

THE Present Truth

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

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THE PRESENT TRUTH.

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ONLY WAIT.

WHEN the spirit, worn and weary,
'Neath its daily load of care,
Finds the pathway long and dreary,
And the burden hard to bear,
Tired with hoping, faint with fearing,
Sighs to reach the golden gate,
Then in accents soft and cheering,
Patience whispers, "Only wait,"
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

O sad hearts, whose soundless sorrow
Dares not let a murmur fall,
Only wait and trust the morrow—
God's great love is over all.
Only wait, O wounded spirit,
By the cross of life weighed down:
Thou shalt surely earth inherit—
Bear the cross and win the crown;
For a brighter day is dawning,
Joy awaits us in the morning—
In the beauty of the morning—
"Only wait."

—Selected.

General Articles.

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

AN IMMORTAL NAME.

BY MRS. E. G. WHITE.

THE devoted children of God are not appreciated or valued by the world. The world did not value their divine Master. The beloved disciple writes, "Therefore the world knoweth us not, because it knew him not." The Son of God made himself of no reputation. He was despised and rejected of men; and the servant is not greater than his lord. But while the world casts out the names of the sons of God, if they are humbly doing their appointed work they are winning an immortal name. They are not writing on sand, as are the children of this world; but their names are traced in the Lamb's Book of Life for eternal remembrance.

The anxiety of the children of God is

not that they may be highly esteemed by those around them, to have titles of honour and the praise of men; but that they may stand approved before Heaven, and be well pleasing to the Father and the Son. Their desire is to crowd all the good works possible, into their lives, to be a savour of Christ, to represent his character to the world, and thus honour and glorify the God of heaven.

They are not unhappy because they are called upon to deny self and to work the works of Christ. They realize that the less of selfishness there is in the life, the more the joy of Heaven flows in. Those who come into sacred relation with the God of heaven are not left to the natural weakness and infirmity of their natures. They are invited by the Saviour: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The righteousness of Christ is imputed unto them, and he gives them power to become sons of God. The world loses all attraction for them; for they seek a better country, an eternal reward, a life that is to continue through never-ending ages. This is the theme of their thought and conversation. The word of God becomes exceedingly precious. They discern spiritual things. They rejoice in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." They long to see the King in his beauty, the angels that have never fallen, and the land of unfading bloom.

In the pathway of all who seek the crown, is the cross. If we would become partakers with Christ of his glory, we must be willing to share with him in his sufferings. If we would reflect his glorious image, we must be submissive to the divine moulding, we must follow in the footsteps of the Man of Calvary. God has claims upon every one of us. He created us, he redeemed us with an infinite sacrifice. He has promised the overcomer the great rewards of eternity. Why do we cling to anything that is offensive to him? Why not separate from every sin, and perfect holiness before him? The only reward for sin is unutterable woe and death; but the righteous shall be at his right hand in fullness of joy, in his presence, where are pleasures forevermore.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise is this, that we may share in the glory of our Redeemer! The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect his rays. As the stars tell us that there is a great light in heaven, with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. As Christ is pure in his sphere, so man may be pure in his sphere. Those who have, by beholding, become changed into the moral image of Christ, will put on immortality and incorruption at his appearing, and will be caught up to be forever with the Lord.

All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit; and in the day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

You will lose nothing by connecting with the King of the universe. He "is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." He will welcome you to the home of the blest. There you will see that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What greater evidence could we ask of the love of God than he has given? Let us dwell upon his rich promises, till our hearts are melted into tenderness and devotion.

Jesus invites you, in words that touch the heart with their compassionate love and pity. He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke

upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have you experienced this blessed rest, or do you slight this invitation to make a confidant of Jesus? Fix your eyes upon him. He is the light of the world, and he declares, "He that followeth me shall not walk in darkness, but shall have the light of life."

You can show to the world that there is power in the religion of Christ. Jesus will help those who seek him with all their hearts, to overcome the world, the flesh and the devil. When you follow the light, walking in the path of truth, you will reflect the rays of glory, and be like a city set upon a hill that cannot be hid. When the books of remembrance are opened, your words, your deeds of love, will be acceptable before God; your robes, washed in the blood of the Lamb, will be spotless; the righteousness of Christ will be put upon you, and you will be given a new, an immortal name.

HOW GOD LEADS HIS PEOPLE. NO. 18.

THE new doctrines of Christ's second coming, life only in Christ, etc., which I taught and advertised, soon made a stir in the town. Not that they were really new, for they were as old as the Bible from which I preached them, but they were new to the hearers. Many came to hear; some were convinced of their truth, but others believed not. After a while those who believed were baptized "for the remission of sins and the hope of the resurrection of the dead;" and a small but earnest church was organized. I continued to suffer much both physically and mentally, and was much reproached for what some called this "new religion." Though, as I have confessed, I was not always wise in choosing my methods, I was earnestly and sincerely "holding forth the word of life," and warning men of the near approach of the second advent of the Lord Jesus Christ. But, as the prophet Peter predicted, there are "scorners" in these last days, saying, "Where is the promise of his coming?"

Many tried to discredit the work; some few gave us encouragement. Amongst the latter, I was much encouraged by the sympathy and help of the editor of *The Bible Standard* in the midst of these reproaches; and, in return, I readily lent my service when asked to preach in different parts of England in connection with the "Conditional Immortality Association," of which he was a leading member. I willingly record my gratitude to him for his Christian kindness. I never formally joined this association, as I preferred to hold an independent position, that I might be at liberty to "follow on to know the Lord" if he should reveal anything further to me. Besides, I had already seen the importance of connecting the doctrine of baptism with the gospel of life, and the "Association," while it contained some

who believed with me on baptism, was agreed to keep back this, as also some other important matters, from its *public* testimony. It acted so, I suppose, from motives of policy; but I did not believe in keeping anything back which God had revealed, or which I believed he had revealed, and so I could ill endure the restraint of such membership. I was always ready, and sometimes too ready, to tell all I knew to all I met with, and for a time did not take sufficient notice of the prudent counsel given by our Lord in his sermon on the mount as recorded in Matt. 7:6.

Churches, too, in different parts of the country, some of which had broken off their connection with "Birmingham Christadelphianism," also invited me occasionally to go and speak for them; and our own church in Blackburn increased considerably, so that before long it was able to do something towards my support as its minister, others sometimes helping them a little in this matter. These labours and successes, and the fact that my children and myself were again cared for by "a wife and a sister" whom I had been the means of enlightening, took my mind off my troubles to a great extent, and, although I still "suffered many things of many physicians," I began to find some pleasure in my life as well as in my work. My doctrines, however, continued to be assailed both publicly and privately, by ministers and people, clergy and laity.

I was standing once in the market place listening to an open air address by the minister of a Swedenborgian chapel in the town. He was denying the literal resurrection of the body; and was teaching that the real person was a spiritual immortal being which dwells in the body, and which leaves it at or immediately after the death of the body. He did not seem to know of my presence in the crowd for he referred to me as ignorantly holding and representing the obsolete and unscriptural doctrine of a literal resurrection. He said he could prove I was wrong about the mortality of man, and would be willing to discuss the question publicly with me before any audience in Blackburn! Many knew I was present, and, seeing myself publicly referred to in this manner, I stepped forward after his speech was over, and told the people in his presence that I would accept his challenge. He seemed inclined to draw back, saying that he had only referred to my brother; but this not satisfying the people who had heard him, a discussion was agreed upon, and a committee was appointed on both sides to arrange the preliminaries. It was decided to have two nights' debate on the questions, "Is, or has man an immortal soul?" and, "Is man only mortal by nature?" I wanted us to discuss the question on the basis of the Bible alone, but my opponent objected to this. I thought this rather suggestive! However, it was eventually decided to debate the subject on the basis of "The Bible

and Reason." A dissenting minister in the town kindly lent us the use of a large school-room for the occasion.

In my speeches I referred, of course, a great deal to the Bible, quoting such passages as Job 4:17; 19:26; Psa. 6:5; 48:12-20; 146:4; Eccl. 9:4-6; Ezek. 18:20; Acts 3:23; 1 Cor. 15:16, 18, 32, 44, 51, 52; etc., etc. But my opponent kept to "reason," and never tried to prove his position from the Bible, except once in his last speech on the second night, when I had only a quarter of an hour to reply to him! I admired his craft, knowing the weakness of his cause; but I was sorry to hear him throw discredit upon the teachings of Old Testament writers; and I was sorry to see Christians, spiritualists, and even ministers of the gospel, in sympathy with his proceedings. What strange company Christians get into sometimes owing to their being in error on important Bible truths! They must be very tenacious of this pagan doctrine of the immortality of the soul when they can unite with spiritualists and Swedenborgians to overthrow the doctrine of the resurrection of the *dead*. It is dishonouring to Christ, whose grandest title is, as he says, "The Resurrection and the Life." Paul says that he, Christ, shall "change our vile body, that it may be fashioned like unto his glorious body;" and that if there be no "resurrection of the *dead*," that is of dead persons, "then they also which are fallen *asleep* in Christ ARE PERISHED." Phil. 3:21; and 1 Cor. 15:18. Even the celebrated Richard Watson confesses that to say "that the soul is naturally immortal . . . is contradicted by the Scripture, which makes our immortality a *gift* dependent upon the will of the giver." *Theol. Inst.*, vol. 2, p. 2, c. 18. James 1:12 shows when, and to whom, this life will be given. Therefore when professed Christians unite with those who deny the necessity for a literal resurrection of the body, they are evidently in a false position, and clinging to a false hope. I thank God for the hope of the resurrection of the dead, for if I die before the Lord's return, it is my only hope. It has been the hope of the true Israelite, the true people of God, both before and since the apostle Paul rejoiced in it in the presence of his accusers. See Acts 26:14-21; and 26:6-8. I am willing to be judged of my fellow men, as Paul was, and to be condemned of them too, as he was, if they will go so far, for this same hope; but I am grieved when I see men professing Christ's religion putting themselves in an attitude of opposition to his holy teachings. They may have a zeal for God, but it is not according to knowledge. May the Lord open your eyes, dear reader, if you are one of these, to see the Lord Jesus Christ in his glorious office as "the Resurrection and the Life;" and may you be led to come to him for that life which you can never obtain without his special and gracious gift.

A. SMITH.

THE SOWER.

"I had much seed to sow," said one; "I planned To fill broad furrows, and to watch it spring, And water it with care. But now the hand Of Him to whom I sought great sheaves to bring, Is laid upon his labourer, and I wait, Weak, helpless, useless, at his palace gate."

"Now I have nothing, only day by day Grace to sustain me till the day is done; And some sweet passing glimpses by the way Of him, the altogether lovely One; And some strange things to learn, unlearned before, That make the suffering light, if it but teach me more."

Yet, from the hush of that secluded room, Forth floated winged seeds of thought and prayer: These, reaching many a desert place to bloom, And pleasant fruit an hundred-fold to bear; Those, waited heavenward with song and sigh, To fall again with showers of blessing from on high.

—Frances Ridley Havergal.

SALVATION—PRESENT AND FUTURE.

THERE are some scriptural expressions that have been so misused by ignorant and fanatical persons that they have almost fallen into disrepute among sober-minded people. One of these terms is the word "saved," as applied to an individual in this present life. In a certain class of revivals it is very common to hear persons who have been wrought up to the proper pitch of excitement, testify that they are saved. The more that can be induced to rise and say with greater or less vehemence, "I am saved," or who, in response to the question, will hold up their hands to that effect, the greater the list of "converts" the revivalist has to report. Now we earnestly deprecate any such methods as this; yet simply because the term "saved" is abused, we ought not to reject it, any more than we would refuse to believe in present conversion, because the term is used by many people who have not the slightest idea of its meaning.

The word "saved" is frequently used in the Bible in a sense similar to that of "conversion." Paul says: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." 1 Cor. 1:18. Here it is used in the present tense, and has no reference to future salvation. Again he says: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:8, 9.

To the same intent the word is used in Titus 3:4-6:—

"But after that the kindness and love of God our Saviour toward men appeared, 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; which he shed on us abundantly through Jesus Christ our Saviour."

Other texts might be quoted, but these are sufficient. They show that when one has been forgiven for all his past

transgressions,—when the burden of sin that clung to him as a body of death, has been removed,—and a new heart has been given him,—a heart loving righteousness and hating iniquity,—it is proper to say that he is saved. The trouble arises from confounding that salvation with eternal salvation. There is a salvation which is wholly future, as is evident from the following texts:—

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. Here we learn that those who are converted—saved—must endure to the end if they would be saved.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1:3-5. Here again we learn that at "the last time" a salvation is to be brought to those who, having a hope in God through the resurrection of Jesus, endure, through the grace of God, to the end. There is a possibility that this present salvation may not be lasting, that those who have "tasted the good word of God, and the powers of the world to come" (Heb. 6:5, 6) may fall away; but the salvation "to be revealed at the last time" cannot be lost, as is seen by the following text:—

"But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end." Isa. 45:17. From this we learn of a salvation that is to be everlasting, that will be shared by Israel—all who overcome. This is the salvation that is to be revealed at the last time.

Now, what connection have the two? Simply this, the first is a preparation for the second. One is salvation in the kingdom of grace, and the other is salvation in the kingdom of glory. Paul, in writing to the Colossians, prays that they might walk worthy of the Lord unto all pleasing,—

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:12-14.

Here is present salvation, and translation into a kingdom; yet it is not until Christ comes "the second time without sin unto salvation" (Heb. 9:28), sitting upon the throne of his glory, accompanied by all his holy angels, that he says to the righteous: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Now, of those who have

been delivered from the powers of darkness, and translated into the kingdom of God's grace, "through the redemption that is in Christ Jesus," only those will have an entrance ministered unto them "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," who heed the exhortation, "Give diligence to make your calling and election sure" (2 Peter 1:10, 11), so that they do not fall.

The kingdom of grace receives subjects to be fitted for the kingdom of glory. It saves men from the guilt and the love of sin, clothing them with the divine nature, so that when the Lord shall come in his glory, they may be clothed upon with immortality, which will then be the only thing lacking. But none will share this glory who indulge in vain boasting, or who imagine that a work just begun for them is already done. "Wherefore let him that thinketh he standeth take heed lest he fall." E. J. WAGGONER.

MIXED.

It has become quite a common practice among the ministers of the various denominations, when they are appealed to for help in settling the question, Which day is the Sabbath? to say, "I am sorry you have become mixed upon this subject;" and sometimes they will say, "I was mixed once myself, but I got straightened out, and I can help you." Then they proceed to assist the seeker after truth by telling him that the law for the Sabbath is abolished; that we keep the first day of the week in obedience to the fourth commandment; that all Christians should observe the first day in honour of the resurrection of Christ; that we cannot keep the seventh day because the world is round; that if we keep a seventh part of time, that is all that is required of us; that if we keep the seventh day, we fall from grace; that the first day has been kept from the days of the apostles until now; that time has been lost, so we cannot tell when the seventh day comes, etc., etc.; and all this mass of contradictory rubbish, and a good deal more equally absurd, is poured out in one talk, accompanied with a great deal of assurance, and all for the purpose of getting people "straightened out" whom they are pleased to consider "mixed"! The fact is, the mix is on the other side.

The observer of the seventh day can always give a clear, straightforward, and consistent reason for his practice. The sanctification of the seventh day in Eden, its place of honour in the great moral code, the teaching and example of Christ and his apostles, all are evidences that "the Sabbath was made for man." The line of Sabbath truth has no break nor crook from Gen. 2:2 to Rev. 1:10; and the Sabbath-keeper, having a "thus saith the Lord" for his foundation, can always give the same reasons for his practice, and his reasons are not contradictory.

But how about the arguments for Sunday? Ah! there's the mix. What a babel of confusion everywhere! For instance, here is a church united in keeping Sunday. Are they united upon the reason for so doing?—By no means. The minister, perhaps, will claim that the Sabbath has been changed by Christ, from the seventh to the first day of the week. The deacon does not see it just in this way, but thinks that any seventh part of time will do. Another says that there is no Sabbath for the *Gentiles*, and others, strange as it may seem, who have never heard of the change of the Sabbath, and who really believe that Sunday is the seventh day, the day Moses, Elijah, and Christ kept, innocently exclaim: "If Sunday is not the seventh day, why are we keeping it?" Was there ever a mixture so mixed as this? And this is the antidote they invariably give those who are in trouble in reference to the fourth commandment.

M. E. KELLOGG.

QUESTION AND ANSWER.

AN esteemed correspondent to whom we had sent a copy of the PRESENT TRUTH, writes, "Though differing from you in many things I have always credited you with sincerity. Now as the Word says, 'Try the spirits,' will you kindly tell me how you read the following texts?" He then gives Col. 2:16, 17, underlining the words "sabbaths," and "shadow"; and also quotes Gal. 6:15, presumably to show that Christians need not keep the Sabbath of the fourth commandment. As the question may interest some others we take this opportunity of answering it.

We read, as our correspondent reads, the word sabbath in the plural, as it ought to read, "sabbath days," or "sabbaths," according to the original. The Jews had many sabbaths, or rest days, besides the seventh-day Sabbath of the fourth commandment. See Lev. 23:38. These were intimately associated with meats and drinks, holy days or feasts, connected with the ceremonial law, and the rite of circumcision. Paul classes all these things together as "shadows," and "ordinances," which he says were "contrary to us," and "against us." He could not be referring to the seventh-day Sabbath, commanded in the moral law, as this was quite distinct from the shadowy sabbaths connected with Jewish ceremonies and festivals. This Sabbath (singular) was not at all connected with "meats and drinks" etc. It was instituted in Eden (Gen. 2:3) long before the shadowy ceremonies of Israel came into being; it was not "against" us, but made "for" us; it was not made for the Jews, but "for man" (Mark 2:27); and the apostles, with Paul and all the first Christians, rigidly kept the Sabbath of the fourth commandment while knowing that merely Jewish feasts, rest days, and circumcisions, were all done away. See Luke 23:56; Acts 17:2; etc.

The parchment containing the handwriting of ordinances was, as it were, nailed to the cross; but the law of God, which Paul said was "holy, and just, and good," and which was formerly written on stone by the finger of God, was left over to the new covenant in Jesus' blood, to be written by the Spirit of God on the fleshly tables of our hearts. Heb. 8:10; 10:16-19. If the law of God is abolished, then we may lie, and steal, and swear, as well as break the holy Sabbath; but who will dare to say we may do any of these? James shows that if we transgress any one of the commandments contained in God's royal law we shall be held guilty of all. James 2:10, 11, margin.

Even those commentators who have kept Sunday, or the first day of the week, instead of the seventh day Sabbath, allow that the ten commandments are still all in force; and they candidly own that this passage in Col. 2:16 simply refers to the ceremonial rest days, or Jewish sabbaths, as distinct from "the Sabbath of the Lord." Adam Clarke, on this text, confesses this is so, and then adds: "I have shown elsewhere that, 'Remember the Sabbath day to keep it holy,' is a command of perpetual obligation, . . . as it is a type of that rest which remains for the people of God, of an eternity of bliss, it must continue in full force till that eternity arrives, for no type ceases until the antitype be come. . . . His [Paul's] *sabbaton*, or sabbaths, or weeks, most probably refers to the feast of weeks." Barnes' notes are to the same effect.

Now my friend holds the doctrine of life through Christ alone; but does he not know that odd texts, taken out of their connection, can be brought with seeming force against this Bible doctrine? Of course he does. I ask do these odd passages invalidate the plain truths that we can only get immortality through Christ? Of course not, he will own. Then say I neither do your texts invalidate the word of the living God, who has declared in a voice of thunder that "the seventh day is the Sabbath," and that his creatures are to "remember" their Creator by keeping it holy.

In answer to Gal. 6:15, I think I may say we are entirely at one. But let me adduce, also, a parallel passage, which, while it disparages circumcision under the gospel dispensation, shows that we are to keep the commandments of God. It is 1 Cor. 7:19, and reads, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." This is everything. See also 1 John 3:4; and 5:2, 3.

A. SMITH.

WHY IS GOOD REJECTED.

WHY is the light which tends to life, both in this world and that which is to come, rejected? When man's interest is appealed to, as well as his reason, why is he not ready to follow truth, and live?

The laws of his nature, the laws of life and health, appeal to him in like manner as does the Spirit of inspiration, Why will ye die? Both are unheeded, and why?

Obedience to revelation and obedience to natural laws both call for self-denial. A change is required that seems a great expense. And not only must false and injurious appetites and passions be denied, but the established customs of society forbid it. One might deny himself of hurtful indulgences, but how can he bear the thought of walking contrary to his friends and neighbours? That is the difficult point. Society is running in certain ruts; and, though he sees the evil, it seems too much to undertake the work of reform; for he sees no hope of correcting the evils in society, and therefore he will not undertake to lead out in the right way; and so he chooses to close his eyes to the light, and go with the multitude in the downward road to death. He wishes it were different—that all would do right. If everybody else would choose the way to life, he would. And so he waits for the world to get right, and does not lift a finger to get them right. He would go the right way, if all would; but the masses are in the road to death, and he thinks he cannot but go with them.

What the world wants is reformers. They need strong hands to lift them out of the false grooves of fashion, and set them in the right way. To do this requires those who will follow the truth, though they have to stand alone. They must advance from the rank and file, though they be exposed to the shots of those who fear to advance. But such have real worth, and will finally reap a rich reward. R. F. COTTRELL.

STONING FOR SABBATH-BREAKING.

BUT it is said that Moses commanded a man to be put to death for gathering sticks on the Sabbath. Precisely so; and any general commanding an army might have done the same under similar circumstances. A law had been enacted in the interest of the poor and the down-trodden, giving every labourer, every man, and every beast a weekly day of rest. That law was salutary. For the lack of its observance thousands of persons to-day are in untimely graves, and millions are dragging out weary, slavish lives. The law was a good one, and its observance of immense importance to the well-being of that people. This man openly and knowingly broke the law concerning the Sabbath. There is no evidence that death was the prescribed or ordinary penalty for a violation of this law. In fact, no definite penalty was attached to its violation; and hence the offender was arrested and placed in confinement "because it was *not declared* what should be done to him." Num. 15:34. In any well-disciplined army, a man for such a violation of military orders would be liable to be shot on the spot, or

to be tried by drum-head court martial, sentenced to death for disobedience to orders, and promptly executed, as a warning to others, to prevent mutiny and anarchy in the camp. Had this open and flagrant violation of a wholesome law passed unpunished, discipline would have been at an end, and the people would have been robbed of the benefits of a weekly rest. Hence it was decided that the man should be taken without the camp, and put to death. It was a strictly military measure, and prompted by a military necessity. The death of that man, in all probability, saved the lives of thousands of others who would have been worked to death without it; just as a few rounds of cannon-shot promptly poured into the midst of a yelling mob, avoids the havoc of an insurrection, and saves the lives of hundreds of innocent persons.

It does not appear that this offence was subsequently or ordinarily punished with death. The law was made in the interests of the people, and especially of the poor. The man-servant and the maid-servant, the ox, and the ass, all had the benefit of a weekly day of rest. And though the Jewish teachers by their traditions added greatly to the strictness of the law, repeatedly complaining of the Saviour and his disciples for breaking the Sabbath day, he taught them that the Sabbath was made for man and not man for the Sabbath; it was designed for man's repose and delight, rather than to be an instrument of oppression, bondage, and death.

But at this time, when the Jews were just delivered from the unremitting toil of Egyptian bondage, they needed rest: and they doubtless prized it as those cannot who, living all their years under the beneficent arrangement of a weekly rest, in their pride and self-sufficiency, seek to rebel at all authority, and to cast away one of the greatest boons which God ever conferred upon working-men, and one which has to do with man's highest interests, physical, mental, and moral.

The one man whose insubordination imperilled such an institution was stoned. The man died, but the rest-day survived, and that day of rest is worth more to humanity than any one man, or any ten men, especially such men as those are who resist and rebel against a law so wholesome and beneficent as that which grants to every weary toiler a weekly day of rest.—*H. L. Hastings, in "The Wonderful Law."*

EVIL THOUGHTS.

"We shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than evil acts, it may sometimes happen that in the thought the man may be worse than in the deed. He may not be able to carry out all the mischief that lurks within his designs, and yet in forming the design he may incur all the guilt.

Thoughts are the eggs of words and actions, and within the thoughts lie compacted and condensed all the villany of actual transgressions. If men did but more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge the thought of evil, and then the imagination of evil; nor does the process stay there. Picturing it before their mind's eye, they excite their own desires after it; these grow into a thirst and kindle into a passion. Then the deed is speedily forthcoming: it was long in the hatching, but in a moment it comes forth to curse a whole lifetime. Instead of fancying that evil thoughts are mere trifles, let us regard them as the root of bitterness, the still in which the poisonous spirit is manufactured. Our Saviour puts evil thoughts first in the catalogue of evil things; and he knew well their true nature. If we would be lost we have only to indulge these: if we would be saved we must conquer these. Let us make a conscience of our thoughts: he that doeth not so will not long make a conscience of his words or deeds.—*C. H. Spurgeon.*

AN ACCUSER SILENCED.

Two fellow-travellers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a sceptic, was evidently seeking to excuse his scepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now I am a Christian, and I love the Lord Jesus and his people. Not a word shall I offer in defence, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself."

The sceptic was surprised. He seemed almost frightened, and sheepishly replied,

"Well, no; I couldn't find fault with *Him*. He was perfect."

"Just so," said the Christian; "and therefore was my heart attracted to him; and the more I looked at him, the more I found I wasn't like him at all, but only a poor, sinful, guilty man. But tell me yourself if I had n't a right to be happy and to love him when I found out that he had *died* for me? Ever since then I truly love him, and all the evil which professed followers of his may do, cannot turn me away from him. My salvation hangs on what *he* has done, and not on what *they* are doing."—*Horatius Bonar.*

"LEFT OVER."

UNTO what?—"To the coming of the Lord." Such is the literal rendering of 1 Thess. 4:15. Who are those "left over?" "We, the living;" *i. e.*, somebody will live to see him come. Somebody will never fall asleep—never taste of death. Somebody will escape death-bed, shroud, coffin, and the grave. Somebody will never be mourned for, or their names be carved on the marble tomb. Somebody will clasp angel hands, and out from living homes, not open graves, will be caught up to join the celestial escort, and see the King of kings. Lost to the world—lost in the ambrosial, sun-bright skies, lost heavenward. Was ever such a thing heard of?—O yes; one of old went up in the cherubic chariots sky-ward, and men on earth saw him no more—type of the living left over unto his epiphany.

O ye weary, and worn, and sad, cheer up. Ye sick, and suffering, and bruised, be of good comfort. Ye who wrestle in agony with the "lost archangel," whose wrath would sift, and toss, and shake you as wheat, "hold in, hold out, hold on," a little while, and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then, if "left over," there cometh the unspeakable glory and the everlasting rest. I beseech you not to cease to watch.—*D. T. T.*

"IN everything give thanks," said Paul in his first epistle to the Thessalonians. "Glory to God for all things," said Chrysostom, the Archbishop of Constantinople, when driven into exile and persecuted. The Christian can be in no possible situation in which giving thanks to God will not be in order, since it is always true that "all things work together for good to them that love God." We may not always see how they so work, yet that they do so work we have the assurance of God himself. This is enough for our faith, and enough for our gratitude.—*Independent.*

THERE is such a difference between coming out of sorrow, merely thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us.

Home and Temperance.

"Whatever 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.

FAMILY HYMN.

DWELL thou within our home, O Lord,
Not as a strange or transient guest;
But sit with us around our board,
Speak peace to us and give us rest.

Grant that our lowly home may be
A resting-place for thee and thine;
Like Martha's house at Bethany,
A place of prayer, a holy shrine.

Cumbered with serving, may thy love
Yet make our very labours sweet;
And may rich blessings from above
Fall while we sit at Jesus' feet.

Be with us in our festal days,
And may they in thy love be kept;
Be with us in our tearful ways,
For it is written, "Jesus wept."

Count us in thy whole family,
Scattered through earth and heaven above;
Bind each to each, and all to thee,
With bands of everlasting love.

—H. L. H.

LET US BE KIND.

"COME, Nell, run down to the post-office and get the papers," said Mr. Watkins in a coaxing tone to his fourteen-year-old daughter, who was sitting in a hammock, deep in an interesting story.

Two little wrinkles gathered in the young girl's forehead as she said, poutingly, "Oh dear, father, I don't want to now; I'm reading."

"Now, that's a good girl," coaxed her father. "I want to see the news. Come, you're younger than I am."

"I should think you might wait till Uncle James goes, and he can get the mail," Nell argued fretfully.

"Perhaps Uncle James won't go today, and I want the papers," said Mr. Watkins, a shade of sternness now in his voice.

"Well, I suppose I'll have to go," Nell declared, petulantly, rising from the hammock and closing her book reluctantly.

She went into the house for her hat, and when she came out a moment later, ready to start for the office, Dr. Newhall, who had been calling on her invalid mother, said with a smile: "Going to the office, Miss Nell? Wait a minute, and I'll give you a ride there."

Half ashamed for fear the doctor had heard her petulant replies to her father, Nell waited while the horse was brought around.

Soon the young girl was seated in the chaise, bowling merrily along beside the kind old doctor, laughing in spite of herself at his funny jokes. Dr. Newhall knew well how to entertain young people, and was much beloved by them. All the boys and girls thought it was a great treat to ride with the doctor.

But by and by, after a short silence, the doctor said gravely, "Nell, I've a

little story to tell you;" and then to the gray horse, "Whoa, Billy; slowly down the hill."

"One day when I was a boy of thirteen," the doctor began, "I was coming from school with the other lads of my age. For a week or more we had been planning to go swimming in the pond below my father's house the first warm day. And that was just the day for it at last—hot and muggy. So we were hurrying along, so as to have our swim before supper.

"The school-house was about two miles from our house, on the outskirts of the village. When nearly home we met my father on the road into town carrying a bundle. He stopped me. 'I wish you would take this package to the village for me, Jim,' he said, hesitatingly.

"I'm sure I looked disappointed; and my first impulse was to refuse, and rather crossly. But father had not been quite well for a week, and if I didn't go he would; and he was a good, kind father. Something stopped the petulant word—one of God's good angels, I think.

"Of course, father, I'll take it," I said quite cheerfully. "Never mind, boys, I'll go swimming some other night."

"Father gave me the package. 'Thank you, Jim,' he said; 'I'm sorry to have you lose your pleasure. I was going to the village myself, but somehow I don't feel very strong to day.'

"He walked with me to the road that turned off to the town, giving me some directions about delivering the package. When he was turning back he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town, and back again. When I came near the house, I saw some of the neighbours standing about the door, and hurrying forms inside the house. One of the men came to me, the tears rolling down his face. 'Your father,' he said, 'fell dead just as he reached the house after he left you.'

"I'm an old man now, Nell, but I've thanked God through all these years that I didn't refuse my father's last request, and that his last words to me were, 'You've always been a good boy to me.'"

The old doctor wiped his eyes at the recollection. Nell had been crying softly during the last of the story; and now, as she dried her eyes, she said "Oh, doctor! and I was so cross to my dear father to-night. I never will be again."

It was a very thoughtful girl that walked from the post-office that night with the papers. It was with a thrill of pleasure that she saw her father sitting on the piazza, awaiting her coming. She went straight up to him, put her arms about his neck, and kissed him, as she said, softly and penitently, "I'm sorry I was cross to-night. Please forgive me, father."

"Of course I will, my daughter;" and he returned her kiss, thanking her for the papers.

Nell kept her resolution pretty well, though she often had a struggle with herself to keep back the petulant word. She wrote on a slip of paper, "*Remember the doctor's story,*" and pinned it on her cushion on the bureau, where her eyes fell on it a dozen times a day.

And who of us ought not to remember the doctor's story? There is no pang of remorse so keen as the bitter regret with which we remember neglect or unkindness which we have shown to loved ones now dead.

And, after all, it is such a brief little while we can be with our friends on earth. Let us be kind.—*Children's Friend.*

THE GREAT PHYSICIAN.

WHILE the importance of observing hygienic rules as a means of preserving health cannot be too highly emphasized, what encouragement may be offered to those whose health has already failed? This class includes vast numbers of individuals, both old and young, so much so that in some communities the well persons seem to be the exception.

We see these afflicted ones bearing their burdens of ill health and striving to perform the duties which devolve upon them as faithfully as their weakened frames will permit. Their lot is a difficult one, and calls forth our warmest sympathies.

In many of these cases the laws of health have been grossly violated. But oftentimes the sufferer is not the one chiefly at fault; the seeds of disease have been sown through the ignorance or over-indulgence of fond parents and friends. Some, while yet in tender years, have, through lack of parental vigilance, been enticed into wrong habits which have sapped the very springs of life. Others there are who have sacrificed health to ambition. Their labour may have been directed towards a laudable purpose, but they have failed to regard the great principle underlying all usefulness, that our first duty is to preserve the body which God has given us as "the temple of the Holy Ghost." What shall we say to such as these?

In my childhood home a tall, old-fashioned clock stood in the corner of the ample kitchen. It was a relic of past generations, bearing the name of the maker, "Solomon Osgood," on the face of the dial-plate. The aged clock was of the best material and workmanship, but it sometimes needed repairing, and it was hard to find a person who understood its peculiar structure, hence the old clock often stood silent. At such times grandma would remark, "If old Solomon Osgood was alive he could make that clock keep good time." Do not these words convey a wise suggestion? Is that most complicated of all machinery, the human system, out of repair, what can be more appropriate than to intrust it to the great Creator? He who designed and formed the delicate organs of the body

is also able to restore and regulate their impaired functions, and to impart new vitality. We are assured that it is the Lord "who forgiveth all thine iniquities; who healeth all thy diseases."

The compassionate Saviour never turned a deaf ear to the cry of human suffering; he went about the cities and villages of Galilee "healing every sickness and disease among the people." What gracious words he uttered: "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

Dear friends who are bearing the burden of disease, you who love the Lord Jesus, and who long for health and strength which you may consecrate to his service, will you not go to the great Physician and commit your case to him? He is able to speak the word only, and you may be healed; or he may send you new light, calling your attention to wrong habits, and suggesting the right way. The kind heavenly Father is both able and willing to heal. He imposes but one condition, "according to your faith, be it unto you."—*A. W. Heald, in the Pacific Health Journal.*

THE BLESSING OF LABOUR.

ONE of the greatest safeguards against evils is plenty to do. When men sin against the law of their country, where do the police detectives go to find them? Not amid the dust of factories, not among those who have on their "overalls;" but among those who stand with their hands in their pockets around the doors of saloons and restaurants and taverns. Active employment is one of the greatest sureties for a pure and upright life. There are but very few men with character stalwart enough to endure continuous idleness.

I see a pool of water in the country, and I say, "Thou slimy, fetid thing, what does all this mean?" "Oh," says the pool of water, "I am just stopping here." I say to the pool of water, "Did n't I see you dance in the shower?" "O yes," says the water, "I came down from God shining like an angel." I say to that water, "Did n't you drop like a beautiful gem into a casket of other gems as you tumbled over the rock?" "Oh, yes," says the water, "I sang all the way down from the cliffs to the meadow." I say again, "Did n't I see you playing with those shuttles and turning that grist-mill?" "Oh, yes," says the water, "I used to earn my living." I say again, "Then what makes you look so ill? Why are you covered with this green scum? Why is your breath so vile?" "Oh," says the water, "I have nothing to do. I am disgusted with shuttles and wheels. I am going to spend my whole lifetime here, and while yonder stream sings on its way down the mountain-side, here I am left to fester and die, accursed of God because I have nothing to do."

Sin is an old pilot that bears down on vessels whose sails are flapping idly in the wind. The arrow of sin has hard

work to puncture the leather of an old working-apron. Be encouraged by the fact that your shops, your rising walls, your anvils, are fortresses in which you may hide, and from which you may fight against the temptations of your life. Morning, noon, and night, thank God for plenty to do.—*Talmage.*

THE ANXIETY DEPARTMENT.

"I DO not need to do any worrying in this life," said one friend, good-naturedly, to another; "my wife attends to the anxiety department in our household." We are quite sure that this particular friend does not suffer, but we have an impression that in many households this "anxiety department" is overfilled. Worrying, if indulged, gets to be a passion; and just as some persons with unconscious irony say they "enjoy poor health," so there are others who are never quite happy unless they are miserable over some real or imaginary trouble.

If they made only themselves miserable it would not be of so much consequence; but the fact is, they frequently succeed in annoying and exasperating other people who do not enjoy being miserable. There is no pleasure in worrying all by one's self. Somebody else must be dragged into the anxious circle to make the enjoyment complete. Another unfortunate thing about this anxiety department—it is constantly enlarging.

It begins, perhaps, with the baby's croup, but it extends its domain until it takes in all the children and the husband and servants and the whole neighbourhood; so that neighbour Jones cannot hang out her clothes on Tuesday, instead of Monday, and neighbour Brown cannot go out to the barn ten minutes later in the morning than is his wont, without giving occasion for anxiety and remark.

We acknowledge that undue anxiety is often but an excrescence on other most admirable qualities,—care and thoughtfulness, and loving self-sacrifice,—but on that account it is even the more to be avoided; a flaw in an otherwise perfect gem is the more noticeable. Let all curtail the anxiety department.—*Selected.*

FAMILY PRAYER.

IT is said that in many professedly Christian households, in some localities, the family is no longer gathered morning and evening to worship God. We do not know how this is, but we do know that if it is true, a most important means of grace is neglected. It has been well said that "the family altar, with its morning and evening sacrifice of praise and prayer, where the spirit of the world through the day does not make it a mere formality, is the very heart and centre of the Christian home. This united recognition of dependence on God, this devout acknowledgment of his fatherly care, and daily seeking his guidance, consecrates

the dwelling of the Christian as a temple of Jehovah—makes it a 'Bethel'—'a house of God.' Over such homes the promises of God rest in clouds of blessings. Honouring God, God honours them, and 'creates upon their dwelling-place a cloud and a smoke by day, and the shining of a flaming fire by night, and over all the glory is a defence.'" A house in which God is not worshipped is not a safe place for a Christian family.—*Presbyterian Banner.*

HOME HYGIENE.

THERE is a feature of juvenile temperance instruction to which I would like to call the attention of every mother in the land, as she must be the teacher in this line of the work. I allude to the preparation of food for our tables—not the use of brandies and wines in our pickles and pies, but the use of other stimulants, such as pepper, mustard, salt, etc., in large quantities, and spices. These create an appetite for other and stronger stimulants, till, finally, no relish is found in plain, healthy food and drinks. The temptation to indulge in something stronger will grow and grow, till the person, ignorant of the cause, perhaps, and innocent of all evil intent, is led to indulge in alcoholic beverages. It is the duty of every house mother to inform herself in hygienic science, and instruct her family, convincing them of the propriety of her course; then supply them with good, wholesome, nutritious diet. If we could but be brought to see the importance, as well as to feel the pleasure of good health, we certainly would pay more attention to the means of bringing it about, and retaining it.—*Elizabeth H. Coale.*

YOUR DUTY.

LET us measure your duty in giving. What shall be the measuring-rod?

1. Your capacity. "She hath done what she could."
2. Your opportunity. "As we have therefore opportunity, let us do good unto all men."
3. Your convictions. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or sister be naked, and destitute of daily food," etc.
5. Thy providence. "Let every one of you lay by him in store, as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honour the Lord with thy substance."—*Selected.*

THE talent of success is nothing more than doing what you can do well without a thought of fame.

THE PRESENT TRUTH.

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

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EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

THE BIBLE AND TRADITION.

THE Bible has come to us in a different manner from any other book. Such expressions as, "The word of the Lord came unto me, saying," abound throughout the Scriptures. Over four hundred times similar expressions are used in one book, one quarter as many times as there are verses in the book itself. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. This volume is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Every word of God is pure. If we add to his words he will reprove us, and we shall be found liars. Prov. 30:5, 6. Neither must we take from it. Deut. 4:2; 12:32. If we obey this instruction, we shall conform exactly to the word of God, and shall not be found creating, or clinging to any institutions contrary to the teachings of the Bible.

False traditions arose from two causes.

1. From sayings which at the time were not fully understood. An example of such misconception, even among the disciples, is recorded in John 21:22, 23.
2. Men suppose that Christ taught some things which the disciples not only did not record, but which are of a different nature from that which is written. Notwithstanding the injunction not to take from, or add thereto, men dare to add to the teachings of the Bible, and consider their additions as important as the Bible itself. Tradition has an origin very indefinite and uncertain, although many are sincere in the belief that Christ taught truths not revealed in the Bible, but which have been handed down by word of mouth from generation to generation. If the disciples could make the mistake above referred to, it is not strange that, as centuries passed, tradition after tradition was added to the list. Then councils met, confirmed the traditions, and made them law in the church. As authority for these traditions, we are told that thus the early Fathers taught.

Some of the writings of the Fathers contain valuable information concerning the times in which the writers lived, and valuable comments on some passages of scripture. But when they deal in traditions, they always depart from the declarations of the Bible, sometimes teaching directly contrary to it. If traditions do not

contradict the Bible they may be true; but even then it is not safe to follow them, for they may be entirely false. But when they contradict the Bible, we know they are false. The Bible came from God; and any tradition contradicting the Bible, we know must come from an opposite source, the adversary of God and man, Satan. But many seem never to think of this. They acknowledge the Bible as from God, and think tradition must come from the same source, even though it contradict what God has said. Thus, as the Saviour said of the Pharisees, they make void the commandment of God by their traditions. Thus they deceive themselves into the belief that they are correct, and educate the conscience to receive as true that which is really false. They break God's commandments, and still think they are obeying him. This is the sure way to bring upon themselves a strong delusion, that they shall believe a lie, the fearful consequence of which is stated in 2 Thess. 2:11, 12. Tradition is popular, and agreeable to the natural heart, but the Bible is always pointing out our duty to crucify the old man with his deeds and to practice self-denial.

Tradition is the great source of strength to the Church of Rome, and of other churches just in proportion as tradition holds a place in their doctrines. In the Romish church, forms, ceremonies, and traditions are taught, rather than the word of God. This they freely admit. The Bible alone is by no means her rule of faith. A comment in the Douay Bible on 2 Tim. 3:16, 17, reads: "But, if we would have the whole rule of Christian faith and practice, we must not be content with those scriptures which Timothy knew, . . . nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it." They do not say, We will accept tradition when it is in harmony with the Bible, but tradition is made to explain the Bible itself. Thus tradition is made the master, and the Scriptures must give place to the usurper.

If the Church of Rome were to wholly renounce tradition, and return to Bible simplicity, there would no longer be vast numbers of unconverted men controlling the affairs of the church; but we should see, as in apostolic times, whole churches filled with men like Stephen, full of faith and of the Holy Spirit. There would be no pope, cardinals, or archbishops and bishops; but evangelists, pastors, and teachers, like the apostles; and the members of these churches would keep the commandments of God and the faith of Jesus. They would neither turn to the right hand nor to the left to follow tradition.

Tradition is a great element of weakness

in Protestant churches. This is because men have been unfaithful to the principles upon which the Reformation was based, that the Bible, and not the Bible with tradition, is the rule by which God governs men. Before this doctrine, Romanism must fall, and so also must all human ordinances among Protestants. The weakness of Protestantism has been that in separating from it they brought away from the Church of Rome traditions and institutions which cannot be sustained without appeal to the same authority to which the Romanist bows, tradition and the Fathers. In this way they have made void some of the institutions of the Bible. This gives Romanists occasion to charge Protestants with being untrue to their professed principles, and leads them to feel assured that Protestants will finally yield their principles and come back to the "mother church." There is certainly some reason for this reproach which they cast upon those who have proved false to the spirit of Protestantism. This inconsistency in the popular churches is strikingly shown in the rejection of the Sabbath of the commandment. It has been repeatedly shown that there is no scriptural foundation for first-day observance, and it is generally so admitted by those who are intelligent on the subject. It is a case of tradition against the Bible. Reader, upon which side of the question will you take your stand?

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED? NO. 3.

THE period of twelve hundred and sixty years mentioned in Dan. 7:25, we have found, terminated in 1798, when the civil power of the papacy was broken. In the twelfth and thirteenth chapters of Revelation this same period of papal supremacy is again brought to view. In chapter twelve, verse 1, under the symbol of a woman, the prophet introduces the true church of Christ. In verses 2 and 5, he speaks of the birth of our Saviour, and in verse 14, he represents the church as fleeing into the wilderness, and gives the duration of this solitary sojourn by saying that it was "for a time, and times, and half a time." In verse 13, persecution is the reason assigned for this flight into the wilderness. The prophet, in the 6th verse, speaks more definitely in reference to the length of this period of persecution as follows: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." In Rev. 13:5, the prophet again mentions this period of oppression and blasphemy and speaks of it as being "forty and two months." Reckoning thirty days in the month, the forty-two months make twelve hundred and sixty days; and as each day stands

for a year we thus have again brought to view the twelve hundred and sixty years of papal misrule and intolerance. Daniel, in his eleventh and twelfth chapters, speaks of an indefinite period of time which he denominates "the time of the end;" and, since it is so closely connected with the period we have just been examining, we cannot do better than to notice it here and to briefly consider what was to transpire during this period.

The "many days" of papal persecution are mentioned in Dan. 11:33, which, undoubtedly, is the same time brought to view in chapter 7:25, and ended in A.D. 1798. In the 34th verse, the "little help" which the suffering, bleeding church of Christ received, is mentioned. John says "the earth helped the woman." Rev. 12:16. The spirit of persecution was restrained by the great Reformation. "The German States espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church." But this spirit was not destroyed. It manifested itself "wherever there was an opportunity. Especially was this the case in England, where the religious state of the kingdom was fluctuating, it being sometimes under Protestant, and sometimes under papal jurisdiction, according to the religion of the ruling house. This condition of affairs was to last, more or less, to the time of the end;" for the prophet says, "some of them of understanding shall fall . . . even to the time of the end." Dan. 11:35. The time of the end is therefore a period which begins at the close of the twelve hundred and sixty years in 1798 and terminates with the end itself.

In verse 4 of chapter 12, the angel said to Daniel, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." From this we must conclude that Daniel's prophecy was to be shut up and sealed till the time of the end, and there would be but little understanding of it till that time should be reached. And, since the book was closed up and sealed to that time, we are left to infer that when that time should be reached it would be unsealed, and the minds of the people would be directed especially toward this portion of the word of God. The running to and fro spoken of by the prophet, may find a fulfilment either in the rapid transit of people from place to place through the increased facilities for travel, all of which have been devised since 1798; or, as not a few suppose, in a turning to and fro through the prophecies, and earnestly searching into prophetic truth. In one of these two ways the prophecy must find a fulfilment; and in both of them the present age certainly stands unique. The increase of knowledge "must refer either to the

increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here again, apply it which way we will, the fulfilment is most marked and complete. Look at the marvellous achievement of the human mind, and the cunning works of men's hands, rivalling the magicians wildest dreams, which have been accomplished within the last fifty years. It was recently stated in a popular scientific journal that more advancement had been made in all scientific attainments, and more progress in all that tends to domestic comfort, the rapid transaction of business among men, and the transmission of intelligence from one to another, than all that was done for three thousand years previous, put together. Or, on the other hand, look at the wonderful light which, within the past thirty years, has shone upon the Scriptures. The fulfilment of prophecy has been shown in the light of history. Applications are made which are beyond dispute, showing that the end of all things is near."

The cruel and superstitious reign of the papacy, which for ages had enshrouded the world in almost midnight darkness, was at last broken. The Reformation began the work of restoring neglected and duntrodden truth. The Bible was placed within the reach of all, and precious rays of divine light shone forth. The present age is unmistakably marked as the period called "the time of the end." The prophet Nahum, having his eye upon the same time, calls it "the day of God's preparation," identifying it with the present age by describing a wonderful invention of the nineteenth century. Nah. 2:3-5. Of the present we can truthfully say,—

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

R.

THE FUTURE OF THE PAPACY.

ROME'S ATTITUDE TOWARD THE NATIONS.

Many would have us believe that it is conciliatory and peaceful. But it is no such thing. She praises and blesses the heretical governments for every step which they take toward the Roman faith; but she is still hostile and only hostile toward every Protestant and free government on the face of the earth. Roman Catholics, wherever they are, form a government within a government. They are truly foreigners if they are truly Roman Catholics; for their first allegiance they owe to the pope of Rome. Let us give a few of Rome's utterances to this effect. In regard to civil liberty Pope Pius IX. in his Encyclical Letter of Aug. 15th, 1854, said:—

"The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." In his Encyclical Letter of Dec. 8, 1864, he anathematizes all "those who assert the liberty of conscience and of religious worship," and also "all such as maintain that the church may not employ force." In the same, he anathematizes "all who maintain the liberty of the press," also "all advocates of the liberty of speech." Every archbishop and bishop of Rome swears that "the rules of holy fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others.

"HERETICS, SCHISMATICS, AND REBELS TO OUR SAID LORD, OR HIS AFORESAID SUCCESSORS, I WILL TO MY UTMOST PERSECUTE AND OPPOSE."

And the decrees of popes which each succeeding pope swears to uphold, include decrees for the extermination of all heretics.

The Jesuits' oath declares that the pope "hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal, without his sacred confirmation, and that they may safely be destroyed; therefore to the utmost of my power, I will defend this doctrine and his holiness's rights and customs against all usurpers of the heretical or protestant authority whatever, ESPECIALLY AGAINST THE NOW PRETENDED AUTHORITY AND CHURCH IN ENGLAND, AND ALL ADHERENTS, in regard that they be usurped and heretical, opposing the sacred mother church of Rome.

"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named protestant, or obedience to any of their inferior magistrates or officers."

And this is the oath of the "Society of Jesus" [?]. And this is the society which has been the strength and hope of the church during some of her greatest tribulation, the society which has perverted all lands, found place in all governments, in all stations of life, plotting, planning against all laws, all governments which give liberty to man, but oppose the Church of Rome; for whatever makes for civil and religious liberty is opposed to Rome. And this is the society which is tolerated everywhere by the very governments whose destruction they are planning!!

In harmony with the bull of Pope Martin V. they know NO FAITH WITH HERETICS. Casuistry, intrigue, falsifying, broken treaties, are all in harmony with true Jesuitism if they but further the cause of the Roman church. And it is this society of which Lord Palmerston said in 1853, that they had caused the civil war in Switzerland, and that "the

presence of the Jesuits in any country, Catholic or Protestant, is likely to disturb the political and social peace of that country." It is this society of which Cardinal Manning declared in 1872, "The Jesuits are at the head of the great Catholic mission in this land"!! And Jesuitism is one of the means by which the Roman church, in the words of Cardinal Manning, is "to subjugate and subdue, to conquer and rule, an imperial race"—the British. "Were heresy conquered in England" says the Cardinal, "it would be conquered throughout the world. All its lives meet here: and therefore in England the Church of God [Roman Catholic] must be gathered in its strength." (*Tablet*, Aug. 6, 1859.) And the same prelate declares that "the church cannot yield one jot or tittle of its divine laws of unity and truth. The world may renew her ten persecutions, but the pontiffs will be inflexible to the end. They have counselled, warned, and entreated princes and legislators. If rulers will not hear their voice, the people will."—(From the Centenary of St. Peter, a Pastoral Letter to the Clergy, p. 100.)

Thus it is. Jesuits in disguise everywhere. Among the Protestant clergy and teachers, in Parliament, in the Privy Council, in the Government, among the common people, among the socialists. And yet, blind to all of the past evidence of Rome's plots and intrigues against governments, blind to Jesuitical deception and falsehood, blind to Rome's advancing power and strength, blind to everything but the present moment and the chimera of a converted world on the part of the church, and a little moment of power on the part of politicians, while the Romish wave of darkness and error which is to engulf apostate Christendom is rolling on with ever increasing strength and volume, Russia has made overtures to the Vatican, the Iron Chancellor of Germany has gone to Canossa, England has been intriguing with the papacy, and the United States is following in the same line.

But the papacy has changed, say our Protestant friends. We reply, Rome replies, the Roman Catholic Church never changes, for she is infallible. The change has been in Protestantism, till it has ceased to protest. Yielding point after point, till there is but little more to yield. Protestantism stands to-day shorn of her strength, *powerless* to protest against the innovations of Rome.

But Rome is rejoicing in her progress. While Pope Leo XIII. is courting the nations and rulers with fulsome flattery, Jesuits are seducing the people through their crafty teaching, deceiving them by intrigue, or, if better suiting their purpose, stirring up the masses to hatred and rebellion against organized government. "If the rulers will not hear their [the popes'] voice, the people will," says

Cardinal Manning. That is, the people will turn against rulers to obey the foreign potentate on the Tiber, who rules over no territory, and yet whose subjects are vastly in a majority when compared with any Christian government.

It has been remarked that "the papacy has no future in prophecy" (Rev. John Inglis, D.D., at Protestant National Convention, Glasgow, 1886), but those who have followed us in these broken and interrupted articles will be constrained to admit that it has. God's "sure word of prophecy" has clearly predicted its future. The "deadly wound," John declared would be healed (Rev. 13: 3), and all the earth-dwellers shall wonder and worship (Rev. 13: 3, 8; 17: 8). It will exist contemporaneously with the two-horned beast, against both of which the last message to man is a solemn warning (Rev. 14: 9-14). The beast will yet be restored by the kings of the earth (Rev. 17); and will then in her triumph say, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18: 8). She makes war with the saints and prevails against them till the Ancient of Days comes (Dan. 7: 21, 22).

But not long is her triumph. Like Babylon of old, her doom had been written by the fiery pen of inspiration which traced the fateful words on the wall of Belshazzar's palace. Her brief *hour* is soon over. "God hath numbered thy kingdom, and finished it," will soon fall upon the ears of the last pseudo-vicar of Christ. The adherents to that system will be the first to receive the plagues of God's wrath (Rev. 16: 2); and they will culminate on the head of that apostasy (v. 19; Chap. 18: 8, etc.). But above and beyond the merciless persecutions, beyond the wailings of the justly doomed host of Babylon's fornication, beyond all sorrows and pains and tears, rises the triumphant song of the once persecuted, who have dared to believe God and obey his word contrary to the hoary traditions of paganism, or the corrupting falsehoods of an apostate Christendom, who have not bowed to the last form of error, which lies just before this generation.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations [of the saved, Rev. 21: 24] shall come and worship before thee; for thy judgments are made manifest." Rev. 15: 2-4.

M. C. W.

THEORIES OF INSPIRATION.

THE agitation in the Baptist denomination, commonly known as "The Downgrade Controversy," has made very prominent the subject of the inspiration of the Scriptures. In a former article I made the remark that Dr. Clifford's statement on this subject, in his review of Mr. Spurgeon, would be considered ambiguous. And I also said that others lacked the tact and caution manifested by Dr. Clifford. If Dr. C. has any definite position on the subject, it would be difficult to gather it from his article. But it is not difficult to gather from others that there is as great a departure from the old standard of orthodoxy on this point as on any other.

When Mr. Spurgeon returned from Mentone, last January, where he had gone for the sake of his health, there was a meeting of welcome at the Tabernacle, at which Dr. Patterson made some interesting remarks. Speaking of the position of the Baptist Union he said:—

"Let them tell us plainly what they believe, and he challenged them to say whether they believed that the Holy Book was a book entirely different from all other books, and that it had God for its author. Would they say yea or nay to that? They tell us there are difficulties concerning inspiration, but he had not met any. They ask us to give a theory of inspiration, but he hated theories and never attempted to explain a miracle. He who could explain a miracle knew how it was performed, and he who was able to explain it was able to work one. Science was lagging behind a great deal, yet he had often said he was prepared to reconcile Genesis with geology when any one was prepared to reconcile Charles Lyell's last edition with his first. Go to God's word; when that word is faithfully spoken, the common people will hear Christ gladly."

Here is the essence of the whole matter plainly stated. Inspiration, by the Spirit of God, is altogether beyond human comprehension, because it is altogether miraculous. Dr. Patterson was quite within the bounds of reason when he said that he who could explain a miracle could work a miracle.

There is no doubt that the authority of the Bible is fast being undermined, especially in England, by so-called "theories of inspiration." A certain Baptist minister, in an address which was not dissented from, said:—

"The theory of plenary inspiration belongs to the orthodox creeds of to-day, and although its fallacy had been clearly and indisputably proved by science, and lay on the surface to any one who would look critically at the book itself, yet some theologians, and commentators, and the bulk of the religious people adhered to it."

Another Baptist minister, with many titles, published a work which contains the following:—

"It is better to acknowledge frankly

that our Biblical boundaries are held subject to the rectification of frontier which science may require. So shall we save ourselves from the stultification which results from commitment to an exegesis in one age which has to be abandoned in the next. Scripture writers and readers may err, for they are human; nature cannot, for it is divine."

Two things are necessarily assumed by this learned minister, namely: 1. That the author of both nature and revelation could write the truth more clearly and unerringly in nature than he could in revelation. 2. That mankind can read the truth with greater accuracy and certainty in nature than they can in revelation. But if that is so we must take their bare word for it, for surely their ever-changing conclusions do not afford us any evidence of it.

As "A Book for the Times," Mr. Spurgeon has lately published the quite well-known work of Prof. Gaussen on the Inspiration of the Scriptures, with an introduction by himself. Prof. G. expressed himself much after the manner of the quotation copied above from Dr. Patter-son. He says:—

"It has not been precisely defined to us. Nothing authorizes us to explain it. Scripture has never presented either its manner or its measure as an object of duty. Were we asked, How has this work been accomplished? we should reply that we do not know; we perceive the effect, we admire and adore the cause, but it is our duty to be content never to know the means by which this is done."

We have watched with much interest the steps by which professed believers in the Bible undermine its authority by discrediting inspiration. As in most other steps in the way of error, the first is the dangerous one, because it is the most innocent-appearing, and leads unmistakably to all the others. That first step is the declaration that some parts of the Scriptures are more highly inspired than others. This appears to many to be very reasonable, because some parts of the Bible are held to be much more important than others. But if that declaration be admitted, that some parts of the Bible are more highly inspired than others, the conclusion is unavoidable that some parts are more credible than others. When that conclusion is reached, but little remains to divide the Bible into the reliable and the unreliable portions, and then every man becomes the judge to decide what part of the Bible is to be the true basis of faith. On this point Prof. Gaus-son speaks emphatically. He says:—

"Inspiration cannot exist in varied degrees. A word is from God, or it is not from God."

As far as our minds are capable of comprehending the subject, this must be true. Anything less than this necessarily casts a doubt over the whole subject of

revelation, that shuts out the possibility of implicit faith. For, if a man can determine that any one part of the Bible is more perfectly inspired than another, he must be able to give a reason, or to point out the less reliable portions. But the danger of this position—the fatality of it—is seen in this, that no two individuals will measure the inspiration of the different parts of Scripture by the same standard, and then the Scriptures are made the plaything of every one's fancy. That is to say, that every one will determine that those portions are most highly inspired that best accord with his predilections or feelings. And this is just what is being done every day among those who set aside certain parts of the Bible as either partially inspired or uninspired.

We once heard a highly respected minister say, of a certain portion of Scripture, that he had often thought that it was useless, and that the writer seemed to have been outside of his inspirational sphere when he penned it. But when we conversed upon it, and its connection with some valued truths was clearly seen, he declared that it was a most precious part of revelation. And this shows the necessary result of all theories of inspira-tion—of all human judgments passed upon the different parts of the Bible. They will not only differ with each other, but the determination of the same person will not always be the same. And thus may be seen the correctness of the remark, that such a position makes the Bible a plaything for the caprices and fancies of men.

We are firm in the belief that the first chapters of the Chronicles were written by inspiration, because it was the will of the Holy Spirit that these facts should be preserved. And therefore they were directed by the Holy Spirit. But one may say, Such a record is not as difficult to leave as the deep counsels of God recorded by the prophets and apostles. But if we admit that as a fact, we then give the credit of the revelation, not to the infinite wisdom and power of the Being who inspires the writer, but to the capacity and strength of the writer him-self. But the truth stands sure; that God often takes the weak things of the world to confound the mighty, and the foolish, according to the world's estimate, to confound all earthly wisdom. That position is the subterfuge of the Spiritual-ists, who account for the falsities and blasphemies of their pretended revelations, by the fact that the spirits had poor mediums through which to communicate. This is a valid reason where the con-trolling power is so weak that it cannot reveal itself, and is at the mercy of the subject; but not elsewhere.

"Every word of God is pure; he is a

shield unto them that put their trust in him." Prov. 30:5. Paul, speaking by inspiration, said concerning the "holy writings" that Timothy knew from a child, that "all Scripture is given by inspiration of God, and is profitable." We recently read, and that in a Baptist paper, too, that they who meddled with the prophecies were unprofitably engaged. This is one estimate of the relative importance of different parts of the Bible. But the estimate of Peter is quite different. See 2 Pet. 1:19-21. And even so, we believe, that whatever estimate may be put upon the Scriptures, will be reversed by the Spirit of God, unless it be the one proper estimate, of unquestioning reliance upon every word of the Lord.

J. H. W.

TRUTH PROGRESSIVE.

ONE of the great mistakes in the Christian world has been the thought that in any particular age the system of divine truth had reached its completion, and that there was nothing more to be learned. This has dwarfed the church, barred the way to progress, and riveted more firmly upon willing slaves the shackles of error. But some have perceived the evil of this course, have taken a broader and more consistent view, and have left on record some of their noble utterances, which we are happy to copy, and which it would be well for all to remember. We are glad to know that some are ready to walk in the advancing light, and will so walk till the perfect day.

Robinson, in his "Address to the Pilgrim Fathers," says:—

"If God reveals anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—the Lord hath more truth yet to break forth out of his holy Word."

The Hon. Robert Boyle (1680) says:—

"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages; being possibly reserved by the prophetic Spirit that indited them . . . to quell some foreseen heresy, . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name."

Bishop Butler, in his "Analogy" (1737), says:—

"Nor is it at all incredible that a book which has been so long in the possession of mankind should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and as-

certain the meaning of several parts of Scripture."

The *Interpreter* (1862) says:—

"A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhaustive mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Vinet, in his "Lectures," says:—

"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."

Dean Stanley says:—

"Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn, a leaf not the less new because it is so simple."

U. S.

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.

A TEST OF SINCERITY.

A CONTEMPORARY quotes the following anecdote from Dowling. It strikingly illustrates the insincerity of those who hold to the traditions of Rome, although, we doubt not, many really deceive themselves into the belief that they are sincere. It clearly points out the difference between superstition and real faith when brought to the crucial test:—

"A Protestant lady entered the matrimonial state with a Roman Catholic gentleman, on conditions that he would never use any attempts, in his intercourse with her, to induce her to embrace his religion. Accordingly, after their marriage, he abstained from conversing with her on those religious topics which he knew would be disagreeable to her. He employed the Romish priest, however, to instil his popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and, during his affliction, was recommended by the priest to receive the holy sacrament. The wife was requested to prepare the wafer for the solemnity by the next day. She did so, and on presenting it to the priest, said: 'This, sir, you wish me to understand, will be changed into the real body and blood of Christ, after you have consecrated it?'"

"Most certainly, my dear madam; there can be no doubt of it."

"Then, sir, it will not be possible, after the consecration, for it to do any harm to the worthy partakers? for, says our Lord, 'My flesh is meat indeed, and my blood is drink indeed,' and, 'He that eateth me shall live by me.'"

"Assuredly, the holy sacrament can do no harm to the worthy receivers, but, so far from it, must communicate great good."

"The ceremony was proceeded in, and the wafer was duly consecrated; the priest was about to take and eat the *host*, but the lady begged pardon for interrupting him, adding, 'I mixed a little arsenic with the wafer, sir; but, as it is now changed into the real body of Christ, it cannot, of course, do you any harm.' The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed, and irritated, he left the house, and never more ventured to enforce on the lady the doctrine of transubstantiation."

RITUALISTIC PRACTICES.

THE Protestant body of the Church of England are in a hard case when, by reason of the tediousness of ecclesiastical law and the apathy of the bishop, they find it difficult if not impossible to put a check on the ritualistic tendencies in certain parishes. But when a bishop so far forgets Protestant principles as to go to the extent to which it is reported the Bishop of Lincoln has gone, it certainly is time that law was appealed to. Accordingly proceedings have been commenced against him for the following ritualistic practices:—

1. The use of lighted candles when not required for the purpose of giving light.
2. Adopting the Eastward Position during the Ante-Communion Office.
3. Mixing water with the sacramental wine used in the Holy Communion.
4. Administering water and wine so mixed to the communicants.
5. Standing in such a position during the Prayer of Consecration as to hide the Manual Acts.
6. Permitting the singing of the Agnus Dei immediately after the Prayer of Consecration.
7. Making the sign of the Cross over the people.
8. Rinsing the Platen and Chalice and drinking the ablutions.

It seems strangely inappropriate that those to whom the bishop is supposed to be a shepherd are the ones who feel driven to appeal to the law against his practices. The Pan-Anglican Conference which met this month in Lambeth afforded an excellent opportunity for the bishops to speak out against the ritualism in their midst. We have heard of nothing of this kind as yet. The question of the relation of the English Church to the Old Catholics was placed in the programme for discussion, but not without a protest from the High Churchmen. s.

WHAT AN AMERICAN PROTESTANT THINKS OF THE ARMADA CELEBRATION.

AFTER referring to the acceptance of the presidency of the Plymouth committee by the Duke of Norfolk, on condition that it should in no way partake of the nature of a Protestant celebration, the writer says:—

"The defeat of the Spanish Armada is an event worthy to be celebrated, not only by England and Scotland, but by every Protestant nation on the earth. For had the event turned out as the pope of Rome and the king of Spain fondly hoped, the Protestant nations of to-day would never have had an existence. The great contest of three hundred years ago was not a struggle of one nation against another, but a mighty effort of Rome to exterminate the Protestantism of the world, which she most signally and providentially failed to accomplish; and it is a most pitiable and significant spectacle when such an event as this, bringing a deliverance greater and more wonderful than the smiting of the first-born of Egypt, is passed over in almost ignominious silence, while the anniversary of a pope's entrance into priestly orders must be made the occasion of world-wide demonstrations in its honour.—*L. A. S. in Review and Herald.*

AN ARDUOUS DUTY.

The *Echo* of July 2, under the heading of "The Modern Sunday," says:—

"The clergy of the Church of England had, yesterday, a somewhat arduous task set before them. It was ordained that they should preach on the question of Sunday observance; and so there echoed on the same day, and at the same hour, from hundreds of pulpits, hundreds of diverse and doubtless conflicting opinions on this much debated point."

On each of these hundreds of desks there was, or ought to have been, a copy of the Bible, which reads the same every time, and speaks very plainly on the Sabbath question. To the candid and inquiring mind this conflict amongst the pulpits would suggest that the Bible was not followed as closely as is necessary to arrive at the truth. s.

At the recent Missionary Conference, a strong protest was entered against the part which so called Christian nations have acted in supplying foreign mission-fields with the death-dealing curses of civilization. England has united with the United States in pouring rum into the Congo, and the Indian Government is supplying China with opium. It was a hard saying of Dr. J. Hudson Taylor's, that, "while the result of eighty years' missionary work is that there are in China about thirty-two thousand converts admitted into the church, the result of the opium trade is that there are to-day one hundred and fifty millions suffering more or less directly from the use of the drug." He also stated that more than half of the opium imported into China is produced by the Government of India.

Another speaker adverted to the pathetic appeal of an African chief, that his people might be paid for palm oil in cash instead of gin! Dr. Murdoch, of Boston, related an incident told by Stanley, which also points a moral. When Stanley first visited Uganda, the king wanted to know if he could tell him anything about God, and if he had brought anything that would tell of Him of whom they had heard. But on the coasts, which had been touched by the civilization of the West, he was asked if he had any gin. s.

If ever there was a land in which work was to be done, it is here (Britain). We have to bend or break that will which nations and kingdoms have found invincible and inflexible.—*Cardinal Manning.*

THE day is not far distant, and it may be very near, when we shall have to fight the battles of the Reformation over again.—*Sir Robert Peel.*

CATHOLICS now represent one-sixth of the population of the United States.—*Catholic Times.*

The Missionary.

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

STRENGTH ENOUGH.

It may be ours to stand
Forsaken, single-handed in the fight
With a determined and a hostile band,
For the dear cause we honour as the right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way,
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howso'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient; God is near, and he
Will be our helper, as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.
—*Christian World.*

A VISIT TO IRELAND.

JUNE 5, I left home to visit Ireland. Having been informed that there were in a certain neighbourhood a number of persons holding views similar to our own, I had the curiosity to visit this vicinity and see some of them. I found only a few, and these held views as contorted and fanciful as could well be imagined. They believe all helps to the study of the Bible to be "the little foxes that spoil the vines," and entertain many ideas decidedly wild and chimerical. By this visit I learned of another way in which Satan is working to keep the people from receiving the truth for the last days.

From this place I went to Clones, where I spent five days with the few Sabbath-keepers in this vicinity. This is the place to which Bro. R. F. Andrews carried the light of truth while he laboured in Ireland. There are two families here who are obeying the truth, and a few more persons are convinced, but have not yet decided. I held some meetings and Bible-readings at the house of Brother Foster while I was there. One man and his wife who have lately begun to obey the truth, went forward in baptism. There is much prejudice against the truth in this part of Ireland. There might be some good done by labouring from house to house, but there is but little interest to hear. After celebrating the ordinances of the Lord's Supper with these faithful brethren, I left them to

LABOUR IN ARMAGH.

This is another place where Brother Andrews introduced the truth. I remained here over two Sabbaths. This is a Catholic cathedral town. There are two cathedrals in this place, one which the Catholics built in early days, but now held by the Church of England, and another recently built by the Catholics. On the ceiling of the new one is a very fine painting of the old cathedral. Catholics tell the Protestant visitor, when they call his attention to the painting, "That was ours once, and will be ours again." A visit to the old cathedral, when service is being held, only gives faith in the predictions of the Romanist. The services are so nearly like the Catholic service, that we see no reason why they could not join hands at once.

There are three Sabbath-keepers here who are faithful in holding up the light. While here I held two public meetings in a hall.

The attendance was not sufficient to justify continuing the meetings, and being at the expense it would incur. I held a Bible-reading each day I was in the town, and some days two readings. Several persons became interested in the truth, and I have hopes that some will soon obey.

Sunday, June 24, I went into the country where I was invited to speak in a barn, which was seated for the occasion. There was a good attendance, and good attention was given while I spoke on the work of the papacy as brought to view by the prophetic Word. Although there is much prejudice in this neighbourhood against the Sabbath, yet could some earnest labourer go into this vicinity and work amongst the people at their homes, I think a good work might be done in bringing souls into the truth.

I spent two days

IN BELFAST.

This seems to me to be the most favourable place in Ireland, in which to start the work. It is nearly all Protestant, which would be a great advantage at the present time, when there is so much stir between Catholics and Protestants.

I introduced *Good Health* in the Y. M. C. Association reading-room, and also in the only vegetarian restaurant in the town. The proprietor of this restaurant has been a subscriber to *G. H.* for several years. He will act as agent for the journal, and some of our books.

I am sure that the time is at hand when some minister should make Ireland his field of labour. Could Bro. Andrews have located in Belfast, and started the work there, and remained in the field, he would soon have seen a good work wrought through his efforts. Those who are acquainted with him, made a special request that he should return.

What reading matter has been sent out in this island has done much good. Ireland is not flooded with reading matter like England. If there were only hundreds of our papers sent into that country, where there are only dozens now sent, we would soon see fruits of the seed sown. May God raise up workers for Ireland. J. H. DURLAND.

June 28, 1888.

PITCAIRN ISLAND.

The following note is clipped by a contemporary from a Philadelphia paper. Our readers will remember that about two years ago a brother carried the truth to the Pitcairn Islanders, by whom it was joyfully received. They have been anxious to do all they can to bring the truth to others, and, while seemingly so isolated from the world, it will be a source of encouragement to them and to the friends of the Sabbath reform to know that their light is even now shining to other lands:—

"The clipper ship, *Josephus*, now lying at the old navy yard wharves, is bound to Pitcairn Island, the home of the descendants of the mutineers of the English ship *Bounty*. She will first proceed to San Francisco, where she will discharge the cargo now on board and take a lot of dry goods and cattle, the gifts of Captain Knowles, a retired whaler, who, while master of the ship *Wildwave*, was wrecked on one of the outlying reefs near Pitcairn, and with difficulty reached the latter island with \$26,000 in gold. This he eventually saved, with the assistance of the islanders, and delivered to the owners of the ship. Recently, while on the passage to this city from California, he stopped off the island, where he was visited by twenty-five men and women, who reported that there are one hundred and fifteen souls at Pitcairn. The *Josephus* will take from this city many valuable presents, which have been donated by prominent citizens from the different parts of the United States, to be delivered by Captain Rogers to the islanders. When the *Josephus* was thirty days out from San Francisco bound toward Philadelphia the island was first seen. In a short

time the vessel was boarded by the islanders. As the natives were religiously inclined, and worshipped on the seventh day of the week, no business was done until after six o'clock, when their Sunday ended, after which they brought on board oranges, bananas, pine-apples, and water-melons, with sufficient eggs and fowls to last the vessel to her port of destination. About one year ago the islanders adopted the doctrine of the Seventh-day Adventists, which form of worship now prevails there exclusively."

FROM FOREIGN FIELDS.

UNITED STATES.—The camp-meeting season has fully opened and meetings are being held in various States. At these gatherings, from five hundred people in the smaller State associations, to two thousand or more in the largest, meet for religious services, and instruction from leading workers of the denomination. Choosing a pleasant and convenient location for the camp, the tented city is laid out in regular streets, and perfect order and solemnity prevails; for the gathering is one of an earnest body of believers, realizing the importance of the truths professed, and laying aside all worldly business for a time, for united prayer and consultation in regard to the interests of the work. The meetings continue from one to two weeks, the time each day being taken up with meetings for devotion and instruction, and preaching services under the large pavilion. These gatherings not only prove a means of grace and strength to our own people, but bring the truth to the attention of the public.

Thus far eleven camp-meetings have been held this summer in as many different States, and with most encouraging results, many having with gladness received the truth.

CANADA—A good work is being done this summer amongst both the English and French, and colporteurs have sold and distributed many books and papers in the various provinces. A camp-meeting was held in the Province of Quebec, closing the 3rd. inst. Shall expect to hear later of a successful and encouraging meeting. Bro. A. C. Bourdeau, who formerly has laboured in the ministry in France, was present, with other speakers from the States.

NEW ZEALAND.—From recent reports we learn that our friends in Auckland, New Zealand, have finished their house of worship, having now a neat and commodious chapel. As the result of a series of meetings, thirty-four have lately begun the observance of the Sabbath. About twenty united with the Auckland church, increasing its membership to ninety-five. A Health and Temperance Society is doing good work, and seventy have signed the total abstinence pledge, uniting with the society.

BASEL, SWITZERLAND.—We have received word of the recent opening of a school at this place, in a building lately completed for the purpose. As the cause on the Continent has extended from year to year, the need of a school affording educational advantages, with more favourable conditions as regards the truth than could be found in the schools of Switzerland, has been more and more apparent, and the friends of the cause will rejoice that this want has been supplied.

SANDWICH ISLANDS.—Bro. G. C. Tenney en route from San Francisco to Australia, where he has gone to take editorial charge of the *Bible Echo*, and to labour in the ministry, writes to the *Review and Herald* of his brief visit to the company of Sabbath-keepers in Honolulu, S. I. He reports them of good faith and courage, and active and earnest in the truth. A few days later Bro. Robert Hare, who goes to New Zealand to engage in the work of the ministry, stopped for a short time with them, and two believers went forward in baptism.

CHINA.—A private letter received a few days since at this office brings the welcome intelligence that Brother A LaRue has reached HongKong, China, in safety, after a pleasant voyage of forty-two days from Honolulu, Hawaiian Islands. At the date of writing, May 6, Bro. LaRue had not commenced work, having but just secured suitable rooms; but being well supplied with publications, and, above all, being fully imbued with the spirit of the message, he has doubtless entered upon his work long ere this. Indeed, he began his work long before he reached land, and so faithfully did he perform it, that the mate of the vessel accepted the truths of the third angel's message. And is now keeping the Sabbath. May the blessings of the Lord of the harvest attend Brother LaRue in his foreign field.—*Signs of the Times.*

The Sabbath-school.

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

LESSON 29.—JACOB AND ESAU.

ISAAC was much pleased with Rebekah, and as his mother was now dead, Rebekah was a great comfort to him. When they had been married twenty years, the Lord gave them two sons. These sons were named Jacob and Esau. Jacob was a plain man; he dwelt in tents, keeping flocks, and tilling the ground. Esau was a cunning hunter.

When Isaac had become old, he asked Esau to go to the field, and take some venison for him, and make him some savoury meat, such as he loved. He told Esau that he wanted to give him his blessing before he died. Now it happened that Rebekah overheard what Isaac said, and since she loved Jacob more than she did Esau, she wanted him to have the blessing instead of Esau.

So she told Jacob to be quick, and go to the flock, and fetch her two kids of the goats. So Jacob did as his mother told him to do, and she made savoury meat such as Isaac loved. While Esau was gone out hunting, Jacob took the savoury meat which his mother had made, and went in to his father, and the father ate of the meat and blessed him.

QUESTIONS.

1. How did Isaac regard Rebekah? Gen. 24: 67.
2. Why did he need some one to comfort him at this time?
3. How many sons had Isaac?
4. What were their names?
5. How long had Isaac been married when they were born?
6. What kind of man was Jacob? Gen. 25: 27.
7. In what did he dwell?
8. What did he keep?
9. What did he till?
10. What kind of man was Esau?
11. When Isaac had become old, where did he tell Esau to go? Gen. 27: 1-4.
12. What did he tell him to get?
13. What did he tell him to make of the venison?
14. What did he want to give Esau?
15. Who overheard what Isaac said?
16. Which son did she love most?
17. Did she want Esau to have the blessing? why not?
18. What did she tell Jacob to do?
19. What did Rebekah make of the kids?

20. What did Jacob do with the savoury meat?

21. What did Isaac do?

22. Had Esau returned yet?

LESSON 30.—JACOB DECEIVES HIS FATHER.

ESAU was a hairy man, but Jacob was a smooth man; so before Jacob went in to his father with the savoury meat, his mother put the skins of the kids on his neck, and on his hands, so that when his father should feel him, he might think it Esau instead of Jacob; for Isaac was now old, and could not see. When Jacob went in with the meat, Isaac said, "Art thou my very son Esau?" and he said, "I am." It was very wrong for Rebekah and Jacob to do so, and they had so suffer for it, as we shall see. Jacob told another lie also; for when his father asked him how he got the venison so soon, he said that the Lord sent it to him.

When Esau came in from hunting, and found what Jacob had done, he was very angry, and laid plans to kill Jacob. When Rebekah found this out, she got Isaac to send Jacob to one of his uncles who lived very far away. So Jacob was sent away, and his mother never saw him again.

QUESTIONS.

1. Why did Rebekah put the skins of the kids upon the neck and hands of Jacob when he went in to his father with the savoury meat?
2. What did Isaac say when Jacob came in with the meat? Gen. 27: 24.
3. What answer did Jacob make?
4. Was it not wrong for Jacob and Rebekah to do as they did?
5. Did they have to suffer for it?
6. What else did Jacob do that was very wicked?
7. What was this lie? Verse 20.
8. How did Esau feel when he found out what Jacob had done? Verses 38, 41.
9. What did he lay plans to do?
10. What did Rebekah do when she found this out?
11. Where did this uncle live?
12. What did Jacob do?
13. How long was it before his mother saw him again?
14. Don't you think that this was a great punishment for Rebekah?

Bible Readings.

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

THE FOUR GREAT KINGDOMS OF DANIEL 7.

1. DANIEL saw in vision four beasts come up in succession out of the sea, a lion, bear, leopard, and a terrible beast.

"Four great beasts came up from the sea. . . . The first was like a lion . . . A second, like to a bear . . . Another, like a leopard. . . . A fourth beast, dreadful and terrible, and strong exceedingly." Dan. 7: 3-7.

2. The fourth beast was different from all the others in its nature and work.

"It had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

3. These four beasts represented four kings, or kingdoms.

"These great beasts which are four, are four

kings, which shall arise out of the earth." Verse 17.

4. The fourth beast was the fourth kingdom which was to bear rule over all the earth.

"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth." Verse 23.

5. The ten horns of this beast represented ten divisions of the kingdom, and another power was to arise after the division and subdue three of the ten.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." Verse 24.

NOTE.—The fourth great universal kingdom from the time of Daniel was the Roman. This was broken into ten divisions between the years 356 and 483. The supremacy of the bishop of Rome was disputed by the Heruli, the Vandals, and the Ostrogoths, who were Arian in faith. The last of these three powers was brought into subjection by Justinian in 538, and the Roman bishop became head over all the churches. The papal power was "diverse" from the others, it being ecclesiastical, the former political. As it was in behalf of the papacy that these religious wars were carried on, it may properly be said that he subdued three kings.

6. It was to be a blasphemous power, opposing God, seeking to change his laws, and was to continue in its strength a "time, and times, and the dividing of time."

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Verse 25.

NOTE.—In the blasphemous titles which the pope of Rome arrogates to himself, and in his high pretensions, is fulfilled the first specification. The millions of Christians put to death during the great religious persecutions of the past by the Roman Catholic church, point to that as the power in question. The pope of Rome claims the power to change the laws of God. "He can pronounce sentences and judgments in contradiction to the right of nations, and to the laws of God and man."—*Decretal de Translat. Episcop. Cap.*

7. A "time" in Bible chronology denotes a year.

"At the end of times, even years." Dan. 11: 13, margin. See also Dan. 4: 16.

NOTE.—This period is equivalent to the time, times, and half a time of Rev. 12: 14, that the church was in the wilderness. In prophecy a day stands for a year, and the time here brought to view would be, reckoning 360 days to the year, a "time," one year or 360 days, "times," plural, twice that or 720 days, and "half a time," 180 days, total, 1260 prophetic days, or literal years. Rev. 12: 6.

8. At the end of the period, his power was to be curtailed.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26.

NOTE.—We have seen the Roman bishop was exalted to the supremacy over all the churches and became the "corrector of heretics" in 538 A.D. Just 1260 years from this date, in 1798, Berthier, a French General under the Directory, entered Rome, took the pope prisoner, and placed the papal States under the protection of the French Empire, thus taking away, according to the prophecy, the prestige granted the papacy in 538.

9. It will be destroyed at the coming of Christ.

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." See 2 Thess. 2: 4-8.

10. Those who refuse to reject the errors of Romanism when they are pointed out in the word of God, are subject to the same condemnation.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

Interesting Items.

—During last year 22,430 articles left in cabs were delivered at Scotland-yard.

—Mormon agents have contracted for the purchase of 400,000 acres of land in Mexico.

—Germany has just paid 300,000 marks to an Austrian for his invention of a new rifle lock.

—St. Catharine's Hospital receives £70,000—the surplus of the Women's Jubilee Offering to the Queen.

—It is estimated that the marriage of the young Emperor of China will cost his subjects about £900,000.

—An extensive fire is reported from Alpena, Michigan, where several hundred people are rendered homeless.

—The subscriptions to the Imperial Institute, exclusive of those received from India, amount to £310,000.

—Australia is suffering from a plague of mice; they devour the crops, and sometimes attack sleeping persons.

—The Children's Home, at Edgworth, has educated and clothed 2,500 destitute children since its establishment in 1869.

—A young shark, three feet in length, was caught in a fisherman's net in the river Dee, and placed in the Chester Museum.

—Grasshoppers are doing so much damage at St. Paul, Minnesota, that the authorities offer a dollar a bushel for their bodies.

—Johann Faber, the manufacturer of Nuremberg, estimates that the people of the United States use about 100,000,000 lead pencils every year.

—Since 1869, the European armies on the war footing have increased from 6,918,000 to 16,000,000. Under the new military laws, the European war footing will be 19,000,000 armed men.

—M. Floquet, the Premier, and General Boulanger fought a duel with swords, in Paris, July 13. M. Floquet escaped almost unhurt, but the General received a severe wound in the throat.

—The late Mr. Sleddall left £30,000 for the erection of Jubilee Almshouses and a small church at Kendal, which are now completed and are capable of accommodating one hundred persons.

—The public debt of the United States was reduced \$14,429,502 during the month of June, last. The increase of revenue over expenditure during the fiscal year ending June 30, was \$62,367,095.

—The Salvation Army celebrated its twenty-third anniversary at the Alexandra Palace, on the 9th instant. The General and Mrs. Booth, with about 40,000 "soldiers" were present, besides a large number of visitors.

—Alderman Scarr says the people of England are earning 500 millions sterling a year by their labour; they put about 130 millions into the lap of the publican, and in waste of time spend nearly another 100 millions.

—Mrs. Jezreel of Chatham, who, since her husband's death three years ago, has been the head of the New and Latter House of Israel, died June 30. It is said that one of the prominent points of belief of this sect is that their bodies are immortal.

—The whaling vessel, Queen of the Dart, has left for the Arctic Regions; before returning she will leave two of her crew to start a Christian mission among the British Esquimaux, in connection with the British Christian Polar Mission.

—A terrible disaster occurred at the DeBeers Mine, Kimberly, near Cape Town, July 11. It is supposed that through the breaking of the hauling wire the lamps ignited the wood casing of the shaft. About five hundred men were extricated alive, but two hundred natives and twenty-five Europeans lost their lives.

—Delegates from various parts of the world were present at the conference of the General Presbyterian Alliance at Exeter Hall, July 4. The summary of statistical results of the Presbyterian churches throughout the world shows that there are 1,392 Presbyteries, 209 Synods, 25,689 pastoral charges, 27,966 separate congregations, 22,955 ministers, 117,382 elders, 66,332 deacons, 2,471 licentiates, 2,963 theological students, 3,603,225 communicants, 24,914 Sunday schools, and 2,879,721 Sunday school attendances. About 600,000 communicants had been gathered out of heathenism, and about £5,495,130 was contributed by communicants for church work.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

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

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

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

BOOKS IN PAPER COVERS.

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

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

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

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

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

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

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

The Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. Price, 1s.

Miraculous Powers.—The Scripture Testimony on the Perpetuity of Spiritual Gifts. 128 pp. Price, 1s.

The Seven Trumpets.—An Exposition of Rev. 8 and 9, 96 pp. Price, 9d.

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

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

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

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

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

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

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

Matter and Spirit.—An Argument on their Relation to each other. 68 pp. Price, 6d.

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

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Script-

ure References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

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—OF—

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THE PRESENT TRUTH.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22:12.

LONDON, JULY 19, 1888.

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

In the Missionary department of this paper will be found an interesting extract from the *Philadelphia Record*, speaking of the visit of an American ship to Pitcairn Island, and mentioning the fact, already known to many of our readers, that the inhabitants of the island have embraced the faith of the Seventh-day Adventists.

THIS paper is an uncompromising advocate of temperance. We believe not only in "Sunday closing," but Monday closing, and Tuesday closing, and the closing of the public house every day in the week, on the principle that criminality should not be licensed; and that selling poison on Monday is as criminal as to sell it on Sunday. But with the true cause of temperance we are in hearty sympathy, as every professed follower of righteousness should be. We are sorry to see that all are not. At a meeting said to be composed of publicans, and those "interested in licensed houses and the distilling and brewing trades," the Vicar of All Saints', Lambeth, appeared on the platform, and united in the protest against the temperance movement, referring to its advocates as "water-mongers," and advised the publicans to "stand up for their rights in the name of fair play and liberty."

s.

It appears that General Booth, with his Salvation Army, proposes to enter a crusade against picnicking, boating, and other forms of Sunday amusements on the Thames. However successful the General may be in his campaign, we feel sure he must know that the religious institution, in whose behalf he enters this warfare, is nothing more than a human affair at the most. All this bluster about the "divine sacredness of Sunday," and the "violation of God's command" if we do not observe that day, may sound very well; but the truth of the matter is, it is illogical and entirely unscriptural. Sunday is not a holy day. No sacred title is applied to it either in the Old Testament or the New, and there is no divine command for its observance. One day in the week for sacred rest is all that the Lord in his wisdom has seen fit to enjoin upon man, and that is the seventh day of the week, or Saturday; and he has not commissioned any man, nor any set of men, to improve his plan by changing the Sabbath to some other day. The *Daily Telegraph*, known as "The Largest Circulation in the World," commenting on the plan proposed by General Booth, says:—

"We rather doubt the wisdom of these alarms and excursions. In the first place, they raise anew that endless Sabbatarian controversy in which General Booth and his supporters are sure to come off second-best. Everybody knows that the seventh—not the first—day was ordained as a day of rest, and that the seventh is Saturday. The change to Sunday was made by man, and there is all the difference between the two that there must be between a divine and a merely human ordinance. When the early Christians ceased to observe the Jewish Sabbath, and selected Sunday as their weekly period of rest, they commemorated on that day the festival of the resurrection. In comparatively modern times the Puritans transferred to the first day the obligations imposed on the seventh. The early change from one day to the other, however, and the application to the Sunday of Sabbatarian restrictions, were of purely human origin, and have no divine authority over the souls or consciences of men. It is here that the advocates of the gloomy and bitter observance of Sunday utterly break down; they have no case."

The *Telegraph* in speaking of Saturday, the Sabbath, and Sunday, says, "There is all the difference between the two that there must be between a divine and a merely human ordinance." The great historian Neander spoke in a similar way, "The festival of Sunday," he says, "like all other festiva's, was always only a human ordinance" etc. Reader, are these things so, or are they not? If Sunday has a divine origin, and you are commanded by God to keep it, where is the command? We cannot find it. Can you? R.

ANOTHER TESTIMONY.

A WRITER to the *Pictorial News*, visited Pitcairn Island in the barque *Charles Colesworth*, sailing from San Francisco to England. After describing the stalwart appearance of the inhabitants, and noting that they speak excellent English, he says:—

"At the time of our calling there were 112 inhabitants, of whom about three-fourths were women and children. They are well supplied with books, and have a school-house and church, in the latter of which is an organ, purchased with the money sent out by her Majesty some time since. They appear to be a very religious body of people, keeping Saturday as their Sabbath, and I believe they

approach the Wesleyan doctrine nearer than any other. . . . After remaining on board about three hours, they descended to their boat, and sang six hymns and the National Anthem, the harmony at all times being very good. After exchanging three cheers, they departed for the shore, and many of us even envied their quiet and peaceful existence."

Their lot is certainly a desirable one. Shut out from the strife and contention of the world, and making the word of God their rule of life, it is their privilege to have fulfilled in them the words of the psalmist, "Great peace have they which love thy law; and nothing shall offend them." In this turning to the law of God on the part of a people intelligent in the Scriptures, is illustrated the power of the truth. It was not by the eloquence of preaching that they were led to take the step; but their attention was directed to the word of God, and upon this they took their stand.

The acceptance of the Sabbath, and other truths, generally rejected in the orthodox world, necessarily followed; just as it must in the case of every individual who is not influenced by the world around him, but recognizes that it is the Word that will judge him in the last day. s.

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