

The Present Truth.

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

VOL. 2, No. 16. [Published Semi-Monthly] THURSDAY, AUGUST 19, 1886. [For the International Missionary Society.] ONE PENNY.

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WHY WILL YE DIE?

A GREAT Rock stands in a weary land,
And its shadow falls on the parched sand,
And it calls to the traveller passing by—
"I will shelter ye here continually."

Then why will ye die?

Oh, why will ye die?

When the shel'ring Rock is standing by,
Oh why, oh, why will ye die?

A great Well lies in a weary land,
And its waters call over life's rough strand,
"That the great well is deep with waters rife,
Springing up into everlasting life."

Then why will ye die?

Oh, why will ye die?

When the great, deep Well is standing by,
Oh why, oh, why will ye die?

A wide Fold stands in a weary land,
And the sheep are called on every hand;
And the Shepherd no wanderer turns away,
But he changes his darkness into day.

Then why will ye die?

Oh, why will ye die?

When the great wide Fold is standing by,
Oh why, oh, why will ye die?

A rough Cross stands near a city wall,
Where the Saviour dies out of love to all,
And the angels still tell the message blest,
That the way now is plain to endless rest.

Then why will ye die?

Oh, why will ye die?

When the blood-stained Cross is standing by,
Oh why, oh, why will ye die?

—Freeman.

General Articles.

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

JESUS WALKING ON THE WATER.

BY MRS. E. G. WHITE.

MEANWHILE the disciples were in trouble. A storm had arisen, and the sea was lashed into fury. Hour after hour they laboured at the oars, being driven hither and thither by the resistless force of the waves. All night they were tossed upon the raging billows, feeling liable at any moment to be engulfed beneath them. It was but a few hours' work, in ordinary weather, to reach the opposite shore from the place they had left; but their frail bark was driven farther and farther from

the port they sought, the plaything of the angry tempest. They had left Jesus with dissatisfied hearts. They had set out, murmuring among themselves because their wishes had not been gratified in the matter of exalting their Lord to be the King of Israel. They had blamed themselves for being so easily turned from their purpose, and yielding so readily to the commands of Jesus. They reasoned that if they had remained and persisted in their intention, they might have finally gained the point.

When the storm arose they still more deeply regretted having left Jesus. Had they remained, this peril would have been avoided. This was a severe trial of their faith. In the darkness and tempest they sought to gain the point where he had promised to meet them, but the driving wind forced them from their course and made all their efforts futile. They were strong men and accustomed to the water, but now their hearts failed them with terror; they longed for the calm commanding presence of the Master, and felt that were he with them they would be secure. But Jesus had not forgotten his disciples. From the distant shore, his eye pierced the darkness, saw their danger, and read their thoughts. He would not suffer one of them to perish. As a fond mother watches the child she has in kindness corrected, so the compassionate Master watched his disciples; and when their hearts were subdued, their unholy ambition quelled, and they humbly prayed for help, it was given them. At the very moment they believed themselves lost, a flash of lightning revealed the figure of a man walking toward them upon the water. An unspeakable terror seized them. The hands that had grasped the oars with muscles like iron, relaxed their hold, and fell powerless by their side. The boat rocked at the will of the waves, while their eyes were riveted upon this vision of a man stepping firmly upon the white-capped billows.

They thought it must be a spirit, which omened their immediate destruction. Jesus calmly advanced as though he would pass them, but they recognize his form, and feel that he will not leave them in their distress. They cry out, supplicating his help. The figure turns. It is their beloved Master, whose well-known voice speaks, silencing their fear, "Be of good cheer. It is I, be not afraid." Were ever words so welcome, so re-assuring as these? The disciples are speechless with joy. Their apprehensions are gone. The storm is forgotten. They hail Jesus as their Deliverer.

Ardent Peter is nearly beside himself with delight. He sees his Master boldly treading the foam-wreathed waves, coming to save his followers, and he loves his Lord as never before. He yearns to embrace and worship him. He longs to meet him and walk by his side upon the stormy water. He cries, "Lord, if it be thou, bid me come unto thee on the water." Jesus granted his request; but Peter had taken only a step upon the surface of the

boiling deep, when he looked back proudly toward his companions to see if they were watching his movements, and admiring the ease with which he trod upon the yielding water.

In taking his eyes from Jesus, they fell upon the boisterous waves, that seemed greedily threatening to swallow him; their roaring filled his ears, his head swam, his heart failed him with fear. As he is sinking, he recovers presence of mind sufficient to remember that there is One near who can rescue him. He stretches out his arms toward Jesus, crying, "Lord, save me, or I perish." The pitying Saviour grasps the trembling hands that are reached toward him, and lifts the sinking form beside his own. Never does that kindly face and that arm of strength turn from the supplicating hands that are stretched out for mercy. Peter clings to his Lord with humble trust, while Jesus mildly reproaches him: "O thou of little faith! wherefore didst thou doubt?"

The trembling disciple now clings firmly to the hand of the Master till they are both safely seated in the boat among their joyful companions. But Peter was subdued and silent; he had no reason to boast over his fellows, for he had very nearly lost his life through exaltation and unbelief. When he took his eyes from Jesus in order to note the admiration of others, he lost guidance, and doubt and fear seized upon him. So it is in the Christian life; nothing but an eye firmly fixed upon the Saviour will enable us to tread the stormy billows of the world. Immediately upon Jesus taking his place in the boat, they were at the land. The tempest had ceased, and the night of horror was succeeded by the light of dawn. The disciples, and others who were also on board, bowed at the feet of Jesus with thankful hearts, saying, "Of a truth thou art the Son of God."

The multitude that had been fed the preceding day had left Jesus on the barren shore, and they knew that there was no boat left by which he could depart. They therefore on the following morning returned to the spot where they had last seen him watching their departure with compassionate eyes. The news of his wonderful miracle of feeding the multitude had spread far and near, and at an early hour they began to arrive, by land and water, in large numbers. But they searched in vain for the great Teacher, and finally returned to Capernaum, still seeking him.

Meanwhile, the Master, with his disciples, had found the seclusion they sought the previous day. Jesus felt that it was necessary to give his disciples some special instruction, but he was followed so closely by the crowds that it was extremely difficult to secure such seasons of retirement. He could not obtain the time for prayer in the day-time, but frequently devoted the entire night to communion with his Heavenly Father, wrestling in supplication for the erring children of men. The Saviour, oppressed by the unbelief of humanity, bearing the burden of the world's

iniquity, was indeed the Man of Sorrows, and acquainted with grief.

Jesus made use of the few hours of seclusion with his disciples in praying with them, and teaching them more definitely concerning the nature of his kingdom. He saw that, in their human weakness, they were inclined to desire that his reign should be a temporal one. Their earthly ambition had caused them to become confused as to the real mission of Christ. He now reproved them for their misconception, and taught them that instead of worldly honour it was shame that awaited him, and instead of a throne, the pitiless cross. He taught them that for his sake, and to win salvation, they must also be willing to endure reproach and contumely.

The time drew near when Jesus was to die, and leave his disciples to face the cold and cruel world alone. He knew how bitter hate and unbelief would persecute them, and he wished to encourage and strengthen them for their trials. He accordingly went away by himself and prayed for them, interceding with the Father, that in the time of that fearful test which awaited them, their faith would prove steadfast, and that his sufferings and death might not utterly overwhelm them with despair. What tender love was this, that, in view of his own approaching agony, reached forward to shield his companions from danger!

When he again joined his disciples, he asked them: "Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Questioning still closer, he inquired, "But whom say ye that I am?" Peter, ever ready to speak, answered for himself and his brethren: "Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Notwithstanding the faith of many had utterly failed, and the power of the priests and rulers was mighty against them, the brave disciple thus boldly declared his belief. Jesus saw, in this acknowledgment, the living principle that would animate the hearts of his believers in coming ages. It is the mysterious working of God's Spirit upon the human heart, that elevates the humblest mind to a knowledge above all earthly wisdom, an acquaintance with the sacred truths of God. Ah, indeed, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee."

Jesus continued: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The word Peter signifies rolling stone. Christ did not refer to Peter as being the rock upon which he would found his church. His expression, "this rock," applied to himself as the foundation of the Christian church. In Isaiah 28: 16, the same reference is made: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." It is the same stone to which reference is made in Luke 20: 17, 18: "And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Also in Mark 12: 10, 11: "And have ye not read this scripture, The stone which the builders rejected is become the head of the corner. This was the Lord's doing, and it is marvellous in our eyes?"

These texts prove conclusively that Christ is the rock upon which the church is built, and, in his address to Peter, he referred to himself as the rock which is the foundation of the church. He continues:—

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The Roman church makes a wrong application of these words of Christ. They claim that he addressed them specially to Peter. Hence he is represented in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions. The words of Christ: "I will give unto thee the keys of the kingdom of heaven," were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently con-

tending among themselves as to who should be greatest. They would at once have submitted to the wish of their Master, and paid honour to the one whom he had selected as their head.

But the Roman Catholic Church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are authorized to rule the Christian world. In still another place Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

THE COMING OF THE LORD.

HE WILL COME AGAIN.

THE New Testament writers often speak of the coming of our Lord to this earth. It was a familiar subject in those days. Jesus had, before his death, instructed his disciples in this doctrine. He says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." John 14: 2, 3. After Jesus had ascended in the cloud, and the disciples were gazing up into heaven, the angels told them that he would come again. See Acts 1: 10, 11.

After he was taken up into heaven his followers still looked for him, and even expected him in their day. Paul was obliged to write to the church at Thessalonica on the subject, telling them that they need not look for him in their day, for there must come a "falling away first." 2 Thess. 2: 3. But he does not seek to discourage them by telling them that he will not come at all. Some ten years after this he writes to the Hebrews as follows: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. This is in harmony with the words of Christ when he says, "I go away, and come again unto you." John 14: 28. The texts might be multiplied which declare that Christ shall come the second time. But the next thought that should be considered in this connection is—

WILL HIS COMING BE LITERAL?

While many will admit the second advent of our Lord to the earth, but few believe that it will be a personal coming. Some believe that his coming is at conversion, others that it is at death, and still others that it took place on the day of Pentecost. Let us briefly consider the above positions.

If the second coming of Christ be at conversion or at death, we would have as many second comings as there are deaths or conversions, which would be absurd. There can be but one second coming. The last theory named needs no consideration, for the apostle Paul wrote long after the day of Pentecost, and he spoke of the coming of Jesus as yet future.

But the manner of his appearing is clearly taught in the Word. Jesus himself, in his prophetic discourse in Matt. 24: 27, says, "For as the lightning cometh out of the east, and shineth even unto the west; so [in like manner] shall also the coming of the Son of Man be." Can it be said that such a sight is beheld at conversion or death? But let us have another testimony. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

When he went into heaven, was it not a literal ascension? If so, can the descending be seen in like manner, if it is not just as real? Let us not trifle with God's testimony, but take it as it reads, and believe it. When Jesus tells us that he is to come to this earth personally, let us accept his teaching. The apostle Paul speaks of the second advent as though he believed it was literal. Hear him: "For the Lord himself shall descend from heaven." 1 Thess. 4: 16. It will not be a spiritual myth, but a living reality. "The Lord himself" is going to leave heaven and come to this sphere. "Behold he cometh with clouds: and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. Will it not be a literal coming if all nations are to see him?

Oh, what precious promises God has given for them that will obey him! He has promised that his people should all see him, and welcome him when he returns. May it be our lot to stand with the faithful, and see Jesus as he descends on the white cloud,

J. H. DURLAND,

SCRIPTURAL BAPTISM. NO. 2.

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

TESTIMONY OF LEARNED MEN.

Luther said: "At last we must also understand what baptism means, and why God has ordained just such outward tokens and actions in this sacrament whereby we first of all are received into Christendom. But the action of the outward token consists in this, that we are immersed in water in such a manner that it closes over us, and again are drawn out of it. These two things, to sink under the water and again to come forth, denotes the power and effect of baptism, which is nothing less than the mortification of the old Adam, and after that the resurrection of the new man."—(Larger Catechism, part 1, ¶ 23.)

"Although in many places it is no more practised to plunge, or dip, the children clear under water when they are baptized, but only to take water in the hand and pour it upon them, yet it ought nevertheless to be done so, in order to be done in harmony with the literal meaning of the word *baptisma*; because that means to sink the child, or any one else who is to be baptized, clear down in water, and thus baptize and draw them out again. Beyond doubt the word 'taufe' in the German comes from 'tief,' so that the one who is baptized should be lowered, dipped down in water."—(Sermon of Luther on Baptism in 1518, Walch's edition of Luther's works, book 10, page 2,592.)

Conybeare and Howson says: "This passage (Rom. 6: 3, 4) cannot be understood, unless it be borne in mind that the primitive baptism was by immersion."—(Life and Epistles of St. Paul, vol. 2, page 169.)

Richard Baxter: "By our baptism we were dipped under water to denote our covenant and confession, that in like manner as he (Christ) was buried for sin, we also are dead and buried to sin."

Says Prof. Moses Stuart, a learned American Presbyterian author: "*Baptō* and *baptizō* means to dip, plunge, or immerse into anything liquid. All lexicographers and critics of any note are agreed in this. My proof of this position, then, need not necessarily be protracted; but for the sake of ample confirmation, I must beg the reader's patience while I lay before him as briefly as may be, the results of an investigation which seems to leave no room for doubt."

"In this century baptism was administered, in convenient places, without the public assemblies; and by immersing the candidates wholly in water."—(Murdock's Mosheim, 1st Century, part ii., chap. iv., § 8, London, 1845.)

"The apostle alludes, no doubt, to the ancient manner and way of baptizing persons, . . . which was by immersion, or putting them under water for a time, and then raising them up again out of the water; which rite had also a mystical signification, representing the burial of our old man, sin in us, and our resurrection to newness of life."—(Burkitt on Rom. 6: 4.)

"It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water."—(Adam Clarke on Rom. 6: 4.)

Doddridge on the same text says: "It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion."

Whitby, Stackhouse, Bossuet, Dean Stanley, and many others bear testimony that baptism is immersion, and was so practised for 1,300 years.

From these testimonies it is clearly seen that the action called baptism in the Bible consists in, and was performed by, immersion under water.

EXPLANATION OF SCRIPTURE TEXTS.

BAPTISM is so often spoken of in the Holy Scriptures that none who will search the Scriptures impartially need to be ignorant of the true nature and signification of baptism. We will now consider the most important texts.

The baptism of John.—John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1: 4, 5. Thus baptism was introduced into the new covenant by John the Baptist as a holy ordinance, connected with repentance toward God and faith toward our Lord Jesus Christ. This ordinance was soon confirmed by Christ himself and by his apostles, and introduced into the Christian church. Hence it rests on a foundation which cannot be set aside without setting aside the counsel of God unto

salvation. Only those were baptized by John who confessed their sins. He preached forgiveness of sin through faith in the Lamb of God which taketh away the sins of the world. John 1:19. He testified of Christ as the bridegroom, and that whosoever believeth on him hath everlasting life. John 3:29, 31, 36. Thus we see that repentance and faith in Christ are necessary in order to be fitted for Christian baptism. And the outward form in baptism consists in immersing the believer in water. Mark 1:5; John 3:23. Those who believed the heaven-sent message were baptized of John, but the Pharisees and lawyers who rejected the counsel of God were not baptized. Luke 7:29, 30. The baptism of John was from heaven. Matt. 21:25. It was not a Jewish custom, as some think. Those who believed the testimony of John and were baptized, commenced thus to walk in the way of righteousness. But those who did not receive his testimony rejected Christ also. Verse 32.

The baptism of Jesus.—"Jesus came from Nazareth of Galilee, and was baptized of John in Jordan." Mark 1:9. He is our great pattern. His steps are the example he has left us to follow. "Leaving us an example that we should follow his steps." 1 Pet. 2:21. Some object to this that the baptism of Christ was performed under the law, and that we cannot follow him in this respect, because we are not under the law. This view is unreasonable. Christ spent all his life under the law; that is, the ceremonial law was in force until he died. If the fact that Christ lived under the law relieves us from following his example, then he has left us no example at all to follow. Baptism was not commanded in the law given to Moses. It is an ordinance founded by John the Baptist, or rather by Him who sent him to baptize. John 1:33. For this reason Jesus was baptized by him, and the great Jehovah testified that he was well pleased with him. "He that saith he abideth in Him ought himself also so to walk, even as he walked." 1 John 2:6.

Much water.—John baptized in Aenon near to Salim because there was much water; and Jesus came with his disciples into the same country and baptized. John 3:22, 23. Jesus preached the gospel, made disciples, and his disciples baptized those who believed. John 4:1, 2. This shows plainly that Jesus made no disciples simply by baptizing them, as some pretend to do in our day, but he left it with his fellow-labourers to baptize those who through his labour had become disciples, or, in other words, had believed the gospel which he preached. That these disciples of John and Jesus were immersed in water is plainly seen from John 3:22, 23. They need not go to a place where there was much water, if they had used sprinkling or pouring for baptism. Some learned men insist that they can baptize just as well with a few drops of water as with much water, but we have shown that baptize means to immerse under water, and a person cannot be immersed in a few drops of water. It is however possible to baptize or immerse a person in much water, therefore Jesus and John resorted to such places where there was sufficient water to immerse those who believed, and the testimony and example of Christ is of much greater value than the assertion of learned men who differ from our Divine Teacher.

(To be continued.)

OUR IMPERFECTION.

A CYNIC has reminded us that no man is a hero to his own valet. Assuredly, no true Christian looking into the infinite sin of his own heart, "deceitful above all things and desperately wicked," can be a hero to himself; for, though he may, whilst observing that he has higher aims, even though imperfectly pursued, than the generality of his fellows, be inclined, for a brief space, to set himself upon a pedestal, he will, when he has withdrawn once more from the greater shortcomings and lower standards of those around, to find himself, in the solitude of his chamber, face to face with Infinite Holiness, be fain to cry out with Job, "If I wash myself with snow water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me." An old Puritan writer thus quaintly puts it, "Remember, Christian, when thou hast thy best suit on, who made it, and who paid for it. That assistance will not stay long which becomes a nurse to thy pride. When thou hast most, thou canst not be long from God's door; and how canst thou look him in the face for more, who hast embezzled what thou hast received?"—*Selected.*

Home and Temperance.

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

NOW AND BY-AND-BY.

Now is the time that our Saviour
Bids us to give him our love,
Leave all the follies of this world,
Lay up our treasures above.
By-and-by, at the judgment,
All of our works will be known;
If we accept Christ's salvation,
Blameless we'll stand at his throne.

Now by true faith are we walking,
We trust where we cannot trace;
And true is the Master's leading,
However dark is the place.
By-and-by, oh, what rapture!
The Wherefore then we shall know,
Bright day will spring from darkest night
And joy from deepest woe.

Now, there are years of sorrow,
Hearts are breaking with grief,
Everywhere loved ones are weeping,
No one to bring them relief.
By-and-by, in His kingdom,
Night will be turned into day.
Sorrow and suffering over,
Tears will be wiped away.

Now, we must work in Christ's vineyard,
Sowing the precious seed;
Taking God's truth to the people,
Many the gospel need.
By-and-by, at the harvest,
There will be golden sheaves.
Perchance rich fruit we shall gather
From what we thought nothing but leaves.

Now it is ours to be watching,
Patiently waiting until
Jesus shall come in his glory,
Promises precious fulfill.
By-and-by we shall see him,
Cast our bright crowns at his feet.
Praise him forever and ever,
In the joy of a triumph complete.
BLANCHE M. KING.

TRUTH UNADORNED.

THE Idaho Democrat publishes the advertisement which we reprint below. On first reading it, we judged it, says the *Christian Union*, to be either a hoax or a temperance agitator's ingenious attempt to produce a temperance sensation. But, sending for information to a subscriber of the *Christian Union* at Boise City, where this advertisement appears, we are assured that it is a genuine liquor saloon. There is a mystery about this "naked truth" advertisement which we do not pretend to solve. But it is certainly the truth unadorned.

THE NAKED TRUTH

SALOON.

Advertisement of an Honest Rumseller

AS IT SHOULD BE.

FRIENDS AND NEIGHBORS:—Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making

DRUNKARDS, PAUPERS, AND BEGGARS

for the sober, industrious, and respectable portion of the community to support. I shall deal in Family Spirits, which will incite men to deeds of riot, robbery, and blood; and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

I will undertake, at short notice, for a small sum, and with great expectations, to prepare victims for the Asylum, Poor Farm, Prison, and Gallows.

I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless, incurable.

I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends; wives, widows; children, orphans; and all, mendicants.

I will cause many of the rising generation to grow up in ignorance, and prove a burden and nuisance to the nation.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion; obstruct the progress of the gospel; defile the purity of the church; and cause temporal, spiritual, and eternal death; and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people, my honest reply is, "MONEY!" The spirit trade is lucrative; and some professing Christians give it their cheerful countenance.

I have a license, and if I do not bring these evils upon you somebody else will.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honour me with their custom. I pledge myself to do all I have herein promised. Those who wish any of the evils above specified brought upon themselves or their dearest friends, are requested to meet me at my Bar, where I will for a few cents furnish them with the certain means of so doing.

SIGNING AWAY HIS INTEREST.

It was in a country store one evening. A number of young men were sitting together about the stove, telling what they didn't believe and what they were not afraid to do. Finally the leader of the group remarked that, so far as he was concerned, he would be willing any time to sign away his interest in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ, and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill and put it in the storekeeper's hand. Then calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A. B., for the sum of five dollars received, do now, once for all and forever, sign away all my interest"—then he dropped the pen and with a forced smile said: "I take it back. I was only fooling."

That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian some time.

And so do others. Notwithstanding their apparent indifference, their trifling conduct, their boasting speech, they would not to-day for ten thousand dollars sign away, if such a thing were possible, their interest in Jesus Christ.—*Congregationalist.*

HONEST LABOUR.

LABOUR, honest labour, is right and beautiful. Activity is the ruling element of life, and its highest relish. Luxuries and conquest are the result of labour—we can imagine nothing without it. The noblest man of earth is he who puts his hands cheerfully and proudly to honest labour. Labour is a business and an ordinance of God. Suspend labour, and where are the glory and pomp of earth, the fruits of the fields, the palaces and fashionings of matter, for which men strive and war? Let the labour-scoffer look around him, look at himself, and learn what are the trophies of toil. From the crown of his head to the sole of his foot, unless he is a Carib, made as the beast, he is the debtor and slave of toil. The labour which he scorns has tracked him into the stature and appearance of man. Where does he get his garments and equipage? Let labour answer. Labour makes music in the mine, in the furrow, and at the forge.—*Sel.*

If I am asked what is the remedy for the deeper sorrows of the human heart,—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions,—I must point to something which in a well-known hymn is called "The old, old story," told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Wm. E. Gladstone.*

THE PRESENT TRUTH.

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

GRIMSBY, AUGUST 19, 1886.

M. C. WILCOX, RESIDENT EDITOR.
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THE SABBATH, OR LORD'S DAY. NO. 9.

ROME AND THE DECALOGUE.

CHAPTER IX. of Mr. Hamilton's Sabbath book treats of "the Church of Rome and the Sabbath." It is with a feeling of disappointment that we finish its perusal. Concerning the other nine moral precepts his charge against the Church of Rome is serious and well-founded; but against the fourth precept it is very weak indeed. He says truly that Rome has in her authorized catechisms "mutilated" the Decalogue. She has boldly omitted the second commandment, and divided the tenth (which falls under one principle) to make up the number. Butler's catechism omits the second commandment entirely. But in the "Catechism of Christian Doctrine, No. II., approved by the Cardinal Archbishop and Bishops of England and Wales, and directed to be used in All their Dioceses," the injunction of the second commandment is included in the first, though the latter part is omitted. This, all will see, is a work of authority, authorized by the highest Roman Catholic prelates in the Kingdom. It bears as date of revision 1883. We present below the ten commandments as given in this catechism, side by side with the Decalogue, as found in the twentieth chapter of Exodus:—

THE BIBLE.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

ROME.

I. Thou shalt not have strange gods before Me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.

II. Thou shalt not take the name of the Lord thy God in vain.

III. Remember that thou keep holy the Sabbath day.

IV. Honour thy father and thy mother.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods.

be the duty of children to "honour" their parents if the promise had not been given.

We do not believe, however, in the "unholy mangling" of these commandments, as Mr. H. terms it. It leaves out precious promises, important truths, and cogent reasons, which would serve as powerful motives. Rome dishonours God in belittling the words which he spake with his own voice—the only words he ever wrote with his own finger for the children of men. But we think Mr. H. might have well spared his words of horror regarding the six commandments of the "Church" which he quotes from a Catholic catechism, and which he says is "worse" than the changes which Rome has made in the law. We cannot conceive by what standard he judges. Rome does not profess to call them a part of God's Word or law, nor are they commanded in opposition to that law. They are simply commandments of the church relating to hearing mass, fasting, confession, the Eucharist, support of the priest, and marriage, some of which are considered beneficial, at least, by Protestants in general. But they are not worse than her tampering with the holy law of God. In fact they grew out of her treatment of that law.

But we are more particularly interested in the fourth commandment. Mr. H. seems so hard pressed in endeavouring to condemn Rome in her treatment of this that he is forced to draw his arguments from the fact that two Roman catechisms differ! One says we are "to spend the Sunday in prayer and other religious duties;" the other, "to sanctify the Sunday by prayer and other religious duties"! It is all the difference betwixt "tweedledum" and "tweddledee." One, he says, takes in the entire day, the other may or may not. But certainly Mr. H. ought not to find fault with his Roman brethren in their manner of observing Sunday; for according to Mr. H. we are left (for the New Testament is not specific) without a "table of things prohibited, or of things allowed," we have "great principles only, leaving their application to the individual conscience." (p. 194.) Then why not leave the application of principles to the conscience of the papist? Most certainly it is only conscience, custom, and the church that present any rules regarding Sunday observance as a holy day. The Bible gives us examples, but, unfortunately for the adherent of Sunday, the examples are against Sunday rest; they are all examples of secular labour.

But what has been Rome's treatment of the Sabbath commandment? Answer: It has not been that of leaving out a few words only, but her treatment has been that of bold, audacious, high-handed treason. We offer proof, irrefutable proof, of this,—evidence Divine, predicting the very crime and the very criminal, and the confession of that criminal himself to the facts predicted by the "sure word of prophecy." In doing this it will be necessary to be brief and refer the reader to works noticed in another column.

I. THE PREDICTION—INFALLIBLE WITNESS.

There are brought to view in the seventh chapter of Daniel (the little horn), the thirteenth chapter of the Revelation (the leopard beast), and the second chapter of 2 Thessalonians ("the man of sin") symbols which evidently apply to one power. The work and character of each is the same. Putting them together we find that this power is predicted to "wear out the saints of the Most High" by making war with them and overcoming them, to "speak great words" and "blasphemies" against God, to "oppose and exalt" himself above God, to "think to change times and laws," and to continue a time and times and a half a time, or forty and two months. This being prophetic time, each day symbolizes a year, making 1,260 literal years, during which time the saints and laws were to be "given into his hand."

Protestant divines are generally agreed in applying these symbols to the papacy, and that is

the only power in which they meet their fulfillment. It is only one of the above characteristics, or specifications, which we now wish to consider, namely, the position which this power—papal Rome—should occupy in regard to the law of God. Will the reader carefully weigh these predictions?

Daniel says (chapter 7: 25, Revised Version), "He shall think to change the times and the law;" and this he was to seem to accomplish, as it was to be given into his hand for a long period of time, so that, as John says (Rev. 13), he was to cause people to worship him. That is, the allegiance men owe to God would be paid to this power through the law he had attempted to change, and which was "given into his hand." This law must refer to the law of God, as all earthly governments have the right to change, and do change, earthly laws; but this refers to times and law which this power could only "think to change," but not be able to change. In thus attempting to change God's law, he opposes and exalts himself above God. 2 Thess. 2: 3, 4. This is why he is called the "man of sin;" "for sin is the transgression of the law." 1 John 3: 4. This is why he is called the "mystery of iniquity" or "lawlessness," a "violator of law."

The only way in which one power can exalt itself above another and oppose itself to another, is by enacting laws opposed to the laws of that other power in the territory of that other power. This is self-evident. And hence the only way that this power could exalt itself above God is to enact and enforce laws in opposition to God's law, in territory belonging to God. And this is what the prediction states the "man of sin" will do,—will sit in the "temple [or church, 1 Cor. 3: 16, 17] of God," claiming to possess power belonging to God. The law which is to be "given into the hand" of this power is the law of God's moral government for his people,—the ten commandments,—the transgression of which is sin, and the presumptuous change and transgression of which constitutes this power the "man of sin." Compare 2 Thess. 2: 3 with 1 John 3: 4 and Rom. 7: 7. The change in the law which that power was to make, and thus oppose himself against, and exalt himself above, God is in that part of the law which relates to the "appointed times" (Wintle and Spurrel, Dan. 7: 25).

The above is the Divine prediction, in brief,—the evidence of the "sure word of prophecy,"—describing the criminal and declaring the work he was to do. That criminal is papal Rome. History attests that the description is matched, and Rome boldly avows the crime.

II. FULFILLMENT—CONFESSION OF THE CRIMINAL.

Will the reader notice as quoted above, the law of God as given in his Word, and the law as given in Roman Catholic authorized catechisms. Leaving out the commandment regarding the Sabbath in both enumerations, the remaining precepts are substantially the same in each. No duty taught by the first, second, third, fifth, sixth, seventh, eighth, ninth, or tenth commandments could be evaded if those precepts as given by Rome were faithfully kept. No difference could be discerned between the adherents of the two codes, in this respect. Hence the change is not in these. But note the Sabbath precept as compared with the teaching of Rome,—the one spoken and written by God, the other authorized by the Roman Catholic Church:—

GOD THE LAW-GIVER.

Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work: but the SEVENTH DAY IS THE SABBATH OF THE Lord thy God: in IT thou shalt not do any work: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the SEVENTH DAY; wherefore the Lord blessed the SABBATH DAY [which is the seventh] and hallowed it.

ROME THE LAW-CHANGER.

Question. What is the third commandment?
Answer. The third commandment is "Remember that thou keep holy the Sabbath day."
Q. What are we commanded by the third commandment?
A. By the third commandment we are commanded to keep the Sunday holy by hearing Mass and resting from servile works.

It will be seen by the above that nothing essential is omitted from the mere injunction of any of the commandments except the fourth; for the duty of observing each is enjoined, even though the reasons why they should be observed, or the blessings or the promises connected with their observation, are omitted. For instance, it would

Is not the confession of the criminal in harmony with the evidence of the Divine prediction? Has not this "man of sin" changed God's law? Has he not changed it in the only part which has reference to, or is connected with, not simply time but times? That power has not only transferred the Sabbath from the seventh day to the first, contrary to God's law; but he has also changed God's time of beginning and closing the day. According to the Bible the day begins and closes at sunset, a perfectly natural time; Rome reckons the day from midnight, a most unnatural time. Thus has he changed "the times and the law."

But hear the acknowledgment of this "man of sin" further. From a work entitled "The End of Controversy," by the Rt. Rev. John Milner, D.D., V.A., F.S.A., London, and the Catholic Academy of Rome, we take the following (pp. 70, 71):—

"I proceed to other points of religion, which Protestants receive, either without the authority of Scripture, or in opposition to the letter of it. The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Gen. 2: 3. This precept was confirmed by God in the ten commandments: 'Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God,' Ex. 20. On the other hand, Christ declares that he is *not* come to destroy the law, but to fulfil it. Matt. 5: 17. He himself observed the Sabbath: 'And, as his custom was, he went into the synagogue on the Sabbath day.' Luke 4: 16. His disciples likewise observed it after his death: 'They rested on the Sabbath-day, according to the commandment.' Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a *profane day*, and transfer the obligation of it to the *first day of the week*, or the *Sunday*. Now what authority have they for doing this? None whatever except the *unwritten word* or *tradition* of the Catholic Church." . . . Then, with respect to the manner of keeping that day holy, their universal doctrine and practice are no less at variance with the sacred text. The Almighty says, 'From even unto even shall you celebrate your Sabbath' (Lev. 23: 32), which is the practice of the Jews down to the present time, but not of any Protestants that ever I heard of."

The "Catholic Christian Instructed," by the Rt. Rev. Richard Challoner, D.D., V.A., "published by James Duffy, Sons, & Co., Dublin," page 272, has the following:—

"The best authority we have for this ancient custom is the testimony of the church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humour than by reason and religion; since *Sundays and holidays all stand upon the same foundation, viz., the ordinance of the church.*"

To conclude we give the following from a Catholic work entitled, "Abridgement of Christian Doctrine," in which the changing of the Sabbath is claimed by the Roman Church as the mark, or badge, of her authority:—

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

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

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

Other authorities were given in No. 1 of the present volume of this journal, to which, and works already noted, we refer the reader. These quoted above abundantly substantiate the declarations of the prophecy, and the history of the church confirms the same. We know of no words strong enough to apply to this unholy treatment of God's immutable law. In the heart of the Man of Nazareth—the Son of God—it was honoured and regarded inviolable; by the "man of sin" it is mutilated and changed in one of its

most vital parts. Infidel France could say, "One day in ten; we serve a different god;" but the crown of presumption is left to papal Rome, who says, "One day in seven; but I will choose the day; God and his children must submit to me." Yet Rome is consistent in this; for she regards the tradition of the church as equal to the Word of God." But are Protestants equally consistent? Is their practice of Sunday-keeping in harmony with the Bible? Are they not, in contending for Sunday, weakening the authority of God's Word? Are they not ranging themselves under the banner of "the man of sin," if they do this knowingly and wilfully? And, at the least, though they be ignorant and honest, are they not strengthening the hands of that power which has "cast down the truth to the ground," and put to death those who were faithful to that truth and its Author? We sincerely hope that our Protestant readers will consider this vitally important question. God has revealed it in his holy Word, "wherefore we beseech you to hear us patiently" still further.

"THERE IS ONE BODY."

THESE are the words of Paul in his letter to the Ephesians. Christ is the head of the body, which is the church. As Christ is one, there is but one head, and of course there can be but one body. If there were more than one body, there would of necessity be more than one head. And yet, in spite of this truth, there are people, calling themselves by the various names of "Kingdom Believers," "Age-to-Come Believers," and "Christadelphians," who virtually deny this conclusion; who affirm that the Gentiles are not fellow-heirs with Israel, and of the same body, and partakers of the promises of God in Christ by the gospel. Eph. 3: 6. These would build up the middle wall of partition that has been broken down, and insist that he *only* is a Jew which is one outwardly, and that they are all Israel which are of Israel. Rom. 2: 28, 29; 9: 6, 7.

Paul speaks to those who were "Gentiles in the flesh," that is, by birth, and says:—

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

And some there are who have not yet learned that in the gospel the position of believers from the Gentiles is so changed that they do not stand a separate body. The apostle continues:—

"But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers [from the covenants of promise] and foreigners, but fellow-citizens [of the commonwealth of Israel] with the saints, and of the household of God." Eph. 2: 12-19.

It seems very much like obstinacy for any one or any class to still maintain, in the face of these declarations, that the literal Israelites are heirs to "the covenants of promise" to the exclusion of the Gentiles. Who are Abraham's seed? Not the unbelieving Israelites, but the faithful from every nation who believe in Christ. "For they are not all Israel which are of Israel." "He is not a Jew which is one outwardly." And if this be so, how can the promise be claimed for him which belongs to the Jew—to the Israel of

God? The Saviour speaks of those who say they are Jews, but are not; they are of the synagogue of Satan. Rev. 3: 9. To this agree his words to the Jews while he was on earth. John 8: 39, 44. And Paul says again: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

We repeat what we have often said, that all the *special* promises to the literal descendants of Jacob, were to them *as a nation*, and were under a covenant made with them at Horeb, called the first or old covenant. But that covenant is all done away. Now if Israel, as a nation, can claim any promise under that covenant, two points must be taken for granted:—

1. An injustice was done to them in abolishing a covenant under which they had claims; or, if it were all of grace, it was a frustration of grace to many generations, to take from them a covenant under which they had claims on certain unfulfilled promises.

2. As all these special or national blessings belonged to the old covenant, and can have no place under the new, if they are yet to be fulfilled, the old covenant must be restored. That is to say, the middle wall of partition which was broken down by the gospel, must be built up again. And this can only be done by the abrogation of the new covenant, for both covenants cannot be in force at the same time.

And what is the position of those who are aiming to do such a work as this? Paul said: "If I build again the things which I destroyed, I make myself a transgressor." Gal. 2: 18. And they who would restore the old covenant, and claim national blessings to those who are *not of faith*, and therefore are not truly Abraham's seed, make themselves transgressors against the gospel. They are enemies to the cross of Christ, by which Jews and Gentiles are made one body, and alike partakers of the promises.

Paul also says to the Romans that the natural branches (literal Israel) were broken off by reason of their unbelief, but they may be restored by faith. Hence the restoration is an *individual work*, and is accomplished in precisely the same manner, and by the same means, that the Gentiles are grafted in. In a state of unbelief they are not Abraham's seed; they are not heirs to the promises; they have become aliens and foreigners. God has not cast them away so that they cannot be recovered; but the work of recovery is in the same manner in which the Gentiles are made children of Abraham. He who denies this, denies the gospel of Christ.

When we once presented these facts, a "Judaizing" preacher said to his friends that we had not touched the point. He used a harsher expression than we care to reproduce, especially as it reflected directly upon the truths which we read from the Bible. But he rested principally upon the declaration that God had promised to favour Israel for his name's sake, and for their father's sake. Granted; and what then? Suppose we take the words of Christ and of Paul and prove that the believing Gentiles are the children of Abraham, and heirs of the promise; and in like manner prove that the unbelieving literal or fleshly descendants of Abraham have forfeited the promises, and have become the synagogue of Satan, and are not the children of Abraham, or children of the promise, the objector gains nothing by his confident declaration. We fully believe that every promise of God will be fulfilled; but we take the Scriptures to prove to whom they will be fulfilled. We do not believe that any promise of God will ever be fulfilled to any who forfeit them by unfaithfulness. Who can gainsay this? Christ said the kingdom of God was taken from fleshly Israel because of their unbelief (Matt. 21: 43); and James tells us who are heirs of it. Jas. 2: 5. And to this agree all the Scriptures.

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 "LAND OF THE FREE."

SOMETIME ago Mr. H. L. Hastings was fined and imprisoned for preaching to an orderly congregation on Boston Common, U. S. A. Recently Arkansas and Tennessee have enrolled themselves with Massachusetts and Pennsylvania among the intolerant. James Stem, Wm. Dortch, and W. H. Parker, in Tennessee, and J. A. Armstrong in Arkansas, are at present in gaol for keeping the fourth commandment of God's law. The alleged offence is that they laboured on Sunday. But this was not the true reason: for (1) their labour did not interfere with the rights of others; and (2) others in these localities work, hunt, fish, and do various kinds of business, and are not arrested. The real offence, for which they are lying in gaol, was that they keep the seventh-day "Sabbath of the Lord our God." These events are indications of the coming persecution in America, pointed out by the prophetic word 1,800 years ago. Rev. 13: 11-18. It has been the boast of her citizens that the United States is "the land of the free;" but she can no longer boast. Write Ichabod on her banner—"the glory is departed."

"CHRISTIAN" NATIONS AND INTEMPERANCE.

In our last issue we referred to intemperance in our colonies. It is intemperance everywhere. And more has been done to carry the curse of intemperance over the world, so far as alcohol and its fertile brood is concerned, by the so-called *Christian* nations of the world than by all other means combined. It has entered into their treaties, it has been carried by their ships, its consumption has even been taught by the professed ambassador of Him who came to seek and save the lost. Notwithstanding the mighty efforts put forth to check the evil, the mighty, irresistible tide of intemperance rolls on. The *Christian Leader* of July 29 presents the following in its brief report of the recent Colonial Temperance Congress, held in London. It is a sad picture:—

"Cardinal Manning, who presided on the second day, summed up in a sentence much that was contained in the papers read, when he said that intoxication is the sin, the shame, and the scandal of the English speaking and Christian population of the world. For instance, we were told that Africa is being slowly decimated by fire water. Ten thousand barrels of rum have been distributed among half a million of people there in one year, and some of the finest specimens of humanity that the world has ever produced are being destroyed. With the native races, there is no such thing as moderation. With them to drink is to be a drunkard. In China a drunken man could hardly be seen anywhere thirteen years ago, but now in the principal street of Shanghai hundreds of Chinamen may be seen intoxicated with drinks imported from this country. Before strong drink the Indians of the United States are fading away. In Upper Burmah they have a drink manufactured from rice lime which will dissolve a Martini-Henry bullet in thirty minutes! And in India the taking of intoxicating drinks by the natives is regarded as a sign of a profession of the Christian religion. One speaker said, 'Wherever we have carried the British flag, with civilization and God's blessed Word, we have carried the habit of intoxication!' This fact was epitomized by Archdeacon Farrar, who occupied the chair at the third day's sittings, when he said, 'We have girdled the world with a zone of drink.' Dr. Richardson said alcohol in England was like an inland sea, always in storm, with such everlasting home wreckage that the sight of it becomes natural. But during the last twenty years we had discovered in regard to the action of alcohol that 'it does those things that it ought not to do, and leaves undone those things that it ought to do, and there is no health in it.'"

Some have discovered what Dr. Richardson has; but they are comparatively few. Many who call themselves temperance people believe in using alcohol in its milder forms freely; but these mild

stimulants are but feeders to the ever widening, ever deepening, black, accursed stream of intemperance. Yes, it seems "natural" to the mass of people, drunkenness is seen so frequently. The drunken are passed by sometimes with a feeling of pity, sometimes (sad to say) amusement, sometimes disgust; but generally with little concern. But it is not *Christianity* that is responsible for this. Neither are *Christian* nations responsible, for the fact is there are no *Christian* nations as such. "By their fruits ye shall know them," and drunkenness is not one of the fruits of *Christianity*. Intemperance is an overwhelming evidence to the thoughtful student of human affairs of the soon-coming destruction which awaits all things which are not of Christ, and the nations of earth will be numbered among the things "whose end is destruction."

HEAPING TOGETHER TREASURES.

THIS is what the apostle James says will be a characteristic of the last days. The words are addressed to the people of God. There will be found among them those whose hearts are set on the things of this world, and who will gather to themselves earth's riches, although thousands may be suffering around them for the necessaries of life. The apostle declares that the poor will be defrauded, and yet will not resist. Read the prophecy in James 5 and mark its fulfillment in the vast wealth of not only many professed Christians, but many professed "ambassadors" of the Man of Sorrows, who "had not where to lay his head," and many "overseers" of "the flock of God." The Rev. Mercer Davies, M.A., formerly chaplain of Westminster hospital, has recently written a work entitled, "The Bishops and their Wealth." Mr. Davies brings his evidence from the probate court. The bishops who have died between the years 1856 to the close of 1885 left personal property varying from £12,000 to £140,000, the average being £54,000 each. The personal property of thirty-nine bishops amounted to over two millions sterling. This is exclusive of real estate, investments in policies of life assurance, etc. Bishop Fraser, who was considered among the greatest friends to the people, left the magnificent sum of £85,000. To this subject our esteemed contemporary, the *Christian Leader*, devotes its leading article, in its issue of July 29. From that article we take the following:—

"Mr. Davies does not hesitate to say that 'a man who was really possessed of a proper Christian spirit could not keep these large sums of money in his own possession.' The only fault we have to find with this remark is prompted by the mildness of its phrasing. It ought to be expressed in words of fire. A true Christian could not hoard on such a scale in any sphere of life. Least of all could he do it as a chief pastor and shepherd of Christ's flock. Surely the story of Dives and Lazarus, which is so often repeated upon earth, will be repeated also in its terrible sequel and with startling effect upon some of those who have 'prophesied in Christ's name,' but have not done their best to feed the hungry and to clothe the naked: unless indeed all these words are altogether an empty fable! As to the bishops who have accumulated such vast sums as those we have named out of the revenues of the church—and this applies, we believe, to Bishop Fraser's £85,000—we can hardly trust ourselves to speak. When a poor market gardener in Kent resists the payment of tithes, or when a farmer refuses to pay ecclesiastical charges for purposes which he does not care for and does not approve of, the bishops speak of it as robbing God. But which is the greater robber of the two—the struggling poor man who declines to pay tithe, or the shepherd of the flock who appropriates to his own personal indulgence and aggrandizement the proceeds of a rich benefice, the funds which have been dedicated to the service of God, of his church, and of his poor? The fact that the offence is common will not avail to secure for the offender an escape from the condemnation.

Is it not a time to return to the instructions and principles of the apostolic primitive church? Says the apostle Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 2-4. May God care for his sheep in these times of peril.

The Missionary.

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

QUARTERLY REPORT OF BRITISH TRACT SOCIETY.

THE president and all the ministers being busily engaged in tent labour, no general meeting of the Society has been held; but the district quarterly meetings were held, as well as a meeting of each local society, and a report from each canvasser engaged in the field, a summary of which is given below. The missionaries both on land and ship-board have been cheered by omens of an encouraging nature, showing that hearts are being affected by the truth.

A number of letters have been received at the Office of publication from different parts of the Kingdom and from foreign lands, plainly indicating that our missionary efforts are proving eminently successful in winning souls to the truth.

No. of members,	49
" reports returned,	18
" members added,	3
" missionary visits,	2,492
" ships visited,	2,725
" letters written,	58
" Bible-readings held,	94
" <i>Present Truths</i> taken in clubs,	1,296
" " " subscriptions obtained,	451
" " " and other period's sold,	10,346
" " periodicals distributed,	28,472
Total,	38,818
" pp. of tracts and pamphlets sold,	149,847
" " " " " " loaned,	32,004
" " " " " " given,	10,243
Total,	192,094
Rec'd on membership and donations,	£ 3 12 5
" <i>Present Truth</i> sales and sub's,	63 2 0
" " book sales,	118 14 7
Total,	£185 9 0

MRS. S. H. LANE, Sec.

MEETING AT COPENHAGEN.

BROTHER and Sister White, Brn. Olsen and Oyen, and the writer, came to Copenhagen July 17th, and commenced meetings the same day. On Monday we commenced a school for colporteurs. The meeting continued till Sunday, the 25th. The following day our dear fellow-labourers departed to go to their respective fields of labour. We held four meetings each day. At 8:30 A.M. we had prayer and social meeting. Sister White was present at these meetings, and her excellent instruction was well received by those present. We felt the presence of the good Spirit of God, and we hope that this meeting through the grace of God will be a means of great blessing to all. At 10:30 instruction was given to colporteurs, at 6 P.M. we had Bible-reading, and at 7:30 preaching. These meetings were better attended than any previous meeting in this city, and a good interest was manifested. Many of our brethren from Sällund and some from Jülland and Fyen were present. A local tract and missionary society was organized with seventeen members, and a Sabbath-school with twenty-five members. On the Sabbath Bro. Olsen took charge of the Sabbath-school, and forty-five persons took part in the exercises. About seventy persons attended the meeting on the Sabbath, and one hundred and fifty on Sunday. We hope that our brethren and sisters in this place will go forward in the way of life with new zeal and energy, and take hold of the missionary work with new interest. J. G. MATTESON.

SPEAK FOR CHRIST.

SPEAK for your Lord and Master. You tell me you are nervous; never mind your nervousness. Try once. If you break down a dozen times, try again; you shall find your talents increase. It is wonderful how these break-downs do more good than one keeping on. Just deliver your soul of what is in it. Get your heart red-hot, and then, like some volcano that is heaving in its inner bowels, let the hot lava of your speech run streaming down. You need not care for the graces of oratory, nor for refinement of eloquence, but speak what you do know; show them your Saviour's wounds; bid his sorrows speak to them, and it shall be marvellous how your stammering tongue shall be all the better an instrument because it does stammer, for

that God "hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."
—Spurgeon.

Bible Readings.

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

THE ANGELS.

1. Did angels exist prior to death?
"He placed at the east of the garden of Eden, Cherubims and a flaming sword." Gen. 3: 24; See Job 38: 4-7. (Note.—Cherubims are a high order of angels.)
2. What does Paul say of their number?
"An innumerable company of angels." Heb 12: 22.
3. How many did John see about the throne?
"And I beheld, and heard the voice of many angels round about the throne; . . . and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.
4. Has man in his natural condition ever been privileged to behold angels?
See John 20: 11, 12, and Luke 2: 8-14.
5. Have they bodily parts?
"Above it stood the seraphims [angels]: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Isa. 6: 2.
6. Is there a spiritual body as well as a natural body?
"There is a natural body, and there is a spiritual body." 1 Cor. 15: 44.
7. Are angels spirits?
"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" See Heb. 1: 13, 14.
8. Are angels more exalted than man?
"What is man, that thou art mindful of him? . . . Thou hast made him a little lower than the angels." Ps. 8: 4, 5.
9. What was the appearance of the angel that appeared at the tomb of Jesus?
"His countenance was like lightning, and his raiment white as snow." Matt. 28: 3.
10. How does Daniel and John describe them?
See Dan. 10: 5, 6; Rev. 19: 10; 22: 8.
11. What is said of their rapidity of flight?
"And the living creatures ran and returned as the appearance of a flash of lightning." Eze. 1: 14; See Dan. 9: 21-23.
12. What does the term angel signify?
"And a messenger of the Lord came up from Gilgal." (Margin) Judges 2: 1.
13. Are they represented in the Scriptures as messengers?
See Ps. 103: 19-21; Luke 1: 19; Dan. 8: 15, 16.
14. Do they minister to God's people?
Heb. 1: 13, 14.
15. When Paul was in danger, how did the Lord assure him of safety?
"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul." Acts 27: 23, 24.
16. How does David speak of God's care for his people?
"For he shall give his angels charge over thee, to keep thee in all thy ways." See Ps. 91: 9-12.
17. What complaint did Satan make to the Lord?
"Dost Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" See Job 1: 9, 10.
18. How does the Lord make this hedge?
"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7.
19. Does each of God's children have an angel?
"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10; See Acts 12: 14, 15.
20. What warning does Solomon give us?
"Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Eccl. 5: 6.
21. Are our lives open for inspection?
See 1 Cor. 4: 9.
22. For what do men have to give an account in the day of judgment?
"Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matt. 12: 36; See 2 Cor. 5: 10.
23. Are the acts of those who fear the Lord recorded?
"And a book of remembrance was written before him." See Mal. 3: 16.
24. Are the acts of the wicked written?
"Behold, it is written before me." See Isa. 65: 5, 6; Jer. 2: 21, 22; Rev. 20: 12.
25. Query:—Do not the angels keep these records?
26. Do they assist in examining the records in the judgment?
See Dan. 7: 9, 10.

J. H. DURLAND.

Interesting Items.

- Two and a-half millions of people have now visited the Colonial Exhibition.
- The reported famine at Labrador happily appears to be without foundation.
- An Extradition Treaty has been concluded between the United States and Japan.
- Twenty thousand tons of steel rails have just been ordered in this country for the United States.
- It is stated that the Pope is in a state of extreme debility, and that his friends expect his death shortly.
- Preparations are being made at Brussels for an exhibition of implements of warfare to be held next year.
- The Wesleyan Methodists propose to establish a mission at the West End, London, at an outlay of £50,000.
- A band of 560 Austrian Pilgrims, including many members of the aristocracy, recently left Vienna for Lourdes.
- The greater portion of the town of Skien, in the district of Bradsberg, Norway, was destroyed by fire August 9th.
- Mr. Samuel J. Tilden, the Democratic candidate for the Presidency in 1876, died near New York on August 4th.
- The King of Portugal arrived at Osborne, August 6, and was received by the Queen and members of the Royal Family.
- The new House of Commons is composed of 196 Liberals, 73 Unionist Liberals, 316 Conservatives, and 85 Parnellites.
- Two coopers have passed through the Niagara rapids in a torpedo-shaped barrel. The feat occupied an hour. The men were fatigued but unhurt.
- The North German Lloyd Royal Mail steamer Werra broke her shaft at sea and was towed by the steamer Venetian to Boston, a distance of about 1,000 miles.
- The British ship Royal Edward has been abandoned at sea. The crew were picked up by the Norwegian barque Bellona, from New York, and landed at Sydney.
- The villages of Allentown and Vaughansville, in Ohio, U. S. A., are reported to have been destroyed during a violent storm. A number of persons were killed.
- The Duke of Devonshire has issued a circular to his Irish tenantry, informing them that he will allow a reduction of twenty per cent. off the current year's rent.
- An exhibition of records and objects illustrating the history of the Jews in England will be held in the Royal Albert Hall, South Kensington, in the spring of 1887.
- President Cleveland has appointed Mr. James Matthews, a gentleman of colour, to be Recorder of Deeds, an office for which the Senate had previously rejected him.
- The inhabitants of five counties in Texas are suffering from want of food, owing to drought. The Governor of Texas has appealed to the fellow-citizens of the sufferers for aid.
- An American journal states that a telegram has been received from Australia, announcing the death of Mr. George Muller, of the Ashley-Down Orphanage, Bristol, on May 4.
- A new home for babies, to which the name of Babies' Castle has been given, forming one of Dr. Barnardo's Homes, was opened at Hawkhurst, Kent, by Princess Mary, Duchess of Teck.
- An attempt was made to assassinate the Grand Vizier at Constantinople August 1. Three shots were fired from a revolver, all of which entered the carriage but missed the Minister.
- At the meeting of the Council of the Hospital Sunday Fund to make the awards to the various hospitals, it was stated that the total sum available was £38,279, which was £4,875 more than last year.
- A St. Petersburg paper complains that several Prussian staff officers have taken up their residence near Moscow, with the alleged object of perfecting themselves in the pronunciation of Russian.
- A diamond recently found at the Cape, called the "Victoria" nearly four times as large as the Koh-i-noor, for presentation to the Queen at the close of the jubilee year, is on exhibition in London.
- An International Exhibition to celebrate the jubilee of her Majesty the Queen, and of the colony of South Australia, will be held at Adelaide next year, commencing on June 26, and remaining open for about six months.
- Three notable ones have died recently: The Abbe Liszt, the eminent pianist and composer; Admiral Sir W. King Hall, a prominent temperance worker; and Sir John Anderson, head of the Royal gun factory at Woolwich.
- A report was presented to the Wesleyan Conference showing that during the year 118 new chapels, 12 ministers' houses, 17 school-rooms, and 43 organs had been erected, and 123 alterations and enlargements made. There is a net decrease of membership of 779.
- A gentleman, who desires his name to be concealed, called recently upon the Director of the Mission to Deep Sea Fishermen, and handed him a sum of £2,300, to cover the entire cost of building and equipping a seventh mission vessel, to cruise with one of the North Sea trawling fleets.
- A bottle has been picked up off Howth, containing the following message, written on an envelope: "July 21, 1886—Britannia, Liverpool, Captain Dawson, sinking fast; heavy sea, from Rio Janeiro; passenger lost. Pray for us. Lifeboat 2 left June 28. Frightful weather; sinking."
- An explosion occurred at the Woodend Colliery, Leigh, Lancashire, August 13. It is feared that about forty men have lost their lives. Great difficulty was experienced in affording relief to the injured, and to men who were entombed, part of the roof of the mine having fallen in, and the ventilating arrangements destroyed.
- A new shaft is being sunk at the Channel Tunnel works, Dover. There is reason to believe from tunnelling operations which have taken place on the other side of the Channel that a mineral of valuable description may be discovered here. The shaft will be sunk to the level of the existing shaft, a depth of 160 feet. Boring will then be continued about 600 feet.
- The Governor of Utah has issued a proclamation of warning against Mormon missionaries. He warns all violators of the marriage law that they incur and subject themselves to heavy fine and imprisonment, and warns all well-disposed persons from associating themselves with any person or organization for the purpose of immigrating to the territory, to enter into or maintain any marriage relation other than that allowed and sanctioned by law, or to aid and abet others in so doing.
- M. F. L'Hoste recently crossed the Channel from Cherbourg to London in his new balloon. During the passage the aeronaut manoeuvred over passing ships and threw down upon them artificial torpedoes with a view to demonstrating the usefulness of his balloon for warlike purposes. The highest altitude gained was 3,600 feet, and the lowest temperature registered 7 deg. centigrade. The journey was commenced in the evening, and terminated at a quarter-past six o'clock the next morning.

Publication List.

TRACTS ON MAN'S NATURE.

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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Assorted Package No. 1. Price, 5d.

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.

Assorted Package No. 2. Price, 1s.

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.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews. 226 pp. 1s.
The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. 6d.
The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews. 112 pp. 7d.
Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 6d.
Review of Gilfillan: or, Thoughts suggested by a perusal of Gilfillan and other Authors on the Sabbath. 64 pp. 6d.
The Morality of the Sabbath. By D. M. Cairright. 8d.

SECOND ADVENT PAMPHLETS.

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ. 182 pp. 10d.
Matthew Twenty-Four. A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. 64 pp. 6d.
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The Home of the Saved, or the Inheritance of the Saints in Light. By J. N. Loughborough. 80 pp. 6d.
The Seven Trumpets. An Exposition of the Symbols of Rev. 8 and 9. 96 pp. 6d.
Hope of the Gospel. By J. N. Loughborough. 80 pp. 6d.
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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 stand-point. 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

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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 19, 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.

"That They All May Be One."—It was for this our Saviour prayed. It is one of the great questions which are agitating Christendom at the present time. And while all the sects are agreed as to the necessity of union, there is but little agreement on methods. The one way—through the truth—is the way that is sought only in theory. But there is no true union outside of the truth. As it was *departure from the truth* that has multiplied sects in the Christian church, so it must be a *return to the truth* that will unite the people of God in one. That union cannot exist in a mere theory that the Word of God is a sufficient creed; but that Word must be reduced to *practice* in the life. Men become one with God in no other way, and they cannot become one with each other only as they are united through God. The truth of God is comprehended in "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20: 21), or the keeping of "the commandments of God and the faith of Jesus." Rev. 14: 12. This is an individual work. And it is in the neglect of this individual work that the hopelessness of our modern Christianity consists. The humble penitent, heart-broken repentance, confession, and reparation (if possible), the earnest, persevering seeking of God, the real victories in overcoming sin, are the exceptions and not the rule of to-day. The individual members are neglected, and effort is made to build up vast bodies of corrupt individuals. Just as well try to build a marble temple of marble, brick, stone, and earth, in which marble forms the exception. It may be a temple, but it is not marble. Union with God through his truth is the only way to secure a true union with each other. If there be true union with God, union with each other will—*must*—result from it. We appeal to our readers to consider this. Are we in union with God? That is the important question.

Weariness and Rest.—"WEARY!" Yes, there are many weary. Some are weary in pursuing the vain, fleeting things of this life—the bubbles of this great Vanity Fair. Weary with no prospect of rest other than the grave; and there no enjoyment comes with the rest; "for there is no . . . knowledge or wisdom in the grave." Beyond that they have no sure hope of rest. They have sought the world, have laboured with hand and brain, have endured and toiled, till wearied are the body and mind, and still more wearied the longing heart in trying to reach the goal of earthly happiness and rest; but like the treacherous "will o' the wisp" it lures them on only to disappointment. The very quest stamps unrest on their faces, and engraves it more deeply on the heart. God pity them. Such quest, such labour, never brings rest, here or hereafter. "WEARY!" Yes, the seekers in another quest, the toilers in another work, are often weary. God's servants are weary. Weary of sin, weary of toil, weary in body and mind, yet not weary of His service. So Moses, "the man of God" was weary, so was Samuel and Elijah, and Jeremiah, and Daniel, and Nehemiah, who laboured and fasted and prayed for the weak and erring people of God. So Paul laboured "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." So laboured the "Prince of Life" in the daily ministering, in the nightly vigil, in the mighty burden for the souls of men. Yet in the midst of his arduous labours and great weariness he utters the precious invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." That invitation is in force to-day; the promise to those who accept it is just as sure. The centuries of the past have not sapped it of sweetness, have not stripped it of strength, for is not "Jesus Christ the same yesterday, and to-day, and forever"? There is rest

for thee,—worldling sinner, half-hearted Christian,—if thou wilt come to him in his way. There is rest for thee, weary and worn servant of God. There may be storms and tossings and weariness without, but God's service gives rest to the heart. And there is rest beyond, even in the presence of his glory; and that rest delayeth not long. "Yet a little while, and He that shall come will come, and will not tarry." Let us, even while weary, seek the rest of soul to be found in Christ alone, and let us not be "weary in well-doing," in labouring to enter into "that rest" which remains "for the people of God," and which will know weariness never more.

American Popular Revivalists.—The *Signs of the Times* of Oakland, California, says: "The 'two Sams,' Jones and Small, did one good thing in Chicago for which we gave them credit. They quit using tobacco, and said they would never again let that practice stand in the way of any man. 'But it is happened unto them according to the true proverb,' etc. See 2 Pet. 2: 22. We learn that they have both gone back to the filthy habit." Other American organs say that they have been justifying themselves in its use. The irreverent "Rev." Jones has roused the wrath of the Baptists of Georgia, who aided him in his meetings, by calling them "liars," and another evangelist has challenged him to discuss the matter in public. And so the professed warrior against sin has descended to a war of personalities in which the chief object is Sam Jones, and has shown what he means by reform by returning to a foolish, filthy habit. We wait for evidence that such men are called of God, or that their preaching is profitable. It gives them a reputation and notoriety, just what most of them seem to desire. Earnest, reverent, consistent, whole-souled, faithful men are what the age needs, but they are sadly lacking.

Papal Policy.—Papal purpose is ever the same, namely, to bring under its sway all nations. When the pope could summon kings to do his bidding, and bring to the dust in the most abject humiliation those who refused to obey his behest, Rome's policy was to crush out by force all opposition, and force meant every instrument and means of torture satanic ingenuity could invent. But now that temporal power has been wrested from her grasp, and she has no control over the armies of nations, she disarms opposition by soft words and smooth speeches. So said the prophet (Dan. 8: 25): "And by peace shall destroy many." Protestants listen to the words, seemingly so full of brotherly love, and wonder that people are prejudiced against the papacy. Fondly they persuade themselves that the nature of "the beast" has changed. It is no longer "great and terrible" and cruel, but mild, gentle, and loving. The words which Cardinal Manning is reported as uttering at the recent Colonial Temperance Congress are a sample of present papal policy. He said:—

"I have always felt constrained by duty to be faithful to my conscience in all matters in regard to this world; and in all things that belong to this world, to our commonwealth, to our race. We are brethren,—Christian brethren. In all things that relate to utility, to public service, to benevolence, to beneficence, I am heart and soul with you all. So I have lived, and so I hope to die."

Those who will may be deceived. We judge of Rome not by these mild speeches, uttered to allay, disarm, and win, but by her authoritative utterances in the past, by her work when in power, by her present approval of that work, by the "sure word of prophecy." Be not deceived. Her "words are softer than oil, yet are they drawn swords."

The General European Council.—The third annual session of the General European Council of Seventh-day Adventists, will be held (D. V.) in the hall of the Mechanics' Institute at Grimsby Sept. 24 to Oct. 4, 1886. Delegates are expected from the Continent and America. We hope the friends in England will attend. A cordial invitation to come is extended to all. S. H. LANE for the Committee.

Workers' Meeting.—A general workers' meeting for our canvassers and colporteurs will be held at Grimsby Sept. 17-24, 1886. Pastors White, Olsen, and Ings will be present to give instruction. We hereby extend an invitation to all our workers and to those who are interested in our work to be present. S. H. LANE.

The Sabbath a Definite Day.—We commend the following from Mr. J. W. Morton (formerly Reformed Presbyterian missionary to Hayti) as worthy of careful consideration by those who are trampling beneath their feet the Sabbath of the fourth commandment:—

God never blessed "one day in seven" without blessing a particular day. He either blessed some definite object or nothing. You may say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven" while in reality they had killed no man in particular. No, brethren, yourselves know very well that God had not blessed and sanctified any day but the *seventh of the seven*, prior to the giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says that "the Lord blessed the Sabbath day." Therefore the Sabbath day must be a particular day of the week. Therefore the Sabbath day is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but the seventh day of the week, which was then, is now, and will be to the end of time, "the day of the Sabbath of the Lord" our God.

Everlasting Punishment.—"You do not believe in everlasting punishment," says an objector, "yet the Bible teaches it." But we do believe in it, because of that very reason. Says our Saviour, "These shall go away into everlasting punishment." Matt. 25: 46. But what is this "everlasting punishment"? Shall we believe what a Rome-taught theology teaches or what Inspiration teaches? The former declares that it means eternal life in misery, a "death that never dies," never-ending torment. Inspiration declares that the wicked "shall be as though they had not been" (Obadiah 16); that "evil doers shall be cut off;" that he "shall not be" and his place shall not be; that they "shall perish," "shall consume, into smoke shall they consume away;" that "the transgressors shall be destroyed together; the end of the wicked shall be cut off" (Ps. 37: 9, 10, 20, 38); "that they shall be stubble," burned up root and branch (Mal. 4: 1); shall be "burned" as dried branches (John 15: 6); "shall not see life"—everlasting life—(John 3: 36); "whose end is destruction" (Phil. 3: 19); that "the wages of sin is death" (Rom. 6: 23). Such the Bible declares is the punishment, the due reward, of those who do not do God's will. It is *everlasting punishment*, but that, Paul declares, means "everlasting destruction." 2 Thess. 1: 9. The punishment is *death*, and that death is everlasting, the "second death," from which there is no resurrection. Punishment is taken to mean punishing; but the Word of God says, "*destruction*." This we believe.

OUR AGENTS.

GREAT BRITAIN.

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Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Victoria.

PUBLISHED by S. H. Lane, R. F. Andrews, and M. O. Wilcox at 72 Heneage Street, Grimsby.