

The Present Truth.

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

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THE GRAVES OF MARTYRS.

THE kings of old have shrine and tomb
In many a minster's haughty gloom;
And green, along the ocean side,
The mounds arise where heroes died;
But show me, on thy flowery breast,
Earth, where thy nameless martyrs rest!

The thousands that, uncheered by praise,
Have made one offering of their days;
For Truth, for Heaven, for Freedom's sake,
Resigned the bitter cup to take;
And silently, in fearless faith,
Bowing their noble souls to death.

Where sleep they, Earth? By no proud
stone
Their narrow couch of rest is known;
The still, sad glory of their name
Hallows no fountain unto Fame;
No—not a tree the record bears
Of their deep thoughts and lonely prayers.

Yet haply all around lie strewed
The ashes of that multitude:
It may be that each day we tread
Where thus devoted hearts have bled;
And the young flowers our children sow,
Take root in holy dust below.

Oh, that the many-rustling leaves,
Which round our homes the summer
weaves,
Or that the streams, in whose glad voice
Our own familiar paths rejoice,
Might whisper through the starry sky
To tell where those blest slumberers lie!

Would not our inmost hearts be stilled,
With knowledge of their presence filled,
And by its breathings taught to prize
The meekness of self-sacrifice?—
But the old woods and sounding waves
Are silent of those hidden graves.

Yet what if no light footstep there
In pilgrim-love and awe repair,
So let it be! Like him whose clay
Deep-buried by his Maker lay,
They sleep in secret,—but their sod,
Unknown to man, is marked of God!
—Mrs. Felicia Hemans.

NICHOLAS RIDLEY.

THE sixteenth century presents many noted examples of devotion to principle, of men and women who, enduring “as seeing Him who is invisible,” submitted to persecution, torture, and death rather than deny their faith in Christ. Among those who looked forward to “the recompense of the reward” was DR. NICHOLAS RIDLEY. Born in the beginning of

the century, and educated first at Newcastle-on-Tyne, he entered Cambridge just when Luther's protest against indulgences was exciting great attention. According to his biographer, “his character at that time appears to have been that of an ingenious, virtuous, zealous papist.”

After spending several years at Cambridge, he went to the Continent, and continued his studies at the universities of Paris and Louvain. There is no probability that the influences surrounding him here led him to look favourably upon the doctrines of the Reformation, and he no doubt returned to his native land in 1529 as zealous a papist as formerly. It is not recorded that he was influenced to change his belief, as many had been

was due to this fact and to his being unmarried.

For a time he was chaplain to Archbishop Cranmer. He was also vicar of Herne, in Kent, where the people came from miles around, eager to hear the gospel from his lips. In 1540 he became master of Pembroke Hall, Cambridge, and in the next year was nominated a prebendary of Canterbury. Here “he preached so strongly against the abuse of Popery” that the ecclesiastics accused him of disregarding the laws, but did not secure his conviction.

It was not till some four years after this, while at Herne, that “the arguments and sufferings of those who opposed the popish errors” upon the subject of the sacrament

so impressed him that he was led to examine the belief of the papal church and also that of the Lutherans. The error which he had held was renounced, and the truth formerly hidden from his view was made clear. Through his influence Cranmer also discerned this truth. So the persecutions by which the Romish ecclesiastics hoped to exterminate this “heresy” only added to the believers in the same; for it was of God, and they could not hinder his work.

During the reign of Edward VI. Ridley was a preacher at court, and laboured diligently to forward the Reformation. At one time he was Bishop of Rochester, and afterward Bishop of London, which office he held till committed to the Tower in the reign of Queen Mary. His kindness to the family of Bonner, his ecclesiastical predecessor and successor, are almost unparalleled. It is related that “when at Fulham, he always, at dinner and supper, sent for Bonner's mother and sister, who resided near, and constantly placed the former at his right hand, alleviating her misfortunes to the utmost of his power.” Very different was the course pursued by Bonner when restored to the bishopric; for he is said to have treated Ridley's relatives “with much harshness and severity,” “even depriving them of property to which they were legally entitled,



[From Wylie's "History of Protestantism," by permission of Cassell & Co. Limited.]

and endeavouring to procure the death of Ridley's brother-in-law.” Such is the difference between the spirit of Christ and that of antichrist.

Ridley's life was most exemplary, as Foxe testifies: “He so laboured and occupied himself in preaching and teaching the true and wholesome doctrine of Christ, that a good child never was more loved by his dear parents than he was by his flock and diocese. Every Sunday and holy day he preached in

by the writings or sermons of his contemporaries. But in pursuing his theological studies he gave much time to the Bible, and light appears to have dawned upon his mind from the Scriptures, as he committed “to memory the greater part of the Epistles in the original Greek.” He did not at first see the error entertained in regard to the sacrament of the Lord's Supper. Perhaps it was mercifully withheld from him then, as his escaping the penalty of the act of Six Articles

and endeavouring to procure the death of Ridley's brother-in-law.” Such is the difference between the spirit of Christ and that of antichrist.

some place or other, unless hindered by weighty business. To these sermons the people resorted, swarming about him like bees, and coveting the sweet flowers and wholesome juice of the fruitful doctrine, which he not only preached, but showed the same by his life as a shining light, in such pure order, that even his adversaries could not reprove him in any one jot thereof." "He often read to his household the one hundred and first Psalm, being very careful over his family, that they might be an example of all virtue and honesty to others. To be short, as he was godly and virtuous himself, so nothing but godliness and virtue reigned in his house, he feeding them with the food of our Saviour Jesus Christ."

It was through the influence of a sermon preached by him at court upon the duty of charity that Edward VI. founded Christ's Hospital, as well as St. Bartholomew's and Bridewell just before his death. After the death of Edward, Ridley preached a sermon setting forth the evils which would unavoidably follow, should Mary with her attachment to Popery be made queen. Because of this he was committed to the Tower as soon as Mary was established. Here he remained several months, and was then taken to Oxford to dispute with the Romish doctors on the mass and the sacrament of the Lord's Supper. Ridley, being familiar with the Greek, and having searched the writings of the Fathers at the time he received light upon the sacrament, was able to detect any attempt at perversion on the part of the doctors, who, when arguing with one not versed in Greek, falsified a New Testament quotation. At the close of the disputation he was condemned as a heretic.

A year and a half of prison life followed, in which "Ridley was steadily watched, deprived of most of his books, and denied the use of pen, ink, and paper; but he snatched every opportunity, and when his scanty supply of materials for writing failed him, he cut the lead from his prison windows, and wrote in the margins of the few books he possessed." And what did he write? Did his faith fail in this long trial? Did he become discouraged because of the hardness of the way? Did he think God had forgotten his poor suffering child? Let the following introduction to one of his letters answer? "Bro. Bradford,—I wish you and your company in Christ, and all the holy brotherhood that now with you in divers prisons suffer and bear patiently Christ's cross for the maintenance of his gospel, grace, mercy, and peace from God the Father and from our Lord Jesus Christ." No spirit of discontent or murmuring is here expressed. He did not doubt God's grace and mercy even then, and considered it possible for his peace to abide in each prison cell. What comfort, when deprived of books, paper, pen, and ink, he must have found in the epistles which he had committed to memory, and could always have in mind—the many precious promises that he knew would never fail!

Near the middle of October, 1555, he bore his last testimony to his faith in Christ. When brought to the stake, he kissed his fellow-sufferer, bidding him "Be of good heart, brother, for God will either assuage the fury of the flames, or else strengthen us to abide it." He then prayed, "O heavenly Father, I give thee most hearty thanks that thou hast called me to be a professor of thee even unto death. I beseech thee, Lord God, have mercy upon the realm of England, and deliver her from all her enemies." By some mismanagement the fire burned so low that his suffering was prolonged, but "he was strengthened to abide it," and frequently exclaimed, "O Lord, have mercy upon me."

The name of Ridley has long been associated with Cranmer and Latimer because with them he was permitted to enjoy sweet intercourse while imprisoned in London Tower and to witness for the truth during an eighteen month's imprisonment at Oxford. He also suffered martyrdom at the same time as Latimer, and doubtless they will come up together in the first resurrection to join in the glorious song of deliverance from death through Christ their Redeemer. What a meeting that will be when all those who have endured hardship and persecution as good soldiers shall rise victorious to reign with "the Captain of their salvation" who was made "perfect through sufferings"!

J. T.

CONSISTENCY OF POPULAR THEOLOGY.

THERE are in England at the present time, several great men whose names are familiar and well known to all classes of society,—men who are renowned for their undoubted ability and talents,

although their opinions upon the prominent questions of the day very widely differ.

In the present excited state of political matters it would be well-nigh impossible for any statesman, however honourable his motives may be, to perform his duties in such a manner as would give satisfaction to all. If we turn from politicians to preachers, men who are supposed to be the religious leaders of the people, we find that they have rarely to contend with the difficulties and opposition so often experienced by their political friends. Members of their congregations may hold totally different views upon political subjects, but they would cordially unite in extolling the virtues and admiring the eloquence of the popular preacher who may be called upon to minister to their spiritual necessities.

It is a well-known fact that differences of opinion exist amongst the various religious denominations, but these differences are often regarded as matters of minor importance, and the plan frequently adopted to settle the question in dispute is that of "agreeing to differ." The Scriptures, however, do not warrant such a proceeding, for we find no intimation that any part of Divine truth is non-essential. The political leader who does not uphold the existing laws of his country would be unworthy of his position, and the preacher who professes to be a minister of God and who wilfully neglects to teach the essential truths of the Bible, simply because they are not "popular," is sadly lacking in fidelity to the Master. In the present age, as in the past, it is too often the custom to be content with certain forms and doctrines merely upon the authority of "the church," which many believe to be infallible.

If a man aspires to be a member of the British Parliament, he will be expected to give a full statement of his political belief, and to give his reasons for the opinions he holds; is it not equally important that professed teachers of the Word of God should be able and willing, if called upon, to prove from the Bible alone the truthfulness of the doctrines they teach? We are exhorted to "search the Scriptures," and this duty is a personal one, but if this advice was more frequently followed, the light of truth (which is now to a great extent obscured by the errors and traditions of the apostasy) would shine forth and illuminate the minds of all honest seekers. In these solemn and stirring times men are sadly needed who will stand up boldly for the truth, and will refuse to join in the peace-and-safety cry that is still so popular and pleasing to the vast multitudes who are so engrossed in the fashions and follies of this fleeting life.

A very eloquent preacher whose popularity is proved by the crowded congregations he attracts, in the course of a recent sermon, declared that "the rules of etiquette were more binding upon the upper ten than the moral law." With this assertion we heartily agree, but as the preacher immediately afterwards advised his hearers not to believe those persons who said the world was getting worse instead of better (for he believed the world was far better now than it was a few years since), we must beg to differ from him, as we prefer to accept the testimony of St. Paul regarding the present condition of the world, fully described in 2 Tim. 3: 1-6. The apostle here brings before us in unmistakable language the characteristics of the closing age, and judging from the trials and persecutions he endured while engaged in his Master's work, we may be certain he had no desire for worldly pomp or popularity. The man who dares to uphold unpopular truths need not expect to attain to exalted positions of honour in this life.

Amongst the many celebrated orators of the day, Mr. Henry Ward Beecher occupies a leading position, and his recent arrival in England has caused intense interest. Mr. Beecher preached a few days ago in London, and the extraordinary scene witnessed upon the occasion has been fully described in various papers. The *Baptist* in its report says, "The City Temple was crowded to excess, and if there had been *ten times* the space several would have been turned away. The scene certainly gave an outsider the momentary impression that the people were forcing their way into a music-hall rather than into a place of worship." The *Daily News* reporter describes the occasion as one of a "free squeeze" which might have been characterised as a "free fight" on any other day but Sunday!

During his discourse Mr. Beecher referred to the Sabbath, and his remarks are interesting and suggestive; he said, "God forbid that I should undervalue the use of institutions, and God forbid that I should seem idolatrous of them. They are the servants of men according to the word of our

Lord and Master; the Sabbath was made for man, not man for the Sabbath. The Sabbath is my slave; I say to it, 'go,' or 'come.' It was made for me, and I will take no orders from it, and no man shall impose any orders on me from it. I love it, I love it with the associations of my heart; I love it with the history of all the sweet truths that have blossomed on that fragrant day, but it is not my master; I am a free man, and if men say 'you must not change it,' it *must* be on the *seventh* day, and not on the first day, who are you to be idolaters of outside things? I hold it spiritually, I love it."

These words are copied verbatim from the *Christian World* report of Mr. Beecher's sermon. It is rather remarkable that the distinguished preacher should have thus referred to the Sabbath so soon after his arrival in England. From the language used, it may be inferred that Mr. Beecher had been previously appealed to upon the subject; but we have yet to learn that those who observe and who love the Sabbath of the fourth commandment, believing it to be the only day which God has sanctified and blessed, are "idolaters of outside things"!

Amidst all the conflicting theories and extraordinary assertions that the wisdom of men may devise, let us rejoice in the fact that we have an unerring standard of appeal—the Holy Scriptures. May its precepts guide us through the pilgrimage of life, and by humble faith and willing obedience may we be accounted worthy of a glorious reward hereafter.

J. F. S.

SCRIPTURAL BAPTISM. NO. I.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

This text, with many others, shows that baptism is an ordinance of great importance in the church of Christ. Many different views of baptism are held by different denominations and individuals, but most of these have originated from preconceived ideas in harmony with long-standing customs rather than from a thorough and impartial examination of the Word of God.

The Bible alone is the true foundation of Christian faith and practice. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 10: 17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

WHAT IS BAPTISM?

Baptism is that holy ordinance which God has ordained in the new covenant to distinguish the disciples of Jesus from those who do not believe. It is not only an outward action in harmony with the example of Christ, but it is such outward action combined with an inward work of grace through faith in the death of Christ and in his resurrection from the dead. Nothing can more properly present to us the true form and nature of baptism than the baptism of our Saviour. When John the Baptist preached repentance to the people, and pointed them to the Lamb of God who taketh away the sins of the world, he baptized in the River Jordan those who confessed their sins (Matt. 3: 1-6), "saying unto the people that they should believe on Him which should come after him," that is, on Christ Jesus. Acts 19: 4. This was the baptism of repentance. Then Jesus also came to John to be baptized of him in Jordan. When Jesus was baptized, the heaven was opened, and the Holy Ghost descended upon him, while a voice was heard from heaven, which said: "Thou art my beloved Son; in thee I am well pleased." Luke 3: 22.

The Lamb of God which taketh away the sins of the world (John 1: 29) was baptized, or immersed, in water. He consecrated himself to his sacred work, and regarded in all things the will of his heavenly Father, until his loving heart burst from sorrow, and the light of his eyes was extinguished in the bitter agony of death. He had the true spirit of adoption whereby he could cry, Abba, Father. Rom. 8: 15. He had the answer of a good conscience toward God, firmly believing in the resurrection of the dead. 1 Pet. 3: 21. And he received the approval of the Holy Spirit and the Majesty of Heaven, "Thou art my beloved Son, in whom I am well pleased." Mark 1: 11.

Such a baptism will necessarily produce good fruits. The blessing which Jesus received in his baptism strengthened him against the temptation of Satan in the wilderness. "If thou be the Son of God," said the tempter repeatedly, then prove it. But Jesus held fast the words of the Father: "Thou

art my beloved Son." These words needed no proof. Christ held fast the precious blessing which he had obtained in his baptism, and thus it strengthened him to gain the victory over sin and Satan.

This is written for our sake, that we may also be blessed and obtain salvation when we follow the example of Christ. The voice of Jesus still sounds before us from the quiet waters of the Jordan: "Thus it becometh us to fulfill all righteousness." Matt. 3:15.

THE WORDS "BAPTIZE," "BAPTISM."

"Baptize." This word is translated from *baptizō*. *Baptizō* is found eighty times in the Greek New Testament, and is everywhere translated "baptize" except in Mark 7:4, and in Luke 11:38, where it is rendered "washed." It is used twice of washing the hands and feet; once of being baptized unto Moses in the cloud; six times of the baptism of the Holy Spirit; nine times of great suffering; and sixty-two times of immersing in water men and women who believe in Christ. The words *rantizō* (sprinkle), *ekcheō* (pour), and *katacheō* (pour) are often used in the New Testament, but they are never used of baptism.

Baptism is translated from *baptisma*, which is found twenty-two times in the New Testament. It is five times used of suffering, and seventeen times of Christian baptism.

Baptismos is found in four places, and is rendered "baptism" and "washing." The last named word is used in the sense of immersing food, cups, and pots in water.

Baptistēs is rendered "baptist" and found fourteen times. It is in every place applied to John the Baptist. He received this remarkable title because he introduced baptism in the new covenant and prepared the way before Christ.

Baptisma and *baptismos* are in the Lexicon rendered "immersion," "baptism." *Baptizō* comes from *baptō*. The common signification of these words is "immerse," "dip." *Baptō* is found three times in the New Testament (Luke 16:24; John 13:26; Rev. 19:13), and is every time rendered "dip."

Thus we see that these words *baptizō*, *baptisma*, *baptismos* and *baptistēs* are used in the New Testament ninety-four times of Christian baptism or the one who administered it. And the baptism which Christ received from John the Baptist and which he and his disciples used afterwards, is certainly Christian baptism; for we must apply the term Christian to those things which came from Christ and which we learn from his word and example.

Where *baptizō* is used of washing the food, hands, pots, and tables (Mark 7:4, 5, 8), it signifies that these things were immersed under water. Every unclean vessel should be put into water until even. Lev. 11:32. When the Jews washed their hands they immersed them under water to the wrist. They went further than the law required, and followed in many cases their own traditions. The commentary of Dr. Gill contains many extracts from Rabbinical writings which show that the Jews in the time of Christ practised the immersion in water of the above named, and of several other things to cleanse them from ceremonial uncleanness.

The words "baptize" and "baptism" are used figuratively of suffering. In these cases it denotes that the sufferings are overwhelming. It is also used figuratively of the wonderful outpouring of the Holy Spirit on the day of Pentecost. The Spirit filled the whole house where they were assembled. Thus the apostles were immersed or baptized in the Holy Spirit.

When the children of Israel passed through the Red Sea, it is said that they were baptized unto Moses in the cloud and in the sea. 1 Cor. 10:2. They went under the cloud into the midst of the sea, while the waters were a wall unto them on their right hand and on their left. Ex. 14:22. Thus they were surrounded by the cloud and the sea, and this is likened unto a baptism.

The New Testament was translated into Syriac in the second century; into Coptic in the third; into Ethiopic and Gothic in the fourth, and into Armenian in the fifth. In all of these translations the Greek word *baptizō* is rendered by a word which means to "immerse."—(J. M. Cramp, D.D.)

In the Old Testament *tah-val* is the word corresponding to *baptizō* in the New. It is translated "dip" fifteen times. Thus we read in 2 Kings 5:14, about Naaman, that he "dipped himself seven times in Jordan, according to the saying of the man of God," and that he was healed. In the Septuagint (the Greek translation of the Old Testa-

ment), we find in these places the word *ebaptizate* (a form of *baptizō*). This testimony shows clearly that the word *baptizō*, or baptize, means to immerse, or dip, into water. This is its signification in every place in the New Testament where it is used of baptism. J. G. MATTESON.

Home and Temperance.

"Whatever 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.

CALLING THE ANGELS IN.

We mean to do it. . . Some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it. Oh, never doubt,
When the burden of daytime dril is o'er,
We'll sit and muse, while the stars come out,
As the patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We see them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside,
And tarry awhile in converse sweet:
Nor prayed them to hallow the cheer we spread,
To drink of our wine and eat our bread.

We promised our hearts that when the stress
Of the life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll loosen our hearts to such repose
As banishes care's disturbing din,
And then—we'll call the angels in.

The day that we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop, indeed, at the door of rest,
And wait and watch as the day wanes on—
But the angels we meant to call are gone!

—Selected.

WHAT A WOMAN SAYS.

HEALTH would say, "If your dress is to be tight, let it be tight anywhere but over the region between the upper fastened ribs and the hips. If its weight is to be great, let it hang from the solid framework of the shoulders, not from this sensitive central region where there is nothing to support it. If any part is to be over-heated, let it be the extremities, and not this. For here lie the vital organs whose unimpeded action is essential to life,—the lungs, the heart, the liver, and the stomach. That they may have the fullest opportunity to expand and move, they are covered only with loose flesh and a few movable bones."

But Custom says, "Let your dress be tight nowhere but over this very region between the ribs and the hips. Let your clothing be loose over the bone-encased shoulders; and from your hips to your feet have wide-floating draperies; but bind and pinch and tighten over the lower air-cells of the lungs, over that throbbing heart, the active liver, and the expanding stomach. Fortunately there is nothing there, by way of bones, to prevent you from squeezing yourself all you wish, and only by squeezing yourself there can you be made beautiful in my eyes."

Furthermore, she also says, "You are weaker than man in physical strength, from a lack of exercise in youth, and from an indoor life. Carry, then, upon yourself, four times as much weight as he; multiply your garments, lengthen your skirts, weigh them down with ornaments, and gird them all over the shelf of your hips. There they will drag upon stomach and intestines, but I do not concern myself about that."

Again Custom, as antagonistic as ever to health, has these orders to give: "Clothe slightly legs and arms; but encompass your body, just where the active internal organs create the most heat, with a torrid zone, an inch or two in width, of twenty thicknesses of material in the form of bindings. Below these, plait, gather, and reduplicate your cloth till it is ten-fold the thickness it is above the belted zone from which the skirts depend. If the nerve-centers that lie beneath in stomach

and spine become weakened and disordered, it is nothing to me."

Health says also, "Have your dress durable and simple, that you may go abroad readily in all weathers, and be afraid of neither sun, rain, nor wind." But Custom makes it perishable in fabric, and engrossing in the care it demands; and being also burdensome and tight, it discourages exercise, save of the mildest sort and in the blandest weather.—*Abbie Gould Woolson*.

THE EDUCATION OF GIRLS.

I CAN only hope that with the new and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers the domestic arts, are so much better than the too early frivolity and freedom so many girls enjoy now. The little daughter sent me by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and by. Health comes first, and early knowledge of truth, obedience, and self-control; then such necessary lessons as all must learn, and later such accomplishments as taste and talent lead her to desire,—a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher; and with good health good principles, and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline. No late hours, unwholesome pleasures and dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart even while preparing for the work and happiness of women.—*Louisa M. Alcaz, in Girl Life*.

DR. SCORESBY'S TESTIMONY.

THE late Rev. Dr. Scoresby, vicar of Bradford, who was for many years a resident in the high northern latitudes, says: "My principal experience has been in severely cold climates, and there it is observable that there is a very pernicious effect in the reaction after the use of ardent spirits. I did not use any myself, and I was better, I conceive, without the use of them. I am well assured that such beverages as tea or coffee, or, I doubt not, milk and water, are in every way superior, both for comfort and health, for persons exposed to the weather or other severity. Spirits are decidedly injurious in cold climates. The men who have been assisted by such stimulus have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep. In the case of a storm, or sudden difficulty, I should most decidedly prefer the water-drinkers to those who were under the influence of any stimulant. The latter are unspeakably more liable to accidents."—*Parliamentary Report on Drunkenness*.

A GOOD TESTIMONY.

SINCE I have given up intoxicating liquors I have felt less weariness in what I have to do. I have been busy since I was a little boy, and therefore know how much I can undertake, and I can testify that since I gave up intoxicating liquors, although I did not like the giving them up, inasmuch as I rather enjoyed them when I used them, and inasmuch as I never felt the slightest temptation to exceed, nor am I at all among those who cannot take one glass, and only one, but must go on to another, I have certainly found that I am very much the better for it. That sort of experience is an experience which it is very difficult for a man to get over. Whatever argument I may hear about it, it is impossible for me to escape from the memory of the fact that I have found myself very much better able to work, to write, to read, to speak, and to do whatever I may have to do, ever since I abstained from all intoxicating liquors.—*Dr. Temple, Bishop of London*.

HAVE you enemies, those who hate and abuse you? Then you have a golden opportunity of obeying Christ and manifesting his spirit, by loving them and doing them good.

A GREAT humbling is a great blessing to the soul. Sometimes it comes direct from God, but oftener through man as his instrument. In this case how hard it is to bear.

THE PRESENT TRUTH.

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

GRIMSBY, AUGUST 5, 1886.

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THE SABBATH, OR LORD'S DAY. NO. 8.

THE SABBATH IN THE CHRISTIAN DISPENSATION.

We have already referred to the fact that the four evangelists, writing seven, thirty, thirty-two and sixty-six years after the crucifixion, apply the term "the Sabbath" to only one day of the week, namely, the seventh, while Sunday is ever spoken of, when referred to at all, as "the first day of the week." It is mentioned only eight times in all the New Testament, but the seventh day is mentioned as the Sabbath fifty-nine times. Six of the texts in which the first day of the week is named have reference to the same day,—the day on which our Lord appeared to his disciples; but there is nothing in the connection to indicate its sacred character. It was a day of business (Mark 16: 1), a day of travel (Luke 24: 13), a day of fear (John 20: 19), a day of unbelief (Mark 16: 13, 14); but it was in no sense a sacred day, or Sabbath. The other two texts in which the first day is mentioned (Acts 20: 7; 1 Cor. 16: 2) we have already referred to, and have shown the baselessness of the claim that is made upon them.

Were the term "second day" contained in the texts in which "first day" is now found, it would not be considered worthy of an inference even for the sacredness of that day. But it is easier for human nature to uphold long-existing institutions founded in error, than to renounce the error and accept the long-forgotten, downtrodden truth. The former involves little trouble even though it does manifest a thousand and one shiftings and turnings and inconsistencies; the latter involves oftentimes a heavy cross.

But how is the Sabbath regarded this side of the crucifixion by the New Testament writers?

1. Our Saviour shows his regard for it in his prophetic discourse of calamities to come upon the world recorded in Matt. 24. In verses 15-20 he predicts the destruction of Jerusalem, and informs his disciples when to escape from the doomed city. Concerning that escape they are to pray that it should not be in the inclement season of winter, or thereby many would suffer and perish; neither should it be upon the Sabbath, as many would thereby be forced to disregard an obligation so dear to them if they saved their lives, or if they observed it, to lose their lives. Jerusalem was destroyed in the year 70 A.D. Our Saviour recognized the Sabbath—the seventh day; for no other day is called the Sabbath by Inspiration—as obligatory thirty-nine years this side of the sealing of the new covenant by his death. It being binding then, it is binding now.

2. The holy women who followed our Saviour, while regarding the first day of the week as a day of labour, "rested the Sabbath day according to the commandment." Luke 23: 56. It need scarcely be repeated that the commandment enjoins the seventh day. Why this reference to the resting on the Sabbath "according to the commandment," by the inspired historian, writing in the morning glow of the Christian dispensation, thirty-two years this side the cross, if the commandment was not binding,—binding as it was kept, on the day preceding the first day of the week? The only reasonable reply that can be made is that it was obligatory then, and, therefore, is now.

3. The same historian informs us (Acts 13: 42-44) that the great apostle to the Gentiles used the Sabbath as the special day of teaching the gospel of Christ, not only to the Jews, but also to the Gentiles. And this Sabbath was the same as that

observed by the Jews. See Acts 15: 21. Acts 16: 13 presents another instance where the apostle uses the Sabbath for the same purpose. He abides certain days (verse 12), but no mention is made of his preaching, no mention of a sacred day, till the Sabbath came, on which the apostle met with these worshippers of God. Chapter 17: 2 states that this was the custom, or "manner," of the apostle. Three Sabbath days he reasons with the Thessalonians, many of the Greeks believe, and faithful souls accept Christ, who become "followers of the churches of God" which were in Judea (1 Thess. 2: 14), which churches even Mr. Hamilton admits kept the seventh day.

4. In Acts 18: 1-12 we have another notable instance of the apostle Paul's regard for the ancient Sabbath. Consider carefully these facts: (1) On arriving at Corinth the apostle seeks out, not an observer of the first day or no day, but a Jew—one who observed the seventh day; (2) He took up his abode with them, and worked with them at his trade six days in the week; (3) On "every Sabbath" he "reasoned in the synagogue" to both Jews and Greeks; (4) He continued here doing this,—working at his trade and preaching on the Sabbath,—"a year and six months," making seventy-eight Sabbaths kept by the apostle Paul at Corinth, while he wrought at tent-making; but no mention do we find of the first day.

5. In the twentieth chapter we have two declarations of the apostle Paul, very remarkable indeed when considered in the light of the claims of the Sunday Sabbath. In speaking to the elders of Miletus and Ephesus he says:—

"And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Verses 20, 21.

"For I have not shunned to declare unto you all the counsel of God." Verse 27.

Now, if the Sunday had been substituted for the ancient Sabbath, if it had been made the crowning day of the week, if it was an institution of Christianity, honoured by our Lord, if it was instituted by his example so unmistakably as Sunday advocates would have us believe, then it must have been "profitable," it must have been a part of "the counsel of God." But, strange to say, the apostle in all his recorded utterances or writings never mentions the day but once, and then in a way to show its secular character. Not one word does he utter to the elders of these churches regarding the day. What, then, must we conclude from these texts?—Simply this: the apostle knew nothing of Sunday sacredness or of the first-day Sabbath; for the obvious reason that there was no such thing.

But what did the apostle teach?—"Repentance toward God, and faith toward our Lord Jesus Christ?" What is repentance?—It is a godly sorrow for and forsaking of sin. What is sin?—"The transgression of the law." 1 John 3: 4. A part of that law enjoins the observance of the seventh-day Sabbath. And Paul declares that it is not "made void" "through faith" in Christ, but "established." Rom. 8: 31.

Faith in Christ is faith in him as Redeemer and Saviour, and that redemption is "from all iniquity" (Tit. 2: 14), and that salvation is "from their sins." Matt. 1: 21. Then the law of God was "profitable," and in its entirety a part of "the counsel of God," which Paul did not shun to declare.

6. The term "Lord's Day" in Rev. 1: 10 proves the existence of a day which belongs unto the Lord as late as 95 or 96 A.D. Which day of the week is it? Is it the first day? So many assert. What say the Scriptures? What day is called the Lord's Day therein? Jesus says, "The Son of Man is Lord of the Sabbath." Matt. 12: 8 (E.V.). "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. And the Lord through the prophet Isaiah appeals to his people—appeals now—to

take their foot from the Sabbath—"My holy day." Then the day which John calls the Lord's Day, the day on which he saw those wondrous visions from the wave-beat, rock-bound Patmos, was the seventh-day Sabbath.

7. There is another argument which must have much force with the thoughtful unbiased reader; namely, the silence of the New Testament in regard to Sunday, and the explicit declarations as to the perpetuity and integrity of the Decalogue, which includes the Sabbath precept. Whenever new institutions or rites are ordained of God they are expressly stated. In the brief record of Creation the institutions of the Sabbath and marriage—blessings for the whole race—are distinctly declared, and they are constantly re-affirmed. It is the same with circumcision, the passover, and the other feasts of the Jews, which were typical of events in the work of Christ. Their obligation is repeatedly stated, as is also their abrogation. It is thus also with baptism and the Lord's supper. Some of these ordinances and rites came only once a lifetime, some once a year, one once a week as the Sabbath, one irregularly; but the record concerning the origin, institution, and obligation of all is express and positive. But how is it concerning first-day observance?—There is no record of a change of the Sabbath from the seventh to the first day, no record that first-day sacredness was instituted or sanctioned by our Saviour either in example or precept, no record of its observance as a sacred rest-day by the apostles or primitive Christians,—there is no record of any of these in the Word of God. Then is it not pure assumption, for which there is no evidence, to declare that the Bible upholds the first-day Sabbath? And is it not presumption, in the face of the plainest utterances of God's Word, to continue to trample under foot one of the plainest and most positive commands of God, made more obligatory if possible by the death of Christ for the sins of the world? Rather should it not be the prayer of hearts as well as lips, "Lord have mercy upon us, and incline our hearts to keep *this* law."

In our next we will notice the relations of Romanism to the fourth commandment.

THE DIVINE PURPOSE IN RELATION TO THIS WORLD.

A WORLD, not large as compared with many of the members of the glittering army of the skies, but from our plane of existence a vast and magnificent orb, man finds to be his habitation. In it he hears many songs of joy, beholds many scenes of beauty, finds many conditions of happiness and pleasure. But he also hears discordant notes, sees repulsive and disgusting objects, and finds many conditions of distress and pain. The question at once arises, Could not a God who was able to make a world like this, and who has made so much and so many things good, have made it all good? Could not He who has done enough to show that he is the God of the beautiful, have made all beautiful? And must it not be his will also that all his creatures should be happy?

That in the creation of this world it was God's purpose that all things should be perfect and therefore beautiful, and all beings good and therefore happy, he has distinctly stated through his prophet. Thus we read: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." Isa. 45: 18.

It does not even require a very lofty conception of God to enable one to draw from this language a very certain and necessary conclusion; namely, that God's design was that this earth should be filled with beings all in harmony with his will, and happy in his service, and that all things should remain as they came fresh from his potent hand, "very good."

How, then, has there come to be so disastrous a departure from this plan as we everywhere behold?

The only explanation which at once meets the case and commends itself to both conscience and reason, is the story of sin as recorded in the opening chapters of the Christian Scriptures—the defection of Adam from his high and holy condition, the loss, as a consequence, of God's favour, and then the inevitable blight of the curse, and the degradation of the human family to mortality and all its evils.

Another query follows: Has God's original plan, then, been defeated? The text answers, No; for God says, "I am the Lord, and there is none else." There is no being more powerful than God, who can break in to thwart his plans and defeat his work.

And how shall the work be accomplished? The revelation of God proceeds to unfold the wonderful scheme of redemption through Jesus Christ, the promised seed of the woman, through whom is guaranteed a restitution of all things. This involves a series of events, each having its position in the order of progression, and each to be accomplished in its own due time.

Among these are the first advent, the sufferings and death of the Son of God (already accomplished), the judgment, the second advent of Christ in power and glory, the resurrection of the dead, the gift of immortality to all who are worthy, the swallowing up in victory of death and the grave, the perdition of ungodly men in fires that shall melt the elements with fervent heat, and burn out every mark of the curse and every stain of sin, and finally the total renovation and fitting up anew of this world, which is the promised new heavens and new earth, in which all the righteous, the good and worthy of all ages, from Adam to the end of time, shall find their everlasting abode. 2 Pet. 3: 1-13; Rev. 21: 1-5.

Then will God's first plan be carried out; and earth, in harmony with its Maker, will bask in the sunlight of heaven, its purity without a shadow, its bliss supreme. This, then, is God's present purpose concerning the world. This is the golden age for which earth waits and longs, but which only those will share who have made their peace with God.

In this subject, as the reader will at once perceive, are involved those great questions of eschatology which have so long agitated the theological world, and on which there is unfortunately such a diversity of opinion. But if the general survey of the subject here presented is correct, then we have a sure standpoint from which, and an objective point in reference to which, all these questions shall be discussed. They must be considered with this great plan and ultimate purpose of God always in view. Losing sight of this, men are almost sure to go astray in the discussion of these themes. The general future judgment, predicted to occur in connection with the great day (Acts 17: 31; Jude 6), is not a re-examination of the cases of persons who have long been in heaven or hell, but an examination which precedes all rewards and punishments whatever. The second coming of Christ is not an infliction of some temporal judgment or calamity, nor the outpouring of the Spirit, nor death, by which it is supposed by some that an unquenchable spark of life, a deathless spirit, is released to flit away somewhere into unknown space; but it is one great step in, almost the climax of, the great plan of redemption, when he comes to gather his people to himself, and first endow them with immortality. Heaven, that heaven which is to be the final home of redeemed men, is not some world with which they have had nothing to do, but this earth, where they have fought with sin and triumphed through Christ, so renewed as to be a fitting abode for immortal and glorified beings.

With these facts in mind, we are guided at once to right conclusions in regard to the nature, object and results of all these events. From this standpoint these themes will be discussed in this paper. We ask the reader to give them candid thought as they may from time to time appear. U. S.

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.

THE THEOLOGICAL TREND.

We noticed under the above heading in our last the tendency of modern theological thought. Its professed foundation principles are the "universal fatherhood of God and brotherhood of man." They are fine sounding terms—benevolent sounding terms; but their tendency is to ignore the truth of God, to ignore man's sinfulness and utter powerlessness to rise to higher planes without a Saviour and Helper, to ignore the atonement and the conditions—reasonable, just, and explicit conditions—by conformity to which alone can man be made at-one with God. He whose great love for the race constrained him to leave heaven with all its glory, and purity, and happiness to come to this earth, robe himself in humanity, suffer and die for the race—this Being, whose love led him to do all this, teaches us so plainly that we cannot deny it, so forcibly and reasonably that we cannot evade it, that there are conditions on which that love is bestowed. Those conditions are humble repentance, living faith, and faithful obedience. Those who do not accept of these terms He does not scruple to tell us "shall die," "the wrath of God abideth on them." He declares that it is not those who say, "Lord, Lord," that will be saved, but they who do the will of God. On the other hand, to those who will comply with the conditions, his great fountain of love is ever open and free. He is food for the hungry, rest for the weary, strength for the weak, cleansing for the vile, to all who will submit to him,—to his reasonable service.

But the larger hope of modern theology includes all, as well the antichristian as the Christian, as well the "large-hearted" worldlyling who ignores Christ, as the poor, but devoted, child of God. It is the Christian's duty to love all men. It is more than duty; for if he be a true Christian, he *must* love all men. But though he love all, he can be the means of saving them only in God's way, which is the perfect way, the only way in which even God can save men. And those who have cleaved to God's plan through all the ages of the past have shown by their noble lives of self-sacrifice, that none loved the race more or would do more for the salvation of even their enemies.

But "new light" has dawned upon the world! All necessary things lie within the man himself! Exalt *him!* "Natural law," Darwinism, evolution, advanced science, increased education, have solved the great problem, and the world is just ripe for the millennium of a converted world!

But it is not the millennium of a converted world. This broad liberalism is not a healthy sign if the Bible be the standard. It smacks too much of selfish humanity and popularity, and bears too little resemblance to the religion of the Word. The preacher is praised for his eloquence, his intellect, etc., etc., *ad infinitum*, and the Master and his saving truth is hidden and forgotten. An evidence of this is found in "Impressions of Mr. Beecher, by a London Minister," an article given a place in the editorial columns of the *Christian World* of July 15. The sermon of Mr. B. is referred to thus:—

"So full of racy humour and philosophic elevation; so replete with double-distilled common sense; so original in its structure and ideas, enforced with so much felicity of phrase, fervour of delivery, and dramatic force; so alive at all points; so fresh and breezy; so full of light and shade; a strain of high reasoning, suddenly passing into a vein of playful satire, impassioned declamation, softening down into the most moving pathos; or a bit of logical analysis, culminating in a poetic image of exquisite beauty—the whole so telling and interesting, so manly and human."

"If we could graft a bit of Beecher on to the present race of theological students, the pulpit would become a power in our generation with which philo-

opher, statesmen, and journalist alike would have to reckon."

And the writer closes with, "I consider that sermon an epoch in my life, and that I have only just learned to preach."

We would venture to suggest that if Christ were found within, it would be infinitely better than Beecher grafted on; and that the instructions of Inspiration and the Spirit of Christ are infinitely to be preferred in teaching the man of God to preach than Mr. B., great though he be. What a contrast is the above description to the descriptions given by contemporaries of the sermons of Hugh Latimer, Nicholas Ridley, John Knox, and other Reformers! The age *wants* "smooth things," and those who preach them eloquently, pleasingly, flatteringly, however contrary they may be to God's Word, will not want hearers; but it *needs* men who will "*preach the Word*"; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2. Ears are being "turned unto fables;" it is the duty of the servants of God to "cry aloud and spare not." If God is obeyed, results can be left with him.

AN EVIDENCE.

OUR Lord in his prophetic discourse of Matt. 24 points out the last days as days of "eating and drinking," from which we must understand eating and drinking to excess, as in the days of Sodom and Gomorrah. See Luke 17: 28; Rom. 13: 12, 13; 1 Thess. 5: 6-8. And despite all that is done by temperance societies—and their efforts are well-nigh herculean—intemperance still reigns. It goes down in one form to arise in another. Alcohol is suppressed; tobacco, an evil only just less, holds the field. These are driven back, and opium, absinthe, and hashish take their place; and the milder stimulants—teas and coffee—are training the young by developing an appetite for something stronger. One would think that intemperance would be less in the Colonies, where the social customs of generations were broken up, and there were not so many associated together. But it is the same sad, pitiful tale. From an article in the *Christian Commonwealth* on the British and Colonial Temperance Congress, held in London last month, we take the following as an evidence of the fulfillment of our Saviour's words in the most temperate countries of the world:—

"The Congress was addressed by representatives from every part of our Colonial Empire, and these told one unvarying tale—that drunkenness follows everywhere in the track of the British people; that it is increasing, with the most terrible results to morals and trade; and that legislatures, police, and local authorities are usually in close alliance with the drink traffic."

And the worst feature of it all is that the governments of these parts of the Empire are not only not against intemperance, but helps to it. It has been pointed out again and again that the same ships which carried Bibles to the distant parts of the Empire, sent by earnest men and societies, bore brandy also, under government protection, for government profit, and the brandy more than counteracts the effects of the Bible.

Here is another little item confirmatory of the above regarding Auckland, one of the brightest towns of that "Brighter Britain"—New Zealand. The *Christian Leader* of July 22 says:—

"Auckland seems still to be in a bad way in spite of its temperance associations, some of which have trebled their membership during the past four years. It is stated that eighty per cent. of the scholars attending the Sunday-schools are lost to the church through drink. An organ of the Sunday-schools asserts that out of one hundred boys on the school register ninety-nine had become drunkards."

Would God the world was progressing to conversion; gladly would we believe it; but the sure word of prophecy, and the undeniable, overwhelming facts in the social, political, and religious world, confirming the prophecies, point to its near dissolution and its fearful punishment. Be not deceived. "When ye see all these things, know that He is nigh, even at the doors." Matt. 24: 33, R. V.

The Missionary.

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

TRUE REST.

REST is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife,
Fleeting to ocean
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving,
This is true rest.

—Goethe.

THE CAUSE AT LARGE.

THE reports of our labourers in the different parts of the great harvest field are as ever highly encouraging. When the people of God have a "mind to work," the Lord will prosper their efforts. And it is truly cheering to know that while some of the larger and older denominations are at a stand-still in respect to an increase of numbers, those who are engaged in this work are gathering in many, comparatively, to the fold. Not that we would boast of numbers, or of any success; for the glory belongs to God, and it is his truth which has affected hearts; for many accept of it who have never seen the living preacher.

The *Review and Herald* for June 22 and 29 reports over fifty conversions, one hundred and thirty-three baptisms, and eighty-three additions to churches. Six ministers were ordained. The camp-meetings thus far have been successful. Pennsylvania Conference added nearly one-half (250) to its membership the past year. Twenty-three were baptized. The Iowa camp-meeting was also an excellent meeting. Seventy-four were baptized. Three more were ordained to the ministry. The Spirit of the Lord was present in mighty power. Over nine hundred of our people were present, besides large congregations from the city of Des Moines, an important centre at which the meeting was held. In addition to the regular funds, £5,000 are to be raised the coming year. A company of eleven have embraced the truth at Balize, Central America, as the result of the labours of a lady.

The work in Australia is still extending. The church in Melbourne numbered May 12, the date of latest news, ninety-five. The tract society numbered thirty-three. New ones were being continually added, and communities were much stirred.

The work on the Continent is onward. Scandinavia is well represented in this number. Pasteur D. T. Bourdeau is conducting a series of meetings at Nimes, France. The work at Lausanne, Switzerland, is still progressing. Pasteur A. C. Bourdeau gives an interesting report of his labours in the Waldensian Valleys. At Villar Pellice sometimes as many as one hundred were not able to obtain admittance to the hall in which his meetings were held. He has also held meetings on the mountains, where the people in summer go with their flocks. In Angrogne he held interesting meetings in a stable with an attendance of fifty. The standard of morality among the Vaudois is very low, though they think they are in advance of all others. They rest on the virtues of their ancestors, while their morals are about the same as the Roman Catholics about them. Some, however, have been converted to God and have accepted his truth.

In this country the work still moves forward. Encouraging news comes from the opening meetings of Brn. Andrews and John in the tent at Keynsham, a suburb of Bristol. Brn. Lane and Durland report a fair interest at Rushden. Much interest has been awakened by our colporteurs and Bible readers in Hull, Nottingham, and Leicester. Our ship workers at Liverpool and London meet with many encouraging cases. Many encouraging letters are received at the Office. From South Africa a Dutch Reformed minister writes that he had found the truth on the Sabbath question, and by God's help was going to keep and teach it. He has already translated some tracts into Holland, and sends us a pound for other publications. Two

other Dutch brethren send us five pounds for publications. And thus the good work goes. We thank God and take courage.

MEETINGS IN SWEDEN, DENMARK, AND NORWAY.

SABBATH, June 12th, we commenced meetings in Orebro, Sweden. Here our brethren and sisters meet in a hall, which will seat about 400 persons. This is much larger than they need for their Sabbath meetings, for they are only attended by 20 or 25 persons. But it was none too large for our evening and Sunday meetings. When we last held meetings in Orebro the people showed good interest in hearing the word preached, and we were glad to find that this interest had not diminished.

Wednesday at 10 o'clock A.M. we began a school for colporteurs and preachers. We were glad to meet most of these at the appointed time. Every morning at 6:30 we had prayer and social meeting. These meetings were seasons of encouragement, because we realized the presence of the Spirit of God, and we felt strengthened to continue our work for the Lord. We found that it was good and pleasant for brethren to dwell together, and that no hour of the day is better suited to bring our praise and thanksgiving before God than the early morning hour. Meanwhile Brn. Olsen and Oyen had arrived from Christiana, and also some brethren from Sweden who took part in the labour. On Friday Bro. and Sr. White came from Switzerland. It encouraged us very much to once more see these dear fellow-labourers in the Lord, and to have the privilege of bidding Bro. Olsen welcome to help us in the Scandinavian field.

At 9 A.M. we had a class in book-keeping, at 11:30 instruction for missionary workers, at 4 P.M. a class in Bible-reading, and at 8 o'clock preaching. Thus both teachers and scholars had enough to do.

June 23d the Conference began, of which the secretary will speak more particularly. The morning meetings were continued, and Sr. White spoke several times in these meetings. Her remarks were full of much-needed instruction and encouragement for the labourers. Monday morning our meetings closed, and we parted with thankful hearts to God for all the blessings he had bestowed upon us during these meetings, while we have been trying to learn more of his Word and obtain new strength and grace to perform the responsible work which he has committed to our trust.

Wednesday, June 30th, the Conference in Denmark commenced in Jerslev, according to appointment. Here we also found our brethren assembled on time, and our hearts were made glad by once more having an opportunity to meet with our dear brethren in Denmark. Jerslev is a good place to meet, especially for our brethren on Northern Jylland, and the friends received us very kindly and cared for our wants. The intended school for preachers and colporteurs was adjourned, and will commence in Copenhagen July 20th. Our meetings in Jerslev have been a great blessing to our brethren who attended them. All felt the presence of God, and his good Spirit made the word spoken a living word, which we trust will become the means, through the grace of God, of the salvation of precious souls. Five persons were baptized.

Tuesday, July 6, we met in Christiana. Bro. O. A. Olsen and the writer came from Denmark, and Bro. and Sr. White had previously arrived from Orebro. In Christiana we found Brn. Clausen and Lorntz, both of whom have come from America to work in the office. We counselled together and planned what measures could be taken to extend and improve the work in the printing office, and thus be enabled to better spread the light of the message; also what might be done for tent-meetings, and to instruct preachers and colporteurs, and thus work to better advantage in the mission field. We also held meetings in the evenings as well as Sabbath and Sunday. These meetings were abundantly blessed by the Lord; especially did the testimony of Sr. White make a deep impression on the members of the church, and we have good reason to believe that the church will try earnestly in the future to avoid the temptations and dangers which heretofore have weakened and injured them, and that our brethren will strive earnestly to draw near to God, and to be closely united with him that they may live for God and advance the precious work which the Lord has committed to our care, that we may finish our work with joy, and at last be of those who are saved in the kingdom.

The next Friday we departed to work a short time in Copenhagen.

J. G. MATTESON.

THE CONFERENCE IN SWEDEN.

THE fifth annual meeting of the Swedish Seventh-Day Adventist Conference was held in Orebro, Sweden, and began Wednesday, June 23, 1886, at 10 A.M.

There were in all nine churches represented by twenty-three delegates, three of which, Rättvick, Kartylla, and Halmstead, were received at this meeting. Between fifty and sixty brethren and sisters were present.

The Conference in Sweden has now ten churches with two hundred and fifty members; this is a gain of fifty-seven during the year. The number of scattered Sabbath-keepers in Sweden is seventy-seven, making the total number of Sabbath-keepers in the Conference three hundred and twenty-seven.

The Treasurer's report was read as follows:—

September 3, 1885. Cash on hand,.....	£ 9 11 9	
Received from the churches,.....	13 5 7	£22 17 4
June 23, 1886. Expenses during the year, £12 6 1		
Balance on hand,.....	10 11 3	£22 17 4

The Conference granted credentials for the coming year to J. G. Matteson and C. Johnson. Colporteurs' license was granted to L. Jönsson, L. Carlson, and S. F. Svenson.

After an examination of C. Norlin, in accordance with the resolutions of the last General Conference, he was ordained to the ministry.

The following were chosen as Conference Committee for the coming year: J. G. Matteson, O. A. Olsen, O. Johnson, C. C. Hedin, and J. E. Oberg. Bro. Oberg was elected Secretary and Bro. Hedin Treasurer; the address of both is Grythytted.

It was unanimously resolved that,—

1. Inasmuch as God has enlightened us in regard to the truths for this time, revealed in his Word, greater efforts ought to be put forth to enlighten our countrymen. 2. A tract and missionary society should be organized, that all may have a part in the work. 3. A new hymn-book should be compiled. 4. A number of revival tracts should be published for use among the unconverted. 5. To support the increasing labours and broadening field, our brethren should liberally donate for the support of the work. 6. To attain to a greater unity in the above matter all should follow the Bible plan and lay by in store as God has prospered them. 7. That the Conference Committee be requested to write an appeal for the purpose and publish in the *Sanningens Herald*. 8. That as the Bible admonishes against the filthiness of the flesh and spirit, we cannot receive into our churches those who use tobacco, snuff, or strong drink.

Letters from scattered Sabbath-keepers in different parts of Sweden bearing the Macedonian cry, "Come over and help us," were read. The harvest is indeed great, but the labourers are few. May the Lord send out more labourers into his vineyard.

An interesting circumstance, showing the result of vigilant missionary work, was related at this meeting. A brother in Kansas, America, has been sending the Swedish paper, *Sanningens Herald*, and other Swedish publications to friends in Dalarna, Sweden, for the last five years, but seemingly, to this brother, without any result. Yet the seed, so patiently sown, was germinating and growing. Two months ago Bro. Johnson decided to go there and hold meetings. He found a people that were much interested in the truth, and after some five or six weeks, labour, between twenty-five and thirty, mostly heads of families, began the observance of the Sabbath. The silent messengers of truth had prepared their hearts for the living preacher, and we now have two churches where our brother in America has been sending publications so long. May none become weary because they do not immediately see fruits from their labours. The Lord will in his own good time cause the seed to spring up and bear fruit to his own glory.
J. G. MATTESON, *President*.

A. B. OYEN, *Secretary pro tem*.

SOCIETIES ORGANIZED.

At the meeting reported above a tract and missionary society, embracing the countries of Norway, Sweden, and Denmark, was organized, so as to give all lay members a part in the work of spreading the truth and saving souls. A constitution adapted to the needs of the society was adopted, the membership fee being placed at one krone (about thirteen and one-half pence). Twenty-four new members were added to the society at this meeting. The officers elected for the coming year were, President, O. A. Olsen; Secretary, Cecilia Dahl; remaining members of the executive committee, K. Brorsen of Denmark, J. G. Matteson of Sweden, and A. B. Oyen of Norway.

A SABBATH-SCHOOL association, embracing the three kingdoms above named was also organized. A simple and brief constitution, and yet one which will give effectiveness to the S. S. work, was adopted. The officers elected in this new organi-

zation were the same as those of the tract and missionary society. The address of the secretary is 74 Akersgaden, Christiania, Norway. A very interesting Sabbath-school was held, Sabbath, June 26, with nine classes and a membership of seventy-three.

Both meetings were highly encouraging, and will under the blessing of God prove of great service to the cause of truth in the Scandinavian peninsulas.

KETTERING AND RUSHDEN.

We visited the company of Sabbath-keepers at Kettering Sabbath, the 24th inst. All were of good courage. They have secured the use of a comfortable hall for their Sabbath meetings and Sabbath-school. A Sabbath-school of twenty members, was organized, and a leader for the meetings was chosen. There were several interested ones present at the afternoon meeting. May the Lord help those who have started to be faithful, that their influence may bring others into the truth.

We pitched our tent at Rushden July 8th, and have held meetings each evening and Sundays. Our attendance has been small during the week, but fair on Sundays. Some half a dozen or more manifest some interest in the truths presented. Our contributions have been very liberal considering the attendance. We expect to remain here until next Sunday, when we shall probably close the effort, as duty seems to call us to another point. We may not see any fruit of this effort at present, but hope to see some in the kingdom of God if not before.

S. H. LANE,
J. H. DURLAND.

SOUL-WINNING.

It is glorious work. No labour this side of heaven is so full of rich compensations. They who have realized how satisfying it is to toil for Jesus will never be content with any lower occupation.

But, says one and another, "I cannot break through my reserve, and talk to my neighbour about spiritual things." This is the experience of many. The instant that conversation takes a turn toward direct religious topics, bearing on the life and conduct of individuals present, lips are sealed. Christian mothers cannot talk to their children. Fathers yearn over their boys, that they may decide to be for the Lord; but they cannot ask them a single simple question about it. Friends talk to friends about everything else. The world is full of Christ-loving hearts; but an enchanter's spell is over so many of them that their love does not overflow into speech. If you love Jesus, and want others to love him too, see that you are so sunny, so brave, so full of joy and gladness that they will look for the motive that lies at the root of your conduct. Do not let it be said of you, even in misunderstanding and partial error, that you are grim, forbidding, morose, and uncourteous. One can be selfish in prayer and devotion as well as in lesser things. To speak glad, bright, inspiring words, to do kind acts in a kind way, to let your life be, to all who feel its force, what the river is to the trees on its banks, and the sparking rill to the meadow it kisses, will be to take a long step onward in the vocation of winning souls.—*Christian at Work.*

REVIVALS.

My travels bring me into intimate relations with a large number of preachers. Wherever I find a man holding three specific doctrines I expect a revival through his labours. What are these doctrines? The necessity of immediate repentance, the atonement as held by the evangelical churches, the supreme religious authority of God's Word. Wherever I find a man in whom these doctrines are not a creed, but a life, I usually find a revival going on in a slow or a swift way. I solemnly believe that it is the Divine will that they should teach the necessity of the new birth in this life, the necessity of the atonement in its biblical form, and the authority of God's Word, in precisely the terms and tone in which the Bible teaches these truths. Wherever I find a man doubtful on either of these highest matters I usually find a torpid church, or one that may, perhaps, be drifting into disintegration or into some foppish liberalism adapted to the wants of an easy-going age. Such an organization may be called a church, indeed, but it is really little more than a club-house.—*Joseph Cook, D.D.*

"THEY that sow in tears shall reap in joy."

Interesting Items.

—A Waterloo veteran has just died in the Chelsea Hospital in his 102d year.

—A thousand boxes of Australian oranges have just reached England in good condition.

—There has been another fire at Vancouver, British Columbia, and the whole place is now said to be in ashes.

—The Hindoo theatre at Tinnevely has been burnt down, over one hundred natives being killed, and many injured.

—Spain has decided to set at liberty the 26,000 negroes in Cuba, who still remain in the power of their old masters.

—A party of the Royal Engineers has started for British Columbia to draw up plans for the defence of the Pacific Coast.

—Bapir Agha, son of the famous Hamsa Agha, joined by a large number of Persian and Turkish Kurds, has risen in rebellion.

—The number of emigrants who landed in the United States during the past fiscal year was 329,000, being 2,000 less than in the preceding year.

—The New Zealand Government has ordered the arrest of the chief Te Whiti as the instigator of the Maori raid on some land belonging to Europeans.

—New works in connection with the Victoria and Albert Docks were formally opened July 20. They included a wharf with a river frontage of over 1,100 feet.

—Serious riots broke out in Amsterdam July 25, and continued several days. Twenty-five persons were killed and about ninety wounded, including forty police and two soldiers.

—The Rev. S. Macfarlane recently arrived in England after twenty-eight years of invaluable services in the South Seas, and in connection with the New Guinea Mission.

—The Spanish Chamber passed the Bill ratifying the Commercial Treaty with this country, and authorizing the Government to prolong the treaties with other countries.

—Colonel Lockhart, who was in charge of the recent mission to the Gilgit country, has arrived at Chitral on his return to India to assume the post of Quarter-master General.

—A proclamation has been issued at Ottawa granting a general amnesty to all persons implicated in the late rebellions in the North-west, except those guilty of attempting to murder in cold blood.

—The divers engaged on the wreck of the Cunard steamer Oregon report that the largest part of her cargo has now been removed, and it is expected that the whole of it will be landed in a few weeks.

—The Extradition Treaty with America was signed in London on June 25 by Mr. Phelps and Lord Rosebery, and was sent by the President to the Senate on July 8, with a message recommending its ratification.

—Fourteen sailors belonging to her Majesty's gunboat Goshawk, have been drowned at Port Royal, Jamaica, through the capsizing, during a storm, of a boat in which they were returning to the vessel from shore.

—A crowded meeting was held at Lima, July 18, at which a resolution was adopted similar to that carried by the meeting at Callao on the 14th July, petitioning the Government to take steps for the expulsion of the Jesuits from Peru.

—In the Anarchist trial at Chicago, July 23, another informer and his wife gave evidence confirming the statements of previous witnesses that the intention of the Anarchists concerned in the recent disturbances was to destroy the police force.

—The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 248 saints, 1,500 martyrs, 1,300 popes, 60 cardinals, 4,000 archbishops and bishops, and 6,000 authors.

—General Booth has sent from London to the Federal Council of Switzerland a numerous signed petition praying the Council to accord the Salvation Army liberty to preach in all Swiss towns, as well as in any public building the Army may choose to hire.

—An explosion of dynamite took place in an ice-house at Cork recently, dislodging large quantities of solid masonry. It is supposed the dynamite was stolen from Little Island stone quarries some five years ago, and was concealed at the ice-house for illegal purposes.

—The Australian Steam Navigation Company's steamer Lyck-e-Moon, which left Melbourne for Sydney and Brisbane, struck on a reef under the light-house May 30, and became a total wreck. Fifteen of the passengers and crew were saved, but it is believed seventy have perished.

—A deputation appointed by the committee of the British Society for the Propagation of the Gospel Among the Jews is about to visit the United States and Canada, with a view to awakening wider concern on the part of Christians in these lands in relation to the work of God among the Jews.

—An engagement recently took place in Mexico between a body of some sixty revolutionists and a detachment of 125 troops, in which the former was defeated with heavy loss in killed and wounded. Some of the rebel fugitives escaped into the United States, but several were captured and shot.

—It is expected that Nusret Pasha will be exiled for having stated at the Shah's table in Teheran that the day when a definitive alliance was concluded between Turkey and Persia would be the day of the emancipation of two great Mussulman people from the constant fear of an invasion by Russia.

—Terrible distress prevails amongst the people inhabiting Labrador and the remote coast districts of Newfoundland. It is believed that many deaths have occurred. Cannibalism is reported. This terrible state of things is due chiefly to the intense cold, and the poor catch of fish. Relief is being organized, and will be forwarded with the least possible delay.

—At a special meeting of the Committee of the Working Men's Lord's Day Rest Association, held recently, it was reported that the Great Eastern steamship was illegally opened on Sundays with concerts, as a place of amusement for money payment. Instructions were given to the solicitors of the association to institute legal proceedings at once against the managers of the company.

—The British and Colonial Temperance Congress was opened at Prince's Hall, Piccadilly, July 15. About sixty societies had accepted invitations, in addition to over thirty gentlemen from the Colonies and India. The Bishop of London having delivered his presidential address, papers were read on the temperance movement in Malta, Gibraltar, Ceylon, India, Burmah, and Madras.

—The National African Company has just been incorporated. Large tracts of territory have been ceded by the kings and chiefs of the Niger Basin. A charter has been procured from her Majesty, which on the condition that the Company honorably fulfils the terms specified in these acts of cession, guarantees them British privileges so long as they respect other obligations. The corporation must remain British in character and domicile, and shall not alienate any part of its property without receiving authority from the Secretary of Foreign Affairs.

Publication List.

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Assorted Package No. 5. Price, 5d.

Is Man Immortal—Are the Dead Conscious—The Sinner's Fate—Thoughts for the Candid—Departing and being with Christ—The Sleep of the Dead—Milton on the State of the Dead.

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Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday not the Sabbath—Why not Found out Before—One Hundred Bible Facts about the Sabbath.

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This package contains all the tracts in package No. 1, and the following in addition:—Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised.

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HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

From Creation to the Present Time. In Two Parts—Biblical and Secular,

By the late JOHN NEVINS ANDREWS,
Of Basle, Switzerland.

The leading subject of the day is THE SABBATH QUESTION. From the pulpit and the press, in social circles and legislative halls, the great demand of the hour is that the Sabbath be more strictly observed. The above work thoroughly discusses the Sabbatic Institution in its various phases. This volume is

A MINE OF INFORMATION

on the Sabbath Question. It treats the subject from the Biblical and Historical standpoint. All the passages of Scripture, in both Old and New Testaments which have any bearing on the subject are carefully and critically examined. The various steps by which the change from the Seventh to the First Day was made, and the final Sabbath reform, are considered in detail. The work also presents

THE COMPLETE TESTIMONY OF THE FATHERS

in reference to the Seventh and First day of the week, and the comparative merits of the two days are clearly shown. A copious index enables the reader to find any passage of Scripture or statement of any historian quoted. This important volume is the result of ten years hard labour and historical research. Bound in cloth, 528 pages, post free, 5s.

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THE PRESENT TRUTH.

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

GRIMSBY, AUGUST 5, 1886.

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

The Next General European Council.—We learn from an official source that the probable date of the above meeting, which will be held at Grimsby, will be Sept. 17-27. This will be preceded by a workers' meeting which will last one week. We hope that as many of our brethren and friends as can attend this important meeting will endeavour so to do. Full particulars will probably be given in our next issue.

Politics Is the Trouble.—"A Wesleyan Minister," in the *Daily News* of July 17, says "that there exists more bitterness of feeling amongst them [Wesleyans] at this hour than at any previous time in my recollection," and closes his letter by saying, "The mischief is done and the Connexion rent in twain." Officials have been dabbling in politics, and their utterances have been taken as representing the body, and hence the trouble. Wesley's business was "to save souls," and it would be well if more among those who bear his name profited by his example. "No man that warreth entangleth himself with the affairs of this life." 2 Tim. 2: 4.

Affliction a School.—Perfect submission to God is best learned in the school of affliction. It is a light thing to obey when our own choice is consulted. But when it is ours to submit to sorrow, pain, and disappointment, we need much help from God to enable us to do it. Yet, even then, submission sweetens every bitter cup; it is a balm to every bruise; it is healing to every hurt. With the surrender of the will, and our own cherished purposes and desires, there come such tokens of God's love and favour as do a thousand-fold repay our anguish in dying to self. It is to our great relief when we yield wholly to God. If we do this we shall find that it is sure to end the anguish of our distressed and burdened hearts. To those who submit, the light and presence of God's angel will follow the darkness of Gethsemane, even as was the case with our blessed Lord.

Reinforcements.—We stated some months ago that in harmony with the expressed wish of the General Conference of November last Bro. William Ings would probably return to his native land to labour for some time in our Mission. We understand at this writing that Bro. and Sister Ings, accompanied by Bro. Geo. Stagg and wife who are returning to visit relatives and friends in England, sailed from New York July 24th on the *Servia* of the Cunard line, arriving in due course at Liverpool. Bro. Ings was the pioneer herald of the third angel's message in this Kingdom, beginning work as a colporteur and missionary May, 1878. The old friends will be glad to meet him once more, and we are sure that the workers will all welcome him as a co-labourer in this great work. His experience will be valuable to the Mission.

Jews.—Such is the term often applied to those who observe the seventh-day Sabbath. Why?—Evidently because Christians generally do not observe that day and the Jews do. But the fact that the Jews were commanded to observe the seventh day no more makes it a Jewish institution, than is the commandment, "Honour thy father and thy mother," a Jewish precept. It would have been the duty of children to honour their parents if a Jew had never existed; it would have been equally the duty of mankind to observe the Sabbath if there had never been a Jew. The duty to honour father and mother is as old as the birth of Cain and Abel. The duty to observe the Sabbath of the Lord our God dates from the same epoch, the sinless earth, 2,500 years before a Jew existed. And it would be well for those Christians who are so prejudiced against the Sabbath, and who endeavour to stigmatize it as Jewish, to remember that the New Testament was written by Jews who observed the seventh day; the apostles were all Jews and observed the seventh-day; the Man of Nazareth—himself a Jew and an observer of the seventh-day

Sabbath—tells us that "salvation is of the Jews." Yet honour we not the institution of the Sabbath because it is observed by the Jews, but because it is of God, confirmed by the teachings of his prophets and apostles, upheld and honoured by his Son, who is its Lord and ours.

The Letter and the Spirit.—"Oh, no," says a first-day observer, "I do not keep the letter of the fourth commandment, but I keep the spirit of it," by which he means that the law can be kept without doing just what it requires. The letter of a law is just what the law demands. The keeping of the letter would be an outward observance of the exact requirements of the law. All are agreed as to that. And would the keeping of the law in the spirit demand less? What is the end, or object, or design, of the law? The apostle replies, "The end of the commandment is charity [love, *Rev. Ver.*] out of a pure heart, and of a good conscience, and of faith unfeigned," 1 Tim. 1: 5. And "love," another apostle informs us, is "that we keep" God's "commandments; and his commandments are not grievous." 1 John 5: 3. The carnal heart has been changed; the sins of the past have been forgiven; and the law no longer condemns, no longer is a yoke of bondage to a sinful heart which chafes under its just and holy precepts, but a "law of liberty" to the soul set free by the blood of Christ, which in the strength of God walks in its holy and precious precepts. Rom. 8: 1, 4. This is complete obedience, obedience not only in the letter, but the obedience of a sanctified love which delights in the law of God and fulfills its every requirement, not according to the defiled conscience of a perverted heart, but according to a "good conscience" of a "pure heart,"—a heart made pure by the blood of Christ, a conscience enlightened by the Word of God.

THE Jews observed God's law outwardly, but their "hearts were far from him." God requires more than this; "for I say unto you," says the Master, "that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. This included the outward observance of the law of God; for the Jews possessed "the form of knowledge and of the truth in the law" (Rom. 2: 20). But it included more; it took hold of the very motives, and impulses of the heart. See Matt. 5: 22, 28; 1 John 3: 15. Thus it is clear that the spirit of the law requires all that the letter does in respect to outward form, but it also requires that the heart—the motives, the affections, the purposes—should be in perfect harmony with the outward act. The letter is expressed in the Word of God, that Word is truth, and God would have those who serve or worship him, worship in "spirit and in truth." John 4: 23.

"BUT," says one, "if the law demands obedience to its letter, how is it with the Reformers and others of past generations who kept the first day of the week, when the letter of the commandment required the observance of the seventh? Are they condemned?" We reply, No; not if they walked in the light they possessed. It was in their heart to do God's will, and they believed that the observance of the first day was a part of his will. They had received it from their ancestors as such. Other reforms hid from their eyes the reform on the Sabbath, for which the "fulness of time" had not come. The very fact that they cast off popular error and accepted unpopular truth proves that, had they lived in these days when the people of God are entreated by the prophetic word to take their foot from the Sabbath (Isa. 58: 13), and take their stand on the complete "platform" of "the commandments of God and the faith of Jesus" (Rev. 14: 12), they would be among those who would observe the Sabbath of the Lord now, and would be found in the last great work of reformation. Rev. 14: 6-12.

BUT he who sees the light and the truth and endeavours to evade it by such a subterfuge as that, though a duty may be plainly enjoined and according to the letter, the spirit of the law does not require it, has tasted but little of that gratitude due to God, and knows but little of that regeneration which makes the keeping of all God's law as he has given it the highest pleasure, and its transgression the cause of the keenest sorrow. And he who would evade duty in such a way really takes the position that God does not mean what he says, that a lower (because selfish) standard of obedience is acceptable, that the grace-renewed heart of the Christian is less able, less will-

ing, than the carnal, self-righteous heart of the ancient Jew. Well does Dr. Albert Barnes say, in his notes on Matt. 5: 17-19, "They who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom." And they who are determined to obey them in *their own way* place their wisdom above that of Inspiration, and thus prove that their hearts are as truly at variance with the Divine will, as those who make no pretensions to obey. If the heart has been cleansed by Christ, if the Word of God is "engrafted," the life will bear fruits of righteousness, and it will be the highest happiness of the child of God to do his Father's will as the Father has revealed it in his Holy Word.

The Covenant Blessings Conditional.—They were under the old covenant. Said the Lord, "Now therefore, if ye will obey my voice indeed, . . . then ye shall be a peculiar treasure unto me above all people," etc. Ex. 19: 5, 6. And the new covenant blessings are likewise conditional. Those conditions are "repentance toward God, and faith toward our Lord Jesus Christ," Acts 20: 21. Repentance implies not only sorrow for sin, but turning from sin. And the only way to turn from sin is to turn to righteousness,—to do as David did, "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. 119: 59, 60. This is the only true repentance. Faith implies not only faith in Christ as the sacrifice for sin, but faith in him as a mighty Saviour from sin, a Helper in overcoming sin, a Redeemer who is coming again, a Prophet who has not only predicted the trials his people should meet, but their glorious triumph as well; whose Spirit has inspired the prophets of old (1 Pet. 1: 10, 11), whose writings and work form a part of the foundation of the Christian church. Eph. 2: 20. Repentance and faith embrace all these.

SIR ISAAC NEWTON well said, in his observations on the prophecies of Daniel, "The giving ear to the prophets is a fundamental character of the true church. For God has so ordered the prophecies, that in the latter days 'the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand. Dan. 12: 9, 10. The authority of emperors, kings, and princes is human. The authority of councils, synods, bishops, and presbyters is human. The authority of the prophets is Divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets; and if an angel from heaven preach any other gospel than what they have delivered, let him be accursed. Their writings contain the covenant between God and his people, with instructions for keeping this covenant, instances of God's judgments on them that break it, and predictions of things to come. While the people of God keep the covenant, they continue to be his people; when they break it, they cease to be his people or church, and become the synagogue of Satan, who say they are Jews and are not. And no power on earth is authorized to alter this covenant."

Christian Philosophy.—We suppose that is the proper term to apply to what is issued by the "Christian Philosophical Institute." We hope that it is not all like the following which lies before us, printed on a card for general distribution:—

"'Tis not the whole of life to live,
Nor yet of Death to die;
But 'tis the whole of life to try
To live that we may love to die."

"O that men were wise, that they understood this, that they would consider their latter end." Deut. 32: 29."

Now we have no objection to the text of scripture *per se* or in its proper connection, but we do object to its application here. No one of normal mind in normal circumstances "loves to die." Man was created by his Maker to *live*. His goal was not death, but life. Death came in consequence of sin. "Sin, when it is finished, bringeth forth death." "The wages of sin is death." So says Inspiration. Logically explained, the two last lines of the verse would run,—

"But 'tis the whole of life to try
To live that we may love to" enter into the wages of sin!

Well, it is profound philosophy, but don't call it Christian; it is too deep for that! It grew out of the old pagan belief that death was not death, based on the first lie, "Ye shall not surely die." *Christian philosophy* is that death is an enemy. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. We still prefer the testimony of Paul.