

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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FAITH.

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil, worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered,
“I trust in Thee.”

I will not doubt, though all my prayers return
Unanswered from the still white realm above.
I will believe it is an all-wise love
Which has refused these things for which I yearn,
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive,
I will believe the highs for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses,
The greater gain.

I will not doubt. Well anchored in this faith.
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail,
To breast the mighty, unknown sea of death.
Oh, may I cry, though body parts with spirit,
“I do not doubt,” so listening worlds may hear it
With my last breath.

—Selected.

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. 2.

BY MRS. E. G. WHITE.

WE feel sad to see professed Christians led astray by the false and bewitching theory that they are perfect; because it is so difficult to undeceive them and lead them into the right path. They have sought to make the exterior fair and pleasing, while the inward adorning, the meekness and lowliness of Christ, is wanting. The testing time will come to all, when the hopes of many who have for years thought themselves secure, will be seen to be without foundation. When in new positions, under varied circumstances, some who have seemed to be pillars in the house of God reveal only rotten timber beneath the paint and varnish. But the humble in heart, who have daily felt the importance of riveting their souls

to the eternal Rock, will stand unmoved amid the tempests of trial, because they trusted not to themselves. “The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.”

Those who take pains to call attention to their good works, constantly talking of their sinless state, and endeavoring to make their religious attainments prominent, are only deceiving their own souls by so doing. A healthy man, who is able to attend to the vocations of life, and who goes forth day after day to his labor, with buoyant spirits and with a healthful current of blood flowing through his veins, does not call the attention of every one he meets to his soundness of body. Health and vigor are the natural conditions of his life, and therefore he is scarcely conscious that he is in the enjoyment of so rich a boon.

Thus it is with the truly righteous man. He is unconscious of his goodness and piety. Religious principle has become the spring of his life and conduct, and it is just as natural for him to bear the fruits of the Spirit as for the fig-tree to bear figs, or for the rose-bush to yield roses. His nature is so thoroughly imbued with love for God and his fellow-men that he works the works of Christ with a willing heart.

All who come within the sphere of his influence perceive the beauty and fragrance of his Christian life, while he himself is unconscious of it; for it is in harmony with his habits and inclinations. He prays for divine light, and loves to walk in that light. It is his meat and drink to do the will of his heavenly Father. His life is hid with Christ in God; yet he does not boast of this, nor seem conscious of it. God smiles upon the humble and lowly ones who follow closely in the footsteps of the Master. Angels are attracted to them, and love to linger about their path. They may be passed by as unworthy of notice by those who claim exalted attainments, and who delight in making prominent their good works; but heavenly angels bend lovingly over them, and are as a wall of fire round about them.

Our Saviour was the light of the world; but the world knew him not. He was constantly employed in works of mercy, shedding light upon the pathway of all; yet he did not call upon those with whom he mingled to behold his unexampled virtue, his self-denial, self-sacrifice, and benevolence. The Jews did not admire such a life. They considered his religion worthless; because it did not accord with their standard of piety. They decided that Christ was not religious in spirit or character; for their religion consisted in display, in praying publicly, and in doing works of charity for effect. They trumpeted their good deeds, as do those who claim sanctification. They would have all understand that they were without sin. But the whole life of Christ was in direct contrast to this. He sought neither gain nor honor. His wonder-

ful acts of healing were performed in as quiet a manner as possible, although he could not restrain the enthusiasm of those who were the recipients of his great blessings. Humility and meekness characterized his life. And it was because of his lowly walk and unassuming manners, which were in such marked contrast to their own, that the Pharisees would not accept him.

The most precious fruit of sanctification is the grace of meekness. When this grace presides in the soul, the disposition is molded by its influence. There is a continual waiting upon God, and a submission of the will to his. The understanding grasps every divine truth, and the will bows to every divine precept, without doubting or murmuring. True meekness softens and subdues the heart, and gives the mind a fitness for the ingrafted word. It brings the thoughts into obedience to Jesus Christ. It opens the heart to the word of God, as Lydia's was opened. It places us with Mary, as learners at the feet of Jesus. “The meek will he guide in judgment: and the meek will he teach his way.”

The language of the meek is never that of boasting. Like the child Samuel they pray, “Speak, Lord, for thy servant heareth.” When Joshua was placed in the highest position of honor, as commander of Israel, he bade defiance to all the enemies of God. His heart was filled with noble thoughts of his great mission. Yet upon the intimation of a message from Heaven, he placed himself in the position of a little child to be directed. “What saith my Lord unto his servant?” was his response. The first words of Paul after Christ was revealed to him were, “Lord, what wilt thou have me to do?”

Meekness in the school of Christ is one of the marked fruits of the Spirit. It is a grace wrought by the Holy Spirit as a sanctifier, and enables its possessor at all times to control a rash and impetuous temper. When the grace of meekness is cherished by those who are naturally sour or hasty in disposition, they will put forth the most earnest efforts to subdue their unhappy temper. Every day they will gain self-control, until that which is unlovely and unlike Jesus is conquered. They become assimilated to the Divine Pattern, until they can obey the inspired injunction, “Be swift to hear, slow to speak, slow to wrath.”

When a man professes to be sanctified, and yet in words and works may be represented by the impure fountain sending forth its bitter waters, we may safely say, That man is deceived. He needs to learn the very alphabet of what constitutes the life of a Christian. Some who profess to be servants of Christ have so long cherished the demon of unkindness that they seem to love the unhallowed element, and to take pleasure in speaking words that displease and irritate. These men must be converted before Christ will acknowledge them as his children.

Meekness is the inward adorning which God estimates as of great price. The apostle

speaks of this as more excellent and valuable than gold, or pearls, or costly array. While the outward adorning beautifies only the mortal body, the ornament of meekness adorns the soul, and connects finite man with the infinite God. This is the ornament of God's own choice. He who garnished the heavens with the orbs of light, has by the same Spirit promised that he will "beautify the meek with salvation." Angels of heaven will register as best adorned those who put on the Lord Jesus Christ, and walk with him in meekness and lowliness of mind.

There are high attainments for the Christian. He may ever be rising to higher attainments. John had an elevated idea of the privilege of a Christian. He says "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is not possible for humanity to rise to a higher dignity than is here implied. To man is granted the privilege of becoming an heir of God and a joint heir with Christ. To those who have been thus exalted, are unfolded the unsearchable riches of Christ, which are of a thousand-fold more value than the wealth of the world. Thus, through the merits of Jesus *Christ* finite man is elevated to fellowship *with* God and with his dear Son.

SLIGHT DIVERGENCE LEADS TO WIDE DEPARTURE.

BY ELD. R. F. COTTRELL.

SPEAKING of the mysteries connected with the worship of the heathen nations, Mosheim says: "It is certain that the highest veneration was entertained by the people of every country for what was termed the mysteries; and the Christians, perceiving this, were induced to make their religion conform in many respects to this part of the heathen model, hoping that it might thereby the more readily obtain a favorable reception with those whom it was their object and their hope to convert." In a note on this we have the following: "In a word, many forms and ceremonies, to pass over many things of the Christian worship, were evidently copied from these sacred rites of Paganism; and we have only to lament that what was thus done with unquestionably the best intentions, should in some respects have been attended with an evil result."

The result is always evil when the church conforms to the world to obtain an influence, and so to make converts. It probably was from an innocent desire to honor Christ that the early church began to observe the day of his resurrection as a festival, while they religiously kept the Sabbath of the Lord as such. They probably had no idea of conforming to the heathen by putting what they called "the venerable day of the sun" in the place of the holy rest day of the Creator. But as the turbid tide of apostasy flowed in, the result was what we see it now,—the command of God is supplanted by the precept of men.

But when a few centuries were past, un-sanctified, carnal professors became the ruling element in the church, and soon the church, professedly Christian, was so remodeled as to resemble Paganism more than primitive Christianity. And the carnally minded, loving darkness rather than light, have clung, and still cling, to the evil innovations which have obscured the beauty of the Christian system, belied its teachings, and caused the demoralization among professors which we see at the present day, giving the enemies of all righteousness occasion to blaspheme.

At the present time the Lord is sending forth a message to correct the errors brought in by apostasy, and to bring the remnant of

his people into unity of faith and practice, preparatory to translation without death at the coming of our Lord Jesus Christ. But the carnal mind has not been crucified in all those who have professed faith in the message from Heaven; and with whomsoever the carnal mind rules, conformity to the world is the means, most plausible to them, for the world's conversion.

Reform is demanded in many respects. But reform is always up-hill work; while it is perfectly easy for the carnal mind to slide down the hill. The true Christian does not conform to the world in dress, in customs, in its strife for wealth, or fame, or pleasure. An apostle says: "Be not conformed to this world: but be ye transformed by the renewing of your mind." But the worldly-minded cannot see the propriety of such teaching. They can see no way to exert an influence in favor of Christianity, but by conforming to the manners, customs, and fashions of the world. This, they think, will recommend the religion of the cross. It is not so easy to follow Him who "made himself of no reputation, and took upon him the form of a servant," and "humbled himself, and became obedient unto death, even the death of the cross."

And the depth of worldly conformity is not reached by a single plunge. Descending little by little, soon the distinction between the church and the world is obliterated, and the chaste virgin, espoused to Christ, is seen by the way-side in the attire of an harlot. A slight divergence at first, ends in a wide departure from the truth.

A BRIEF HISTORY OF MORMONISM.

BY ELD. J. N. ANDREWS.

First Article.

Two reasons constrain us to set this subject before our readers. 1. The emissaries of the Mormon hierarchy are actively engaged in all countries of Europe in trying to deceive the unwary. 2. Men who ought to know better have attempted to prejudice the people by asserting that those who advocate the doctrines taught by THE PRESENT TRUTH are Mormons. We shall therefore give a brief history of the Mormon prophet and of his followers, in which the fraud, falsehood, and wickedness of the pretensions of Joseph Smith, and of the hierarchy by which the Mormons are now governed, will be exposed. We do this for the purpose of placing our readers on their guard against those who would lead them astray. The authorities we shall use in the preparation of this article are, 1. "The New American Cyclopedic," Vol. 11., published by D. Appleton and Co., New York; and, 2. The "Biblical and Theological Cyclopedic," of McClinton and Strong, Vol. 6., published by Harper Brothers, New York. There can be no higher authorities on the subject of the Mormons than these two important cyclopedias.

The sect of Mormons, or as they call themselves, "Latter Day Saints," was founded by Joseph Smith, who was born at Sharon, Vermont (U.S.A.), Dec. 23, 1805. At the age of ten years, he removed with his parents to Palmyra, in the State of New York. From the testimony of their neighbors in Palmyra, the reputation of the Smiths was bad. They avoided honest labor, and occupied themselves chiefly in digging for hidden treasures, and in similar visionary pursuits. They were intemperate and untruthful, and were commonly suspected of sheep-stealing and other offences. Upwards of sixty of the most respectable citizens of the county in which this family lived testified under oath, in 1833, that the Smiths

were of immoral, false, and fraudulent character, and that Joseph was the worst of them. These statements are not, in general, contradicted by the Mormons. The most distinguished disciple of Joseph Smith, Brigham Young, says: "I do not care if he act like a devil; he has brought forth a doctrine that will save us, if we abide by it." St. Peter says that holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1: 21. Mr. Smith was not a prophet of this kind, as will appear from the history of his life.

The Mormon writers state that Smith was very poorly educated. He could read with difficulty, wrote an imperfect hand, and had a very limited understanding of the elementary rules of arithmetic. The revelations, proclamations, letters, and other documents put forth by him in the subsequent part of his career were mostly written by others.

According to his own account, Joseph Smith began to have visions at about the age of fifteen years. He says that on the night of Sept. 21, 1823, an angel, whom he calls Moroni, appeared to him three times, and informed him that God had a work for him to do. The angel also told him that a record written upon gold plates, and giving an account of the original inhabitants of America, was at that time lying in the earth, on the side of a hill, in the town of Manchester, New York, only a short distance from the residence of Smith. He was informed that with the record would be found two transparent stones in silver bows, like a pair of spectacles, and that by the aid of these stones, through which he was to look, which were the ancient Urim and Thummim of the Jews, he would be able to read the gold plates.

The following day, as Mr. Smith was engaged in his usual work, the angel again appeared to him, and instructed him to go at once to the place indicated in the vision of the previous night, and find the golden plates. When he arrived at the place, he found a stone partly imbedded in the earth, and when he had raised this stone, he found that it constituted the cover of a small enclosed space protected at the bottom and sides by stones which were cemented together. In this small enclosure of stone and cement, Mr. Smith asserts that he saw the golden plates and the two transparent stones which he calls Urim and Thummim. He was, however, informed that he could not then take into his possession these plates. But after the lapse of four years, on Sept. 22, 1827, the angel of the Lord, as Mr. Smith asserts, delivered the plates of gold into his hands. These plates, according to his account, were about seven inches wide and eight inches long, each plate being of about the thickness of tin. They were engraved with Egyptian hieroglyphics, and were fastened together at the back like a book. Together they constituted a volume about six inches in thickness.

If Mr. Smith had actually found such plates as these, in such an enclosure or box of stone, it was in the highest degree important that the plates and the stones called Urim and Thummim, and even the stone box in the surface of the earth, should be seen by scientific men and by all reasonable persons who wished to examine them. But it is not pretended that any person except Joseph Smith has ever seen the box of stone in the side of the hill in which the plates and the transparent stones were found. Moreover there are no witnesses to the existence of the plates except the immediate friends and relatives of Mr. Smith. Two documents exist asserting that the signers had seen these plates. The first document bears the names of Oliver Cowdery, David Whitmer, and Martin Harris. These three persons are called by the Mormons "the three witnesses." But several years

after the publication of this document, all three of these witnesses quarrelled with Smith, renounced Mormonism, and avowed the falsity of their testimony. And Mr. Smith in 1837, called Mr. Harris a man so far beneath contempt as to be unworthy of notice! The father and two brothers of Mr. Smith constituted three of the eight witnesses of the second document, and four of the remaining five were of the Whitmer family, a family which furnished one of the three who signed the first document.

But if the plates ever existed, why should not 10,000 persons have been permitted to see them? Such permission would have gone far toward proving that the story of Smith had some foundation in truth. The plates did not purport, as Smith himself declared, to be of miraculous origin, but to be the work of man. They were therefore no more sacred than an ancient manuscript of the Bible, which may be seen by any intelligent person. But if the world must not see the plates, why could they not be seen by so many Mormons as would place their existence beyond all reasonable doubt? The answer is obvious: Mr. Smith never had such plates. Peter Ingersoll, one of his intimate friends, testified under oath as follows: "Smith told me the whole affair was a hoax, and that he had no such book of plates, and did not believe there was such a book in existence, but, said he, as I have got the accursed fools fixed, I shall carry out the fun."

But the history of the translation of these plates is a further proof of the fraudulent character of Joseph Smith. The plates having been placed in the hands of this prophet, written in hieroglyphics, or in strange and unknown characters, he undertook the work of translating them. He caused a curtain to be hung across the room, and sat down behind the curtain to read the plates by means of his Urim and Thummim. But the person to whom he dictated, Oliver Cowdery, had to sit outside the curtain. It is worthy of notice that though the strange spectacles enabled Smith to translate the hieroglyphics upon the plates, the English which they revealed to him as the true translation is remarkably awkward and ungrammatical.

But now a singular incident occurred. Martin Harris, a farmer, had undertaken to furnish funds for the publication of the book which Smith was dictating from the plates. Mrs. Harris was not a believer in the prophetic character of Joseph Smith. When Mr. Smith had dictated about one hundred and sixteen pages, Mr. Harris took the manuscript to his wife, probably to convince her that the prophet was dictating a book that was worthy of their confidence. But Mrs. Harris was not so easily convinced. With the assistance of others, she caused the secret removal of the manuscript, probably thinking that, if Mr. Smith was able to translate by the miraculous assistance of his Urim and Thummim, he could reproduce the part that was lost. This was indeed a fair test of the prophetic gift in Mr. Smith, but it was a severe one.

What should be done in such a case? Lest the difference between the second translation and the first should expose his work to the ridicule of the world, the prophet produced a revelation ordering him not to re-translate that portion of his work lost in the English translation by the theft of Mrs. Harris. Mr. Smith informs us that, after he had finished the translation of the plates, an angel came and called for them, and has them in his charge to this day. We will continue this subject in the next number.

"HE that overcometh shall not be hurt of the second death."

LO! HE COMETH.

BY VIOLA FISH.

WATCHMAN, tell us of the night-time,
What the signs of promise are.
Tell us of our Saviour's coming;
Is it near or is it far?
Pilgrim, gird your armor round you,
Rouse the slumbering from their sleep;
Let your lamps be trimmed and burning,
You a faithful watch must keep.

When ye see these things transpiring,
Know ye that the time is near,
Even at the door, he tells us,
Let us watch, and wait, with fear.
Welcome, welcome, coming Saviour,
Oh! these eyes would blessed be,
If they may but see thy glory,
And thy "Well done," welcome me.

LET US BE WISE.

BY ELD. A. A. JOHN.

It matters not how unconcerned we are about the future, the fact that we are only mortal is indelibly stamped upon us and everything around us in nature.

We enter upon the duties of life just as though we were to continue them forever. Our friends and companions fall on all sides and we, with sorrow, bear them to their long home; yet this solemn occurrence does not, as it should, impress us with the fact that our days are but as a hand-breadth. The earthquake which in one gulp swallows entire cities and ruins others; the tempestuous storms on sea and land, which leave such marked evidences of devastation in their track; together with famine and pestilence, which depopulate large communities,—all these are soon forgotten amid the joy, labor, and sorrow of life.

"BE NOT DECEIVED;

God is not mocked." To die is the common lot of mankind. "No man hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it." Eccl. 8: 8. Oh, sinner, turn from thy transgression and wickedness. Be reconciled to God ere to-day's sun shall have passed below the western horizon.

"To-morrow's sun may never rise,
To bless thy long deluded sight;
This is the time! Oh, then be wise!
Thou wouldst be saved—why not to-night?"

Should God in mercy permit it still to shine upon thee, let its rays fall upon one who has been redeemed from the thralldom of sin, and cleansed in the atoning blood of Jesus.

Pilgrim traveler, in the "narrow way," the world would lead thee astray; Satan would ensnare thee. Quickened thy pace. Lean hard upon thy guide. If thou art weary amid the perplexities and burdens incident to the Christian life, look to Jesus. When the darkness of night approaches and thy heart is faint, "abide under the shadow of the Almighty;" pillow thy head on his breast; let the "everlasting arms" encircle thee.

"PREPARE TO MEET THY GOD."

"We shall all stand before the judgment seat of Christ." How solemn is the thought. As death leaves us, the judgment will find us. The friendship of Jesus *then* will be worth more than ten thousand worlds. His smile will mean an everlasting welcome to the untold glory and felicity of the world to come. Are not these worth striving for? What are earth's most coveted pleasures worth when compared to the "eternal weight of glory?"

The dark cloud of justice which is now hanging overhead is still lined with mercy.

Jesus still pleads his blood in behalf of those who seek his pardon. Soon mercy will be withdrawn that God's justice may be vindicated. It is important for our eternal welfare that we immediately forsake our sins and seek pardon for the same.

"Now God invites! how blest the day!
How sweet the gospel's charming sound!
Come, sinners, haste, oh, haste away,
While yet a pardoning God is found."

THE SAINT'S INHERITANCE NO. 1.

BY ELD. J. H. DURLAND.

No Bible student will deny that there is a home promised to those who will obey the teachings of God's word, where there will be no more sin, sorrow, pain, or death. The Sacred Word contains so much testimony on this subject, that none who read can be ignorant concerning it. The difference of opinion among the theologians of the present day on this subject is not whether there *will be* a reward for the saints of God, but *what* that reward will be. There are some who do not believe in any certain dwelling place for the righteous, but, that through different degrees of progression, they travel from one planet to another. Others believe they go immediately to heaven, which they term the home of the saints, "beyond the bounds of time and space." A third class think they have evidence to believe that the righteous of all ages will finally be made immortal, and inhabit this earth, when it becomes free from sin. Each party is able to give some apparently good arguments in favor of its theory. Which theory shall we believe? We cannot believe all of them, because they do not harmonize. And while it may be interesting to study theories to learn the shrewdness of man in presenting arguments, yet we must have a standard by which all these questions must be tried. On all religious subjects that standard must be the Bible. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

In the examination of this subject, we shall endeavor, by the help of the Lord, to present nothing but what can be sustained by a plain "thus saith the Lord." We believe that there is only one theory taught by the Scriptures, and that is so clearly expressed that all can see it if they will but examine.

The subject of the final reward of the saints is one that the prophets and apostles speak of as an inducement to the world to love God and render obedience to him. The thought that God is possessed of such a lovely spirit, that he can offer to the world such a gracious boon, eternal life in a land free from sorrow, pain, and death, if man will but repent of his sins and have faith in Christ, should indeed induce all to turn to him if they could but realize the offer as they should. The apostle Peter used this argument on the day of Pentecost when he was moved by the Spirit of God to call on the people to repent of their sins, that they might be blotted out. In speaking of that time, and telling the people that it would be when Jesus Christ should come, he says, "whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. He here introduces the thought of the "restitution of all things." The literal rendering, as given by the Emphatic Diaglott reads, "the times of restoration of all things." The time when this will take place is given in verse 20. "And he shall send Jesus Christ which was before preached unto you." The apostle could speak very decidedly upon this subject, because

be could appeal to all the prophets since the world began to testify to the truthfulness of his statement.

Let us examine the testimony of the apostle, and see what he must mean by the restoration spoken of in verse 21. The meaning of the word as used in our language according to the generally accepted authority is, "replacement, or renewal." To illustrate this meaning, we would suppose we had a column of cast iron, which was of very elegant pattern; but, by hard usage, it had been marred to that extent that its beauty and usefulness were about gone. If the same mold or pattern by which it was at first molded can be procured, the column can be recast and thus renewed. If we get the correct understanding of the language of the apostle in the text, he teaches that, when Jesus shall come, something will be renewed or made new. We must now inquire what needs restoring to a former state that is connected with the work of redemption through Christ Jesus? This will call our attention to

THE WORK OF CREATION.

"In the beginning God created the heaven and the earth." Gen. 1: 1. What was the condition of the earth when it came from the hand of the Creator? In verses 10, 12, 18, 21, 25, we read, "God saw that it was good." If God could call it good, he must have been pleased with the work of his hand, because everything was in harmony with his will. There could not have been anything that would cause him to frown upon what he had created. If we could but view the earth as it was at that time, we too would be led to exclaim, "It is good." There we would see the earth clothed with the beautiful vegetation given it by its Creator. There we would see the animals dwelling together in peace, showing forth the praises of the One who formed them. Man, the highest order of earth-creation would be seen walking up and down the beautiful garden of Eden, with no signs of care marked upon his brow; but, with his companion, he would be ascribing praise to the great Creator of all things. He too could exclaim the work of God "is good."

But we must turn away from this scene, and behold another view of the world but a few years later, as recorded in Gen. 3: 17, 18. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Why do we see such a change in the world in such a short time? Is God unjust to pronounce such a curse upon his work that he has made and pronounced good? Ah, no. One short word will tell the story. SIN. What has been the effects of this curse on the earth to the present time? If we could but have a panoramic view of the world to-day, we should want to hide our face from the scene. It would be a picture of everything that is evil—pain, misery, death and funeral trains. Did the Lord intend to have things arranged as we now see them? If he did, he certainly is pleased with the condition of things as at present. But we have his words recorded, in which he tells us how he looked upon the world a few hundred years after the creation. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." By these words, we can understand that God did not create the earth and man to be in the condition we now find them.

The next thought that we must consider is, FOR WHAT PURPOSE WAS THE EARTH CREATED?

The consideration of this topic will give us further light of a need of a restoration of all things as expressed by Peter in Acts 3: 21. We have already seen that the earth does need a changing, or renewing, to bring it to that state where God can call it good. But, when we consider the object God had in creating the earth, we will have more light on the text before us.

We must again appeal to the law and the testimony. "And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1: 26. If man was created to have dominion over the earth, the earth must have been created for him. But we have other plain testimony on this point. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. 115: 16; also 8: 4-8. The Psalmist plainly says that the earth was given to the children of men. But we must examine the testimony of another writer of the Sacred Word. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." Isa. 45: 18. Let us put some of these words of the different writers together. One says the earth was created to be inhabited. Another says, the earth was created for man, while another says, man was created to have dominion over the earth. Certainly these texts could not have reference to man in his fallen state. God would not create a class of beings who are constantly rebelling against him, to have dominion over the work of his hands. Then these scriptures must apply to God's design before man fell from his perfect state. How forcible the above scriptures appear, when we consider the adaptation of the earth to the wants of man, when first created. There was everything that was calculated to make him happy. The pure air to breathe, the pure food to eat, and the even temperature of the atmosphere which would be conducive to his health. Man was created for just such a place as the earth was when it came from the hand of the Creator.

By all the evidence produced, we are led to the conclusion that the Lord designed the earth to be the dwelling place of man, but man lost his right to it by transgressing God's law. It was the work of Satan to cause man to sin and thus thwart the plan of God. But God has promised that the reign of this great enemy shall cease, Rev. 20: 10. Then those of the human family who have accepted of the plan of salvation shall be redeemed from the curse. If God will redeem man, he will certainly redeem his home from the curse and give it to him in the pure state that he originally designed. In order that this may be done, there will be the necessity for the restoration as the apostle Peter's testimony declares. This will be done when the blotting out of sins shall take place, as spoken of by the apostle in Acts 3: 19-21. But we must not give a theory unless we can sustain it by abundant testimony from the Bible. In our next we shall endeavor to examine the Bible further on this important subject.

"No matter how the world may go,
How dark its shadows be,
Or whether June's sweet roses blow,
To gladden you and me;
There always is a time of day
Our voices may be heard,
When we can pause beside the way
To speak a pleasant word."

ARE GOD'S COMMANDMENTS ABOLISHED?

BY H. JUDD.

LET us inquire. When God came down upon Mount Sinai, and gave the ten commandments with his own voice, it is said that he gave to the people "right judgments, and true laws, good statutes and commandments." Neh. 9: 13. These commandments, laws, or judgments were given as a rule of righteousness, or in other words, a rule of right doing. They are primary laws, laws showing what is right and wrong; and obedience to them is what constitutes righteousness, or a right moral character. Said Moses concerning these laws, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6: 25. Jesus was affirming the perpetuity of the commandments to all then present, and to future generations, when he said, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." See Matt. 5: 17, 20. The apostles of our divine teacher, also taught that, "all unrighteousness is sin," and that "sin is the transgression of the law." 1 John 5: 17; 3: 4. And St. Paul says, "The law worketh wrath: for where no law is, there is no transgression." Rom. 4: 15. Now if all unrighteousness is transgression of the law, it must follow that all righteousness is obedience to the law, and in harmony with this is the declaration, "Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13. Inspiration has affirmed that these commandments are righteousness. "My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119: 172. In the light of such testimonies as these, to abolish these laws would be to abolish righteousness. And what is affirmed of one is affirmed of all—all of them are righteousness. There is no evading the truth that this refers to the ten commandments, that were known in the days of David as God's commandments. The abolition of any one of them would be the abolition of righteousness.

Has God done that? Will he ever do it? Let us hear his own testimony on this point: "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51: 6, 7. How similar to this testimony are the words of Christ, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5: 18.

In the face of such testimonies as these, is it not astonishing that any professing godliness should teach that this righteous law has been abolished, or changed in a jot or tittle? To every intelligent believer in an all-wise and unchangeable God as revealed in the Bible, the presumptive evidence also is all in favor of the perpetuity and immutability of his law.

God has said that this law of ten commandments is the truth, and is perfect. Hearken to his testimony: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7. See also Ps. 119: 142, 151, 172. He assures us in prophecy that his law should not be abolished, and that the Messiah should magnify it. Isa. 51: 6; 42: 21. Accordingly, Jesus bore testimony to its perpetuity to all

generations then future, and to its unchangeableness till heaven and earth pass. Matt. 5 : 17-20.

We have the apostles' testimony also; for they taught the same truth. Paul says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. Another apostle teaches that this law should be our rule of action; for it is the rule by which all will be judged. "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2: 12.

There is no proof in Scripture that this law has been abolished or changed in the least iota by divine authority. One great reason that has led people to believe that it has is the influence of the great apostasy foretold by the prophet and apostles. Dan. 7: 20-26; 2 Thess. 2: 3-8; 1 Tim. 4: 1; 2 Tim. 4: 3-4. In consequence of the great apostasy, which resulted in the establishment of the papacy, that power that was to "think to change times and laws,"—the times and laws of God,—most Christians find themselves out of harmony with the law of God as recorded in the Bible; and it being more natural for men to search for an excuse than to correct their customs received by tradition, some have taken the position that the Sabbath law has been changed, others that it has been abolished, and others still that the whole decalogue has been done away. The change of the Sabbath being untenable from the Scriptures, men have claimed that the Sabbath was a Jewish institution, and was nailed to the cross, and failing to make it appear that one commandment of the moral law has been singled out and abolished, while the rest stand good, they have gone to the extreme of claiming that the whole law, given by Jehovah himself, has been swept away; and this by Him whom God sent into the world to die for man's transgression of that law, that sinful man might find pardon, and become reconciled to God. Now the only way out of this confusion of absurdity and error, is to turn to the law of God as originally given by himself. And this many are doing in almost every nation. This is because God has sent his last warning to the world (Rev. 14: 9-12.), and they are heeding his voice. Let all renounce false tradition, and return to the truth of God's holy word, that they may be found ready when the Master comes.

COVEL'S *Bible Dictionary* says: "Sabbath, rest, a lying by from labor; the seventh day of the week. . . . The Sabbath was appointed at the creation of the world, and sanctified, or set apart for holy purposes, for man, for all men, and therefore for Christians; since there was never any repeal of the original institution. There is not on record any divine command issued to the apostles to change the Sabbath." And again (Art. Baptism), he classes Sunday-keeping with infant baptism, and says, "neither is expressly commanded."

THE American Sunday-school Union *Bible Dictionary* says: "The commandment which stands forth in the decalogue is founded on the fact that the seventh day was blessed and hallowed by God himself, and that he requires his creatures to keep it holy to him. The command is of universal and perpetual obligation."

MEN of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage.—Mrs. E. G. White.

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.

TRUSTING.

BY R. E. HOXIE.

WITH willing heart, at early morn I stood,
Waiting the Master's orders to obey,
Yet hoping that some great and noble work
He would see fit to trust to me that day.

With kindly look and gentle voice I saw
Him give to others work I longed to do;
But hoped I still some smaller task he'd give,
That I might, sometime, hear the "well done," too.

With answering smile he met my anxious look:
"Thy work has been to toil from morn till late
At night; some lessons thou hast need to learn;
So, for to-day, 't is thine to stand and wait.

"First, thine own self renew with prayerful heart,
Nor let one selfish thought within find place;
Let charity, 'the bond of perfectness,'
Abound, and cherish every Christian grace.

"Learn, day by day, the way of perfect trust,
And walk by faith, when thou canst not by sight,
Where'er the Master leads. Leave not undone
One duty, howe'er small. Love's task is light."

So, now, with trusting heart, I am content
To leave to his dear will the future dim,
Knowing that cross and crown together stand,
And shade as well as sunshine comes from him.

However small the work he gives us here,
If rough or smooth the way, or strait the gate,
Obedience shall find a sure reward,
Sure even to those who only stand and wait.

AFRAID OF DRAWING UP THE BLINDS.—A Christian was relating some details of a visit which he had lately paid to a house of distinction. He was first of all ushered into a large room, the blinds of which were all down. As he was being shown to a seat by the footman, a young woman followed, who, calling the man-servant aside for a moment, whispered to him, but just so loudly as to allow the visitor to overhear every word, "Don't draw up the blinds, the room has not been dusted!" "Ah!" said the visitor, "how like that seemed to be to many a one I know who is steadfastly refusing to let God's light come into their hearts!" They will not draw up the blinds; for why? They know the room has not been cleared of the dust of sin, and they could not bear the sight which the sunshine of heaven would reveal. Let the sin be cleansed and forsaken, and the light may stream in and be gladly welcomed.—*Christian Herald*.

A TOUCH OF THE WHIP.

I NOTICED once when riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of the forward horses a slight touch of the whip, and, as the horses were going at a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and sheering at something seen or imagined at that place in the road, and a touch of the whip just before arriving there, gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe, that He who is conducting many sons and daughters to glory, notices all the perilous points they pass, and when the case requires it, he directs their thoughts and purposes from dangerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement,

a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, dims the false brightness of things earthly, and gives fresh vividness and power of things heavenly and eternal; so that under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is traveled all the more safely, and the prospects of heaven are made all the brighter.—*Congregationalist*.

A GOOD LESSON.

MOST young people are very fond of display in dress. Rings, breastpins, and similar superfluities, are in great demand among them. We have known a girl to spend a month's wages for a single article of this kind, and a young man to run in debt for a cane when he had scarcely clothing enough to appear respectable. The following story of a successful merchant will show to such how these things look to sensible people. Said he:—

"I was seventeen years old when I left the country store where I had 'tended' for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and approvingly upon a seal ring which embellished my little finger, and my cane, a very pretty affair, which I had purchased with direct reference to this occasion. My first day's experience was not encouraging. I traveled street after street, up one side and down the other, without success. I fancied, toward the last, that the clerks all knew my business the moment I opened the door, and that they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon, I entered a store where an elderly gentleman was talking with a lady near by the door. I waited until the visitor had left and then stated my errand.

"'No, sir,' was the answer, given in a crisp and decided manner. Possibly I began to look the discouragement I was beginning to feel, for he added in a kindlier tone 'Are you good at taking a hint?'

"'I do n't know,' I answered, and my face flushed painfully.

"'What I wish to say is this,' said he, looking me in the face and smiling at my embarrassment, 'If I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring upon his finger, and swinging a cane.'

"For a moment, mortified vanity struggled against common sense, but sense got the victory, and I replied, with rather shaky voice, 'I'm very much obliged to you,' and then beat a hasty retreat. As soon as I got out of sight, I slipped the ring into my pocket, and walking rapidly to the Worcester station, I left the cane in charge of the baggage master 'until called for.' It is there now, for aught I know. At any rate, I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects on the previous day I shall never know, but I never think of the old gentleman and his plain dealing with me, without always feeling, as I told him at the time, 'very much obliged to him.'—*Selected*.

God loves thee not less in the darkness of sorrow,
He forgets not his child when the clouds lower dark.
Then lift thy head, Christian, and hope for the morrow;
'T is Jesus, the Faithful, who guides thy frail bark.

TEMPERANCE.

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

TRUST AND DISTRUST.

Distrust thyself but trust His *grace!*
It is enough for thee!
In every trial thou shalt trace
Its all sufficiency.

Distrust thyself, but trust His *strength!*
In Him thou shalt be strong;
His weakest ones may learn at length
A daily triumph-song.

Distrust thyself, but trust His *love!*
Rest in its changeless glow;
And life and death shall only prove
Its everlasting flow.

Distrust thyself, but trust alone
In Him, for all—for ever!
And joyously thy heart shall own
That Jesus faileth never.

—Frances Ridley Havergal.

THE BEST PHYSICIANS.

ALL physicians give fewer drugs than formerly, and have greater faith in the curative powers of nature and good nursing. A French physician gave good advice to his medical friends.

As the celebrated physician Desmoulins lay on his death-bed, he was visited by the most distinguished medical men of Paris, as well as other prominent citizens of the metropolis. Great were the lamentations of all at the loss to be sustained by the profession, in the death of one they regarded as its greatest ornament. But Desmoulins assured his brother practitioners he left behind him three physicians much greater than himself. Each of the doctors, hoping his own name would be called, inquired anxiously who would be sufficiently illustrious to surpass the immortal Desmoulins. With great distinctness the dying man answered: "Their names are Water, Exercise, and Diet. Call in the services of the first freely, of the second regularly, and of the third moderately. Follow this advice and you may be well without my aid. Living, I could do nothing without them; and dying, I shall not be missed if you make friends of these, my faithful coadjutors."—*Youth's Companion*.

SELF MURDER.

THAT man is little less than a deliberate suicide who habitually drinks tea, coffee, or ardent spirits of any kind to induce him to perform a work in hand which he feels too weak to go through without such aid. He is trying to get at the life God has stored up for him for to-morrow and use it up to-day. This is the reason that the majority of great orators and public favorites die drunkards. The pulpit, the bench, the bar, the forum, have contributed their legions of victims to drunken habits. The beautiful woman, the sweet singer, the conversationalist, the periodical writer, has filled but too often a drunkard's grave. The best thing for a man to do when he feels too tired to perform a task, or too weak to carry it through, is to go to bed and sleep a week if he can; this is the only true recuperation of brain power; the only actual renewal of brain forces, because during sleep the brain is, in a sense, at rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed in previous labor. Mere stimulants supply nothing; they only goad the brain, force it

to greater consumption of its substance, until that substance has been so fully exhausted that there is not power enough left to receive a supply; just as men are sometimes so near death by thirst and starvation that there is not strength enough left to swallow anything, and all is over. The capacity of the brain for receiving recuperative particles sometimes ceases instantaneously, and the man becomes mad in an instant; in an instant falls into convulsions, in an instant loses all sense, and he becomes an idiot. We repeat, there is renewed force for the brain only in early and abundant sleep.—*Selected*.

SIN.

SIN is a deceiving as well as a hardening thing. It offers pleasure, but hides the pain which will follow; it points the thirsty to water apparently pure, and when they drink, stirs up the poisonous dregs which lie beneath; it leads to fruits and flowers, which in the taking, prove but ashes, and rottenness, and bitterness; it discovers paths enriched with all the delights of enchantment, but conceals the termination—"the chambers of death:" under the pretext of refreshment, it will offer a bowl, sparkling to the eye, and pleasant to the taste, but which is found to be intermingled with remorse, vexation, and despair. If youth would leave its enticing paths, it holds out future hopes of sensual enjoyment in its possession, and allures them to maturer years; at this step of life it again allures onward till still riper age—ever promising a time for repentance—but to crown all, tells the tottering victim, on whom time has nearly done his work, and death is about to finish it, that it is "too late," and the greedy grave opens for the *deceived sinner!* Well might the apostle write, "But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin."—*Youth's Magazine*.

VERBAL VICES.

INDULGENCE in verbal vices soon encourages corresponding vices in conduct. Let any one talk about any mean or vile practice with familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into sensuality, crime, and perdition. Bad language easily runs into bad deeds. Select any iniquity you please, suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who relishes it, and I need not tell how soon your moral sense will lower down to its level. Becoming intimate with it, you lose your horror of it. To be too much with bad men and in bad places is not only unwholesome to man's morality, but unfavorable to his faith and trust in God. It is not every man who could live as Lot did in Sodom, and then be fit to go out of it under God's convoy. This obvious principle, of itself, furnishes a reason not only for watching the tongue, but for keeping ourselves as much as possible out of the company of bad associates.—*Selected*.

A HUMOROUS CURE FOR INTEMPERANCE.

THE father of the late Earl of Pembroke had many good qualities, but always persisted inflexibly in his own opinion, which, as well as his conduct, was often very singular. His lordship thought of an ingenious expedient to prevent the remonstrances and expostulations of those about him, and this was to feign him-

self deaf; and thus under pretence of hearing very imperfectly, he could always form his own answers, not by what was said to him, but by what he desired to have said.

Among other servants was one who had lived with him from a child, and served him with great fidelity in several capacities, till at length he became coachman. This man by degrees got a habit of drinking, for which his lady often desired he might be dismissed. My lord always answered, "Yes, indeed, John is an excellent servant." "I say," replied the lady, "that he is continually drunk, and therefore desire that he may be turned off." "Ay," said his lordship, "he has lived with me from a child, and, as you say, a trifle of wages should not part us."

However, one evening, as John was driving from Kensington, he overturned his lady in Hyde Park. Though not much hurt, when she came home, she began to rattle the Earl.

"Here," says she, "is that John, so drunk that he can scarcely stand; he has overturned the coach, and if he is not discharged, he will one day break our necks." "Ay," says my lord, "is poor John sick? Alas, I am sorry for him." "I am complaining," says my lady, "that he is drunk, and has overturned me." "Ay," replied my lord, "to be sure he has behaved very well, and shall have proper advice."

My lady, finding it useless to remonstrate, went away in a passion; and the Earl, having ordered John into his presence, addressed him very coolly in these terms: "John, you know that I have a regard for you, and as long as you behave well, you shall always be taken care of in my family. My lady tells me you are taken ill, and, indeed, I see that you can hardly stand; go to bed, and I will take care that you have proper advice."

John, being thus dismissed, was carried to bed, where, by his lordship's order, a large blister was put upon his head, another between the shoulders, and sixteen ounces of blood taken from his arm. John found himself next morning in a woeful condition, and was soon acquainted with the whole process and the reasons on which it was made. He had no remedy but to submit; for he would rather have endured ten blisters than lose his place. His lordship sent very formally twice a day to know how he did, and frequently congratulated his lady upon John's recovery, whom he directed to be fed only with water-gruel, and to have no company but an old woman who acted as his nurse.

In about a week, John having constantly sent word that he was well, his lordship thought fit to understand the messenger, and said he was extremely glad to hear the fever had quite left him, and desired to see him. When John came in, "Well, John," said his lordship, "I hope this bout is over." "Ah, my lord," says John, "I humbly ask your lordship's pardon, and I promise never to commit the same fault again." "Ay, ay," replied my lord, "you say right; nobody can prevent sickness, and if you should be ill again, John, I shall see it, though perhaps you would not complain; and I promise you that you shall always have the same advice and the same attendance that you have now." "Thank your lordship," says John, "I hope there will be no need." "So do I," says the Earl, "but as long as you perform your duty to me, John, I will do mine to you, never fear."

John then withdrew, and so dreaded the discipline he had undergone that he never was known to be drunk afterward.—*Selected*.

HE that overcometh shall inherit all things.—*Bible*.

SELECTIONS.

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

"I SAY UNTO ALL, WATCH."

Mark 13: 37.

COULD Christians watch ten thousand years
Before the Lord himself appears,
Yet, as he then shall come at last,
'Twere wise, through all the ages past,
To have watched and waited, and have borne
The scoffer's jest, and worldling's scorn,
But those who watch not in the day
Will surely sleep the night away.

Lord, make me at all hours awake,
And self-denied thy cross to take,
Robed for thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry, "Arise and shine!"
Proclaims thee come in bridal state,
And when preparing is too late!

—Selected.

FRANKNESS.

BE frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do what is right. If a friend asks you a favor, you should grant it if it is reasonable; if it is not, plainly tell him why you cannot; you will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make friends or to keep them. The man who requires you to do so is dearly purchased and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all do not appear to others what you are not. If you have fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live and speak out of doors, as the phrase is, and do what we are willing should be known and read by all men. It is not best as a matter of policy, but as a matter of principle.—Selected.

THE RELIGION OF CHRIST

I know men, and I tell you that Jesus is NOT a man.

The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality which originated a train of words and maxims unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself the perfect example of his precepts. Jesus is not a philosopher; for his proofs are miracles, and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit.

Alexander, Cæsar, Charlemagne, and myself, founded empires; but upon what did we rest the creation of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him.

It was not a day, or a battle, which achieved the triumph of the Christian religion in the world. No! it was a long war, a contest for three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war all the kings and potentates on earth were on one side; on the other, I see no army but a mysterious force; some men scattered here and there in all parts of the

world, and who have no other rallying-point than a common faith in the mysteries of the Cross.

I die before my time, and my body will be given back to the earth to become food for worms. Such is the fate which so soon awaits him who has been called the "great Napoleon!" What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth! Call you this dying? is it not living rather? The death of Christ is the death of a God!—Napoleon.

RELIGION OF THE DAY.

THE religion of the day is an *easy-minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth, as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart, —a heart unsatisfied, a soul not at rest, a conscience not at peace with God, a religion marked it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much-enduring storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted in certainty; it is not the flowing of a soul assured of pardon, and rejoicing in filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. Hence all is bondage, heaviness irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others; for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow was paralyzed.—H. Bonar.

WHY NOT FOUND OUT BEFORE?

Why have not our learned men found out these things if they are so?

From the time of the Reformation under Martin Luther until now, every advance step in reform has been opposed by those who were under the influence of fables and traditions of men. The famous Roman Catholic, Dr. Eck, spoke against Luther as follows:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—D'Aubigne's Hist. Ref., Vol. 2, p. 59.

Sebastian Meyer gives the following refutation of the above:—

"To have been a thousand years wrong will not make us right for one single hour; or else the pagans should have kept to their creed."—Id., Vol. 2, p. 427.

The Roman Pagan Emperor Diocletian, in a law against Christians, A. D. 296, said:—

"The immortal gods have, by their providence, ordained and established that which is true and good. Many wise and good men are united in the opinion that this must be maintained without alteration. These we dare not oppose, and no new religion ought to venture to blame the old; for it is an enormous crime to pull down that which our forefathers established, and which has dominion in the state."—Rose's Neander, Vol. 1, p. 84.

John Locke, the great Christian philosopher, says:—

"An error is not better for being common, nor the truth for having lain neglected; and, if it were put to vote anywhere in the world, I doubt, as things are managed, whether truth would have the majority, at least while the authority of men and not the examination of things must be its measure."—Essay on Human Understanding, Book 4, Chap. 3, Sect. 6, Note.

PREACH PLAINLY.

COWARDICE in a minister is baser than in a soldier, by how much our warfare is more honorable. A faithful reproof will get more love and honor at the last than a sinful and fawning dissimulation. Though Paul reproofed the dissimulation of Peter, yet Peter praised the wisdom of Paul. A man can have no worse enemy in the world than a flattering fawning minister, that dares not deal plainly with his conscience. We are in much more danger to wrong the souls of men by our oil than by our salt—by our praises than by our reproof.—Bishop Reynolds.

CHOICE GEMS.

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

NOTHING before, nothing behind;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

—Whittier.

INDULGE no doubts; they are traitors.

HE that hateth reproof shall die.—Solomon.

"WE reform others unconsciously when we walk uprightly."

"THE blood of Jesus Christ His Son cleanseth us from all sin."

JESUS, the Saviour of the world, says, "My yoke is easy, and my burden is light."

COALS separated soon go out; so if we do not communicate our religion, it will die.—Golden Censer.

HUMILITY is a distinguishing characteristic of the sons of God, whether on earth or in heaven.—Thomas Dick.

IF one is truly a Christian, he will be constantly seeking for more light and following all he can see.—Golden Censer.

THE form of temptations and trials may change as we progress in overcoming; yet we have a constant warfare. The enemy will never cease to tempt us until probation is ended. The daily and continual question is How can we overcome? "He that shall endure unto the end, the same shall be saved."

THE PRESENT TRUTH.

"And be Established in the Present Truth."

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SELFISHNESS.

SELFISHNESS! how much it comprehends! We mourn over the sins and vices around us,—the lawlessness and licentiousness everywhere prevailing; the greed of gain, which is grinding the face of the poor, and rapidly transforming the governments of earth into vast plutocracies; the hydra-headed monster intemperance, which is converting the meetings of legislative assemblies into drunken revels, happy homes to paupers' dwellings, men in the image of God into beings lower than brutes, orphaning and beggaring its millions, swelling the torrent of crime and misery, blasting and blighting everything of good in its path,—all these crimes and woes, and many others, till "the whole head is sick, and the whole heart faint." It is, indeed, a sad picture, and it is sadder still to know that the root of all these sins is deeply grounded in our nature, deep in the carnal heart, the sin of all sins, because the beginning of all—*selfishness*.

Sin began with Satan. He was its prime instigator. It was in the weakness of selfishness that he fell. Says the Lord to him, through his prophet, "Thine heart was lifted up *because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.*" It was in the weakness of selfishness that man fell under his wiles. It was a selfish motive which the arch enemy presented before him, namely, "Ye shall be as gods." Selfishness thus brought into life, by the father of evil, predominated, and our first parents fell. Fell also the human race. The secret spring was touched which unlocked the human heart, and Satan entered and took possession. Truly he is a foe we have reason to fear. "Eternal vigilance is the price of safety" from his pernicious wiles; but there is one foe we have more reason to fear than even Satan and all his host, and that is selfishness, or *self-love*. It is this sin that opens the door of our heart and admits the enemy. It is this sin which leads to the lusts of the flesh and the pride of life. It is this sin which leads us to reject Christ, the embodiment of unselfishness.

Many suppose that the magnitude of the sins they commit rests with Satan, that if we can only resist his wiles we are safe; and this is true in a measure. But there is only one way to meet his advances and repel his attacks. If we hold paramount our own selfish ways and wishes, if we cherish and cling to our darling sins, the devil will be sure to lead us captive at last. The *only successful way* to overcome sin and gain the victory is to dislodge from our hearts the terrible enemy of all good,—selfishness,—which dwells within. This is in harmony with the teaching of the apostle James: "But every man is tempted when he is drawn away of *his own lust and enticed.* The devil is the "enticer," but he entices by drawing on the selfish lusts, desires, and longings of the human heart. Were there nothing of evil cherished in our heart, there would be no affinity or union with the king of evil.

How dangerous it is, then, to harbor within our heart one sin, be it ever so small! It is a traitor who will unbar the gates to the enemy. Search, dear reader, through all the catalogue of sins which you have committed, and see if they did not have their origin in the selfishness of the carnal heart. Knowing this, we can work intelligently

in overcoming sin. Put away the lust, the pride, the love of pleasure and ease, the greed of gain, the vain ambition, the love of power, and open the door of your heart to the King of holiness and peace. Follow the advice of the wise man: "Keep thy heart with all diligence; for out of *it* are the issues of life." Our Saviour has said, "If any man will come after me, let him *deny himself.*"

THE OBEDIENCE WHICH GOD DEMANDS.

In the creation of man, it was God's design that his existence should be one of continued happiness, and the arrangements for his government were ordained by Infinite Wisdom to secure this end. Being infinite in his love, as in his other perfections, his object in giving existence to a race of beings was that they might enjoy that existence, and only on this condition could it be perpetuated. It was the pleasure of the Creator to secure the highest good of his creatures, and, to insure this, he ordained only such laws as would bring the truest happiness to those who should obey them. To these laws, he demanded perfect obedience; to disobey would be to forfeit life.

As Creator, God had the unquestionable right to demand of his creatures obedience to whatever requirements he might make; but the character of God demanded on his part that he should make no requirement but such as would bring the highest possible good to man. Being of that nature, no violation of these claims could pass unnoticed. The transgression of these laws not only violated the just authority of the Lawgiver, but was also a sin against the transgressor himself, as by obedience alone could his best good be secured. It was, therefore, equally demanded of the Lawgiver, both for his own honor and the good of those who were to be governed, that the integrity and authority of the law be maintained.

In his infinite wisdom, the heavenly Father gave to man such a law for the regulation of his conduct as would secure these results. To neglect a single positive obligation which this law enjoins would be to fail to that extent of securing the benefit which obedience would have brought. To violate one of its just restrictions was to incur infinite evil to himself. The principle of love in its highest exercise inspired the giving of this law, and the happiness and well-being of man demanded its rigid enforcement.

While God might have created man incapable of disobedience, such an act would have deprived him of character; for character involves on the part of the individual a certain course of action, while at the same time another course is possible and within his free choice. Man was to be tested that he might demonstrate whether of his own will he would conform to these reasonable requirements of God. The principle of love in the heart of man would lead to this obedience, and thus love would prevail in all the relations of the Creator and his creatures. Love ordained the law for the good of man; love on the part of man would secure perfect obedience to the just and reasonable requirements of his Creator. Thus eternal harmony would prevail between God and the inhabitants of our earth.

But if to man was left the choice as to whether or not he would obey, it is manifestly evident that, when God created him, he did not give him an unqualified right as to the continuance of life, but made it conditional upon his obedience. He did not endow Adam with immortality as a natural right, as this would have determined the eternity of his existence irrespective of the character he should form—an act on the part of God which would have defeated his own purpose. If it be inquired then, Was man created mortal? we answer most decidedly, No; for it was the purpose of God that he should live forever. At his creation man was neither mortal nor immortal. He was a candidate for immortality. The possibility of an endless existence was within his power through obedience, while the certainty of the loss of life

would follow a course of disobedience. We may learn from this of how great importance obedience is in the sight of God. Adam stood as the representative of the race, and as such his action would determine to greater or less extent the character and possibilities of all his posterity; and yet God does not hesitate to say to him respecting an injunction whereby he would prove his integrity and loyalty to this principle of obedience, "In the day that thou eatest thereof thou shalt surely die," even though this death involved the death of all the race.

The transgression of Adam in his first act of disobedience, not only brought upon him the guilt of sin, but rendered him thereafter absolutely incapable of rendering that obedience which God claimed; for by no future obedience could he atone for this single act of transgression. From this we may learn an important lesson as to the strictness of the requirements of the Infinite Ruler, and of the sacredness of the claims of his holy law. Although Adam's condemnation involved that of his entire posterity, yet God could not overlook or excuse this one act of disobedience, so inexorable were the just demands which had been violated. And though the sentence of condemnation banished the race to the hopeless despair of eternal death, so far as any power in man to shield himself from the terrible consequences was concerned, yet the claims of justice demanded that it be spoken and executed.

Again, in the plan devised for man's redemption from this hopeless condition, in the exercise of infinite love whereby guilty man might be restored to favor with God and to the hope of a future life, we have the best and highest demonstration possible of the infinite sacredness of the immutable law which God had ordained. There was but one being in all the universe whose life, given as a ransom, would be accepted as an equivalent for the life of man which had been forfeited by transgression. The life of an angel, even though a sinless being, could not be accepted; for the angels were amenable to the great law of universal government. Being by his nature and character above law, the life of the divine Son of God alone could furnish the sacrifice which could be accepted in man's stead. But would God allow that such a sacrifice as this should be made to redeem a rebellious race? Desirous of saving man, even though he had forfeited his right to life, would he not abolish his law, and so release him from his condemnation, rather than sacrifice the life of his only begotten Son? Surely could this have been done consistently with the principles of eternal justice, God would have spared the life of his Son. And the death of this Son, the gift of this infinite ransom, is the highest, most impressive testimonial to the absolutely unchangeable nature of the divine law.

Instead, therefore, of the death of Christ releasing us from the obligation of obedience, it increases and intensifies that obligation in proportion to the extent of the exercise of infinite love manifested in man's redemption. Having been placed, through this plan of salvation, where we may receive full pardon for our past sins, it becomes possible for us through the grace of God to render that obedience which was always justly due to him from us, but which we have been made incapable of rendering through sin. This the Scriptures teach us as the ultimate object of the death of Christ. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin [see margin], condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8: 3, 4. All these considerations go to show that there rests upon us as Christians the most solemn obligation to render a most cheerful and willing obedience to that law, the transgression of which made us sinners, and from the condemnation of which, we escape by the pardon and grace so freely offered through faith in Christ.

In conclusion, we offer some thoughts as to the character of the obedience which God demands. Without true love there is no true obedience. The apparent obedience which may be prompted by the selfish desire for its reward, or by slavish fear of the consequences of the course of disobedience, will not be accepted by God as a fitting fulfillment of the solemn obligations we owe to him. That professed submission which we offer, while at the same time we seek to evade a plain and explicit requirement which he has made known to us in his word, will not stand the searching test of the judgment. God judges not from the outward appearance, but from the motives of the heart; and if the heart be right, there will be manifest in the life implicit and unquestioning submission to the divine will, as taught in his word.

A character molded after such a model as is given us in the perfect obedience of the life of Christ will be worthy of being eternally perpetuated, and upon all such God will bestow the great boon of immortality.

In the light of these considerations, we may better understand the words of Christ to the young man when he says, "If thou wilt enter into life, keep the commandments;" and those other last words of the Lord: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." B. L. W.

THE SABBATH OF THE LORD.

Third Article.

DID THE SEVENTH DAY OF THE WEEK CONTINUE TO BE THE SABBATH IN THE EARLY CHURCH?

HAVING shown in previous articles the origin of the Sabbath at creation, and having examined every scripture in the New Testament in which the first day of the week is mentioned, and seen that there is no hint that the first day of the week had become the Sabbath in place of the seventh day, we will now proceed to examine the testimony of the Scriptures to ascertain whether the original Sabbath of the Lord continued to occupy the same position in the early church it always had. Profoundly convinced that there is not a particle of evidence that the great Jehovah changed his rest day to another day of the week, we now invite attention to the testimony of the Scriptures themselves upon this subject.

In the preceding article, in noticing the instance in which the first day of the week is mentioned, upon which Christ arose from the dead, we found that the day preceding it was called the Sabbath just as it always had been. Matt. 28: 1; Mark 16: 1; Luke 23: 54-56. These texts positively prove that the crucifixion of Christ had not changed the seventh day of the week into a secular day, or caused it to cease to be the Sabbath of the Lord, else inspiration would not have continued to call it such.

HISTORICAL PROOFS.

In the "Acts of the Apostles," we have an inspired record of the apostolic church. Immediately following the ascension of their crucified and risen Lord, and the outpouring of the Holy Spirit which was to fully qualify the ministers of Christ for their great work of preaching the gospel of salvation, it is universally admitted that there has never been an age when Christianity was so pure as it was during the period covered by the record of St. Luke, the writer of the "Acts." It was an age of inspiration when all the leading men of the church were under the direct influence of the spirit of truth. In succeeding ages, great apostasy and corruption came in. But in the "Acts of the Apostles," we have a model church set before us. This history is supposed by the best commentators to have been written some thirty years after the resurrection of Christ, when if any change in the Sabbath was ever made by divine authority, it must have occurred. We cannot for a moment suppose

that Luke, an inspired Christian historian, would call a day the Sabbath which was not the Sabbath, or mislead the people on such an important subject. We know every candid reader will gladly accept his testimony. It is the only reliable history of that most interesting and important period we have to which we must look back for the best examples of genuine Christianity.

We will now notice the references to the subject of the Sabbath. We first call attention to Acts 15: 21. "For Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day." The circumstances which called out these words were these: There had been a contention among the believers, not relative to the Sabbath question at all, but concerning circumcision; and a council had been called to consider it and those questions which related to the ceremonial law. The council decided that the Gentile converts need not practise these things, and stated in this text that the requirements of Moses' law were read in the Jewish synagogue "every Sabbath day." St. James calls that day the Sabbath, A.D. 51, in which the Jews read the law of Moses in the synagogue, which every one knows has always been on the seventh day of the week, and says this was done "every Sabbath." We all know that it was *not* the custom of the Jews to read the law in their synagogue on the first day of the week. And as the law was read "every" Sabbath, therefore the first day of the week was not the Sabbath when St. Luke penned these lines A.D. 61. But the seventh day was the Sabbath with the Christians of the early church as well as with the Jews; for an inspired Christian historian called it such.

PAUL'S PRACTICE.

We next notice Acts 13: 16. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." This occurred in Phillippi, a Macedonian city where the gospel had never been preached before. St. Paul, summoned thither by the Holy Spirit, hunted up the worshippers of the true God by going to this place where it had been customary to meet for his worship. Those who thus met must have been Jews or Jewish proselytes; for Christianity had never been preached there until this time. This day in which these Jews met at a stated place for prayer and worship is called by the inspired historian the "Sabbath day" (margin, literal Greek). It could not have been the first day of the week; for this was not the day in which the Jews met for worship, and there were no disciples there except Paul and his companions. It was not a place where Christians had met; for there had been no Christians here until this time. Paul there participated in the observance of this seventh-day Sabbath. And as this was the "Sabbath day" the day following it could not have been such.

We next notice Acts 17: 1, 2. "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." The fact that these meetings were held in the Jewish synagogue is plain proof that it occurred on the Sabbath day which that people had ever kept, the seventh day of the week. The inspired Christian historian, writing this book over sixty years after the birth of Christ, for the benefit of the church in all ages, declared that these three days were Sabbaths. The days, then, which the Jews kept as the Sabbath, and upon which they engaged in worship, must also have been the Sabbath day of the early church; the only historian we have of that church calls it the Sabbath. If another day had become the Sabbath, and the seventh day had ceased to be such, most certainly this historian would have been careful to notice the fact; for when new institutions take the place of those of long standing, it is absolutely necessary to make such a matter

prominent, or the older practice would continue. We may be sure, therefore, that as no mention is made of such a change, it must have occurred after this time. Yes, long after the time of Luke, in the days of apostasy. This instance, with the one previously mentioned, gives us four occasions in which St. Paul used the seventh-day Sabbath as the day in which he instructed the people in the gospel of Christ. It was his day of religious worship. Mark the expression "*as his manner was.*" In this particular, he followed the example of Christ. It was his "*custom*" also to use the Sabbath as a day of religious instruction. Luke 4: 16. "Manner" and "custom" imply their common practice. In using the seventh day of the week, then, as the day of weekly Christian worship, seventh-day keepers have the example of Christ and St. Paul. Surely we can ask no better. Not a hint can be found in the Scriptures that it was the "manner" or "custom" of either of them, or any of the early church, to use the first day of the week for any such purpose. There is only one instance given in the New Testament when that day was employed in a religious meeting (Acts 20), and that was a night meeting, while the light part of the day was used by St. Paul and his friends in traveling on foot nearly twenty miles. But we see the seventh day was still called the Sabbath, as it always had been for 4,000 years, and was the day employed as the day of religious instruction.

SEVENTY-EIGHT SABBATHS.

In the 18th chapter of Acts, we have an account of St. Paul's visit to Corinth, and how he labored there. Verse 4 states that "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Verse 11 states that he continued to labor in Corinth "a year and six months." As he continued to thus labor "*every Sabbath*" for a year and six months, he must have spent seventy-eight Sabbaths in the city of Corinth in bestowing religious instruction upon Jews and Greeks. With the four previously mentioned, we have eighty-two Sabbaths thus employed. Surely it is no wonder that the historian tells us that it was St. Paul's "manner" to employ the seventh day in this way. We know this was the seventh day of the week; for it was the day the Jews met in their synagogues. Here, again, this day is called "the Sabbath" by the historian of the Christian church.

There is sometimes a very weak objection presented by opposers of the true Sabbath to avoid the force of the apostle's example in teaching on that day. They say it was only because he could reach the Jews on the seventh day. How do they know this? No such statement is made in the record. But Luke says "he persuaded the Greeks" as well as the Jews. Could he not reach the Gentile Greeks on other days? Did they have the same preference for the seventh day that the Jews did? St. Paul employed the seventh day to teach them as well as to teach the Jews.

THE GENTILES.

In Acts 13, we have two other instances of apostolic example in the observance of the seventh-day Sabbath, making eighty-four instances in the book of Acts alone. Verse 14 reads as follows: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Paul was asked to speak, and he gave them a lengthy gospel discourse. The Jews were not all pleased with what he said. They became envious, and spoke against Paul, and blasphemed. Verse 42 states that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be spoken to them the next Sabbath." Verse 44: "And the next Sabbath day came almost the whole city together to hear the word of God." It was on the seventh-day Sabbath that both these meetings occurred; for the first one was held in the synagogue. The first of these meetings was one in which both Jews and Gentiles participated. The last one was almost wholly a Gentile meeting, yet

it was held on the Sabbath. Had the Sabbath been changed, then, as some would have us believe, how natural it would have been for the apostle, when asked by the Gentiles to speak these words to them on the next seventh day, to have said: "To-morrow is the Christian Sabbath. Do not wait for a whole week to pass by, but come out on Sunday, and I will speak to you the truths of the gospel." But not a word or a hint was even given by him that there was any other weekly Sabbath than the one always known as such. This day Paul devoted to teaching the truths of the gospel to Gentiles as well as Jews. It is evident that these two meetings were just one week apart. At the first one, the Gentiles requested that these good words should be spoken to them the "next Sabbath." "And the next Sabbath day," one week later, the whole city came together. It is therefore positively shown that the first day of the week is *not* the Sabbath; for the "next" one came a week later than that Sabbath in which they first met in the synagogue.

The inspired historian declares that the day the Jews met in the synagogue was the Sabbath in the time of the early church, and if the first day of the week had also become a Sabbath, it would follow that the Bible recognizes two weekly Sabbaths, which would be a great absurdity. But the Bible gives not the slightest hint that the first day of the week was ever regarded as a rest day in the early church. These instances, as recorded in the "Acts of the Apostles," are of great interest, and they clearly show that the early church still regarded the seventh day as the weekly Sabbath, and as the day set apart for special religious instruction.

SIEGE OF JERUSALEM.

Another interesting scripture, bearing upon this subject, is Matt. 24:20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." This chapter is a prophetic discourse of our Saviour, containing a summary of important events till the end of the age. In the connection of the above text, he speaks of the destruction of Jerusalem, and tells them in what way to fly therefrom when it should be surrounded with armies. They were to know then that its desolation was near. They were to flee in great haste from it, and history shows that they did this, escaping to Pella, some sixty miles away, so that none of the disciples perished in that terrible siege. The words of Christ in this chapter were the means of saving from the fearful fate of the Jews the whole of the church at Jerusalem. He tells them to pray beforehand that their "flight be not in the winter," because it would occasion great hardship in that season of the year for men, women and children to flee in great haste so far. But they were also to pray that their flight should not occur on the "Sabbath day." This language was spoken at a time when all admit that the seventh day was the only weekly Sabbath. It was before the crucifixion of Christ, or forty years before the destruction of Jerusalem, which occurred A.D. 70. The Saviour shows his great regard for the Sabbath by instructing his disciples to pray that they might not be compelled to save their lives by fleeing on that day. The time when Jerusalem might be "compassed by armies" (Luke 21:20) was uncertain, and the disciples could not make calculations so as to provide for it. Therefore they were to pray that God would help them by his providence, so that they might not have to flee on the Sabbath day. This shows in a beautiful light the care that Christ had for the Sabbath. He had before said he was the Lord of it (Mark 2:28), that is, its protector or guardian. Here he shows his care for it and for the disciples whom he desired should not be seemingly forced to break it in order to save their lives by fleeing away from Jerusalem on that day. No other good reason can be given for this direction which Jesus gave to his disciples. Objectors have sometimes said that the reason Christ gave this charge was because the Jews would harm them if they fled on that day. But to show the ground-

lessness of this objection it is only necessary to refer to the actual circumstances as given by Josephus, when Cestius, the general who first led the Roman army against Jerusalem, surrounded that city. Josephus states that, for some "unaccountable reason," Cestius suddenly withdrew his army. The Jewish forces, thinking he was afraid, furiously followed him; a battle ensued, and so desperate were they that they continued the struggle and carried on their operations even on the Sabbath day. He also states that as soon as Cestius had withdrawn his forces from the city, many of the better class of citizens "withdrew from Jerusalem as from a sinking ship." This was the time when the disciples left Jerusalem; for we have no account of a single disciple perishing in its siege. Vespasian and Titus in a short time renewed the siege, and then the Jews suffered more terribly than in any other on record, so that even mothers ate their own children. By heeding the injunction of Christ, his disciples escaped all these calamities.

It is evident, then, that at this time the Jews had no wonderful regard for the Sabbath; for they went out to battle on that day. And such were the circumstances that there was nothing to hinder the disciples from leaving Jerusalem on the Sabbath. Therefore, that objection loses all its force, if it ever had any. We claim that here is strong evidence of Christ's regard for the Sabbath, and the text shows positively that he recognized it as an existing institution in the year A.D. 70, long after some claim it had ceased to exist. He speaks of the Sabbath day being just as much a reality as the season of winter, and the disciples were to pray just as much that they might not be forced to break it as that they might be preserved from the distress of fleeing for their lives in that unfavorable season. And this was the Sabbath day then in existence when the Saviour spoke, the seventh day of the week. Thus we have the plainest evidence from the New Testament that the ancient Sabbath of the Lord continued to be observed as such by the early church.

NOT SABBATH-BREAKERS.

Another fact proves this beyond all question. We nowhere find among the many charges brought by the Jews against the apostolic church that of Sabbath-breaking. This would be utterly unaccountable, were it a fact that they had ceased to observe the seventh day. This would have been the best charge to have brought against them. They did accuse Christ of Sabbath-breaking, because he neglected to follow some of their traditions. But he plainly showed them that what he did was "lawful," that is, according to the law of the Sabbath. He says that he kept his Father's commandments (John 15:10), of which the Sabbath was one. But this charge is nowhere intimated against the disciples. When we see how quickly they were complained of when they did not practice some of the requirements of the ceremonial law, such as circumcision, divers washings, fasts, etc., we can imagine what an outcry would have been raised had the early church ceased to observe the Sabbath. That no such charge was made proves decisively that they kept the original seventh-day Sabbath.

St. Paul's language to the Jews in the last chapter in Acts places this beyond question. He had been taken to Rome as a prisoner. When he reached that city, he called the leading Jews together, and told them of his course of life and of the work in which he was engaged. He states positively (verse 17) that he had "committed nothing against the people, or customs of our fathers." Would this have been true, if he had for twenty-seven years not been keeping the Sabbath day, but had been observing another day of the week in its stead? Was not the keeping of the seventh day a *custom* of the Jews for ages? If Paul had not been observing the Sabbath during the period from his conversion to the time these words were spoken, this statement of his would be

utterly untrue. And these Jews themselves, though they had heard the Christians everywhere "spoken against," had never heard anything against Paul in the line of Sabbath-breaking. Verse 21: "We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee." We therefore conclude that the early church and Paul, the great apostle to the Gentiles, still kept the Sabbath.

NOT REASONABLE.

There could be no more preposterous idea presented than to suppose that the early church should change the observance of the Sabbath from the seventh to the first day of the week, and that nothing should be said about it in the teachings of Christ, or of the apostles, or in the history of the church in Acts, or in the charges which the Jews made against them. Such an idea is the veriest assumption, unworthy of the slightest credence. The least reflection should satisfy any person that this could not be so. The early disciples were themselves Jews, and had always been trained to observe the Sabbath. Christ himself, their great Teacher, had done so. Their sacred writings taught it. It was an age when their nation was universally strict in keeping it, more so than at any previous period of their history, so that Christ had disregarded some of their traditions which they added to the Sabbath law. Christ had given no instruction to change the Sabbath, neither had the apostles. Not a hint of such a thing can be found in the record.

Now to suppose these early disciples should turn about, and set aside all their past experience, their early teaching, the customs of their fathers, the law of God, with no command for it, or a hint that it was their duty so to do, is a conclusion too absurd to be entertained one moment. We have an excellent opportunity to see this point illustrated. Seventh-day Adventists are trying to bring people back to the observance of the Bible Sabbath. Overwhelming evidences are given in its favor. Is it easy to get the people to change their practice from keeping Sunday to keep the Sabbath of the Lord? Ah, no. It is the most difficult thing almost in the world to persuade people to do. Why? Because the customs of society, habits of business, and early education are against it. Were not these just as much against a change in the time of the early church? Most certainly. Why should we think then it was so easy for them to change their practice and so hard now?

But the circumstances were afterward very much changed when the gospel was preached among the heathen. They held in reverence and showed respect as a holiday to the "venerable day of the sun," as the Emperor Constantine calls the first day of the week. Then all the tendencies were toward a change, and after centuries of apostasy, it was consummated. But this was not so in Judea where the apostolic church was located. Seventh-day Adventists make a great stir when they call for a change of the Sabbath to the day of God's appointment, and this very fact makes them noted everywhere. So it would have been noted in the early church had they turned from the seventh day to keep another day.

THE SABBATH FOREVER.

We give one more scripture. "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. The time to which this scripture refers is located in the new creation, after the coming of Christ. Here we learn that all of God's people will keep the creation Sabbath from week to week. This shows the design of the Sabbath as a universal institution from paradise lost to paradise restored. It spans

the history of our earth. It is the memorial of the great Creator which he made for man. In view of such a fact as this, how utterly absurd it is to suppose that after the original Sabbath had been kept for 4,000 years, and is to be kept in the new earth state, another day should be inserted for a brief period by divine authority between these great points without a single command from Scripture, or the example of the church in apostolic times, or any evidence that the apostolic church ever kept this new day. Seeing then we have no evidence from Scripture for such a change in the early church, we are certain it never occurred then; but that the change was made in after ages when men followed heathen practices more than the word of God. G. I. B.

HOW IS IT ?

Is THE Church of Rome an apostate church? We had supposed so. We consult our library. What say the Commentaries? Drs. Mant and D'Oyly, Luther, Knox, Bishop Newton, Dr. Clarke, Rev. Albert Barnes, and other eminently learned and pious men have believed so too. We turn to the "more sure word of prophecy," and we find the Papal Church there represented as an apostate church, a persecutor of the people of God, the great harlot "with whom the kings of the earth have committed fornication," "the man of sin." Have these prophecies met their fulfillment and application in the Roman Catholic Church? History boldly and emphatically declares, "Fulfilled." The countless errors of that church, her blasphemous assumptions, the death groans of more than fifty millions of martyrs, proclaim, "Fulfilled."

Yet *The Church Times*, one of the leading Church organs, in its issue of March 21, highly commends the Catholic Cardinal Archbishop of Paris for his "warning and exhortation addressed to his clergy and their flocks," in regard to the human institution of Lent. The writer says that the holy season is now observed throughout Christendom. Of course those who observe it are made up largely from the Roman Catholic Church; for many of the Protestant denominations, especially of America, if we are rightly informed, pay little or no regard to Lent. Or are those who do not observe the man-appointed fasts and feasts not a part of Christendom? Are Lent and Good Friday and Holy Thursday and the Papal Sunday to be made the standard by which Christendom is to be judged.

Says Christ, "The word that I have spoken, the same shall judge him in the last day." But where in his word is the observance of these days and seasons above mentioned enjoined? He spoke nothing concerning them, unless it was this word: "In vain do ye worship me, teaching for doctrines the commandments of men." Christendom, indeed! The Roman Catholic Church is anti-Christian. Its gross errors, its creature worship of images and saints, under the garb of Christianity, constitute it one of the most subtle forms of heathenism the world has ever known.

On the other hand, in an editorial in its issue of the following week, *The Times* speaks of the Huguenots as follows: "The Dean of Canterbury, whose ingenuity in starting mischievous projects is remarkable, has set on foot a movement for helping to erect a monument to Admiral Coligny. What on earth English Churchmen can have to do with the leader of the French Huguenots we cannot conceive. The sect was not a nice one and the less we have to do with them the better."

Sincere, earnest people there may be in the Roman Catholic Church, faithful, they may be, and no doubt they are, to their religious creeds and dogmas; but we cannot forget that it is this power that has "made war with the saints," has opposed and exalted itself above all that is called God or that is worshipped. We have no doubt that the Huguenots made many mistakes; that they were not "nice" in the sense that they could not boast of learned priests and mitred prelates, and pomp and power; but they were men who loved God and his word, and thousands of them sealed their testimony with their blood. Admiral Coligny him-

self died a martyr in time of peace under one of the most diabolical, treacherous schemes which satanic cruelty could invent. We cannot forget that this scheme was laid by the stalwarts in the Roman Catholic Church, and that the head of the Admiral was sent to Rome as a trophy of victory. If those who have only fought for conquest are entitled to have monuments erected to their memory, how much more Gaspard De Coligny. But he needs none. Those who battle for truth and right, conquer though they fall in the conflict.

But we are astonished to see a Protestant organ take the foregoing positions. A church whose merits lie in her devotion to error and baseless tradition, whose crimes reach unto heaven, is exalted; while a brave people who were persecuted and massacred for the truth's sake by that church are not considered "nice." Is it because they were in a minority, or for the reason that they did not keep Lent? But the Roman Church has need of years of Lent. It will require more fasts and penances than she has ever known to atone for the massacre of St. Bartholomew, to say nothing of the millions more who have met death at her hands. "Honor to whom honor is due."

THE WORK IN EUROPE.

As I leave Europe for America, I wish to say a word concerning the work in which Seventh-day Adventists are engaged here in the Old World. It has been my privilege to travel from country to country for the last four months in Europe, having visited England, France, Switzerland, Italy, Roumania, Germany, Holland, Denmark, Norway, and Sweden. There are observers of the Seventh-day Sabbath in all these countries. It has been a great pleasure for me to see them, and counsel with them in their work. There was never a time when the prospect looked as hopeful of a great increase among those interested in the doctrines taught by this people. We firmly believe the time has come for a general movement in all these countries. Never were there such evidences of advancement in this cause. The present year, eight new papers have been or will be started to advocate the views of this people, so that some seventeen periodicals will be engaged in disseminating the different truths which are held by us as important. We are publishing already in some ten different languages.

Our recent meeting in council of all our missionary workers at Bale, Switzerland, was a very encouraging season. Important advance moves were decided upon. A fine lot was purchased for the establishment of an important office of publication at that place. We hope to have the building erected and in use before a year passes. It will probably cost some 5,000 pounds sterling. We expect, also, to erect another office with facilities much better than the present one in Christiana, Norway. Our work will also rapidly increase in Great Grimsby, England. A large corps of missionaries are already at work in different countries in Europe, and we expect to add to them from time to time.

Our meeting at Bale was specially encouraging because of the presence of the Holy Spirit. Our meetings were precious seasons. Our hearts were melted down in tenderness and contrition, and the love of God came into our midst with great power at times. It was good to be there. We shall never forget some of the seasons of prayer we enjoyed with the dear friends there.

Recommendations were made by the council to establish schools of instruction to train workers for the cause, and many promising young people, with some in middle age, are ready to enter the work.

On the whole, we go back to America with high hopes of seeing a great growth of the work in Europe. We are sure we have the truth of God for this time. Our hearts are united in it. God's Spirit comes in and blesses, and love unites our hearts in the work. Why should we not thank God, and take courage? Our travels in Europe have proved to us more clearly than ever before that the "present truth" or the third angel's message is exactly what the world must have to keep their feet from sliding in this age of unbelief, love of pleasure, scientific atheism, and general worldliness. It will prove as an anchor to the soul. May God help us all to be faithful to the precious truths he has given us. 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.

CAN WE KNOW?

BY ELD. D. M. CANRIGHT.

TEXT: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

WE ask your candid attention to the following important Scriptural propositions:—

1. *The prophecies of the Bible can be understood.* Is not the Holy Bible a revelation from God? Certainly. But if any part of it is not to be understood, that part cannot be a revelation. Why should God give to men a book which they cannot understand? This would be unwise and unjust. "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. Read also verses 20, 21; Deut. 29: 29. But we are specially enjoined to hear and understand the book of Daniel. Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (*whoso readeth let him understand*)." Matt. 24: 15. So of the prophecies of Revelation we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1: 3. These scriptures plainly declare that these prophecies are to be read and understood when the proper time comes.

2. *The second advent of Christ will be literal.* It will not be spiritual, symbolical, figurative, or in any way mystical. He once came to this earth actually, personally, literally. He was born of a woman, he walked on our earth, breathed its air, ate of its fruit, drank of its water, died, arose, and ascended to heaven. This same personal Jesus is really coming again. Listen to what the angels said to the apostles when Jesus ascended to heaven: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts: 1: 11. Who is to return? This same Jesus. How? Just as he went into heaven. Language could not be more plain or positive. John exclaims, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1: 7. In harmony with this, Paul says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. Notice, the Lord *himself* is to come. It is not to be somebody else; it is not simply his Spirit, but the Lord *himself*. The words of Jesus upon this point are as plain as language can be expressed: "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. 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." "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24: 26, 27, 30. This is our faith and our hope.

3. *The second advent of Christ was the constant theme of all the inspired writers.* For this they looked, and watched, and hoped, and longed, and prayed. If they warned sinners, it was in view of this event; if they comforted saints, it was with this hope; if they consoled themselves, it was in view of this. "The coming of the Lord" was constantly on their lips. I have time to quote only a few scriptures. Please take your Bible and look out the rest. "For the Son of man

shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16: 27. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 7. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3: 20. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. "And to wait for his Son from heaven." 1 Thess. 1: 10. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. "Be patient, therefore, brethren, unto the coming of the Lord." James 5: 7. See also John 14: 3; Acts 1: 11; Titus 2: 13; 1 Pet. 5: 4; Rev. 22: 20. But what a sad change has come over the professed church of Christ! In these days, little or nothing is said about the second advent of our Lord, and those who do preach about it, are despised and persecuted. Why is this?

4. *The apostles did not look for the coming of the Lord to take place in their day.* Now we hear men everywhere say, "You can tell nothing about the coming of the Lord. He may come to-night, or it may be ten thousand years hence." But this is not the way Bible writers talked. They did not teach that he would come in their day; but they did teach that after certain things had happened he would come. Thus Paul says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 1-3. By this we see that Paul knew the coming of the Lord was not near in his day. The great apostasy must first come. Peter knew that he would die before the Lord came. See 2 Pet. 1, 14. And Jesus warned them not to look for that event too soon. Matt. 24: 6. But all those things have come to pass of which Paul, and Jesus, and all the prophets spoke; hence we should now look for his coming.

5. *No one knows the definite day or time of the second advent.* This is so plainly declared in the Bible that it is strange that any person could believe otherwise; for thus Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36. Thus we believe and teach. We have no sympathy with those who set the day or year for the Lord to come. We always oppose those who do set the time. When we begin to preach in a place, our opponents are anxious to give the impression that we are those fanatical people who are constantly setting the day for the Lord to come. Be it understood that this is a slander. We do no such thing.

6. *We can know when it is near, can know when the last generation has come.* To this statement we earnestly invite your careful attention. There are two extremes upon this question, both of which are entirely wrong and unscriptural. One extreme is to set the definite time for the Lord to come. This is in direct opposition to the plain word of God. The other extreme is to teach that nothing can be known about it; that it may come to-night, or that it may be ten thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, "What shall be the sign of thy coming?" Jesus said that there should be signs in the sun, moon, and stars. Luke 21: 25, 26. Then he said, "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

When they shall see these signs begin to come to pass, then they are to look up, watching for the

Lord to come. After giving the parable of the fig-tree, he says, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Verse 31. How plain is this declaration! When they see these signs come to pass, they are to know that the kingdom is nigh at hand. Then we can know something about it, we can know when it is nigh. The next verse tells us how near we can know: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Verse 32. What generation? The answer is given. That generation that sees these signs and is warned by them, shall not pass away. See verses 28-32. That is, when the last generation has come, to them the Lord will give the signs of the end. So when we see the signs, then we are to know certainly that that generation is not to pass till the Lord shall come. The same plain truth is stated in Mark 13: 29, 30; Matt. 24: 32-35.

That the righteous will not be in darkness concerning the coming of the Lord is plainly declared by the apostle. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4. And Jesus says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. Those who do not watch will be overtaken as by a thief; but if they do watch, will they also be thus overtaken? No, indeed; for having seen the signs of the advent near, they are expecting it and watching for it.

7. *In all similar events in past ages, the Lord has given a warning to his people, and even to the wicked, of what is coming.* How was it in the days of the flood? The Lord did not bring the flood in a moment, without any warning; but long beforehand he revealed it to righteous Noah, in order that he might be prepared for it. Gen. 6. Then through him the Lord warned the ungodly world of what was coming, though they did not believe it. So at the overthrow of Sodom, the Lord first revealed to Abraham, his righteous servant, what he was about to do. See Gen. 18. Then he warned Lot of what was coming, that he might be prepared. Through Lot he warned the ungodly inhabitants of Sodom; but they mocked at him. Gen. 19: 14. So when the Lord proposed to overthrow Nineveh, he sent his servant Jonah to warn them. Jonah 1. At the first advent of Christ, the Lord by a special providence raised up John the Baptist to go before him with a solemn message announcing his immediate coming. Matt. 3. The righteous in that generation were not only expecting him to come soon, but they knew that that generation would not pass till he did come. See the cases of Simeon and Anna. Luke 2: 25, 36. For many years, Anna had been waiting in the temple, watching for the coming of the Lord; and Simeon knew that he should not die till he saw the Lord. Numerous other similar cases might be mentioned, all teaching this one fact, that the Lord is a merciful being, not willing that any should perish; and that hence he always gives, not only his servants, but even the wicked, a fair warning of what is coming.

Is it reasonable to believe that the Lord would warn the world of such events as the flood, the fall of Sodom, the first advent, etc., and yet give no warning when the final close of all things is about to take place? Consider what a wonderful event that will be. It will be the judgment of the great day; it will be the coming of Christ with all the glory of the Father, and the millions of angels. The dead who have slept for thousands of years will be raised. It will be the end of probation, the closing up of all human history. Everything on this earth will come to an end, and God's controversy with man will close.

My friend, do you think that such solemn and awful events as these will transpire without one breath of warning either to saint or sinner? No. The Lord declares that he will give a solemn warning to all the world when the judgment is at hand.

Rev. 14: 6-16. I beseech you to stop and think of this matter. If these things are so, it is all-important that you should not be deceived about it. If they are not so, it will not harm you to investigate the matter. Are you willing to learn the truth, or do you choose to remain in darkness? You now have a chance to learn all about this important subject if you will. Present your objections, and we will answer them. Come and hear. But if these things are so, are you ready, and could you, with uplifted eyes, exclaim, "Lo, this is our God, we have waited for him, and he will save us"? Are you reconciled to God? Is your peace made with Heaven? Do you love Jesus? Are you living a holy life? Are you prepared for the judgment? What are you doing to secure eternal life? Remember that God has claims upon you. If you do not attend to these things, you will lose your soul. You have the Bible, the gospel, and every possible advantage. Will you disregard all these things, and be lost at last?

THE MISSIONARY.

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

LET US GO FORTH. HEB. 13: 13.

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We pass along the narrow road
That leads to life, to bliss, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space—yet more or less,
And we have crossed the wilderness.
Finished the toil, the rest begun,
The battle fought, the triumph won!

—Horatius Bonar.

THE REFORMATION IN GREAT BRITAIN.

FIRST INTRODUCTION OF CHRISTIANITY.

EVERY Briton is proud of the mighty empire to which he belongs, whose possessions are found in every continent, and whose flag commands respect upon every sea. The query very naturally arises, Why has this country been prospered more than other kingdoms? What reason can be assigned for the favor with which the Mighty Ruler, before whom all nations "are as nothing," seems to have regarded our country? Is there anything in the history of Great Britain which will explain this wonderful prosperity? The wisest king the world

has ever known tells us that "righteousness exalteth a nation: but sin is a reproach to any people;" and the historian testifies that, "just as the papacy has degraded the Spanish peninsula, has the gospel exalted the British Islands." Let us look at their history, and learn something of the work that has been wrought by the gospel of Christ in the many centuries since it was first brought to their shores.

But little is known of the early history of Britain. The first knowledge now possessed was obtained from the writings of a Roman general. From these we learn that, when the country was first invaded by Julius Cæsar, B. C. 55, 54, the inhabitants of the island had more exalted "notions" of the Supreme Being than the heathen in general. At that time, the religion of the country was administered by Druids, who established "a perfect tyranny over the minds of their countrymen." "Pliny speaks of them as so profoundly skilled in magic, that the Persians themselves might be regarded as their pupils, while in the language of the stars, not less than in the virtue of plants and herbs, they are represented as being deeply versed." If we may credit their own statement, their object was a worthy one; "to reform morals, to secure peace, and to encourage goodness." With this end in view, they taught the people that "the first three principles of wisdom are, obedience to the laws of God, concern for the welfare of man, and fortitude under the accidents of life"—principles which, if rightly enforced, would have produced a very different moral condition from that which actually existed among them. They knew nothing of "the endearing relations of domestic life;" "children knew not their parents, nor parents their children;" and human sacrifices were freely offered. So great was the deference paid by the people to the teachings of the Druids that it was only by the extirpation of the latter that the Romans were able to subdue the Britons.

But these Britons, whose bravery and perseverance "baffled the attempts of the first and most warlike of the Cæsars," were not long to be left in this state of darkness and superstition. Though it is not known by whom the light of the gospel was first brought into Britain, it is certain that the true faith was introduced at a very early period; for, "before the close of the second century, Christianity was professed, not only in the Roman provinces, but in sections of the country where the Romans had not penetrated." The honor of introducing the religion of Christ into Britain has been assigned by different writers to St. Peter, St. Paul, and Joseph of Arimathea, but the evidence produced in proof of these statements is too unsatisfactory to render them worthy of credence. The most probable view is that given by D'Aubigne in the "History of the Great Reformation" as follows:—

"In the second century of the Christian era, vessels were frequently sailing to the savage shores of Britain from the ports of Asia Minor, Greece, Alexandria, or the Greek colonies in Gaul. Among the merchants, . . . would occasionally be found a few pious men from the banks of the Meander or the Hermus, conversing peacefully with one another about the birth, life, death, and resurrection of Jesus of Nazareth, and rejoicing at the prospect of saving by these glad tidings the pagans toward whom they were steering. It would appear that some British prisoners of war, having learned to know Christ during their captivity, bore also to their fellow-countrymen the knowledge of this Saviour. It may be, too, that some Christian soldiers, the Corneliuses of those imperial armies whose advanced posts reached the southern part of Scotland, desirous of more lasting conquest, may have read to the people whom they had subdued, the writings of Matthew, John, and Paul. It is of little consequence to know whether one of these first converts was, according to tradition, a prince named Lucius. It is certain that the tidings of the Son of Man, crucified and raised again, under Tiberius, spread through these islands more rapidly than the dominion of the emperors, and that, before the end of the second century, many churches worshiped Christ beyond the walls of Adrian; in those mountains, forests, and western isles, which for centuries past the Druids had filled with their mysteries and their sacrifices, and on which even the Roman eagles had never stooped.

These churches were formed after the eastern type; the Britons would have refused to receive the type of that Roman whose yoke they detested."

Little did the pious merchants, or prisoners, or soldiers, as they discoursed upon the theme most interesting to them—the crucified and risen Saviour—realize that they were accomplishing a greater work than the Roman conqueror. His yoke was soon broken from the neck of his unwilling subjects; but to-day the effect of the unknown missionaries' glad tidings is seen throughout the greatest nation upon the globe. And so the religion of Christ is still spreading more rapidly and silently than the dominion of kings and emperors. Thus will it ever be. The humblest, weakest worker for the King of kings, though his life may be un-honored and unknown, and his name find no place with the illustrious dead whose praises are sung by the generations following, if he perform his task faithfully, shall yet receive a crown brighter and more enduring than rests upon the head of any earthly monarch. JENNIE THAYER.

POWER OF LOVE.

LOVE is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else but good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives alone, and flourishes only where Christ reigns. Love cannot live without action, and every act increases, strengthens, and extends it. Love will prevail and gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force, is employed, and love is not manifestly present, the affections and will of those whom we seek to reach, assume a defensive, repelling position, and increase their strength of resistance as they are met by another power than love. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed to overcome evil were the wisdom and strength of love. Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for that is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doings, and be clothed with humility.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should operate on minds to constrain them to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and em-bled all his actions. We are not commanded to do to ourselves what we wish others to do unto us, we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence, and the desire for the esteem of others, may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of vice. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in the outward manner, yet the motives be deceptive and impure; and the efforts and actions that flow from them may be destitute of the savor of life, and the fruits of true holiness, being destitute of the principles of pure love. Love, love, should be cultivated. It needs cherishing, for its influence is divine.—Mrs. E. G. White.

PROGRESS.

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

BE IN EARNEST.

"Whatsoever thy hand findeth to do, do it with thy might."—Eecl. 9: 10.

If you've any work in view,
This God's message, friend, to you:
With all your soul now do it.

If for God you've aught to say,
Let there now be no delay,
With all your soul now say it.

If to service for the Lord
You stand pledged by your own word,
With all your soul now serve him.

Something do, then, every day,—
Something near, not far away,—
With all your soul, too, do it.

Do it bravely to the Lord,
Leaning on his strength and word,
With all your soul now do it.

—Selected.

THE CAUSE IN AMERICA.

FIELD AT LARGE.—But one report has been sent in from that vast territory. Eld. Brown has reported from New York, and what he says of that State is true of the field at large in that country, "The good work . . . is still onward." Never was there more courage on the part of the workers. Never were there more fields opening, white for the harvest. Never were hearts more ready to receive the truth. Never were there more manifest tokens of the Lord's presence with his people. From the Atlantic to the Pacific, from Minnesota to Texas, among all nationalities, the same notes of courage and good cheer come from those engaged in the service of the Master. The workers are entering new fields, mission posts are being established in cities and large towns; and what is best of all, the truth is entering hearts, and molding and sanctifying lives.

These facts we glean from the reports of ministers in *Review and Herald*, from May 13 to June 10. Few comparatively have reported. Those who have reported state that over two hundred have been converted, most of whom have been baptized and united with the churches. One young conference reports one hundred additions since November last.

We are glad of the progress the truth is making in the new world. Yet we give not the credit to man, nor clime, nor country. The work is God's, and he "giveth the increase." And when our consecration to him is complete, he will work with ten-fold more power than hitherto. God speed the day.

New York.—The good work of the Empire State is still onward. The laborers in Cortland and adjacent villages, and in the cities of Auburn and Buffalo, are meeting with much encouragement in the prosecution of their work. Honest souls are coming out, and taking their stand upon the commandments of God.

Our State club of *Signs of the Times* for missionary workers, and the subscribers they obtain, has been increased to 1,200 copies. Our club of *Sabbath Sentinels* already numbers 2,530.

Syracuse, the geographical center of the State, and Albany, the capital, will be entered with workers, and mission rooms will be established in July. M. H. BROWN.

DENMARK.

[From a private letter lately received from Eld. A. B. Oyen, who has recently transferred his field of labor from America to the Danish and Norwegian countries, among those of his native tongue, we take the liberty to extract the following, knowing it will be of interest to our readers to learn how the truth is going forward in those semi-Catholic countries.]

We had some very good meetings in Denmark. The different churches in the Conference were well represented, in fact, better than any previous year, so the brethren said. We had three or four Bible-readings every day on the principal points of our faith and they were a source of encouragement and strength to all present, especially to those who had tried to labor in the field. Our morning

meetings; at 5:30 were blessed seasons, although they were new to quite a number. Our Scandinavian brethren are not accustomed to "speaking in meeting" as our American and English brethren are, and there was some hesitation at first. But after a little, they took hold in earnest, and the broken utterances and flowing tears evidenced that the truth had found a place in their hearts as well as their heads. The Conference has had a gratifying growth the past year, considering that only one minister has labored all the time, and two others about one quarter of their time. Twenty-nine members have been added to their churches, and thirteen others have begun to keep the Sabbath, who have not yet united with them, making an increase the past year of forty-two, and the total number of Sabbath-keepers in the kingdom, one hundred and ninety-five. One brother was ordained to the ministry, so the Conference now has four ordained ministers, and two licentiates. The brethren left the meeting much encouraged, and we confidently expect to see much more accomplished the coming year than heretofore.

A. B. OYEN.

LINCOLNSHIRE.

GRIMSEY.—The meetings have been unusually interesting during the past month, and the attendance greater than common. During Eld. Whitney's visit a tract society was organized. Several persons are devoting all or part of their time to missionary work, and the results are very satisfactory. Some have lately commenced to observe the Sabbath, and many more are quite convinced that they should do likewise.

A series of "Plain Talks on Bible Topics," will (the Lord willing) be conducted at the different market places on Sundays, Tuesdays, and Thursdays, at 7:45 P. M. The editor, Eld. M. C. Wilcox, and others, will assist in these meetings which we trust will be blessed of God to the awakening of many. We shall be glad to see the readers of THE PRESENT TRUTH, and others, at these services.

ULCEBY AND BARROW.—Open-air meetings have been commenced at these places under favorable circumstances, and will be continued as long as the interest is sufficient to justify it. We often receive words of encouragement from persons who, in the past, have attended similar services. This encourages us to heed the instruction of the Lord as found in Eccl. 11:1, "Cast thy bread upon the waters: for thou shalt find it after many days."

A. A. JOHN.

SOUTHAMPTON.

I AM glad to be able to report some progress in the work here. Up to this writing, twelve have signed the covenant, ten have been baptized, and eleven have united with the church. There are others who are very much interested. I hope they will soon have courage to step out and obey the truth.

Since my return from Switzerland, I have spent most of the time in visiting, until last Sunday, when I began meetings in Totton. The attendance has not been as large as we would like to see, yet there are some that are interested in the discourses that have been given.

Bro. Neill is with me working in the colporter work. We expect to make a special effort in introducing PRESENT TRUTH in this new field.

I am of good courage, and hope by the help of God to see honest souls accept the last message before these meetings shall close.

Brethren pray for the work in this part of the great harvest field.

J. H. DURLAND.

LIVERPOOL.

THE month of May has been a very prosperous one, and we have been much pleased on account of the interest manifested by the various nationalities, as shown by the rapid sale of our bound books. This interest at times has been wonderful. Some are inquiring, Who changed the Sabbath? We have also been pleased to see the willingness of those who "go down to the sea in ships" to take the papers and tracts, promising to make good use of them. We have not been able to supply the necessary demand for this last named literature. We have distributed reading matter in several languages during the month just past, and it has gone to many portions of the world. We are much cheered in our work, and will quicken our energies to do all we can in the spread of the truth.

G. R. DREW.

THE SABBATH SCHOOL.

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

LESSON V.

(For Second Sabbath in July.)

ENOCH.

1. Who was the seventh patriarch from Adam?
2. What did he prophesy? Jude 14, 15.
3. Then did the antediluvians have a knowledge of the second advent of Christ and the executive judgment?
4. Give the history of Enoch.
5. What testimony had he before he was translated? Heb. 11:5.
6. Are we taught in God's word how to please him? 1 Thess. 4:1.
7. What course of conduct in children is particularly pleasing to God? Col. 3:20.
8. With what sacrifices is God well pleased? Heb. 13:16.
9. Who cannot please God? Rom. 8:8.
10. Why cannot those who are in the flesh please God? Rom. 8:7.
11. Can God be pleased with any who are not subject to his law?
12. What is required to fulfill the law and make our obedience acceptable to God? Rom. 13:10; Matt. 22:37-40.
13. Does the natural, or carnal, mind have this love?
14. What does God promise to do for those who are in this sad condition? Eze. 36:26, 27.
15. How does the love of God manifest itself? 1 John 5:3.
16. If we would please God, must we seek to please ourselves? Rom. 15:1.
17. Whom should we try to please? Rom. 15:2.
18. What course did our Lord pursue? Rom. 15:3.
19. What promise have we from God if we do those things that are pleasing in his sight. 1 John 3:22.
20. Did Enoch's faith have anything to do with his translation? Heb. 11:5.
21. What is indispensable, if we would please God? Heb. 11:6.
22. What must he that cometh to God believe?

LESSON VI.

(For Third Sabbath in July.)

THE FLOOD.—GEN. 6:7, 8.

1. WHY did God bring a flood of waters upon the earth? Gen. 6:5, 12, 13.
2. How many persons were saved from the flood? 1 Pet. 3:20.
3. Who were they? Gen. 7:7.
4. Did the antediluvians have any warning of the coming danger? 2 Pet. 2:5; 1 Pet. 3:19, 20.
5. Did they heed his preaching? Matt. 24:37-39; Heb. 11:7.
6. After Noah came out of the ark, what covenant did the Lord make with him and his seed? Gen. 9:9-11.
7. How is the earth to be destroyed a second time? 2 Pet. 3:5-12.
8. When will this destruction take place? Verse 12.
9. What do we look for when this earth shall have been destroyed by fire? Verse 13.
10. Where do we find a promise of a new earth? Isa. 65:17.
11. Will that new earth ever be destroyed? Isa. 66:22.
12. What did John see in vision? Rev. 21:1.
13. What was there peculiar about the new earth that John saw in the vision?
14. What admonition is given to us seeing we look for such things? 2 Pet. 3:14.

15. What caution does Peter give? Verse 17.
16. What should we do? Verse 18.
17. Shall we grow in knowledge of the truth, unless we apply our hearts and minds to the study of it?
18. How long did Noah live after the flood? Gen. 9:28.
19. What was his entire age? Verse 29.
20. When the people had again become numerous on the earth, what did they undertake to do? Gen. 11:4.
21. Where did they build this city and tower? Verse 2.
22. What object had they in view in building this tower? Verse 4.
23. Was the Lord pleased with this manifestation of pride?
24. How did he put an end to this work? Verse 7.
25. What was the effect of this confusion of tongues? Verse 8.
26. What name was given to this city and tower? Verse 9.
27. What does Babel mean? (Confusion.)
28. What lesson may we learn from this event? (How easily God can thwart the plans, and destroy the works, of men.)

LESSON VII.

(For Fourth Sabbath in July.)

THE TEST OF OBEDIENCE.

1. WHAT test does God bring to bear upon all mankind? Eccl. 12:13.
2. Will he permit any to enter his kingdom who do not stand this test? Ps. 37:28, 29.
3. Why not? (Because his subjects must all be loyal.)
4. Were Adam and Eve subjected to this test in the garden of Eden? Rom. 5:12; 1 John 3:4.
5. Did they remain faithful in this hour of trial and temptation? Gen. 3:6-13.
6. What was the consequence, to them, of breaking the commandments of God? Lesson II. Ques. 14.
7. What was the consequence to all mankind? Rom. 5:12, 17.
8. How did death enter into the world? Rom. 5:12.
9. What is sin? 1 John 3:4.
10. Was the plan of salvation through faith in Jesus Christ made known to Adam and his descendants after the fall? (It was.)
11. What proof have we? (The sacrifices they offered.) Gen. 3:15.
12. What did they show by these sacrifices? (They showed their faith in Jesus Christ, the great sacrifice, that was to be offered up for the sins of the world.) Gen. 11:4.
13. What else did these sacrifices indicate? (That those who offered them were worthy of death.)
14. What is the wages of sin? Rom. 6:23.
15. Did the antediluvians avail themselves of this plan of salvation and walk with God? Gen. 6:5, 11-13.
16. What exception can you name? Gen. 5:22, 24; 6:9; 7:1.
17. How did God save Enoch from the wickedness that surrounded him? Heb. 11:5.
18. How long did Enoch stand the test of obedience to the law of God before he was translated? Gen. 5:22.
19. Will any be translated who have not learned thus to walk with God by obedience to his precepts?
20. How were Noah and his family saved?
21. What did Noah preach to the antediluvians? 2 Pet. 2:5; 1 Pet. 3:19, 20.
22. What is righteousness? (Right doing.) Ps. 119:172; Deut. 6:25.
23. Where is the only perfect standard of right doing to be found? Ps. 19:7; Rom. 7:12, 14.
24. Did not Noah teach these precepts to the antediluvians? 2 Pet. 2:5.
25. Did Noah's posterity continue, after the flood, to follow his precepts and example? Gen. 11.
26. What man did the Lord then choose? Neh. 9:7.

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, JULY, 1884.

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The remainder of the article, "Candid Thoughts," which began in the May number was crowded out for want of room. It will appear next month.

Editors, proof-readers, and secretary, being absent on the Continent the first week in June, caused a delay, which we much regret, in mailing the June number of our paper. We assure our subscribers that we shall endeavor to avoid all such delays in the future.

The past month there have been calls for books and tracts which are out of stock. To those who have ordered, we will say that as soon as we can obtain these books, we will fill these orders; and the tracts now out of stock—"Which Day," "Sleep of the Dead," "Can we know," "Brief Thoughts," "Without Excuse," and several others—will be issued at once. So send in your orders, and we shall be happy to fill them.

EUROPEAN COUNCIL.

As our last number went to press, we were about leaving for the above meeting, which was held at Bâle, Switzerland, May 25 to June 1. The different mission fields in Sweden, Norway, Denmark, Prussia, Roumania, France, Italy, Switzerland, and Great Britain, were well represented. A general report of the work done will be found in another column. We will mention a few items, however, not mentioned in the article referred to.

The constitution was revised and amended,

and officers elected for the ensuing year. The plan of the organization is very simple. The officers of the General Council consist of an executive board of three, one of which shall be president, a secretary, and a treasurer. The missions are each under the direct supervision of an executive committee of three, who elect their own secretary, and treasurer. The officers of the General Council and several mission fields for the ensuing year are as follows: General Council Executive Committee: President, Eld. B. L. Whitney, Bâle, Switzerland; Eld. J. G. Matteson, Christiana, Norway; Eld. M. C. Wilcox, Great Grimsby, England. Northern European Mission Executive Committee: Chairman, Eld. J. G. Matteson; Eld. A. B. Oyen; Eld. E. G. Olsen. Central European Mission Executive Committee: Chairman, Eld. B. L. Whitney; Eld. D. T. Bourdeau; Eld. A. C. Bourdeau. British Mission Executive Committee: Chairman, Eld. M. C. Wilcox; Eld. A. A. John; Eld. J. H. Durland. This Committee supersedes the Publishing Committee in the financial management of the publishing work.

The spiritual interests of the meeting were not neglected. The morning meetings at five were precious seasons in which the Lord came very near. Manifest tokens of God's love and pleasure were evidenced there, and our faith was confirmed that greater blessings, in the future, awaited those who would trust in the strong arm of Israel's God. Union and brotherly love prevailed, and we left the meeting with feelings of hope and courage. Though differing in early education, habits, customs, and language, we felt that we were one in Him, that our cause was his cause, and that through his grace would we triumph.

MADE GLAD.

"OINTMENT and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." Those who have labored in the cause of the Master realize the truthfulness of the above text. Perplexities and difficulties often arise before us in connection with the work of the Lord, and we long for the counsel of those whose hearts are devoted to the same work, whose interest is united with ours in carrying it forward. United prayers and united counsels are blessed of God. The special occasion to which we refer is the visit of Elds. Butler and Whitney, June 5th. Eld. Butler's stay was very brief, only one night, but the meeting held, and the words spoken by him, were indeed encouraging. To see the courage and zeal possessed by one who has grown prematurely gray in the work of God should inspire younger hearts to new energy and greater diligence. Solemn impressions were made upon hearts that evening which will not easily be effaced. Eld. Butler left for Liverpool June 6, from which place he sailed the next day with his niece, Miss Andrews, for New York, in the good ship Oregon, of the Cunard Line, arriving in safety at New York June 15.

Eld. Whitney remained till the following Monday. The meeting held by Eld. Butler on Thursday evening was preparatory to greater blessings. Our meeting on the afternoon of Sabbath day will be long remembered. A discourse was given by Eld. Whitney from Zeph. 2: 1-3, in which was shown the character of those who would be saved when the Lord came; and the earnestness with which we ought to seek for this character—meekness and righteousness—was forcibly set forth. In our social meeting which followed, all present but one bore testimony to the goodness of God, and the determination to be diligent in the future. It was a precious season. The broken utterances and tearful eyes showed that the truth had reached the heart. Sunday a local tract and missionary society was organized, and some steps taken to push the work of spreading the present truth more vigorously than in the past. We are glad of the visit of these dear brethren and co-laborers. We realize something of the feelings

of the apostle Paul when he penned the following: "I am glad of the coming of Stephanas, and Fortunatus and Achaicus."

A VISIT.

We have recently enjoyed the pleasure of a few days' sojourn with our friends at Great Grimsby, and have had the opportunity of personally witnessing the interest in the work at that place.

Our meetings with the company of believers on Sabbath and Sunday, June 7 and 8, were truly seasons of spiritual refreshing and encouragement. Especially was this the case Sabbath afternoon when we were made thankful by evidences of the special presence and influence of the Spirit of God.

We were greatly cheered to see the intelligent interest and zeal on the part of the friends of the cause for the advancement of the precious truths committed to our hands. The practical steps taken for the accomplishment of this were certainly very encouraging indications of the good work which we confidently hope to see accomplished in the near future. Several persons will devote part or the whole of their time to direct personal effort to interest the people in the great truths which are now beginning to agitate the public mind. A society for the promotion and judicious direction of this kind of labor was organized, which will hold regular meetings with these objects in view.

On every hand, there are unmistakable evidences of the urgent demand for the journal, THE PRESENT TRUTH, which enters upon its important mission under favorable auspices. We were never more profoundly impressed than on the occasion of this visit with the connection that the grand truths to the advocacy of which THE PRESENT TRUTH owes its existence are what the people need; that the great issues which it earnestly discusses are the living issues in the religious world to-day, and that these truths are at no distant day to stir most deeply and thoroughly the public mind. Believing this most sincerely, we rejoice in every evidence of the progress of the good work. We rejoice at the courage and hope in the noble band of workers there who have devoted their energies and their lives to this great work. To-day, as always, the conflict between truth and error is indeed a sharp one, but truth is sure to triumph in the end. May God bless and prosper the good work in England. B. L. W.

HISTORY OF THE SABBATH.

THIS is an octavo volume of 528 pages, by Eld. J. N. Andrews. It is what its name implies a Sabbath history,—one of the most exhaustive treatises ever written on the subject. It takes the Sabbath from creation, traces it down through the patriarchal dispensation, shows its connection with the Levitical laws, types, ceremonies, feast days, etc., to the death and resurrection of our Lord Jesus Christ. It takes up every text in the New Testament where Sabbath and first day occur, and candidly examines them. Our Saviour's and his apostles' relation to the Sabbath institution is clearly shown. From our Saviour's time, the Sabbath and first day are followed step by step through the Christian dispensation. Their connection with the early church, the complete testimony of the Fathers, the position of the Papacy, the attitude of the Reformers, the sufferings of those who stood boldly for the truth in Europe and in Great Britain,—all these points are exhaustively, candidly, and fairly treated by one who gave many years of a laborious life in searching the writings of all those who have written upon this theme in the various languages. It is a complete encyclopedia on this important subject, upon which, especially in these times of agitation and decision, no one can afford to be ignorant. Price, post free, 4s.