

THE Present Truth

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

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THE PRESENT TRUTH.

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GIVING.

WHAT is a gift? Some rare and costly thing—
Which only wealth is privileged to bestow?
A joy that opulence alone can bring?
A boon that poverty may never know?
Nay! nay! the sweetest gifts that life adorn,
Ne'er left the loving hearts where they were born.

More humble gifts than e'en the "widow's mite,"
Whose fame rolls down through the applauding years,
Shall live in memories, safe from Lethe's blight—
Preserved in love, embalmed in holy tears.
Our rarest gifts are hungerings to bestow
The good that ne'er may come to us below.

All that in man is best, the stamp shall bear
Of that which we call immortality;
And fond good wills, defeated now, shall share
The glad fruition of the time to be.
God frames our purpose true in purer gold
Than eye of mortal ever may behold.

There is a wealth descending from the sky,
That falls on every loyal gift we bring,
A heavenly fragrance that can never die,
Breathing through all our true heart-offering,
If with each gift unselfish love we weave,
"More blessed 'tis to give than to receive."
—S. S. Times.

General Articles.

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

FAITH THE CHRISTIAN'S PRIVILEGE.

BY MRS. E. G. WHITE.

MANY who are sincerely seeking for holiness of heart and purity of life are perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because of this lack, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look away from the simplicity of true faith, and thus bring great darkness upon their souls. Instead of thinking of self, they should train their minds to dwell upon the mercy and goodness of God. They should recount his promises, believing that he will fulfil his word. When we

repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward him. We may not feel to-day the peace and joy which we felt yesterday; but by faith we should grasp the hand of Christ, and trust him as fully in the darkness as in the light. No effort should be made to rein the mind up to an intensity of emotion; but we should faithfully perform every duty, and then calmly rest in the promises of God.

Satan may whisper, "You are too great a sinner for Christ to save." But while you acknowledge that you are sinful and unworthy, meet the tempter with the cry, "By virtue of the atonement I claim Jesus as my Saviour. I trust not to my own merits, but to the precious blood of Christ, which cleanses me. This moment I hang my helpless soul on him."

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for grace to overcome your special faults, to put away every darling sin.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in our warfare against sin. By faith we may look upon the crowns laid up for those who shall overcome; we may listen to the exultant song of the redeemed: "Thou art worthy, O Lord, to receive glory and honour and power;" "for thou wast slain, and hast redeemed us to God by thy blood." Pride and love of the world will lose their power as we contemplate the infinite love of Christ, and the glories of that better land so soon to be our home.

An unyielding trust, a firm reliance upon Christ, will bring peace and joy to the soul. But let none imagine that without earnest effort on their part they can retain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of

thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and character of Christ should be often the subject of our thoughts and our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Let none deceive themselves with the belief that God will accept and bless them while they are trampling upon one of his requirements. The wilful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Jesus cannot abide in the heart that disregards the divine law. God will honour only those who honour him.

"To whom ye yield yourselves servants to obey, his servants ye are." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin; but he will keep up a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Christian life must be a life of constant progression. Peter sets before us the successive steps, in these words: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those

who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Says Peter, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

Our Saviour claims all there is of us: he asks our first and holiest thoughts, our purest and most intense affection. His love is infinitely more tender and self-denying than a mother's love. The price paid for our ransom testifies to his estimation of the value of the human soul. Then what ingratitude do we manifest when we withhold from him our affections and our service. Is it too much to give ourselves, our time and talents, to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honours which Christ proffers,—“to sit with me in my throne, even as I also overcame, and am set down with my Father on his throne”?

The apostle Paul was highly honoured of God; in holy vision he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial. "I keep my body under," he says, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

Paul suffered for the truth's sake: and yet we hear no complaint from his lips. As he reviews his life of toil and care and sacrifice, he says, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The shout of victory from God's faithful servant comes down the line to our time: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Though Paul was at last confined in a Roman prison, shut away from the light and air of heaven, cut off from his active labours in the gospel field, and momentarily expecting to be condemned to death, he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the

Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

The glorious reward that awaits this hero of faith,—a crown of righteousness, and eternal life in the presence of God, may be won by each of us. Jesus and holy angels are waiting to give us the help we need. Every prayer sent up in faith from an honest heart will be heard, and the petitioner will have his request when he needs the blessing most. Sometimes we ask for things that are not for our own good or the glory of God. When this is so, our wise and good Father hears our prayers, but gives us nothing hurtful. He will guide our feet. By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

HOW GOD LEADS HIS PEOPLE. NO. 12.

IN my last I intimated that I would next give the readers of the PRESENT TRUTH the correspondence I had with the Bishop of Manchester (Bishop Frazer) on the question of conditional immortality. This correspondence appeared in one or two of the Manchester daily papers at the time; also in a local paper, *The Chorley Standard*; and in the organ of the Conditional Immortality Association, called *The Bible Standard*. I give the letters as they appeared, leaving them to speak for themselves.

After having made arrangements with my vicar to leave, we were surprised one morning with the following letter from the Bishop:—

Manchester, March 5, 1881.

"My dear Mr. Smith,—I am very sorry to hear from Mr. Slyman that your teaching has become so different from what it was, that he can no longer allow you to occupy his pulpit. On my enquiring what the change in your teaching was, he has sent me some tracts which he says you are distributing in the parish, which deny the immortality of the soul. They seem to be based upon the most absurd ignorance, and not to know that the word translated 'soul' in Scripture is sometimes merely the 'physical life;' and sometimes the spirit over which death has no power.

"How can any one explain on this hypothesis, our Lord's argument with the Sadducees (Mark 12:27), or his statement in Matt. 10:28? Bishop Pearson calls the doctrine of the immortality of the soul 'a certain and necessary truth' (*Art. 'He descended into hell' Heb.*); and I need hardly refer you to Bishop Butler's great argument in the first chapter of his *Analogy*. If you really hold the view of the mortality of the soul, I do not see how you can hold your place as a minister of the Church of England. You certainly could not use the Burial Service,—nor could I admit you to another curacy in this diocese. Indeed, in that case, the sooner you give up a false position, the better. But till I hear from yourself that it is so, I shall withhold my belief that it is possible.

"Yours very truly,

"J. MANCHESTER."

"Rev. A. Smith."

To this I sent the following reply:—
Rock Villa, Withnell, Chorley, Lancashire.
"To the Lord Bishop of Manchester.
"My dear Sir,—In answer to yours I ac-

knowledge that it is quite true that my teaching has of late altered, with respect to the doctrine of the immortality of the soul. I was taught to believe this doctrine from my childhood, but never thought until lately of examining the Scriptures to see 'whether these things were so.' When, however, I was ordained a minister of the Church of England, a Bible was put into my hands, accompanied with the appropriate words, 'Take thou authority to preach the word of God.' This made a deep impression upon my mind. I thought, How can I preach this sacred Word unless I am fully acquainted with its divine contents? I determined, therefore, by the help of God's grace, to study it, and to act upon the injunctions it contains, and 'preach the Word.' I tried to support all my teachings by appealing to the law and to the testimony. In so doing I have found that that testimony gives me no authority whatever for advocating the Platonic doctrine of the inherent, or natural, immortality of the soul. On the contrary, I find it teaches me that: (1) He only hath immortality who dwells in unapproachable light (1 Tim. 6:16); (2) That Jesus the Christ brought life and incorruptibility to light through his gospel (2 Tim. 1:10); (3) That those who desire this inestimable boon must seek for it by patience in well-doing, according to the precepts of this gospel (Rom. 2:7); and (4) That God will reward only such with it, and that at the revelation of his righteous judgment.

"The papers to which you refer agree with the acknowledgment contained in your letter, that 'the word translated *soul* in the Scriptures is sometimes merely the *physical life*;' but they go further and prove that the word 'soul' in the Scriptures is never used in its modern, technical, theological sense, and, moreover, is never prefaced by such adjectives as 'never-dying,' 'immortal,' 'undying,' etc. On the contrary, the Scriptures again and again plainly affirm the mortality of the soul (see Ezek. 18:4, 20; Psa. 22:29, and 78:50, etc.) in all its meanings; but I have not yet discovered, and you failed to point out, that they ever use the term for 'the spirit over which death has no power.' I am open to correction if I mistake, but as far as I have read, the scripture terms for 'soul' (*nephesh* and *psuche*) are never once translated 'spirit,' but are always carefully distinguished from *ruach* and *pneuma*,—the Hebrew and Greek equivalents for the latter term.

Supposing, however, it were otherwise, may I ask how you would explain the fact of the psalmist's rejoicing in the hope that God would redeem his *soul* from the power of the *grave*? Psa. 49:15.

"But your lordship asks 'How can any one explain on this hypothesis our Lord's argument with the Sadducees in Mark 12:27; or his statement in Matt. 10:28? With your permission I reply,—they can be explained easily; and only on this hypothesis. The argument with the Sadducees does not relate to the question of the immortality of the 'soul' or 'spirit' at all; the terms are not introduced, except in our own imaginations. The argument related to the question of the *resurrection* alone, not to any 'intermediate state.' Seven men, and one woman, who had been wife to them all, 'died;' and the question asked was, not whose wife is she now in the world of spirits, but 'in the RESURRECTION therefore, WHEN they shall rise, whose wife shall she be?' They had quoted Moses, who, as Gibbon remarks (Vol. 1., p. 530), omitted the doctrine of the immortality of the soul from his law; our Lord therefore refutes them, on the question at issue, from the same source, saying, 'As touching the *dead* that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?' They could not deny their own authority; they acknowledged, too, that 'Abraham is *dead*, and the prophets' (John 8:53); they acknowledged, too, tacitly, that God could not be the God of the dead,

because they are for a time 'extinct' (Isa. 43:17, compare 1 Cor. 15:18); they were therefore shut up to our Lord's logical conclusion, that Abraham, Isaac, and Jacob *must* be subsequently raised from the dead, otherwise the divine intimation contained in the words he had quoted could never be realized. See the same principle enunciated in Rom. 4:17.

"Again, in Matt. 10:28, our Lord was exhorting and warning his *disciples* only. He told them that they should be 'hated of all men' for teaching what he taught them. He also encouraged them to hope that though they should now lose their soul (*psuche*, translated *life* in v. 39) for his sake, they should find it *again* when he came to administer his rewards (Matt. 16:25-27). He therefore said unto them, 'Fear not them (men, high-priests, councils, v. 17) which kill the body, but are not able to kill your soul or life' (which shall be 'hid with Christ in God,' Col. 3:3,) 'but rather fear him who' (if you deny me before men, v. 33) 'is able to utterly destroy BOTH SOUL (or life, *psuche*) and body in Gehenna.' Even if we were here to take 'soul' in its popular sense, which is not the true sense, the passage does not teach its immortality, but only that men, or councils, cannot kill it; while at the same time it clearly does teach that God can, and will, destroy both soul and body wheresoever he is not pre-eminently feared. But if the soul were immortal and indestructible, as commonly supposed and taught, this divine threat would lose all its force! Would it not?

"You have called my attention to Bishop Pearson, who says the doctrine of soul immortality is 'a certain and a necessary truth.' Our 6th Article, however, states that 'Holy Scripture containeth all things *necessary* to salvation; so that what is not read therein, nor may be proved thereby, is *not to be required* of any man.' And another bishop, Tillotson, says, 'The immortality of the soul is rather *SUPPOSED*, or *taken for granted*, than expressly revealed in the Bible.'—*Ser.*, Vol. II., 1774. And Parkhurst, the great lexicographer, says, 'As a noun, *nepshesh* hath been *supposed* to signify the *spiritual* part of man, or what is commonly called his soul; I must for myself confess that I can find *no passage* where it hath undoubtedly this meaning.'—*Hebrew Lexicon*.

"Again, you refer me to Bishop Butler. I need not remind you that Butler is candid enough to admit that the same arguments, adduced to support the doctrine of the immortality of the soul of man, apply with equal force to the proving the immortality of the souls of the brutes! May I respectfully ask, do you accept this inevitable conclusion?

"I wish to know which of the Thirty-nine Articles, to which I subscribed, affirms the doctrine in question. Allow me to remind your lordship that in 1552 a code of Forty-two Articles was framed, one of which, the fortieth, did teach the immortality of the soul, but in 1562 the whole Synod of the Church, met in Convocation, revised the said Articles, and deliberately expunged Article Forty. This alteration was, I believe, legally ratified; and in the case of *Wilson v. Fendall*, tried in 1864, the Lord Chancellor gave judgment that the expunged Article was no longer the doctrine of the Church as by law established.

"I do not, however, wish to tax your episcopal patience by any lengthy arguments in my own defence, especially since you have already passed judgment upon me by informing me you cannot admit me to any other curacy in your diocese! 'Doth our law judge any man *before it hear him?*' was once nobly asked, even by an adversary. But I plead 'guilty' (?) to the charge of teaching that 'the soul that sinneth it *SHALL die*,' and that eternal life, or immortality, is the '*gift* of God' to those only who believe the record, and obey his Son, Jesus the Messiah. At the same time I am willing to exonerate you from any intentional injustice towards a poor curate in fore-judging my case by declaring beforehand my doom. And I hasten to relieve your anxiety

by informing you that I had made arrangements with my vicar to give up my position here by three months' notice, or as much sooner as can be made mutually convenient.

"Allow me, in conclusion, to say that I am already learning, from the precept you have brought under my notice, 'not to fear them which kill the body, and (as Luke explains it in 12:4) after that have no more that *they* can do;' but I desire in this, as in every other matter, 'to fear him who *after* he hath killed (see Isa. 66:16, 24) hath power to cast into Gehenna.' In your exalted position, and responsibility, the same exhortation is eminently needful, for 'God is no respecter of persons!'

"Praying you may have grace given you to act in this wholesome and holy fear,

"I remain, my dear Bishop,
Yours sincerely,

"March 7, 1881." "ALBERT SMITH."

The following was the second letter I received from the Bishop:—

"Manchester, March 9th, 1881.

"My dear Sir,—I have no intention of discussing the questions raised in your letter with you,—I know it would be hopeless. There is an ingenious method which can make Scripture prove almost anything. It is not a question of words, but of things. The whole Bible seems to me to be based upon the idea of the immortality of the soul (as Tillotson says, it does not so much reveal it as assume it). It has been held almost without exception by all sections of the Church of Christ. Look at the picture of Hades in Isaiah 14:9, following; the parable of Dives and Lazarus; the assertion about the spirits in prison; the vision of the souls under the altar; the prayer of St. Stephen.

"I need not concern myself with the 40th Article of 1552. You have declared your assent to the *doctrine set forth in the Book of Common Prayer*, and said that you believe it 'to be agreeable to the word of God;' and I do not see how, with your views, you can use the Burial Office, or the Communion for the Sick.

"In conclusion, I will only add that I did not 'prejudge your case.' I distinctly said that 'till I heard from you, I should withhold my belief that it was possible' that you held the views imputed to you; but that, 'if you really hold the doctrine of the mortality of the soul, I did not see how you could hold your place as a minister of the Church of England, nor could I (*in that case*) admit you to another curacy in this diocese.'

"I am, yours faithfully,

"J. MANCHESTER."

I was not able through sickness to answer the second letter of the bishop for some time. These letters of the bishop coming in the midst of our other trials seemed quite to overwhelm my wife. She never recovered from the shock. Her sudden death, shortly afterwards, quite prostrated me for a time. I passed through great temptations, as well as trials. She had believed the truths I had lately discovered, and we had agreed to be baptized together as soon as we were well away from the church, and I could leave off sprinkling children for immersion. My grief and disappointment were intense; I had hard thoughts of God, and began to question the efficacy of prayer. A sword had pierced my heart, which left a rankling wound; and I kept silence even from the good words of prayer. My experience was like that of the psalmist when he said: "My lovers and my friends stand aloof from my sore." "They speak mischievous things, and imagine deceits all the day long." "False witnesses did rise up:

they laid to my charge things that I knew not." "I was dumb, I opened not my mouth; because thou didst it." "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity." By and by, when I began to consider my six motherless children I tried to stir myself up to activity again; and gradually was enabled to say also with the psalmist: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more."

A. SMITH.

TRUSTING.

I DO not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afflicts me, then in my distress
Withholds his hand;
If all his wisdom I cannot conceive
Or understand—
I do not think to always know his why
Or wherefore here;
But sometime he will take my hand, and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat round me, and the
heavens
Be overcast,
I know that he will give his weary one
Sweet peace at last. —Selected.

THE LAST MERCIFUL WARNING.

IN the history of God's dealings with men, we find that he has always given timely warning, before visiting any great calamity upon them. He warned the antediluvians of the coming flood by his servant Noah. He sent a warning to Sodom and the cities of the plain, before he destroyed them; and saved those that could be induced to flee away. Nineveh was warned of its approaching destruction, and by this means its doom was averted for a time. Jerusalem was warned by the Son of God of the desolation which should be her portion. From such examples of the past, it would be unreasonable to suppose that the great and final day of wrath would come upon the inhabitants of the whole world, without a special warning being given of its near approach.

Besides the reasonableness of expecting such a warning of the coming of the great day, from the analogy of God's dealing in the past, he has promised, through his prophet, that this shall be his uniform practice. He says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. And this he says with direct reference to warning being given of approaching evil. The

preceding verse says, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the Lord hath not done it?" Then comes the promise that God will reveal the coming evil to his servants, so that the people will be warned.

In harmony with this, the word of God has foretold and described the warning which is to be proclaimed to the world just before the great day of his wrath, which is to prepare those who heed it, to escape the wrath, and stand before the coming Son of man. We read, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 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.

In this prophecy is foretold the proclamation that will be made to the world, just before the close of the gospel day, and the opening of the day of wrath. It is the closing message of the gospel. The word of God "cannot be broken," his promise must be fulfilled; therefore such a proclamation must be made to mankind when the gospel of salvation is about to cease, and retribution without mercy follow. That this is to be the last call of mercy is evident from the terms of the message. Wrath without mixture upon all who do not heed it, is to follow. Mercy will plead no longer. The work of the gospel will then be finished. The next event in the prophecy is the coming of the Son of man upon the cloud, to reap the harvest of the earth, which is now ripe, and the thrusting in of the sharp sickle to gather the clusters of the vine of the earth, casting them into the wine-press of the wrath of God—a figure representing the wrath threatened in the last message.

Such a message will be preached in the world, before the coming of the Lord; and who can say that it is not now being preached? This question can be decided only by the correspondence of other prophecies, which prove by their fulfilment that we are in the last days, and by the facts which are transpiring at the present time. The facts of history in the fulfilment of all the great lines of prophecy, bear united testimony that we have reached the last days; consequently, it is now time to look for the closing messages to be preached. When the promises of God become due, he is sure by his providence to fulfil them; and no scheme of men or demons can derange

their fulfilment by a counterfeit movement in place of the genuine. Therefore if facts testify that the last message of the gospel is now being preached, we may know of a surety that God is fulfilling his word. The best evidence that God is redeeming his promise that he would send such a warning, is the fact that the very thing described is being done. We may safely trust in the word of God, and in its fulfilment in due season; for he himself assumes the responsibility.

Now what are the facts in the case? From 1840 to 1844 A.D., there was a cry in the earth, penetrating all parts, saying, as predicted in Rev. 14:7: "Fear God, and give glory to him; for the hour of his judgment is come." It was necessary in God's arrangement, for this message of definite time to be preached, and it was preached. Men may call the movement a failure, because of disappointed expectation; but the promise of God was fulfilled, and his purpose was not frustrated in the least. Men may proclaim truth in fulfilment of prophecy, and yet be disappointed in their expectation, because they err in what they expect. When Jesus rode into Jerusalem, the disciples and the multitude fulfilled prophecy as they shouted hosanna to him as their king (Zech. 9:9); but no disappointment could be greater than was theirs when, instead of seeing him crowned, they saw him crucified. But it was necessary for them thus to shout, that the prophetic programme might be fulfilled; so necessary was it that Jesus said, "If these should hold their peace, the stones would immediately cry out." Luke 19:40. So, also, it was necessary that the time message, declaring the hour of judgment come, should be proclaimed to the world, as promised in the prophecy; and the disappointment resulted from ignorance of the work of investigation with which the judgment commences, the part of it which transpires before the personal coming of Christ.

The text on which was based the preaching of definite time in 1844, is found in Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This period did end in 1844. By subsequent study of the Scriptures, it was discovered that the cleansing of the sanctuary does not necessitate the coming of Christ to earth, but his coming before the Father as High-priest, to finish his mediatorial work by blotting out the sins of all who have made their peace with God, through his atoning blood. This takes place before he receives his kingdom, and comes to raise his dead to life, and change the living to immortality.

The cleansing of the sanctuary in the type was the concluding work of the high-priest in making the atonement for the people. It signified the blotting out of sins, or their entire or final separation from the people. Lev. 16. Our great High-priest must perform this work for

all his people, not in figure, but in fact, before his mediatorial work at the right hand of God is finished, before he receives his kingdom and returns to reward his servants and slay his enemies. Heb. 8:1, 2; Dan. 7:9-14; Luke 19:11-27. This blotting out, or utter and final removal, of men's sins, is their acquittal in the judgment; and this is done before Jesus returns to earth. Acts 3:19-31. Consequently, the books are opened, and that part of the judgment of the righteous which may be called the judicial investigation of their cases, takes place in the presence of the Ancient of days in heaven, before the coming of Christ; so that at his coming he *executes* that judgment by giving them the reward of immortality "in a moment, in the twinkling of an eye." Luke 14:14; 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.

Now, we can see how it is in God's perfect arrangement, that when the time came for the cleansing of the sanctuary, he should send forth a message declaring that the hour of his judgment had come. It was a message of truth, notwithstanding the disappointment of those who proclaimed it. The Bible view of the sanctuary has explained it. As it was with the first disciples, when Jesus rode into Jerusalem, so it was with those who heralded the hour of judgment—they fulfilled prophecy; but there was a better understanding of it afterward. "These things understood not the disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." John 12:16.

In harmony with the prophecy, the announcement of the fall of Babylon was made in the autumn of 1844. This had the effect to separate the believers from the various churches to which they had hitherto belonged. Up to that time no intention of separation from the different sects had been entertained. Then the third and last message began to arise like the rising light of the morning sun, symbolized in Rev. 7 by an "angel ascending from the east, having the seal of the living God." The closing message of probation is the sealing message. It places the seal of God in the forehead of those who heed its warning, refusing to receive the mark of the beast in the forehead or in the hand. The keeping of the commandments of God being put in contrast with the worship and mark of the beast, makes it very plain that that worship and mark are opposed to the commandments of God. Are professors of the Christian religion in general keeping those commandments as they were written by the finger of God on tables of stone?—They are not. Christians in general are breaking the Sabbath commandment from week to week, while they honour the first day of the week as the "Christian Sabbath," a change for which they have no higher authority than the rulers of the Church of Rome. Prophecy had foretold that a power would

arise and be established in the seat of the Roman Empire that would blaspheme the name of God, persecute his saints, and think to change his times and laws. Rev. 13:1-7; Dan. 7:19-25. The rulers of the Church of Rome claim the power and right to change the law of God, and that they have done it—that the “Church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead.”

Since it is a fact that there is no higher authority for keeping the first day of the week, instead of the seventh day which God commanded to be kept holy, it is evident that if we knowingly follow and obey the usurper, we worship him rather than the living God. There is great danger that we shall follow tradition and custom, and so not heed the warning of the heaven-sent message. Hence the thrilling threatening of coming wrath.

R. F. COTTRELL.

IMMORTALITY.

In all investigation of Bible doctrines it must be borne in mind that the Bible was written by inspiration of God, and must, therefore, be perfectly consistent with itself. If we find passages which seem to conflict, we must conclude that we do not fully understand them. Besides this, we must always interpret those parts that are obscure and indefinite by those that are definite and plain. This is but reasonable. If we have a friend whom we know to be perfectly honest, and two expressions of his that seem contradictory are reported to us, we do not condemn him until he has had an opportunity to explain. We expect that when we learn all that he said, we will find that the two statements agree. Neither would we take a statement definitely and emphatically expressed, and offset it by words from which, taken by themselves, we might infer something directly the opposite. It is thus fairly that we must deal with the Bible. We are not at liberty to draw, from any passage, an *inference* that is opposed to the plain declarations of the Word.

Now we have brought forward texts of Scripture that have no double meaning, which prove that God's people are rewarded only at the coming of Christ and the resurrection, and that all men are dependent on Christ for eternal life. There are no doubt other texts from which the reader gathers that men are essentially immortal; these will be considered in due time, but in the meantime we ask the reader to let the plain statements that we quote have their full weight.

In our last we quoted Christ's words: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.” John 3:36. This is a plain statement that those who do not believe in Christ will not live eternally. The question now arises, In what sense do those who believe on Christ

have eternal life now? Let us read the answer: “And this is the record, that God hath given to us eternal life, and *this life is in his Son.*” 1 John 5:11. Now turn and read the introduction to Paul's second letter to Timothy: “Paul, an apostle of Jesus Christ by the will of God, according to *the promise of life which is in Christ Jesus.*” Here we have the answer complete. Eternal life is ours by promise, if we believe on the Lord Jesus Christ, through whom alone it may be obtained. If a young man possesses the writings which show that he is heir to a certain estate, he will speak of the estate as his, even though he is not in possession of it, and has no voice in its control.

When many of Christ's disciples became offended, and left him, he turned to the twelve and asked, “Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.” John 6:66-68. The twelve believed as Christ had said, that “He that believeth not the Son shall not see life.” If this be not true, what a chance for retort the unbelieving Jews had when Christ said to them: “And ye will not come to me, that ye might have life.” John 5:40. They might have said: “We have no need to come to you for life, for we are immortal by nature.” And is not this a logical position for those to take who believe that the essential part of man, the real man, can never die? We may not openly repudiate Christ as did the Jews, yet if we say that we already have that which he came to bestow, do we not thereby signify our independence of him? The only inducement that he holds out for our accepting him is that he can give us life. Now if we proudly insist that we have life, do we not treat his offer with contempt, and so dishonour him? So long as we insist that we are not dependent on him for eternal life, our professions to accept him have a good deal the air of patronizing condescension.

Let us have some more plain declarations. In 1 Tim. 6:12 Paul charges Timothy to “fight the good fight of faith, lay hold on eternal life.” A man cannot “lay hold” of something that he already has hold of. And how should he “lay hold” on eternal life? By exercising faith; and this again is in harmony with Christ's words in John 3:16, 36. The apostle then charges Timothy to “keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.” Verses 13-16. This language must refer to God the Father, for although Christ in Revelation is called “King of kings and Lord of lords,” it is he in this instance who is going to make known the “blessed and

only Potentate;” and further, the one here spoken of is one “whom no man hath seen, nor can see;” but Christ has been seen many times.

But to the main point of the statement. It is that God only hath immortality. So long as the Bible remains, this text will be a standing rebuke to those who claim immortality as theirs by right. That is an attribute of God alone. “But,” says one, “is not Christ immortal? and do we not read of the angels that they cannot die?” Yes; and we turn to John 5:26 and read Christ's words: “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” Christ, then, being the only begotten Son of God, partakes of his attributes, and has life in himself. That is, he is able to impart life to others. The text in Timothy does not shut off any one from obtaining immortality, but if it is obtained it must be as a gift from God. It is in this way that the angels are immortal.

Turn now to Rom. 2:5-7. There Paul states that God will render “to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour and immortality, [he will render] eternal life.” “Immortality” means the condition in which one cannot die, and “eternal life” means unending existence; the terms, therefore, are synonymous, and the verse is equivalent to the statement that God will render immortality to those who seek for it. Two points are here made: 1. In order to gain eternal life we must *seek* for it. Then those who do not seek for it will never receive it. 2. The only proper way to seek for immortality is by “patient continuance in well-doing.” Then those who fail to do well, will not obtain eternal life, even though they may desire it.

Again: in 1 Tim. 1:9, 10, Paul says that the purpose and grace of God, which was given us in Christ Jesus, “is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.” Here then we learn the place in which we are to seek for immortality. It is in the gospel. Whoever looks for it in any other place will fail to find it.

E. J. WAGGONER.

(Concluded in our next.)

THE Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—*Fenelon.*

I HAVE seen God justify himself in the long run; I am continually discovering that I misunderstood him, and murmured when he was kindest.—*Lacordarie.*

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.

THE HARP.

In the stormy days that marked the reign
Of the iron monarch, Charlemagne,
When, wheresoe'er the traveller went
Over the war-worn continent,
A lofty castle with stony frown
From every commanding hill looked down;
At that time of terror a Christian knight,
Across the valley from height to height
Stretched a cord of iron, a mighty wire,
Anvil-hammered and tried with fire.
He hoped, he said, that the gentle hand
Of summer winds in the iron strand
Would wake a music diviner, higher,
Than the sounds of warfare that filled the land.

Over the wire the breezes swept,
But the soul of music within it slept;
It felt the north wind's fiercer stroke,
But still the touch no answer woke,
No throbbing sweetness the silence broke.
Loud the people laughed, and said:
"This is no harp, but a wire instead;
And he who made it, how little he knows!"

But once at midnight a storm arose.
As the terrible rush of the angry blast
By turret and tower swept hurrying past,
The harp awoke! and above the beat
Of the roaring tempest, sublimely sweet,
The sound of its music swelled and rose,
Till the people cried in the valley below:
"Surely the trumpets of angels blow;
The skies above us are tempest-riven,
For we hear the songs of the hosts in heaven!"

O'er harp-string or heart-string the storm must
break
Before its divinest notes awake;
Not gentle breezes, but winds that smite;
Not the zephyr's breath, but the whirlwind's
might;
Not joy, but chastening, strikes the tone
Sweet as the notes the ransomed raise,
Who lift forever their songs of praise
Through the spaces around the throne!
—Hosea G. Blake.

BEGIN WORK AT HOME.

It is alike the dictate of nature and of revelation that Christian influence and Christian effort should begin at home. Beams of spiritual light should radiate throughout all the circles of earthly relationship, but they should be warmest and brightest at those points which are nearest to the centre of affection and personal influence. It is a mistaken charity which goes groping, torch in hand, through the dark places of the earth in order to dispel the gloom, while it neglects to kindle the fire or light the lamps in the dwelling. "Beginning at Jerusalem," was the Saviour's commission to his disciples, and the spirit of that command falls upon every Christian to-day. Begin in your own family to preach the gospel, and bring your brother or sister or child or intimate friend to Jesus. If you do your work faithfully in this sphere, the Lord will open new doors to usefulness, and widen the circle of your influence for good.

There is reason to doubt the practical piety of those who are indifferent to the

state of religion in their own hearts, in their own families, in their own churches, in their own neighbourhoods. We cannot do *much* for China,—let us do all that we can,—but we may do a great work for our own town, for our own church, for our own immediate relatives. Would any one prove his zeal for the Master, let him go to that young man, his townsman or neighbour, who is in trouble, perhaps out of employment, and encourage or help him. Then let him tell of the Friend who never forsakes those who trust in him, and lead the young man to Jesus as Andrew led Peter.

Go to the sick room and comfort the distressed relatives, pray with your own afflicted and suffering friend, and soothe his pain by your words of sympathy and Christian love. Speak to that brother or companion, whom a false pride has kept you from addressing, about the way of salvation, and perhaps you will open a heart which is full to bursting and longs for an outlet.

These earthly relationships afford peculiar opportunities for the discharge of religious duties, and yet no opportunities are so much neglected. The Christian often speaks more freely in the general exhortation at a meeting for prayer than he does to the members of his own family circle. He is more ready with words of counsel and urgent remonstrance to the abandoned and degraded than to his own children, who are treading the first steps in the same downward track. There is need of change, of reform, in this matter. God has constituted the varied relationships of human life for the purpose of promoting the moral and religious good of man. All the ways in which men are necessarily thrown together in the pursuit of things of this life, may, without interfering with this design, be made opportunities to influence each other for eternal good. Every man is surrounded by an atmosphere of influence, in which whosoever breathes, inhales health or poison; so that we cannot, even if we would, cease from influencing for good or evil, those with whom we come in contact. Every opportunity and power should be consciously employed for good. But how many families, meeting daily, possessing common interests, extending mutual influence, have little thought of the opportunities thus given to lead each other to Jesus and salvation?

We cannot look to strangers and the sons of strangers to build up our spiritual Zion; we must begin our work where we have the greatest influence. Christian parents must bring their children to Jesus; brothers and sisters must lead one another to the Saviour; friends must labour and pray for the souls of those whom they most tenderly love. If every member of the church will do his duty faithfully by religious conversation and example in his own family; if he will impress the instructions and exhortations

and warnings of the gospel upon those who are within the private circle of his influence; if he will feel his obligations in this matter, and faithfully discharge them, not leaving the work to others, not resting satisfied with anything short of the salvation of those who are near and dear to him, a work of revival and blessing will begin which will not stop within narrow limits, but spread in its beneficent and sanctifying effects through large and extended districts, even as the work begun at Jerusalem has so encircled the globe.—*Observer*.

THE FRIENDSHIP OF JESUS.

MUCH has been said and written of that fragrant blossom of the heart, true friendship. Although Tupper declares "that man to be a marvel, whom truth can write a friend," yet experience bears rich, though it be rare, testimony to the depth, and sweetness, and constancy, embodied in a friend.

Friendship is like the lilac crocus of autumn. Its roots lie deep. It is delicate, yet lasting. Like a fine ether, it pervades the soul. Sacrifice, sincerity, love, and intuition, stand ministering at its altar, and ascend in fragrant incense. Like the rays of the glorious sun, it drinks up the miasms of distrust, and covers defects and deformities with a garment of beauty.

In a beautiful intimacy we express what there is divine in our natures; and in proportion to the refinement of the soul, and its kinship to heaven, is the capacity for a perfect friendship. Who can tell what the strong, steady flame has done to brighten the dark passages wherein human hearts have walked!

But if we speak thus of earthly friendship, how wondrously inviting and beautiful must be the friendship of the Lord Jesus! That name that has awakened the sweetest lyres of the ages, and been uttered in the purest aspirations of worship—the ONE NAME, which is above every name—which has fired alike for conflict, and soothed for suffering!

If capacities for *human* friendship are according to the fineness and delicacy of the fibre of the soul, what then must be the capacity of the Infinite Heart! What range and sweep in that strong, gifted, confident soul! What delicacy, imagination, appreciation, deep insight, and perfect sympathy! This friend, when he enters the warp and woof of another life, dedicates himself to that life as completely as though no other existed. He makes his interests his own, using his divine nature to give skill, and scope, and success to the heart that feels him there.

There is no mystery in the workings of this heavenly friendship—it is nowise different from your sweetest earthly intimacies, only in that it is stronger, higher, more effective, more consoling. It enters the soul with a sublime consciousness of a presence which, without

dissecting and analyzing, one knows is there, making loneliness a myth. It is a friendship which, though complete in each individual need, is adapted to every sphere of human experience. All thought and action, labour, science, and art, are met and stimulated by his flexible mind.

Under the influence of this mighty friendship every form of sin has been conquered; suffering and anguish have been met with martyr-like patience; poverty has been borne with courage and hope, insult with meekness, bereavement with a smile, care and toil with a song, and sacrifice with open arms. It has armed weakness with strength, despair with hope, and indolence with energy. By it noble-souled men and delicate-fibred women have suffered the loss of all things joyfully, that they might lay claim to this Friend of friends.

Ah! blessed friendship! blessed Lord Jesus!—*Mrs. Thompson, in Ladies' Repository.*

TWENTY-FIVE ARGUMENTS FOR TOBACCO-USING BRIEFLY ANSWERED.

(Concluded.)

20. *My father used tobacco sixty years.*—“Theoretically, tobacco-using may be injurious; but practically, it is not so very bad, for my father used it all his life, and died an old man, and was never sick a day in his life.” This is another subterfuge behind which a tobacco slave attempts to screen his filthy habit. But the attempt is vain, for the argument is without weight.

If Mr. A or Mr. B lived a long life in spite of the damaging influence of tobacco, the conclusion should be that Mr. A or Mr. B had a good constitution; in other words was “tough.” Men have grown gray in the indulgence of the appetite for whisky; they have lived on to three-score years and ten while taking their daily allowance of opium; and that because they were “tough.”

But what sort of a man is a veteran tobacco-user? Is he sound, active, energetic? and does he appreciate the many good things and blessings of life? Are his senses all alive and awake to every pleasant sensation and emotion? Oh! no; quite a different person is he. Do you say he was never sick a day in his life? he never was entirely sound after he took the first quid of tobacco, or the first cigar, into his mouth. All the time he has been growing sicker and more diseased, by degrees, until now we find him without a sound organ, or tissue, or fiber in his body. All are tainted, polluted, mutilated, by the vile Indian weed. He passes listlessly along, too stupid to care much either for the necessities of time or the possibilities of eternity. Tobacco is the one good thing he is capable of appreciating; in this he revels—fascinated, infatuated, oblivious to every other enjoyment.

How much alive is such a man? Is he not more than half dead while yet able to manifest a slight degree of ani-

mation? We think so; and, indeed, if the truth were always known, it is quite probable that it would be found that most of those persons who use tobacco to a very advanced age are really as good as dead some years before actual interment occurs.

A person whose father used tobacco sixty years is the last one who should attempt the habit; for his life will probably be short, at the best, on account of the terrible inheritance of disease which is entailed upon him by his father's indulgence.

21. *Tobacco-using is natural for me.*—This is what some people say who affirm that they always loved tobacco, and never experienced any unpleasant sensation in beginning its use. All that need be said of such persons is that they inherited the unnatural appetite from their tobacco-using parents, and were born with their systems so saturated with the poison that they became thoroughly accustomed to it before ever attempting to use it themselves.

22. *Tobacco does n't injure me.*—Oh! no; tobacco is a deadly poison to everybody else; it makes other people insane; it clogs other people's livers, and shortens other men's lives; it causes cancer in some people's mouths, and makes some folks blind; but it does n't hurt you in the least! You are a solitary exception to all the rest of the human family—to all animated nature, in fact! Of course, then, you may use it freely as you please, but all the rest must give it up.

Seriously, my friend, you are deceived in thinking that tobacco does not hurt you. All the time it is insidiously accomplishing your destruction, by almost imperceptible degrees undermining your constitution.

23. *I would rather die a few years sooner than do without tobacco.*—Are you sure that when you find yourself just at the end of life's journey, and reflect that you have knowingly and voluntarily abbreviated it several years by the indulgence of a gross appetite,—are you quite sure that you will not then long for a few more years of life, even without tobacco? Is it not quite possible that life's brittle thread might be broken by the additional weight of your unhealthy indulgence at just the moment when your prospects for usefulness or pleasure were greatest? Surely in the light of such reflections you cannot but see that your resolution is most premature and unsatisfactory.

24. *It's nobody's business how much tobacco I use.*—“I suppose tobacco does hurt me, but it hurts no one else; and as I choose to use it, no one has any right to interfere with my comfort.” Such is about the last attempt at justification which a conscience-smitten tobacco-user will make. It is certainly a most complete illustration of the supreme selfishness which the use of the drug engenders. A tobacco-user is an offender against himself, against his wife, children, and neighbours, and against

God. Shall such a culprit say that it is no matter to any one but himself how much tobacco he uses?

25. *I cannot stop using tobacco.*—When forced to acknowledge that the article is a rank poison, that its use is expensive, that it is wholly useless and only evil in its effects, the tobacco-user will not unfrequently exclaim, “Alas! ‘the spirit is willing, but the flesh is weak;’ the fetters of habit and the chains of appetite bind me so closely that escape is impossible.”

My friend, you have, indeed a great task before you; but “where there's a will there's a way” is a proverb still true; and with a thoroughly determined resolution to reform, the battle is half won. Candidly consider the certain and direful consequences which the future holds out before you unless you reform, and then determine to escape for your life. Throw away the thing which has already worked such mischief for you, *at once, and forever.* Never dally with it a moment. Don't rely on any substitute. You will feel as though you would certainly die, for a few days, perhaps; but never was your prospect of life better. Persevere, and success is certain. Emancipation, liberty, purity, and health, are the priceless boons which reformation vouchsafes to you.—*J. H. Kellogg, M.D.*

TEACH YOUR BOYS.

TEACH them to respect their elders and themselves. Teach them that a true lady may be found in print as frequently as in velvet. Teach them that to wear patched clothes is no disgrace, but to wear a black eye is. Teach them that one good, honest trade, well mastered, is worth a dozen beggarly “professions.” Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak ones. Teach them that a common-school education with common sense, is better than a college education without it. Teach them by your own example that “smoking in moderation,” even, is disgusting to others and hurtful to themselves. Teach them that by indulging their depraved appetites in the worse forms of dissipation, they are not fitting themselves to become the husbands of pure girls.—*Selected.*

STARVED CHRISTIANS.—There is a sufficient reason why so many members of our churches are so pitifully weak, either to work or to resist temptation. Starvation has reduced them to living skeletons. A Christian soul cannot keep fat and strong on daily newspapers, or on the best of secular literature. Such self-weakening is wickedness. Food is fuel to the body, repairing what is burnt away by various vital processes. How can a soul be either fed or warmed that seldom touches the Bread of Life? All the most growing Christians are large feeders on the word of God.—*T. L. Cuyler.*

THE PRESENT TRUTH.

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

LONDON, APRIL 19, 1888.

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ENCOURAGING.

OUR friends will be pleased to learn, by the announcement on the last page, of the arrival of Brother and Sister Robinson from Africa. They will connect with the work here in England this season. We are pleased to learn of their success in Africa. They left quite an interest in Cape Town and other parts of the colony to hear upon the truths advocated by PRESENT TRUTH. A company has been organized near the Diamond Fields, and is now meeting regularly for worship on the seventh-day Sabbath. At the present time a course of meetings is being held in Cape Town under a large tent, and every circumstance connected with the work indicates prosperity in the colonies.

The cause of truth is also progressing in this kingdom. Bro. A. Smith of Birkenhead has recently arrived in London, where he will continue for a short time at least. Not a few have been led to become deeply interested in the prophecies relating to the second coming of Christ, and are making a preparation to meet him. While by some these views are looked upon as new and novel, we have only to go back a century or more to find hundreds of observers of the Sabbath of the Lord. In this city of London there have been large congregations of Sabbatarians. About two centuries ago those who observed the seventh-day Sabbath shared the common fate of those who disagreed in their religious views from the religion of the Establishment. John James, for his views on the prophecies, believing that the fifth universal kingdom of Christ would be set up on earth at the close of earthly monarchies, and for teaching the observance of the seventh day as the Sabbath, was finally executed and his body quartered. Others suffered for the same cause, being imprisoned for the crime of heresy, some meeting the martyr's fate.

To-day it is entirely different. While we can hear the distant rumbling of the papal power, and can see indications of its rising influence in the land, still there is liberty in this country, as in all the Protestant world, for individuals to think, believe, and act according to the dictates of their own conscience, providing they do not interfere with the personal rights of others. This is according to the spirit of the gospel of Jesus Christ. He compels no one to accept any particular faith

or form of belief, but invites all to come to the fountain of truth and receive, and act in harmony with the teachings of his word. The same God who led out Martin Luther, and scores of eminent reformers in the sixteenth and seventeenth centuries, is still at work gathering a people, and preparing them for the final conflict that they may be enabled to pass through it safely, and be saved in the everlasting kingdom of God.

The ten commandments are the foundation of all moral government. No reasonable objection can be brought against the observance of any one of the ten; and when men of intelligence and morality see the importance of these commandments they can but acknowledge them to be right and good, and many will be found to embrace them practically. And while nine would be observed without question, they will not neglect to observe the fourth, which, as a golden clasp, binds together our duty to God and our duty to our fellow men. It is also the link by which we are connected with the Creator of the heavens and the earth.

The work is onward, and God is blessing his truth in this city, as well as in other parts of the United Kingdom, and throughout the world. Good news comes from Australia and New Zealand, reporting the progress of the truth in those distant but promising fields. On the Continent, in Switzerland, France, Germany, Holland, and the Scandinavian countries, our friends are much encouraged at the prosperity attending these truths. Scores are becoming interested in Southern Russia, as also in the eastern and western parts. Siberia, so largely populated by those who have been banished, some for no other crime than an honest difference of opinion, is being reached by the truth, and God is calling men out from darkness into the light of truth. We can only pray that the Lord will hasten the time when the truth will triumph, and the conflict be over, and his people be gathered in the kingdom of heaven.

THE "DOWN-GRADE" CONTROVERSY.

THE strongest reply to Mr. Spurgeon's charges against the Baptist Union has been made in the shape of a counter-charge against his orthodoxy on account of his ultra Calvinism, which is repugnant to the feelings of many ministers. Of course it disproves nothing in regard to his charges, yet I call it the strongest reply, because it is on the most tenable ground, and has produced the most decided effect. There can be no reasonable doubt that the friends and supporters of Mr. Spurgeon felt the force of the published extracts from the standard works of the Calvinist theory to which Mr. Spurgeon adhered, and which he denominates "the doctrine of grace." With many others,

we cannot see it in the light of grace. According to the rigid system of Calvin, the exhortation to make our calling and election sure (2 Pet. 1:10) is incomprehensible; for how can we make sure that which was fixed from eternity by an unchangeable decree of the Almighty? Paul asked, "How shall we escape if we neglect so great salvation?" But, if that theory be true, the elect shall escape beyond all questioning, and as for the reprobates, there is no salvation for them to neglect; they cannot be charged with neglecting that which was never offered to them, never provided for them, and which they could by no means obtain. Some call that system gracious; we call it horrible, utterly inconsistent with all the calls and exhortations of the Scriptures.

The correspondent of the *Freeman*, who published the extracts from the Calvinist works, in which were detailed the horrible torments of those for whom no way of escape was provided, well said that it would be great relief to the picture if the doctrine of annihilation were allowed, but it is not. And we would suggest that the doctrine of annihilation is a relief to any theory of the eternal torture of the lost,—a relief to our sense of the divine justice and divine goodness.

Dr. Clifford was last year Vice President of the Union. In the *Pall Mall Gazette* he published "An Appeal to Mr. Spurgeon," which was really a reply to, or review of, Mr. Spurgeon. He gives a summary of Mr. Spurgeon's charges as follows:—

"We have, taking in hand the statement with which Mr. Spurgeon accompanies his retirement, the following six allegations, namely, that some persons are allowed to remain in the Union who (1) make light of the atonement, (2) deny the personality of the Holy Ghost, (3) call the Fall a fable, (4) speak of justification by faith as immoral, (5) refuse credence to the dogma of the plenary inspiration of the Holy Scriptures, and (6) hold that there is another probation after death, with possibilities of a future restitution of the lost."

The first four points Dr. C. peremptorily denies. On the subject of justification by faith he makes a worthy declaration, as follows:—

"From the time of the apostle Paul protests have been made against so preaching the doctrine that it may weaken conscience; and it is to be hoped in this respect we are in the apostolic succession."

Controversy on this point grows out of the confusion existing as to the necessary results of justification from past offences, which is certainly by faith without works. But very many, and very erroneously, make this equivalent to an assurance of full and final salvation; and that is to put Paul directly against himself. See Rom. 2:6, 7; Phil. 2:12.

Dr. Clifford's statement on the plenary

inspiration of the Scriptures will be considered ambiguous. But he makes the real issue to consist in the last point, and on this his remarks are quite interesting, as the following extract shows:—

“Those who know Mr. Spurgeon will expect the sixth and last point to be the one on which he feels most acutely. Probably it is so. The doctrine of the ‘last things’ has gained an increasing prominence in the debates of these later years, and the controversy is still rife. Of my college tutors one held the doctrine of everlasting punishment, but expressed it with qualifications and limitations that removed it far from the pagan notions of antiquity; a second held but did not teach conditional immortality; and a third kept, as he said, ‘to the exact words of Scripture,’ cherishing a secret hope that somehow—he knew not how—good might be the final goal of all. That was in 1855–8. Differences of opinion as to eschatology is by no means a new feature amongst Baptists. To speak with authority as to the precise number holding any particular belief is impossible; but this I gather from free and extended conversation with ministers, that the temper in which they think of man after death has wholly changed. Mr. Spurgeon himself is a witness to this. It is one of passionate pity and overflowing tenderness. There is the utmost reluctance to believe the worst of any man, combined with eagerness to discover and readiness to accept without reserve the mind of Christ. Everywhere you may hear an emphatic insistence of the universality of the law of retribution here and hereafter; a clear recognition of the tendency of character to permanence; and a positive dread lest, even by hinting at the hope of hearing glad tidings after death, men should be slow to listen to the voice that speaks to-day.”

There is no questioning the fact that the doctrine of the “last things” has gained great prominence of late years. Not that the horrors of eternal torture are as much dwelt upon as they were half a century ago, for they are not. The sermons of half a century ago, on that subject, would be considered needlessly harsh at this time, and the sermons of the present day, dealing with the future of the lost, would have been considered reprehensibly tame, if preached half a century ago. The truth is—it cannot be denied, and this controversy is developing the fact—that there is a very strong tendency toward new positions on this subject; while all are careful in their expressions in regard to the eternal torments of the wicked, the majority are ranging themselves into two new parties, namely, believers in destruction, and believers in restoration. And this fact may be gathered from Dr. Clifford’s remarks last quoted. The once popular theory is hopelessly swamped; even the Methodists, who used to deal so freely in torment in an eternally burning hell of fire and brimstone, now seldom mention it, and their prominent men en-

tirely ignore it. Dr. Clifford is apparently very cautious in his expressions, at which we cannot wonder, considering his position. But his article opens up the way to many surmisings of the great changes taking place in the Baptist denomination.

But there are others who do not seem to be gifted with Dr. Clifford’s tact and cautiousness. In the report of a meeting of the Council of the Baptist Union, “by one who was present,” published in the *Freeman* of Jan. 20, last, is found the following paragraph, here copied entire:—

“When the Rev. J. G. Greenhough rose there was hushed attention, for everyone knew that he had been named in some newspapers as being amongst those aimed at in Mr. Spurgeon’s charges. Mr. Greenhough, after remarks on the amendment, proceeded to give, obviously in answer to his accusers, a confession of faith. He said that he knew every man included among the suspected, and that each and every one of them believed in the sacrificial, reconciling, and atoning character of the death of Christ; in an awful looking for of judgment for sinners; in the eternal punishment of the wicked so long as they remained impenitent; in the divinity of the Holy Ghost; in the inspiration of the Scriptures and the sufficiency of the word of God; and in the resurrection of the Lord Jesus Christ as the sublime foundation fact of Christianity. Afterwards he added that the accused believed firmly in the Deity of the Lord and Saviour Jesus Christ, although that had not been called into question. Such a statement, given with remarkable clearness and bearing the marks of deep and strong conviction, was received with no little satisfaction, and is regarded as of especial value just now.”

In the next issue of the *Freeman*, in an editorial, this statement of Mr. Greenhough is strongly endorsed. The following words are found in this editorial:—

“No less serious is the next count in Mr. Spurgeon’s indictment, The punishment of sin is turned into fiction. Says Mr. Greenhough, Every one of the suspected believes that to the sinner there is a fearful looking for of judgment, and that the wicked will be punished as long as they are wicked. Mr. Spurgeon’s last item of accusation in the opening of his Down-Grade articles is, The resurrection is turned into a myth. Mr. Greenhough meets this by stating that he and his friends believe that the resurrection of the Lord Jesus Christ is the sublime historical fact on which Christianity is based. What has Mr. Spurgeon to say to Mr. Greenhough? Clearly the *onus probandi* is with him.”

In three respects we are much surprised at these statements: 1. That Mr. Greenhough should ever make them; 2. That they should prove satisfactory to the Council; 3. That the *Freeman*, having had time to consider these statements, should deliberately endorse them. Let us consider what is revealed by them.

1. They utterly disprove all the assertions of the members of the Union,

that they have no means of knowing to whom Mr. Spurgeon referred in his charges; that they had no means to defend themselves from his attacks, as they were made in the dark, etc. Mr. Greenhough reveals the fact that every individual to whom reference was made by Mr. Spurgeon is known. Knowing that Mr. Spurgeon would be liable to action before the courts if he had called names, and that threats had been made that he would be prosecuted to the fullest extent of the law if he did name certain ones, and knowing, as has now been avowed through Mr. Greenhough, every individual that was suspected, we cannot see the reason for the Union’s persistently urging Mr. Spurgeon to say who was meant, and claiming that it was necessary in order that they might clear themselves of the charges.

2. If the real gist of Mr. Spurgeon’s charges, as Dr. Clifford affirmed, is that some are tolerated in the Union who teach a probation after death, we are at a loss to see how the Union can consistently deny the charge; or why they consider that injustice is done them in making such a charge. On this point Mr. Greenhough’s words were most damaging, and the members of the Union, by receiving his words with such satisfaction, made themselves responsible for his words. Without any just regard for the meaning of terms he said that they “believed in the eternal punishment of the wicked so long as they remained impenitent.” But that is a singular kind of *eternal punishment* which may terminate at any time by the penitence of the subject. A strange eternity, indeed, whose duration depends on the voluntary action of an individual! If Mr. Greenhough and the Union did not mean that the wicked may repent after their punishment has begun, then what in the name of the English language did they mean? The words as expressed by the *Freeman* are precisely to the same intent: “That the wicked will be punished as long as they are wicked.” And, of course, their punishment will cease when they cease to be wicked. Without looking further, we are compelled to believe that the Baptist denomination of England, as far as it is represented by the Union and the *Freeman*, is fully committed to the doctrine of probation after death.

3. Mr. Greenhough’s avowal in their belief in the resurrection of Christ is only an apparent reply to Mr. Spurgeon. It may be, or it may not be a reply according to his understanding of the statement. We should look more favourably upon his confession in this respect if he had shown more regard for the proper use of terms on the preceding point; and did we not know that there are many who profess belief in the resurrection of Christ, who

have no faith in the resurrection of the dead in general. Restorationism is but a form of Universalism, and Universalists, as a rule, have always made the resurrection to mean almost anything but what the plain language of the Scriptures teaches.

In some respects this "controversy" can only be painful to all who love the truth of the gospel, and who have regard for the welfare of the great Baptist denomination. In other respects it is not to be deplored, because it is bringing to light facts concerning the present state of religious thought which ought to be known by all. We consider the doctrine of probation after death one of the most dangerous forms of error; and the fact is alarming that it is obtaining such a footing in large denominations usually considered eminently evangelical. We are free to say that it would have been creditable to the confessors if they had frankly avowed their adherence to the doctrine, instead of using terms which contain an avowal in fact, yet have a semblance of a denial. J. H. W.

WHAT CATHOLIC AUTHORITIES SAY ABOUT THEIR CHURCH'S CHANGING THE SABBATH.

In considering questions of importance, like the subject under discussion, it is certainly reasonable that the parties accused should have the privilege of testifying for themselves. We have said very plainly that the papists, during the long continuance of the great apostasy, which resulted in the development of their church, have changed the Sabbath from the day which the Holy Scriptures required to another day, without the slightest Bible authority for so doing. Do they admit this charge to be true, or do they deny it? This is a question of real importance, one which we wish fairly and candidly to examine. We will quote Catholic authorities alone on this point.

The pope is the head of the Catholic Church; the head directs the body. The "Roman Decretalia" is an authoritative work in the Roman Ecclesiastical law. Each pope, when invested with the "succession," declares the papal decretals to be true. The "Decretalia" ascribes power to the pope to change God's law or any other law. Thus: "He can pronounce sentences and judgments in contradiction to the right of nations, and to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat. Episcop. Cap.*

"The pope's will stands for reason.

He can dispense above the law; and of wrong make right by *correcting and changing laws.*"—*Pope Nicholas, Dis. 96.*

"The pope is free from all laws so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dis. 40.*

Surely the pope is a wonderful personage. He can be no other than the embodiment of that power which was to "think to change times and the law." Dan. 7:25. Here we see claims of plentitude of power sufficient to make any change whatever which he might desire to make. What do papists say about changing the Sabbath? In the "Catholic Catechism of Christian Religion" we have the following questions and answers:—

"*Ques.* What does God ordain by this commandment?

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labour of creation.

"*Q.* What is this day of rest?

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"*Q.* Is it, then, Saturday we should sanctify in order to obey the ordinance of God?

"*A.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"*Q.* Had the church power to make such change?

"*Q.* Certainly; since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

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

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

"*Q.* How prove you that?

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power." Page 58.

In the "Catholic Christian Instructed" is presented the following list of feast days, which all rest upon the same foundation; namely, the authority of the

Catholic Church. Of these, Sunday takes the lead:—

"*Ques.* What are the days which the church commands to be kept holy?

"*Ans.* 1. The Sunday, or our Lord's day, which we observe by apostolic tradition instead of the Sabbath. 2. The feasts of our Lord's nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter-day, or the day of our Lord's resurrection, with the Monday following; the day of our Lord's ascension; Whit-Sunday, or the day of the coming of the Holy Ghost, with the Monday following; Trinity Sunday; Corpus Christi, or the feasts of the Blessed Sacrament. 3. We keep the days of the Annunciation, and Assumption of the Blessed Virgin Mary. 4. We observe the feasts of All-Saints."

From the afore-mentioned work, "The Catholic Christian Instructed," we take the following additional testimony, which also has a very important bearing on the question of the Sabbath, as the points referred to are vital ones in this issue:—

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

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

"*Q.* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"*A.* The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath, so that truly the best authority we have for this is the testimony and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church." Pages 202, 203.

The "Doctrinal Catechism," pp. 174, 351-355, offers proof that Protestants are

not guided by Scripture. We present two of the questions and answers:—

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

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

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

A. On the contrary they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember that thou keep holy the Sabbath day.'"

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath, such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1:10; Acts 20:7; and 1 Cor. 16:2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic Church. G. I. B.

THE SABBATH NOT DISPENSATIONAL.

THE Bible is a most wonderful book. It is a bank from which the treasures can never be fully drawn; a fountain whose springs ever increase with the calls of the thirsty. All the works of God are, as himself, unsearchable. The uninquiring mind has a heaven before him limited by the extent of his natural vision, but the student is amazed at the vastness of the universe, and the more he studies the more does he realize that the utmost reach of his knowledge, the utmost stretch of his imagination leaves him on the confines of infinity. Just so with the truths of the Bible. Many, as Ishmael, lie down to perish close by the well of water. Men do not generally utter the cry which opens their eyes to the fountain at their hand, until, like Hagar, they have spent the water in their own bottles.

When we consider the inexhaustible stores of truth in the Bible, and that he who pushes his researches in only one direction finds new beauties ever opening to his view, we cannot be greatly surprised that there are so many "one-idea men" among those who profess to reverence the Sacred Word; and that so few possess a faith well balanced with all the great truths of the Scriptures. The num-

ber who give attention to all points is few indeed.

And in this respect the majority very widely err. There is this difference between natural or scientific truths and the truths of the Bible: the former may be studied to profit, singly and in great measure independent of each other; but the latter cannot. A man may be proficient in astronomy, and be ignorant of geology. But the truths of revelation are so intimately related that if one be neglected the others become distorted and thereby perverted. It is because the Bible is eminently practical that a material error in one point vitiates others. A clue to the principle is found in the declaration that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A man may become an accomplished and useful teacher of one science while he is a mere tyro in another; but he cannot form a complete moral character by performing some moral duties while he neglects others. Therefore it is indispensably necessary that the Christian, no matter how great his attainments, always maintain an inquiring and teachable spirit, lest there remain some defects in his faith and in his character of which he may be unconscious.

We were led into this train of reflections by reading the remark of an eminent Christian, who is known as a clear thinker, a logical reasoner, a discriminating writer, who has made very valuable contributions to the theological literature of the age. Speaking incidentally of the Sabbath, he said:—

"I cannot believe that, if the Sabbath had been a part of the present dispensation, it would have been omitted in the apostolic precepts, or in the apostolic letter from Jerusalem, when blood and things strangled were mentioned."

And we, in turn, cannot believe that, if he had made this subject one of as thorough study as he has some others, he would thus have expressed himself. Briefly we will give some of the reasons for our faith on this subject.

As to the institution of the Sabbath, we will notice,

1. It had its origin at creation, in the mind, and will, and act, of the Creator alone.

2. It was the rest-day of the Creator. It could not be Jewish, for the Jews could have nothing to do with the work from which it arose. Both in Gen. 2:2, 3, and in the commandment in Ex. 20:8-11, its origin is shown to be the rest of God from the work of creation. Local reasons were urged upon the minds of the Jews why they ought to be a holy people. They were favoured above all people. On this account they were under special obligation to be a righteous and obedient people. See Deut. 5:14, 15; 24:17, 18; Lev.

19:35-37. "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the Lord." But no one can with reason insist that the Sabbath, and justice, and righteousness, had their origin in the time of the Jews, or that they bound only those who were brought out of Egypt. When the law of God speaks, every mouth is stopped, and all the world become guilty before him. Rom. 3:9-19.

3. The Sabbath originated before sin came into the world; therefore it was no part of the rites, ceremonies, or types, which sprang out of the fall of man, and which belong to the unfolding of the plan of redemption. The line between primary and secondary obligations is easily drawn; it is this: No typical institution, or merely positive duty, can grow out of original relations; that is, out of relations having their origin at the time, and in the work, of creation. And, on the other hand, No moral obligation can originate in, or grow out of, a secondary relation; that is, a relation which grew out of man's act of rebellion. All moral relations and duties originate in God's own mind, and this altogether without regard to human actions. Man may, and he actually did, create the necessity for a scheme of restoration and redemption; but no part of this plan is elementary—it is strictly remedial, and therefore secondary. It owes its origin to wrong-doing; its necessity is laid in sin and rebellion.

NECESSITY OF A DISTINCTION.

It is very necessary to have this distinction clearly defined, and clearly fixed in our minds when we approach the investigation of our duties, as moral agents, to the Creator. Losing sight of this, very many have greatly erred from the truths of the Sacred Word.

Now there are two institutions which God gave to man, which had originated before sin entered into the world, and, consequently, had their origin in the supreme will of the Creator, not affected by any contingency of human action. They are the Sabbath and marriage. They were "made for man," for the race, given to their representative head. They are not, and cannot become, "Christian institutions," inasmuch as they antedate Christianity, and its promises and types. They would have existed throughout the generations of man if sin had never come into the world.

4. And for these reasons we affirm that the Sabbath is not dispensational. The ten commandments, as a whole, are a code of the nature of a constitution. Legislative enactments may change, ad-

ministrations may change, kings and presidents may change, while constitutions remain unchanged. Certain it is that a moral governor must have a moral law; without this he would not be a moral governor; and this moral law must be like himself, unchangeable.

5. This is further shown in that the sabbath precept, as the other precepts of the decalogue, was spoken by Jehovah himself, and written by his own finger, and placed in the ark over which the high-priest made the yearly atonement. This was not the case with any institution or ordinance which had its origin in the fall of man, or pertained in any wise to a remedial system. It would be well for those who say the seventh day was the Sabbath of the Jews, to bear in mind that Jehovah himself spoke and wrote these words: "The seventh day is the Sabbath of the Lord thy God." It was, and is, and must forever remain, the Creator's rest-day or Sabbath. To this eternal truth he affixed his own signature. What other institution ever had such honour!

6. A most decisive proof is found in the numerous declarations of Christ and his apostles that there was a law which was not destroyed by Christ, nor made void by faith in him, but rather established. It was that righteous will of God, the violation of which caused the death of his only Son; and because the law was holy, and just, and good, and spiritual, and its claims could by no means be disregarded, the death of Christ became necessary as a propitiation, that God might be just, and the justifier of him that believeth in Jesus. Rom. 3:25, 26.

7. Again, the perpetuity of the law of the Old Testament is shown in that the sins under the old covenant must be removed by the redemption of Christ, in order that the faithful of past ages may receive the eternal inheritance. Heb. 9:15. Christ is mediator in their behalf, even as he is in ours. And this is a strong confirmation of the words of the apostle concerning the faithful of old, "that they without us should not be made perfect." Heb. 11:39, 40. They could not be glorified before us, or without the sacrifice and mediation of Christ, for their sins were real, being violations of God's unchangeable moral law, while the atonement made by the priests of that dispensation was only shadowy. "For it is not possible that the blood of bulls and of goats should take away sin." Compare Rev. 11:18, with 1 Thess. 4:24-27.

We will now notice the omission of the Sabbath in the apostolic letters. Many say, and some really suppose, that the apostles singled out the Sabbath from among the precepts of the decalogue, and made it the special object of their neglect.

But this is not the case. Suppose a Protestant, who rests upon this position, undertakes to correct his Catholic neighbour for his adoration of images. And the Catholic, besides pleading the difference of dispensations and the power of the church, which is his first resort, presents an argument in the very words of his Protestant reprover: "I cannot believe that if the adoration of, or bowing down to, graven images had been a sin in this dispensation, it would have been so entirely omitted in the teachings of the apostles; and that the council at Jerusalem would have omitted to mention it in their letter." The Protestant might refer him to 1 John 5:21, and other texts which speak against idolatry. But to this a reasonable reply is given: In declaring New-Testament laws, we must abide by New-Testament definitions of the laws. Paul says that covetousness is idolatry. Col. 3:5; Eph. 5:5. Who, then, shall undertake to prove that the precept to flee from idolatry is not fulfilled by him who overcomes a covetous spirit, even though he does worship through the medium of images? It was once declared to be wrong for a man to marry his own sister; but if that precept is any part of this dispensation, why is it that the apostles were so entirely silent on the subject?

The truth is that this principle of argumentation is altogether defective, and leads to grave errors. The repetition in the New Testament, of a commandment or of any saying in the Scriptures, does not add any authority to the law, or make valid the Scriptures. The apostles quoted from the law and the prophets, not to give authority to that which they quoted, but *because they were authority*. They did not quote the Scriptures to renew or to render them valid; they quoted them as the established standard, to prove the correctness of their preaching. Even the Lord Jesus himself said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. God had revealed his will, and Jesus offers that as the test of his doctrines. If his teaching did not harmonize with the revealed will of his Father, if it tended to lessen the authority of, and respect for, the will of the Father, then it was not from Heaven. He did not come to do his own will; he did not claim any independent authority. "God was in Christ, reconciling the world unto himself;" but not to release the world from the sacred precepts which he had revealed in his word.

To our mind there is nothing more strange than that the idea should ever obtain and prevail that that which the apostles directly commanded, and nothing else, is binding on us. This error, the

source of unnumbered errors, grows out of the confusion which exists in regard to primary and secondary truths. The gospel is treated as if it were elementary or primary, which it certainly is not. It is this confusion, this losing sight of the principles of government, that has given rise to all the antinomianism with which the cause of truth has been afflicted.

J. H. W.

(To be continued.)

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.

IS IT RELIGION?

THE employment of thousands of youth in the wholesale houses, and various offices in the heart of a great city, lays upon the Christian communities the responsibility of gathering them within religious influences, and as far as possible averting the dangers surrounding the young in this metropolis. Much good work is being done in this direction, and all Christians must feel the heartiest sympathy with the efforts which are put forth to lead souls to a higher and holier ground. The *British Weekly*, in a series of articles on "Tempted London," has been pointing out some of the pitfalls which lie in the path of the city youth, and is now presenting the work of the various religious organizations to counteract these evils. It says that the churches "have not been unmindful of their duty, but until lately have had little idea how to set about it." In recording what is being done now that they are beginning to learn how to go to work, chief space is devoted to the work of a certain London rector, of whom it says:—

"He did all he could to afford social intercourse amongst the young people of his congregation in the form they liked best. To this end they were in the habit of holding periodical dances. Young people would dance, and if they could not do it in a respectable way they would in another. He was not a dancer himself, had never learned to dance, although he occasionally attended dances; but he promoted such gatherings in the sincere hope of doing good, and he had his reward."

Smoking concerts and the sale of bottled beer also prove a means of attraction.

What is the mission of the church to the rising generation? Is it to provide that form of amusement which they like best, and confirm them in its exercise by teaching them that it is a recognized evangelical agent, or is it to declare the sinfulness of sin, the holiness and the love of God, and to hold up the gospel of Christ as the "power of God unto salvation"? It is said that the young are taking more interest in religion than formerly. We devoutly wish that this opinion were not so frequently based upon cases similar to the above, in which it is all too evident

that the attractions and allurements thrown out in the name of religion are the drawing influences, rather than the precious truths of the gospel, which are defamed and sullied by being placed in such connection, whatever may be the motive which prompts it. The Lord does not teach that the Christian watchman should lower the standard until the way is made broad and smooth, and appears desirable to the carnal heart; this, notwithstanding the motive, we fear will still prove a broad way that leadeth to destruction. But he is to "hear the word at my mouth," says the Lord, "and warn them from me." We are to save the sinner from the error of his ways, and not teach him that he may continue his ways if only under the profession of religion. It is this compromising message that is sapping the spiritual vigour of our churches, and makes it the imperative duty of the minister of Christ to "cry aloud, and spare not."

"LEAD, LEAD ME ON, MY HOPES."

A CONTEMPORARY VOICES the longing of many a Christian heart as it looks upon the sorrow, the misery, the sin, and the iniquity abounding in the earth, and asks, "Is it a dream to hope that it will not be so forever?" No, it is not a dream. The blessed Book paints in the glowing colours of heaven that time when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." It is asked, "May not our children live to see our cities full of incentives to purity and righteousness?" Not so; not here, where the busy concourse turns toward the pride of life, and where the brightest light that greets the weary wage-workers, whom the evening hour sends out from the darkening lanes and by-ways of a great city, is the blaze of the public-house. Our hope leads on to that city, whose builder and maker is God. There the inhabitant shall not seek the riches that perish, and the city has "no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." God forbid that any should build their hopes in this life, only to have them vanish as a vapour before the cold blast of reality in a sinful world. Ours is the "blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ." His appearing, and the resurrection at the last day, was the hope of Paul, of the prophets, and of the saints of God in all ages, who endured the trials of this life, "not accepting deliverance; that they might obtain a better resurrection." To expect a realization of our hopes this side of that event will only subject us to disappointment, and unfit

us to fight the battle which must be fought before that day. But we are saved by hope, and this hope we have as an anchor of the soul, both sure and steadfast.

s.

IN speaking of the "Moral Aspects of Journalism," Dr. Joseph Parker stated it as his belief that it was not possible for any man to establish, and carry on successfully a daily Christian paper in London. Sporting, the drama, and financial matters were well represented, while Christianity alone was ignored. He did not blame newspaper proprietors and editors. The matter was entirely in the hands of the reading public; the question was merely one of demand and supply. Newspapers were conducted to meet the requirements of patrons, and as long as the public demanded the news of the latest horse-races, boating, football, and cricket matches, the newspapers would not fail to supply it. If the daily papers are the index of the public mind in general, and the truthfulness of the above is evident, there is here presented a broad field for the reformer and philanthropist.

s.

The Missionary.

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

THE WORKERS.

THEY lived, and they were useful; this we know,
And naught beside;
No record of their name is left to show
How soon thy died;
They did their work, and then they passed away,
An unknown band;
But they shall live in endless day,
In the fair, shining land.

Oh, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place,
Honour and glory unto God redound
For all his grace! —Selected.

THERE IS WORK FOR ALL.

THE most honourable and exalted work in which men can engage, is setting before the last generation to live upon this earth the truths pertaining to their time. To do this work and secure the greatest blessings of Heaven, will require the united effort of the people of God. God has not forgotten any, and even the children are required to take hold of this work. Parents are to so instruct them that they will not merely partake of the spirit of a formal service of God, but will have the spirit of the work itself.

In proportion as our minds become sanctified by the truth, we shall have that wisdom that comes from God, that will make us lights in the world. The instruction given to Israel was: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." Again he says: "And thou shalt sharpen [margin] them diligently unto thy children, and shalt talk of them when thou

sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The expression "sharpen" would seem to indicate that they were to make the subject clear and pointed so the young mind could grasp it. In this there is a lesson for us; the various phases of the missionary work are such that there is an opportunity for all to do something, and it is our duty as parents to see to it that our children be properly instructed in the work. The way is open, and unless we do our duty while God is granting us such blessings, and holding the winds of persecution and trouble, we show that the will is lacking on our part, or, in other words, that we are unconverted.

The first and abiding impulse of the converted soul is to help his fellows. In this way the gospel began. After Jesus, the great Shepherd, had come down to give his life a ransom for the world, John pointed two of his disciples to him as the Lamb of God. They followed him. One of these was Andrew, and he first went to his brother, Simon Peter, and brought him to Jesus. The next day Jesus found Philip, and enlisted him in his service. The first work of Philip was to find Nathanael, and bring him in. And so it has been and so it must be. Those who have been made the recipients of the truth must make it known to others. He who sits idly by and sees his fellow men go down to ruin, without an effort to save them, is not cultivating the Spirit of Christ, and is not preparing to enter into the joy of his Lord. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Shall we let these golden opportunities pass, and the stars which we might secure fade from our crowns of rejoicing, and the crowns themselves fall from our grasp, and the kingdom recede from our reach, and eternal life and all its joys be lost forever? Shall we wait for a more convenient season, and say we will enter the work when our circumstances are more favourable? or shall we throw ourselves into the work at the present time, and make circumstances bend to the demands of the cause of God? Shall we not consecrate ourselves to the work right where we are, and make our surroundings tell for God and heaven?

We live in an important time. Thousands of attractions range upon the right hand and the left to lead us from God. Thousands of inducements are set before us to divert our minds from the one grand theme of seeking a preparation to meet God. But God will bring his people through. There are those whose hearts will be true as steel, and whose love for God and for his cause will make his work more precious to them than everything else. This class of people are developed in a time like this. The gold shines the brightest, and best reflects the refiner's image under the hottest fire. Then we can say, Let the storm rise, let the battle wax hot, and we can pray from the heart that God will give us of his spirit that we may love and serve him as we never have before.

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

COPENHAGEN.

THE mission-school in this place still continues, and we can truly say that the Lord is prospering this undertaking. Thirty persons attend the school, and twenty-three of them are at work colporting, each in his district. They have all been able to sell some books, and we are thankful for the results reached in this direction. During the past month, they have received for books and papers £30 13s. 6d., yet for certain reasons, we cannot get out so many books as in Stockholm:—

1. The law forbids us to sell a single tract except by subscription, and when we come to deliver the books, only one-half of them

will make good their orders. 2. No place in Scandinavia is worked by colporteurs like this. The book-sellers have colporteurs and the missionary societies likewise, so the city is filled with literature. 3. About one-half of the scholars attend school morning and evening, and the rest attend in the forenoon and afternoon, so the last-named division have only about four hours in the middle of the day to work.

They are all very thankful for this opportunity, and we trust it will be a great help to the work in the future through the blessing of God. J. G. MATTESON.

April 1.

The Sabbath-school.

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

LESSON XVI.—THE FLOOD.

THERE were only eight persons that went into the ark,—Noah and his wife, and his three sons and their wives. All the rest of the people were drowned. They would not believe that the flood was coming, but went on in their wicked ways until the flood came and destroyed them all. Noah and his family were in the ark seven days before it began to rain. Then it rained forty days and forty nights, and all the earth was covered with water just as it was at the first. Even the highest mountains were covered, and everything that lived on the land was drowned.

Noah and his family, and all the creatures that were with them in the ark, floated on the water many weeks. They had taken in plenty of food, so that all the animals and the people had enough to eat for a year. At last the ark rested on a mountain called Ararat.

QUESTIONS.

1. How many persons went into the ark? 1 Pet. 3:20.
2. Who were they? Gen. 7:13.
3. What became of the rest of the people? Gen. 7:20-23.
4. Why were they not saved?
5. How long was Noah in the ark before it began to rain?
6. How long did it then rain?
7. With what was the earth covered?
8. Had it ever been covered with water before? when?
9. How high was the water?
10. What became of everything that lived upon the land?
11. How long did the ark float on the water?
12. What did Noah and the animals in the ark do for food?
13. How long would the food last?
14. Where did the ark rest at last?

LESSON XVII.—MOUNT ARARAT; THE RAINBOW.

IT was a long time after the ark rested on the mountain, before the waters were all dried off the earth. After waiting many days, Noah sent out a dove to see if the waters had dried up, but the dove could find no place to rest, and came back to the ark. Then Noah put forth his hand and took the dove in. After waiting seven days longer, he sent out the dove again. This time she brought back a green olive leaf in her mouth. Then Noah knew that the waters were dried up, and that the trees were putting forth their leaves.

Seven days after this, Noah sent out the dove again, but she did not return. Finally,

God told Noah to go out of the ark. After they had all gone out, Noah showed how thankful he was for God's care, by offering to him one of each kind of the clean animals that had been saved in the ark. God was pleased with the offering which Noah made, and promised that he would not again destroy the earth by the waters of a flood. To show that he would always remember this promise, he put a rainbow in the cloud. So every time we look at the rainbow we may know that God remembers his promise.

QUESTIONS.

1. Were the waters dried off the earth when the ark first rested on Mount Ararat?
2. How long did Noah wait, before the waters were dried up?
3. How did Noah find out when the waters were dried up? Gen. 8:6-12.
4. Did the dove come back to the ark when she was sent out the first time?
5. What did Noah do when the dove came back?
6. How long did he wait before he sent the dove again?
7. What did the dove bring back with her this time?
8. What did Noah know by this?
9. When did he send the dove again?
10. What became of the dove this time?
11. What did God finally tell Noah to do?
12. How did Noah show that he was thankful for God's care? Gen. 8:20.
13. Was God pleased with the offering which Noah made? Verse 21.
14. What did God promise Noah? Verses 21, 22.
15. How did God show that he would always remember his promise? Gen. 9:12-17.
16. What, then, may we know every time we look at the beautiful rainbow?—*Bible Lessons for Little Ones.*

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.

DOES MAN POSSESS AN IMMORTAL NATURE?

1. IMMORTALITY is an attribute of God alone. "The King of kings, and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.
2. It was brought to light through the gospel. "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.
3. It is presented before the Christian as an object to be sought for. "By patient continuance in well-doing seek for glory and honour and immortality." Rom. 2:7.
4. Those who seek for it by patient continuance in well-doing, will receive it at the second coming of Christ, when this mortal puts on immortality. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:53, 54.
5. The above are the only instances in which the word *immortality* occurs in the Bible. From them it would appear that man does not now possess it, but will put it on at the coming of Christ, when he will confer it upon his children.

THE NATURE OF MAN.

6. Man is composed of soul, body, and spirit.

"I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

7. Man was formed of the dust of the ground. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

8. This was the making of man. His unmaking, or dissolution in death, is described. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

9. The spirit which returns to God is the breath of life which he breathed into man's nostrils.

"All the while my breath is in me, and the spirit of God is in my nostrils." Marginal reading of spirit, "The breath which God gave him." Job. 27:3.

10. Beasts have the breath of life in their nostrils as well as man.

"And all flesh died that moved upon the earth, both of fowl, and of cattle, . . . all in whose nostrils was the *breath of life*, of all that was in the dry land, died." Gen. 7:21, 22.

11. There is no difference between the breath of the beast and the breath of man.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast." Eccl. 3:19, 20.

12. Breath and spirit being synonymous, it follows that man and beast have the same spirit.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. 3:21.

13. In the New Testament spirit and breath are used synonymously.

"For as the body without the spirit [Margin, breath] is dead, so faith without works is dead also." James. 2:26.

14. Soul is applied to that which possesses animal life, and hence refers to every beast, fowl, or creeping thing.

"Every thing that creepeth upon the earth, wherein there is life." Margin, "a living soul." Gen. 1:30.

15. In the New Testament it is used in referring to the animals in the sea.

"Every living soul died in the sea." Rev. 16:3.

16. From the above it is evident that when the animal life, or soul, and breath is separated from the man, the body decomposes and returns to the same condition it was in before it was created. He therefore retains none of his thinking faculties, any more than he possessed them before he was created.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:3, 4.

17. The affections and all of the mental faculties perish with the individual.

"For the living know that they shall die, but the dead know not any thing. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9:5, 6.

18. When men die they are in the same condition as far as intelligence is concerned that they would be had they never been born.

"Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest with kings and counselors of the earth, which built desolate places for themselves; . . . or as a hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest." Job 3:11-18.

19. There is more hope of a tree that is cut down than of a man in death until the resurrection.

"For there is hope of a tree, if it be cut down, that it will sprout again. . . . Though the root

thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud. . . . But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Job 14: 7-14.

20. Neither is there any knowledge, or device, or work in *sheol*, or the grave.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9: 10.

21. Those who are dead, as David, and the prophets, have not ascended into heaven.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." Acts 2: 29, 34.

22. Were it not for Christ and the resurrection death would be an eternal sleep, and the only hope of man would be in this life.

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15: 17-19.

23. Christ died for all; consequently all will be made alive in the resurrection, but every man in his own order.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." Verses 22, 23.

24. Christ therefore brought immortality to light by being made immortal after he rose from the dead. He then possessed the key of death and the grave. To all those who serve him he imparts immortality at his second coming, at which time he raises the righteous dead. The wicked are also raised to damnation at a subsequent period.

"There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.

Interesting Items.

—Spanish express trains only travel by night.

—The medals owned by Bismarck weigh, it is said, over forty pounds.

—During last year 10,240 persons were cremated in Tokio, Japan.

—Sixty-eight millions of post-cards passed through the Indian Post Office last year.

—New South Wales possesses 46,687,859 sheep, 1,581,078 cattle, and 389,149 horses.

—Eight miles of railway have been destroyed in New Zealand by a storm and tidal wave.

—The statue of General Gordon is to be erected in Trafalgar-square during the present year.

—The Wesleyans have added 3,963 to their church membership in London during the past year.

—A monument to Abraham Lincoln is proposed at Elizabethtown, Kentucky, near his birthplace.

—Dr. A. DeBausset of Chicago, is endeavouring to get Congress to assist him in building an air-ship.

—In the first three months of this year the number of emigrants from the United Kingdom was 59,288.

—Since the year 1760, the population of China has increased from 196,000,000 to 380,000,000.

—The Nile, the heaviest iron-clad afloat, weighing 6,300 tons, has been launched at Pembroke Dock.

—The value of the Pope's Jubilee gifts has now been placed by experts at nearly four millions sterling.

—Oskaloosa, Kansas, has elected a lady for the mayoralty, and elected several of the sex to the municipal council.

—The dervishes at Tafilat have proclaimed a holy war, which is reported to be directed against the Sultan of Morocco.

—About twenty-five families in Hampshire intend to emigrate to a new settlement in the Cape Colony called "Tennyson."

—The Roman Catholic parochial schools of Philadelphia are educating nearly 20,000 children between six and fifteen years.

—Seventy-nine British vessels were wrecked during March, seventy-one of which were sailing vessels. The lives lost numbered 173.

—The British Consulate in Hamburg is about to establish extensive pattern warehouses for the exhibition of British goods at that place.

—The United States debt decreased during March by \$11,586,559, and during the nine months of the fiscal year by \$88,560,587, leaving the total debt at \$1,900,681,555.

—An exhibition of objects of interest connected with the Royal House of Stuart will be held in London next winter, under the patronage of the Queen, who will lend several pictures.

—Prince Bismarck's paper-mill at Varzin, which was burnt last year, has been rebuilt at a cost of £50,000. It is lighted throughout by electricity, and the daily production averages fifteen tons.

—It is stated that the Czar and the Pope have approved the preliminaries of the new convention between Russia and the Vatican, as arranged by the papal nuncio and the Russian ambassador at Vienna.

—The Brighton Hotel, on Coney Island, has been successfully moved 120 feet further inland, in order to escape the encroachments of the sea. The building was raised in one mass, and rested on trucks made to run on wheels.

—A terrible catastrophe occurred at the town of Celaya, in Mexico, April 1. A bull-fight took place in a wooden building, which was crowded to excess. Among the audience were a number of military prisoners, under guard, but one of them succeeded in setting fire to the bull-ring. The whole body of spectators became panic stricken, and a rush was made for the exits. The bulls broke loose and rushed upon the people. Eighteen persons were killed and over 200 injured. All the soldier prisoners escaped.

HEALTH PUBLICATIONS.

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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.

LONDON, APRIL 19, 1888.

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To our readers in South Africa we will say that any of our publications can be secured by calling at, or addressing, International Tract Society, 5 Scott St., Cape Town, where catalogues may also be obtained.

We would invite the attention of our readers to the list of valuable health and temperance works noticed in this number. Persons interested in these subjects would do well to call and examine our stock.

Mr. INGS and wife, who have been connected with the work in London, sailed for America April 4. Their help and counsel will be missed by those who have been associated with them in the work. Their successful efforts in getting the truths for this time before the people, by the circulation of reading matter, here and elsewhere, have been appreciated, and as they leave us for America we trust that God will bless their efforts in connection with the work in that field.

EMBARKING at Cape Town, South Africa, Wednesday, March 14th, we arrived in London Wednesday April 4th, after a pleasant voyage of twenty-one days. Our ship, the "Drummond Castle" of the Donald Currie Line, proved to be the steadiest sailer we had ever

taken. From personal experience we can recommend this line to any who find occasion to travel between England and South Africa.

It is highly gratifying to see the progress that has been made in the work here in London during the past few months. The office of publication has been removed from Grimsby to this city. This is located just outside of the business centre, and a business office, sales-room and book depot has been secured on Paternoster Row which is one of the greatest book centres in the world. Besides this, a house has been rented near Tufnell Park for the workers. As the result of intelligent efforts in Bible-readings, and the few public services that have been held, several have already embraced the Sabbath, and other truths of the third angel's message, and we were agreeably surprised, to meet a company last Sabbath of about thirty, including those connected with the work. Quite a number of others are deeply interested in the truth. The workers seem to be full of faith and courage, and the Lord is blessing their efforts. Mr. Haskell, whose health has been poor through the winter, and upon whom the burden of the work rests, finds himself much better physically than he has been for some months.

Bro. A. Smith, with whom the readers of PRESENT TRUTH have already become acquainted, with his wife has just come here to spend some time in connection with the work. Between thirty-five and forty Bible-readings are held with families each week, besides a Sabbath-school and three public services.

D. A. R.

THE minister read for his text, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:7-11. He then gave out the hymn, "Free from the law, O happy condition! Jesus hath bled, and there is remission," emphasizing the word "there,"—"there is remission,"—as if he thought somebody was looking somewhere else for remission, perhaps seeking to be justified by the deeds of the law, being so foolish as to suppose that the law can forgive sin, which is its transgression. He did not tell us plainly that the ten commandments were done away; neither did he say they were not; but the drift of the discourse was to give the impression that that which was "written and engraven on stones" was done away, at least that the Sabbath of the fourth commandment was gone. The trumpet gave a very uncertain sound. If the decalogue has been done away, the teaching of the apostles should be revised. In that case, Paul should say, "Lie to one another, seeing ye have put off the old law," and, "Let him that stole, continue to steal." See Col. 3:9; Eph. 4:28. Now the ten commandments have been abolished, or they have not. If they have, no one is under obligation to keep one of them; if they have not, every one of them demands our obedience.—*Gospel Sickle*.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 9d.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

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Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

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