

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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A PRAYER.

AH, leave me not! The dreary night is falling;
I stagger through the dark, I lose my path!
Across the moors the bitter winds are calling
With moaning sound the storm-cloud's sullen wrath.
Go not away!
I feel thy loving touch upon my head,
And know, with Thee, the night I need not dread.
Oh, near me stay!

Go not away! What though this frail life-ember
No longer warm me; yet if thou but keep,
O living Lord! what comfort to remember
Thy words, "He giveth his beloved sleep."
Oh, near me stay!
Oh, stay! What though I falter and grow pale;
If thou uphold me, Lord, I cannot fail.
Go not away!

Lord, O my Lord! The voiceless, raptured thrilling
Of thy sweet presence here doth make me glad,
Its peace upon my troubled heart distilling.
Lead upward, Lord, for, though the way be sad,
If thou but stay,
I know that through the portals of the tomb
A dawn shall burst to make the heavy gloom
One radiant day!

—P. A. Child, Jr.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION NO. I.

BY MRS. E. G. WHITE.

THE sanctification set forth in the Sacred Scriptures has to do with the entire being,—spirit, soul, and body. Here is the true idea of entire consecration. Paul prays that the church at Thessalonica may enjoy this great blessing. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.

There is in the religious world a theory of sanctification which is false in itself, and dangerous in its influence. In many cases, those who profess sanctification do not possess the genuine article. Their sanctification consists in talk and will-worship. Those who are really seeking to perfect Christian character will never indulge the thought that they are sinless. Their lives may be irreproachable, they may be living representatives of the truth which they have accepted; but the

more they discipline their minds to dwell upon the character of Christ, and the nearer they approach to his divine image, the more clearly will they discern its spotless perfection, and the more deeply will they feel their own defects.

When persons claim that they are sanctified, they give sufficient evidence that they are far from being holy. They fail to see their own weakness and destitution. They look upon themselves as reflecting the image of Christ, because they have no true knowledge of him. The greater the distance between them and their Saviour, the more righteous they appear in their own eyes.

While with penitence and humble trust we meditate upon Jesus, whom our sins have pierced and our sorrows have burdened, we may learn to walk in his footsteps. By beholding him we become changed into his divine likeness. And when this work is wrought in us, we shall claim no righteousness of our own, but shall exalt Jesus Christ, while we hang our helpless souls upon his merits.

Our Saviour ever condemned self-righteousness. He taught his disciples that the highest type of religion is that which manifests itself in a quiet, unobtrusive manner. He cautioned them to perform their deeds of charity quietly; not for display, not to be praised or honored of men, but for the glory of God, expecting their reward hereafter. If they should perform good deeds to be lauded by men, no reward would be given them by their Father in heaven.

The followers of Christ were instructed not to pray for the purpose of being heard of men. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Such expressions as this from the lips of Christ show that he did not regard with approval that kind of piety so prevalent among the Pharisees. His teachings upon the mount show that deeds of benevolence assume a noble form, and acts of religious worship shed a most precious fragrance, when performed in an unpretending manner, in penitence and humility. The pure motive sanctifies the act.

True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being. Those who are truly sanctified will not set up their own opinion as a standard of right and wrong. They are not bigoted or self-righteous; but they are jealous of self, ever fearing, lest a promise being left them, they should come short of complying with the conditions upon which the promises are based.

Many who profess sanctification are entirely ignorant of the work of grace upon the heart. When proved and tested, they are found to be like the self-righteous Pharisee. They will bear no contradiction. They lay aside reason and judgment, and depend wholly upon their

feelings, basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in urging their tenacious claims of holiness, giving many words, but bearing no precious fruit as proof. These professedly sanctified persons are not only deluding their own souls by their pretensions, but are exerting an influence to lead astray many who earnestly desire to conform to the will of God. They may be heard to reiterate again and again, "God leads me! God teaches me! I am living without sin!" Many who come in contact with this spirit encounter a dark, mysterious something which they cannot comprehend. But it is that which is altogether unlike Christ, the only true pattern.

Bible sanctification does not consist in strong emotion. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified. There is no such thing as instantaneous sanctification. True sanctification is a daily work, continuing as long as life shall last. Those who are battling with daily temptations, overcoming their own sinful tendencies, and seeking for holiness of heart and life, make no boastful claims of holiness. They are hungering and thirsting for righteousness. Sin appears to them exceedingly sinful.

There are those claiming sanctification who make a profession of the truth, like their brethren, and it may be difficult to make a distinction between them; but the difference exists, nevertheless. The testimony of those claiming such an exalted experience will cause the sweet spirit of Christ to withdraw from a meeting, and will leave a chilling influence upon those present, while if they were truly living without sin, their very presence would bring holy angels into the assembly, and their words would indeed be "like apples of gold in pictures of silver."

In summer, as we look upon the trees of the distant forest, all clothed with a beautiful mantle of green, we may not be able to distinguish between the evergreens and the other trees. But as winter approaches, and the frost king incloses them in his icy embrace, stripping the other trees of their beautiful foliage, the evergreens are readily discerned. Thus will it be with all who are walking in humility, distrustful of self, but clinging tremblingly to the hand of Christ. While those who are self-confident, and trust in their own perfection of character, lose their false robe of righteousness when subjected to the storms of trial, the truly righteous, who sincerely love and fear God, wear the robe of Christ's righteousness in prosperity and adversity alike.

Self-denial, self-sacrifice, benevolence, kindness, love, patience, fortitude, and Christian trust are the daily fruits borne by those who are truly connected with God. Their acts may not be published to the world, but they

themselves are daily wrestling with evil, and gaining precious victories over temptation and wrong. Solemn vows are renewed and kept through the strength gained by earnest prayer and constant watching thereunto. The ardent enthusiast does not discern the struggles of these silent workers; but the eye of Him who seeth the secrets of the heart, notices and regards with approval every effort put forth in lowliness and meekness. It requires the testing time to reveal the pure gold of love and faith in the character. When trials and perplexities come upon the church, then the steadfast zeal and warm affections of Christ's true followers are developed.

THE UNCHANGEABLE LAW.

BY ELD. R. F. COTTRELL.

REASON would be sufficient to teach any one who has any just conception of the true and eternal God, that the requirements of his moral law must be as unchangeable as himself. The principles of his government must be in harmony with his eternal attributes, and, therefore, must be ever the same. Love to God and love to our fellow-men must ever hold the same claim upon men of all ages. The ten commandments explain and enforce these two great principles; consequently everything opposed to these principles is expressly forbidden. But the observance of negative precepts merely, can never satisfy the just claims of the divine Being. There must be something by which we can manifest, by our action, our loyalty to God. The Sabbath commandment is the only one of the ten which truly tests our allegiance to God. The keeping holy of the memorial of the creation is an acknowledgment of the Creator. This is not true of any one of the other nine.

Reason, we say, teaches that the law of God must ever be the same. Revelation teaches the same, "the law of the Lord is perfect." That which is perfect cannot be improved. Jesus said concerning the written law, extant in his time, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The apostles teach in harmony with this, and all the Scriptures agree with the declaration of God: "My covenant will I not break, nor alter the thing that is gone out of my lips."

But multitudes of professed believers teach that the law which came from the lips of the great Lawgiver at Sinai, has been abolished; others say changed. Why do they teach thus? Every one who will reflect upon it will see that the only reason for this is on account of the Sabbath of the fourth commandment. No fault is found with any other. Now is it not exceedingly marvelous that the Sabbath, concerning which we have the positive declaration of the Spirit that it will be observed by all the people in the world to come, furnishes the only pretext for the abolition of the other nine moral precepts in the present world? The testimony alluded to is this: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

It would be preposterously absurd to believe that any one of the other nine will be violated in that "new earth wherein dwelleth righteousness;" but it is a remarkable fact that the rejected commandment is the only one of the ten the observance of which, in the world to come, is expressly foretold in prophecy.

HERE are they that keep the commandments of God, and the faith of Jesus.—*Bible.*

FAITH WITHOUT REPENTANCE.

BY ELD. J. N. ANDREWS.

THE condition of a great number of those who profess the religion of Christ is lamentable; they profess to know God, but they deny him by their works.

They call upon the name of God, but they do not relinquish their sins. They suppose that they are saved by faith without works. If they have read the second chapter of James, they surely have never laid it to heart. They are more afraid of good works than they are of sin. They think that good works and self-righteousness are one and the same thing, and that faith in Christ as their Saviour is wholly incompatible with individual obedience. They do not comprehend the truth that God gives his grace to men that they may overcome their passions and change their nature, but never to excuse their evil propensities, nor to hide in any sense their true character from the eyes of him who searches the heart. Many are in this deplorable condition. If, however, they would read the last part of Christ's sermon on the mount, they would see that, if they continue to follow this course, they will find themselves among those who will be placed at the left hand of the Son of man in the day of judgment. Matt. 7: 21-27.

What is the cause of this sad state of things? It is partly caused by the deception of the human heart under the powerful influence of Satan, the great adversary. But the principal reason is found in the nature of the teaching which is only too prevalent on all hands. Men are taught to believe in Christ, and to quiet themselves with the thought that they are good Christians and on the way to heaven, though they may not be possessed of the character of Christ, nor be walking in his footsteps. They overlook the first of all lessons in Christian experience. Faith is put foremost as being the privilege of the sinner, while repentance, which is one of the essential conditions of pardon, is entirely set aside. This is the result of the teaching that the gospel has abolished the moral law.

Repent. This is the first word that the gospel addresses to the sinner. If this, then, is the first instruction of the gospel, it is evident that men are already under condemnation because they have transgressed the law of God. The gospel invites no man to believe in Christ for pardon until he has first seen his guilt as a sinner, and acknowledged the justice of his condemnation. But it is not alone in this that repentance consists. Repentance demands not only that the sinner shall have a godly sorrow for sin, but that, by the grace of God, he shall make the decision to turn from his transgression to walk in obedience. This is the character of the repentance which John the Baptist taught, and which Zaccheus practiced. Luke 3: 3-14; 19: 7-10. Men do not merit pardon by repentance, but the gospel makes repentance a condition without which no one can be saved. Luke 13: 1-5.

When Peter preached on the day of Pentecost, the people were "pricked in their hearts," for he showed them their sins and insisted on true repentance. But in our days the greater part of the religious teachers invite those who are living in sin to accept Christ as their Saviour, and to simply believe that he saves them now without the condition of repentance. This doctrine leads them to believe that they are accepted in the Beloved and numbered with the disciples of Christ.

Thus the church is filled with those who have never learned the first lesson of the Christian religion. These men may have

been guilty of extortion, but they do not comprehend that they ought to restore their ill-gotten gains. It is even questionable whether they have learned that no man can be a Christian who is not upright in all things, and that to be strictly honest we should love our neighbor as ourselves, and do unto others as we would that they should do unto us.

Men are not ashamed to sin, but they are greatly ashamed to repent. But repentance is the most honorable action on the part of the sinner. Many ministers fear to preach repentance lest the sinner be offended, or lest the way of salvation shall seem to him so difficult that he will not wish to attempt it. So men enter the church without passing through the strait gate of repentance. The number of members is augmented, but not the number of Christians. These persons may well join in the confession of sins which is made each week in the churches, but they have no idea that this confession places them under obligation to entirely forsake their sins. The greatest lack of the age is apostolic preaching upon the subject of repentance.

OUR MOTIVES.

BY ELD. ALBERT WEEKS.

AN act may be right, by itself considered, yet if the motive that prompted it be wrong, the Judge of all cannot impute to us virtue. The Lord weighs our motives. He searches the heart, and tries the reins. All things are open to his view. There is not a thought in our minds that he does not know altogether. Man may be deceived by word, by manner, by profession, by an outward act; but God cannot be thus deceived. We must be true at heart to receive his approbation. How important it is, then, that we ponder well our motives, and have them thoroughly established in the everlasting principles of truth and righteousness. If we have thus dug down deep, and found the solid rock upon which to build our edifice of character, when the floods come, and the winds blow, our house will stand secure.

"THY KINGDOM COME."

BY S. O. JAMES.

HAPPY is our case if we can utter this prayer in the spirit. It means that we have given all to God, and are doing all in our power to help others; otherwise how should we dare utter the petition to subject our work to the critical test it must bear? With this prayer in our hearts and on our lips (as it should be daily), shall we not *strive* to walk blameless before the Lord by humbling ourselves before him daily? Love for Jesus and his glorious appearing makes our labor light. What we do is for him and unto him. Precious Saviour! Then in confidence we love to pray, "Thy kingdom come," and in his own good time our prayer is answered. What three words can better express the heart's yearnings,—the longing for something better than earth affords!

Here the friendship of Christ is scorned; his good ways are perverted. Our hearts are sick of sin; but whether we wait in sorrow and sadness, or rejoice in exultant expectation, the eye of faith beholds the accomplishment of his righteous purpose, sees the crown held out, as it were, to cheer us on; and while we exclaim, "Thy will be done," we eagerly pray, "Come, Lord Jesus, come quickly."

"Truth crushed to earth will rise again;
The eternal years of God are hers."

BETTER.

BY MARY MARTIN.

'TWERE better to stand like the worthies in the furnace's fiercest heat,
With the Son of God, than to lead a life like the many that we meet;
Better with face toward Jerusalem, with windows open wide,
Than to drift with thronging millions thoughtlessly out with the tide;
Better to own Christ's kinship in the gloomy judgment hall,
Than to share with an earthly monarch the pleasures that quickly pall;
For the smile that rests the fairest, and the head that wears the crown,
May be near the heart that's breaking a little lower down.
Better the shepherd's vigil in the wilderness alone,
Than accept from godless Pharaoh the title to a throne;
Better to sleep on Nebo in a God-appointed grave,
Than the grandest mausoleum without Christ's power to save;
Better with mission unrecognized take the wormwood mixed with gall,
Than be he whom the tribute-payers Augustus Cæsar call;
Better the blindness of Milton, if his lofty numbers flow,
Than the genius of Voltaire, his work and his end to know;
Better to trust in Israel's God though heart and strength should fail,
Than resort to Goliath's armor, of sword, and spear, and mail;
Better to fall on the Rock, and broken and contrite lie,
Than the Rock should fall on us when God's judgments are passing by.
We may never be a Judson, much less an Apostle Paul;
But 'twere better to glean after reapers than gather no grain at all.
Better to search for the lost one 'mid the mountain's sobbing pine,
Than to sit in the cosiest parlor, content with the ninety and nine;
Better to drink at Marah with His presence by our side,
Than to walk neath the palms of Elim alone at eventide;
Better to wait, though weary, for the Father's wise behest—
The fruit that is longest ripening is ever fairest and best;
For He who knoweth and careth if the tiniest sparrow fall,
Doth regard thee with love more tender, for He knoweth thee all in all,
And the anguish thou hast not uttered, with thy tears are in his book,
And help shall come from the hilltops, if thou wilt but upward look.
Thou'lt forget the gloom of the valley that thy toil-worn feet have trod,
Past the gates of pearl, in the street of gold, in the city of thy God.
And so sweet will be the resting from the "forty stripes save one,"
Thou wilt lose the thought of the chastening in the sound of the words, "Well done."
Then let thy faith not waver, but prove as true as tried;
So shalt thou reign with the Highest, and like him "be satisfied."

THE PROPHECY OF ZECHARIAH.

BY ELD. J. N. LOUGHBOROUGH.

"IN that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. 14: 20, 21.

Some have claimed that the above statement refers to a time when the Jewish service is to be again restored in old Jerusalem. We do not so understand it. Let us bear in mind that this prophecy of Zechariah was given during the time of the restoration of the Jews from captivity and the rebuilding of their city and temple at Jerusalem. We read in the book of Ezra, "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." Ezra 6: 14. This book of

Zechariah is a mixed prophecy, relating not only to the restoration of the Jews from their captivity, but also to the mission and work of Christ, in both his first and second advents. In this prophecy it is especially important to "rightly divide the word of truth," if we would learn the true sense of this scripture.

In chapters 1 and 2, the prophet speaks of the restoration of the Jews from captivity in these words: "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." Zech. 2: 6-9.

In chapter 3, we have a prediction concerning Christ, under the figure of the stone with "seven eyes." He is also called the BRANCH (verse 8). These "seven eyes" are said to be the "eyes of the Lord which run to and fro through the whole earth." See also chap. 4: 10. This same characteristic of "seven eyes" is, in the book of Revelation, connected with the "Lamb slain." He says of the Lamb that he "had seven eyes, which are the seven Spirits of God" (Rev. 5: 6), agreeing with the testimony concerning "the stone." In this third chapter of Zechariah, we also have Christ in his humiliation. He is thus spoken of as "clothed with filthy garments." After the taking away of these garments, he has a fair mitre placed upon his head. In other words he is attired as the true high priest through whom the iniquities of the penitent sinner will indeed be caused to pass from him.

In chapter 4, we have an inspired interpretation of the two olive trees. These "sons of oil" (Zech. 4: 14, margin) are God's two witnesses. Rev. 11: 4. In other words, they are the two testaments,—the word of the Lord to his people. See Zech. 4: 5, 6.

In chapter 5, under the figure of the flying roll, the solemn fact is presented that God makes a faithful record of the crimes of thieves, false-swearers, adulterers, and all classes of sinners, and that for these sins he will utterly consume them, even as was represented to him that the houses with all their timbers and stones were consumed by the flying roll. The prophet next presents the apparent triumph of wickedness under the figure of an ephah having a temple built for it in the land of Shinar. By this means, he gave a most striking reproof to those who had gone so largely into idol and image worship.

In chapter 6, under the figure of the four chariots with different colored horses, we doubtless have illustrated the work of the Spirit of God in connection with his truth, as it is presented by his servants under circumstances as various as the different colors of the horses seen in this vision. In the close of the chapter he introduces the true temple service which is now being carried on in the heavenly temple by Christ our high priest. As the BRANCH, he now sits and rules upon his Father's throne where the counsel of peace is "between them both."

In chapters 7 and 8, we have a view of the success they should meet in returning to Jerusalem, and in building up their city. He says, "Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity?" Zech. 7: 7. Again we read, "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."

Zech. 8: 3. Again, "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong." Verse 13.

In chapter 9, the prophet again calls attention to the mission and work of Christ. This is evident from the following: "Behold, thy King cometh unto thee," etc., (See Matt. 21: 5). His speaking peace to the heathen undoubtedly signifies the proclamation of the gospel to the Gentiles. This is followed by Christ's bringing his "prisoners" out of the "pit" (the grave) at his coming; after which, in the new earth, he shall have dominion from sea even to sea, and from the river even to the ends of the earth." Verse 10. So he carries us to the final consummation of the hope of God's people.

In chapter 10, he again goes back to notice the restoration of the Jews from captivity. The Lord says, "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people," etc. Verses 8, 9. Not only did the Lord verify this promise in restoring his people, from Syria, Babylon, and various parts of the world, to their own land, but they were taken by Alexander, the Great, and placed in various cities, as Alexandria in Egypt, and other places, he claiming that they made the best of citizens.

In chapter 11, our attention is called still further to those returning from the captivity, in the following words: "Feed the flock of the slaughter; whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed be the Lord; for I am rich, etc. Verses 4, 5. He then calls attention to the betrayal of Christ by Judas in these words: "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Verses 12, 13. That this testimony was literally fulfilled in the betrayal of Christ must be apparent to all careful readers of New Testament history.

In chapters 12 and 13, we are pointed forward to the piercing of Christ, and the opening of the fountain where sin and uncleanness may be washed away. See verses 10-14, also chapter 13: 1. By comparing this with St. John 19: 34, we see that this prediction was verified when the soldiers with the spear pierced the side of Christ. In the latter part of chapter 13, we read: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Verse 7. Comparing this with St. Mark 14: 27, we see it was fulfilled in their treatment of Christ. The prophet next presents the treatment that should be received by Christ's followers in these words: "And I will bring the third part of them through the fire, and will refine them as silver is refined, and will try them as gold is tried." Verse 9. By comparing this with Mal. 3: 2, 3, and 1 Pet. 1: 7, we see its counterpart in the "fiery trial" that the servants of Christ are now called to endure.

Chapter 14 contains the words found at the head of this article. This chapter is a peculiar one from the fact that two subjects seem to be introduced in the chapter; one of these being spoken of for a few verses, and then the other. For this reason we cannot read it as one connected story, but must see the connection of the subjects introduced. From verses 1-3, a subject is taken up and carried to a certain point, and from verses 12-19, this subject is again resumed and continued. So also the subject that is treated upon from verses 4-11

is resumed and completed in verses 20 and 21.

The subject introduced in verses 1-3 is the second coming of Christ, when all nations shall be gathered, as stated also in Rev. 16: 14. Though all are not immediately cut off from the city, they are completely destroyed when the Lord goes forth and fights against them, or, as expressed in Rev. 19: 19-21, the remnant (the last of them) are destroyed by "the sword of him that sat upon the horse." From verses 12-19, we have more definite particulars concerning the pouring out of the plagues.

The "feast of tabernacles" to which the people of God are to go up (verse 16) after having been delivered at Christ's second coming, must be the great marriage supper of the Lamb which is to be celebrated in the new Jerusalem on high, as the saints of God go up to reign with Christ for one thousand years. While the prophet is viewing the cases of those who are thus celebrating the antitypical passover, his attention seems to be suddenly called back to those who in his time did not even keep the typical passover. He says there shall be a plague wherewith the Lord shall smite "those that come not up."

Having in verses 1-3 described the cutting off of the wicked at Christ's coming, he proceeds in verses 4-11 to notice what will take place at the end of the thousand years' reign of the saints with Christ in the heavens, when our Lord shall descend from heaven, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Upon this place rests the "camp of the saints" (Rev. 20: 9) around which the wicked will come. At that time they shall see the people of God in the kingdom, and they themselves thrust out. St. Luke 13: 28. In verses 20, 21, occur the words quoted in the opening of this article, which seem to be a description of that glorious state that will ensue when the new earth shall be brought in. This condition of things, we see from St. Peter's testimony, is to be when the perdition of ungodly men shall have come. See 2 Pet. 3: 7, 12, 13.

INCONVENIENCES IN OBEYING GOD.

BY ELD. A. S. HUTCHINS.

It is ever well to count the cost of serving the Lord, before enlisting in his service. Otherwise when temptations and trials come, we may sink in discouragement.

But to suffer inconveniences to deter us from obeying God's holy word, is certainly extremely unwise. Yet many often enumerate real and supposed inconveniences in the way, and urge those as an excuse for their disobedience, to what they acknowledge to be the lawful claims of the Most High upon them. Especially is the above true, with reference to the observance of the Bible Sabbath.

We are aware that to make a change in this direction, to observe the Sabbath agreeably to the fourth commandment, is often attended with inconveniences in the family and in business affairs, and not infrequently results in breaking up of former associations, and connections with churches, etc. But are all these things combined, of sufficient magnitude to justify us in a course of disobedience in this life, or to acquit us in the judgment of the great day? Think, O, think of this, dear reader.

But did Jesus the dearly-beloved Son of God, suffer no inconveniences in the provision of the plan of salvation for fallen men? Was it convenient for him to leave the glory he had with the Father, and come down to this dark, fallen, sinful world and die, the just for the

unjust? Was it convenient for him to be despised and rejected, to fast and hunger, to mourn and weep, and to be tempted of the Devil; to travel destitute of a place to lay his head, while the birds of the air had nests, and the foxes had holes? to sweat as it were great drops of blood? to be betrayed, forsaken, and denied? to be scourged, spit upon, and smitten? to wear the cruel crown of thorns? to be condemned, nailed to the cross, and in the most dreadful agony, groan, thirst, bleed, and die, that you and I might live?

Blessed be God the Father, he who was once dead, "now reigns on high," and kindly and urgently invites us to suffer with him, that we may reign with him, beyond these scenes of confusion, sorrow and death, in a world of unspeakable blessedness, crowned with glory, immortality, and life eternal.

"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. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2, 9, 10.

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8: 16, 17.

"For I reckon," says the suffering, fasting, hungering, whipped, stoned, ship-wrecked, and imprisoned apostle, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Says Peter, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 12, 13.

NOT IN DARKNESS.

BY ELD. I. D. VAN HORN.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. The great theme on which Paul is writing is the second coming of our divine Lord. In the closing verses of the previous chapter he is very plain in his statements concerning this grand event and connects with it the resurrection of the righteous dead. That will be a glorious event to the people of God. Holy joy will fill every soul with unbounded praise to the great Life-giver and Redeemer.

The great apostle carries our minds down the stream of time to the last generation of men. He addresses the people of God in that generation when he says, "But of the times and seasons, brethren ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 1, 2. Their perfect knowledge that this day will come upon the world as a thief does not show that they will be ignorant of the event, for the text at the head of this article would prove to the contrary. "The times and seasons" are so plainly revealed in other portions of the Bible that the "brethren" could arrive at clear conclusions respecting this great day of the Lord. Hence they are not in darkness concerning it.

There is a class, however, who will be in darkness and the event will come upon them as a thief. This class give the "peace and safety" message to the world, and, while they lull others to sleep, they themselves fall into a deep slumber, and are only aroused when sudden destruction is bursting upon them.

"For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape" (ver. 3). All upon whom the day of the Lord does come as a thief will be destroyed. How terrible! And yet thousands will take the very course that will ultimately be their ruin. All who are found in the darkness at that dreadful hour can offer no excuse, for the light shone all around them.

But the people of God will stand in the light. No darkness will obscure their pathway. They watch and pray and wait till the day appears, when they hail it with joy. But what is the light they have? Here is the important point that should arrest the attention of every one. Is it the Word of God? Yes, but what portion of the word can be a light to the last generation to prepare them for that dreadful day, and the grand event then to take place? This question is clearly answered by the testimony of Peter. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1: 19. The clear light of prophecy shines all the way down the stream of time to the dawning day of glory.

The people of God in the last days stand in this light. They will understand the true meaning of the prophetic word, and be ready to meet the greatest and grandest of all events, the second coming of the Redeemer. Those, therefore, who teach that the prophecies are mysteries and cannot be understood, do not stand in the light. It is not safe to follow them lest the blind lead the blind and both fall into the ditch.

It is now high time to awake. The last days, of which the prophets have so clearly testified, are upon us. The news has been carried to all the earth that the Lord's coming is even at the doors. No time for slumber now. Sleeping, doubting professor, awake, and let the glorious light of the prophetic word point you to the near approach of the great and dreadful day of the Lord. Awake sinner, and prepare to meet thy God, lest the brief time that is given you pass and you be left without hope. Let all awake to the solemn reality that the closing of the day of grace is at hand.

TRUTH is the expression of the divine mind, and however little in our feeble vision we may be able to discern the means by which God will provide for its preservation, we may leave that matter in his hands, and we may be quite sure that a firm and courageous application of every principle of justice is the best way for the preservation and the maintenance of truth.—W. E. Gladstone.

THE time may be delayed, the manner may be unexpected, but sooner or later, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire, poured out in prayer to God, will ever be lost; but in God's own time and way, it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and those for whom you pray.—Professor W. S. Tyler.

"CLING TO THE CRUCIFIED."

His death is life to thee—
Life for eternity;
His pains thy pardon seal,
His stripes thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease;
His blood is all to thee;
It purges thee from sin,
It sets thy spirit free,
It keeps thy conscience clean.
"Cling to the Crucified."

FIRESIDE READINGS.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

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.

NOT AFRAID TO WORK.

THERE was a brief period when the apostle Paul who protested his just claim for temporal support did not receive it from his congregation. Instead of starving, and instead of begging, he took to trade, and stitched tent-cloth. I'll be bound he did it well. No such cloth as his was offered in market at Corinth. They who are best fitted for the ministry are generally fit for other things also. Let them for a time become successors of the apostles, becoming what they were, lay preachers. Let them show their independence, if need be, by "working with their own hands," and the people will soon show that in rendering them due return for service, they are not dealing a charity, but discharging a debt. A little variation of industry would not necessarily do us harm. And afterward the whole energies being again devoted to the ministry, that ministry might be better appreciated than before.—*Newman Hall.*

DRESS.

WITH the Bible in our hands, common sense in our heads, and the Holy Spirit in our hearts, we should never be in doubt as to how Christians should dress. 1 Pet. 3: 3, 4 reads: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." This looks plain enough that nothing should be worn simply for adorning or to attract the eye. Again, 1 Tim. 2: 9, 10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided [or plaited] hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." From this it is easily understood that all outside apparel should be modest, and such as becomes sobriety of thought, and good works. And according to 1 John 2: 16, "For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but is of the world," all dress to gratify pride is forbidden. Again, Rom. 12: 2, "And be not conformed to this world.

Here we find dressing as does the world to please the world is positively forbidden. In 1 Cor. 10: 31, we read "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Therefore all dress that is not for God's glory is sinful. With these passages before us, we can soon settle the question. There is no chance for any argument as to the wearing of gold, pearls, or costly array, for the Bible clearly settles that with a *not*. And yet some women will persist in wearing a gold pin, and say, "I don't wear much gold." The Bible does not say much gold, but gold, and it is just the same whether worn in the ears, on the head, around the neck, at the throat, on the wrists, or on the fingers. It is all worn for adorning, none at all needed, therefore in positive violation of God's commands.

Feathers are beautiful and useful on the birds but were never made for women's heads. Flowers are beautiful, and their fragrance useful in garden or vase, but odorless flowers on a hat are but signs of pride and foolishness. The cutting of cloth in little strips, and making a garment of it, looks too much like children's play. Thus bows, fringe, lace, ruffles and the like, to my mind are not only useless but senseless. A Christian woman should dress neatly but perfectly plain, and then when seen on the street or in the church she, preaches Christ by her outward appearance. None but those of principle dress entirely plain. The poorest will seek some kind of trimming, be it ever so shabby. And if we shrink from thus attracting attention, we shrink from telling the world in looks as well as in words, that we are followers of Christ; and a neatly, plainly dressed woman, passing along the street in a city, without saying a word, preaches a sermon not to be forgotten to many with whom she has never had the opportunity of speaking.

Dear sisters, let us act wisely and with God's glory in view. When we buy a garment, make the best possible use of our time; and when we wear it, have the best possible influence.—*Sel.*

HURTFUL READING.

A BAD book, magazine, or newspaper, is as dangerous to your child as a vicious companion, and will as surely corrupt his morals, and lead him away from the path of safety. Every parent should set this thought clearly before his mind and ponder it well. Look to what your children read, and especially to the kind of papers that get into their hands, for there are now published scores of weekly papers, with attractive and sensuous illustrations, that are as hurtful to young and innocent souls as poison to a healthful body. Many of these papers have attained a large circulation, and are sowing broadcast the seeds of vice and crime. Trenching on the very borders of indecency, they corrupt the morals, taint the imagination, and allure the weak and unguarded from the paths of innocence. The dangers to young persons from this cause were never so great as at this time, and every father and mother should be on their guard against an enemy that is sure to meet their child.

Look to it, then, that your children are kept as free as possible from this taint. Never bring into your house a paper or a periodical that is not strictly pure. See to it that an abundance of the purest and healthiest reading is placed before your children. Hungry lambs will eat poison, but if well fed on good food, they let the poison alone. If you wish to save your own children and the children of others, do all you can to sustain and circulate healthy moral literature.

THE BROKEN SAW.

A BOY went to live with a man who was accounted a hard master. He never kept his boys; they ran away or gave notice they meant to quit; so he was half his time without and in search of boys. The work was not very hard—opening and sweeping out the shop, chopping wood, or going on errands, and helping round. At last, Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man who has no confidence in you; because, do your best, you are likely to have little credit for it. However, Sam thought he would try; the wages were good, and his mother wanted him to go. Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him. "Why of course I did n't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw. "Mr. Jones never makes allowance," said the other boy; "I never saw anything like him. That Bill might have staid, only that he jumped into a hen's nest and broke her eggs. He darn't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill could n't stand it, and would n't."

"Did he tell Mr. Jones about the eggs?" asked Sam. "No," said the boy; "he was afraid; Mr. Jones has got such a temper." "I think he'd better owned just at once," said Sam. "I suspect you'll find it better to preach than to practice," said the boy.

"I'd run away before I'd tell him;" said he and he turned on his heel and left poor Sam alone with his broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden, and then went up to his little chamber under the eaves. He wished he could tell Mrs. Jones; but she wasn't sociable, and he would rather not. "Oh my God," said Sam, falling on his knees, "help me to do the thing that is right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up and crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam "I broke your saw, and I thought I'd come and tell you, before you saw it in the morning."

"I should think morning soon enough to tell of your carelessness. Why do you come down to-night?"

"Because," said Sam, "I was afraid if I put it off I might be tempted to tell a lie about it. I'm sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand, "There Sam," he said heartily, "give me your hand. Shake hands; I'll trust you, Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how this is; I only know that Sam Fisher finds in Mr. Jones a kind and faithful master.—*Sel.*

TEMPERANCE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.
—Horatius Bonar.

MY LAST CIGAR.

It was three o'clock Sabbath morning in my western home. I had smoked three or four cigars since tea. At that time I wrote my sermons and took another cigar with each new head of discourse. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and although it was not a large book, its fall sounded to my excited system like a crack of a pistol. As I went down stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night-study. I kept my promise. With the same resolution went over-board tea and coffee. That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted through life, down with "sick headaches," and rased by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the croaking of the midnight owl hath ceased, and the singing of birds has come.—*T. De Witt Talmage.*

LOOK ON THIS-PICTURE AND ON THIS.

The Christian Commonwealth, of April 3, under the heading, "Our Drink Bill for 1883," gives some astounding figures as regards the amount spent annually for intoxicating liquors in the United Kingdom. The figures are given on the authority of Mr. William Hoyle, "a statistician of recognized authority on social questions." We quote as follows:—

"Beginning with 1860, which was a very black year for England, since it witnessed the multiplication of drinking facilities and was consequently the beginning of an increased consumption of intoxicants, Mr. Hoyle shows how the fatal traffic has grown: 'In 1860, with a population of 23,778,000, the expenditure of the United Kingdom upon intoxicating liquors was £85,276,870. Year by year the expenditure rose until in 1876 it reached the enormous sum of £147,288,759; thus whilst our population had only grown 15 per cent. our Drink Bill had grown 72 per cent. Between 1876 and 1880 the Drink Bill receded

from £147,000,000 to £122,000,000. This was largely owing to the great depression in trade, and, to some extent, it was also due to the vigorous efforts of temperance reformers. In 1881 the Drink Bill rose again to £127,000,000. In 1882 there was a decrease of £823,101, and in 1883 there was a further decrease of £774,084."

"The decrease during each of these years has been a little over three-quarters of a million, and both these years, it must be remembered, have been years of commercial depression. It is morally certain that if our trade had been good, there would have been no decrease at all, but a considerable increase. Most people will agree with Mr. Hoyle that, 'when we consider the enormous efforts which have been put forth, and the almost universal opinion which exists in favor of temperance, there will be in many minds a feeling of disappointment that the decrease has not been greater. The smallness of this decrease proves the strength of the temptations which everywhere beset the path of the people.' When Mr. Hoyle proceeds to compare the convictions for crime which took place in 1882, with those which occurred in 1860, the case assumes a still darker aspect. The total convictions for crimes which came before the magistrates in 1860 were 255,803, whilst in 1882 they numbered 575,593, being more than double, the population in the meantime having only grown about 23 per cent. Some of the offences of the latter year were simply evasions or violations of the Education Act, most of which, however, Mr. Hoyle contends are owing to drunkenness. But omitting these new offences altogether the state of the case stands thus:—

	1860	1882
Cases of Drunkenness	88,361	189,897
Cases of Assault	86,414	87,407
Indictable offences against the Person	1,802	2,035
Deserting or neglecting to support Family	3,450	7,515
Larceny or Theft	37,377	51,773
Prostitution	6,694	10,160
Begging	7,545	20,463
Having no Visible means of subsistence	3,090	6,576
Malignantly Destroying Fruit Trees, Etc.	14,877	20,764
Offences Punishable as Misdemeanors	8,344	13,877
Offences under the Vagrant Act	6,186	15,451
Total	264,170	426,340

The crimes here enumerated are of the lowest character, the very existence of which is clear proof of the degradation of large classes of the community, and yet they have increased since 1860 by 62 per cent., the population having grown but 22 per cent. Mr. Hoyle supplements these facts by the following catalogue: 1. In 1860 the number of persons committed to prison in England and Wales was 116,282, whilst in 1882 they numbered 189,524. 2. In 1860 there were 30,769 women committed to prison; in 1882 there were 51,826. 3. In 1860 there were 2,584 women who were committed to prison ten times or more; in 1882 there were 8,946 women sent to prison ten times or more each. 4. In 1860 the number of lunatics in asylums in England and Wales was 38,058; in 1882 there were 73,113. 5. In 1860 the amount paid in actual relief to the poor was £5,454,964; but in 1882 it was £8,232,472. 6. In 1879, according to the report of the Registrar-General, one out of 15 of the total deaths in England and Wales occurred in workhouses; and in London one out of every nine. If to these there be added those paupers who die outside of the workhouse, it will show the painful fact that about one person out of every seven who dies is a pauper. 7. During the past 25 years over 75,000 children have been torn from their homes and consigned to reformatories or industrial schools. Of these, 30,000 have been sent during the past seven years. When we add to all these facts another, viz., that the annual loss of life in this kingdom through drink is 80,000, we have surely a picture which ought to afflict the heart of every patriot and every Christian."

SELECTIONS.

"The law of the wise is a fountain of life."—Prov. 13: 14.

IO VICTIS.

I SING the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife;
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure, and all but their faith overthrown.

While the voice of the world shouts its chorus, its pæan for those who have won—
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors—I stand on the field of defeat
In the shadow, 'mongst those who are fallen, and wounded, and dying—and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unswayed by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight—if need be to die."

Speak, History! who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The Martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?
—*Blackwood's Magazine.*

HALF-BAKED CHRISTIANS.

"EPHRAIM is a cake not turned." Hos. 7: 8. The cake here referred to is a cake baked on the coals. Compare 1 Kings 19: 6. It is not turned, and therefore is baked on one side and raw on the other. This is a striking type of the religion of thousands of professing Christians of the present day, who need turning over and baking on both sides. This figure applies, first, to persons whose conscience is like a cake not turned. On some points they are very scrupulous, while on others they are very unscrupulous. The evil is generally aggravated when their conscientiousness runs on matters comparatively small, and leaves out of sight the weightier matters of the law; or when it relates mainly to the sins of other people, and very little to their own personal sins. We have known men too conscientious to commune with the church to which they belonged, because of the alleged misconduct of this or that member in it; but who, in such main matters as the government of their tongues, the sanctification of the Sabbath, kindness to the poor, forgiveness of enemies, communion with God in secret prayer, and earnest effort for the salvation of men, are quite insensible. Surely such inconsistent consciences need turning over to be baked on the other side.

Secondly, the figure applies to those persons whose zeal is a cake not turned. To-day they are burning with much smoke and noise, like thorns under a pot; to-morrow they are ex-

tinct—fire, smoke, and ashes all gone—like a blazing comet that comes dashing in from the depths of space, passing the unassuming stars, and displaying a prodigious length of tail, as though he would put all to shame by his superior brilliancy. So these Christians now and then blaze forth with a transcendent glow of zeal, and are ready at such times to rebuke their brethren of more even piety for their tardiness and languor. But very soon they are off again to the regions of coldness and death. The religion of such is a half-baked affair. They need turning over to have a good baking on the other side; this would make them always zealously affected in spiritual things and ever ready for every good word and work.

Thirdly, the figure applies to those who carry their religion only to certain places. They take it to the preaching service, to the prayer-meeting, to the class-meeting, and to the communion table, but they are not careful to maintain a godly example before the world, before their families, in the store, in the field, in their business transactions with men, or wherever God has appointed their daily station. Such persons are baked only on one side and are very raw on the other. They need turning over until they are well baked on the other side—to stay on the hot coals of gospel truth till they are baked clear through and through, to make them honest, consistent Christians everywhere. Those who are well baked on both sides, are right in heart and in life, consistent in profession and in practice, bringing glory to God and good-will to men.—*S. Cates, in Golden Censer.*

CANDID THOUGHTS.

FROM the Scriptures alone can we obtain satisfactory information concerning the nature of the soul. Reason may lead us to conjecture, but reason alone cannot give us confidence. The wise men of antiquity have reasoned without the light of revelation, and remained in unhappy uncertainty. We are shut up to seek light from the Scriptures, shining as a light in a dark place. The first question that presents itself to our mind will be, Is the soul of man a conscious and intelligent existence, when separated from the body, immortal in its nature, and destined to exist forever? My object, in the brief thoughts on this subject, will not be to examine all the isolated passages which appear to present objections to the views I shall present on this question; but to inquire what is the current testimony of Scripture; and this not so much to present all the evidence from the Scriptures that goes to support my views on this subject as to suggest trains of thought for others, as to what is truth on this subject.

1. I should not think the soul of man an immortal, conscious, and intelligent existence, separate from the body, from the silence of the Scriptures on the subject. The Scriptures speak of the nature of man as plainly as they do of the nature of God; of his mortality, depravity, his perishing condition by nature—yet in this volume, written by prophets and apostles, recording the teachings of Christ, their own teaching and preaching to men of all classes and conditions—yet in all this volume, composed by so many writers, under so many different circumstances, and discussing so many subjects, the soul's immortality is never stated as a fact, plainly and explicitly, nor the subject discussed. This appears the more strange, supposing the writers to have believed the doctrine, from the fact that religious teachers in our day who believe the doctrine often discuss the subject. They speak of the soul's immortality in most of their sermons and exhortations, so that no one who hears them, or

reads their writings is in the least doubt as to their real sentiments on the subject.

2. I should not infer the doctrine of the soul's immortality from the terms used in the Scriptures in speaking of it. I shall examine but a few of the most prominent passages on this point, and refer the reader to "Bush on the Soul" for a full examination of this class of passages. The first mention of the soul is, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," or a living creature.

There is no intimation that what God breathed into man had an intelligent and conscious existence previous to its entrance into the body, or that it became such after its entrance into the body. But its entrance into the body made man a rational and intelligent creature. The Scriptures call it the spirit, the life. By whatever name it is called, it is evidently nothing more nor less than the principle of life which, before it entered the body, had no conscious and intelligent existence; and after it leaves the body has no conscious and intelligent existence; but, united, makes a rational and accountable being. This is what Paul tells the Athenians, "Seeing He giveth to all life and breath;" and that Jesus refers to when he says, "But are not able to kill the soul;" and that Solomon designates when he says, "The spirit shall return unto God who gave it." The breath of life, or the principle of life, that gift of God to man, returns to God who gave it; not as a rational and intelligent existence, but as the principle of life merely. Man cannot destroy it. As Paul says, "Your life is hid with Christ in God." "When Christ who is our life shall appear"—though our enemies kill this body, yet our life shall not be lost, but shall be restored to the body in its incorruptible state—"then shall ye also appear with him in glory." "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Though they kill your body, the principle of life shall return to God who gave it. And he shall restore it again, though apparently lost, to your incorruptible body; and thus shall you keep it unto life eternal. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The question does not speak of the happiness of the soul, but of the soul itself, as a thing that may be lost or bartered away. The previous verse calls it life; they mean the same thing. If the soul of man was immortal by nature, it could not be lost or exchanged for something less valuable.

3. From the punishment threatened to the ungodly, I should not infer the soul's immortality, but its destruction and extinction. The first penalty held up to Adam previous to the fall was, "In the day that thou eatest thereof thou shalt surely die." This curse was, after the fall, explained to Adam; "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." No intimation was given to Adam that he was to have an existence beyond the grave. The punishment threatened ended at the grave—sorrow in life, followed by death: "Dust thou art, and unto dust shalt thou return." The prospect held up before Adam was that he should go back to the dust from whence he was taken, and God would take back the principle of life he had conditionally given to Adam. An extinction of being was the prospect before his mind.

(Concluded next month.)

BELIEVE on the Lord Jesus Christ, and thou shalt be saved.—*Bible.*

WHAT MEN SAY.

Buck's *Theological Dictionary* says: "Sabbath, in the Hebrew language, signifies rest, and is the seventh day of the week; a day appointed for religious duties, and a total cessation from work, in commemoration of God's resting on the seventh day. . . . Numerous have been the days appointed by men for religious services; but these are not binding because of human institution. Not so the Sabbath. Hence the fourth commandment is ushered in with peculiar emphasis. Remember that thou keep holy the Sabbath day. . . . It must be confessed that there is no law in the New Testament concerning the first day."

Mr. Spurgeon (Sermons, p. 280) says: "The law of God is a divine law, holy, heavenly, perfect. There is not a command too many; there is not one too few. No human lawgiver could have given forth such a law as we find in the decalogue."

John Wesley (Notes on Matt. 5.) says: "It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, nor place, nor circumstances, make it liable to change."

Thomas Dick, on the fourth commandment (*Philosophy of Religion*, p. 95, Ed. 1849, Hartford) says: "This is a command that never was abrogated, and which never can be abrogated in relation to any intelligent beings, so long as the Creator exists, and so long as the universe remains as a memorial of his power and intelligence."

Dr. Barnes (note on Matt. 5: 19) says: "We learn hence, 1. That the law of God is binding on Christians; 2. That all the commands of God should be preached in their proper places, by Christian ministers; 3. That they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And, 4. That true piety has respect to all the commands of God and keeps them."

Dr. Adam Clarke, in his notes on Rom. 3: 31, says:—

"We may understand also, the moral law, that which relates to the regulation of the manners or conduct of men. This law also was established by the doctrine of salvation by faith; because this faith works by love, and love is the principle of obedience; and whosoever receives salvation through faith in Christ, receives power to live in holy obedience to every moral precept."

The American Tract Society's *Bible Dictionary* says: "SABBATH, rest. God, having created the world in six days, rested on the seventh, Gen. 2: 2, 3; and because he had rested on it he blessed or sanctified it, and appointed it in a peculiar manner for his worship. We here have an account of the *original institution* of the day of rest. Like the institution of marriage, it was given to man for the whole race. Those who worshiped God seemed to have kept the Sabbath from the first, and there are tokens of this in the brief sketch the Bible contains of the ages before the giving of the law at Sinai. The re-enactment of the Sabbath, at Mount Sinai, among the commandments of the moral law, was also designed, not for the Jews alone, but for all who should receive the word of God, and ultimately for all mankind. Christ and his apostles never speak of the decalogue but as of permanent and universal obligation. The Sabbath was made for man. The fourth commandment is as binding as the third, or the fifth."

THE PRESENT TRUTH.

"And be Established in the Present Truth."

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"THE PRESENT TRUTH."

We have reference to Bible truth, that which is revealed by God through his word, that which will change the heart, and adorn the life. It is by the truth that we are sanctified. Our Saviour prays, with the burden of the ages resting upon him, "Sanctify them through thy truth: thy word is truth." John 17: 17.

There are truths that are common to all ages and times. They apply with equal force to men of all classes and generations. It is the equal duty of all men to regard them, and to faithfully fulfill the duties enjoined by them. Among these may be mentioned the Fatherhood of God, salvation through our Lord Jesus Christ, man's duty as presented in the moral law, his necessity of faith in the Saviour of mankind, and other important truths which are held by all who revere and honor the Bible. But there are other truths which apply at particular times in the earth's history. They are binding upon only one generation of men. They require a special faith, or faith specially exercised, on the part of that generation to which they are given. Those who reject these truths do so at the peril of their soul. Those who believe and obey are justified before God. Thus these truths become a test of faith to the generation to whom they are given. Such we may call *present* truths to distinguish them from those great general truths common to all ages.

Marked instances have occurred in the history of the past. Some of these we will mention. The warning of the world by Noah, Gen. 6, was a present truth to the people of his generation. For years God had borne with the wicked antediluvians, and at last he determined to send a deluge upon the earth, and destroy the wicked. But he will not destroy them unwarned. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. He gives the warning message to faithful Noah. For one hundred and twenty years, Noah warned the people of the coming calamity, and endeavored to turn them to righteousness. He not only preached righteousness, but he showed his faith by building an ark. 2 Pet. 2: 5; Heb. 11: 7.

But suppose that Noah had refused to obey, had left unbuilt the ark, and had given no warning, what would have been the consequences? He would doubtless have died as did the wicked at that time. But he obeyed, and by his faith he condemned the world. Had this message been given before Noah's time, it would not have been true. Had it been given in time subsequent to the flood, it would not have been true. It was only true at one time. Noah's message of warning was the great *present truth* for that age. The antediluvians might have plead that it was new, that it was not generally received, that it had never been taught by the fathers and "mighty men of renown," that such a thing as believing that a flood was coming had never been required before, that science was against it, that it was not orthodox—all this and more they might have plead, and doubtless did so plead; but these arguments availed them naught. The flood came, Noah's preaching of a *present truth* was justified, and the world was condemned.

The case of Sodom was similar. The angels warn Lot. Sodom is to be destroyed. It is a

present truth to that wicked city. Lot warns his relatives, and he seems unto them "as one that mocked." The message had but one application, to that city, at that time. It was not a practical truth to the generation before, nor will it ever be again. It required a special faith on the part of those who lived in Sodom at the time it was given. But the message was unheeded, save only by Lot and a portion of his family, and the rest perished.

Such a message also, was the one which Jonah the prophet bore to Nineveh, but the result was vastly different. The preaching of Jonah was a *present truth* for that city, at that time. It applied not to Jerusalem, nor Babylon. It did not concern them whether they believed it or not; but to Nineveh it was a case of life or death. Unlike Sodom they believed and repented, and their city was saved.

John the Baptist bore to the world a great present truth in his day. Jesus the Lamb of God was coming. John was his forerunner. He was giving no uncertain message. He did not base his authority on inferences and deductions, nor a back-slidden and corrupt church. His message was from God. It was based on the "sure word of prophecy," and he *knew* he was fulfilling that prophecy. What does he say of himself? Does he consider his message uncertain? Says he, "I am the voice of one crying in the wilderness, make straight the way of the Lord as said the prophet Esaias." John 1: 2, 3. For seven hundred years that truth had lain dormant awaiting the "fullness of time" when it should be given to the world as a glorious present truth. The time came and the message was given by John the Baptist.

How did this message affect the Jews? Was it necessary that they should believe? Was it required of those scribes, and lawyers, and priests, who had so long taught in the temple and ministered in its sacred service to believe in the lowly Jesus of Nazareth, heed the warning of his herald, and humbly repent and turn to the Lord? Multitudes thought not. Others, the publicans and sinners, believed. Of these two classes it is said by our Saviour: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." Luke 7: 29, 30.

Another wave of present truth rolled over the world at our Saviour's death and resurrection. No longer would the blood of bulls and goats be accepted before God; if man would be justified by his faith, he must believe in a crucified and risen Jesus. The power of death had been broken, and Christ had come forth a conqueror. Faith that did not embrace this was a dead faith. It was this of which the apostle Peter wrote, "and be established in the present truth." 2 Pet. 1: 12

Thus it has been in every age. Thus it was in the days of the Reformation. And is there no present truth for our day? Is this period of the world's history, so pregnant with important events, so fraught with revolution, so deluged with error, so wonderful in many respects, without any message from God that shall light up the darkened path of error, bring order out of the confusion, and guide the wanderer home?

We believe there are such truths—grander than the world has ever before known; that the time has come when are being fulfilled the following prophecies:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, it is nigh at hand." Joel 2: 1.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58: 1.

"Fear God, and give glory to him; for the hour of his judgment is come." "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of

the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Rev. 14.

There are many other kindred prophecies. These have not been fulfilled in the past. They will be given to the world sometime, why not in our day? No one can give a reason why they are not *now* applicable. On the other hand, we believe there are many evidences showing that these messages are now being given. Some of these evidences are given in other columns, more will be given in the future. We hope to present these as revealed in Holy Writ. We stand on the sure platform of Protestantism, "The Bible and the Bible alone."

Some of these truths we teach may be unpopular, but they do not by this less merit our careful attention. The great and learned may disregard, despise, reject, oppose; but truth will triumph. In the immortal words of Charles Mackay:—

"But never a truth has been destroy'd;
They may curse it and call it crime,
Pervert and betray, or slander and slay,
Its teachers for a time;
But the sunshine aye shall light the sky,
As round and round we run;
And the truth shall ever come uppermost,
And justice shall be done."

Yes, the truth will triumph. Error may long bear sway; the good and great may have revered her as truth; the honest may be for a time deceived; but not always. The false covering will be torn away; truth shall reinstate herself. To those who love the beautiful and good, error will appear in all her hideousness, truth in all her resplendent beauty.

May it be the prayer of all, "O send out thy light and thy truth: let them lead me."

THE SABBATH OF THE LORD.

HAS THE DAY OF THE LORD'S REST BEEN CHANGED FROM THE SEVENTH TO THE FIRST DAY OF THE WEEK?

IN the May issue of this paper, the origin and history of the Sabbath for 4,000 years were briefly considered. We found that the seventh-day Sabbath originated in the garden of Eden with the race of man; that it was placed in the law of God by the Creator with the nine other moral precepts; that it continued to be observed by God's chosen people, and by the prophets; that it was enforced by the sacred books; and that it was kept by the Son of God himself till he was crucified. These positions are generally accepted by the most learned and pious of all denominations of Christians.

We now inquire, Was the Lord's rest day changed by Christ or his apostles to another day of the week? All agree that the seventh day of the week had hitherto been observed as the Sabbath. Did it cease to be such? and did the first day of the week become the Sabbath by divine appointment? Many honest Christians really think so. They truly believe that the sanctity which had attached to the seventh day is now transferred to the first day of the week. If so, we surely ought to have clear evidence of it. It is important that we know whether the change was made by divine or by human authority. We know that the mass of professed Christians observe the first day of the week as a sacred day—the only weekly rest day. Are they authorized to do this by the Scriptures?

If the Sabbath was changed by divine authority, there must be a record of it in the Bible. That is the only source of authority we as Christians can recognize. We should in that case have just as plain evidence, if a change had been made, as we have in the original appointment of the seventh day. It would be absurd to suppose that the practice of God's people for 4,000 years should all be set aside, and another rest day instituted in the place of the seventh without plain proof of its being required, or any historical account of such change having occurred. Our only place to look for a rec-

ord of such change is in the gospel narratives, and in the acts and writings of the apostles. As we wish to be fair in this investigation, we will notice every mention of the first day of the week in the New Testament. Surely if there is any account of its becoming the Sabbath, we shall find it here brought to view.

There are only eight instances where the first day of the week is mentioned in the New Testament. The first six are contained in the four gospel narratives, and all refer to that first day of the week on which the Saviour rose from the dead. The other two instances occur in Acts 20 : 7, and 1 Cor. 16 : 1, 2.

WHAT THE GOSPELS SAY.

We first notice Matt. 28 : 1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Had the first day of the week then become the Sabbath? Evidently not, for the record teaches us that the Sabbath had ended before the first day began. The day preceding the first day of the week, then, was still, as it always had been, the true Bible Sabbath. Another interesting point to notice is this: The Apostle Matthew who made this statement was a Christian historian, an inspired man. He wrote for the whole Christian dispensation; and this record, according to the best authorities, was not written till at least six years after the resurrection of Christ. Had the Sabbath been changed, as many honest people think, some six years before this, would this inspired man fail to mention the fact? Would he make such a mistake as to call that day the Sabbath which had ceased to be such six years before, and fail to call that day the Sabbath which had taken its place? We conclude that St. Matthew had never heard of any such change.

We have two other instances of first day mention in St. Mark as follows: "And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." Mark 16 : 1. "Now when Jesus had risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Verse 9. Certainly, there is nothing in these verses which would indicate that the first day of the week had become the Sabbath. But the same fact is stated as in St. Matthew's gospel, namely, that "The Sabbath was past," before the first day of the week had come. Shall we conclude, then that the spirit of inspiration, which guided the pen of this Christian historian, made a mistake, and called that day Sabbath which had ceased to be thus? Or, shall we not rather conclude, that St. Mark had never heard anything about the change of the Sabbath, when he wrote his gospel. According to the best authorities, it was seventeen years after the resurrection before St. Mark wrote this gospel. This affords excellent evidence that no change of the Sabbath had yet occurred.

"ACCORDING TO THE COMMANDMENT."

The fourth instance where the first day of the week is mentioned is in the gospel of St. Luke. "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned and prepared spices and ointments; and rested on the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23 : 54-56, and chapter 24 : 1. Here we learn that these holy women, who were among the most ardent disciples of Christ, who had followed him from Galilee, mourned for him after his crucifixion, and desired to pay their last tribute of respect to him, by embalming his dead body, had such a regard for the Sabbath that they would not even

perform that work on that day. "They rested the Sabbath day according to the commandment." But they had no such scruples on the first day of the week; for they came to the sepulcher to perform the work of embalming, and found that he had risen.

This statement was written by St. Luke more than twenty-five years after our Lord's resurrection occurred. According to this historian, who was the companion of St. Paul, what was the Sabbath day "according to the commandment"? He says it was the day *preceding* the first day of the week. Then certainly the first day of the week is *not* the Sabbath of the commandment in the Christian dispensation, as some would have us believe. In view of this statement of holy writ, it can *never shelter itself* under the authority of God's holy law. The seventh day of the week then remains the "Sabbath day according to the commandment," in the Christian dispensation, just the same as it had always been before. We know also that up to the year A.D. 31, the true day which the commandment of God required was known and kept. It had not been lost.

"PEACE BE UNTO YOU."

St. John gives us the fifth and sixth instances where the first day of the week is mentioned as follows: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chapter 20 : 1. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. St. John is supposed by Bible critics to have written these words some sixty years after the resurrection.

These six instances are all the cases in which the first day of the week is mentioned in the four gospel narratives. If the Sabbath was ever changed by divine authority, it must have been done in connection with Christ's resurrection. If such change had occurred, is it not marvelously strange that nothing is said concerning it by these inspired historians, to whom we are indebted for all the information we possess concerning this period? They wrote from six to sixty years after the Sabbath is supposed to have been changed; yet not the slightest hint do they give us that they had ever heard a word of it. They apply no sacred title to it. They do not call it a holy day, the Lord's day, or the Sabbath, but simply give it the secular title it always had before, the first day of the week.

But that which settles the question is this fact, they positively declare that the day preceding the first day of the week is the Sabbath. And these are the Christian historians who were inspired to write for the benefit of the whole Christian Church. If such a change occurred as many believe, these men must be guilty of using language and titles incorrectly, and declaring an untruth. If the first day of the week had become the Sabbath, then the seventh day had ceased to be such. But these historians, long after these events, still declare that the seventh day is "the Sabbath according to the commandment." These scriptures afford a very poor foundation upon which to build the imposing structure of a new Sabbath.

But we must notice one point which some undertake to make from the last passage quoted. They say that when Christ came into the room where the disciples were assembled near the close of the first day of the week, and said, "Peace be unto you," they were gathered there to honor the day of Christ's resurrection by holding a religious meeting. It is said that the Saviour approbated this course by saying to them, "Peace be unto you," and that this, therefore, affords evidence that we should also hold religious meetings on the first day of the week, and should regard the first day as set apart for that purpose. But there is not the

slightest evidence that any of these positions are true. The record says nothing about their holding a religious meeting, but says they shut themselves in there "for fear of the Jews." This people had slain their Lord only two days before, and it is not strange that his disciples should fear for their own safety. And so far as their being assembled there is concerned, we learn from Acts 1 : 13, that they had a common place of abode while in Jerusalem. And instead of their commemorating his resurrection on this occasion, St. Mark informs us that Christ himself upbraids them at this very meeting, because they did not believe the testimony of those who had seen him after he had risen. Mark 16 : 14. They certainly would not commemorate an event which they did not believe had occurred.

FIRST-DAY COLLECTIONS.

The seventh mention of the first day of the week, we notice in 1 Cor. 16 : 1-3, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Some argue from this that these Christians had a public collection on the first day of the week, and hence must have held their regular meetings on that day, and, therefore, it was the day of public worship throughout Corinth and Galatia, and thus it had taken the place of the seventh-day Sabbath. But is there any foundation for this claim? None whatever. The language positively forbids the idea of a public collection. "Every one of you lay *by him* in store." We marvel that any one could think that laying "by him" is putting his money into a contribution box. The latter is exactly opposite *laying "by him."* It is putting his means *away from him.* But many other translations make the case still stronger against this position for they translate the original term "by," or "with, one's self at home." Some fifteen or more translations so render it, among which are the names of Greenfield, Martin Luther, Dr. Justin Edwards, and Dr. Bloomfield. Indeed the authorities are nearly all that way. What then becomes of the idea of a public collection and the superstructure of public meetings, the change of the Sabbath, etc., etc., which are built upon it in order to establish first day sacredness? They are all swept away like the baseless fabric of a dream.

But another point brought to bear in this we must notice. They were to lay by themselves in store "*as God had prospered*" them, upon every first day of the week. This certainly involved the idea of reckoning up accounts, and carefully considering their worldly business, in order to know how much God had prospered them the week past. What would the advocates of Sunday sacredness think of a tradesman who should be found reckoning over his worldly accounts on that day? Would not his course be censurable? This kind of work was only fit for secular time, and after the rest of God's holy Sabbath had passed, the first day of the week would be a very proper time for one to consider the wants of God's cause, and those of the poor. Thus we see that this scripture, so far from affording evidence of first day sacredness, furnishes us positive proof of its being a business day.

DID PAUL KEEP SUNDAY?

We have but one remaining instance where the first day of the week is mentioned in the New Testament, Acts 20 : 6-14. "And we sailed away from Phillippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so he had appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." This scripture is regarded by first-day advocates as the strongest of any in favor of Sunday sacredness. It presents the only instance in the New Testament where a religious meeting is said to have been held on that day. It is thought to prove that Sunday was the customary day for religious meetings in the apostolic church, and, therefore, to show that the sanctity of the Sabbath had been transferred to it. But we consider this scripture one of the strongest evidences of any that can be found in the Bible that the first day of the week was regarded as a secular day, in the apostolic church.

It will be noticed that this religious meeting recorded in verse seven, was a night meeting. Many lights were burning, and it continued till midnight, when the young man fell from the window, and afterward till the break of day.

The place of this meeting was Troas. It was situated on one side of a peninsula and Assos upon the other. It was about twenty miles across from one place to the other, and much farther around, where the ship had to go. Luke, the writer of this narrative, went before the apostle Paul, in the ship, while the latter remained till daybreak, and then went on foot this distance across the country to meet the ship when it came round to Assos.

On what day of the week did he take this journey? We answer, on the first day of the week, commonly called Sunday. The Bible reckoning of time commences the day with the evening, at the going down of the sun. Gen. 1: 5, 8, 13, 19, 23, 31; Lev. 23: 32; Deut. 16: 6; Josh. 8: 29; Mark 1: 32, and many others. It is well known that the Jews reckon time thus to the present day. Commencing the day at midnight is derived from the Romans, and was never in vogue among the Jews. There is not an instance of it recorded in the Bible. This night meeting is said to have been on the "first day of the week," hence it must have been on what we would now call Saturday night, as the first day of the week commenced at the going down of the sun, at the close of the light part of that day. Paul held his meeting with the disciples on the dark part, and then traveled about twenty miles on the light part of the same first day of the week. This was observing it in the same manner as Christ and the two disciples did when they went to Emmaus and back, fifteen miles, on the day of his resurrection. Luke 24: 13-33. It was made one of the "working days" at the beginning, and they evidently regarded it so still. While Paul was toiling this long distance on foot, Luke and his companions who started earlier were working their way around in the ship.

TESTIMONY OF LEARNED MEN.

These statements are clearly borne out by the narrative. They are admitted by many learned Christian authors who are not observers of the seventh day.

Dr. Kitto says, "It has from this last circumstance been inferred that this assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning of time (Jahn's Bible Antiquities, Sec. 398), which would hardly agree with the idea of a commemoration of the resurrection."—

Cyclopedia of Biblical Literature, article Lord's Day. Dr. Prynne, Prof. Hackett, in his commentary, Conybeare and Howson in their *Life and Epistles of St. Paul*, and many others agree with this view. Thus we have positive proof that the great apostle knew nothing of Sunday sacredness. The fact that one religious meeting was held in the night of the first day of the week, while the light part of it was spent in traveling on foot, is certainly a very poor foundation for a Sabbath, and yet this is the very best the Bible record affords for Sunday sacredness.

We have now noticed every instance in the New Testament where the first day of the week is mentioned at all. There is not the remotest hint in any of them which implies that the day had become sacred in any sense whatever, much less, that the sanctity of God's holy rest day which had been observed for four thousand years by patriarchs, prophets, by all his people, and by Christ himself, had been transferred to it.

In our next we will show that the Inspired Record still continues to recognize the seventh day as the Sabbath in the gospel dispensation, the same as in the preceding one. G. I. B.

ONE LITTLE SIN.

"ONE leak will sink a ship, and one sin will bar us out of heaven." Such is the declaration that we often hear; and as often as we hear it, we tacitly, at least, give assent thereto. But do not many who thus assent, show by their course of life that there is, lurking in their hearts, a secret skepticism in reference to the sentiment thus expressed? Else why the persistent clinging to some sin, the constant pursuing of some course, which is perhaps the only obliquity in an otherwise consistent Christian life. Such may be yielding to the false logic of temptation, pleased and charmed with the sophistry which proposes to grant them the indulgence of some favorite sin, and yet bring them out all right at last. They perhaps reason boldly with their own hearts what they would not like to express openly, that it cannot be that the Lord will reject them for one little sin; that they had given up many wrongs, have ceased from many sins, deny themselves in a great many respects, bear many crosses, and do much for the Lord; and it is not possible that he will reject them at last, and doom them to perish in the lake of fire, for one little sin which they so desire to retain, one little indulgence which they find it so hard to discontinue.

Perhaps God will not reject you at last for that one sin especially; but do you suppose that you will come up to the judgment with that one sin alone upon you? Do you suppose you can retain that one sin and keep yourself free from everything else to the last? Let us reason. The Lord wants the whole heart. The Holy Spirit requires an entire surrender. Yet you have some little idol in the heart, which bars the Saviour out. The Holy Spirit strives with you for the surrender of that sin; but you resist. It calls upon you to dethrone every idol from your heart; and you perhaps often sing:—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

Yet you make a mental reservation in behalf of some little idol which you would fain persuade yourself is not of much consequence, and you can safely retain. The Holy Spirit continues to strive; yet you hold on to your sin. Will this state of things always continue? No; there comes a time when the Spirit will say, I can strive no longer. Then what position does this little sin assume? It becomes one of infinite magnitude. No one can charge blame upon the Spirit of God for finally ceasing to plead, when its pleas are persistently rejected. And you reject its pleas that you may

retain that sin. You thereby declare that you set more value upon that little sin than you do upon all that the Holy Spirit proposes to do for you, and all the promises that are made to the overcomer.

The Holy Spirit being thus grieved away, what follows? You are exposed to the enemy on every side. You cannot stand. Seven spirits worse than the first are ready to crowd in and take possession of the house you had kept so thoroughly swept of every sin but one. Rapidly you descend in the ways of evil; and when the day of retribution comes, you stand condemned, not then for one little sin, but as an unpardonable apostate, a monster of iniquity. So much comes from one little sin. Thus one little sin bars us out of heaven. It may have been a tiny seed at first; but you cherished it, and cherished, it would grow; and growing, its nature was to choke, root out, and cover all else with its deadly shade; for sin, when it is finished, no matter how small its beginning, bringeth forth death.

One little leak will sink the ship. Why? Because by that leak the ship is brought into identically the same condition at last it would have been in, had a whole plank been removed from its bottom from bow to stern. So through the avenue of one little sin, the sinner becomes as full of iniquity as though he had forever wallowed in its foulest depths.

One little sin cherished keeps open an avenue between yourself and the enemy. Kept open long enough, he is sure of full possession. There is no safety till this is closed. For this, the Lord entreats, the Spirit pleads.

Reader, beware of the one little sin. It may look little and harmless now; but it will develop into the deadly Upas; and when it reaches such a state as to alarm you with undeniable tokens of danger, it will be beyond your power to eradicate the evil or check its growth. Put it away now. Let the last sin go. Dethrone the last idol. Be entirely the Lord's. Serve him with a perfect heart, and follow him fully; or you may as well not follow him at all. u. s.

MINISTERIAL TITLES.

It has doubtless been noticed that in this paper the word "Elder" has been used when designating a minister of the gospel. Perhaps some explanation should be given why this course is pursued rather than the common one of calling them "Reverend." The body of Christians who publish THE PRESENT TRUTH believe that it is important to come back in doctrine and practice to the simplicity of Bible usage; that wherein we go beyond that we are not only unauthorized by it to do so, but we commit a grave error. We stand upon the great Protestant principle, "The Bible and the Bible alone." So far as religious practice is concerned, this shall be our authority.

The term *Elder* is derived from the Greek words *presbuteros* and *episkopos*. The former means primarily, an elderly person, one, who is prominent in dignity, as men of age usually were anciently. The latter means an overseer; superintendent; a chief officer in the church. Both words are translated *elder* in the Authorized Version, and in many instances mean the same thing. Its use in the New Testament covers the position of the gospel minister. It is a comprehensive term embracing two classes—those who are placed in a position of responsibility and authority to superintend and exercise a watch-care over a local church, and those who go from place to place as preachers to teach the truths of God's word, and to take a general supervision over many churches.

The apostle Peter, one of the foremost of the apostles, calls himself an *Elder*. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." 1 Pet. 5: 1. He then gives these other elders

instructions to "feed the flock of God," and take "the oversight thereof," as shepherds of the flock. The proper term then to designate those who feed the flock of God with the milk of his holy word, and oversee and care for it, is the simple term *elder*.

The apostle Paul says, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. 5: 17. Some elders then labored in word and doctrine, and some did not. Elders were to be ordained in every church or city. Titus 1: 5. They were to exert a leading or ruling influence in the church, and were to be respected if they were faithful. Heb. 13: 7, 17. They were to be men of high character, whose example was worthy of imitation, those who could manage their own affairs well and govern their own households, and such as had a good reputation in the community. 1 Tim. 3: 1-7; Titus 1: 7-9. It will be noticed that, in the scriptures last quoted, the word in the common version is "bishop," but the word in the original Greek is the same as that from which *elder* is translated in so many other instances, and evidently should have been so rendered here. For bishops, archbishops, etc., in the modern sense were wholly unknown to the primitive church, and were a much later invention after ministers began to love high-sounding titles. The apostle Peter appropriated the title of *elder* to himself, and surely his position was as high as any minister of the primitive church.

The apostle Paul gives special instruction to elders (Acts 20: 28-35), referring them to his own example as a proper one to follow. Can there be any better example given of a true minister of Jesus Christ? He tells them to care for the flock over which they have been made "overseers," and "to feed the church of God." This surely is the exact work of the Christian ministry. His counsel covers the ground for which the ministry was created, and if all ministers of the present day would only follow it closely, we should see a very different condition of Christian experience. The apostle designates those who are to take this supervision of the church as elders. Why should not this title be sufficient now?

We object to the title of *Reverend* as not being consistent with that humble simplicity which our Saviour taught his disciples ever to exhibit. This word is used only once in the Bible, and there it is applied to God himself. Psalms 111: 9. "Holy and reverend is his name." In this age, we have "Reverend," "Most Reverend," "Right Reverend," "His Holiness," etc., etc. Is it not presumptuous to thus appropriate the titles of Deity to poor, weak, fallible mortals? And are not these ministerial titles of Babylonish origin? At any rate we prefer to let others use them and not ourselves. Our Saviour condemned even the use by his disciples of the term *Rabbi*, Master. Matt. 23: 7-12. His words are so refreshing in these days of adulation and high-sounding, flattering titles that we quote them at length. Speaking of the Scribes and Pharisees, who held leading positions in the popular church of ancient times, he says: "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Here is instruction from the great Teacher which should be religiously followed. It strikes at the root of this whole principle from which springs these high-sounding, flattering titles. The Master forbids

them. And when people love to have them applied to themselves, it shows how far they have departed from the spirit and simplicity of Christ's teaching. We want none of them.

It seems necessary that there should be some term to designate men who give their whole time to the work of saving souls as ministers of Christ. We choose the simple Bible term of *Elder*. It is all sufficient. But do not some disreputable sects like the Mormons and others sometimes appropriate this title, and thus bring stigma upon it? Possibly, but what of it? If they have sometimes shown good sense enough to use simple Bible language and terms authorized by Scripture, should Christians, therefore, be compelled to give up the use of the Bible phraseology? Should we therefore depart from Bible practice and use terms condemned by the teaching of Christ? We think not. We will follow the Scriptures in this as well as in other things, believing this will best meet the requirements of the gospel and our Lord Jesus Christ.

G. I. B.

THE SERMON.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

THE SECOND ADVENT.

BY ELD. JAMES WHITE.

TEXT: Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also. John 14: 1-3.

JESUS was soon to leave his disciples, and ascend to the Father. And in his words of instruction and consolation, he was preparing their minds for that event which would prove a great grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9: 15. The real friends of our Lord will ever desire his tangible presence. A worldly church, whose affections are placed upon the things of this life, will enjoy his absence quite as well. Those who truly love their divine Lord will receive the word relative to his return with all gladness. Our Lord was tenderly introducing to his disciples the subject of his ascent to heaven. "Little children, yet a little while I am with you." John 13: 33. "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself.

Jesus also assured them that the Father would give them "another comforter," even the Spirit of truth, which shall dwell with them, and be in them. Chap. 14: 16, 17. The words "another comforter," suppose two at least. The one was the person of our divine Lord. The other is the Spirit of truth. Both were comforters of the church. Christ was such in a special sense while with his disciples. The other was to abide with the church to administer the blessings and gifts of the Holy Spirit to the church, until her absent Lord should return in glory to take her to himself. Then the days of her mourning, and fasting, and griefs, will be over forever. With such a faith and hope, the waiting church of Jesus Christ may well sing:—

"How bright the vision! Oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.

And while the church waits in joyous expectation of speedy deliverance, her Lord saith, "Surely I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22: 20, 21.

The certainty of the second advent of Christ, and the manner and object of his coming, are points of thrilling interest to all who love our Lord Jesus Christ.

He will *appear* the second time. Paul speaks directly upon this point, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he *appear* the second time without sin unto salvation." Heb. 9: 28. Again he says, "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Saviour Jesus Christ." Titus 2: 13.

Another apostle testifies to this point thus: "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." 1 John 3: 2.

The second advent of Christ will be personal and visible. "Behold, he cometh with clouds; and every eye shall see him." Rev. 1: 7. Jesus, as he was addressing his disciples upon the subject of his second advent, pointed forward to the generation who should witness the signs of that event in the sun, moon, and stars, and said: "They shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24: 30. See Mark 13: 26; 14: 62; John 14: 8. And at the ascension of Christ, two angels declared to the anxious witnesses: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

The apostle testifies to the personal and visible appearing of Christ in language not to be misunderstood. He says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16. See also Titus 2: 13; 1 John 3: 2.

When the Lord shall be revealed from heaven in flaming fire, sinners then living will be destroyed, and the earth will be desolated. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 7-9; 2: 7, 8. See also Matt. 13: 26-30, 37-43; 3: 12; Luke 17: 26-30; Isa. 13: 9; 24: 1-9; Jer. 4: 20, 27; Zeph. 1: 2, 3, 7-18.

When Christ appears the second time, the righteous dead will be raised, and the living righteous will be changed to immortality. "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53. Again the apostle testifies to this point: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thes. 4: 16, 17.

The church will then be no more separated from her adorable Redeemer; but, with all the endowments of immortality, will "ever be with the Lord." The apostle states that they will be caught up in the clouds to meet the Lord in the air. Will they return to the earth immediately? Or will the Lord lead them up to the eternal city of the saved?

Jesus had plainly told his disciples that he would leave them. "Simon Peter said unto him, Lord,

whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: *but thou shalt follow me afterward.*" John 13: 36. Jesus was soon to go up to the Father. The disciples could not follow their Lord then; but afterward, at the time of his second advent and the resurrection of the just, they should follow him up to heaven, as he should return to his Father.

The disciples were pained to learn that their Lord would leave them. And he would comfort their troubled hearts by saying to them, "In my Father's house are many mansions." "I go to prepare a place for you." "I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-13.

It is true that the earth made new, Rev. 21: 5, when the holy city shall come down from heaven upon it, verse 2, will be the final inheritance of the righteous. But Peter, with faith and hope inspired anew by the resurrection of Christ, points to heaven as the place where the inheritance is reserved, and says: "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. In this case, the apostle refers only to the holy city, the metropolis of the inheritance complete. The redeemed will remain in the city above, and reign with their Lord in judgment, Rev. 20: 4, during the seventh millennium.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous, is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. And Peter exhorts: "Looking for and hastening unto the coming of the day of God." 2 Pet. 3: 12. And Paul again, after speaking of the descent of the Lord from heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." 1 Thess. 4: 18.

The second coming of Christ is a subject of great importance to the church. We conclude thus from the amount of testimony relative to it, in connection with the resurrection of the just, and the judgment, found both in the Old and New Testaments—Popular orthodoxy may cast it aside as not essential to the Christian faith, yet it may be traced through the sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. "All Scripture is given by inspiration of God, and is profitable," says Paul; "and let all the people say, Amen!"

The doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost

sight of by those who receive theories not found in the Scriptures. Thus the fulfilment of all the threatenings of God's word, relative to the swift-approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ, while this misty sentiment has as many appearings of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ. Peter seeing the beloved John, "saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21: 21-23.

So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die; and from them went this saying abroad. No; instead of receiving the idea that the second advent of Christ, in any sense whatever, took place at death, they regarded it as an event that would forever put an end to the power of death over the righteous.

And what foggy theology is this that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15: 26. Christ is coming to give life to the just, and to destroy him that hath the power of death, that is, the devil. Heb. 2: 14. Mark this: The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the dominion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades] and of death." Rev. 1: 18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory. Astonishing, that modern theologians should assert that death is the second coming of Christ!

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ. And, again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

But more than this, those who talk of a spiritual coming and reign of Christ have things badly confused. May the Lord help them to see the difference between the manifestations of the Holy Spirit, and the personal presence of Christ at his second appearing, while we appeal to the Scriptures. "I will pray the Father," says Jesus, "and he shall give you another Comforter." John 14: 16. This

language implies more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his dear, sorrowing people. The facts in the case are distinctly stated in the following impressive words: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16: 5-8.

And yet again, the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfilment of the prophecies relative to the coming and kingdom of Christ in the gathering of the "latter-day saints," at Salt Lake. And the Spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of Spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under Papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24. The word *then* in this passage points to a specific period of time when "Lo, here is Christ, and lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent to deceive the Jews in regard to that event (Matt. 24: 5); likewise false Christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

The "Time of the End," a work of no small ability and importance, properly calls the doctrine of the temporal millennium a modern novelty. From this popular error of a temporal millennium and spiritual reign of Christ, have grown the mystical applications of the plainest declarations of Scripture relative to the second appearing of the Life-giver, to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to Spiritualism.

How forcible are the words of our Lord when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24: 23. No one need fail to see who the men are who are crying, "Lo, here is Christ, and lo, he is there!" The Lord continues, in verses 25 and 26: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not." Our Lord is here dwelling upon what he has just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert, go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold he is in the secret chambers," Christ's second coming is spiritual, at death, or at conversion, "believe it not." And why not receive such mystical teachings? The reason is given in the next verse:—

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." We are very happy that our Lord has pointed out false christs and false prophets, and has warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning flashing out of the distant east, and shining even to the west, lights up the whole heavens. What, then, when the Lord comes in flaming glory, and all the holy angels with him? The presence of only one holy angel at the new sepulcher where Christ lay in death, caused the Roman guard to shake and become as dead men. The light and glory of one angel completely overpowered those strong sentinels. The Son of Man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

THE LORD WILL COME.

BY EMMA L. WENTWORTH.

O YE who sit in shades of night,
In realms where sin shuts out the light,
Arise, and lift your hearts on high;
Behold, redemption draweth nigh,
For Christ will surely come!

O ye whose life seems full of gloom,
Who long for rest within the tomb,
There is a day of coming joy,
When peace shall reign without alloy;
For Christ will surely come.

O ye bowed down with Satan's chain,
Shake off his power through Jesus' name.
Be up and doing for the Lord,
And you shall have a just reward;
For Christ will surely come.

Ye children of the heavenly King,
Come ye with joy your sheaves to bring;
Soon all your grief shall pass away,
And all be merged in lasting day;
For Christ will surely come.

Let not a doubt dwell in your breast,
But in the word of Jesus rest;
And sow the seed all waters by,
Though some may wither, droop, and die;
For Christ will surely come.

O joy of joys! that soon will come
The time when all our toils are done;
In words no balm is found to ease,
Compared with what is found in these,
That Christ is soon to come.

PROGRESS OF THE CAUSE.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalms 126: 6.

THE CAUSE IN AMERICA.

THE progress of the last message is still onward in America. We give a summary of the work done in several States as reported in *Review and Herald* from Mar. 18 to May 6.

MINNESOTA.—Thirty-one have, according to the *Review*, been converted in this State under the labors of Elders Johnson, Gregory, Conradi, and Sister Johnson. Bro. Conradi writes that the work among the Germans "is onward."

INDIANA.—Indiana is not behind in the good work. Elder Rees has organized a church of eighteen. Some twelve or fifteen have been converted though the labors of Elder Covert; and Elder Henderson reports seven more.

CALIFORNIA.—Reports from Elders Corliss, Bal-lou, Briggs, Israel, and Healey to the *Signs of the Times*, give between twenty and thirty as having accepted the truth of God's word. The College at Healdsburg and the Health Retreat at St. Helena are in a flourishing condition.

OHIO.—Excellent meetings among the churches are reported by Elders Underwood and Gates. Sixteen have decided to obey God as the result of the labors of others. This Conference has met with the loss of some faithful men, but those who remain seem to be of good courage.

WISCONSIN.—A good interest is reported among the German and Scandinavian population. Two ministers, Elders Breed and Olive, report fourteen as accepting the truth of the Sabbath. Elder Hanson has recently baptized eleven, and five more united with the church in Chicago, Ill.

IOWA.—But few of the ministers in this State have reported through the *Review*, yet the reports of those who have, show that they have not labored in vain. Elder Daniels writes that at Battle Creek eight have embraced the truth. There is a Sabbath-school of thirty, and an active missionary society of twelve. Elder Washburn reports ten who have decided to obey God; and Bro. Wilson, eight Norwegians and five Americans. Five were converted through the labors of Elder Hankins.

KANSAS.—Very favorable reports are given of the work in this State. Forty-four have embraced the

commandments of God through the labors of Elders Barton, Rogers, Enoch, Gibbs, and Curtis. Elder Rogers mentions a company of eight who were brought out of error to truth, and from darkness to light, as the result of the missionary efforts of a sister who lived hundreds of miles away. The work was done through the post. Such examples ought to be a powerful stimulus to those who are doing little or nothing in the cause of God.

MICHIGAN.—The work reported by those laboring in this Conference is mostly of a general character among the churches. Not so much has been done in bringing souls to accept the truth, as to deepen the work in the hearts of those who have already covenanted with God to serve him. Elder J. N. Loughborough who has recently closed his labors in that Conference, has held many interesting and profitable meetings with the friends in different parts of the State. We note interesting meetings by Elders Van Horn, Haskell, Burrill, Miller, and others. Twenty-one have embraced the truth.

THE laborers in New England, New York, Texas, Maine, Vermont, Virginia, Missouri, Arkansas, Colorado, Nebraska, Dakota, North Pacific region, and other sections, report favorable results, and souls gathered for God. The number converted to the truth aggregate over eighty. One notable feature characterizes all these reports, namely the courage felt by all. The work is certainly rising, and God is working for his people.

Mission rooms and missionary workers are doing much in large cities. Elder Haskell, in *Review* of April 29, says:—

"We have now actually established missions in Chicago, Ill.; St. Louis, Mo.; New York City, Buffalo, and Syracuse, N. Y.; Boston, Mass.; Portland, Me.; San Francisco, Cal.; and Portland, Or. There are also other cities where preparations are being made to open missions the present season, and much missionary labor is performed in many cities where no such arrangements have been made."

These city missions have free reading-rooms and lecture-rooms. Nine have already begun to keep the commandments of God as the result of the work in Buffalo alone.

There has never been a time in the history of this work where so much was being done as at present. The Lord is leading out his people. A great company from all nations, tongues, and people, is being gathered out and fitted for Christ's coming. This is not a time for discouragement or doubt. The watch-word is, "Go forward."

GRIMSBY.

SINCE last writing I have had the pleasure of entertaining another company of missionary workers for Europe. Elders Oyen and Olsen preached to the friends here. Their visit was appreciated by all. Elder Olsen also preached at Ulceby, where his remarks were well received.

I have held but few meetings for several weeks past, my time having been occupied in soliciting orders for the paper, chiefly through the post, visiting, reading, etc.

We expect soon to go to Bale, Switzerland, to attend the European Council which will be held there. This will occupy nearly a fortnight. As there is still a good interest in places where services are held, I hope on returning to continue the work and conduct other meetings.

It is gratifying to know that THE PRESENT TRUTH has been so well received and appreciated. Quite a large number have been taken by friends to use in missionary work. Doubtless many more will do likewise when the matter shall have been presented before them.

I have received several encouraging letters. One from a missionary in Africa. He asks for a quantity of leaflets, "Bible Studies," which have been used in our meetings. Another letter from a young man who attended the open-air meeting at Louth contains subscriptions for two of our papers and a donation for our work. And still one more that I must mention from a young man who became interested in present truth by reading our works. He relinquished a good situation, as telegraph operator, that he might observe the Lord's holy Sabbath. He wishes to devote himself to the missionary work. We pray that God may stir up many more who are fully convinced of duty upon this point, and lead them to obey him instead of Romish traditions.

May the Lord help those who have started in his service to put aside the vanities of the world and fully consecrate their all to him.

The Christian's sea is not always calm, faith may sometimes falter, but, the haven of eternal rest once gained, we will cast our crowns before the One who has safely piloted our frail barque, and unceasingly praise him for his matchless love and care.

A. A. JOHN.

SOUTHAMPTON.

SINCE my last report, I have continued meetings in this place. The attendance has not been large at any time, but those who do attend are very much interested. The Spirit of the Lord has been present in our meetings, and hearts have been made tender. Up to this writing nine persons have accepted the truth of the third angel's message. One aged brother who has passed his three-score and fifteen years kept his first Sabbath last Sabbath. He said it was the happiest day he ever saw. He has been a laborer in the cause of God for a number of years, and has labored in London in the different hospitals a part of this time. There are many others who are very much interested, and we hope to see some of them obey soon. Business, and friends, hold some back from obeying the truth of God.

We have sold books and tracts to the amount of £2 9s., and received donations of £52 6s., £50 being donated by one family. The Lord is working on the hearts of the people, and we have faith that others will soon obey the last message.

I feel of good courage in the Lord, and daily ask him for wisdom to become a more acceptable laborer in his truth. I ask the brethren to pray for me, that I may be kept humble in this great work, and give God all the glory.

J. H. DURLAND.

CHOICE GEMS.

"A word spoken in due season, how good is it."—Prov. 15: 23.

"WHAT is the world? A wildering maze,
Where sin has tracked ten thousand ways
Her victims to ensnare;
All broad and winding and aslope,
All tempting with perfidious hope,
All ending in despair.
One humble path that never bends—
Narrow and rough and steep—ascends
From darkness into light."

A GREAT fortune is great slavery.

THE greatest truths are simplest; and so are the greatest men.

SO GOD leads us onward toward himself, ever going on to perfection.

CHARACTER is higher than intellect. A great soul will be strong to live as well as strong to think.—Emerson.

WE trust as we love, and we trust where we love; if you love Christ much, surely you will trust him much.

ONE may do a very good action and not be a good man, but he cannot do a very bad action and not be a bad man.

TRUTHFULNESS is a corner-stone in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

THE block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.

LYING is like trying to hide in a fog. If you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up, you are gone anyhow.

THAT which seems to the Christian perfection is no longer perfection when attained, for the struggle to attain it develops new power to be consecrated, and higher views of duty.

HE is a poor smith who quarrels with his own sparks; there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had.

THE MISSIONARY.

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

WORK.

Work while the day shall last,
The harvest fields are white,
The day will soon be past,
Then comes the night,
Work while the day shall last,
With sighs, and tears, and pain,
Bread on the waters cast,
Shall come again.

Work while the day shall last,
Though Satan's hosts oppose,
His power will soon be past,
This worst of foes.

Work while the day shall last,
Though clouds obscure thy path;
God's day is hastening fast,
His day of wrath.

Work while 'tis called to-day,
Then bear thy harvest home,
And hear thy Saviour say,
Well done, well done.
Then lay thy laurels down,
And shout thy sufferings o'er,
And wear a starry crown
Forevermore.

—Review and Herald.

THIS DEPARTMENT.

NOTHING of more importance can enlist the energies of any one than the missionary work. The highly-wrought tales of sensational and fictitious literature do not compare in thrilling interest with the lives and labors and sufferings and victories of those who have labored for Christ and his cause. Nothing, outside of Inspiration itself, is more inspiring than the history of the conflicts and struggles passed through by those who labored for souls, and loved the cause of God better than life. Nothing strengthens our faith more than to contemplate the victories achieved over hard hearts and delusive error by weak men. But they did it not in their own strength. Jesus, the great missionary, has promised, "Lo, I am with you always, even unto the end of the world." That promise has held good in centuries past; it holds good now. They, who like Jacob of old, will wrestle with the Angel for strength may receive the "new name," and have "power with God and with men" and prevail.

No country has given brighter examples of zeal, devotion, and self-abnegation than England. We propose, in succeeding numbers of this journal, to give a series of articles on the cause of God, as connected with this country and Kingdom, by one of our missionary workers. They will be found to be of interest. Germany had its Luther, France its Calvin, Switzerland its Zwingli, and England has had its Tyndale, and Wickliffe, and scores of others "of whom the world was not worthy."

MISSIONARY REPORT.

For the Quarter ending April 1, 1884.	
No. of reports returned,	14
" " missionary visits,	3,337
" " ships visited,	440
" " letters written,	398
" " printed letters sent out,	1,300
" " letters received,	310
" " new subscribers obtained for periodicals	15
" " periodicals sold,	103
" " " loaned and given,	9,210
Total,	9,313
" " pages of tracts loaned,	2,448
" " " " given away,	10,431
" " " " sold,	63,716
Total,	76,595
Cash received on donations,	£1 15s. 0d.
" " " " subscriptions,	£2 0s. 4d.
" " " " sales,	£29 15s. 4d.
Total,	£33 10s. 8d.

JENNIE THAYER.

THE SABBATH SCHOOL.

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

LESSON I.

(For second Sabbath in June.)

CREATION AND THE SABBATH.

1. What took place in the beginning? Gen. 1: 1.
2. What means did God use in creating the earth? Ps. 33: 6, 9.
3. What was the first condition of the earth? Gen. 1: 2.
4. How many days were employed in the work of creation? Gen. 1; Ex. 20: 11.
5. What was created on the first day? The second? Third? Fourth? Fifth? Sixth?
6. On what day of the week was the sun created? The trees? The fowls? Herbs? Fishes? Man? The sky? The moon? The beasts?
7. What did God do on the seventh day? Gen. 2: 2.
8. What does the expression "ended his work" signify? (That he ceased working—discontinued it.)
9. Which day of the week, then, is the rest-day of the Creator?
10. What word signifies rest day? (Sabbath.)
11. What direct proof have we that the seventh is the Sabbath? Ex. 20: 10.
12. How did God honor the seventh day? Gen. 2: 3.
13. What is it to sanctify anything? (To set it apart for a sacred use.)
14. Did God set apart this day for his own use? (No; for he sanctified it because he had rested on that day, and not that he might rest on it afterward.)
15. For whom must he have set it apart? (For Adam and his posterity.)
16. What does our Lord say about it? "The Sabbath was made for man." Mark 2: 27.
17. What command have we in regard to this day? Ex. 20: 8.
18. Why is this day to be kept holy? (That we may ever remember the great work of creation.) Repeat Ex. 20: 11.
19. If we contemplate the work of creation, to what will it lead our minds? (To the Creator.)
20. Then what may the Sabbath be called? (God's memorial.)
21. What is said of those that forget God? Ps. 9: 17.
22. If we always keep in mind the fact that God has created us and all that we have, what will it help us to feel? (Our obligation to obey him.)
23. Have we a right to follow our own desires, disregarding the will of God?
24. Why not? (We are not our own, for God has created us.)
25. Have we a right to do what we please with the things we possess? (No; for God created all these things, and we have no right to them unless we use them according to his will.)
26. What other claim has God upon us? (He has bought us by the precious blood of his Son. 1 Cor. 6: 20; 7: 23; Rev. 5: 9; Acts 20: 28.)
27. Then have we any right to injure or abuse any of the faculties of body or mind which God has given us?

LESSON II.

(For third Sabbath in June.)

PARADISE LOST.

1. Will you give an account of the temptation and disobedience of Adam and Eve in the garden of Eden? Gen. 3.
2. Who is the serpent that beguiled Eve? Rev. 20: 2.
3. What does our Lord say in regard to the character of the devil? John 8: 44.
4. Does it not seem strange that Eve should believe Satan rather than God?
5. Are we not guilty of the same offense when we refuse to believe the promises of God?
6. How did Adam and Eve show their consciousness of guilt? Verse 8.
7. Does it seem to be natural to want to hide away

from God and good men when we have done wrong?

8. Will such a course make the wrong right?
9. Will it secure the favor of God?
10. What should we do when we have done wrong? (Seek God immediately; confess the wrong, and ask him to forgive; and if we exercise true repentance toward God and faith toward our Lord Jesus Christ, forsake the wrong, and return to obedience, he will abundantly pardon.) Repeat Isa. 55: 6, 7; Acts 20: 21.
11. Why did God drive Adam from the garden? Verses 22, 23.
12. Where is the tree of life now? Rev. 2: 7; 22: 1, 2.
13. Who will enter into the New Jerusalem, and have a right to the tree of life? Rev. 22: 14.
14. What did Adam and Eve lose by disobeying God? (Their innocence, the favor of God, their home in paradise, and their right to the tree of life.)
15. How may we who have sinned against God regain our lost innocence? (See above; Acts 20: 21; Isa. 55: 6, 7.)
16. When we are thus forgiven, how may we gain a right to the tree of life which is in the paradise of God? (By perfecting a holy character through obedience to the commandments of God. Rev. 22: 14.)

LESSON III.

(For fourth Sabbath in June.)

CAIN AND ABEL.

1. Give the history of Cain and Abel.
2. Why did Cain murder his brother? 1 John 3: 12.
3. Why was not Cain's sacrifice accepted? Heb. 11: 4; 1 John 3, 12; Spirit of Prophecy.
4. If Cain had not been taught what to bring for an offering, would God have condemned him for not bringing a firstling of the flock?
5. If Cain had done well, and brought just the kind of offering that God had commanded, would God have accepted him and respected his offering? Gen. 4: 7.
6. How did Cain know that his offering was not accepted? (Fire did not come down from heaven and consume it as it did Abel's.)
7. How did Abel offer a more excellent sacrifice than Cain? Heb. 11: 4.
8. What did Abel show faith in by his sacrifice? (The promised Redeemer.)
9. Did Cain shed any blood in offering his sacrifice?
10. Then could he, by such a sacrifice, properly show faith in the blood of Christ that was to be shed for the remission of sin?
11. Can there be any remission of sin without the shedding of blood? Heb. 9: 22.
12. Why can there be no remission of sin without the shedding of blood? (Because the life is in the blood, Lev. 17: 11, and the transgression of God's law requires the life of the transgressor. Eze. 18: 20.)
13. What answer did Cain make when God questioned him concerning his brother?
14. How was Cain's crime punished?
15. Why did Cain fail to obtain the favor of God? (1st. Because he did not follow strictly the directions that God had given him; and, 2d. He had no faith in Christ, whose blood cleanseth from all sin.)
16. What important lesson may we learn from this? (1st. That, in order to have the favor of God, we must render exact obedience to all his commandments; and, 2d. That our works will avail us nothing unless we exercise faith in Jesus.)

LESSON IV.

(For first Sabbath in July.)

THE ANTEDILUVIAN PATRIARCHS.

1. How many generations were there from the creation to the flood? Gen. 5.
2. Name the antediluvian patriarchs, or fathers of these generations.
3. Give the age of each.
4. What do we say of those who live at the same time? (That they were co-temporary, or contemporary.)
5. Which of these patriarchs were cotemporary with Adam? Which with Noah?
6. Which of them were cotemporary with both Adam and Noah?
7. How many years was Seth cotemporary with Adam? With Noah?

8. How many years was Enos cotemporary with Adam and Noah?

9. How many years was Cainan cotemporary with each? Mahalaleel? Jared? Enoch? Methuselah? Lamech?

10. How many years was it from the creation to the flood?

NOTES ON THE LESSON.

GEN. 1: 1. **In the beginning God created the heaven and the earth.**—The inspired historian does not spend his time in proving that there is a God. He simply states the fact as a fact. He does not, by long and labored argument, try to prove that the earth evolved through the processes of long ages; but in language so simple that it can be understood by all, so majestic that it wins the admiration of all, the simple fact is stated as above.

VERSE 2. **Without form and void.**—That is there was no order. The earth was a confused shapeless mass. There were seen no lakes and rivers, no land and water, no flower and plant, no living creature,—all was confusion. Just so it will be again, when the earth will be desolated by the Lord's fierce anger at the second coming of Christ. Isa. 24: 1-6; Jer. 4: 23-27.

VERSE 5. **And the evening and the morning were the first day.**—"By the evening is here denoted one whole course of darkness; and by the morning, the next following whole course of light. The evening is mentioned before the morning probably because the darkness was before the light, according to the history of the creation."—*Dr. Wells*. "Hence the natural day of the Jews began in the evening."—*Bishop Kidder*.

VERSE 6. **Let there be a firmament.**—The original word signifies expansion. it is derived from a root the verb of which signifies "to spread abroad, expand, enlarge, make thin, etc."—*Bishop Thorne*.

VERSE 7. **Divided the waters under the firmament.**—That is, in the rivers, lakes, and seas—on the earth. **Above the firmament.**—Namely, in the clouds, which are spoken of as covering the heaven. Ps. 148: 8.

VERSE 8. **Called the firmament heaven.**—The word *heaven* here has reference to the atmospheric heavens in which fly the fowls of the air. Verse 20.

VERSE 26. **Let us make man.**—To whom did God speak? Was it not the Lord Jesus Christ? It was. God created the world by his Son. John 1: 1-3; Col 1: 16; 1 Cor. 8: 6; Heb. 1: 3. This has been the opinion of great and good men of all ages. This text, with those referred to above, abundantly prove the pre-existence of our Lord Jesus Christ. They who maintain that he did not exist till his incarnation do so against the plain statements of Inspiration. The Saviour of man was their Creator.

VERSE 27. **In his own image.**—There is nothing in the expression *his own image* which would indicate that man was created immortal, although it is used to support that theory. No reason can be assigned why the term *image* should here mean anything more than it does in chapter 5: 3, where it has evident reference to outward form. Jesus was in God's form. Col. 1: 15. Does not this have reference to his outward form? Heb. 1: 3 states that he is the "express image of his [the Father's] person." Man when he came from the hand of his Creator was in a *physical* sense God's noblest work. He was made in the image or likeness of his Creator. This is no doubt the origin of the expression, "the human form divine."

VERSE 29. **To you it shall be for meat.**—God gave man only the vegetable kingdom from which to select his food. No innocent life was to be taken, no guiltless blood to flow to satisfy abnormal appetite or beastly craving. Death came through sin. All the elements needed to build up and nourish the human system are found in rich abundance in fruits, grains and vegetables.

CHAP. 2: 2. **And on the seventh day God ended his work.**—That is, he ceased his work. Dr. Adam Clarke, in his comments on this text, says: "It is the general voice of Scripture that God finished the whole of the creation in six days and rested the seventh; giving us an example that we might labor six days, and rest the seventh from all manual exercise. It is worthy of notice that the Septuagint, the Syriac, and the Samaritan, read the *sixth* day instead of the

seventh; and this should be considered the genuine reading, which appears from these versions to have been originally that of the Hebrew text. How the word *sixth* became changed into *seventh* may be easily conceived from this circumstance. It is very likely that in ancient times all the numerals were signified by *letters*, and not by words at full length. This is the case in the most ancient Greek and Latin MSS., and in almost all the rabbinical writings. When these numeral letters became changed for words at full length, two letters nearly similar might be mistaken for each other; *vau* stands for six, *zain* for seven; how easy to mistake these letters for each other when writing the words at full length, and so give birth to the reading in question."

CHAP. 4: 3. **And in process of time.**—(Hebrew, "At the end of days.") It is the opinion of some eminent Bible critics that this has reference to the Sabbath, the only period of days of which we have any record being the seven days of the week. Upon the Sabbath, then, Cain and Abel came to worship God and offer sacrifices before him.

Of what wonderful interest are these first chapters of the Inspired Word. The creation of the world, and all therein; the creation of man, as the one who should have dominion over all the earth; the bounteous provision made for him in his Eden home—all these awaken within us, reverence, love, and adoration for the great Creator of the universe. He places man on probation; sets before him everlasting life and everlasting death,—the former conditioned on obedience, the latter, disobedience. Man disobeyed,—sinned against that Being who had done so much for him. He thereby became subject to death. But the love and mercy of God leave him not. He promises his Son in the prophecy, that the seed of the woman should bruise the serpent's head. Gen. 3: 15. This is the most wonderful manifestation of divine love. It should awaken the deepest and most lively gratitude within the hearts of all; for the promise is to all, Christ died for all. Through him the boon of immortality, the right to the tree of life can be gained. His is the only name. Reader, make him your trust. You are not only God's by right of creation, he has bought you with the precious blood of Jesus. Walk in his ways, and you shall yet behold the paradise of God in the earth made new.

Cainan was born Anno Mundi 325, for Seth was born A. M. 130, and Enos 105 years later, which would be A. M. 235. Cainan was born 90 years later than Enos, or A. M. 325. He lived 910 years, or to A. M. 1235. Adam died A. M. 930, so Cainan lived with Adam from 325 to 930, 605 years. The flood was A. M. 1656, and Noah was 600 years old at that time; therefore Noah must have been born A. M. 1056. So Cainan must have lived with Noah from A. M. 1056 to his death in 1235, 179 years.

From the birth of Adam to the birth of Seth it was 130 years; Seth to Enos, 105; Enos to Cainan, 90; Cainan to Mahalaleel, 70; Mahalaleel to Jared, 65; Jared to Enoch, 162; Enoch to Methuselah, 65; Methuselah to Lamech, 187; Lamech to Noah, 182; and from the birth of Noah to the flood it was 600 years. And 130, 105, 90, 70, 65, 162, 65, 187, 182, and 600, added together equal 1656.

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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.

GREAT GRIMSBY, JUNE, 1884.

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WE trust all will read the article, "Ministerial Titles," by Eld. Butler, found in another column. It not only gives the reason why we think *Elder*, or its abbreviation *Eld.*, is preferable, but it contains other thoughts worthy consideration, trenchant though they may be.

WE would call particular attention to the article on the first page, entitled, "Bible Sanctification." It is the first of a series of articles on Sanctification, the remainder of which will appear in succeeding numbers. There is so much that claims to be sanctification in these days, so many false theories, that it behooves all to be rooted and grounded in the truth of the Bible on this important question. These articles are not a fine-spun theory difficult to understand, but simple, plain, and intensely practical. They are written by one who has had a deep experience in the things of God. They place before us the warp and woof of Christian living. He who does not read them loses much; while he who reads, ponders, and practices, will find himself higher up the Christian ladder, and nearer to God.

ELDS. OYEN, OLSEN, and families, from America, recently passed through England on their way to Norway, there to labor in connection with the cause of truth. Their voyage across the ocean was smooth and pleasant, while the steamer Florida of the same line (State), upon which they were prevented from sailing by sickness, was lost at sea, and nearly one hundred and thirty were drowned.

They were with us from May 6 to 9, leaving for Norway at latter date, where they arrived the 12th in safety. We were glad of their counsel, and we pray that God, who has thus mercifully preserved them from danger, will abundantly bless them in giving them many souls for their hire. Sr. Addie Bowen, who has so long been an efficient worker in the New York T. and M. Society, came with them as far as this place, where she accompanies us to Bâle, to labor in the work in Switzerland. We know that the friends in both Norway and Central Europe will be more than pleased for these additions to their forces.

SABBATH MEMORIAL.—The April number of the *Sabbath Memorial*, a quarterly journal, published by Eld. W. M. Jones, 15, Mill Yard, Lemman Street, London, E., is of more than usual interest. Its contents are as follows: "A Good Profession, Meaning of the Fourth Precept, A Voice from Olden Time, Sabbath and Sunday, Why Destroy Judaism? Poor Laws and the Ancient Hebrews, Babylonian Chronology, Nehemiah's Regard for Sunday, Power of God's Wisdom, Nathaniel Bailey and his 'English Dialects', Opposition to Judaism v. Opposition to the Sabbath, Sabbath Reform, Editorial Notes." Single numbers, post free, 4d. Address the publisher. We pray that the journal may be blessed in its mission of turning souls from error to truth.

WHAT NEXT?—Many of those who thoughtfully read Eld. Butler's articles, "The Sabbath of the Lord," will be constrained to admit the truthfulness of the positions he has taken. They will be convinced by his strong arguments, they cannot evade the logic, nor the full and plain Bible evidence. They will say, "They are true; the seventh day is the Lord's Sabbath." We say many will do this, some, alas! will be blinded by prejudice and error. But to those who admit the truth, we ask, What are you going to do next? If the Sabbath is a requirement of God, it is a duty devolving upon us. Will you do that duty? lift that cross? keep God's commandments? What if you do lose wealth, and fame, and friends, and pleasure, yea, all that this world can give, what are all these compared to the "Well done" of our Saviour? He suffered pain, toil, poverty, loss of reputation, yea, *death*, to redeem us from iniquity. He will help you lift the cross and bear it, though it be heavy. If God be with you, he is more than aught else. If you but walk with God, bear the cross of Christ faithfully to the end, you conquer though you fall. In that day when the rewards shall be given, you triumph—True faith looks beyond this world.

IS THE WORLD TO BE CONVERTED?

We call the readers attention to the article in our Temperance department, entitled "Look on this picture and on this." The above question forces itself upon our mind as we contemplate the fearful facts as given by Mr. Hoyle. Is the world to be converted? Is Great Britain to be converted—that country who has given to the world the Bible; sent her missionaries to every quarter of the globe, and taken the lead in so many beneficent and philanthropic enterprises—we repeat, is Great Britain to be converted? An average of nearly £4 spent annually for drink by every man, woman, and child, in the United Kingdom! Crimes resulting largely from drunkenness increasing since 1862, sixty-two per cent! "The whole head is sick, and the whole heart faint." Dreams of prosperity and good times coming are pleasant to contemplate, but it is well to test their source and soundness by comparing them with the sober facts of every-day life. These must be met. While nominal Christianity may permit or pass over drunkenness in its various degrees and stages, true Christianity has no fellowship with such. Conversion is not conversion in sin; it is conversion from sin to righteousness, from intemperance to tem-

perance. And we are in full harmony with these words of the *Commonwealth*:—

"It is a dismal and disheartening record. We are constitutionally disposed to take hopeful views on all subjects; but we find it very difficult indeed to keep our spirit alive within us as we contemplate this sad question of national intemperance. To take a sober and complete view of the facts, and yet to preserve one's cheerfulness and courage, is well-nigh impossible. We have found it necessary more than once during the last two years to protest against the absurd exaggerations of certain optimists of the temperance platform. These light-hearted professional orators were wont to boast that they would annihilate the liquor traffic in the course of a few years. Mr. Hoyle's stern array of facts and figures will surely take the brag out of these inflated gentlemen. In spite of all the efforts of churches and temperance societies we are scarcely making any progress that is worth mentioning."

Such facts as these overthrow all the sophistry and delusive dreaming of the "world's conversion" theory.

GENERAL EUROPEAN COUNCIL.

AS THIS number goes to press we, in company with some five or six of our fellow laborers in this Kingdom, leave for Bâle, Switzerland, to attend a general council of our European laborers. We expect this to be an important meeting. There will be present laborers from Norway, Sweden, Denmark, Italy, Roumania, France, Prussia, Switzerland, and this Kingdom. Important questions are to be considered, and broader plans laid for the spread of the truth. Eld. G. I. Butler, the president of our General Conference, will be with us. It is a time to seek God in earnest. May his rich blessing rest upon his people at this meeting. A report will be given in our next.

OUR BOOK DEPOSITORY.

In the many perplexities and cares incident to the getting out of first numbers, we forgot to mention in our first issue our Book Depository. This depository was formerly located at Southampton under the supervision of Eld. J. N. Loughborough. He having been called to America to another field of labor, it was thought best to connect our book and tract depot with our publishing work. While located at Southampton, it was known as the "British Book Depository." This name was considered too local. The publications we have are in different languages, prominent among which are the German, Scandinavian, French, and English. Our mission, as is the mission of all gospel laborers, is to the world. For this reason we have chosen the name of the International Book and Tract Depository. What makes this the more fitting than British Book Depository is the fact that it is in harmony with the character and *animus* of the United Kingdom. This is not a *local* kingdom. Its influence is felt in every country and in every clime on the face of the earth. Her Majesty's ships plow all waters, her colors are flung to every breeze. This kingdom is pre-eminently an *international* kingdom. Great Britain is but its center. So our books and tracts are designed, not only for Great Britain, but, through her open channels of commerce and inter-communication, to reach other nations also. Our books and publications treat upon all Bible subjects of interest, especially those subjects pertaining to the coming of our Lord Jesus Christ, and a preparation for the judgment of the great day. We call the reader's attention to our "Publication List."

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