled shake the doubts of infidels; its solemn truths and warnings arrest the sinner, and its clear and forcible exposition of Revealed Truths delights, comforts, and strengthens the Christian. Some of the subdivisions of the work are as follows:—

Connection with Prophecy; Exposition of Dan. 8; the Year-day Principle; Dan. 8 explained by Dan. 9; the Seventy Weeks; What is the Sanctuary; the Temple; the Sanctuary Offered by Ezekiel; The New Covenant Sanctuary; Ministration of the Sanctuary; Cleansing the Earthly Sanctuary; Ministration of Heavenly Sanctuary; The Priesthood of Christ; A work of Judgment; Finishing of the Mystery of God; The Atonement; The Tenth Day of the Seventh Month; The Scape-Goat; the End of Sin, etc.

Nearly 400 pages; Price, post free, 4s. Address, THE PRESENT TRUTH, 72 Heneage Street, Great Grimsby.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, AUGUST, 1885.

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The address of Rev. W. M. Jones, editor of the *Sabbath Memorial*, is 56 Mildmay Park, London, N. The office of the *Memorial* has lately been moved from London, E., where it has held up the light of the Sabbath truth so long, to the above address. May its light shine out brighter and still brighter from its new quarters.

MORMONISM.

We have no sympathy with Mormonism in any way, shape, or manner. We believe that their work is actuated by the spirit of evil from beginning to end. It was founded in fraud and deception, and it has been supported and upheld by fraud, deception, and crime ever since. See "Brief History of Mormonism," Nos. 3 to 5 of this journal. But we are bound to say that we have no sympathy with such a setting forth of Mormonism as is presented in a pamphlet sent to us from a city in the south. It would seem that the writer's study while in America was the special branch of slang phrase and low, ribald expression, in which he has become remarkably proficient. There are many better *exposés* of Mormonism, written in purer, better English, and which reveal enough of the facts to show the deep-dyed iniquities of the system, without reading such a conglomeration of slang, low, cheap wit, and border phrase, as is used in the publication referred to above. It is simply demoralizing.

They that will not be counselled cannot be helped. If you do not hear reason, she will rap your knuckles.—*Franklin*.

"RICH MAN AND LAZARUS."

The parable of the "Rich Man and Lazarus," the words of our Saviour to the dying thief, and the souls under the altar (Rev. 6: 9-11) are among the chief objections which are brought against the doctrine of "conditional immortality," or unconsciousness in death. This office has just issued a new 16 pp. tract containing a full reply to these three apparent objections. This tract will take the place of "The Rich Man and Lazarus." It is entitled, "Are the Dead Conscious?" Price of single tract, 1d.; post free, 1½d.; by the doz., 1s.; by the hundred, 6s. 3d. Address THE PRESENT TRUTH, Great Grimsby.

MORE "MARVELOUS"!

OUR contemporary, the *Bible Standard* of June, says, "It is marvelous that so many Bible readers can be oblivious of the fact that Jerusalem has a splendid future before it. A future far surpassing in grandeur and influence any period of its past eventful history. In proof we quote *very sparingly* [italics ours] from the copious Scripture reference thereto." But the "marvelous" in connection with this is, that of the twelve texts quoted, nearly all refer to the New Jerusalem,—the capital city of the new earth, "the mother of us all." Gal. 4: 26. With all respect to our contemporary we believe by the concurrent testimony of Scripture that the more "marvelous" is on the other side.

THE WORK EXTENDING.

THE friends of the truth at Ulceby and Grimsby have been favored of late with the presence and labors of Elds. Lane and Durland, whose words of counsel and admonition will, we trust, not only be appreciated, but heeded. The Mission has recently purchased a new tent, 25x50 feet, for holding religious meetings. It will comfortably seat an audience of from two hundred to three hundred. Elds. L. and D. begin tent labor in Bedfordshire. This is but the beginning of far more extensive labors and efforts, which we hope to see put forth in the near future; but we rejoice at the beginning. We hear favorable reports from Eld. A. A. John in Wales. Eld. R. F. Andrews is laboring in Ireland. A number of colporteurs are also in the great harvest field. But the responsibility does not rest upon these laborers alone. It is our duty to help sustain them with our prayers and our means. We would here express our gratitude to those who have contributed to the support of our Mission in the past. Financially, it is not a paying institution, nor do we expect it ever will be. But it will prosper, because it is the work of God. It calls for loving labor and willing sacrifice on the part of its friends, and points forward to a brighter future, a more glorious reward, and more enduring riches than any investment in this world can give. May God bless those who are engaged in his blessed work.

WOULD YOU KNOW THE REASON?

WHAT a low idea must that man have of the great sacrifice of our Lord Jesus Christ, and the love of God in giving his Son to die, who believes that it matters not whether the requirements of God are obeyed or not! This thought forces itself upon us as we peruse a letter from a professed Christian, who says that he can be justified without obedience. If reference were made to past sins, we would willingly admit that it is true; "man is justified by faith without the deeds of the law." But the statement referred to had not reference to the past, but to *present* duty. And if this be true, a justified man may take the name of God in vain, steal, kill, and break all the ten commandments; he is justified! "Sin is the transgression of the law;" and "whosoever committeth sin is the servant of sin." These are the words of Inspiration. Jesus can make us free, not *in* sin, but *from* sin.

All his commandments are pure, and low indeed must be that man's moral condition who would justify himself in their disobedience. Small indeed his gratitude to God, small his love to Christ! David, in the dimmer light of the Levitical dispensation, could say, "O how love I thy law! it is my meditation all the day." Ps. 119: 97. John, in the clearer light of the gospel, could declare, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 3: 4. But the evolving ages have developed a type of Christianity (pardon the use of the term in this connection) whose animus would find expression in something like this: "This is the love of God that we ignore his commandments; for his commandments are most distasteful and repugnant." Would you know, reader, the reason of this antipathy or disregard of the law of God? You will find the answer in Rom. 8: 7.

"THE ENGLISH SODOM."

THE silence or indignation with which the exposures of the *Pall Mall Gazette* were at first greeted has given way to approval by many Christian newspapers and noted divines. The real difficulty with the indignant class was that the truth had been told, and a most nefarious, diabolical species of human slavery exposed. We append below extracts from some of the leading journals, and we are sure that they voice the sentiments of every right-thinking man or woman. The *Christian Leader*, in an article entitled "The English Sodom," says:—

"But we should deem ourselves guilty of craven cowardice, if we failed to express our admiration of what we believe to be the most heroic service to humanity that has been rendered by a public journal in the entire history of the newspaper press of the world. Only a motive of the purest and most exalted character could have inspired the determination of the conductors of the *Pall Mall Gazette* to make the revelations which during the past week have reverberated through every nook and corner in the empire. . . . They must have known that they were incurring the risk of the destruction of their journal as a property, the conspiracy of silence which they set at naught, finding most favor among the very class whose support is of the most consequence, from a pecuniary point of view, to a great newspaper; nor could they be ignorant of the fact that the conspiracy universally favored by men and women of the world also derives no small portion of its strength from those who profess to be ministers of Jesus Christ and members of that church which he has established for the purpose of rooting out the evil and establishing righteousness."

The *Christian World* says:—

"We feel bound to declare that in our opinion, the hearty thanks of the community are due to the conductors and publishers of this horrible inquisition."

The *Christian Commonwealth* thus remarks:—

"Our position as regards the matter discussed in the *Gazette* needs no emphasis in order that our readers may determine where we stand. . . . One thing, however, we think all honest advocates of social purity should at once grant, namely, that the *Pall Mall Gazette* has shown commendable courage in taking up the question in the manner it has, and whether the mode was the best that could have been suggested is not now the important question."

We have room for no more quotations, nor have we quoted as much from the above journals as we would be glad to do, but this is sufficient to show how many regard these fearful iniquities and their exposure. The opinion of Mr. Spurgeon is given in another column. It is not a shame that the truth is made known, but it is a burning shame that such things are allowed to exist. But they have been shielded by the wealthy, the titled, the privileged. God pity them when the Judge of all shall lay bare their deeds!