

The Present Truth.

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

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"MORE LIGHT!"

Light of the World, we cry to Thee
For light, more light, to guide us all,
The ways of life we cannot see;
We think we stand, we know we fall!
The world is darker than the night;
Light of the World, more light! more
light!

Sad sorrow blotteth out the sky,
And hideth love beneath the sod;
Sad doubt can hear no clear reply
To all the questions asked of God.
The world is darker than the night;
Light of the World, more light! more
light!

Death bringeth darkness, but we know
Of deeper shadow for the heart—
The gradual silences that grow
Between the lives that drift apart.
The world is darker than the night;
Light of the World, more light! more
light!

O shed thy softening rays around
On hearts that harden to their kind!
Let love as greatest king be crown'd!
Make peace the consort of the mind!
The world is darker than the night;
Light of the World, more light! more
light!

Pride buildeth high her prison walls,
Foundationed on the sands of Time;
If sorrow's sea should flood the halls,
God pity her, where should she climb?
The world is darker than the night;
Light of the World, more light! more
light!

More light! more light! for ev'ry soul
That struggles up the heights to God;
What though the entrance to each goal
Is dark, and covered by the sod!
Within the world is deepest night;
Light of the World, more light! more
light!

—*Christian Leader.*

GEORGE WISHART.

GEORGE WISHART was a Scotchman from the county of Mearns. By what means or when he became a Protestant is not known. But the fact that he had learned the Greek language at Montrose was sufficient for the papists to accuse him of heresy. Their aversion to the study of the Scriptures caused them to declare "that all who read the New

Testament in the original became heretics, while those who studied Hebrew infallibly became Jews!" Excellent witness this to the power of God's Word, and the unity of faith it would produce if man's belief were influenced by it alone. Both the law and the gospel are necessary to form the symmetrical Christian, and how utterly worthless that system of faith which prohibits their study by its adherents!

When summoned to answer to the charge of heresy, Wishart left the country and repaired to the Continent. On his return he resided for a while at Bennet's College, Cambridge. One of his pupils at this time, in a letter to Foxe, describes him as being a most exemplary and godly man, modest, gentle,

poral privileges" which their power over the superstitious people enabled them to secure. Upon the death of the father of the family, the priest was accustomed to take the "best cow and the uppermost cloth" for his fee, leaving the widow and orphans doubly destitute. It is no wonder that the priests did not want to lose such submissive people. Near this time four men were hanged for eating a goose on a church fast day, such power did the papacy hold in Scotland.

Cardinal Beatoun persuaded the magistrate of Dundee to charge Wishart that he should not preach there. After warning them that it was a dangerous thing to refuse God's Word and drive away his minister, he departed and preached in the west country.

Dunbar, archbishop of Glasgow, hearing that he had quite an interest at Ayr, went down to seize him, and took possession of the church in which he preached. The nobility would gladly have replaced Wishart in the pulpit, but he objected and went to the market, where he preached so effectively that some who had opposed were converted. The archbishop's sermon was very thinly attended.

The following week armed men defended the church in Mauchline where he was to preach, but the parishioners were ready to drive them out. Wishart would not consent. Reminding the people that Christ often preached in the fields, he repaired thither, and delivered such a powerful sermon that "one of the most wicked men in all the country, Raulun, the laird of Shield, was converted by it, his eyes flowing with such abundance of tears that all men wondered at it."

For some weeks after this he preached at Kyle, but when the pestilence appeared in Dundee, he thought it his duty to return. He preached at the East-gate, the well being within the gate and the ill without. He took for his text, "He sent His Word and healed them," and so comforted the people that they thought it better to die than to live and be deprived of that Word. Wishart visited the sick and dying, ministering to their spiritual needs, till he felt that

the plague was nearly stayed and his work was elsewhere. Then he went to Montrose. Here he preached at times, but was mostly employed in meditation and prayer, often continuing in the same through the night.

Cardinal Beatoun, still bent upon silencing Wishart, bribed a Romish priest to kill him when in Dundee. After one of his sermons, the audience having left, the priest with a dagger in his hand beneath his gown, waited



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

charitable, temperate, and grave, "infinitely studying how to do good unto all, and hurt to none."

In 1544 he returned to Montrose, and sometime after went to Dundee. Here he delivered a series of sermons on the Epistle to the Romans, which so impressed the people that the Romish ecclesiastics, like the silversmiths at Ephesus, decided their "craft" was in danger unless Wishart should be silenced. They did not want to lose any of the "tem-

at the foot of the stairs to execute the wishes of the cardinal. But Wishart, seeing the priest, suspected his errand and took the weapon from him. The priest confessed his purpose and plead for pardon. By this time a noise had been raised, and the sick people clamoured for his life. But Wishart protected him, saying, "Whatsoever hurts him shall hurt me; for he hath done me no mischief, but much good, by teaching me more heedfulness for the time to come."

The cardinal was not discouraged by the failure of this scheme, and soon formed another more likely to succeed, had not God warned his servant. A letter was sent to Wishart apparently from an intimate friend who had been taken suddenly ill and desired his presence. A horse was also sent for the journey, but sixty armed men were lying in wait to kill him. Wishart started, accompanied by friends, but suddenly halted, and after reflection turned back. His friends inquired the reason of this strange action, and he said, "I will not go. I am forbidden of God. I am assured there is treason. Let some of you go to yonder place, and tell me what you find." On learning the facts, he said, "I know I shall end my life by that bloodthirsty man's hands, but it will not be in this manner."

Not long after this when on his way to meet the west country gentlemen at Edinburgh, two men saw him in the night walking in an alley groaning. At length he fell upon his face, and continued nearly an hour in prayer and lamentations, before he returned to his bed. When pressed to explain, he very reluctantly said, "I am assured that my warfare is near at an end, and therefore pray to God with me, that I shrink not when the battle waxeth most hot." His friends wept at this sad intelligence, and he told them, "God shall send you comfort after me. This realm shall be illuminated with the light of Christ's gospel as clearly as any realm since the days of the apostles. The house of God shall be built in it; yea, it shall not lack, in despite of all enemies, the top-stone; neither will it be long before this be accomplished. Many shall not suffer after me before the glory of God shall appear and triumph in despite of Satan. But, alas! if the people afterward shall prove unthankful, then fearful and terrible will the plagues be that follow."

He continued his journey, preaching at Leith, Brunstone, Longniddry, Ormiston, Inveresk, and Haddington. When he departed from Haddington, John Knox would have accompanied him, but he objected, saying, "Return to your children (his pupils), and God bless you: one is sufficient for one sacrifice." The west country gentlemen had previously informed him that they could not keep the meeting at Edinburgh, and he told Knox "he was weary of the world, because he saw that men began to be weary of God."

From Haddington he went to the laird of Ormiston's. In the evening he discoursed of God's love, and chose the fifty-first Psalm to be sung. This was his last night with friends. The house was surrounded in a few hours, and the earl of Bothwell demanded the laird to deliver him Wishart, as the governor and cardinal with a great force were near by. He promised that the servant of God should be safe with him, and should be protected from the cardinal and all enemies. Wishart decided the matter by saying: "Open the gates; the will of God be done." It was but a few days before gold and royal favour induced Bothwell to give Wishart to Beatoun. The regent refused to proceed against him, but the Romish ecclesiastics took the responsibility upon themselves of condemning him to be burnt. They first put him in the pulpit, and Lander, a priest, read the charge against him—"a scroll full of bitter accusations and curses." After reading, the priest spat at his face, and demanded his answer. Wishart knelt in prayer and answered every charge so far as permitted to do so. When sentenced, he again engaged in prayer before being taken to the castle. Two friars endeavoured to make him confess to them, but he refused. The night was spent in prayer. He took breakfast with the captain of the castle, and as he had lived to preach Christ and him crucified, so this last meal found him discoursing of the same and exhorting those at table to live the life of a Christian.

The cardinal sent two executioners to lead him forth to die. The castle walls against the place of execution "were hung with rich hangings and velvet cushions laid for the cardinal and prelates, who from thence were to feed their eyes with the torments of this innocent man." The cardinal, fearing that Wishart's friends would rescue him, had all the artillery in the castle turned towards

the place of execution, with gunners standing ready in case there should be any disturbance.

At the stake he first called upon God for mercy, and commended his spirit to him. Then he besought the people to love the Word of God and to learn the Word of God, telling them that he gladly suffered for it that day. He next prayed for his accusers that they might be forgiven, adding that he forgave them with all his heart. Again he addressed the people and besought the brethren to exhort their prelates to study God's Word. After the fire was kindled, he said in reply to the captain of the castle, who bade him be of good courage, "This fire torments my body, but no whit abates my spirits." His breath was stopped by a cord drawn round his neck. He was burned near the castle of St. Andrew's in 1546.

Thus he suffered for simply teaching and preaching God's Word. It was hatred to the truth alone that caused his death. There is no record of any controversy held with any man. He appears to have been a model of meekness and forbearance, and has left an example of Christian fortitude worthy of emulation. This is but another witness to the wonderful manner in which God sustains those who trust in him, even when passing through the fire. Truly, "It is better to trust in the Lord than to put confidence in princes."

The cardinal who had caused Wishart's death was soon after slain and hung from the very window where he had sat to view the scene. He had proceeded unlawfully in this execution, and vengeance was wreaked upon him by those who had forgotten this exhortation, "Dearly beloved, avenge not yourselves, but rather gave place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord."

SCRIPTURAL BAPTISM. NO. 3.

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

EXPLANATION OF SCRIPTURE TEXTS—CONTINUED.

Repentance and faith must precede baptism.—When Peter preached the gospel of Christ on the day of Pentecost, the hearers were deeply moved and said to the apostle: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 37-39. These words present repentance and baptism as personal, voluntary duties. Every penitent, believing soul should himself come forward for baptism, not bring his infant children. They should be buried with Christ in baptism that they may rise to walk in newness of life, having through faith obtained forgiveness of sins. Upon these the Lord bestows the gift of the Holy Spirit, and the promise of the Spirit was not only given to those who listened to the words of the apostle, but also to their children, and to all that are afar off (the Gentiles), as many as the Lord would call. If the children of the Jews in coming generations would repent and be baptized in the name of Christ for the remission of sins, then God would also give them his Holy Spirit, and the Gentiles could in the same manner have access to the same grace. Those who willingly received the words of the apostles were baptized, and three thousand souls were on the same day added to the first Christian church. That only the name of Christ is mentioned here in connection with baptism does not prove that the apostles left out the name of the Father and the Holy Spirit when they baptized. We know that they were not disobedient to the commission given them by their Divine Lord, but when they spoke to the Jews who believed in the Father and the Holy Spirit, but had crucified the Son of God, they made the name of the Son most prominent.

Baptism in the city of Samaria.—On account of the great persecution which came upon the church of Jerusalem after the death of Stephen, the members were all scattered abroad among the Jews and Samaritans. Acts 8: 1. Among these was Philip, one of the seven, who, with Stephen, was chosen for deacon. He came to the city of Samaria and preached Christ unto the people. They gave heed with one accord to his testimony. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12. Through the preaching of the gospel, faith sprung up, and men and women who believed

the things preached concerning the kingdom of God were baptized, and thus they became members of the church of God.

The baptism of the eunuch.—When Philip, according to the direction of the Lord, went to Gaza, he found the eunuch, a man of great authority, under Candace, Queen of the Ethiopians. This man sat in his chariot reading the prophet Isaiah. He was a Gentile who feared God, but he had never heard the message of the death and resurrection of Christ. When he saw Philip he asked him to sit with him, and Philip preached to him Christ, and how that he also through faith and baptism could be made a partaker in the kingdom of God. "And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 36-39. We see in this the same order as in every instance mentioned previous. The gospel was preached by the servant of the Lord, and the person that received it with a believing heart was baptized. The baptism was performed in such a manner that both the candidate and the administrator descended into the water, and Philip baptized the eunuch on the confession of faith which he had just made. He immersed him in the water and lifted him up again out of the water in the name of the Father and of the Son and of the Holy Ghost. This action was Christian baptism, and this record shows plainly who should be baptized, as well as the manner in which Christian baptism should be administered. And we find no record in the Scriptures of any other kind of baptism.

Paul's baptism.—The apostle Paul was baptized when he turned to the Lord and believed in his Son Jesus Christ. When he came to Damascus, Ananias, a devout disciple, came to him, and when he found him praying, he exhorted him to begin immediately to labour for Christ. He said: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22: 16. Then Paul arose and was baptized. Chap. 9: 18.

Cornelius' baptism.—Cornelius was an officer in the Roman army, and a man who feared God. He lived in Cæsarea, and through the wonderful providence of God Peter came to his house and preached the gospel, or the glad tidings of the death and resurrection of Christ, who had been ordained of God to be the judge of quick and dead. He and many others believed the word preached, and the Holy Ghost fell on them. Then Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 47, 48. Here also the preaching of the gospel and faith in Christ preceded baptism, and this holy ordinance was administered to persons who with their own tongues confessed their faith and magnified God. Verse 46.

Lydia's baptism.—Lydia was a pious woman from Thyatira. She with other pious women of her household listened with reverence and deep interest to Paul as he preached to them in Philippi by the river side on the Sabbath day. The Lord opened their hearts to the word of truth, and "she was baptized and her household." Acts 16: 15. The whole record indicates clearly that the same order was followed as in every previous instance, that is, preaching, faith, and baptism.

The jailor's baptism.—The Lord has still other souls in Philippi who were ready to believe in Christ. When Paul and Silas sung the praise of God at midnight in the prison the Lord worked mightily for them, and not only for them, but for the glory of his own name and the salvation of precious souls. The gospel was preached that same night to one of the most interested congregations ever assembled, and the jailor was baptized, and all his house straightway, and he "rejoiced, believing in God with all his house." Acts 16: 33, 34. Those who had been instructed concerning salvation through Christ, and had been made partakers of salvation through faith, were baptized. They were no doubt the brethren who had been assembled in the house of Lydia, with the sisters previously baptized, and who together were comforted by the apostle before his departure. Verse 40.

STRENGTHENED BY FAITH.

I DECLARE my utter disbelief in Luther's doctrine of a "passive righteousness," in which the soul does nothing and receives all things. The soul receives all things in doing something. God helps us to help ourselves. He works not for us, but within us—or, if this sentence seems too antithetical to be true, then let me put it thus: He works for us only as we let him work within us. Saviour is a Latin word; Helper is an Anglo-Saxon word; in the old Anglo-Saxon phrase of the New Testament, where our word Saviour occurs, the word Helper did occur. I have sometimes wondered whether, if we had adhered to the Anglo-Saxon phrase, it would not have modified our theological habits. In conversion Christ comes to the soul as he came to the impotent man. He bids us do the impossible; he bids us love the Lord our God with all our heart, and soul, and strength, and our neighbour as ourselves. To the unloving soul this is impossible; love does not come at command—love is spontaneous. I can no more bid my soul to love if my heart is winter-killed than I can bid my frosted peach-tree bloom. Neither could this impotent man rise, take up his bed, and walk; neither could that man with the withered hand stretch it out; neither could the leprous man go while the leprosy was still upon him and ask the priest to certify that he was clean. But in attempting to arise the power of rising came; in attempting to stretch forth the withered hand it was made whole; in going to the priest the leprosy departed. In intellectually recognizing the goodness of God and my obligation to him, the brotherhood of humanity and my kinship to every one who needs my service, and in the strong resolve to live this life of love, the power to love comes to the resolving, professing soul. This is the meaning of the often mis-read twenty-fourth Psalm:—

He that hath clean hands and a pure heart,
He that hath not lifted up his soul unto vanity,
And hath not sworn deceitfully,
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

What is this but saying that righteousness comes from God to those who are truly striving to live according to the dictates of their conscience? And in the process of sanctification the same truth is exemplified. It is not merely that God helps those that help themselves, but he helps them to help themselves; his help is to the will; it is in willing to do right and be right that we receive the power to conquer unrighteousness. The road to the eighth chapter of Romans always lies through the seventh. No man comes into the spirit of life in Christ Jesus, which makes free from the law of sin and of death, except he also delights in the law of God and wars against the law of the flesh. God delivers us from our appetite, our pride, our vanity, our covetousness, not by taking from us our sinful appetites and passions, not by plunging us impotent into an angel-troubled bath and bringing us out potent, we passive all the time, but by stirring up within us a resolute will and purpose to vanquish every sin and unworthiness, and by giving us the power in the effort to exercise it. For every St. George the dragon is vanquished only by the heroism wrought in St. George's heart. The Apollyon is not taken out of the path of Pilgrim; God conquers Apollyon for him, because God puts courage and resolution in Pilgrim's heart. Let no man pray for victory unless he is willing God should answer by giving him a battle to fight.—*Lyman Abbott.*

BELIEVE AND OBEY.

THE Bible is not a mere record of opinions and theories that may be rejected or accepted at pleasure. It contains the commandments of a Sovereign, who speaks with authority, and who demands the obedience of his creatures. A mere assent to the truth of the utterances contained in the Book is not what is required. He who has created man, and conveyed to him a knowledge of his will in his Book, asks him to heed the instructions given, and obey his voice and live. Theorizing and questioning about the matter, is like theorizing and questioning about a law which has been enacted by the legislature, interpreted and endorsed by the courts, and which is sustained by all the power of the nation. In such a case there is just one thing to do,—obey the law, or failing to do this, suffer its penalties. God does not ask of us simply to believe what he has said, but he requires us to obey what he has commanded, and a failure to do this will provoke the displeasure of One whose power we can neither escape nor resist. "It is a fearful thing to fall into the hands of a living God."—*Armory.*

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.

"WHAT WILL YOU TAKE?"

"WHAT will you take for friendship's sake?"
Oh, take the fruit which God has spread
In blushing beauty o'er your head;
Go, take the water from the spring,
And your Redeemer's praises sing;
But do not touch the rosy wine,
Nor let your feet to sin incline,
When tempted to embrace the foe,
Look up to Christ, and answer, NO!

"What will you take for friendship's sake?"
Oh, take the sunshine, bright and fair;
Take copious draughts of God's pure air.
Lay hold on Jesus' word and grace;
'T will shield you from the tempter's gaze.
Oh, do not linger near the wine!
Its flame might quench the spark divine.
Though legions seek your overthrow,
Look up to Christ, and shout your NO!
—*Light and Reflector.*

OUT OF THE MOUTH OF BABES.

"LITTLE Annie Wilder has joined the church," said Mrs. Fielding to her friend, Mrs. Brewster.

"Joined the church! Well, I must say I don't believe in filling the church with children, and such material too! I don't believe Annie Wilder knows how to read."

"And her mother is such a low-lived termagant," added the first speaker.

"Yes, and that isn't the worst of it; she takes a drop too much, I am told."

"Say a great many drops, and you will get nearer the truth," was the reply.

This bit of dialogue took place in Mrs. Fielding's pretty summer parlor, in a certain suburb.

It happened that not long thereafter Annie Wilder came to Mrs. Fielding and asked for work. She was set to washing dishes and cleaning vegetables, and a most efficient little handmaiden she proved. She was gay as a bird, warbling snatches of hymn and song, as she hurried from one task to another.

One day Mrs. Fielding said:—

"Annie, I wonder you are not more serious since you joined the church. It is a great responsibility to be a church member, and religion is a serious thing."

Annie paused in her work, looked at the lady with her sweet, truthful eyes, and said:—

"I don't know what you mean, ma'am."

"I fear as much," said Mrs. Fielding. "Child, do you know what it means to join the church?"

"It means being on Jesus' side," said Annie, her face radiant; "and O, I love him so that I can't help singing!"

"But," said Mrs. Fielding, "don't you have any fears, any struggles?"

"Why should I, ma'am?" asked the child, her clear eyes opening wide.

The lady said no more, but she shook her head ominously as she walked away.

The hot weather came on; family trials were onerous; nobody had an appetite; the children were cross; papa was critical. One morning Mrs. Fielding felt particularly out of sorts. The sun, but a little way on his journey, shone with noonday intensity. Not a leaf stirred. The breakfast was tasteless. The flies were aggravating. I don't know how it happened, but it only takes a little spark to make an explosion when the train is laid. Some unguarded word was spoken, a temper blazed; a child was slapped and sent away from the table; the husband remonstrated; sharp words followed; there was recrimination, tears, a downright quarrel.

"Oh, the trouble of living!" groaned Mrs. Fielding, when husband and children were out of the house, and she was left alone. "I cannot bear it, I cannot bear it!" and she gave herself up to hysterical sobbing.

By-and-by, when the storm was a little cleared away, came Annie, her face serene, her eyes soft and untroubled.

"Please excuse me, ma'am, for being late," she said, "but mother was bad this morning, and wouldn't let me come."

"What is the matter with her?"
The child blushed.

"She has been drinking, I suppose," said Mrs. Fielding.

Annie raised her arm at that minute, and there on the soft, fair flesh was the livid mark of a blow.

"What is that?"

"Please don't ask me, ma'am; it is nothing."

"Your mother has been beating you—and what a face! You look as if you hadn't a trouble in the world. How can you bear such things?"

"I keep saying 'em over, ma'am."

"Saying what over?"

"The charity verses. I said 'em so fast I did n't hear mother very plain."

"What do you mean?"

"Love suffereth long and is kind—is n't it beautiful, ma'am?" and the child's face glowed.

"And then when I started to come here," she continued, "I couldn't help feeling bad and lonesome, and I thought of another verse; 'Lo, I am with you always, even unto the end of the world.' Always, ma'am, think of that! It means Jesus, ma'am; and oh, I love him so!"

Mrs. Fielding went to her own room, dumb before the wisdom of an ignorant child. Presently Annie's voice came floating out on the stifling air. She was singing, "His loving kindness, oh how great."—*Christian Union.*

WATER VERSUS WINE.

I HAVE travelled not a little in my life-time; I have averaged nearly twenty thousand miles a year for twenty years at a time; I have been through the length and breadth of our land from Maine to California, and from Minnesota to Florida. I have journeyed also in Europe and Asia and Africa. Yet I never found the place where it was necessary for me to drink wine or brandy, nor yet where I deemed a native wine as safe as the native water, judging from the apparent effects on those who used the one or the other.

I have found some pretty poor water in my day, lime-stone water, brackish water, muddy water, sulphurous water, water well-nigh putrid with decaying vegetation. I have drunk water through a little pocket filter, from the prints of my horse's hoofs in the travelled road after a rain-storm, as the only mode of quenching my thirst with water. I have drunk water from the tangled swamps in the sea-islands of the South Carolina coast, when I had to hold my breath as I drank because of the water's stench. But I was sure in all these cases, that that water was safer, as a drink, than wine would be, and that if I added anything to it to render it innocuous, there was less reason for my trying whisky or brandy than ginger or mustard. Among all the personal risks that I have been called to take, in my life of varied experiences, I really count water-drinking the very least, and of all the personal risks I have had occasion to note in others, from my earliest recollection to the present hour, I put wine-drinking among the greater.—*H. Clay Trumbull.*

PRECIOUS PROMISES.

DOES your spirit faint? They are a dropping honey-comb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, and like him, your faintness shall pass away. Are you thirsty? They are the flowing stream of the Water of Life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of a cloud to bring down the heat; as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand, on the top of which, betimes, like Jacob, you may lean, and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm-trees and wells of water.—*Sel.*

IN the highway of every life there is a lion. Who wrestles with us strengthens us. Some of the finest light dawns upon our souls from successful conflict with secret sins.—*E. Paxton Hood.*

THE grass grows greenest where battles have been fought; and I think there are some herbs of comfort and assurance that do not grow till the heart itself has its graves.—*Edward Garrett.*

THE PRESENT TRUTH.

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

GRIMSBY, SEPTEMBER 2, 1886.

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THE SABBATH, OR LORD'S DAY. NO. 10.

GOD'S Word in the most unequivocal manner declares that its Author has given mankind a day of rest from secular labour for sacred worship. It has been our pleasure to present some of the evidences and reasons for the institution and perpetuity of the Sabbath. We are aware of how inadequately it has been done. Gladly would we second the efforts of some of the mighty giants of the pen and of the press were they to throw their strength and influence in favour of the unchanging perpetuity, sacredness, and integrity of God's holy law. But, alas! many of them are using the talents which God has given them to make void the law which Christ magnified by his teaching and made honourable by his example and death; others consider it of so little account as to be unworthy of notice; and few indeed are the voices raised in its defence in its entirety, even in principle. Not that evidence is wanting in the Word of God; but it is an unpopular subject, and the tendency of the age is to love "smooth things," and the ambassadors of Christ have largely yielded to the demand. Yet we believe that there are others who are endeavouring to proclaim God's truth as he has revealed it in his Word, and others are no less anxious to know and do the law of God which they like David love (Ps. 119: 97), and like Paul delight in (Rom. 7: 22), even though that doing may bring a heavy cross, heavy trials, and heavy earthly losses. The spirit of reform and sacrifice—the Spirit of Christ—abides in many hearts still, ready to obey willingly, and bear joyfully for His sake who died for them,—ready to forsake error and follow truth without counting the cost. To such we appeal on this Sabbath question, and entreat them to examine the evidence we have presented for the position we have taken, that the seventh day, commonly known as Saturday, is now, as it ever has been, the Sabbath of the Lord our God.

Let us briefly review some of the evidence presented for the seventh-day.

1. We found that the Sabbath was instituted at the close of creation week. Gen. 2: 1, 2. The Creator rested upon the seventh day, and thus it became his rest day. He blessed it, and it became his blessed rest day. He sanctified, or appointed, it to a holy use, and thus it became the blessed, sanctified Sabbath, or rest, day of the Creator. As sanctify means to appoint (see Josh. 20: 7, margin, and Joel 2: 15), a command must have been given concerning it. This command was given to Adam, the head of the human race (Mark 2: 27), hence to all the race, and is of universal obligation. It was not a type; for types originated in a state of sin, pointing forward to something better to come. But the Sabbath originated before sin ever marred the fair face of that creation which God pronounced "very good."

2. We found also that the Sabbath is inseparably connected with a definite day, namely, the seventh day of the seven, or the last of the weekly cycle. As God could not rest upon any seventh day without resting upon some particular day, and could not bless one day in seven without blessing a particular day, so he could not set apart that day upon which he had rested without setting apart a particular, definite day. And the day upon which he rested must ever remain God's rest day, as the day upon which a person was born must ever remain his birthday. It cannot be changed; for it rests upon facts which cannot be changed. Those facts God cannot change; for "he cannot deny himself." Traces of this Sabbath are found among the pre-

Mosaic nations. It is found among the children of Israel before those laws were given which separated them from other nations. Ex. 16. Therefore the Sabbath is not a Jewish institution.

3. When God spake his law from Sinai, engraved it with his own finger in tables of stone,—showing its sacred and immutable character,—a command enjoining and defining the Sabbath of the Lord was placed in the very heart of that law, guarded before and behind with immutable precepts. It points to the rest, blessing, and sanctification of the Sabbath at creation as the reasons why it is commanded. It points out the true God and is a memorial of his creative work. (Eze. 20: 12, 20; Ps. 111: 4; and 135: 13.) It not only commands us to observe the Sabbath, but specifically defines it to be "the seventh day."

4. The all-wise Creator not only set apart that proportion of time that man's physical and moral nature demanded, but he appointed that particular day around which clustered the hallowed associations of his own rest, and over which hung all the wonderful evidences of his creative power and wisdom. How reasonable that he should do this! It is not only reasonable that he should do this, but to avoid confusion ("for God is not the author of confusion"), he must do this; and his Word expressly declares that he did do it at the close of creation week, and reaffirmed it in the only law spoken and written by Deity. "The seventh day is the Sabbath of the Lord thy God." Ex. 20.

5. We found that neither our Lord nor his apostles changed this law. On the other hand, our Saviour affirms that "it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16: 17), that "till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5: 17-20). The apostles also affirm that, while the ceremonial law was abolished through Christ (Eph. 2: 15, *et al.*), the moral law is not made "void," but "established" (Rom. 3: 31); that its transgression is sin (1 John 3: 4; Rom. 7: 7); that if we offend in one point we are guilty (Jas. 2: 8-12); and that we should keep it, as we will be judged by it. Jesus kept it (Luke 4: 16-31); he kept his Father's commandments (John 15: 10); and we are commanded "to walk even as he walked." 1 John 2: 6. If we love him, we will obey him; and he says, "keep the commandments." Matt. 19: 17. Thus also our love to God is manifested. 1 John 5: 3. Luke, writing thirty-two years after the crucifixion, records that the women who followed Christ "rested the Sabbath-day according to the commandment" (Luke 28: 56); and a little later records that Paul, the apostle to the Gentiles, and his fellow-labourers used that day—the seventh-day Sabbath—as a day of worship and preaching, working the remaining six days. See Acts 18: 1-11; 17: 2; 16: 13; and 13: 42, 44.

6. We not only found that our Lord and his apostles repeatedly affirmed the integrity, unity, unchangeableness, and holiness of the Decalogue, but we found that they neither by word or deed, example or precept, gave countenance to the keeping holy of any other day as a Sabbath or sacred day; that the texts which are commonly brought forward to prove first-day, or Sunday, sacredness, prove just the opposite—that it was regarded by the early Christians as a secular day (Luke 24: 1, 13; Acts 20: 7, 13; 1 Cor. 16: 1, 2); that the meeting of the disciples was not to observe the day, but was a gathering at their common abode (John 20: 19 compared with Acts 1: 13); and the record further states that they did not believe Jesus was risen, and were affrighted when they saw him. Mark 16: 13, 14; Luke 24: 37.

7. We found that the term "Lord's Day" (Rev. 1: 10),—which most certainly shows that the Lord has a day in this dispensation,—which is generally applied to the Sunday, is a stolen garb, as proved by Mark 2: 28, Isa. 58: 13, and Ex. 20: 10. This will seem the more forcible when we remember that the world was created by Christ (Col. 1: 16;

John 1: 1-3; 1 Cor. 8: 6), and therefore he instituted the Sabbath; for the One who wrought in creation is the One who rested; hence the Lord's Day is the seventh day, the Sabbath of our Lord Jesus Christ, and is as unchangeable as the great facts on which it is based.

8. We found, however, that there was a power prophesied of in Dan. 7, 2 Thess. 2, and Rev. 13 which should think to change "the times and the law" (Rev. Ver.),—"the appointed times and the law" (*Spurrel*),—and should thus exalt itself above God, and cause men to worship it, and this power should so far seem to succeed that the times and the law would be given into his hand for a time and times and a half, or twelve hundred and sixty years. To this crime confesses not the Son of God, but "the man of sin," the Roman Catholic power. That power has changed the appointed times,—the natural time of beginning the day (the evening) to an unnatural time (midnight), and changed the day of the Sabbath (the seventh) to another day, the first, thus changing the law which declares that "the seventh day is the Sabbath of the Lord thy God." First-day sacredness rests wholly on the authority of the Church of Rome. There is no more foundation for it in the Word of God than for the Mahometan sixth day. The Sabbath of the Lord, like its Author, has been crucified between two thieves.

9. But as the times and laws were to be given into the hands of this apostate power only for a time, it follows of necessity that when the close of that period is reached, there will be a reform on the law of God. Prophecy elsewhere points out the same fact which we must necessarily infer from Dan. 7: 25. In Isa. 58 God calls upon his people to forsake their sins. These sins are likened to places long waste, foundations of many generations broken down, a breach made in a wall. Blessings are promised to those who will restore the paths and repair the breach. Verse 12. In verse 13 the figure is thrown off, and we are plainly told that the breach is the one made in God's law by the transgression of the fourth commandment, and the way to repair it is to take the foot from the Sabbath, cease trampling it under foot, and observe it as God has commanded. This prophecy has application to the Christian dispensation.

In Rev. 12: 17 the seed of the woman, the remnant church, is represented as rousing the wrath of the dragon because she keeps the commandments of God and has the testimony of Jesus. And this class is developed by the proclamation of the third angel's message, which warns the world against the errors of that apostate power which thought to change God's law. (Rev. 14: 9-14.) It is said of the class who heed this warning, "Here are they who keep the commandments of God, and the faith of Jesus." Following this the Son of Man comes to reap the harvest of the earth. Verse 14. Now it could not be said that the remnant people of God keep his commandments if they are trampling one under their feet; therefore they keep the fourth commandment, the seventh-day Sabbath.

This message is going to the world, and already in every civilized nation of the earth there are those who have turned from the errors of the papacy to the Word of God, and sacrificed worldly interests to observe the Sabbath of the Lord. The subject is being agitated everywhere, and the light of God's truth is piercing the darkness. We earnestly hope that our many readers will not be turned away from the truth of God's Word by the bold assertion and cunning sophistry of those who seek to uphold an institution of the papacy which is opposed to the letter and spirit of God's holy law which his Son died to honour and maintain.

God's law cannot be abolished. It is as enduring as his throne. Its principles are the reflect of his character. Upon it his government is based. From its very nature it is unchangeable. The "man of sin," mighty in earth, has thought to change it; but it is only for a time. The wilder-

ness state of the church is almost over. Long time did the darkness of error and superstition reign over the Christian world. "How long, O Lord, how long?" arose again and again through the long and dreary centuries of papal rule and ruin from the dying martyrs and persecuted saints. But God remembered his people. Light came from the monk's cell, from the peasant's cot, from the soldier's camp fire, from the scholar's study,—from the Word of God, the light flashed forth. All Europe was ablaze. The powers of evil could not check it. Thousands poured out their blood upon the altar of truth and light; it did not quench, but fed the flame. It was the beginning of the Reformation. That Reformation is not ended yet. One of its last acts is the restoration of God's ancient Sabbath. The "old paths" are to be restored. "The foundations of many generations" are to be built up. The remnant church will be found keeping *all* the commandments of God and *all* the faith of Jesus.

Fellow-Christian, wouldst thou be called "the repairer of the breach"?—Build over against thine own house. Turn to the old paths. Fellow-Protestant, cleave to the Word of the eternal God. You stand on that Word in principle, stand upon it in practice. The Bible and the Bible alone is our creed. Search for yourselves. Study prayerfully, honestly. It will not pay to be deceived. "God is not mocked." Break from the superstitious fetters of an apostate church, and turn to the pure truths of God's Word. If you do this, ere the last threefold message shall have done its work, you will be numbered among those of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus. Rev. 14:12.

Precious Sabbath! thou hast survived the wreck of nations, the turmoil of time, and the storms of ages. Thou didst first come from thy Creator fair and pure, not knowing the stain of sin. The glories and beauties of a sinless Eden were about thee. No noisy strife, no din of labour, no oath profane, no sinful words, broke upon the sacred stillness at thy birth in the Paradise of God. Thou wert consecrated by the rest of thy Creator, the happy songs of sinless beings, the glad praise of a sinless world. Thou hast seen the rebellion of the race, the curse of sin, the track of the serpent, the rise and fall of mighty nations, the sufferings of thine Author. Thou hast suffered from the hand of the enemy, been trodden under foot like thy Divine Lord, wounded in the house of thy friends, crucified between two thieves. But thou shalt come forth again, clad in eternal beauty. The coronet of immortality will be placed upon thy brow. Thou shalt dwell forever more in the earth made new (Isa. 66:22)—in the Paradise of thy God restored. Thou hast seen Paradise lost, thou shalt see it redeemed. Be thou still our friend. Speak to us of God the Creator, God the Son. Tell us of the glorious home before sin entered, the love of God in giving that home. Cheer us with the promise of glorious rest by and by when weary toil will be over, when the earth shall be filled with the glory of the Lord as the waters cover the sea, when our God shall dwell with his people, when we shall "see the King in his beauty." And may the Lord of the Sabbath help us to use thy sacred moments so well that our calling and election shall be made sure to the Eden of our God, where "from one Sabbath to another shall all flesh" come up to worship the Lord of hosts. Even so, amen.

THE FUTURE OF THE PAPACY.

WE believe with Macaulay that "there is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church." We believe that it demands examination. Not because of its beneficence, its usefulness, its goodness, but on account of its tremendous influence and work. Inspiration has portrayed it in living colours, under various sym-

bols, in different prophecies; yet so plainly that the mass of Protestant commentators have not hesitated in applying these symbols to Rome. Once the fate of empires rested in her hands, rulers trembled under her frown, and heretics were doomed to death at her bidding. Now her temporal power and dominion are gone, and the majority of Protestants either fondly persuade themselves that they are gone forever, or that the nature of Rome has so changed that she is now an ally in the great conflict against sin. But Rome is still the same. Prophecy so proclaims; Rome herself so declares. What is the future of the Papacy? We propound two questions:—

1. Does the "sure word of prophecy" in which this power is so clearly delineated, indicate that its power will be restored as a persecutor?

2. Do present prospects—the present and relative position of Popery and Protestantism, of Popery as regards the nations of the earth—warrant this conclusion?

To both of these questions we emphatically reply, *Yes!* We present below some evidence regarding the first of these questions: Does prophecy teach that the temporal, and hence the persecuting, power of Rome will be restored?

In presenting our evidence on the affirmative of this question, we assume, for the sake of brevity, what has been already proved in these columns in the past, that the composite beast of Rev. 13, acting under one of its heads, and the little horn of Daniel 7, are symbols of a religious system clothed with civil power, or in other words, the Papacy as a persecutor. The similarity of their character and work and the time they exist prove their identity, and these symbols meet a literal fulfillment in Rome.

Dan. 7:20, 21 gives an epitome of the work of the little horn, or Papacy, in full. It was to be proud, arrogant, blasphemous, and a persecutor of the people of God till the coming of Christ, when judgment should be given to the saints of the Most High. (For the time of the judgment, see 1 Cor. 4:5; Rev. 20:4; 1 Cor. 6:2, 3.) The whole career of the Papacy is likewise covered by Rev. 13:2, 3. But its reign is not an uninterrupted one. After swaying almost unparalleled influence for 1,260 years, during which time it puts to death God's people, tramples down his law, and blasphemes his name, its power is curtailed for a time. This is evident from the fact that the time of its great persecution is limited to "a time and times and the dividing of a time," or "forty and two months,"—1,260 years. At the end of this time its dominion was taken away, one of its heads was wounded to death, it was led into captivity. Dan. 7:26; Rev. 13:3, 10.

Some have concluded from Dan. 7:26 that temporal power would never again be possessed by the Papacy. But this conclusion we believe is unwarranted. The expression is a parallel one to the wounding to death of one of the heads, or the leading into captivity, mentioned in Rev. 13. Boothroyd translates Dan. 7:26 as follows: "But the judgment shall sit, when his dominion shall be taken away, be wasted and utterly destroyed." So also the wound of Rev. 13:3 was a deadly wound. John saw one of its heads literally *slain*, or slaughtered, unto death. (See Rev. 5:6, 9, 12, where the same word is translated "slain." See also 1 John 3:12, twice; Rev. 18:24; *et al.* Also margin of Rev. 13:3.) In all these cases it denotes literal death.

The taking away of its dominion, or the infliction of the deadly wound, is the destruction of this power *as a persecutor*. There are two *essential* elements in every persecuting power, the separation of which or the destruction of either of which is the destruction of that power *as a persecutor*: 1. It must be a *religious* power; 2. It must have *power to enforce its decrees*. If the first is wanting, it *will not* persecute; if the second is wanting, it *cannot* persecute. These two elements are essential to the existence of the beast, or little horn.

That the power represented by the above symbols possesses both of these essentials, is evident. It had temporal power; for it enforced its decrees even to the sentence of death. It was religious; for it enforced worship. Its destruction as a *persecuting power* was simply the taking away of its dominion, destroying an essential element of its existence as a persecutor, which was the inflicting of a mortal wound. Let us consider some proofs of its restoration:—

1. As the Papacy ceased to make war upon the saints because its dominion was taken away, it can only become a persecutor by having that power restored. There is absolutely nothing in the prophecy of Daniel which forbids this. On the contrary, it must be true that it will be restored according to this prophecy. For the little horn makes war with the saints and prevails against them *until* the coming of Christ. Verses 21, 22. Therefore it must possess temporal power at that time. And as it has not possessed temporal power since 1870, when the last vestige was taken away, in order for it to *make war and prevail*, the temporal power must be restored.

2. The infliction of the "deadly wound" was the taking away of its dominion, or temporal power for the ecclesiastical power has never been taken away, and, from the very nature of the case, *cannot be taken away by earthly powers*. The *healing* of the wound, therefore, would be the restoration of civil power. We are aware that this idea will be considered erroneous even to absurdity. But it would not fulfill the prophecy were it not so. The prophecy declares that the "deadly wound was healed," and because of this healing, this rising again to power, "all the world wondered." Rev. 17:8; 18:3. Rotherham's emphatic translation reads, "And the stroke of his death was cured; and marvel was caused in the whole of the earth after the wild beast." The healing of the deadly wound is the restoration of what was lost by its infliction, and that was temporal power. We know not how this conclusion can be evaded.

3. Rev. 14:9-14, compared with chapters 14:1-4 and 15:1-3, shows that the two-horned beast of Rev. 13* perform sits work of persecution in the last generation, just before the second coming of Christ. The Papacy has not existed *as a persecutor* for a generation past. But the two-horned beast (the United States) performs its work "before" the beast (literally, "in his presence"), and "in the sight of the beast" (Rev. 13:12, 14), after the deadly wound was healed. Therefore the Papacy will exist as a persecutor in the Old World when an apostate church clothed with civil power is doing its work in the New.

4. The warning of the third angel is as much against the beast as against his image, which is made by the two-horned beast. Rev. 14:9-12. And among the victorious, translated ones at the coming of Christ, there will be those who have "gotten the victory over the beast." Rev. 15:2. Therefore they have been in conflict with the beast. Therefore the beast is to be a living, active power in the last generation.

5. God designed that his church should be united to him. 1 Cor. 11:2. Rome departed from God and became united to the world by unholy and unlawful alliance with the kings of earth. She sought power from them rather than from God. Her power to propagate and enforce decrees came largely from the civil power. But stripped of the power of the kings of the earth, she mourns the loss and laments her widowhood. Yet just before the plagues of God's just wrath are visited upon her, that alliance will again be effected, temporal power will again be hers, and she will say in her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7, 8.

6. In Rev. 17 we have this power again por-

* See "Marvel of Nations" and "The United States in the Light of Prophecy," expositions of Rev. 13:11-18, noticed in another column.

trayed. The vision is seen from the standpoint of the last days, just before the judgment of God is visited upon this power. Verse 1. In verses 3 to 6 the prophet is carried back from the standpoint of the scene and shown the career of this power in the Dark Ages, the ecclesiastical power being represented by the woman, and the civil power as connected with the ecclesiastical power represented by the scarlet beast. Verse 8 brings us to the time from which John views this power in its three phases. "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." This power was during the 1,260 years of persecution, when the woman was drunken with the blood of saints. It is not as a persecutor while it lies prone under its deadly wound. It is to exist again, arising out of evidently a chaotic condition of things, indicated by the term "bottomless pit," or the abyss. It comes forth only for a short time; the heart of the harlot will rejoice that she is a queen, and no longer a widow; but it will be but the prelude to a greater disaster—utter destruction. Again it is shown that the Papacy, or beast power, is restored in the last days of human probation by its being the eighth, or last head, in succession. Verse 11. Whatever the beast that persecuted the people of God is a symbol of, it is to exist again, is to be a persecuting power again just before its destruction. The prophecy indicates that there will be a united purpose on the part of rulers to give power unto the last phase of the Papacy.

Concerning the details of the prophecy, we will not take time or space to write at present. To the candid student of prophecy who holds with us that the little horn of Dan. 7 and the leopard beast of Rev. 13 are symbols of the same persecuting power, evidence enough has been given to show that it will be restored. We present the above as an outline of some of the proofs from the "sure word of prophecy" that the restoration of the Papacy as a persecuting power will take place. We invite criticism thereon. Thrilling and trying times are before the people of God. Those who heed the light will be prepared for the danger. Those who do not will "wonder," and "worship" the beast.

In our next, the Lord willing, we will consider the prospects of the fulfillment of these prophecies.

WITHOUT EXCUSE.

SOME FEATURES OF OUR TIMES.

This is an age of brilliant pretensions but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real and imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering, and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show? It shows that the pretensions on which men build themselves up are a sham, and their professions, hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time to which the prophet's words apply. There is nothing to which men will not put their hands for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand, Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve till He whose right it is, the Prince of the house of David, takes the throne.

We rejoice that this event is at the door. Hasten, O King of kings, the glad day. U. S.

The Missionary.

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

THE CAUSE AT LARGE.

WE are glad to note the onward steps that the cause of present truth is making in the various parts of the world. It is represented in the prophetic word by a flying angel bearing a most solemn warning to the world against the errors and worship of the beast power, or papacy. It is a healing and uniting message; it is a message to prepare the people of God for the close of probation and the second coming of Christ; and it develops a class of people of whom it is said, "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

Since last reported three more have taken their stand for the truth in this country at Kettering, where the tent was pitched the early part of the season. The tent company at Keynsham have an increasing interest. Several are trembling beneath the cross. Donations in money and food are given for the support of the work. At Grimsby we regret to note that the interest is small. We fear that the people of that town are losing a precious opportunity of becoming acquainted with the truth of God for this time. We are glad, however, that some are interested. Meetings are held in the tent every evening, except Saturday evening, at 7:30; Sundays at 2:30 and 6:30 p.m. There are other interested ones in various parts of the Kingdom, and especially where our missionaries have carried the truth.

The *Review and Herald* of July 6 to August 10, inclusive, reports in America 297 baptisms, 90 of which took place at the Minnesota camp-meeting. Sixty-three have been organized into churches, and several tract and missionary societies have been formed. Pasteur D. T. Bourdeau says that two have embraced the truth at Nimes, France, where the most determined opposition has been met.

Bro. Conradi, whose arrest is noted in another column, writes to the above paper that there are 25 Sabbath-keepers in the Crimea, in dark Russia. Reports from Scandinavia appear from time to time in these columns. From different quarters of the earth come glad tidings of new ones accepting the truth, or of others anxious to hear it. We are of good hope. Although progress seems slow at times, there are no backward steps. We thank God for his goodness and take courage. The work is his.

COPENHAGEN, DENMARK.

IN this city I have laboured since the 17th of July, and have held in all thirty-four meetings. We have had the use of a good hall, well lighted and located in a suitable part of the city. We have only paid 2s. 8d. for each meeting, which is very cheap. In the winter time we would have to pay £1 8s. an evening for such a hall, but in the summer time every one wants to get out in the country, and most of the halls stand empty. The hall has seats for one hundred and fifty persons, but it has never been full. We have had only from

thirty to forty hearers. The last week the interest increased considerably, and the truth has made a deep impression on many hearts. Those that attend the meetings are, with a few exceptions, candid and thinking people, and some of them belong to the higher class. Some have decided to obey the truth, and several others have become interested in studying the truth. Many expressed their thankfulness for the instruction they had received. By the blessing of God and further labour, many may be gained for the truth of God. This rejoices us much, and we give thanks and praise to our gracious Lord for his goodness and mercy to us.

Two brethren have commenced to labour as colporteurs in this city. One is labouring outside of the city, and one more will soon commence. The health paper is prospering, and not a few orders are received at the depository. The health paper has also been noticed and recommended in several of the papers of Denmark.

Bro. Otteson has been at home in the vicinity of Fredrikshavn during the vacation. He writes that there has been an excellent interest to hear and search the Scriptures. He has held many Bible-readings, and there has often been as many as thirty persons present. He has visited a number of families and talked with many concerning the truth, and he has not been able to visit nearly all those who have asked him to visit them. Several are ready to begin to obey the precious truth of God. We hope that Bro. Brorson, who has lately been labouring in different places in Jylland and now is labouring in Asaa, which is near Jylland, will attend to the interest in Fredrikshavn, as Bro. Otteson must return to Copenhagen to continue his study at the University, and that a good work may be accomplished there.

Bro. Christensen writes from Lindkund, Aug. 4th, that he has been labouring in Sleswig and in the southern part of Jylland, and that some in these parts also have commenced to obey the Lord.

I am now once more working in the Mission in Stockholm. J. G. MATTESON.

Stockholm, August 16th, 1886.

TELLING IT LARGE.

A STORY is told of a man who while travelling about the country preaching, used to write reports of his doings, which were published in a denominational journal. Some one objected that the substance of these reports seemed to be spread very thin, the accounts of the meetings seeming more interesting than the meetings themselves. The author was questioned one day regarding the matter, and said in justification of his course, that some of "the brethren" had few privileges and many discouragements, and so in writing accounts of his doings he told it just as favourable as he could, that he might encourage "the brethren."

The world is greatly given to sensationalism. A plain, unvarnished tale has few attractions either for saints or sinners. People want something impressive, remarkable, and thrilling; and if people who write cannot tell them something interesting, they fail to command the attention of the readers. It is probably a fact that if in many cases things were reported just as they occurred, some people would wonder why they were reported at all. The appetite for something thrilling and novel grows with what it feeds upon, and so stories must be made more and more thrilling in order to retain the interest of readers.

But the cause of truth is not advanced by pious exaggerations. And what will the Master say to those who seek in such methods to glorify themselves? Surely, when heaps of wood, hay, and stubble vanish in the flames, those who have adopted such methods as these will find a terrible shrinkage when their published reports are compared with the actual facts. Said a Christian woman speaking of a certain somewhat prominent minister, "We never thought he could do wrong until we read his reports of the meetings he held here." Many a man has reported his own doings in such a way as to destroy his reputation for truth and veracity; and if this be the judgment of imperfect and fallible men, what shall be the judgment of One whom no devices, concealments, or misrepresentations, can for one moment deceive? When men tell the truth there are no corrections required. This will be found at last to be the best way to do.—*Armory.*

It is no great matter to live lovingly with good-natured, humble, and meek persons; but he who can do so with the froward, wilful, ignorant, peevish and perverse, hath true charity.—*Kemps.*

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.

RIGHTEOUSNESS.

[The text or context of the verses referred to or quoted are omitted to save space. It is preferred that the reader should read the answer from the Bible.]

1. What does the Lord love?
"For the righteous Lord loveth righteousness." Ps. 11:7.
2. Who is righteous?
"He that doeth righteous is righteous." 1 John 3:7.
3. Who is not of God?
"Whosoever doeth not righteousness is not of God." 1 John 3:10.
4. What is unrighteousness?
"All unrighteousness is sin." 1 John 5:17.
5. What is sin?
"Sin is the transgression of the law." 1 John 3:4.
6. Are all the commandments of God's law righteousness?
"All thy commandments are righteousness." Ps. 119:172.
7. Where were the right judgments proclaimed by God?
At Mount Sinai. Neh. 9:13.
8. What did God speak at Sinai?
"He declared . . . ten commandments." Deut. 4:12, 13.
9. What was the righteousness of Israel?
"And it shall be our righteousness, if we observe to do ALL THESE COMMANDMENTS before the Lord our God, AS HE HATH COMMANDED US." Deut. 6:25.
10. What will be fulfilled in Christians?
"The righteousness of the law." Rom. 8:4.
11. What do sinners obey?
"Obey unrighteousness." Rom. 2:8.
12. By what should sinners break off from their sins?
"By righteousness." Dan. 4:27.
13. Is the righteousness of God's law everlasting?
"Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142, 144.
14. How long will these righteous judgments endure?
"Forever." Ps. 119:160, 152.
15. Will this righteousness ever be abolished?
"My righteousness shall not be abolished." Isa. 51:6.
16. What people know righteousness?
"Hearken unto Me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.
17. Was the law in the heart of Christ?
"I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8.
18. Is the law to be in the hearts of his people?
"I will put my law in their inward parts, and write it in their hearts." Jer. 31:33.
19. Was it prophesied that Christ should preach righteousness?
"I have preached righteousness in the great congregation." Ps. 40:9.
20. How did he preach righteousness, or the law?
"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.
21. How can sinners obtain righteousness for past sins?
Through Christ. Rom. 3:24, 25.
22. On what conditions can it be obtained?
Repentance and faith. Rom. 3:26; Acts 20:21; Rom. 10:10
23. What is this imputed righteousness called?
"Righteousness which is of faith." Rom. 10:6 and 3:22.
24. When freed from sin through repentance, faith, and obedience, what do we become?
"Servants of righteousness." Rom. 6:17, 18.
25. With what will the people be judged?
"With righteousness." Ps. 72:2; Isa. 11:4; Jas. 2:8-12.
26. Who shall dwell in the Lord's holy hill?
"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Ps. 15.
27. Who will dwell in the new earth?
"The righteous." 2 Pet. 3:13; Ps. 37:29.
28. Will there be any unrighteous there?
"Thy people also shall be all righteous." Isa. 60:21; 1 Cor. 6:9.

R. F. COTTRELL,

Interesting Items.

- A new coal field has been discovered in Yorkshire.
- A revolution is reported to have broken out in Honduras.
- Country postmen in France are shortly to be mounted on tricycles.
- There are nearly five hundred churches and missions in New York.
- Mr. Gladstone left for Bavaria August 25, and proposes to stay three weeks.
- A hurricane passed over Jamaica August 20, doing considerable damage.
- Five hundred men have struck in Rhondda Valley against a coal-cutting machine.
- A fisherman has been burnt to death through falling asleep with a pipe in his mouth.
- A Massachusetts judge has decided it is illegal to open a barber's shop on Sunday.
- The London Omnibus Company have declared a dividend of twelve and a-half per cent.
- It is estimated that a thousand lives were lost by the bursting of the bund at Mandalay.
- Two thousand five hundred chain-makers are on strike in Staffordshire for an advance in wages.
- The French brigantine Etoile is reported to be ashore at Newfoundland. Twelve of the crew were lost.
- A woman in Massachusetts is suspected of having poisoned a hundred persons during the last four years.
- A cataleptic woman in France has had a nineteen day's sleep. Early in the year she had a slumber of fifty days.
- More than one-third of the present House of Commons have been undergraduates at either Oxford or Cambridge.
- Seven of the Chicago anarchists have been sentenced to death. Another was sentenced to fifteen years' imprisonment.
- The Belgians are said to consume 5½ lbs. of tobacco a head annually. Great Britain consumes 138 lbs. per 100 inhabitants.
- A massive gold ring lost twenty years since by a New Zealand gentleman, has just been dug up in a potato field in Essex.
- The whole Mussulman population of Bulgaria have informed the Porte that they have decided to emigrate to Turkey proper.
- Forty houses were destroyed by fire August 20, at Bourg, St. Augustin, France. Several persons are reported to have been injured.
- One hundred passengers have been killed on British railways during the last year out of nearly seven hundred millions who travelled.
- A child of five was sent from America to Belfast, labelled and addressed to a house, which on his arrival, was found to be untenanted.
- On August 1st, her Majesty's corvette Diamond annexed the Kermadec Islands, which lie between New Zealand and the Friendly Islands.
- An attempt was made to assassinate the President of Uruguay by a man who was so ill treated by the crowd that he died soon afterwards.
- Serious riots have occurred between the Chinese and Japanese at Nagasaki, in which five of the former were killed and one hundred wounded.
- British mail steamers are to be subsidized to run between Vancouver, Japan, and Hong Kong in connection with the Canadian Pacific Railway.
- Lord Rosebery says he has no doubt that the Colonial penny postage will be carried out sooner or later, and sees in it an element of Imperial federation.
- From September 1st, 1886, parcels not exceeding 11 lbs. in weight will be received at any post-office in the United Kingdom for transmission to Newfoundland.
- Storms of unusual severity have occurred in the Western States of America. Much damage has been caused in Minnesota and Dakota by hurricanes and lightnings.
- The Great Northern Railway Company's engineering works at Boston were destroyed by fire August 26, the loss being very great. The workmen have lost all their tools.
- There are 82 Roman Catholic members in the House of Commons, Ireland contributing 77, and Great Britain 5. There has been an increase of 33 within the last ten years.
- The steamer Vera, belonging to the Samoet Company, was destroyed by fire on the Volga, on the evening of August 19. It is feared that about 200 persons lost their lives.
- The captain of a steamer, when within 200 miles of Malta, reports having seen a blaze of fire ascend from the sea a hundred feet, caused, it is thought, by a submarine volcano.
- Mr. Philip Horsman, of Wolverhampton, has recently donated £4,000 to the new eye infirmary of Wolverhampton. Mr. Horsman recently gave a public art gallery and pictures to the town valued at £10,000.
- The following reduced rates for Post-office Orders came into operation on September 1st: For sums not exceeding £1, 2d; not exceeding £2, 3d.; not exceeding £4, 4d.; not exceeding £7, 5d.; not exceeding £10, 6d.
- By permission of the Archbishop of Canterbury, about 200 of the aged and infirm inmates of the Lambeth Workhouse were taken down in omnibuses and entertained for a day in the beautiful grounds of the Palace at Addington.
- An immense school of whales, numbering one hundred and thirty, have been driven ashore and captured at the Island of Whitray, Orkney. When the whales were seen off the island a large number of boats were manned and set off in pursuit, and were fortunate enough to capture the entire school.
- Violent easterly gales have prevailed at Galveston, Texas, and the whole of the southern and the south-eastern portion of the city are inundated. The town of Haric in Sonora, is reported to have been swept away by the floods, not a house being left standing. The population of the town numbered seven hundred. No estimate is given of the loss of life or the destruction of property.
- The Palace at Sofia of Prince Alexander of Bulgaria was surrounded by people and soldiers, August 21, and the Prince forced to abdicate. He was taken on board a yacht, and is said to have been sent to Reni, Russia. A Provisional Government was formed, but has since been overthrown. The people are reported to be loyal, and the troops faithful to Prince Alexander. He has since been set at liberty.
- An order has been issued which states that in future no marriages solemnized on board her Majesty's ships will be legal unless the ceremony be performed by ministers in holy orders of the Church of England, Ireland, or Scotland, or by a priest of the Roman Catholic Church. No captain, officer, or other unqualified person is to be permitted to perform a marriage ceremony on board her Majesty's ships.

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This package contains all the tracts in package No. 1, and the following in addition:—
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The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. 5d.
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Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 5d.
Review of Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath. 64 pp. 5d.
The Morality of the Sabbath. By D. M. Canright. 8d.

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HISTORY OF THE SABBATH

—AND—
THE FIRST DAY OF THE WEEK,

From Creation to the Present Time. In Two Parts—
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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
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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, SEPTEMBER 2, 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.

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 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.

Unity.—Human creeds cannot produce unity. Church force cannot press the church into one body. This has been tried, and has proved a failure. Christ never designed that human minds should be moulded for heaven by the influence merely of other human minds. "The head of every man is Christ." His part is to lead, and to mould, and to stamp his own image upon the heirs of eternal glory. However important organization may be for the protection of the church, and to secure harmony of action, it must not come in to take the disciple from the hands of the great Teacher.

Persecution.—Our readers will regret to hear that Bro. Conradi, whom we noticed in our issue of June 17 as just starting for Russia, has been imprisoned at Simferopol. We first learned it through letter from the Continent, afterward through the *Daily News* of 18th ultimo. A telegram from Odessa to the *Daily News* of the 26th ult. states that he will soon be set at liberty through the influence of the American Minister at St. Petersburg. He was arrested on the charge of "proselytizing," because some were baptized by him, although those baptized were not formerly members of the state religion. We hope to learn fuller particulars soon. But little in the line of tolerance can be expected from a state church if it has the power. Russia has far too few godly men. She will suffer most by imprisoning them or driving them away.

Conscience Versus the Bible.—If conscience were a sufficient guide, of what use is the Word of God? We have been taught that the Bible contained God's revealed will. David says, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Paul says that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and that it is able to make wise unto salvation. 2 Tim. 3:15, 16. Jesus says, "Thy Word is truth." Moreover it was given through the inspiration of the Holy Spirit, hence the Spirit and Word must agree. 2 Tim. 3:16; 1 Pet. 1:11; 2 Pet. 1:21. Now if all this be true, as the Bible declares (and we believe it), and if it is "the truth" that will make us free (John 8:32), is that through which we are sanctified (John 17:17), is that which, if received in the love of it, will save us from the temptations and delusions of Satan (2 Thess. 2:10-12); then it follows that all that is not in harmony with this truth is not of God, and will lead only to delusion and destruction. This must be self evident to all who believe God's Word to be a guide. And yet we find many who, when shown their sins from that Word, and new duties are presented before them which they acknowledge to be binding, deliberately cling to their sins and neglect the duties on the plea, "My conscience does not condemn me." It would be a good plea were conscience infallible; but it is only a creature of education. The Bible speaks of an "evil

conscience," a "defiled" conscience, and a "conscience seared," as well as of a "good conscience," or a "pure conscience." Paul's conscience which he once thought "good" led him to persecute the people of God. Acts. 23:1; 26:8. A good conscience is in harmony with God's Word. A pure conscience is enlightened by that Word and purified by the blood of Christ. And it can be said of that one who follows his conscience contrary to God's Word, as it was said of one of old, "He feedeth on ashes; a deceived heart hath turned him aside." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," are the enduring words of Him who spake as never man spake. Matt. 7:21.

Its Origin.—The popular theory of man's inherent immortality has an unfavourable origin. Satan—the great falsifier—first announced it in the garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "Ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonistic. For ages after this first Satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the pre-existence of souls and the transmigration of souls. The Egyptians, according to Herodotus, first advocated the immortality of the soul. It became at length quite common among heathen nations. The Jewish people during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen, who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the church of Christ, degenerating into the Romish church of the Dark Ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonours Jesus. Such are some of the historical facts relative to the origin of the doctrine of the inherent immortality of man. What do you think of them? Are they not worthy your candid consideration?

PUBLICATIONS.

Health Science Leaflets.—We are pleased to say that this Office has just received from the Health Publishing Company, Battle Creek, Michigan, U. S. A., the following Health Science Leaflets: 1. The Code of Health. 2. How to Live a Century. 3. Pure Air. 4. How to Ventilate. 5. A Back Yard Examined. 6. Inventory of a Cellar. 7. What's in the Well? 8. Cayenne and its Congeners. 9. A Live Hog Examined. 10. A Peep into a Packing-House. 11. Contents of a Tea-Pot. 12. Tea Tasters. 13. Tea Drinking and Nervousness. 14. Tea Topers. 15. Tea and Tippling. 16. Tobacco Poisoning. 17. A Relic of Barbarism. 18. Tobacco Blindness. 19. Science vs. Tobacco-Using. 20. The Smoke Nuisance. 21. The Rum Family. 22. A Drunkard's Stomach. 23. A Gin Liver. 24. A Rum Blossom. 25. Alcoholism. These leaflets are well printed and each is nicely illustrated. The lessons taught by them, if heeded, will repay their cost a hundred times. They are all written by a physician, Dr. J. H. Kellogg, who has had large experience. Price of package by post 5d.

Good Health.—This journal is an invaluable household friend. The August number contains, among many interesting articles, the following: Modern Life—Heir and Parent of Insanity, School Hygiene, The Religion of Health, Sago Palm Cakes, How to Make Life a Success, The Shelf in the Attic, Culture a Need of the Child-Trainer, The Sleeping Habit, Prison Reform, Healthy Homes, Prevention of Hydrophobia, Poisoning by Decayed Food, The Death of Dr. Dio Lewis, etc. The various departments of Popular Science, Domestic Medicine, and Science in the Household are as usual full and interesting. Can be had at this Office. Price 4d. each month, 4s. per year.

Man the Masterpiece.—A new work by J. H. Kellogg, M.D., editor of *Good Health*, and author of *Home Hand-Book of Hygiene and Rational Medicine*, and many other useful health works. "Man the Masterpiece" tells many plain truths in a plain style about boyhood, youth, and manhood. It is the product of many years thought, observation, and experience. Its design is to make men better physically, mentally, morally. Richly illustrated with coloured plates. One volume of 620 octavo pages. Fuller description will be sent for stamp. Cloth 15s. 6d. Leather, 18s.

Publications in French and German.—We have received from our publishing house in Bâle,

Switzerland, two pamphlets which in appearance do credit to the house. The matter they contain is of interest and importance. The first is the "History of the Sabbath and First Day of the Week," part first, being the translation of the first eleven chapters of the complete Sabbath History, which has been the means of enlightening so many. We are glad to see this important, judicious, and able work published in the German tongue. (176 pp. price 1s. 8d.) The second is a translation in French of the "Sufferings of Christ," by Mrs. E. G. White, with whose writings our readers are acquainted. It is illustrated with three fine cuts of events in the last hours of our Saviour's life previous to his crucifixion. (38 pp. with cover, price 5d.) They can be ordered from this Office.

The United States in the Light of Prophecy.—This is a most excellent and thrilling exposition of Rev. 13:11-18. It briefly, but clearly and interestingly describes the rise and progress of the United States, and the freedom and beneficence of its laws. It shows that that giant republic is to become a persecuting power, and presents irrefutable proof that a movement to that end has already begun. Price, cloth, new edition, 225 pp. 8s. Paper covers, 1s.

The Marvel of Nations.—This is an enlarged and illustrated edition of "The United States in Prophecy." Contains forty-two illustrations. Nearly 800 pp. Price 4s.

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AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.
New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AUSTRALASIA.

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

THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

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

BY URIAH SMITH,

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

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

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