

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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—FOR THE—

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REST FOR THE WEARY.

Nor long, not long! The spirit-wasting fever
Of this strange life shall quit each throbbing vein,
And this wild pulse flow placidly forever,
And endless peace relieve the burning brain.

Earth's joys are but a dream; its destiny
Is but decay and death; its fairest form
Sunshine and shadow mixed; its brightest day
A rainbow braided on the wreaths of storm.

Yet this is blessedness that changeth not—
A rest with God; a life that cannot die;
A better portion, and a brighter lot,
A home with Christ; a heritage on high;—

Hope for the hopeless; for the weary, rest
More gentle than the still repose of even;
Joy for the joyless, bliss for the unblest,
Homes for the desolate in yonder heaven.

The tempest makes returning calm more clear;
The darkest midnight makes the brightest star;
Even so to us, when all is ended here,
Shall be the past, remembered from afar.

—Selected.

General Articles.

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

NOTHING IS HIDDEN.

BY MRS. E. G. WHITE.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Century after century of transgression has swept over our world, and although God has given examples of what will overtake those who do evil, and has sent warnings and reproofs and entreaties to mankind, yet, because his forbearance has lengthened the opportunities and probation of sinners, and he has not executed his sentence of condemnation, they have presumed upon his mercy, and have walked after the imagination of their own hearts. They have not regarded the counsels of God, nor given

heed to his reproofs. They have said, "How doth God know? and is there knowledge in the Most High?" They have acted as if the Creator of the heavens and the earth had no power to behold their ways, no law to govern his creatures, and no regard for justice and righteousness.

If those who contemplate the committal of crime were positive that they would be speedily detected and punished, fear of exposure, disgrace, and suffering would restrain them from outbreking and revolting deeds; but the tempter has led men to believe that they may cover the knowledge of their guilt from the eyes of God and man. How diligently the guilty one seeks to disguise his real character! He assumes the appearance of innocence and guilelessness. Every avenue that might lead to the discovery of his sin is carefully guarded. Transgressors make their paths in secrecy and darkness. They hate the light, and will not come to the light, because their deeds are evil. They are under the constant necessity of devising means to hide the defilement of their souls, and they may succeed in escaping detection among men; but they have no device that will shield them from the gaze of the all-seeing eye of the Eternal One. The word of truth declares, "There is nothing covered, that shall not be revealed; and hid, that shall not be known."

This spirit of deception in evil-doers is the spirit of their father, the devil. Even in heaven, before the light and glory of God, Satan thought to hide his secret thoughts and rebellious counsels. He employed such consummate wisdom in covering his real character and aims that legions of the angels of heaven were deceived, and they fell from their loyalty to the God of the universe to serve the prince of darkness. The same art of deception is displayed by those who partake of the enmity of Satan, and follow in his course of rebellion against the commandments of God. To cover the enormity of sin with the garment of light and innocence, has been the practice of the evil one from the beginning. Thus it is that he has been successful in alluring souls to transgression and destruction.

There are many who profess the name of Christ whose hearts are not engaged

in his service. They have simply arrayed themselves in a profession of godliness, and by this very act they have made greater their condemnation, and have become more deceptive and more successful agents of Satan in the ruin of souls. Those who profess to be keeping the commandments of God are not all loyal servants of Heaven. They honour God with their lips, but their hearts are far from him. Do they think that they can hide their ways from Him who tries the secret thoughts of the heart and searches the motive of every word and action?

Let no one seek to excuse himself from taking these words to heart, on the plea that he is not guilty of outbreking sin. Have you not been guilty of committing sins which in your finite judgment, you regarded as of little consequence? Says the inspired word, "Follow peace with all men, and holiness, without which no man shall see the Lord." There is need of every soul's humbling himself before God, and seeking for the righteousness of Christ. The least regard for iniquity cherished in the heart will sever us from the communion and help of Heaven. When we seek God with all the heart, then his promise is, "I will be found of you."

"The wages of sin is death." Sin, however small it may be esteemed, can be persisted in only at the cost of eternal life. What is not overcome will overcome us, and work out our destruction. We must wash our robes of character in the blood of the Lamb until they are white and stainless.

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit, there could not result such terrible consequences as God had declared. But this small matter was sin, the transgression of God's immutable and holy law, and it opened the flood-gates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against God. Calvary stands as a memorial of the amazing sacrifice required as a propitiation for the transgression of the divine law. Let us not esteem sin as a trivial thing. Are not the hands and

feet and side of the Son of the infinite God, to bear an eternal testimony before the universe of its untold malignity and curse?

Oh, that a right impression might be made upon the minds of young and old in regard to the exceeding sinfulness of sin! Oh, that all might have a just realization of its offensiveness to God, and its injury to mankind! The word of truth declares, "Be sure your sin will find you out." The real character of every act of your life will be made known. It may be even in this life that through the providence of God, some unexpected circumstance will uncover your secret deeds of evil; but should you succeed in hiding your real character from the eyes of men, there is an inevitable day of exposure reserved for every soul who does not repent of his sins and forsake all evil through the strength of Christ, who has died that we might live. The Scriptures declare, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." There is not a shadow of doubt about this matter. All sin that has not been repented of and forsaken, will not be pardoned and blotted out of the books of record, but will stand to witness against the sinner in the day of God.

He may have committed his evil deeds in the light of day or in the darkness of night; but they were opened and manifest before Him with whom we have to do. Angels of God witnessed his sin, and registered it in the unerring records. Men who do not repent will not fail to receive according to their works. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is made bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. David had some appreciation of this fact when he exclaimed, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

(To be continued.)

HOW GOD LEADS HIS PEOPLE. NO. 13.

GOD sometimes permits his people to pass through bitter experiences and sore trials. Shallow professors, like Job's friends, put down these providences as so many marks of God's displeasure; but the unerring word of wisdom says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It takes the flesh some time to

learn this lesson: it took me a long time to see it fully. But before going into my subsequent experience I ought, perhaps, to give my second, and last, reply to the bishop. The troubles I had suffered prevented me from replying at once, and directly, to the bishop's second letter; but at length the correspondence, as far as it had gone, appeared in a local paper. I felt that a second reply was therefore now called for. This reply was sent to the local paper, and a copy was forwarded to the bishop at his palace, or court, in Manchester; but he took no further notice of me. The following is a copy, slightly curtailed, of the letter which appeared in the paper: like the others, I leave it with the reader:—

"CONDITIONAL IMMORTALITY."

"To the Editor of the Chorley Standard.

"Sir,—In your issue of June 4th you published two letters from the Bishop of Manchester, addressed to me, on 'The Immortality of the Soul,' and in your issue of June 18, you were candid enough to publish my reply to the bishop's first letter. Sickness and other causes prevented me from replying at the time to the bishop's second letter; but now, with your permission I gladly do so, through the medium of your columns, that my reply may have the same publicity as his letter.

"First, then, I would remind his lordship that he has not met any of the arguments of my first letter, except with the very general, and, to my mind, very wicked charge that the Bible can be made to 'prove almost anything.' If the Bible were such a book it would be unworthy of our confidence; and if so, why did not the bishop with his 'ingenious method,' and all his learning too, try to prove my position unscriptural? And how is it, too, that though £100 reward was offered publicly, at one of my lectures in Blackburn, to any one who could prove the immortality of the soul from the Scriptures, no one has yet appeared to challenge this reward, by trying this 'ingenious method.' This is strange, to say the least; yet, though his lordship charges us who hold immortality to be conditional, with 'absurd ignorance,' none of the clergy ventures to meet us, either to do battle for the truth, or to make good a claim for the money they stand in need of! Is it possible the special ignorance mentioned may be found on the other side? Let us see. The bishop, with wonderful *naivete*, seems to think it sufficient for his argument (?) to say 'Look,' at such and such texts! He says that the doctrine of the immortality of the soul has been held by 'almost' all sections of the Christian church; and so he indirectly admits that the doctrine for which he contends has NOT been held 'by ALL sections of the church of Christ.' This is an important admission; and implies that we may belong to 'The church of Christ,' in the estimation of a bishop even, and yet not believe in the natural immortality of the soul. I sincerely thank his lordship for this admission, even if it were unwittingly made; I believe it to be true, though I cannot say so of the converse of the proposition, or *vice versa*.

"Well, suppose we now look at texts adduced. The first given is 'the picture of hades' in Isaiah 14. The marginal reading of v. 9 shows that 'hell,' or sheol, simply means 'the grave;' and by a beautiful figure of speech the prophet pictures the 'dead' (v. 9) as rising to welcome the reception of the fallen king of Babylon. There is not the shadow, or shade, of a soul, in the whole 'picture,' much less of an undying, or an immortal one. The testimony declares that the whole account was a 'proverb,' or a parable (v. 4); and it shows, also, that it was uttered some time before the death of the king. Yet

the bishop quotes this in support of the Egyptian dogma of immortal shades, or disembodied spirits! If there were such, they must have been of a different kind from his; for they became 'weak,' and had to lie in 'the grave,' with 'worms' spread under them (v. 11)!

"Next, we are asked to 'look' at the 'parable' of Dives and 'Lazarus,' in Luke 16. Well, we have looked, and looked again, but we fail to see a word about disembodied souls, or unclothed spirits, either of a mortal or of an immortal nature. Perhaps this is owing to the fact that we have cast aside our theological spectacles! But here again have we not a parable? The bishop admits it is a parable. According to Whitby the same parable was contained in the 'Gemara Babylonicum.' In the new version, the word 'hell' is properly substituted by the word 'hades,' from *a*, not, and *idein*, to see, meaning the unseen or covered receptacle of the dead, *i. e.* the grave.* The same writer who gives this parable, Luke, says that when the town of Capernaum should lie buried in ruins it would be in hell, or hades (chap. 10:15). Now the rich man 'died' and he (not his body merely) was 'buried;' and the beggar, too, 'died,' and he (not his soul merely) was carried away into Abraham's bosom, etc. What does this mean? A parable teaches something besides and different from itself. The parable of Jotham (Judges 9:8) represents trees as talking; this one represents two dead men as speaking. Is one more incongruous than the other? Parables are not always based on facts, no more than *Æsop's* fables; we have to look to the lesson, or the moral, inculcated. Dives represents the Pharisees, who were covetous (v. 14). Lazarus represents the class who are poor in spirit, and who shall be in Abraham's bosom, *i. e.* shall possess the kingdom, when the Lord Jesus Christ returns to build it up again (Acts 15:16). When the kingdom was taken from the rebellious Jews [Jews according to the flesh] they suffered a national death; and Paul using the same figurative language, says that the restoration of the Jews [that is the true Jews, see Art. 8] will be a national reviving from the death state (Rom. 11:15; and Ezek. 37:12.) They were 'buried' by being scattered and lost amongst the nations; politically in the unseen. In this state they were to be tormented for their national sin of rejecting their king. Moses, describing their torment (which nowhere is said to be 'eternal torment'), uses similarly figurative language, calling it an 'inflation,' an 'extreme burning,' etc. (Deut. 28:22), and also uses the singular number, one man again representing the whole class. But want of space will not allow me to go into minute details; let it suffice to say that every point of the parable can be explained in harmony with the direct teaching of Scripture which affirms that 'the soul that sinneth it shall die' (Ezek. 18:4). This is the testimony of the inspired prophet Ezekiel, namely, that a soul can die; and to this testimony of the prophet I stand against all the chief priests, Scribes, or Pharisees in the church. The bitterest opponents of the doctrine of the Messiah were always great professors of religion; nevertheless he taught that 'he that believeth not the Son shall NOT see life' (John 3:36).

"But we must pass on to glance at the 'spirits in prison.' 1 Pet. 3:18, 21. Here again we fail to see that they were immortal spirits, or even disembodied spirits. To be apposite, Peter should have stated they were immortal or undying; but he does not—he knew better. 1 Pet. 1:24. Spirits of the modern type are supposed to be immaterial and intangible; how could spirits of this kind be kept 'in prison'? But the term 'spirits,' as scripturally used, refers frequently to men in the flesh, prophets, false teachers, etc. See 1 John 3:1, 8. Peter uses it in this sense, of the men

* The Rev. E. W. Bullinger (a clergyman of the Church of England), in his *Critical Lexicon of the Greek New Testament*, says: Hades, or hell, "denotes the realm of the invisible, graveland, graveyard."

who lived in the days of Noah. Christ by his spirit, in Noah, 'a preacher of righteousness' (2 Pet. 2:5) went and preached to them; but when did he go? Let Peter himself tell us. 'When once the long-suffering of God waited in the days of Noah, while the ark was a preparing.' 1 Pet. 3:20. I think it has no reference whatever to the supposed journey of Christ to the 'spirit world,' when he died on the cross. I need not remind Bishop Fraser that there have been English bishops who advocate this same view of Peter's language.

"But I am commanded next to 'look at the souls under the altar.' Rev. 6:9-12. I readily obey this episcopal injunction; but I strain my eyes in vain when I look for anything about their immortality. Not one word do I see on the question at issue in favour of immortal-soulism. But the reverse. These souls had been 'killed,' had been 'slain,' like those mentioned in Joshua 10:35; and 11:11. How then could they be immortal or deathless? Will the bishop kindly condescend to explain this difficulty to us; for the removing, at least, of that part of our 'ignorance' which he calls 'absurd'? If he decline the attempt, will he be true to his vow of being ever ready to drive away and banish false doctrine? He has rightly called the whole affair 'a vision.' Now this 'vision' had no existence in fact, at the time of John's writing; for John wrote of things to be after his time. John 4:1. But the term 'souls' is frequently used in the Bible as a synonym for the word 'persons.' 1 Pet. 3:20; and Ex. 1:5. Now these souls are said to be 'slain' souls, and therefore they were dead souls, or persons; and they are apocalyptically said to 'cry to God to avenge their blood,' just in the same way as Abel's blood is said to cry to God for vengeance. Gen. 4:10. But because 'blood' is said to cry, and to speak (Heb. 12:24), is any one so 'absurdly ignorant' as to suppose it is anything more than a beautiful and forcible metaphor, *O tempora! O mores!* Weak and tottering must be the theory that requires such questionable supports!

"But I must hasten on to notice, lastly, 'The prayer of St. Stephen.' I suppose the bishop refers to Acts 7:59. Now when this good man prayed he said nothing whatever about an immortal spirit. This is rather unfortunate for the episcopal position, since the question is not one about the existence of spirit, but about the immortality of this supposed entity. Surely Stephen's spirit was of the same nature as Job's; and Job says (chap. 27:3) that his was located in his nostrils! Contained in the breath he breathed. The lower animals have this same spirit ('*ruach*' which is often translated 'breath') (Ecc. 3:19-21); and Job says if God again gathers it back 'all flesh perishes' (Job 34:14). It was so at the flood. See Gen. 7:21, 22, margin. Now Stephen was in the agony of death, and he naturally wanted the Lord to take away his life, his breath, or spirit (*pneuma*). The Lord mercifully heard his prayer; for the historian immediately adds, 'when he had said this, he (Stephen, himself, not his body merely) fell asleep.' This agrees with the psalmist (146:4) who says, that when man's 'breath (*ruach*) goeth forth' (not as an individual and immortal entity), 'he' (the man) 'RE-turneth to his earth;' and 'in that very day his thoughts perish.' Daniel teaches the same important truth when he says, 'Many of them which sleep in the dust of the earth shall awake,' at the 'resurrection of the dead.' Dan. 12:2.

"Thus, then, not one of the bishop's passages says a word about immortal souls, or undying spirits; but the reverse. I stated in my first letter that the original terms for 'soul' and 'spirit' are never used loosely or indiscriminately; yet the bishop, without contradicting my statement, quibbles upon the terms as if they were identically the same. There is, however, a doctrine of immortality in the Bible, and I thank God for it. But the Bible teaches that this immortality will, at the resurrection, be manifested, not in disembodied 'souls' or 'spirits,' but in incorruptible and

deathless bodies (1 Cor. 15:53). And only in case of those approved at the judgment-seat of Christ (2 Cor. 5:10; compare with Gal. 6:8). Immortality is therefore conditional; for this unending life is the gift of God through Jesus Christ our Lord, to those only that believe and obey his word. 1 John 5:2.

"The Bishop of Manchester condemned me unheard, but I am thankful there are now impartial editors, who like yourself, are willing to act upon the wise and ancient proverb, *Audi alteram partem*, hear the other side.

"Believe me, yours sincerely,
ALBERT SMITH.

"Blackburn, June 27, 1881."

Let the reader candidly study, not my letter so much as the scripture to which I refer. I think that, with the passages I have previously brought up, these testimonies are plain and clear upon man's nature and the mortality of the soul. It appears to me to be bad logic, and still worse theology, to take and pit parables, and obscure sayings, against the plain and multiplied statements of the Scriptures which directly teach man's mortal nature. We ought, I think, to let the plain passages explain those not so plain; and not to take obscure and parabolic references, and make them contradict those which are explicit. This plan brings harmony between all, while the other brings confusion and contradiction. Shall we be so wedded to human theories as to prefer to make the Bible contradict itself that we may support these theories; or shall we explain the difficulties of a part by the clearly enunciated principles of the whole? I preferred the latter plan; especially as the former required me, on this subject, to deny Christ the honour of being "the resurrection, and the life" to his people. Let us never, dear reader, be ashamed to own our entire dependence upon Christ for our hope of a future life. A. SMITH.

THE THIRD ANGEL'S MESSAGE.

NO TRUTH is more plainly set forth in the Bible than that of the Lord's coming. "For the Son of man shall come in the glory of his Father with his angels." Matt. 16:27. The coming here spoken of is one in which the Son of man will appear to the inhabitants of this world in the clouds of heaven. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." The coming of Christ will be a literal, personal appearing. This is plainly shown by the record in Acts, the first chapter. Referring to the meeting of Christ with his disciples, and the instruction he gave them prior to his return to heaven, we read: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Verses 9-11.

In the above quotation we have learned an additional particular in relation to the coming of Christ, which is; that it will be the *same* Jesus which was taken up into heaven. When he comes again, it will be to receive his people to himself. This is plainly shown from his words to his disciples prior to his crucifixion: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. This will be accomplished by calling from their graves those who have fallen asleep in Jesus prior to that time, and changing those among the living who are his, to immortality. For proof of this we read in 1 Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The work of changing the saints from mortality to immortality will take place instantly at the appearing of our Saviour. This is very clearly set forth in the words of the apostle, "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

If the saints are raised from the dead at the coming of the Lord, and the living are changed in a moment, in the twinkling of an eye, when the last trumpet sounds, all the preparation for these events must have taken place beforehand. In other words, the decision of the cases must have been made before the Lord descends from heaven, otherwise the judgment scene must necessarily be inserted between the coming of Christ, and the changing from mortality to immortality. The very fact that some who are upon the earth will be caught up to meet the Lord in the air, while others do not have that privilege, shows very plainly that the decision in the cases of all men has been rendered before the Lord returns from heaven. Then again we learn from reading Rev. 20:4, 5, that there will be a space of a thousand years between the resurrection of the righteous and that of the wicked. If the righteous dead are raised and caught up to meet the Lord in the air, even before he comes to earth (as is plainly stated in 1 Thess. 4:17), while the wicked are left in their graves to be raised a thousand years after, it is good evidence that some tribunal has decided previous to that time who are worthy to come up in the first resurrection, and who should remain until the second.

Such a work calls for an investigative

judgment to decide who are the Lord's before he comes to earth, that when he comes he may take to himself those who are his. We may expect, then, that some message will go to the world proclaiming when the judgment hour arrives, that people may prepare for the adjustment of their cases, in order for them to meet the Lord in peace when he comes. Such a message is found in Rev. 14: 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." It will be noticed that although the burden of this message is the proclamation that the hour of his judgment is come, yet it is called the everlasting gospel which must be preached to all that dwell on the earth; to every nation, and kindred, and tongue, and people.

A warning of this kind must extend to the time when the judgment shall have closed its work, and the cases of all men have been fixed. This being so, the close of this message and the close of probation are identical. But how may we know when such a message is due to the world? By a reference to Matt. 24, and Rev. 6, we read of signs given by our Saviour which would be manifested in the heavens as an indication of his near coming. These signs, the darkening of the sun, and of the moon, and the falling of the stars, have all been fulfilled in the manner described in these chapters. The year 1833 witnessed the falling of the stars, the last of these signs, the appearance of which was so different from all other meteoric showers that scientists all concur in saying that it could be nothing less than the fulfilment of the words of our Saviour.

After referring to these signs in the heavens, the Saviour said, "When ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33. To proclaim the hour of God's judgment is, then, the work to follow these signs, and it is a coincidence that cannot otherwise be accounted for that the preaching of the hour of God's judgment did immediately succeed the falling of the stars in 1833. The expression, "And worship him that made heaven, and earth, and the sea, and the fountains of waters," implies that they who are interested in the judgment work have been alienated from God, and have directed their worship to some other object. This is a part of the message to be preached to every nation and tongue and people. But how are those to whom this message is directed to know wherein their guilt lies, and wherein they are to reform? This may be learned by reading the announcement which follows: "And there followed another angel, saying, Babylon

is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

Notice, that this second angel's message extends as far as the first. In other words it follows the first angel to every nation and tongue and people. The reason assigned why Babylon is fallen, is because she made all nations drink of the wine of the wrath of her fornication. Fornication is illicit intercourse. It is easy, therefore, to see that the wickedness which has caused the fall of Babylon consists in having made the nations commit fornication or, to use the definition of the word, to have illicit intercourse with the world. The world, then, and the ways of the world, have so engaged the attention of the church that she has become estranged from God. Just how this estrangement has been brought about, I will notice more fully in my next article. J. O. CORLISS.

TITHING.

MANY people think that the tithing system ceased with the passing away of the types and shadows of the old dispensation, and therefore is no longer binding on us. We find, however, upon a careful examination of the subject, that the tithing principle did exist (Gen. 14: 20), and was adopted by the people of God, before the Levitical priesthood was introduced. Gen. 28: 22. Like the Sabbath of the Lord, it stands out as a part of that system of faith in the patriarchal age, of which Abraham is set forth as the apostle, being the father of the faithful. Therefore, as the tithing system was known and practised before the giving of the law on Mount Sinai, and the introduction of the Levitical system, so by the same principle it can exist independent of that system after it has passed away.

We are living to-day under the Melchisedec order of priesthood, as did Abraham. Heb. 6: 20. The same means should be employed to support the work now, as in ancient times. To whom does the tithe belong?—It is the Lord's. Lev. 27: 30. To whom does the Sabbath-day belong?—To God (Ex. 20: 10); for it is his holy day. Isa. 58: 13. If we should use it for our own pleasure, to do our own work, we would be guilty of robbing God.

But what shall we do with the tithes?—"Bring ye all the tithes into the store-house." Mal. 3: 10. When this order was observed by the people of God in the days of Hezekiah, B. C. 726, there was plenty, and the Lord wonderfully blessed the people. But in Nehemiah's time, B. C. 445, when the people had backslidden from God, and failed to carry out the principle, it was necessary for the prophet to stand up and contend for the truth which had been neglected. Also when the former order was re-established, and the people heeded the

instruction given, it brought the blessing of God. Are there not truths set forth in the 13th chapter of Nehemiah that we would all do well to study, and examine our own hearts and ways, to see if we are living out the principles therein contained?

"Honour the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9. When we fail to do this, or take our tithes and use them for another purpose, we are doing that which the Lord has called robbing him.

J. B. GOODRICH.

NECESSITY, INVIOABILITY, AND SANCTION OF MORAL LAW.

If God be a moral being and a moral governor, there must be a moral law. We cannot suppose a moral governor without a moral law; in reason, the one implies the other.

As the Supreme Being is the moral governor of the universe, the moral law can be nothing else than an expression of his will; if, therefore, the character of the Divine Being be perfectly holy and immutable, the moral law must be so.

Like other laws, the moral law is inexorable—it cannot licence or pardon transgression. To suppose that the law could permit sin, would be to say either that God is unholy, or that he permitted what is contrary to his own will, which is absurd.

Besides, if God is benevolent, he would not licence sin, because, as we have seen, the transgression involves evil to the transgressor. God would not, therefore, as a benevolent being, permit sin, except as a part of a system where progress and compensation were introduced, that would in the end remove the evil or bring good out of it.

The characteristic inviolability in the law is adjusted to the moral convictions of the beings who are subject to it. No one can, without doing violence to his reason and conscience, affirm that God ought to make a law that would licence a single sin. The holy inviolability of the law finds a sanction in the moral constitution of every intelligent subject of God's government. No sane man will say, even in his own case, that God ought to make a law that would permit him to commit a single transgression.

Now, if God cannot, from the necessities of his nature, make a law that will permit sin; if he *ought not* to make such a law; and if he has so constituted man that, as a moral being, he cannot approve of such a law,—then, the force of all these considerations combined puts the truth beyond question, that the moral law of God, like all other laws, cannot permit a single transgression. And, while it allows of no sin, it makes no provision for pardon. The promise of life is on the one only condition of perfect and perpetual obedience. No law can proclaim pardon for the transgression of its own requirements without

annulling itself. It may provide, in some cases, for compensation—as for an injury inflicted a compensation may be rendered to the person injured; but to provide a pardon for the transgression of its own precept is not in the nature of law.

Besides, as in other laws, if pardon were offered to a sinner without obedience, the proposition would be preposterous, and the promise a nullity, because God has constituted the soul, as he has all things else, so that life is found only in obedience. To pardon a sinner, therefore, while he continues a sinner, is morally impossible, and were it possible, in any sense, under the divine government, it would be without benefit to man.

As in other instances, the first departure from obedience in man creates a tendency to continued departing. Any derangement, either in the physical or moral system, is self-aggravating and self-perpetuating, without aid from other parts. A single act of sin is a departure from rectitude, and the departure strengthens the depraved tendency. Sin enfeebles man's moral nature. The conservative or recuperative power of his moral constitution grows less by every act of transgression. Conscience becomes less potential, and the will more inclined to err; in other words, the strength of moral emotion is abated, and evil inclination strengthened by every act of transgression. As the exercise of any bodily member increases its strength, so the exercise of our moral faculties, whether in a good or bad direction, increases the inclination of the will to do good or evil. Thus sin begets sin. The power of sin over the soul increases by sinning. This is human experience, and it agrees with human observation in relation to the effect of transgression in all other cases. One sin puts the soul in the "road to ruin" as certainly as the first movement of a weight down an inclined plane tends to accelerate momentum and to prevent return. The death penalty exists in moral law by the same necessity that it does in physical and organic laws.

The moral law is universal in its application to moral beings. It binds all angels and all men to love God supremely, and their neighbour as themselves. Sin not only injures the moral character of the transgressor, but evil influence and evil example produce evil in other subjects of the same moral government. If sin had no evil effect upon beings of a sphere higher than that of man, still it has the twofold effect of injuring the transgressor and of imparting injury to others of his own class in the moral world. But analogy teaches that all beings bound by the same laws are, or may be, affected by each other's transgressions; and likewise, that classes related in the same economy affect each other as individuals; and this relationship must continue so long as law exists, and so long as spirits continue free, whether in this world or the next. The death penalty, then, in moral law,

is necessary, for the same reasons that exist in all other cases. Unless there can be restoration to obedience, and compensation for the evil done, the good of the whole demands the destruction of the transgressor.

In addition to the reasons which have been mentioned, reasons connected with law in all departments of the universe, that the death penalty is necessary in order to the good of the whole system, there are *moral considerations*, which add their weight in cases where the *moral law* is transgressed. Every one can see that an agent, knowing good and evil, is not only bound by moral obligations to benefit others, but when he does a moral act which he knows will produce injury to other beings, he is guilty for that moral injury as well as for the injury done to himself. In all unreasoning things there can be only a legal connection between transgression and its consequences. But human transgression has this necessary *legal* connection with its consequences; and besides this, a knowledge of the wrong adds moral guilt to transgression. The evil done to others, likewise, of which he has knowledge, is often numerically and morally greater than that which accrues to himself, as the interests of many are greater than the interests of one. In moral law, therefore, pardon and compensation to avert the consequences of evil done to others is especially necessary. The restoration must go further than the recovery of the individual transgressor, because the evil goes further. A sinner who has influenced others to evil is guilty, in part at least, for the evil in others as well as for that in himself. His own restoration, or return to obedience, covers only a portion of the evil growing out of his transgression.

The currents of evil and rebellion which the sinner, before repentance, originated or accelerated in other minds, do not cease with his death or repentance; they run on in the life-stream of others. A transgressor may be—he often is—restored to obedience himself, while those whom he influenced to sin continue in the ways of disobedience. As one may recover from a contagious disease while those die to whom he communicated his disorder, so one may repent from disobedience while those whom he influenced previously to his penitence continue disobedient subjects of the divine government; and unless there be recuperative moral energy in the system to which the sinner, with his deranged moral nature, belongs, there can be no restoration of the offender, and therefore no pardon; and even if he be restored, the guilt which he caused in others continues, and restoration or compensation in their case is needed before the effects of his sin are removed or counteracted, and before he can be pardoned according to law.

The death penalty, then, accrues un-

der the moral law with additional moral considerations enforcing its necessity. From this death penalty of moral law, for moral transgression, there can be no redemption, except by restoration of the transgressor to obedience, and compensation for the evil which his sin has occasioned in the moral government of God.

Of the things which we have written this is the sum. Law and penalty are not chimeras, nor incidental and mutable relations of things; they are necessities of the creation. Law is higher and holier than life; it is necessary to the existence of life. Penalty is a necessity of law; it is necessary to the existence of law; it is necessary to the good of the whole. Where transgression exists, pardon, or happiness, or safety is impossible. Law is inexorable. Ignorance of its provisions does not avert and only qualifies or graduates the penalty of moral law. The first transgression puts penalty in progress, and places the subject in the road to ruin. Restoration to order and obedience is possible within certain limits; but safety is impossible and pardon absurd, unless two conditions are complied with, viz.: *the restoration of the transgressor, and the restoration of those affected by his influence; or, restoration of the transgressor, and compensation which will counterwork and eventually remove the derangement from the system.* In cases of derangement, recovery or compensation cannot be accomplished by the deranged subject, but must arise from sources out of or above the derangement; but either restoration or destruction is necessary and certain.

In the application of these general principles to man, there are two classes of laws which apply—one to his organism as a corporeal being, the other to his spiritual nature. The penalties of organic sins are inflicted upon the body, and are, therefore, temporal and legal; spiritual penalties are inflicted upon the soul. . . . Pain that accompanies derangement is not the whole of penalty; it indicates that derangement exists, and accompanies it until restoration or destruction ensue. When recovery is not effected, the destruction of the subject is the natural and necessary penalty of transgression.

The moral law, in its application to man as a spiritual being, possesses the same characteristics as physical and organic laws. Its nature is inviolable and inexorable, and its penalties immutable. There may be pardon after obedience is restored, and compensation for evils made, which the transgressor himself cannot effect; but without these, "thou shalt surely die," is decreed by legal, natural, and moral necessity.—*Rev. James B. Walker.*

FEEBLENESS of means is, in fact, the feebleness of him that employs them.—*Ruskin.*

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 WAITING ANGEL.

THE painter who should drop his brush
Because he could not seize the blush
Of heaven, when birds do dreamily stir,
And the first warm sun touches her,
Would not be worthy of his name.
He cannot copy the morning flame,
But with his best of artist wit
Lovingly strive to render it;
And heaven, in an ideal sense,
For him and us makes recompense.

The poet who should break his lyre
Because he could not make the wire
Echo the music of the spheres
In perfect time to mortal ears;
Translate all utterance of the gods
In the rude phrase of mortal clods;
Fling from its delicate frame of gold
The thunder, awful as it rolled—
No bard was he! He sings his best,
Celestial law provides the rest.

The man who will not gird his loins
For that which truth or love enjoins,
Because he knows his work when wrought
Will fall below his hope and thought,
Is no true workman. Let him do
The thing his conscience points him to,
And he shall find the seed he cast
Spring up, when many days are past;

Whilst every honest deed will bring
A training for the nobler thing
For which archangel duly waits,
Keeping Occasion's golden gates
For such as watchfully pursue
Her long, laborious avenue—
Many she calls, but chooseth few
To crown at last where crowns are due.
—Temple Bar.

THE HUMAN BODY; ITS OBJECT AND ATTENTION.

It is to be lamented that so little attention is paid to the human body. We do not mean the adornment of the exterior; for, as a rule, too much thought, time, and money are devoted to this purpose. It is the sad neglect to study the true object, and obey the natural laws of the "human form divine," to which we refer. A great deal is done for what is commonly termed the soul, while but little is done to care for the body. There are ministers who are very earnest in the study and promulgation of theological questions, who daily violate the most important laws of their own bodies. We build and furnish expensive churches for man's spiritual good, and leave him to ignorantly and mercilessly violate the sacred laws of his physical frame. This is certainly a grave error.

Doubtless one reason to be assigned for such an unreasonable course is the distinction made by many between the body and the "soul" or "spirit." Believing, as they do, that the soul is the real, thinking, feeling part of man, that it is a separate, conscious entity, and that the body is merely an old shell in which the soul is temporarily lodged, they seem to think it matters little what treatment the body receives,

provided the soul is cared for by religious services. Again we say that this is a grave error; it is a serious mistake. It leads many professing Christians to be blind and deaf to the imploring laws of their own bodies. And while violating these laws by disfiguring the body, injuring the organs of digestion, poisoning the blood, and shattering the nervous system, they often feel pained that they are such poor Christians, and that instead of *overcoming evil*, they are *overcome by evil*.

From a careful study of the subjects of anatomy, physiology, and hygiene, we are impressed with the fact that a radical change must be made in the treatment of the human body. The body and the mind are very closely related. In fact, the mind is but a result. It seems to be produced by the body, the brain being the organ of thought. How do we get ideas of light, colour, etc., but by means of the eye, or organs of sight? And by the ear we get ideas of sound. Thus the mind is produced, and seems to be the sum total of all the impressions received through the organs of sense. How evident, then, that the perfection of the mind largely depends on the perfection of the organs of sense. How evident, too, that whatever in any degree affects these sense-organs, correspondingly affects the mind, since it is through the operation of these organs that the mind is produced.

But these sense-organs are parts of the body. They are material, and are built up and nourished by food, the same as other parts of the frame. Every movement of the eye produces death and waste of tissue. But the blood, laden with nutritious food elements, bathes all parts of the tissues of the eye, thus keeping the organ in repair. The same is true of all the organs of the mind. If this be true, it would seem that the mind of man is influenced by the condition of his body to a much greater extent than might at first appear.

And more, man's capacity to appreciate and enjoy spiritual things depends largely on his mental condition. In just the proportion that his mind is clouded by acts of intemperance, or warped by sin, it loses its power to grasp and enjoy that which is heavenly and spiritual. This we presume none will deny. We therefore conclude that he who would be the most truly religious, must possess a clear, vigorous, cheerful mind; and he who would be in possession of such a mind must take great care of the body by which the great is produced. He must not neglect its real wants, nor injure any of its organs; for such violation weakens the body, impairs the intellect, and renders one more or less incapable of appreciating and performing those religious duties which God requires.

These truths, obtained from a careful study of the body and the mind, are in perfect agreement with what God has revealed in his word. In 1 Cor. 6:19, 20

we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Paul here states that the body is the temple of the Holy Ghost. Because of this important truth, the Lord declares: "If any man defile the temple of God, him shall God destroy." That it is possible to defile the body with improper food we learn from the prophet Daniel. This great man of God "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8. For this reason Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And that the body should receive careful attention we learn still further from the course pursued by the apostle Paul. He says: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Looking at this subject in the light of either revelation or science, we can but conclude that it is our duty to understand the object of the human body with its various organs, and the attention it should receive.—A. G. Daniells.

GOOD MANNERS.

AN apostle says, "Be courteous." And this is quite distinct from what is known as "having a great deal of manner." The latter is intended to show off one's self, while the former is prompted by a due consideration for others.

Courtesy is very winning, and even those who do not practise it themselves are more or less influenced by it. A great and good man has said that "a man's progress in life in almost every profession, depends more on his agreeable, pleasant, polite, kind, and complaisant manner than on anything else." So that self-interest alone should make a person well mannered, even if there were nothing higher to be considered.

"In honour preferring one another," writes the apostle. And this is the very foundation of good manners. Those who are constantly thinking of their own wishes or their own rights cannot be courteous; and a gentleman is a gentle man, one who is careful of the feelings of others.

A courteous manner, when it is sincere, —and people soon discover if it is not,—is almost irresistible; and the well-mannered boy or girl finds many things easy which to those who do not exercise this charm seem hard enough. It is not uncommon to hear it said of a boy or a man that he is "a rough diamond," as though certain good qualities would excuse an unpleasant manner. But those whose good opinion is most to be desired, are sure to think, "If a diamond at all, why

must he be a rough one?" It certainly does not make him more valuable.

"That is so like a boy," some one will say, perhaps, at an act of carelessness or rudeness. But like what kind of a boy? Not the one who is loved at home and welcomed abroad, who knows that the kind of boy he is now, that kind of man he will be hereafter. Not the divine Boy of Nazareth, who, as he "increased in wisdom and stature," grew also "in favour with God and man."

Or, possibly, it is a girl, and some one cries out against trying to put "an old head on young shoulders;" as though young heads could not possibly do what is right and becoming, and as though good manners and other desirable characteristics always come with years. But this is not so; people do not behave well because they are old enough, but because they have practised it from early childhood until it has become a second nature. The best place for practising good manners is at home. Not only because one's mother and father, sisters and brothers, have a right to the highest consideration, and because loving care and thought for each other will make the humblest home a paradise on earth, but also because this is the only way to make a courteous manner seem natural. "Company manners" are not good manners, because they are artificial. A boy's mother and sisters should be treated with as much outward respect and attention as if they were some other boy's mother and sisters; and a girl's own father and brothers are certainly entitled to more consideration than she would bestow on strangers.

The presence of only one courteous person in a household will insensibly affect the others, especially if it is remembered that true courtesy shows itself as much in acts as in words. A person who monopolized the front of a fire on a cold day, saying politely to a new-comer, "I regret exceedingly that there are not two fires. I hope you are not very cold," would scarcely be called well-mannered; while another who moved quietly aside without uttering a word would show the true spirit of courtesy. The proudest title that can be borne on earth is that of a Christian gentleman.—*Ella Rodman Church.*

BOOKLESS HOMES.

WE form judgments of men from little things about their houses, of which the owner, perhaps, never thinks. Flowers about a rich man's house may signify only that he has a good gardener, or that he has refined neighbours, and does what he sees them do. But men are not accustomed to buy books unless they want them. If, on visiting the dwelling of a man of slender means, we find he contents himself with cheap carpets and very plain furniture, in order that he may buy books, he rises at once in our estimation. Books are not made for furniture, but there is nothing else that so beautifully

furnishes a house. The plainest row of good books that cloth or paper ever covers is more significant of refinement than the most elaborately-carved *etagere* or sideboard.

Give us a house furnished with books rather than costly furniture. Whatever your furniture, have books at any rate. To spend several days with a friend, and hunger for something to read, while you are treading on costly carpets, and sitting on luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind.

Books are the windows through which the soul looks out. A house without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it; and the love of knowledge, in a young mind, is almost a warrant against the inferior excitement of passion and vices.

Let us pity those poor rich men who live barrenly in bookless houses. Let us congratulate the poor, that in our day books are so cheap that a man may every year add a hundred volumes to his library for the mere price of what his tobacco and his beer would cost him. Among the earliest ambitions to be excited in clerks, workmen, journeymen, and, indeed, among all that are struggling up in life from nothing to something, is that of owning, and constantly adding to, a library of good books. A little library, growing larger every year, is an honourable part of a young man's history. It is a man's duty to buy books. A library is not a luxury, but one of the necessities of life.—*Selected.*

SIGNAL LIGHTS.

I ONCE knew a sweet little girl named Mary. Her father was the captain of a big ship, and sometimes she went with him to sea; and it was on one of these trips that the incident of which I am going to tell you happened. One day she sat on a coil of rope, watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not, as was afterwards shown.

The next day she came to watch old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths and old Jim began to swear awfully.

Mary slipped from her place and ran

into the cabin; but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The old man looked into her face, and asked, "What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said: "You are right, missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now, which Mary gave him, and on the cover he has printed, "Signal lights for souls bound for heaven."—*Selected.*

THE LITTLE DRAWER.

"WHERE did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.'"

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*Child's Paper.*

CHRIST never commanded us to take up our cross and lug it mournfully along on Sabbaths, bend painfully beneath it in prayer-meeting, struggle around with it occasionally when we are asked to pay our just share of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbour, more cheerful in his work, more liberal with his money, purer, better, more Christ-like any day and every day, that man would better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion.—*Central Christian.*

A SURE way to lose your own health is to keep drinking the health of other people.

THE PRESENT TRUTH.

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

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FALLEN ASLEEP.

It will be noticed in this issue of PRESENT TRUTH, that our much esteemed brother, B. L. Whitney, died at Battle Creek, Mich., April 9. We would here state that we have been acquainted with our brother for seventeen years. When we first met him, he was in business in the state of New York, U. S. A. Soon after he became connected with the tract and missionary society, as secretary, and when the former president of the State association was unable to occupy the position longer, Bro. Whitney took his place; while his godly wife, who is now left to mourn his loss, filled the office of secretary. In 1882 it was decided that he should go to Basle, Switzerland, to assist in the work there on account of the failing health of Brother J. N. Andrews. His home Conference felt sad to give him up for the foreign field, but as he was young and full of vigour, it was thought he would be able to endure the climate, and the hardships of the European field. He cheerfully accepted the trust, and from that time has devoted his life to the advancement of the cause in Central Europe. He was President of the European Council, a body which meets annually to discuss the best methods of carrying forward the work. He was also Chairman of the Publishing Committee at Basle, Switzerland, having charge of the publishing in the German, French, Italian, and Roumanian languages, and was the editor of the French paper, *Les Signes des Temps*.

But finally his health gave way. One year ago we met him at Moss, Norway, where a Council was convened, from which time he steadily failed in health, there being, however, periods when he seemed to rally. Last October he went to America to place himself under treatment at the Sanitarium in Battle Creek, Michigan, where every means was tried to save his life. But nature had too far surrendered to the power of disease. He died rejoicing in the hope of the soon-coming King. His rest will be short, and we trust when the Life-giver comes, our much esteemed brother will come forth clothed in immortal beauty and glory. We deeply sympathize with his wife and sorrowing children. May God bless them, and may they be prepared to meet him in the morning of the resurrection.

TOO EMPHATIC.

CONVERSING with a gentleman not long since in reference to the nearness of the second personal coming of Christ, after his admission that the signs of the times, the attitude of earth's nations, and the moral condition of society, all indicated that we must be near the end, he made the remark that we must not give an undue emphasis to any doctrine although it may be founded on the word of God. It is true that every truth has its relative importance, and no one truth should be singled out to the exclusion of other truths and be made a "hobby." That system of religion which finds a place for every truth is the one the Bible marks as the genuine article. But let us examine this matter of too much emphasis. It must be self-evident to all that if any truths are neglected something else is receiving more than its share of attention,—in other words, something else is being unduly emphasized. It may be some truth, but more likely it is some error that is taking the place of the neglected truth.

Now the grand and glorious doctrine of the personal return of our Lord to this earth is one that is made very prominent in the divine word, and yet it is passed over in silence by many professing Christians at the present day. Not only so, but those who advocate the doctrine are too often regarded as heterodox. No truth of inspiration is fraught with grander realizations. When he returns, he comes not as the babe of Bethlehem, not as "a man of sorrows," but as King of kings and Lord of lords. He comes to reward his saints and to punish his enemies. When he comes, the righteous dead are raised to immortal life (1 Cor. 15:52), and he takes vengeance on the wicked, who see him when he returns. 2 Thess. 1:7, 8; Rev. 1:7.

At that time the saints will receive their crowns of glory (1 Pet. 5:4), and then will they appear with him in glory (Col. 3:4). O glorious and triumphant day to the saints of God! But, alas! a day of terror, of mourning, and of anguish to the ungodly. And is that day to come and the people of God on earth to remain silent concerning it until it bursts upon the world in its grand and awful splendour? Is earth's drama to close, and are the scenes of the glorious and immortal life to be ushered in, with no notes of warning to a perishing world, and the church of the living God to stand with sealed lips upon such a theme until he comes?

It is not reasonable, neither is it scriptural, to suppose that such will be the case. When the Lord has sent judgments in the past, a warning has preceded them. Take for example the flood, the destruction of Sodom, the Babylonish captivity, the destruction of Jerusalem, and other like

events. The apostle Peter tells us that Noah was a "preacher of righteousness;" and Paul declares that he "condemned the world," so that when the flood came they were without excuse. It is evident from the course which the great mass of the antediluvians took that they thought Noah was emphasizing the doctrine of the flood altogether too much; for in those days there were "mighty men which were of old, men of renown." Gen. 6:4. When Lot warned Sodom he "seemed as one that mocked," and his testimony was disregarded; but their mockery and unbelief did not stay the judgments of God from falling on that wicked city. Reasoning from analogy, the conclusion follows that, as God gave a warning to precede these lesser judgments, so will he send a warning to precede that event than which there has been no greater, and before which all others pale into insignificance. But we are not left simply on our reasoning in regard to the second coming of the Lord from heaven; for this theme is dwelt upon by patriarchs, prophets, apostles, and by the Saviour himself. One of the inspired penmen, as he glanced over the centuries, exclaimed, "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc. Another declares, "I shall see Him, but not now; I shall behold him, but not nigh." Num. 24:17.

The coming of the Just One has always been the hope of God's people in ages past. Job, in the midst of his affliction, looked forward to this event with joyous anticipation, as the following words from his lips indicate: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. The psalmist David, as he contemplated the coming of Christ and the resurrection of the dead, exclaimed, "I shall be satisfied when I awake with thy likeness." The hope of the church centres in this grand event, and when the Lord appears the second time, he declares that his people will be "waiting" for him; and the apostle Paul, in speaking of the same event, says, "Unto them that look for him shall he appear the second time without sin unto salvation."

D. A. R.

IS THE RESURRECTION A NECESSITY?

EVERY Bible doctrine has its relative importance, and all Bible doctrines united, as they are united in the word of God, are eminently important. The superstructure of the plan of salvation, as revealed to us through the divine word, is complete in all its parts. Nothing is

lacking, neither is there anything superfluous connected with it, but it stands as one grand, harmonious whole. Each doctrine is related, either directly or indirectly, to all other Bible doctrines, and hence becomes a necessity in the plan.

From this the conclusion is inevitable that any theory which renders a Bible doctrine unnecessary, distorts the plan of salvation, and makes imperfect and incomplete what the Father and the Son have made complete.

An article in a late number of the *Rock*, a Church of England paper, on "The Resurrection and Scepticism," is a fitting illustration of this. After speaking of the power of God to raise the dead, the writer says, "And not only the Bible declares that man shall rise again; the same truth is taught, though perhaps not quite so distinctly, by Nature herself." It is true that, as a result of the operation of the laws of our physical nature, man's life is preserved and the human species exist, but how much does Nature know about imparting life primarily? Simply nothing, and her knowledge of a future life is just as extensive as it is concerning the present, and no more so. Nature is silent concerning the sublime doctrine of the resurrection of the dead. That question rests entirely upon the power of God. "Ye do err," said our Saviour, "not knowing the Scriptures nor the power of God." Matt. 22:29.

The following statements, however, are what we desired to call attention to particularly:—

"The apostle, indeed, seems to suggest that the resurrection of man is the one thing that distinguishes him from the lower animals: 'If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die.' In what way would he have been better than the very beasts at Ephesus whom he was called upon to fight, if his body were not to rise again? Animals eat and drink, and obey their natural instincts, without one thought of the future. Are men no better? Is the animal life all, and is there to be no future development of the spiritual part of a man's nature? . . . What is it that makes a man wage war with his besetting sins, when it would be so much more pleasant to yield, and to go with the current of inclination? Is it not the thought that he is a creature of eternity, and that his future depends on how he spends the present time? What is it that makes a man contend for the truth, even though it may bring him much unpopularity—aye, cost him much suffering? Is it not that he knows there will be a resurrection, when the truth for which he contends shall prevail, and 'shall cover the earth as the waters cover the deep'?"

"Then, again, when loved ones have gone before, and our heart-strings are torn with grief, does not the thought that we shall see those whom we love in that land where there shall be no more parting

and no more sorrow, help us to bear up against our loss? We have but just commemorated the death and resurrection of Christ, and therefore it is fitting to remind ourselves of the words he used to the sorrowing sisters when they had lost their brother: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.' Without that blessed hope life would indeed be not worth living."

The writer of these extracts is a believer in the immortality of the soul and consequently in the doctrine that men go to their reward at death. The query will arise in the mind of the reader, If man goes to heaven or hell at death, what need is there of a resurrection? But then what becomes of the reasoning of the writer of the above? "What is it that makes a man wage war with his besetting sins?" asks the writer, and his answer is, "he knows there will be a resurrection." But if men go to their reward when they die, the resurrection will not affect them in the least, and there will be no necessity for it. "Without that blessed hope," says the writer, "life would indeed be not worth living." This statement is true, and the apostle Paul testifies to its truthfulness. In fact he bases his entire hope of a future life on the resurrection. "For if the dead rise not, then is not Christ raised; 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." 1 Cor. 15:16-18. There is a necessity for a resurrection of the dead in the apostle's faith. The truth in the matter is this: If the soul is immortal, and goes to its reward upon the dissolution of the body, the resurrection is entirely unnecessary; but if the resurrection be a necessity as an avenue to the future life, then man does not get his reward when he dies, and the soul is not immortal.

D. A. R.

THE SABBATH NOT DISPENSATIONAL.

(Continued.)

NOW WHAT concerning the apostolic letter? We notice first, in Acts 15:5, that the disputation that arose was about circumcision and the law of Moses? It was not an investigation of the subject of the obligation to keep the ten commandments. To the question before them they gave a decided negative. This we should expect. But if the question had been concerning the duty to keep the ten commandments, we should be greatly surprised if they had decided in the negative. We should then say that they had gone as far beyond their jurisdiction as the professed successors of Peter have gone in giving, at least in part, such a decision. But before we notice the conclusion we shall have to briefly notice the law of God from another view.

The law of ten commandments is divided

into two parts: four precepts relating directly to our duties towards God, and six relating more directly to our duties towards our neighbours. In the first four the religious element predominates, using the word "religious" in its first and highest sense; in the last six the moral element predominates. Yet they are so related that no one can be truly moral and break one of the first four, nor truly religious and break one of the last six.

In regard to the argument on the silence of the New Testament, as invalidating any of the precepts of the decalogue, we have some notable examples. Paul, in Rom. 13:9, repeats five of the precepts on the second table, but entirely omits the first four. Also in Luke 10:16-19, when one asked Jesus what he should do to inherit eternal life, he quoted five precepts on the last table, and the commandment on which these last hang, but he likewise made no reference to either of the first four. Nor are they anywhere repeated directly in the New Testament. What effect does this have on our "Christian liberty," our right to violate the first four precepts of the decalogue? By what rule can these be enforced on "Gentile Christians?" If they were to be a part of this dispensation, here were excellent opportunities for our Saviour and his apostle to make it appear. But they failed to do so. Of all these commandments, the Sabbath is mentioned more than any other. It is that one to which special respect is paid in the only "authorized" history of the church, the Acts of the Apostles.

The Sabbath, the seventh day, was recognized, in this council of Jerusalem, in the speech of James, who gave the decision in the case in question. And we may notice, also, that this speech of James utterly forbids that any other day than the seventh can rightfully be called the Sabbath, for he said that Moses was "read in the synagogues every Sabbath day." But he was read in the synagogues every seventh day only; therefore the phrase, "every Sabbath day," did not then, and cannot now, include the first day of the week. This is decisive on that point. As far as the first four precepts of the decalogue could receive any authority from a recognition by the Saviour and his apostles, the Sabbath has the preference. But we rest nothing on any such ground. What would be thought of an incoming ministry in England, or of a newly-elected president of the United States, who should declare that, in their administrations, the constitution of the land should be re-enacted, or made authoritative? If it be claimed that the Saviour, as the author of a new religious system, occupied a position differing from that of ministers and presidents, we reply, that he settled that question at the

beginning of his ministry, by declaring that his mission was not to destroy the law and the prophets; that he came to do the will of his Father; and that—while faith in him does not make void the law—disobedience to the Father nullifies faith in him. Matt. 5:17; Rom. 3:31; Matt. 7:21-23, etc.

What do we find in the apostolic letter? Not the least hint of a reference to the first, third, fourth, fifth, sixth, eighth, ninth, and tenth commandments in the decalogue; and, strangely enough, this silence invalidates the fourth commandment, while it has no possible effect on the others! We verily believe that there is no other subject in the Bible upon which there are so many illogical arguments projected as that of the Sabbath.

The Gentile converts to Christianity were in danger, both from their associations and their former habits, of eating meats offered to idols. And the same may be said of the other matters to which reference was made in this letter, especially of eating blood and things strangled. This is not the only scripture from which we learn that eating blood was an abomination in the sight of the Lord. Noah and his posterity were distinctly prohibited from eating blood, and the order was repeated to the children of Israel. Perhaps that is the reason that it is disregarded by some Christians; it has become so settled into the minds of many people that whatever was commanded to the Israelites was for nobody but them, that this express order that was given to Noah, and to all generations through him, is set aside as "Jewish" also. In many things is the word of God made of no effect by a foolish prejudice against the Jews.

The distinction of clean and unclean beasts was also recognized in the time of Noah. When he was given the privilege to eat animal food, it did not extend to unclean beasts; of these he had none for food at that time. Eating of things strangled was forbidden, on the same principle; such food was unfit to be eaten, and the blood is not separated from the flesh in death by strangulation. We have always wondered, in the light of these scriptures, and of this letter of the apostle's, that professed Christians can eat blood, as some do. And if our law-makers fully regarded the importance of the sanitary principle involved in this matter, they would prohibit the sale of fish which are taken out of the water—the only element in which they can breathe—and suffered to die by strangulation. The fact that fish are seldom bled to death when they are taken out of the water, and that the use of such flesh

is common, shows the timeliness of these special prohibitions in this apostolic letter.

But the position taken by those who draw from this letter an inference against the Sabbath really involves the conclusion that nothing was, or is, binding on the converts from among the Gentiles except the four things specified in this letter. And some, to make their opposition to the Sabbath emphatic, have boldly avowed this conclusion. From a controversial work, written to prove that the ten commandments are not binding on Christians, we copy the following:—

"In the days of the apostles, some said that believing Gentiles must be circumcised and keep the law of Moses, or they could not be saved. Acts 15. To decide this question was the object of the first general council convened at Jerusalem. The result was, under the direct teaching of the Holy Ghost, that the council decided that through the grace of our Lord Jesus Christ they (the Gentiles) shall be saved even as we (the Jews). Four things only were enjoined on them: 'To abstain from idols, from blood, from things strangled, and from fornication.' This, then, became, not the Mosaic law and condition of justification as such, but a Christian rule of action, enjoined by the Holy Ghost on believers, through this council."

This is the legitimate conclusion from the premises assumed. The whole argument, of course, was aimed against the Sabbath, and against nothing else. But the conclusion is altogether too far-reaching to suit the purpose. There is really no meaning in "the Mosaic condition of justification." Moses never revealed any condition of justification differing a particle from that which is presented in the gospel. God has given to fallen man one only means of justification, namely, faith in the seed of the woman, the seed of Abraham. He made a covenant with the children of Israel based on their obedience, which they never kept. But they were chosen as the descendants of Abraham, children of the covenant of faith made with Abraham; and the promulgation of the law at Sinai as the condition of their national covenant did not invalidate the covenant made with their fathers. See Gal. 3:17. The nation of Israel stood already condemned when that law was given, for every soul of them had broken it. See Rom. 3:9-19. And they rebelled, and made and worshipped a golden calf almost immediately after they made their covenant. God gave them the priesthood of Aaron, and the sacrifices of that law which served to "the shadow and example of heavenly things." Heb. 8:1-5. But it was a shadow only—it took away no sin. Therefore they stood condemned by the moral law, and the ceremonial law could not justify them. Wherefore, then, talk of a Mosaic condition of justification? The truth is, that Moses was a Messianic prophet, more

highly honoured of God, and more despised among men, than any other prophet that ever lived. He was "faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." Heb. 3:5. The Saviour said that Moses wrote of him. John 5:46. But wherein, but in the "shadows of things to come," which were given only through Moses? Col. 2:14-17. But this will not refer to a single item in the ten commandments.

The quotation given above says that "four things only were enjoined" on the Gentile converts, and these four things "became the rule of Christian action"! But who believes this? Would the writer of that paragraph abide by his own conclusion if he were an instructor of the Gentiles in the doctrines and truths of Christianity? By no means. It was written for the effect it was supposed that it would have against the Sabbath—nothing more. But it bears not a whit more strongly against the Sabbath than it does against seven other precepts of the decalogue; and not a whit against any one, according to just reasoning and the harmony of the Scriptures.

Having spoken of marriage and the Sabbath as "original institutions," coming to us from the innocency and glory of Eden, we will further notice the sufficiency and applicability of the decalogue as an original code.

We need not speak a word in behalf of marriage; the virtue of that as an institution given to Adam for all his race, will not be questioned. The evidence that the Sabbath was given to him as an ordinance is found in the word *sanctified*. Gen. 2:3. This indicates that the Sabbath was then "set apart" as the blessed rest day of the Lord, from the beginning. It was then constituted a sacred day—"the holy of the Lord, honourable" (Isa. 58:13)—set apart to sacred uses.

But it has been said that the ten commandments, as a code, were not suited to the circumstances and condition of Adam, and therefore could not have been given to him; that they were not given until the circumstances and conditions were developed which made them appropriate. But this is a very short-sighted view to take of such an important subject.

1. It ignores the fact that Adam stood as the head and representative of the race. The marriage institution was given not only to him, but to all his posterity through him, when as yet he had no children. The only origin of marriage, and the gift to the race, is found in Gen. 2. From this chapter the Saviour quoted when he defined the nature of marriage obligation "from the beginning." And so of the Sabbath, and of every other moral obligation; for all moral relations of the race originated with their representative head.

2. What is the reason that human laws and human constitutions are ever being changed and amended? It is because human legislators are too short-sighted to foresee what may be wanted in the generations to come. But they uniformly provide for those contingencies which they can foresee. If a body of representatives should frame a constitution and make no provision for future contingencies, even such as must naturally arise in the course of human events, providing only for present wants and present circumstances, they would be regarded as inefficient—as quite unfit for the position they occupied. And yet it is often asserted that consistency required that the Creator should pursue just such a course,—that he must have given to Adam, though he stood as the head and representative of the race, a law which was suited only for his own present circumstances, in which was made no provision for the circumstances of his children, or for any contingencies that were likely to arise. This is not making God such an one as ourselves, only because it is placing him, as a lawgiver, below the position that we expect and require human lawgivers to occupy.

J. H. W.

(Concluded in our next.)

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.

JESUITISM IN AMERICA.

A LEADING clergyman stated not long since in the presence of a few friends, that the Protestants would be astounded if they knew how many Presbyterians and Protestant (?) Episcopalians of wealth were apostatizing to Rome in the great metropolis.

The pope has his propagandists in Rome to seek after opulent Protestants from the United States while sojourning in the Imperial city, and to pay them the most delicate attention. The wily pontiff himself grants them a ready audience, and the result is, they become enamoured of the papacy. These would-be Protestants were reckoned among the crowd who presented President Cleveland's jubilee gift, and who fondly conveyed the idea to the papal autocrat that this was an expression of the loyalty and affection of the citizens of the United States.

These Protestants (?) return to New York, and endeavour in every possible way to reciprocate the hospitalities of the pope. Many of the hierarchy of New York and other cities have ready access to these Protestant homes, and are entertained most sumptuously; and when the pope sends his emissaries to this country, New York Protestants vie with each other

in lavishing upon them the most regal attentions.

Jesuitism, whose watchword is "eternal vigilance," is ever on the alert, and by her subtle representatives is undermining many a Protestant home by stealing away the children. One of their most successful methods is by marriage. They are drawing the lines closely, and former laxity is giving way to the strongest rigidity. No papist is allowed to marry a Protestant unless he becomes a pervert. This is more severely applied where wealth is involved on the side of the Protestant. When a marriage occurs, the hierarchy makes it an occasion to flaunt popery in the faces of Protestants who are present. They then invest the hideousness of popery with such dazzling attractiveness that the "scarlet woman," in her disguises, becomes so overwhelmingly delusive that not a few superficial Protestants, if not swept off their foundations, have had a more tolerant spirit infused into their natures, and henceforth evince no antagonism to popery. This is a great acquisition, and paves the way for greater conquests.

The number of *mésalliances*, Protestant heiresses with papists during the last ten years in New York, many of them with vast fortunes in their own right, are perfectly startling, and the wealth carried over to the papacy is enormous.

A short time since in New York, the daily press of the city described a marriage in glowing colours. A Presbyterian family allowed Archbishop Corrigan to come into their home and debauch it, by setting up a popish altar in the front drawing-room, for the purpose of marrying their daughter to a papist. A large number of distinguished people were present, of various denominations, some nothingarians and some politicians of eminence. In looking over the list of guests, we were gratified to note not a single Protestant clergyman present.

In such a service the Jesuitical archbishop puts a side of the Romish Church forward which is least repulsive to the sensitive Protestant, just as Cardinal Gibbons, through temporizing politicians, was allowed to occupy the leading place in the Centennial of the Constitution of the United States, and played his part well.

These services, like the dropping of the water upon the rock, wear away our true perceptions of the papacy, so that in some directions it is now regarded as most intolerant unless Romanism is put upon the same level with Protestantism.

Unless this spirit is neutralized soon, and Protestants wake up to the wiles of popery, this Republic will find itself inextricably in the grip of one of the most demoralizing systems that ever defiled this fair earth.—*Episcopal Recorder* (U. S. A.).

The Missionary.

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

SOWING THE SEED.

WHEN the faintest dawn of day
Breaks upon the gloom of night,
Bid thy hand as best it may,
Scatter seed both left and right;
Light and warmth may break the sod;
Sow, and leave the rest to God.

Sow with faith and earnest prayer,
Weeping as did Jesus weep,
O'er the moral darkness, where
Should be light serene and deep;
Live for God—from prayers and tears
Fruit will spring in after years.

Sow the truth by word and deed;
Truth that Jesus soon will come,
Lives and words, alike should read,
"Waiting for the Christian's home;"
Waiting—but not idly wait;
Tell the news to small and great.

—Selected.

CHEERING REPORTS.

THE following extracts from two letters, one to our ship missionary in Liverpool, the other addressed to this office, will be encouraging to those who are watching the progress of the truth, and endeavouring to work for the Master by placing publications in the hands of those with whom they come in contact.

The first is dated on board the barge "Tyron," at Port Adelaide, Australia:—

"Your so welcome letter of the 3rd of Dec. is safely to hand. I was so glad to see that it left you all at home quite well. We arrived at Melbourne on the 3rd of January. We had a very fine weather passage of 39 days. After leaving Natal, I determined to keep the Sabbath. When reading one of the *Signs of the Times*, I saw mentioned there about a captain of a merchant ship who had been to California, and had been reading in the PRESENT TRUTH. He saw plainly there that the seventh day was the Sabbath of the Lord, and he commenced to keep it. So when I was reading it, I said why cannot I keep it, and have no work done on board at sea. So we have kept it since leaving Natal, and I must say it was the finest passage we have made since we left home. All on board were remarking what a fine passage we had. One of the crew has accepted the truth through reading the books I have on board. He sees that the seventh day is the true Sabbath. Of course I used to keep it myself before I had all hands doing so, not doing anything but what I was forced to do. In harbour is the worst, as there are so many things you are forced to do, whether you like it or not. You must abide by the regulations of the port.

"I found out the church at Melbourne after a good deal of searching. When I arrived, I went about the city trying to find them, but failed to do so. So I wrote a letter, putting on the envelope, 'W. D. Curtis, Seventh-day Adventist, Carlton,' as I heard they were somewhere about there, though I could not find them there. Before sending the letter, I prayed the Lord that it would find them, as I had such a vague address. Four days after I had written the letter, I was thinking whether it was going to reach them. When I came on board and lo, and behold, the elder of the church had been there, and left a letter for me, giving me all information, where they lived and held their meetings. It was on Friday, and the next day being the Sabbath, I went and spent the day with them at church and at the elder's house. I told them how I met with you and how I came into the truth.

They were all so pleased to see me, and I must say, I was never treated so kindly before in any church that ever I was in. If anything would make me feel sure that it is the precious truth of God, it was the great love they had for each other and everything going so smoothly and all of one mind and spirit. I was so greatly blessed the month I was amongst them. I was baptized by the elder of the church. I spent such a happy time at his house.

"They have quite a large church at Melbourne, about 150 members. They all seem to be in such harmony with one another. I did miss them all when I had to leave, as it was the happiest time I have had since I left home.

"We left Melbourne on the 9th of Feb., arriving here [Port Adelaide] on the 13th, having a nice fine weather passage. I have met with the church here, and have spent some happy times with them. The church here is small. There are about 35 members only five being male members. I told them how I came into the truth, and my experience since.

"God has been so good to shed such light across my path of this precious truth for these last days. I wish I could meet some one of the same belief in every port. How thankful I would be! It does do me a great deal of good to meet with those who are keeping the commandments and faith of Jesus. I shall never forget meeting with the church out here. Oh how thankful I am to Almighty God for leading me amongst them, and for his saving care throughout all my life, and that he has seen fit that I should be enlightened with his precious truths. I am so thankful to God for the great interest you are taking in me, and for meeting with you in Liverpool, and supplying me with so much reading matter. How I do prize those books! How many blessed hours have I spent reading them! and every time I read them, there is always more light shed abroad in my heart.

"I have plenty of reading matter from the brethren for distributing at the different ports that I may call at. I have been talking to some people here, and given them some papers, which they say they like reading very much. God grant that they may see light in his light.

"The young man who has embraced the truth on board, belongs to Liverpool. He is greatly taken up in reading the books. He was up to the meeting at Melbourne also to the Sabbath meetings here. If I could get a full crew of Adventists on board what a blessing it would be."

The following is dated April 15:—

"Having read in your paper, PRESENT TRUTH, on the Sabbath question, I rejoice to say that after no little conflict on that subject I am convinced that the seventh day is the Sabbath ordained of God, and that we have unmistakable proof that it was duly observed all along the apostolic ministry, but without, I think, many of the pharisaical superstitions with respect to that day. I may say that I have been in no little way opposed by my acquaintances and friends, but I thank God that after resting and observing the day to the Lord for two Sabbaths, I feel more and more to be obedient to the commandment of God our Father. I may say, that, although but a young lad, I have now for many months been an eager student of the word of God, which I may say with the psalmist has been a lamp to my feet, and a light to my path. I may say also that I have been so led by the Holy Spirit of God to come out from the species of idolatrous worship which surrounds our every path, though not with hatred for the people of God, but with a hatred for the superstitions which have entered our churches. I am at present in deep waters, being out of regular employment, but above all this I thought it better to obey the command of our Lord and Saviour Jesus Christ, and seek first the kingdom of heaven, and his righteousness."

NORTHAMPTONSHIRE.

WELLINGBOROUGH.—Since my last report, I have baptized three more persons, and completed our church organization by electing officers. We have also organized a tract society of fourteen members, and have purchased tracts for home missionary work. Several persons who have not yet connected with the church, joined the missionary society, and expect to circulate our publications among their friends.

Our first quarterly meeting was held April 7, when we enjoyed a precious season while celebrating the ordinances of the Lord's house. All the members of the new church felt strengthened as they partook of the communion emblems which called the mind back to Calvary.

KETTERING.—I met with this church at their quarterly meeting. Two persons united with them in church fellowship who have recently given their hearts to God, and followed their Master in baptism. The report of the missionary society showed that there is a spirit of labour still existing in this church. During the last quarter, two have accepted the truth as the result of the tract and missionary efforts. Although the membership of this church is small, yet they may accomplish much good, by humbly following the Master, and like the apostle Paul, labouring from house to house. We also had a blessing from heaven at this place, as we engaged in celebrating the ordinances of the Lord's house.

Our school for canvassers has now closed. Of the nine who attended the school, seven go out to work in the field. We trust, that with the blessing of God, these young persons will be successful in introducing our publications before the people.

I ask every lover of the third angel's message to pray for these canvassers, that they may have success during the summer. Since they have been away, I have heard very favourable reports from their first week's work. May the Lord help them, and raise up others to work in his vineyard.

J. H. DURLAND.

THE WORK IN RUSSIA.

In some countries of Europe we do not enjoy religious liberty to its full extent, and are in consequence more or less restrained. The school and Sunday laws are very strictly handled in some parts. But the worst of all, as far as extending the truth, seems to be the great empire of the East. Its true attitude can be seen in an answer sent by the highest procurator of the holy synod of the Greek Church in the name of the Emperor as an answer to a petition of the Evangelical Alliance, which its members handed to the Emperor at Copenhagen some time ago. It was in behalf of the Lutheran pastors in the Baltic provinces, and was signed by the leading members of the Alliance in America, England, Germany, Switzerland, Holland, and Denmark.

In the answer the procurator refers to the previous attitude of the Roman Catholic Church in Poland and the old Teutonic knights in the Baltic provinces, and tries to prove that their descendants have still the same spirit of intolerance, and are in their propaganda not only led by religious principles, but also political. Then he continues:—

"In Russia the western churches, far from having freed themselves from their domineering pretensions, are always ready to attack not only the power, but also the unity of our country. Russia cannot grant them the liberty to proselyte; it will never permit to see its children taken from the orthodox church to be enrolled in the ranks of strange confessions, which have themselves not even laid down the ancient arms, once raised against her. Russia declares it openly in its laws, and leaves it with the highest justice of Him who alone directs the destinies of empires."

Yet while such barriers seem to exist with

regard to the professors of the orthodox church in Russia itself, God has prepared, on the other hand, the way for the truth to go in that mighty empire, by scattering thousands of Protestant Germans over all that vast empire. These the truth can reach, at least yet, though under great danger and even persecution, and through them the seeds of truth can find their way unperceived to any human eye, but guarded by the ever watchful eye of Him who rules over all empires and who will not rest until light and truth have gone to the uttermost parts of the earth, to prepare it for the coming of its true Master. Indeed we already have some evidences of this. All these obstacles will only serve to reveal the mighty power of God and the weakness of all human resistance. Below, I give extracts of a few letters, which have been sent to me by those who in spite of all dangers, carry the truth also to that part of the world.

Under date of Feb. 28, Bro. — writes:—

"I was three weeks on a trip. Bro. R. was with me during two of them. We had indeed a blessed journey, and wherever we came together we found the houses full. In one colony I was especially pleased, the people seemed so hungry after the truth, and the last morning we had a parting meeting from 9 to 10, but I could not get away till in the afternoon, and then there were still people who wished to hear more. In R— we had the ordinances, seven took part; there are still others which are convinced of the truth, and five souls desire baptism. In W— we baptized three souls; in S—, a sister demanded of me to be baptized, but as I was leading her in the water the policeman came and pulled her away, and we had to go to another place. On our return, we found several lying in wait for us, having large sticks five feet long in their hands. Three took hold of me, but the police interfered finally, and some non-professors. They struck at the sleigh with such force that their sticks broke, but I escaped uninjured. God, in his unspeakable love, and by his holy angels, has protected me against Satan's rage. I was summoned before the authorities, and they stated that I would have to pay thirty roubles and the other brother be placed for three months in prison, but they let us go."

March 8th he writes:—

"Dear Bro.—I inform you that through all persecution I am still of good courage. Though the enemy may rage more and more, yet the work of the Lord advances continually, and souls are becoming convinced of the truth. From Feb. 29 to March 9 I had a good journey and the angels of God were my protection. In K— three souls were received into the church, in K— one, and at the latter place we have now a church of 29 members. Since Christmas I have baptized 41, and Bro. R. 9. I intend soon to visit the Nord where I learn of a number of interested souls."

Another letter comes from the elder of our church in the Crimea:—

"I am glad to be able to inform you that three families have of late embraced the truth; one of these a Baptist came even from Poland. He received the truth in a wonderful manner. A manufacturer in the Caucasus hired some people in Poland, but after they had worked some time, he was not true to his promise. In consequence one went back on foot, and stopping one night with one of our brethren, he there received the knowledge of the truth and some tracts. While journeying in Poland, he met this Baptist brother in a tavern, on his way home from the post-office, and spoke to him of these tracts. The brother read the headings, and as his eye fell on the title of one, 'Who changed the Sabbath,' he at once felt troubled. He asked the man to sell the tract, but he would not, but gave him the address of the brother who had given him the tract, and he sent there and received a number. He then spoke to his friends and neighbours in Poland, but they made excuses, and some even ridiculed. After longing for a whole

year, to come in contact with our people, he finally made arrangements to come, and has now fully embraced the truth.

"But while the truth is onward, the enemy is not sleeping. I have been called before the mayor, and been forbidden to work on Sunday. Just as I was writing the letter, a man came to one of our newly converted brethren, who was working on Sunday, took his straw fork away from him, and broke it; also the spade from his daughter, and cursed and threatened."

Certainly we can but feel thankful to God, that there are already some 250 Sabbath-keepers in Russia and some eight organized churches, several tract societies and Sabbath-schools. The field there is indeed a great one, and Bro. L— cannot visit the church in the Caucasus, the Crimea, and in the south more than once a year; and even his own field near the Volga is a large one, with no means of communication in the winter time, but the sleigh. We are glad that we can send them our periodicals and publications, and that we can correspond with all these brethren. While God is working in such a wonderful manner, and the publications are bearing such rich fruit, the important question comes to us, what can be done for that field? They ought to be visited and more fully organized. They desire very much that some one should come there. What can be done? The Baptists have been recognized as a denomination. Can we not try to take the same steps? God is placing the responsibility on us as a people, and may he give us wisdom and grace to move onward in the opening providence of God and comply with all these emergencies.

L. R. CONRADI.

THE WORK IN CENTRAL EUROPE.

OUR good conference is in the past, and we can but thank God for his blessings and help. We were glad to have the presence and counsel of brethren Olsen and Haskell, and to listen to their words of courage and faith. Everything seemed to move in harmony and unity.

After the conference I spent ten days with brethren Ertzenberger and Comte at Chaux-de-fonds, where meetings have been commenced in French and German. While the attendance was not as large as expected, yet we are thankful that some seem interested, and we since learn through letters that already two have decided for the truth. I enjoyed very much to meet once more with our French canvassers, to hear them relate their experiences, and to see their faith and courage. Certainly God has wrought great changes in a short time.

It was also my privilege to attend our quarterly meeting at Basle. The Lord came very near, and five souls followed their Master in the rite of baptism in the afternoon. Over seventy took part in the ordinances, and all bore testimony in an hour. A spirit of union seemed to prevail.

At present I am preparing for my trip to Germany. Bro. Perk expects to go with me, to aid in starting the canvassing work there. We hope first to start in the neighbourhood of our churches, and after a while to start in Hamburg. While I am rejoiced that finally I can make my first effort in that great empire, I at the same time feel more than ever our littleness and weakness in comparison to the great work before us. What are we in view of the forty-five millions of inhabitants, who have scarcely heard anything yet of this truth. But the same God that kindled the work of reformation, still lives, and as he gave wisdom and strength then, he will also do it now, if we can only rest in his hands and cling to him. We hope to be remembered in the prayers of God's people, for we certainly have need of them.

L. R. CONRADI.

ONLY A CHINKSTONE.

NO MAN is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some

great thing, never do anything. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes to listen to the word. If this were done by Christians generally, streams of salvation would break out in every quarter.

I do not believe in dreams, but sometimes they illustrate a truth. I read of a man who wanted to do some great thing. He was going to endow a charitable institution, but his object was really to glorify himself, to build up a name. Let me say here that no young man or young woman is fit for God's service who is actuated by any such motive. If you are going to work for God you must let him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach."

The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world, you would better give up Christian work, because you cannot be useful in God's vineyard without the world's beginning to slander and abuse you. This man was intent on building up a large fortune and endowing that institution. One night he dreamed that he was taken away to heaven and an angel took him into a temple of polished marble. Everything was complete, except one little stone left out, and he said, "How is this?" "The Master-BUILDER," said the angel, "intended that for you; but as you wanted to fill some greater place, you have been left out of the temple altogether."

From that time the man made up his mind that if he could only be a chinkstone in the building he would be content.—D. L. Moody.

The Sabbath-school.

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

LESSON XVIII.—BABEL.

AND Noah's sons and grandsons increased upon the earth till they became very many.

They all spoke one language. Finally they became proud, and wanted to have a great name. So they built a very high tower in the plain of Shinar. They thought that they could build a tower that would reach up to heaven.

But God was displeased with their pride, and caused them to speak different languages. They could not understand one another's words, and so could not work together. They had to leave the tower without finishing it. What confusion there must have been, when one was calling for this, and another for that, and no one could understand what the others said! This tower was called Babel, because Babel means confusion. After this the people were scattered abroad in different parts of the earth.

QUESTIONS.

1. When the sons of Noah had become very many, what did they try to build? Gen. 11.
2. Why did they want to build a tower?
3. Why were they so anxious to get a great name?—Because they had become proud.
4. Where did they build this tower?
5. How high did they intend to build it?
6. Was God pleased with their pride?
7. What did he do to hinder them in their work?
8. Why would this stop their work?
9. Could they finish the tower?

10. What was the name of this tower?
11. What does Babel mean?
12. What became of the people after this?
13. Why had God once destroyed the people of the earth?
14. How did he destroy them?
15. Who were saved alive?
16. How were they saved?
17. How long were they in the ark?
18. Who built the ark?
19. Who told him how to build it?
20. How long was he in building it?
21. What did Noah do while he was building the ark?
22. What promise did the Lord make about destroying the earth again by a flood?

LESSON XIX.—ABRAM.

ABOUT 250 years after the building of the tower of Babel there lived a very good man. His name was Abram. His father's name was Terah. Abram had two brothers. They were named Nahor and Haran. Haran had a son whose name was Lot. Abram married a wife whose name was Sarai.

Now the Lord had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." So Abram did as the Lord had told him to do, and journeyed toward the land of Canaan. But his father and Lot went with him. When they came to a place called Haran, they stopped, and lived there till after the death of Terah. Then Abram, and Sarai, and Lot journeyed on, and came into the land of Canaan. Abram was seventy-five years old when he came into the land of Canaan.

QUESTIONS.

1. What good man lived about 250 years after the building of the tower of Babel?
2. Who was his father? Gen. 11: 27.
3. How many brothers had Abram?
4. What were their names?
5. Who was Lot?
6. What was the name of Abram's wife? Verse 29.
7. What did the Lord tell Abram to do? Gen. 12: 1.
8. Where did he tell him to go?
9. Did Abram do as the Lord told him to do?
10. Where did he journey?
11. Who, besides his wife, went with him? Gen. 11: 31.
12. Did they go all the way to Canaan at this time?
13. Where did they stop?
14. How long did they stay there? Acts 7: 4.
15. Then where did they go? Gen. 12: 5.
16. How old was Abram when he came into the land of Canaan? Gen. 12: 4.—*Bible Lessons for Little Ones.*

SABBATH-SCHOOL teachers cannot over-estimate the importance of securing a large store of good illustrations. I would also strongly advise teachers to make illustrations of their own, jotting down anything coming in their way from every-day life that may be turned to account. It will fully repay the little trouble that is required. Our beloved Lord is our example in this matter. In his teachings we are at once struck with the beautiful illustrations he gave to fasten truth on the minds of his hearers. We should make our lessons interesting as possible, and thus gain the attention of our pupils, so that they may not say, "It is dull in this class." If we think that anything will do for our pupils, we shall find out our mistake very soon. The pupils should be made to feel that there is a power in the blessed gospel of our Lord Jesus Christ.—*Selected.*

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.

CHRIST OUR LIFE.

1. THE hope of the Christian centres in our Lord Jesus Christ alone.

"By the commandment of God our Saviour, and Lord Jesus Christ, which is our hope." 1 Tim. 1:1.

2. That hope embraces the promise of the life which is in Christ.

"According to the promise of life which is in Christ Jesus." 2 Tim. 1:1.

3. There are two lives recognized, the present life, and that which is to come.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

4. The future or eternal life is based upon certain conditions.

"What good thing shall I do, that I may have eternal life? . . . If thou wilt enter into life, keep the commandments." Matt. 19:16, 17.

5. Our present life is as a vapour, that appears for a little time, and vanishes away.

"What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Jas. 4:14.

6. We become assured of future life when the heart turns from sinning to doing that which is right.

"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14.

7. This future life is the gift of God.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

8. It is therefore given as the result of well-doing, and seeking for immortality, by the Christian.

"Who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2:7.

9. This eternal life which was promised before the world began, is the Christian's hope; and hope that is seen is not hope. It is therefore in the future.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" Rom. 8:24.

10. In this life we have eternal life in proportion as we have Christ, and that by faith.

"I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

11. Those, therefore, who have not given their hearts to God are alienated from this life.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18.

12. This life therefore is brought to light only through the gospel.

"But 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." 2 Tim. 1:10.

13. The object of our Lord in his first advent as brought to light in the gospel, was to impart this life; or to reveal it in such a manner that men might lay hold upon it.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

14. This everlasting life will be actually imparted at the last day.

"Every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40.

15. This is when Christ will appear.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

16. We are not, therefore, to fear those who can destroy the present life only, but rather to fear him who holds our future life.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

17. Every true believer should receive the Holy Spirit as the pledge, or assurance, of this future life.

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

18. This witness is greater than the evidence of natural things. It is by a living faith in the record that God gave to us concerning Christ that we secure this eternal life.

"And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

19. Consequently only those possess this life, who by faith have the Son of God, and this life immortal is imparted when the change takes place in our mortal bodies.

"Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . We shall all be changed. 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. 15:50-54.

20. The coming of Christ, therefore, becomes the great centre of the Christian's hope, for at that time he will raise the righteous dead, and change the righteous living, giving to every man his reward. Consequently every blessing that pertains to man's future life depends upon Christ. He is all, and in all, to every believer.

Interesting Items.

—Mr. Matthew Arnold died at Liverpool, April 15.

—All public religious processions have been prohibited in Italy.

—Mr. Roscoe Conkling, the well known American senator, died April 17.

—General Boulanger was returned for the Nord with a majority of 96,000 votes.

—Temperance tent missions are to be held in the suburbs of London during the summer.

—The number of paupers in London, exclusive of lunatics in asylums and vagrants, is 109,153.

—The Jewish population of Odessa, numbering about 10,000, are to be expelled from the city.

—Eleven thousand pilgrims attended a service at St. Peter's, April 12, at which the Pope said mass.

—Italy devotes 1,250,000 acres to the cultivation of the olive, yielding thirty to fifty million gallons of oil annually.

—Major Templar has been acquitted on the charge of betraying military secrets, and will receive £3,000 as compensation.

—A harbour of refuge is to be constructed near Pegwell Bay, Ramsgate, for vessels in danger of being lost on the Goodwin Sands.

—Iowa druggists are compelled to label every package of poison they sell not only with the word "Poison," but with the names of two antidotes.

—It is proposed to establish a fruit growers' society among East Kent agriculturists upon the Canadian plan, with a view to develop the fruit industry.

—Rabbi San Adra, of Vienna, sent the pope a splendid copy of the Talmud, nearly a thousand years old, as a jubilee gift.

—The American Senate has before it a bill providing for the purchase of a sword that belonged to General Washington for \$20,000.

—Two Mexican officers have been awarded ten years' imprisonment for entering territory of the United States in pursuance of a deserter.

—The Presbytery of Belfast has strongly and emphatically protested against any British Government establishing diplomatic relations with the papacy.

—The library of the People's Palace for East London seems to be appreciated, as the number of readers present on Sunday, April 15, was not less than 1,700.

—Three and one-half tons of diamonds, valued at £20,000,000, have been taken from the famous Kimberley (South Africa) mine since its discovery in 1871.

—Sir Donald Smith has donated \$250,000 to the Royal Victoria College at Montreal, for establishing preparatory schools for women in Manitoba and the North-west.

—The surplus in the United States Treasury is slowly but surely increasing—the total increase of the last week in March having been about \$400,000, or more than £80,000.

—The silver models of two typical ships—an old three-decker, and a modern iron-clad—are to be presented to the Queen from officers of the Royal Navy and Royal Marines as a jubilee gift.

—A bill to perpetuate peace between Great Britain, the United States, and France, by establishing a permanent international court of Arbitration, has been introduced into the American Senate.

—Mexico has instructed its representative at Washington to negotiate treaties of friendship, commerce, and navigation with China and Japan, through the Ministers of those countries resident in Washington.

—The Irish Exhibition will be opened at Olympia, Kensington, June 4. An Irish industrial village will be erected in the grounds, and the ruins of Blarney Castle and an ancient Irish tower will add to the attractions.

—An unusually large number of persons are leaving European ports for America. About 8,000 Germans, Swedes, and Danes arrived in Liverpool from Hull on April 16, en route for New York. The baggage of these people required for its conveyance 107 railway wagons.

—The area and capacity of the Hotel del Coronado, of San Diego, which is said to be the largest hotel in the world, is: Area of grounds, 20 acres; area covered by building, 5 acres; total floor area, 4½ acres; capacity of reservoirs, 150,000 gallons; area of dining-rooms, 10,000 square feet.

—An aged preacher of Middletown, Connecticut, claims to have travelled 76,000 miles, preached over 4,000 sermons, performed the marriage ceremony 876 times, the baptismal ceremony 1,253 times, and delivered 556 funeral discourses. The largest sum he ever received for a year's labour was \$800.

—The Finsbury Branch of the Young Women's Christian Association has started evening classes for working girls. Besides elementary classes for reading, writing, and arithmetic, instruction is given in short-hand, advanced arithmetic, book-keeping, scientific dress-cutting, and instrumental and vocal music; ambulance classes are in course of formation.

—Severe shocks of earthquake were felt about eight o'clock on Wednesday evening, April 11, in various parts of North Wales. At the large Baptist Chapel, Llangollen, service was proceeding, when the shock was distinctly felt and the walls and ground were seen to shake. Shocks were also felt at many of the residences in the valley, where the crockery and windows quivered.

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.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

BOOKS IN PAPER COVERS.

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

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

The Truth Found.—The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

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"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, MAY 3, 1888.

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

In speaking of the urgent church reforms Dr. Parker says, "All men who begin reforms must in some way suffer persecution and loss; and when they are too old to know anything about it they will have a testimonial presented to them, and when they are dead their poor bodies will be almost crushed with monumental granite."

In a convention of Presbyterian ministers held recently at Pittsburg, Pennsylvania, U. S. A., a resolution was passed to the effect that in future a preacher's licence should not be issued to any candidate who used tobacco. The *Christian Commonwealth* thinks these ministers must be on the "down-grade" inasmuch as they do not agree with Mr. Spurgeon who still enjoys a good cigar.

In another department of this paper will be noticed two letters, one from a sea-captain, the other from a young man in one of our large cities, both of whom have recently embraced the Sabbath through reading our publications. It would be encouraging to our friends could they but see how God is at work for his truth, not only in England, but in Ireland. A number of individuals have recently become interested in the truths for our time in Dublin. Truly the Lord has gone before us. Eighteen have commenced to keep the Sabbath as the result of the work in London, and the Lord is still at work.

We hope our friends throughout the United

Kingdom will pray for us that God's blessing may attend our efforts, and we see the salvation of God in a more marked manner than we have in the past. The truth is eternal and it is for us to sow the seed in faith, trusting God to water it by his grace, causing it to grow and bear fruit. There are those who fear God and love his truth in every part of the civilized world. Planted in their hearts, the seed sown will bear fruit for the kingdom of God in his own good time. We often hinder the work by being too anxious to reap the harvest before the seed is fairly sprouted; but it is immortal in its nature, and by leaving the right impression on the mind and the heart, in due time it will bear fruit, and we shall see the salvation of souls.

WHITNEY.—Died in Battle Creek, Michigan, U. S. A., April 9, 1888, Buel Landon Whitney, aged 42 years and 4 months. The deceased was a native of North Hero, Vermont, U. S. A. Being blessed with godly parents, he was converted in childhood, and united with the Methodist Church. At the age of fifteen he embraced the faith of the Seventh-day Adventists and was baptized. In 1875 he was ordained to the work of the gospel ministry, and was elected president of the Seventh-day Adventist Conference in the State of New York, which office he held until 1883 when, at the request of the General Conference, he removed with his family to Basle, Switzerland. His arduous labours here as minister, editor, financial manager, and president of the conference and tract society, proved too much for his health, and for more than a year it has seemed advisable that he should give some attention to his own physical condition in order to prolong his useful life. The work which he loved, however, could not be relinquished by him till exhausted nature refused longer to labour. Last October, accompanied by his daughter, he visited the Sanitarium in Battle Creek, Mich., in the hope that medical skill might restore his health, but in this he was disappointed. As he continued to fail, his wife and other daughter joined him in January, and the whole family had the satisfaction of being with the loved husband and father during the remainder of his life. A telegram announcing his death was received at Basle on the morning of April 10.

He was formerly associate, and later corresponding, editor of this journal, and the friends in England who have listened to his earnest counsel and searching discourses will mourn their loss in common with his many friends on the Continent and in America. We feel that our loss is his gain; for "blessed are the dead which die in the Lord." His afflicted family have our deepest sympathy in this hour of sorrow, but we look forward with hope of a reunion soon, when He who is the resurrection and the life shall open the graves and bid his sleeping saints awake to never-ending joy in the earth restored to its Edenic beauty.

ECCLESIASTICAL UNION.

The *Christian World* says:—

"The aspirations for Christian union in the United States have recently taken a very practical form. On Good Friday there were united services of the members of various denominations in the Church of All Souls, New York, and in the First Baptist Church,

Philadelphia, the latter being so crowded that an overflow meeting became necessary. 'Methodists, Episcopalians, Presbyterians, Congregationalists, Baptists and Congregationalists, crowded in till there was no room for any more,' and the leading members of each denomination took part in the service. An address on Christian unity was delivered by Dr. G. D. Boardman, who said, 'We shall solve the problem of ecclesiastical unity by maximizing our points of agreement and minimizing our points of difference.' The Lord's Prayer and the Apostle's Creed were repeated, a number of extempore prayers offered, amongst others one by Bishop Whitaker."

Unquestionably many of the several denominations of Christians are desirous of a union, but with their creeds

"As various as her costly towers,"

the interesting question is how will such a union be effected? Dr. Boardman, quoted above, says it is to be accomplished by "maximizing our points of agreement and minimizing our points of difference." This however leaves the question unanswered. How is this "maximizing" and "minimizing" to be done? Will any of these denominations give up its points of difference and lay aside what its creed teaches? O no, let us simply "minimize" those, which being interpreted means that we will cover over these points of difference, and for the sake of union we will let them pass as though they were of little account; and then to equalize the thing we will "maximize" our points of agreement. Undoubtedly such a pseudo-union will be formed, but whether it will add to denominational and personal piety is decidedly questionable.

The apostle Paul advocates "one faith," which he says comes "by hearing, and hearing by the word of God." He seems to have been ignorant of this "minimizing" process, and in place thereof talked about the "unity of the faith," which can be reached only by a strict conformity in faith and practice to the word of God.

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