

THE PRESENT TRUTH



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

VOL. 4.

THURSDAY, JUNE 7, 1888.

No. 11.

THE PRESENT TRUTH,
PUBLISHED SEMI-MONTHLY
—FOR THE—
International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48
Paternoster Row, London, E.C.

HYMN OF TRUST.

O God, our home and dwelling-place
In every generation,
Thy guiding hand each day we trace,
With grateful adoration.
Through shade and sun, through calm and strife,
Thou still hast been our strength of life,
Our light, and our salvation.

Our days are but an hand-breadth, Lord,
A space of toil and fasting;
Thou livest alway, by thy word
Eternity forecasting.
The progress of a thousand years
To thee but yesterday appears;
Thy ways are everlasting.

Like the frail petals of a flower
That storms ere long must sever;
Like shadows waning hour by hour,
To earth returning never;
Like dreams remembered not by day,
So, Lord, we change and pass away:
Thou art the same forever.

And in thy Son, once given for all,
We have life's seal and token;
The heavens shall pass, and stars shall fall,
Thy covenant unbroken
Shall link us with its changeless bond,
To the immortal years beyond;
For so thy word hath spoken.

Help us to walk with thee, O God,
Through all this brief probation;
In ways of trial yet untrod
Grant, Lord, thy consolation;
And when we reach the final strife,
Oh, then be thou our strength of life,
Our light, and our salvation! —Selected.

General Articles.

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

"SEARCH THE SCRIPTURES."

BY MRS. E. G. WHITE.

TEXT: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

We are thankful that we have a sure word of prophecy, so that none of us

need be deceived. We know that there are heresies and fables in our world at the present time, and we want to know what is truth. It becomes us to search carefully for ourselves that we may gain this knowledge. We cannot do this with a mere reading of the Scriptures, but we must compare scripture with scripture. We must search the Scriptures for ourselves, so that we shall not be led astray; and while many may be led astray because there are all kinds of doctrines in our world, there is one truth. Many may come to you and tell you that they have the truth, but it is your privilege to search the Scriptures for yourself. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We must be acquainted with the Scriptures ourselves, that we may understand the true reason of the hope that is within us.

The apostle tells us that we are to give to every man that asks us a reason of the hope that is within us, with meekness and fear. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is not enough to merely read, but the word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. If we should neglect to search the Scriptures for ourselves, that we may know what is truth, then if we are led astray, we are accountable for it. We must search the Scriptures carefully, so that we will know every condition that the Lord has given us; and if we have minds of limited capacity, by diligently searching the word of God we may become mighty in the Scriptures, and may explain them to others.

Christ has said, "Ye are the light of the world;" therefore you must put forth every effort to let that light shine. The only way for you to know that you have the true light from heaven, is to compare the light you have received with the Scriptures. Josh. 1:8, 9. Now Joshua was to take the position of Moses and lead the children of Israel in council. And there was a warfare before them, if they were to drive the intruders out of the land. Joshua was to carry the Spirit of the Lord with him in all he should do. And he was to carry this

Spirit with him by being obedient to all of God's requirements. He was to meditate day and night, that he might know that he was doing God's will. You will meet, as I have, with people who profess to be sanctified, holy. Now there is a bewitching influence carried with this doctrine. They will state to you wonderful exercises of mind, to show you that the Lord is leading them and teaching them. Then how can you tell but that the Lord is leading them? Well, there is a test: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If it stirs up the enmity of the human heart when the Lord, the great Jehovah, is mentioned, you may know the person has no connection with God. People may claim that they have great faith in Jesus, and that there is nothing you can do but that Christ will do for you. Now when Christ shall call forth the dead, it depends wholly upon your course of action whether you have a resurrection to life eternal, or a resurrection to damnation. Thus they get these truths all mixed with error, and they cannot tell what is truth; and if asked to sit down and search the Scriptures with you, to see what saith the Lord, I never knew a case but the answer was that they had no need to search the Scriptures, for the Lord told them what to do.

The voice of God is speaking to us through his word, and there are many voices that we will hear; but Christ has said we should beware of them who will say, Here is Christ or there is Christ. Then how shall we know that they have not the truth, unless we bring everything to the Scriptures? Christ has warned us to beware of false prophets who will come to us in his name, saying that they are Christ. Now, if you should take the position that it is not important for you to understand the Scriptures for yourselves, you will be in danger of being led away with these doctrines. Christ has said that there will be a company who in the day of retributive judgment will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But Christ will say, "Depart from me, ye that work iniquity."

Now we want to understand what sin is; that it is the transgression of God's law. This is the only definition given in the Scriptures. Therefore we see that those who claim to be led of God, and go right away from him and his law, do not search the Scriptures. But the Lord will lead his people; for he says that his sheep will follow if they hear his voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the truth; for it will be seen in their characters.

The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for the truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your heavenly Father, and say, Enlighten me; teach me what is truth. And when his Holy Spirit shall come into your hearts, to impress the truth upon your souls, you will not let it go easily. You have gained such an experience in searching the Scriptures, that every point is established. And it is important that you continually search the Scriptures. You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God. Then you will want the treasures of God's word hidden in your hearts, and when opposition comes around you, you will need to bring everything to the Scriptures.

You are not to be discouraged or faint-hearted. The word was given to Joshua, "Be strong, and of a good courage;" for there is a great work before you. And his success depended upon his obedience to God. When the tempter comes in to distract you, if your mind is filled with the Scriptures, you will say, I cannot do this evil and sin against the Lord. Joseph was enabled to resist temptation because he made God his refuge. He exclaimed, "How can I do this great wickedness, and sin against God?" He trusted in God, and his soul was protected; and this is the only safety for us. Whoever of you shall enter a missionary field to do something for the Master, should be thoroughly conversant with the Scriptures. If you understand them yourselves, then you can lead others to a knowledge of them. Every one of you should draw nigh to God, that he may draw nigh to you. And you may believe that you will have success and victory, if you take hold of the work humbly and in the fear of God. But there is no safety for you unless you understand what saith the Scriptures, and carry this out, and weave it into your daily life and experience. Carry it with you wherever you go. Thus you will be fortified against the delusions

that are filling the world at the present time, and will obtain the victory through Jesus Christ our Lord.

HOW GOD LEADS HIS PEOPLE. NO. 15.

I HAVE now to show what answer I found to the second question which I proposed for my consideration; namely: Who are the proper persons, or subjects, for baptism, or immersion? Are they unconscious and unwilling subjects; or are they both conscious and willing? In short, were they, in the days of the apostles, irresponsible infants, or were they those of a responsible age who believed and embraced the gospel? I concluded that I ought to find in the New Testament satisfactory answers to these simple questions. Christ had left his religion perfect. He had given his apostles complete instructions how to act, how to behave themselves in the concerns of God's household; so that there was no need to go beyond the written record. The sixth article of the Church of England found at the end of most Prayer Books, seemed to me to be both reasonable and scriptural; and it read, as I believe it still reads, as follows: "Holy Scripture containeth ALL things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This seemed to be a most sensible conclusion; and a reasonable rule by which to test any doctrine or practice of the church. I applied this rule to the question before us. Could infant sprinkling, or even infant immersion, be found in the writings of the New Testament? Was it revealed as part and parcel of the gospel plan? I for one could not honestly find it. Can any one else? I read laboured arguments about circumcision, households, etc., but it seemed to me poor logic to say, Jewish infants were circumcised, therefore Christian infants ought to be baptized! We might just as well say, Jewish children kept the passover, therefore the children of Christians must partake of the Lord's supper. In fact this would be more forcible reasoning, if we may call it reasoning at all. What has circumcision to do with baptism or immersion?—Nothing whatever. Many who had been circumcised were afterwards baptized. Do the apostles say that baptism came in the place of circumcision? If they do not, by what authority do their professed successors affirm that it did? And even if it did, would the circumcision of a Jewish male child be any authority whatever for the immersion of a Gentile female infant? And if not for its immersion, how much less for its sprinkling? Christ never left his religious ordinances to such weak and beggarly inferences. Every Christian duty is plainly revealed. As the article well puts it, "Holy Scripture containeth all things necessary to salvation:" but

holy Scripture does not contain the doctrine of infant sprinkling; therefore, the sprinkling, or "christening," of infants, as it is called, is not necessary to their salvation. It is a wicked libel on the character of a just and merciful God, to teach that if a child die without this rite of the church, God will torment its little soul in hell because of the supposed neglect of its parents. No! Rather, as the article above quoted goes on to say, we believe that "whatsoever is not read therein [i. e. in the word of God], nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." And who dares even to make the attempt to prove this dreadful doctrine of infant torment from the words of Him who, when he was on earth, took up little children in his arms, put his hands upon them, and blessed them? Yes! he blessed those dear children who were brought to him by pious and God-fearing parents; but he did not baptize them, nor did he command them to be baptized. Matters were not ripe enough for that act; but they could be brought to Jesus for a blessing.

But I think I can hear a fond parent objecting and saying: What then must we do with our children? Are they to grow up like the heathen? Oh! no. The Bible gives us full instructions upon this point of duty, though it is entirely silent about the pagan practice of sprinkling. Hear it: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. "And that from a child [says Paul to Timothy] thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. Here is contained our duty to our offspring. Let us do what the Lord commands us, and we need not trouble about that which he has not commanded. If we bring them up in the nurture and admonition of the Lord, he will bless both us and them; and we shall be surprised to find how soon they will begin to ask of themselves about being baptized, or immersed. Only let us take the trouble to train them, and teach them the admonition of the Lord. But where has the Lord admonished us to do what the church does for them, and to do it by proxy, or by sponsorship, while they are unable to exercise faith for themselves? Can we make promises to God by proxy? What! when we are unconscious of what is being "promised and vowed" in our name even before we have got it? Think of it, as I thought of it; and pray over it, as I prayed. It is a serious thing to mock God. I would gladly have continued the practice of the church if I could have found either reason or revelation for it; but I could find neither. Who hath required this at our hands? Do we act like this in

the less solemn concerns of our temporal interests? Yet the unconscious child is asked before the font by the "priest": "Wilt thou be baptized in this faith?" and the sponsorial reply made for the child, is: "That is my desire." Does the child indeed desire it? Would it ever desire it in after life? Who can tell? How few, alas! of those who have been "christened" ever afterwards show any desire after holy and heavenly things. It was this fact that led me to see the peril of "practising" infant sprinkling. "The peril," do you ask? Yes the peril! For it leads to the neglect of the true ordinance.

But some one says, Surely there can be no harm in this practice. Think a moment. It may sometimes be safe to do that which God has not commanded us I will own; but you will also allow that it is never safe to leave undone that which he has commanded us to do. You allow this? Very good! Now if the Lord has commanded the immersion of intelligent believers, and if the practice of sprinkling unconscious unbelievers leads them afterwards to neglect this ordinance as unnecessary, then you must allow that it is not a harmless practice. You must acknowledge this if you are both intelligent and honest; and the Lord would have his people to be both—would he not?—"wise unto salvation." And the Scriptures alone are sufficient for this wisdom. I will put the argument in another way. If Christ requires repentance and faith in the subjects of baptism, that is in the persons baptized, *previous* to their baptism; and if infants, through no fault of their own or of any one else, can neither repent nor believe the gospel; then, it is clear that Christ does not require them to be baptized until they are of age to exercise these essential Christian graces. Christ was neither unreasonable nor illogical; but he does require these graces in those baptized. The churches generally acknowledge this, and the Prayer Book in particular makes the same confession, namely, that these virtues must be present in the heart of those who come to be baptized. In the catechism this question is very properly asked:—

"What is required of persons to be baptized?" And the answer there given is equally proper and scriptural. It is this:—

"*Repentance*, whereby they forsake sin; and *faith*, whereby they steadfastly believe the promises of God made to them in that sacrament."

This agrees with the Scriptures, as I shall soon proceed to show. Here then we are all agreed that repentance and faith are both required of the person to be baptized. The question now naturally arises: "Why then are infants baptized, when by reason of their tender age they cannot perform them?" They cannot repent, they cannot exercise faith. Why then should they be baptized at all? The natural conclusion would be, as the Lord has indissolubly connected repentance, faith, and baptism in a threefold

cord not to be broken, if children "cannot perform" these things, and it is certain they cannot perform two of them, then the Lord does not require of them the third. But it is just here that the catechism goes astray both from reason and from the Scriptures; and once we leave these, we may get into all sorts of difficulties and contradictions. The answer which young children are taught to repeat to this very important question is this: "Because they [the children] promise them both [repentance and faith] by their sureties; which promise, when they come to age, themselves are bound to perform."

Now let us fairly look at this—not as children, but as parents; as reasonable men and women; as Christians. "Because"—Good so far: a reason is attempted, and a reason is certainly needed—it is good to have a reason given, a "because;" because we can then look at the reason and examine it. Now what kind of a reason should we as Christians, *a priori*, expect?—A bible reason, a command of Christ, or an apostolic precept, of course. True! Now look again at this answer, at this pretentious "because;" and let us see if it comes with such authority, or if we get out of it that which we have a right as Christians to expect.

"Because they promise them both by their sureties." Now think, Do they really do this? Can a child really promise anything at such a tender age? And is a child when it "comes of age" "bound to perform" any and every promise made for it at such an age, by any interested second party? Would such promises stand good in civil or ecclesiastical law, or in equity? Would they? Would you like a promissory note drawn on such principles? Do we act on these principles in our temporal interests? Are we authorized to act more unreasonably in our eternal interests? Pause, parent, and think. I was compelled to pause, and to think; both for my own sake, and for the good of my children. It is well when we do seriously begin to think for ourselves in these important concerns; and it is better still when we compare our thinkings, not with the thoughts of interested and fallible mortals, however pretentious their claims, but with the thoughts of God himself. Where has he authorized us to make promises and vows of *future* faith and obedience? Where has he required of any one else to promise for another that which he can have no certainty will ever be performed? The Prayer-book version of the seventh verse of the forty-ninth Psalm speaks very forcibly about such contracts, and says:—

"But no man may deliver his brother: nor make agreement unto God for him; for it cost more to redeem their souls; so that he must LET THAT ALONE FOREVER."

Not finding any satisfactory answer to the question started by the catechism itself, "Why then are infants baptized?" I determined to act on the counsel of

the Almighty as given above, and with respect to this work of "christening" children to "let that alone forever." The first verse of the same psalm requires all people to "ponder these things." Are you willing to do so? May God help you, as he has helped me.

But I must briefly show from the New Testament scriptures that the Lord does really require, as the Prayer Book confesses, both repentance and faith in them that come to this ordinance of Christ. Take, for example, Mark 16: 15, 16: "And he [Christ] said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth AND is baptized shall be saved; but he that believeth not shall be damned." Here belief and baptism go together; and belief comes first, as the result of the preaching previously mentioned. Therefore before we are fit subjects for baptism we must hear and believe the gospel of Christ.

Again in Acts 2: 38, 41, it is written: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized." Here those who were immersed had first gladly received the word preached, and were exhorted as a prerequisite of baptism to repent of their sins. They were, therefore, old enough to have sinned; old enough to understand the word preached; and sufficiently convicted of sin to repent of it, and to seek to be baptized in order to have their sins removed.

The same order and connection is found when the gospel was preached to others than the Jews. For instance, when Philip preached in Samaria, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both MEN and WOMEN." Acts 8: 12. Here we have men and women specified as the subjects of Christian baptism; but there is no mention made whatever of infants. The reason is obvious to those whose spiritual eye-sight is not clouded with the fogs of human tradition. These latter could not believe before they could understand; and we are told that it was not until men and women *believed* what they had heard and understood that they were baptized. The gospel, too, preached to them, was something about the kingdom of God and the name of Jesus Christ; so that if the gospel which even we have believed is not "this gospel of the kingdom" of God, we could hardly be in their position, or have their prerequisite and fitness for immersion. This gospel of the kingdom is found in such testimonies as Dan. 2: 44, and 7: 27; Micah 5: 2; Zech. 14: 9; Matt. 4: 23; Luke 1: 32, 33; Acts 28: 31; etc. But there is "another gospel" preached in these days, as there was in the days of Paul, which is not the gospel of Jesus Christ;

and which contains little or nothing about this "kingdom." See Gal. 1:6-9. But on this I cannot dwell at present.

Take one more instance of the practice of the apostles as illustrating how they understood and acted upon the Lord's commission, to teach, and disciple persons first, before baptizing them. Paul was directed of the Lord to go into Macedonia. Acts 16:10. He went into the chief city of that part, named Philippi, a Roman "colony," where Brutus and Cassius, failing in their attempts to set up a republic, committed suicide on being defeated by Augustus and Antony. Here there was evidently no synagogue, but the pious Jews and proselytes met in a little chapel, as we should call it, outside the city, by the river side. Paul waited until the Sabbath day, and then resorted thither. He addressed the meeting, preaching the gospel, and preaching baptism too, which formed an integral part of the gospel. The Lord opened Lydia's heart, and she attended to the things spoken by Paul. And as a result of the Lord's work and Paul's combined, she and her household were baptized. These persons are all called "brethren" in verse 40, who were "comforted" by seeing and hearing Paul after his imprisonment. This could hardly be said of infants. So also in the case of the jailor mentioned in the same chapter. Paul preached to him the word of the Lord, and to all that were in his house. They all believed. Verses 32-34. These could not include those of too tender an age to understand and believe the gospel; for we read that "all his house" believed God's word as spoken by Paul. Infants surely could not do this. Then Paul again preached baptism after belief, or faith; for we read that the jailor "took them [Paul and Silas] the same hour of the night, and washed their stripes; and was baptized [or immersed], he and all his, straightway." Then we read that all those who were baptized, experiencing what every humble and willing believer experiences when he obeys the truth, "rejoiced, believing in God." Infants could not do this.

Oh! let us like them be "willing and obedient." Let us follow the example of Lydia, and we shall follow it if the Lord opens our hearts; the example of the jailor, if we want to know what we "must do to be saved;" the example of Paul, who was baptized after his conversion to God; and the example of Jesus Christ himself, who was baptized of John in Jordan to "fulfil all righteousness." We need not hesitate with such worthy examples before us; nor need we be ashamed in such good company. If we are ashamed, the words of Christ come to us with solemn warning, "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

A. SMITH.

ASSURANCE.

"And we know that all things work together for good to them that love God." Rom. 8:28.

WHERE ruin falls on noble piles,
The ivy creeps, and o'er them smiles,
And beauty sits above decay,
With charms that drive the gloom away;

So o'er the heart, oftentimes
With burdens crushed and losses,

Or bleeding from the crimes

Of men, as passion tosses,

There springeth blessings on the path
Of those who know but storm and scath.

The circle of the "all things" broad
Is in the sunshine of our God;
His light is ever on the wing,
And finds the lowest, meanest thing.

His love enspheres the race,

It makes the peasant kingly;

The beauty of his face

Falls on us all and singly;

What seems the cloud with angry frown,
Is but a blessing stooping down.

What alchemy of love is this,
From pain and woe resulting bliss:
From every heart a rapture brought,
In every tear a rainbow caught;

Gold in the crucible!

All storms with beauty rifted!

O Jesus, may we feel

Our hearts to thee uplifted;

For 'tis in thee life has its balm,

And in thine every sigh a psalm.

—Rev. Dwight Williams, in the Christian Woman.

THE THIRD ANGEL'S MESSAGE.

HAVING learned from previous papers that the first angel's message of Rev. 14 refers to a work of judgment preparatory to the return of Christ to the earth, and that the message following announces the condition of the professed people of God at the time the judgment opens, we will now examine the third angel's message which provides a remedy, that the people may prepare to meet their record in the judgment. The message is as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

One need hardly be told after reading the above, that this message has reference to the people who are called upon by the first message to worship him who made the heaven and earth, the sea and the fountains of waters. See Rev. 14:7. That message as heretofore stated implies that people are not rendering proper worship to the true God, but their affections are turned to another object. The third message says that if any man does worship the beast or his image or receive his mark, or impress, the same shall drink of the wine of God's wrath, but in the closing words of that proclamation we have the statement, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." We will examine more particularly this part of the message. The word "patience" here used signifies *perseverance*, and the word "saints" means *holy ones*; the same as if the text had said,

Here is the perseverance of the holy ones; they that keep the commandments of God and the faith of Jesus.

The word "keep" as used in this connection also means to *watch*, or *keep guard over*, as in Matt. 27:36. "And sitting down they *watched* him there." It is also used in the sense of to *keep watch upon*, as in Rev. 1:3. "Blessed is he that readeth, and they that hear the words of this prophecy, and *keep* those things which are written therein; for the time is at hand." Again it is used as *preserve*, to *maintain*, to *continue to hold*; as in Jude 6. "And the angels which *kept* not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Then to *keep* the commandments of God when the third angel's message is due, is to *watch* or *keep watch upon*, to *preserve*, *maintain*, *continue to hold them*. In other words, Here are they that *preserve*, or *continue to hold* the commandments of God. This language implies that there will be those who will not continue to hold them. And therefore it calls for a reformation in keeping God's commandments. But that is not all. The text does not say that the saints keep the commandments of God and believe the faith of Jesus, but they keep the faith of Jesus as well as the commandments of God. Thus the implication is strong that the faith of Jesus is not held or kept by all those who profess to worship God. And since the third angel's message is that which provides a remedy for fallen Babylon, we may rest assured that if the faith of Jesus has been neglected or lost in any degree, it has been through that mother of harlots, who is described in Rev. 17 as wearing upon her forehead the name of Babylon. The work of reformation which commenced in the sixteenth century was based upon the fact that the Church of Rome had departed from the plain teachings of the Bible. To uphold the dogmas of that church, the Bible was taken from the hands of the common people and the catechism placed in its stead, and for centuries the rank and file of her communicants knew nothing only what was received from this source. The result was that the church was sunk in ignorance and superstition, until the clarion notes of the Reformation aroused the people from their lethargy.

The burden of Wycliffe, Luther, and others of their time was more to alienate the people from the Roman pontiff, than to formulate new doctrines. The pope was declared to be antichrist, in that he had usurped the authority of Christ and had ruthlessly put to death the saints of God. By this, the people were prepared to take another step forward, and examine the doctrines of the church. As these were taken up one by one, they were all found to be erroneous. But this work of reformation could not all be done by one generation. It must be

done step by step as the people were able to bear it; hence the necessity of new measures from one generation to another to bring the church up from its almost Cimmerian darkness, to the light of truth as it shines from the holy Word.

If the third angel's message is to be the last before Christ comes, as is plainly intimated in Rev. 14: 9-16, then it must carry with it an importance that no other movement of the Reformation has had, from the fact of its being the last, and the great preparatory message for the saints to behold the face of Jesus Christ. It would then follow that the very faith the Saviour taught while on earth must be embodied in this message; for how could he accept those as his disciples, at his coming, who were not living out the faith he taught them? The test of fellowship in the days of the Saviour's earthly ministry was: "If ye continue in my word, then are ye my disciples indeed." John 8: 31. The word of God is the test now just the same as ever, and God in his mercy sends a message to the last generation that will separate from the world all who embrace it, and prepare them for the final scene of victory. The requirements of this message will be discussed in another paper.

J. O. CORLISS.

ANOTHER "Lay Sermon."

In a recent article, Thomas Huxley says: "It appears to me that the standard of (intellectual) veracity is higher among men of science than in any other class of the community. In this respect, they are already a long way ahead of the churches. I do not know of any body of scientific men who could be got to listen without the strongest expressions of disgustful repudiation, to the exposition of a pretended scientific discovery which had no better evidence to show for itself than the story of the devils entering into the swine."

And yet this is the man who can do considerably more than listen patiently to stories a deal harder to believe than that of the swine. Has he not listened with both ears to the story that we have swine for ancestors—nay, worse still, that we must look for our parents in as ugly and fermenting a slime as ever swine swallowed in? Methinks I remember that in the city of New York, this apostle of *bathybius* not only listened very patiently to such stories, but told them himself; not only told them himself, but made affidavit that they were as well proved as the Copernican astronomy.

Mr. Huxley does "not know of any body of scientific men who," etc.—we must spare space and time. He is unfortunate. Where has he been living? His environment cannot have been what I have supposed. I took it for granted that he mingled somewhat with brother scientists, and kept somewhat of an eye open on what was going on, at least in the United Kingdom. But it seems that I was mistaken. He has never

heard of that body of British scientists, 617 strong, many of them of the highest eminence, who at the meeting of the British Association for the advancement of science, in 1865, issued a manifesto, signed by all of them, and deposited in the Bodleian Library at Oxford, that they knew of no science that conflicted with the Bible, of course not excepting the story of the swine. This manifesto was neither made nor kept in a corner. Where was Mr. Huxley that he did not happen to know of it? Perhaps he was so deep in biological studies and in the effort to trace back life to a spontaneous beginning in *bathybius* that he was oblivious to what was passing.

Prof. Huxley, among his other professions, professes to look with small respect on men who are so unscientific as to believe the Bible. Does he mean to say that Sir Isaac Newton, and Blaise Pascal, and Michael Faraday, and many a man like them, were not respectably scientific? Does he mean to say that Guizot and Thiers and Gladstone and nearly all the great English jurists who accept the Bible with all its stories, have not decent knowledge and practice of the nature and laws of evidence? These latter men, it is true, are not classed with technical scientists, but for all that they have been very tolerable reasoners, and have been perhaps quite as well qualified by their broad endowments and culture to judge the book with judicial fairness as is a specialist in biology.

Prof. Huxley is amazed at the easy faith of the churches. The churches, too, have their amazements. One of them is that such men as Prof. Huxley should make such a business of throwing stones when they live in such glass houses themselves. Does he not know what the history of science has been from the beginning, and what sort of history it is making to-day? All along the ages things have passed muster as proved science that are now universally discredited and laughed at, and always deserved to be. Has not the present generation seen us beaten off from many a demonstrated bit of science—astronomical, geological, archaeological? Are not the scientific circles of to-day divided into mutually hostile camps, each positive that only its own views deserve to be called science, and ready to splinter spears for the same? Are these people all "a long way ahead of the churches" for sure-paced and exacting logic; especially such of them as maintain such precious bits of science as the following—the universe is self-built, mental and moral forces are born of mere matter and die into the same, ethics at bottom is nothing but the translation into speech of certain necessary and useful fermentations of the human brain? How people who swallow such camels can strain at such gnats as the Christian doctrines, is something wonderful. The Huxleyites are among the greatest romancers we have. I would call them poets if they would prefer that title, were it not so

hard for us to agree on what poetry is. The word is almost as much of a puzzle as *civilization*. On the whole, we will stick to *romancers*. We all know what that word means. It means air castles built in magnificent contempt of all the probabilities. It means "The Arabian Nights," "The Mysteries of Udolpho," and "King Solomon's Mines." It means what the *London Times* aptly calls Darwinism; viz., the last link in an unlimited chain of guesses. Is this a scientific use of the imagination?

If Mr. Huxley has any more "lay sermons" to preach, let him preach on.—*E. E. Burr, D.D., in Episcopal Recorder.*

PATIENCE AND ITS RESULT.

MUCH is said in the word of God of that amiable quality of mind, patience. The apostle testifies: "Tribulation worketh patience; and patience, experience; and experience, hope." Patience and hope, then, are acquired by steps of sacrifice and self-denial, trial, affliction, and tribulation. But right here is where many have failed, and many more will fail. Under trial and tribulation, they worry themselves out of the hand of the Lord, and lose the benefits of the fiery furnace through which they should have gained patience, been purified, and secured that hope which "maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The same rays of sunlight which strengthen and promote the growth of vegetation, wither and destroy the up-rooted plant.

David very strikingly teaches the blessings attending waiting patiently for the Lord. He says: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." Psa. 40: 1. Mark the order: 1. He patiently waited for the Lord; 2. The Lord inclined unto him; 3. He heard his cry; and 4. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Here are some of the unspeakable benefits which David derived from patience. Now, 5, mark the result of such a course on those who behold it: "Many shall see it, and fear, and shall trust in the Lord." "Here is the patience of the saints."

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." "Behold, we count them happy which endure." James 5: 8, 11.

A. S. HUTCHINS.

EVERY kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled underfoot, every step forward in the cause of good, is a step nearer to the life of Christ.—*Dean Stanley.*

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.

WATCH YOUR WORDS.

KEEP a watch on your words, my darling,
For words are wonderful things;
They are sweet, like the bee's fresh honey—
Like the bees, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

—Pansy.

GAMALIEL GUSH.

I MET him on the street to-day. He grasped my hand with both of his and cried out with characteristic effusiveness, "My dear friend, I am delighted to see you again. It seems an age since I had the pleasure of looking upon your face, which is always radiant with intelligence and goodness." After I had been literally deluged with compliments, I asked Gamaliel how they were getting along in his church, for he is a Baptist. He replied in low, confidential tones: "I tell you, Oldschool, just between ourselves, that new preacher of ours wo n't do. Why, he gave us yesterday two of the driest sermons that I ever heard. Half of the people were asleep before he finished his drawl."

I replied that I was sorry, for I had hoped that Mr. A would prove to be the right man in the right place. We talked on for a few minutes, and just as I was trying to get away, a stranger with a white necktie came along. I had not yet seen Mr. A, the new Baptist preacher, but guessed at once that it was he. And I was not mistaker. As soon as Brother Gush saw him, he disengaged one of his hands from mine, and with it seized the new-comer and cried, "Now this is providential! I have longed for the pleasure of making you two noble men acquainted with each other. I know that you will appreciate each other, for you are congenial spirits."

After a fulsome dose of similar compliments he turned to Mr. A and, in a stage whisper, which he pretended I was not to hear, but meant that I should, he said: "My dear Brother A, I want to tell you how delighted we all were with those excellent sermons yesterday. Your

expositions of Scripture were so able, and your illustrations so graphic, that I could have listened an hour longer without getting weary. I believe that the Lord has sent you here to do a great work. I hope that he will spare you to our church for many years. But I am afraid that some of the other churches in the association will try to steal you from us."

A few hours after, meeting Mr. Gush again, I button-holed him and said, "See here, Gamaliel, how could you talk so to Mr. A about his sermons, when you had just told me how dull and uninteresting they were?"

"Why, my good friend Obadiah," he replied, without even the semblance of a blush, "you know that I had to say something to Mr. A. Of course I could not tell him what I had told you, so I told him what I knew would please him. I want to be on good terms with him as long as he is our minister."

"And in order to please him you told him a mess of lies. Do you think that was right? And how about what you said to me? Were you as sincere in that as in what you said to him? When you saw me coming did you tell somebody else confidentially, that I was a miserable old fogey—that it was a great bore to meet and talk with me, and rush up and declare that you were delighted to meet me? Do you always say to people just what you think will please them, not caring whether it is true or false?"

Gamaliel saw that he was caught. But I held on to him until I had given him a faithful lecture upon the sin of lying. I assured him that in the day of judgment he would not find any distinction of colours in lies,—some white, some black, and some gray; but that all would appear equally hateful in the sight of God; and that all liars, the polite ones included, would have their part in the lake that burneth with fire and brimstone. See Rev. 21:8.

I report this incident, which is not an imaginary one, because I fear that the Gush family is very extensive. Some of them, like my neighbour Gamaliel, may be professors of religion and readers of this paper. If so I want to ask them to look in the gospel mirror and see themselves as God sees them.

Mrs. X, you are always at the prayer-meeting, and are regarded as one of the mothers of Israel. But do you remember what you said the other day, when you heard the door-bell ring? You said, "Oh, dear me, there is some stupid caller come to interrupt me, and I am so busy." And when the door-girl brought in the card, and you read on it the name of Mrs. Y, you said again, "Oh, dear me, what on earth has brought her here today! She is awfully tiresome." But you put on one of your sweetest smiles and rushed into the parlour, exclaiming, "My dear Mrs. Y, I am delighted to see you. It is an age since you have been here. You must try to be more sociable."

And when, after she had talked and talked for an hour, and you listened as if you were sitting on nettles, she rose to go you said, "Oh, don't go yet, but if you must, be sure to come again soon." You say that you were merely polite. You could not have been so rude as to tell Mrs. Y you were not glad to see her. But does politeness justify lying? Does not God say, "Wherefore putting away lying, speak every man truth with his neighbour." Eph. 4:25. There is no exception here for what might be called the lies of society—the insincere compliments and professions which are considered necessary to keep the machinery of social intercourse well oiled. Oil is excellent in its place. But friction is useful sometimes. Paul gives the rule in Eph. 4:15,—"Speaking the truth in love." Sincerity lubricated with charity is far better than polite and effusive insincerity.—*Obadiah Oldschool, in Interior.*

MODERN HABITS AND THEIR ANCIENT ORIGIN.

THE origin of a custom which has enslaved many millions of human beings in its toils, which has within a few centuries fixed itself so firmly upon the race and become so wide-spread as to be practically universal among mankind, whether civilized or savage, cannot be without interest to those who are users of the weed, as well as to those who wage war against this evil practice. The latter, especially, will find in the ignoble origin of tobacco-using an argument of no little force against this vile habit; and it is for this purpose particularly that we write.

Tobacco-using discovered.—In the month of November, 1492, when Columbus discovered the island of Cuba, he sent two sailors to explore it, who reported, when they returned, among many other strange and curious discoveries, that the natives carried with them fire-brands, and puffed smoke from their mouths and noses, which they supposed to be the way the savages had of perfuming themselves. They afterward declared that they "saw the naked savages twist large leaves together, and smoke like devils."

To civilized human beings this was the first sight of the vile habit which has become so common that every city, town, and village is actually perfumed, or more properly fouled, with the vile stench of the poisonous weed. The impression made upon the unsophisticated Europeans was evidently not greatly in favour of the custom, since they compared the smoking Indians to devils.

Originating with the wild barbarians of America, the smoking habit was after some years introduced into Europe, and receiving the sanction of physicians, it was rapidly adopted, not only by the lower classes, but by those in high authority, even princes and nobles participating in the new intoxication.

Origin of snuff-taking.—It appears

that the taking of tobacco in the form of snuff was also discovered among the savage natives of this continent upon the second visit of Columbus to America, in 1494. A Roman friar, named Pane, who accompanied the expedition, thus describes the custom as it then existed among the Indians: "After reducing the leaves to a fine powder, they take it through a cane half a cubit long; one end of this they place in the nose, and the other upon the powder, and so draw it up, which purges them much."

The purging referred to evidently describes the violent sneezing which resulted from the inhalation of the powdered poison. If the sailors thought that the smoking savages appeared "like devils," they certainly must have been ready to compare a party of sneezing Indians to a group of lunatics. However, it must be confessed that the charge of lunacy could not be applied to the ignorant, barbarian snuff-takers with one-half so much propriety as to their civilized and enlightened, but certainly most unwise, imitators. How so filthy, unnatural, and eminently disgusting a habit could ever have been cultivated by rational beings is a most profound mystery.

Origin of tobacco-chewing.—In 1503, when the Spaniards landed in Paraguay, the natives attempted to repulse them, and came out against them in large numbers, beating drums, throwing water, and "chewing herbs and spouting the juice toward them." The herb employed was tobacco, and the object of its use in the peculiar manner indicated was to get the poisonous juice into the eyes of the intruders and thus disable them by depriving them of sight. From this it would seem that tobacco-chewing was first practised as a means of defence, for which purpose the expectorated juice was undoubtedly quite effective. We have seen modern tobacco-chewers whose copious expectoration made it next to impossible for any one to approach within several feet without being soiled with the vile juice. In the days when warfare was carried on by hand-to-hand combat we can very readily understand that a wild Indian filling the air about him in all directions with poisonous, irritating, filthy tobacco juice, would be a very formidable object.

The inventors of pipes and cigars.—The first smokers employed what was practically identical with the modern cigar. Dry tobacco leaves were made into rolls and wrapped with the leaves of Indian corn, one end being lighted, and the other placed in the mouth. Pipes were also employed, those used in North America being shaped almost exactly like the letter Y except that the stem was longer and the forked end was symmetrical. In use, the forked end was placed in the nostrils, and the other end in the dense smoke arising from tobacco leaves placed on glowing coals. In Mexico and South America, pipes almost precisely like those now in

use, with numerous other forms, were employed in the same way in which pipes are now used.

Thus it appears that tobacco-using, together with the implements of its use and all the different modes of taking it, originated wholly with the heathen barbarians who roamed like wild beasts over the plains and through the dense forests of the American Continent four centuries ago. Civilized men have made no improvements or discoveries of any account in connection with its use; they have simply followed the example of those naked savages whom the discoverers of America saw chewing, snuffing, and smoking "like devils" almost four hundred years ago. It is evident, then, that tobacco-using is a barbarous custom in the fullest sense. As to how savages learned the use of the weed, history does not give us any hint; but the fact that pipes and snuff-taking tubes are found in their most ancient burial mounds, which are often surmounted by huge trees that must have required many centuries for their growth, is evidence of its great antiquity; and in this habit we may unquestionably find one of the causes which have reduced the American savage to his present degraded and deteriorated condition.

Reader, do you smoke, chew, or snuff the filthy weed, we would ask you to pause for a moment between your whiffs, or before you renew your quid or take a new pinch of the delectable poison, and consider whether it is worthy of the dignity of an intelligent, enlightened, cultivated human being to spend his money, waste his time, and squander his health in imitating a vice which originated with ignorant, degraded savages, and remains a relic of barbarism which has been engrafted upon civilization.—*J. H. Kellogg, M. D.*

DON'T HEAR EVERYTHING.

THE art of not hearing should be learned by all. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, and everyone should be educated to take in and shut out sounds, according to his pleasure.

If a man falls into a violent passion, and calls us all manner of names, at the first word we should shut our ears, and hear no more. If, in our quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sails, and, making all tight, send before the gale. If a hot and restless man begins to inflame our feelings, we should consider what mischief these fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If, as has been remarked,

all the petty things said of one by heedless or ill-natured idlers were to be brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men, shut them. It is not worth while to hear what our neighbours say about our children, what our rivals say about our business, our dress, or our affairs. The art of not hearing, though untaught in our schools, is by no means unpractised in society. We have noticed that a well-bred woman never hears a vulgar or impudent remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little connivance in dishonourable conversation.—*Treasure Trove.*

AN INTERESTING AND SCIENTIFIC FACT.

A FEW years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented, every statement to undergo most rigid scrutiny. One member said: "Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this hue and cry about it is nonsense." The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size," cutting them from his plug. One was given to a Russian and another to a French chemist, with, "Please return their extracts."

Then the actuary said, "Will any young man unaccustomed to the use of tobacco, chew this third quid before the audience? Here are £4 to any one who will." A young man stepped forward. The audience was requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and anon fainted before the assembly. The extract from one quid was given to a powerful tomcat. He flew wildly round, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down and expired. These facts transpired before the world. They are recorded in the most scientific repository of this century or any other, in a volume which costs £4 a copy. They cannot be controverted. Every consumer of tobacco in either form, is a practical witness that these are its precise effects, by his own initiation to its use.—See *Life: Its Factors, Science, and Culture*, by O. S. Fowler, LL.D.

ONLY one arm is all powerful, one heart ever loving, one ear ever open, only one eye never closed; and there are inner depths in our soul where only one voice can be heard.—*Mrs. Charles.*

THE PRESENT TRUTH.

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

LONDON, JUNE 7, 1888.

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THE ORDINANCE OF BAPTISM.

LIKE every other doctrinal question, the doctrine of baptism is looked upon in different ways by different individuals, some viewing it as a matter of no importance whatever, or that baptism by the Holy Spirit is all that is necessary, all water baptism being discarded. For the settlement of this doctrine, as, indeed, of every other Bible truth, the simple reading of the Scriptures would seem to be sufficient for any, and would be for all were not the mind previously biased.

The word of God comes down to us, having passed through many a stormy tempest, and emerged from the conflict pure and unadulterated. We have it in its original tongue. The Hebrew and the Greek becoming dead languages soon after the Scriptures were written, they have been preserved to us in their pristine purity. Even the enemies of the Bible have not been permitted to pervert its teaching. Popes and councils have issued edicts against the word of God, and against those who have read it and acted upon its teachings; but still it bears its testimony, clear and powerful, as though it had never been the object of Satan's rage. To its pages, then, we come to find the testimony of the Lord respecting the Christian ordinance of baptism.

It is evident from the teachings of the New Testament that baptism by water and by the Holy Spirit are distinct, but as closely related to one another as repentance and faith. So interwoven are they in their work that to remove one as non-essential, would be taking from the plan of salvation an important connecting link. After God had poured out his Spirit on the Gentile converts who had assembled at the house of Cornelius to hear the gospel, Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10:47, 48. The circumstance here recorded occurred ten years this side of the cross. No one after reading this testimony can reasonably hold that the apostle did not consider water baptism essential.

Not only did Christ teach the same by his example, but his own words to Nicodemus most positively assert it: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

John 3:5. Nearly the same expression is used when the Saviour speaks of conversion: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. From many like expressions it is evident that the apostles were taught not only to practise water baptism, but to believe that it contained a regenerating power when performed according to the instructions of God's word. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5. Outward acts in the Christian religion may be performed mechanically without the Spirit and power of God, but when the expression of faith comes from a heart that believeth unto righteousness, "confession is made unto salvation." Rom. 10:10. The two are inseparable, and the one cannot be acceptable without the other.

The conscience therefore that is scripturally instructed, will see in baptism a saving ordinance, as the apostle expresses it: "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. 3:21. We fail to see how water baptism can be looked upon lightly any more than repentance, faith in Christ, or conversion. All of them become saving links in the great plan of salvation. It is unsafe for a person to plead personal religious experience as an excuse for not rendering obedience to any of God's requirements. Many will do this when it is too late. Christ said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23. Cheerful obedience to the divine will shows that the principle of love exists in the heart. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14:21.

If the object of baptism were properly understood, there would be no question as to the mode of administering the ordinance. Upon this the Scriptures are as explicit as upon the necessity of the ordinance. The mode of administration is indicated in the object of baptism itself. The following are some of the scriptures which not only declare the method which should be adopted, but the reasons underlying it:—

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

By this act the individual is formally connected with the church of Christ. It is an outward act which shows that the union has taken place. The heart had been united before, and God might go so far as to pour out his Holy Spirit. But baptism is an expression of faith in the burial and resurrection of Jesus Christ. It is therefore a burial. As Christ was buried in Joseph's new tomb, and rose from the dead, so the repentant sinner who dies to sin, is buried in a watery grave and is raised therefrom to walk in newness of life. There is something consistent and fitting in the ceremony. The administrator leads the candidate into the water, and buries him as Christ was buried, and raises him as Christ was raised. It therefore becomes a memorial of Christ's burial and resurrection.

But who is prepared for baptism? This is an important question. The texts we have quoted clearly state. It is when a person dies to sin. The law of God is the great sin detector, and he who acknowledges its claims, and repents of the transgressions he has committed against that law, and looks to Christ as his only Saviour, and by living faith in him becomes connected in heart with the Lord and Saviour Jesus Christ, is then a fit candidate for baptism. To repent of sin is to put it away, and to abhor evil. Christ is the sinner's only hope. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Rom. 7:4. In the sixth verse he further explains how we become dead to the law. "Now we are delivered from the law, being dead to that [margin] wherein we were held." We were held in condemnation because transgressors. It is Christ then that brings peace and life to the repentant sinner who acknowledges his transgressions, and his inability to save himself from the condemnation. He expresses his saving faith by baptism, emblematical of the burial and resurrection of Christ, the sinner himself being buried and raised to walk in newness of life. This is a part of the gospel of Jesus Christ. It is embraced in the great commission. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." The message is from heaven, and those who receive its teaching and

follow our divine Master in baptism as those who received John's baptism justify God, but those who reject any ordinance connected with conversion reject the counsel of God against themselves. See Luke 7:29, 30.

THE RELIGION OF DON'T AND SHAN'T.

THE Rev. Hugh McSorley recently gave an address before the South-west London Protestant Institute, taking for his subject, "WHAT IS PROTESTANTISM? IS IT WORTH DEFENDING?"

He said there was a great deal of popular misunderstanding in reference to the question what is Protestantism. Many held it to be a mere negation, and that the substance of a Protestant's faith was contained in the sentence "I don't." He said it had been compared to "A thundering 'no' hot from the mouth of a bigot."

"Suppose," said the speaker, "for argument sake, that such is the case. The people who talk in this silly way, and sneer at Protestantism as the 'religion of Don't!' seem to forget that the religion of Moses, as contained in the ten commandments, might be called the 'religion of Shan't,' for nine out of the ten commandments declare 'Thou shalt not' do so and so. Thus we see that these persons pay the highest compliment to Protestantism when they call it the 'religion of Don't,' for they yoke it side by side with the religion promulgated by Almighty God himself upon the holy mount. No doubt Protestantism does contain a negation, and a strong one, too; but the man who cannot say 'No' when confronted with error, and, what is more, act up to his 'No,' is worth nothing."

Mr. McSorley then went on to show that Protestantism was more than a negation, it was an affirmation. The word "Protestant," he stated, was derived from "Protestans," the present participle of the verb, and signified "witnessing," "bearing witness or testimony." The phrase "to bear witness," according to the Hebrew language, he said, meant "to repeat" or "to bring up again" that which had been known. Therefore a Protestant was one who "repeated" or "spoke of the truth, and those truths he found only in the Bible."

This last definition of a Protestant, although it is reasonable, is rather a severe test of what passes for Protestantism at the present day. The "religion of Moses" alluded to by Mr. McSorley, says, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them," etc., but so-called Protestants say it is all right to make them, to put them into the churches, and to bow down before them. Can such a course be right? The proper answer to this question is found in Mr. McSorley's emphatic "No" which we very cheerfully emphasize.

Again, the "religion of Moses," as

embodied in the ten commandments, says, "Remember the Sabbath day to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, etc. But Protestantism says "the first day is the Sabbath of the Lord." Do Protestants find this in the word of God? The only true answer to the question is found in that little word "No." Mr. McSorley says a Protestant is "one who repeats or speaks of the truth, and those truths he finds only in the Bible."

Is the Sunday sabbath found in the Bible?—No.

Is there any command between the first verse of the first chapter of Genesis and the last verse of the last chapter of Revelation for the observance of the first day of the week?—No.

Was the Sabbath changed by divine authority from the seventh to the first day of the week?—No.

Are we under any moral obligation then to observe an institution religiously for which there is no divine command?—No. "Who hath required this at your hands?"

But Protestantism, says Mr. McS., is "more than a negation, it is an affirmation." To this we agree.

Is there a weekly Sabbath for man's observance at the present day? Yes, there is. "Remember the Sabbath day to keep it holy," says that book to which the Protestant appeals.

Is this Sabbath clearly, unmistakably, and scripturally defined as to the particular day of the weekly cycle that man should observe?—Yes. That eminently grand, complete, and perfect code of morals known as the ten commandments says "the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Ex. 20:8-11.

The true Protestant who has the courage to say "No," and who dares to "act up to his no" will find no excuse for ignoring the fourth commandment of the decalogue.

The papist says, "The Bible is not a sufficient rule of faith and practice, but we need tradition as well," while the Protestant in theory says, "Away with tradition, and give us the Bible alone as our text book of faith and practice." Let us be Protestants in deed and in truth.

D. A. R.

THE PROTEST OF THE CHURCH.

THE Bishop of London has received a Representation under the *Public Worship Regulation Act* in reference to the Crucifix and Madonna that has been placed in St. Paul's Cathedral. It was signed by prominent men of rank and position. In addition to this the Church Association has sent the bishop a memorial signed by nearly 9,000 persons in the diocese of

London. These signatures include a large number of influential names.

The following resolutions, adopted by the Central Committee of the Union of Clerical and Lay Associations have been forwarded to the Archbishops and Bishops, to each member of both Houses of Parliament and to the Dean and Chapter of St. Paul's, and they have been embodied in a petition presented to both Houses of Parliament:

"1. The Central Committee of the Union of Clerical and Lay Associations have observed, with deep alarm and regret, that a reredos has recently been erected behind the communion table in St. Paul's Cathedral; on which appear the figures of our Saviour on the cross—so sculptured as to resemble a large crucifix—and of the Virgin Mary with the infant Jesus in her arms, known in the Church of Rome as the Madonna and Child.

"2. The Committee believe that the erection of these in the most conspicuous part of the great metropolitan church is of very doubtful legality; that it is a public contradiction of the teaching of the Homily on the peril of idolatry; that it approaches perilously near, if it does not actually constitute a direct and open breach of the second commandment, which is read as binding and obligatory every Lord's day; and that grave dishonour is done to the One Mediator by the position of prominence given to the Virgin Mary, placed, as she is, between the crucified and risen Lord.

"3. Past history provides ample and significant record of the disastrous results of admitting carved images into churches. Incitement is furnished for the promulgation of Romish doctrine. A new and formidable hindrance is created to Christian mission work, especially among Jews and Mohammedans, who entertain the strongest repugnance to the presence of images in places of worship. The consciences of many loyal churchmen are grievously wounded. The apprehension gains ground that "What begins in decoration may end in idolatry." Incalculable injury is inflicted on the Protestant character of the National Church.

"4. The committee therefore most solemnly and sorrowfully protest against this unhappy innovation; all the more as they have reason to believe that its intrusion has already shaken the confidence in the government of the church of many loyal and devoted members. In the judgment of the committee the figures ought to be removed. They appeal to all who have authority in Church and State to unite in marking their disapprobation of the introduction of these objectionable figures into the great Protestant Church of St. Paul, and they plead with their fellow-countrymen to repel this, and other efforts, which tend to assimilate the practices of the Reformed Church of England with those of the Church of Rome."

Will the reredos be removed? Will the "protests" that come up from various quarters "against this unhappy innovation" be successful in gaining the desired end? In the name of Protestantism and in the name and for the honour of that

law promulgated from Sinai's mount, spoken by the voice of the Most High, and written with his own divine finger, we sincerely hope they will, and that this piece of popish imagery may be speedily removed from before the eyes of worshippers who weekly pray, "Lord, incline our hearts to keep this law" which says "Thou shalt not make unto thee any graven image, . . . thou shalt not bow down thyself to them." The reredos may have to remove, but then again it may not be under any such necessity. We have fallen upon strange times.

D. A. R.

NEW TESTS OF ATHEISM.

LANGUAGE seems to have uses not known to grammarians and lexicographers. And this is an age of singular conceit, in which these astonishing uses of language are brought out in very bold relief. And whatever differences there may be in latitudes and nationalities, in this respect all seem to meet on common ground. We will give an instance on either side of the ocean.

It may be known to most of our readers that there is, in the United States of America, a large and influential party labouring to unite Church and State in that land; or, avowedly, to have a Church "Establishment," making the civil government entirely subservient to the interests of certain church organizations. In a national convention of that party held in New York City, an eminent "D.D." undertook to recount those who were not in sympathy with the movement. First, he named the Atheist, who is opposed to all religion, and who, these zealots declare, would be disfranchised by the success of their efforts. Secondly, the Deist, who admits the existence of a God, but denies the Bible. Thirdly, the Jew, who believes in God, and the holy writings, but denies Christ. Fourthly, the Seventh-day Baptist, who believes in God, and the Bible, and Christ, and professes and practises the teachings of Christianity, but who keeps the seventh day of the week instead of the Sunday. "These," said the eminent doctor, "all are, for the occasion, one class. They must be counted together."

That is to say, that for keeping the seventh-day Sabbath they must be counted with the Atheists! Now Jehovah himself is the Author of the seventh-day Sabbath. The fourth commandment of the decalogue distinctly commands us to keep it holy. And God said he gave it to be a sign, whereby his people might know that he is God [Jehovah, Ezek. 20:20], because it commemorates the greatest of all works, the exercise of his creative power. Ex. 31:17. Yet for keeping this day—the memorial of the true God—instead of "the venerable day of the

sun," the *dies solis* (sun's day) of pagan consecration; for keeping the day which the Lord calls his own, the institution of Heaven, which is given to keep the true God in everlasting remembrance, men are to be classed with Atheists—with those who deny the very existence of God! Did ever lexicographer contemplate such a use of language—such a use of the word atheism?

Now we will cross the water, and listen to an equally notable "D.D." in "famous London town." The "Down-Grade Controversy" is a subject of world-wide comment, and has found its way into many pulpits, and has given rise to many sensational pulpit declamations. And to be in fashion, our D.D. of present notice preached upon it, and used the following language:—

"Brethren, in my judgment, there is no down-grade in the Providence of God. The word is a sign of unbelief on the part of the man who uses it. There are many kinds of scepticism, and the scepticism that urges itself against the way of Providence may be a greater infidelity than the intellectual struggle that interests itself in the all-but impossible solution of the greatest intellectual problems. All infidelity is not confined to theological criticism. If any man should get up and say, 'Brethren, the age is going backward,' that man is an Atheist. No [one but an?] Atheist can believe in a back-going age. The Lord reigneth, and he orders the times and the seasons, and the epochs as he will. Truth never goes backward, unless it be that it may come forward with a stronger impulse and momentum."

Enough is here copied to furnish food for reflection. We can but wonder if the noted doctor ever "read and inwardly digested" the second chapter of Paul's second letter to the Thessalonians, or the third chapter of his second letter to Timothy. And is it not a fact that these words of Paul, predicting a fearful apostasy in the church of Christ, a falling away which would result in the man of sin sitting in the very temple of God; and, that in the last days perilous times shall come—not perilous merely because "evil men and seducers shall wax worse and worse," but perilous—because they who have the form of godliness shall deny the power thereof, and be lovers of pleasures more than lovers of God,—is it not a fact that these words of the great apostle are just such utterances as our London D.D. pronounces atheistic? Here, again, we have a definition of atheism not found in the lexicons.

But the people love to hear such fine talk, flattering them that they are always on the *up-grade*, and the preachers love to please the people. Yet the doctor says some decidedly good things—too good to be consistent with the sermon from which we have taken the quotation above. In a sermon preached not long before that already quoted, he said:—

"If we have a converted pulpit we shall have the times of persecution back again. We have got rid of the times of persecution by getting rid of godliness and faithfulness. You abuse, as you ought to abuse, the evils of your day, and see whether you are not persecuted. Go before a public-house on a Sunday, and hold a prayer-meeting near its doors, and pray God it may never be opened more, and then see whether the times of persecution have expired forever. Speak in the pulpit to men by name, and see how long your congregation will hold together. Drag out of their hiding-places the evils and mischiefs and villainies of the day, and then see whether Smithfield fires have quite gone out. We may not have persecution revived in the old form or with the old severity, but we shall have sneering, and contempt, and boycotting, and avoidance, and under-valuation, and all manner of evil and insidious processes will be instituted with a view to our overthrow."

And so it is; we may not say times go backward; only, by some means, we lack a converted pulpit! The times have greatly advanced—they always do—so that we have no persecution; but only because our religion is so tinged with the gaudy refinements of this world, that it cannot persecute us without hating its own! See John 15:19. Our congregations are large, our stately "temples" are filled with eager listeners; but only because we preach smooth things, and dare not drag out of their hiding-places the evils and villainies of the day!

It will here be pertinent to quote a few scripture testimonies, which must also be stamped as atheistic according to the doctor's new vocabulary. Again the great apostle said:—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

And by just such pretended *up-grade* preaching as we have quoted, the world is made to believe it is "progressing," and the church is made to believe that it is fulfilling its calling, and pressing on toward predestined victory, while it is holding its peace in the midst of abounding iniquity, courting the applause of the world instead of seeking the power of godliness; avoiding persecution by leaving the narrow path in which their Master walked.

As Paul said, when he prophesied of the falling away, that the mystery of iniquity was already working, so we say, the time *has come* when they will not endure sound doctrine; when the people and their teachers together have turned away their ears from the truth, and are turned unto fables; when the minister dares not preach that which is written plainly in God's word, even that which was spoken by the voice of Jehovah

himself, if it conflicts with popular traditions and popular fables.

The popular minister says to the church: There is no such thing as a down-grade; it is atheism to assert that there is any loss of ground—that the work of Christianity in our hands is going backwards. But the “faithful and true witness” speaks thus to a worldly, faithless, self-exalted church: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.” How differently the church of to-day appears when viewed by herself, and when examined by her divine Master!

It has always been a characteristic of false prophets to prophesy peace when danger was impending. So the Old Testament teaches, and so Paul most emphatically says it will be when the day of the Lord is near. See 1 Thess. 5: 1-4. “For when they shall say, Peace and safety [no fear of down-grade, or apostasies]; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

It is very evident that the times are perilous; the days are evil; that there is great worldliness in the church, and a great lack of the power of godliness; that pleasing fables are taking the place of stern truths in the pulpits. And it is equally evident that there are great efforts being made by the ministry to hide this fact from the people, which is nothing but building them up in false hopes, and closing their ears against the solemn and all-important truths of the sacred word. “Larger hopes” than the word of God contains, are freely held up before the world, and “science, falsely so called,” is mounted on the throne of judgment, to pass sentence upon the truths of inspiration. But the indignation of the God of infinite justice will not always slumber; men will not always have the opportunity to presume on his mercy and his love. While they delight to hold up the Almighty as only “love,” they overlook another text which says, “For our God is a consuming fire.” This part of the sacred record they have yet to learn. And how shall they learn it? That rests with themselves; they may receive it by faith, but if they do not, they will be taught by a sad experience.

J. H. W.

WHO HAS REQUIRED IT?

MILTON, in his “Treatise on Christian Doctrine,” advocated the antinomian view, that the ten commandments are abrogated. On this ground alone he set aside the Sabbath. And it is to be noticed that, in the writings of all those who agree with him that the decalogue is no more of force, they deny the obligation of

the Sabbath on that ground alone. They admit that if the commandments spoken by Jehovah are still in force, then the observance of the seventh day is still binding.

Noticing the use that is made of the expression in Rev. 1:10, applying the term Lord’s day to the first day of the week, and deducing therefrom a duty to keep the day, he well remarked:—

“Those, therefore, who, on the authority of an expression occurring only once in Scripture, keep holy a Sabbath day for the consecration of which no divine command can be alleged, ought to consider the dangerous tendency of such an example, and the consequences with which it is likely to be followed in the interpretation of Scripture.”

This should ever be borne in mind. The consequences of such an unwarranted, not to say reckless, use of the Scriptures, are deplorable, as is seen in the prevailing methods of interpretation, which are too often only ingenious methods of evading their authority.

Milton favoured the setting apart of some time for worship, and even of selecting the first day of the week as that time, provided that it be understood to be a voluntary matter, “in compliance with the authority of the church, and not in obedience to the edicts of the magistrate.” To those who endeavoured to enforce the Sunday by the use of the fourth commandment, he gave the following timely answer:—

“For if we under the gospel are to regulate the time of our public worship by the prescriptions of the decalogue, it will surely be far safer to observe the seventh day, according to the express commandment of God, than on the authority of mere human conjecture to adopt the first. I perceive also that several of the best divines, as Bucer, Calvin, Peter Martyr, Musculus, Ursinus, Gomarus, and others, concur in the opinion above expressed.”

Resting in the belief that those precepts spoken by Jehovah himself to his people are of universal and perpetual obligation, we observe the seventh day, for which we can give a scriptural reason, and one which will stand the test of the judgment. Eccl. 12:13, 14. But they who observe a day for which there is confessedly no divine warrant, are but giving themselves to “will-worship and voluntary humility,” which are condemned in the Scriptures. We should introduce nothing into the worship of God that he has not required, and especially when the practice introduced comes in conflict with that which he has required. The ablest of those who keep, and have kept, the Sunday, confess that it is not by any divine authority.

J. H. W.

WHY not thank nature for putting roses on thorns, instead of finding fault with her for putting thorns on roses?

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.

FROM TWO STAND-POINTS.

THE editor of a Newcastle paper addressed a circular letter to local clergy and ministers, inviting their opinion as to the religious condition of the people generally—are they growing better or worse? Of the three or four hundred who replied, we are told they are for the most part “hopeful as to the progress made, although some doubt the foundations upon which it stands.”

From the published letters, it is evident that many are decidedly not so sanguine, while some believe that there is an increase of piety among professors, and a proportionate increase of impiety in non-professing circles. Many who report a belief in an improvement of morals, note a decadence in religious interest.

Evidently all do not hold the same conceptions as to the work to be done, and hence look at the matter from different stand-points. One correspondent who laments the lack of vital piety attributes it to “the unfaithfulness of the pulpit to the gospel, which is the only power God will use to save, putting in its place grand sermons, moral essays, artistic music, etc.” Another says that “what many people lament as the decay of religion is simply the natural change produced by new social developments, and the growth of intellectual inquiry.”

These two positions are representative. To one school the “preaching of the cross” is still the only gospel. To the other, and a rapidly increasing class it is, the “growth of intellectual inquiry” is thought to demand a change, which the ethical teaching of the day is designed to meet. The natural result of this is stated by one who believes society is improving in the matter of religion, but is constrained to add:—

“The ‘form of godliness’ is much more common than it was, but there is a lack of religious fervour, such as made certain epochs of this country’s history remarkable. Irreligion has assumed a different garb; it does not now manifest so much hostility to religion as indifference to it. Though there is less open vice abroad, there is more refined scepticism.”

At a time when we believe that a *special* work of preparation is necessary to be ready for the second coming of Christ; and when searching truths are being presented, setting forth God’s requirements, and calling for an individual acceptance and consecration, we should expect from the way in which the work of God has been opposed in the past, that just such a movement as we see to-day would be inaugurated. It cannot be denied that

the spirit prevailing in the religious world is to minimize the importance of definite faith and a rigid adherence to the least of God's requirements. This is shown by the answers which have been returned to the questions referred to. The most alarming feature of the matter is not the disregard of the gospel by the masses or the classes, but the disregard of the specific requirements of that gospel by so many religious teachers. S.

Our American Letter.

STRIKES, MISSIONARY ENTERPRISES.

Battle Creek, Mich., April 26.

THE period of winter storms and blizzards has passed away for a season, and probably no one in this latitude of the United States is very sorry. Of the great storm which for several days paralyzed the business of our Atlantic sea-ports, making it necessary to send telegraphic messages from Boston to New York via Liverpool, English journals have doubtless not neglected to speak. An indirect result of this storm was the death of Senator Roscoe Conkling, for many years one of the most prominent figures in American politics. Severe exposure to the blizzard developed an acute disease, from the effects of which Mr. Conkling died after an illness of two weeks. It should be borne in mind, however, that both this storm and the one alluded to in my previous letter are of very unusual occurrence, and must not be considered as permanent features of an American winter.

The industrial interests of a large section of the country have of late been somewhat affected by a great strike of engine-drivers and firemen on the Chicago, Burlington, and Quincy Railway, which has just terminated after a six-weeks' struggle. This is one of the most extensive railway systems in America, traversing portions of eight States, from Chicago to the Rocky Mountains, over 5,500 miles of line, and touching 1,500 cities, towns, and villages. The reader is probably aware that the management of railways in America differs essentially from that of European railways, the former being owned and operated by private companies, while the latter are very largely under Government control. Whether it would not be better for the Government to assume control here, and thus put an end to the many annoying difficulties which have their origin in the existence of railroad monopolies, is a question which is agitating the public mind considerably at the present time. When it is remembered, however, that there are in the United States no less than 150,000 miles of railway in actual operation, it will be apparent that Government control of American railways would, from a financial point of view, be no small undertaking.

Probably there is no country in the world where the labouring classes are so thoroughly and extensively organized for the protection of their interests as in this country. Scarcely any industry exists in which the workers, women as well as men, have not combined together for the better maintenance of what they deem their rights. These various organizations go by the general name of trades-unions, and are nearly identical in character and purpose with the trades-unions of England. Another and very extensive organization is the "Knights of Labour," which is made up of workmen in all branches of industry who are not members of the trades-unions. A few years ago this organization boasted of a membership of over 700,000; but the numerous

strikes in which it has been involved, together with internal disorders, have had the effect to reduce this number to about 300,000. At its head is a "general master workman," who controls and directs, though his powers are by no means absolute, and a suitable number of persons hold office under him. The smaller divisions of this organization go by the name of "Assemblies." The power of the knights seems to be steadily on the decline, and the organization is not regarded with much favour by the public. A very large number of the employees on our railways are members of the Knights of Labour, but nearly if not quite all the competent engineers are members of the "Brotherhood of Locomotive Engineers." When we take into account the vast extent and importance of American railway systems, the great power of such an organization can readily be perceived. At a word from their chief, almost the entire railway traffic of the country could be brought to a stand-still in a single day; and for a time, such a state of things was actually threatened during the late strike. But the aid of the United States' courts was invoked, and by the interference of the Government, such a disaster was averted.

It is very common to hear about the tyranny of capital and grasping monopolies, but it has been abundantly proved in the history of our strikes and labour troubles that the tyranny of labour, by which is meant labour organizations, is quite as much to be dreaded by the honest labouring man. From simply seeking their acknowledged and indisputable rights, they have come to make demands which are in many cases not only unreasonable, but entirely beyond the ability of men of capital to consistently grant; and if there is prospect that a strike at one point will result in failure, the members of the organization in other places may be also "called out" as a reinforcement to the original strike, which order they are compelled to obey, though the step may mean the loss of a good position and severe suffering to the strikers' families, and there is no grievance back of it in which they are in any way concerned. If organizations of capital have exhibited principally the selfish and unprincipled side of human nature, organizations of labour have shown in this country at least that they are equally to be distrusted.

Of the particular causes of the Burlington strike, we need not here speak. 15,000 men began the contest by deserting their engines, and other extensive roads connected with the Burlington assisted the engine-drivers of the latter road to a greater or less extent, by refusing to haul trains carrying Burlington freight, and striking when peremptorily ordered to do so. In the end the strike resulted in failure, as they generally do, after costing the engine-drivers \$600,000, the Burlington company over \$2,000,000, and the general public an untold amount of trouble and expense. But no amount of failure seems to weaken the confidence of the working-men in this method of attaining their ends, and strikes continue to occur, without any immediate prospect of giving place to something better.

The cause of present truth in this part of the field gives substantial evidences of progress. Among these may be mentioned the erection of a large addition to our Sanitarium, already the largest institution of the kind in the United States. The new building will realize a plan which the managers have long had in mind, of providing an institution for the care of the sick which shall be operated on a purely charitable basis. We know of no other similar institution in the land where this is done.

The special course of instruction given to the students of Battle Creek College and others at the close of the term of Bible lectures, cannot fail to give an impetus to the work in all parts of the field. The course included instruction in all branches of the work, and the successful manner in which it was conducted was an encouragement to all who attended.

The friends of the cause in England will be

especially interested to learn of the work recently undertaken in the islands of the Pacific, which resulted in bringing the light of present truth to the inhabitants of Pitcairn Island, so famous in English history. The readiness with which these upright and intelligent islanders, shut away from the bigotry and prejudice which so largely prevail in continental regions, and wholly dependent upon the Bible for their religious ideas, accepted the truths of the third angel's message, is the strongest evidence that these truths rest upon a scriptural foundation; while the planting of the standard of present truth there will, we believe, prove one of the most effective means of bringing it more prominently before the notice of the world. At a recent meeting of the General Conference Committee, Mr. A. J. Cudney, of Nebraska, was appointed to visit this island and complete the work so happily begun. He will start on his journey at an early date. It is probable that at the next session of the General Conference, in autumn, active steps will be taken toward the purchase of a small vessel by means of which the knowledge of the truth will be carried to other inhabitants of the numerous islands of the great Pacific.

L. A. S.

The Missionary.

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

WORKERS AND WINNERS.

Keep striving: The winners are those who have striven

And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing: The earnest and steadfast have scaled

The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering failed,
And sank by the way-side in hopeless defeat.

Keep hoping: The clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward, right on, till the prize is attained;
Front the future with courage, and obstacles fall.

By those, and those only, the victory's gained
Who keep faith in themselves and see God over all.

—*Eben F. Rexford, in Golden Days.*

LONDON MISSIONARY SOCIETY.

A MISSIONARY society has recently been organized among those interested in our work here in London. Its chief object, like that of our tract and missionary societies elsewhere, is the circulation of our literature relating to the second coming of Christ and to those truths necessary to a preparation for that event.

This society has subscribed for a good-sized club of the PRESENT TRUTH to use in the work. These will be sent by post to such names as the members may have in their possession or may secure, and also given to those who will read. We bespeak for this society a successful career because the work is a good one. Any of our brethren and sisters in America or Africa who have friends in England, Ireland, or Scotland to whom they would like to have the PRESENT TRUTH sent for a time can forward names and addresses to the PRESENT TRUTH, 48 Paternoster Row, London, Eng., and the paper will be sent to such and correspondence will be had with them concerning it.

If your interest goes far enough to meet the expenses of this it will be greatly appreciated.

Do not hesitate, however, to send names. We are receiving encouraging letters from individuals who have recently embraced the truth by reading the paper.

D. A. R.

HULL AND ULCEBY.

SABBATH, May 12, I had the privilege of meeting with the church at Ulceby. All seemed encouraged and anxious to walk in the advancing light of the third angel's message.

This church is at present talking of building a new chapel. If this is carried through, it will certainly add to the comfort and convenience of the worshippers and doubtless add to the interest as well. On Sunday evening we spoke to quite a company of interested listeners at Hull, where Bro. A. A. John has been labouring for some months. Several have already embraced the truth and others seem to be interested. Public services here are held in a nice new hall twice each week. And besides this several Bible-readings and prayer-meetings are held in private houses. Bro. A. A. John, who has charge of the work in Hull, may be addressed at Queen's Road, Hull. The PRESENT TRUTH has quite a large circulation in H., and not a few are becoming interested in the truths which it advocates.

D. A. R.

THE AUSTRALIAN COLONIES.

Of late, opposition seems greatly to have increased here. Abstracts of the sermons on the Sunday question, of which I spoke in a previous report, were published in some of the city papers. One of the editors followed the published reports with criticisms of his own, in which not a few of the inconsistencies and weak points in the argument were pretty thoroughly ventilated. A correspondent, feeling that the editor had not done the subject justice, added his word in a column article. Besides these pulpit efforts, several editors have opened their columns to articles attacking Seventh-day Adventists more or less directly. These articles are answered from time to time.

But the work here moves steadily forward. Bro. Curtis is holding his third series of meetings, this time in Collingwood. The interest seems to be very good; but the Sabbath question has not been presented yet. The meetings thus far have resulted in materially increasing the membership of the church and Sabbath-school. It is very encouraging to see the young taking such a good stand.

In Tasmania, where Brn. Israel and Baker are labouring, the interest is excellent. Fifteen have signed the covenant, and a Sabbath-school of forty members has been organized. The labourers are greatly encouraged.

E. J. BURNHAM.

Melbourne, April 6, 1888.

UNEXPECTED HARVESTS.

THROUGH my little patch of corn there ran two vines that had only one golden mass of fruit. A farmer putting this into simple English would say, "That means he had one pumpkin on his vines. What could you expect of a minister's garden?" That single growth was all that I was expecting. However, as I visited the humble patch once more, I stumbled again and again upon growth unexpected and hidden away. I fell into a meditation. I said to myself, This element of the unexpected is one of the encouraging things in farming. It is the unexpected that soothes the pain of a previous disappointment. It is the seemingly empty and discouraging vine that suddenly discloses to you one purple, pulpy cluster of grapes, hidden under the leaves. It is the juicy plot on the topmost bough of a tree that apparently had nothing more to give you. It is the unobserved corner that, visited by chance, shines, when you pull the leaves away, with the ruddy berries that melt in your mouth. Moralizing now, I asked myself if this fact of

unexpected growth and fruitage did not encourage us in spiritual fields of work.

It is said that Joseph of Arimathea was a disciple of Christ secretly for fear of the Jews. When the Saviour was dead, who would defend the poor little flock of frightened disciples and help them bury the dead body of their Lord? Lo, Joseph of Arimathea comes forward. He was the unlooked-for fruit on the topmost bough, the growth hidden under the leaves, the rejoicing wealth of harvest in the unobserved corner. We can all of us recall in our limited fields of work some little encouraging illustration of unexpected harvesting. I once preached a sermon to my people, and from it, to my remembrance, saw no fruit among them. A young man from another denomination heard the sermon, and told me it led him to decide to confess Christ. I did not expect to find autumn's reward on that bough.

Heavy-hearted worker for the Master, be assured that when the crops all come in, you will be delighted by unexpected results. Seed you have sown at home will ripen into results that the winds of the Spirit will bear away, and making them the seed of new growth, cause them to spring up in unanticipated places. If time in its limited harvest-fields may comfort us by such discoveries, what about the limitless surfaces of eternity over which we shall pass, and find here and there the golden evidences of work that pleased the heavenly Husbandman, and ripened into blessed harvesting.—*Christian Weekly*.

The Sabbath-school.

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

LESSON XXII.—LOT TAKEN PRISONER.

Not long after Lot came to the plain of Jordan, the people of Sodom had war, and there was a great battle. The Sodomites were beaten, and the people that came to fight them took many of the Sodomites and carried them away. They also carried off Lot and his family, and all that he had. When Abram heard of this, he took his servants and went after them. Some of the men of Canaan, that lived near Abram, went with him. They came upon the army in the night, and took Lot and his family away from them. They also took from them many other things which they had carried off.

When Abram was 99 years old, the Lord appeared to him again, and changed his name to Abraham; he also changed the name of his wife from Sarai to Sarah.

At another time the Lord came to Abraham and told him that the people of Sodom had become so bad that he was going to destroy their city. Abraham pleaded with the Lord to spare the city, and the Lord promised to spare it if he could find ten righteous persons in it. But there could not be found so many as ten righteous persons in all that city; so it had to be destroyed.

QUESTIONS.

1. What came to pass soon after Lot went to live in the plain of Jordan? Gen. 14:1-12.
2. Who were beaten?
3. What did the people that came to fight the Sodomites take away with them?
4. What did Abram do when he heard of this? Verse 14.
5. Who went with him?
6. When did they overtake the army?
7. What did they do? Verses 15, 16.
8. Who appeared to Abram when he was about 99 years old? Gen. 17:1.

9. What did the Lord do? Verse 5.
10. What name did he give him?
11. What name did he give Sarai? Verse 15.
12. When the Lord appeared to Abraham at another time, what did he say about the people of Sodom? Gen. 18:20, 21.
13. What did he say he was going to do?
14. What did Abraham do?
15. What did the Lord promise? Verse 32.
16. Were there ten righteous persons in Sodom?

LESSON XXIII.—TWO ANGELS VISIT LOT.

ONE day when Lot was sitting at the gate of the city of Sodom, he saw two men just at evening coming to the city. When they came to the gate, he bowed to them, and asked them to go home with him and stay all night. At first they refused; but when Lot urged them, they went with him. Lot treated them very kindly, and did all he could for their comfort. But in the evening a great many of the people of Sodom gathered around Lot's house, and told him to bring the men out. Lot went out himself, and tried to get the men of Sodom to go away. They would not go, but treated Lot very roughly. So the men that were in the house reached out their hands and pulled Lot in.

Now these two men were really angels, and they smote the wicked men that were about the house with blindness, so they could not find the door. After this, the angels told Lot that the Lord had sent them to destroy the city, and that he must go out and tell all his sons and daughters, so that they might escape.

QUESTIONS.

1. What did Lot see one day as he was sitting at the gate of the city of Sodom? Gen. 19:1.
2. What time of the day was this?
3. What did Lot do when the men came to the gate?
4. What did he ask them to do?
5. What did they say at first?
6. What did Lot then do?
7. Did the men finally consent to go with him?
8. How did Lot treat them?
9. What did he do for them?
10. What unpleasant thing happened in the evening? Verse 4.
11. What did these wicked people tell Lot to do?
12. When Lot went out to get them to go away, how did they treat him? Verse 9.
13. What did the men in the house do? Verse 10.
14. Were Lot's two visitors really men?
15. What did the angels do to the wicked men that were trying to break into the house?
16. How did this hinder them?
17. What did the angels say that the Lord had sent them to do? Verse 13.
18. What did they tell Lot to do?
19. Why did they want him to tell his sons and daughters?

LESSON XXIV.—SODOM DESTROYED.

Lot went out, and found his sons and his daughters, and said unto them, "Up, get you out of this place, for the Lord will destroy this city." But he seemed to them as one that mocked, and they would not heed what he said.

Very early in the morning, the angels hurried

Lot and his family out of the city. They told Lot to go to the mountain, but he finally got leave to go to a little city called Zoar. The angels told them to make haste, and not to look behind, nor stop in all the plain.

After they had gone out of the city, the Lord rained fire and brimstone upon it and destroyed it.

While they were going across the plain, Lot's wife looked back, and was turned to a pillar of salt. By this we may learn that the only safe way is to do just as God tells us to do.

Abraham went up very early in the morning to the place where the Lord had talked to him about burning Sodom. And he looked toward Sodom, and toward all the land of the plain, and he saw the smoke of the country going up as the smoke of a furnace. And Lot went up out of Zoar and dwelt in the mountain.

QUESTIONS.

1. What did Lot say to his sons and daughters? Gen. 19:14.
 2. How did he seem to them?
 3. Would they heed what he said?
 4. What did the angels do very early in the morning?
 5. Where did they tell Lot to go? Verse 17.
 6. Where did he go? Verse 23.
 7. Did the angels tell him he might go there?
 8. What else did the angels tell him?
 9. What did the Lord do after they had gone out of the city? Verses 24, 25.
 10. What did Lot's wife do, when they were crossing the plain? Verse 26.
 11. What became of her?
 12. What may we learn from this?
 13. What did Abraham do very early in the morning?
 14. Where did he look? Verse 28.
 15. What did he see?
 16. Where did Lot finally dwell? Verse 30.
- Bible Lessons for Little Ones.*

Bible Readings.

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

PARADISE.

PARADISE is from *paradeisos* in the Greek, the Hebrew equivalent being *gan*. It signifies a garden, orchard, or plantation, a park, garden, ground, an inclosure of choice fruits. "A word which the Greeks also use to describe a large pleasure garden with trees or park, of an eastern monarch."—Bullinger. With as much propriety might the creation be said to be merely spiritual as to say the "garden of Eden," "paradise," the "tree of life" were spiritual and not realities. Those who are finally saved have the promise of eating of the tree of life, which is in the midst of the paradise of God.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

1. The first we learn of paradise is at the creation. God planted it in Eden.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Gen. 2:8.

2. The tree of life placed in the midst of the garden identifies it with the paradise promised to the overcomer.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the

garden." Gen. 2:9. "The tree of life, which is in the *midst* of the paradise of God." Rev. 2:7.

3. This garden was watered by a river that went out from Eden.

"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Gen. 2:10.

4. After man had sinned, God drove him from the garden and placed a cherub with a flaming sword to guard the way to the tree of life lest he should partake of it and live forever.

"And now lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:22-24.

5. Nothing more is said in particular of this garden, but the manifestation of the glory and presence of the Lord in the cherubim with flaming sword, guarding the way to it, shows that Eden did not come under the curse with the rest of earth when man was driven out, but is evidently referred to in such expressions as, "unto the Lord," and "the presence of the Lord."

"Cain brought . . . an offering unto the Lord;" "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Gen. 4:3, 16.

6. As no traces of this garden appear since the flood, and as the flood of water covered all the earth (Gen. 7:19), it would follow that it must have been removed from the earth at the time of the flood, or some time previous. From frequent allusions by the patriarchs and the prophets it must have been understood by them as something which evidenced the presence of God and a great blessing to man.

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." Gen. 13:10.

7. When we consider that Shem lived 150 years with Abraham and 98 years with Methuselah, who lived 233 years with Adam, it is very easy to see how the descendants of Noah in the days of Abraham would understand about the fall of man, his expulsion from paradise and the character of the garden itself, as indicated by their frequent allusions to it. Isaiah also alludes to the garden as something desirable.

"And he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3.

8. The prophet Ezekiel under the figure of the king of Tyrus referred to Satan as having been, before he fell, in the garden of God.

"Thou sealest up the sum full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. 28:12-15.

9. If paradise was formerly in heaven, and planted on the earth eastward in Eden for the happiness of man, it would be but reasonable to conclude, that God took it from the earth, at the time the waters covered the earth, and placed it in heaven, where it was originally; for Satan is said to have been in heaven before he fell.

See John 8:44; Luke 10:18; and Rev. 12:7-9.

10. The apostle Paul states that he saw in vision the paradise in the third heaven.

"I knew a man in Christ above fourteen years ago, . . . such an one caught up to the third heaven;" "how that he was caught up to paradise and heard unspeakable words that it is not lawful for man to utter." 2 Cor. 12:2, 4.

11. The Lord promised the penitent thief that he should be with him in paradise.

"Verily I say unto thee to-day, shalt thou be with me in paradise." Luke 23:43.

12. As the Saviour had not ascended to heaven three days after (John 27:17), it must have been a future promise the same as referred to in Rev. 2:7.

NOTE.—On Luke 23:43, Bullinger in his Critical Greek Lexicon says, "The Lord gives the dying robber a present assurance, instead of a future remembrance—'Verily I say unto thee to-day'—the future fulfilment being required by the absence of *holi*."

13. This paradise is located in the midst of the city of God, for the apostle John makes allusion to a river of water and the tree of life as being in the midst of the city.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street [Broad way, wide street in a city.]—Bullinger. A place of pleasure, like a park, Zech. 8:4, 5.] of it, and on either side of the river, was there the tree of life." Rev. 22:1, 2.

14. To show that the view we have taken is not new, original, or fanciful, we quote from Dr. Bullinger. Of paradise he says:

"The Scripture teaches that paradise was the dwelling-place of God with man in the first heaven and earth. It was barred from man at the fall, and destroyed at the flood [or translated to heaven Ed.] It will reappear again at the regeneration, when God shall fulfil his promise and make the new heavens and earth. Hence the Scriptures relating to paradise now, are all future, as the abode of *risen* saints, not of *dead* ones. Note also the expressions, 'the garden of the Lord' (Gen. 13:10, and Isa. 51:3), the garden being viewed, in its relation to Jehovah, as what it was and what he had made it. Also, 'the garden of God' (Ezek. 28:13; 31:8, 9; and Rev. 2:7), the garden being viewed in its relation to man, as being the place where God (*Elohim*) did and yet would dwell with man—the latter being the human aspect, and the former the divine."

Interesting Items.

—Among Hindoos, to touch liquor is a sign of low caste.

—Mount Etna is again showing signs of active eruption.

—Twenty-five crofter families left Stornoway for Manitoba, May 14.

—Brazil has celebrated the abolition of slavery with great rejoicing.

—At a sale in London, a silver coin of Charles II.'s reign fetched £355.

—It is fifty years since the first steamer crossed from England to America.

—A man rolled over a cliff 600 feet high at Scarborough, and escaped unhurt.

—The French Ministry anticipate opening a credit of 80,000,000 francs for coast defences.

—The Indian revenue for the year 1887-88, was £397,000 in excess of the amount expected.

—Thirty-three persons were killed and 647 injured on the railways of the United Kingdom last year.

—The late Baron Poliakoff, of St. Petersburg, leaves £1,180,000 to various charities, Jewish and Gentile.

—The Great Northern Hospital in the Holloway Road is to be opened June 25, by the Prince of Wales.

—Hundreds of public-houses have been closed in Pennsylvania since the licence fee has been raised to £100.

—There are 13,929 Bands of Hope and other juvenile societies in the United Kingdom, with a membership of £1,718,139.

—Messrs. Yarrow & Co., torpedo-boat builders, are exhibiting launches propelled by vaporized spirit instead of steam.

—The Agricultural Department of the United States estimates the value of crops of corn, wheat, and oats at \$1,155,000,000.

—Six hundred clergymen and ministers have signed a memorial to the Queen against the despatch of a special mission to the Vatican.

—The Mikado has commissioned an engineer to visit the United States to gain information with the intention of introducing electric railways into Japan.

—Great suffering is reported among the farmers between Quincy and Hannibal, Illinois, floods having destroyed their crops, and deprived them of their homes.

—It is reported that a buried city has been discovered at Tempe, in Arizona, and that workmen have unearthed remains extending three miles in one direction.

—The New York Bible Society has received a donation of \$200,000 towards the expenses of covering the compartments of American trains with verses of Scripture.

—A Glasgōw firm has manufactured an umbrella for an African king. It is twenty-one feet in diameter, and will be used to shelter the king's guests at dinner.

—A Swiss watch manufacturer has just invented a watch for the blind, on the dial of which the hours are indicated by twelve projecting pegs, one of which sinks every hour.

—The Massachusetts Legislature has decided to give women power to vote whenever the question of granting or refusing licenses is to be decided under the Local Option Law.

—French engineers have prepared plans for the construction of a bridge across the Straits of Dover, making provision for trains, trams, cyclists, and pedestrians. The estimated cost is £30,000,000, and the weight of iron to be used is 2,000,000 tons.

—It is officially stated from Ottawa that a new House of Commons will be built in Canada at the expense of a million dollars. The death of nine members has occurred this season, which is partly attributable to the unsanitary condition of the House.

—At the annual meeting of the United Presbyterian Synod, held at Edinburgh on Tuesday, it was reported that the membership of the Church was 182,170, being an increase on the previous year of 107. The total income from all sources amounted to £368,008, being £5,535 less than in 1886.

—Terrible storms and floods are reported from India and China. In India, terrific hailstorms have occurred, unroofing houses, uprooting trees, and at Moradabad 150 lives were destroyed by the hail. A Standard telegram announces that 3,000 people have been drowned by the terrible flood in the Canton River.

—It is announced from Rome that, in view of the attitude taken up by the principal members of the Irish National League, the Pope has instructed Cardinal Simeoni to direct Monsignor Persico to obtain from the Irish bishops without delay declarations of their views upon the decree of the Holy Office. Any observations they make will be submitted to the Congregation of the Propaganda.

—The forty-fifth annual meeting of the Church of England Sunday School Institute, was held at Exeter Hall, May 8. The report stated that from a few scattered classes held in private houses the Institute had grown until it had now under instruction in England and Wales some 6,000,000 children taught by 6,000 teachers. The total gross receipts for the year were £15,815, an increase of £562 over the preceding year's income.

—The *Methodist Times* says a well-known lady of title, who probably would not wish her name to be published, notified Mr. Hughes that she was willing to receive at her castle in the country companies of poor persons from the slums and back streets all through the summer months. Her ladyship also undertook to bear the whole cost, including their railway fares. Mr. Hughes will be delighted to have similar offers from other lords and ladies.

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.

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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, JUNE 7, 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.

We call the special attention of the reader to the article in another column entitled "New Tests of Atheism" from the pen of J. H. Waggoner and ask for it a careful reading.

To some of the friends who are interested in our work we are sending several copies of each issue of the PRESENT TRUTH. And they are sending these by post and otherwise to those who will read them. Good results are seen from these efforts. To any others in the Kingdom who desire to do likewise, we will send the paper in clubs of ten copies by post to one address to be used in the manner indicated above for missionary purposes for one guinea per year.

THE Plymouth Committee of preparation for celebrating the defeat of the Spanish Armada it seems has invited the Duke of Norfolk "the lay chief of the Roman Catholic Church in England" to preside at the celebration. The Duke has consented to do so providing that "neither the glorification of Queen Elizabeth, nor anything tending to the triumph of Protestantism is to be sought in the celebration." It is reported that these conditions have been granted and the Duke has given one hundred guineas toward this soulless celebration. An exchange says, "Can it be that the Protestantism of this country will be content to sell the good-will of this historic anniversary, at such a price and on such conditions? A wealthy English nobleman, who can spend forty thousand pounds on the building of a

Roman Catholic cathedral, and no end of money for other Roman Catholic purposes, at home and abroad, steps in with his hundred guineas, to stamp out the very heart and soul of a movement that if it be not Protestant and Protestant only, must be false and faithless to all the associations of the historic period to which it belongs."

"THE Italian papers," says the *English Churchman*, "are full of gossip about the King of Sweden's visit to Rome. His simplicity took all the courtiers by surprise. King Humbert put his four State carriages at his disposal—King Oscar only used them once. His experiences at the Vatican have been in a way unparalleled. He is the first crowned head whom Leo XIII. has received. Papal etiquette lays down that if a king on arriving at Rome does not visit the Vatican before the Quirinal he will not be received by the pope. The rule is relaxed in the case of Protestants; but if the King of Sweden had come to the Vatican in one of King Humbert's State carriages his reception might have been quite different. As it was, it has furnished a new precedent, not so much for the reception by the pope as by his guest. The King of Sweden kissed the pontiff on both cheeks. Such a salute was quite irregular. Long usage had established the fashion of merely kissing the hand. In the case of Pio Nono it was broken by the President of the United States. General Grant merely shook hands with the pope, and said, 'How do you do, sir?'"

THREE hundred years ago the 29th of May, the Spanish Armada set sail from the Port of Lisbon. Pope Sixtus V., under whose blessing the fleet went forth, had christened it the "Invincible." The territory of England had been made over by the pope to Philip II., King of Spain, who is said to have been "as dark-minded a bigot as ever counted beads or crossed himself before a crucifix." This king who had sought the hand of Elizabeth, and been disappointed, attempted with the pope's Invincible to carry England back under the dark rule of the papacy.

With a fleet of 150 vessels carrying 8,000 sailors and 20,000 land forces, with 34,000 in the Netherlands waiting to be transported to England, and with the fulmination of the pope's bull of excommunication and his pontifical curse breathed against Queen Elizabeth, it seemed that success must follow the enterprise. But the plot failed. England with her few ships, all inferior to those of her enemy, under the command of Lords Howard, Seymour, Drake, Hawkins, and Frobisher, gallantly defended herself against the emissaries of Rome. He who "holds the winds and the waves" held them not at a time when it brought disaster and ruin to the Armada. Protestantism was saved to England and yet, "tell it not in Gath," when Englishmen are contemplating the question of celebrating her deliverance, we are forbidden to speak a single word "tending to the triumph of Protestantism." Is Rome's influence in this fair land a thing of the past?

GOD has a work in the world, and he has in the past raised up men eminent for their piety and zeal, who have come out from darkness, and led the way toward holiness and God. No one of the great Reformers is to be

condemned by us for not seeing at once the whole truth. While they lived they grew, and as the light dawned upon them they walked in it; but those are to be justly censured who have stopped where this or that reformer laid down the armour, and reject the very principle that led him during his life-time to seek to grow in the knowledge of the truth. Intrenching themselves behind a rigid creed, formulated in past generations, they virtually assert an unbelief in the words of the psalmist, "Light is sown for the righteous."

Whittaker's Almanack, in speaking of the Welsh Calvinists, records an *addendum* to their creed to the effect that "*No alteration in these tenets of doctrines shall be at any time allowed, or ever discussed.*" A creed which will not bear discussion must be very fragile indeed, and no doubt requires all the safeguards thus placed about it for its preservation. Truth does not fear examination and discussion, error cannot tolerate it. Such a clause as that quoted above seems sadly out of place in this day, and suggests a fear on the part of those responsible for it "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted."

S.

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PUBLISHED BY S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, London, E.C.