

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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The Secretary, MISS JENNIE THAYER.

LEARN TO WAIT.

Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears,
While the heart-throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition;
Faint not, though the way seem long;
There is joy in each condition—
Hearts through suffering may grow strong.

Constant sunshine, howe'er welcome,
Ne'er will ripen fruit or flower,
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joy seeks not a brighter morrow,
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

—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. 6.

BY MRS. E. G. WHITE.

DANIEL IN THE LIONS' DEN.

WHEN Darius took possession of the throne of Babylon, he at once proceeded to re-organize the government. He “set over the kingdom a hundred and twenty princes;” “and over these three presidents; of whom Daniel was first.” And “Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.” The honors bestowed upon Daniel excited the jealousy of the leading men of the kingdom. The presidents and princes sought to find occasion for complaint against him. “But they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.”

What a lesson is here presented for all Christians. The keen eyes of jealousy were fixed upon Daniel day after day; their watchings were sharpened by hatred; yet not a word or act of his life could they make ap-

pear wrong. And still he made no claim to sanctification; but he did that which was infinitely better,—he lived a life of faithfulness and consecration.

The more blameless the conduct of Daniel, the greater was the hatred excited against him by his enemies. They were filled with madness, because they could find nothing in his moral character or in the discharge of his duties, upon which to base a complaint against him. “Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Three times a day, Daniel prayed to the God of heaven. This was the only accusation that could be brought against him.

A scheme was now devised to accomplish his destruction. His enemies assembled at the palace, and besought the king to pass a decree that no person in the whole realm should ask anything of either God or man, except of Darius the king, for the space of thirty days, and that any violation of this edict should be punished by casting the offender into the den of lions. The king knew nothing of the hatred of these men toward Daniel, and did not suspect that the decree would in any way injure him. Through flattery they made the monarch believe it would be greatly to his honor to pass such an edict. With a smile of satanic triumph upon their faces, they come forth from the presence of the king, and rejoice together over the snare which they have laid for the servant of God.

The decree goes forth from the king. Daniel is acquainted with the purpose of his enemies to ruin him. But he does not change his course in a single particular. With calmness he performs his accustomed duties, and at the hour of prayer he goes to his chamber, and with his windows open toward Jerusalem, he offers his petitions to the God of heaven. By his course of action, he fearlessly declares that no earthly power has the right to come between him and his God, and tell him to whom he should or should not pray. Noble man of principle! he stands before the world to-day a praiseworthy example of Christian boldness and fidelity. He turns to God with all his heart, although he knows that death is the penalty for his devotion.

His adversaries watch him an entire day. Three times he has repaired to his chamber, and three times the voice of earnest intercession has been heard. The next morning the complaint is made to the king that Daniel, one of the captives of Judah, has set at defiance his decree. When the monarch heard these words, his eyes were at once opened to see the snare that had been set. He was sorely displeased with himself for having passed such a decree, and labored till the going down of the sun to devise a plan by which Daniel might be delivered. But the prophet's enemies had anticipated this, and they came before the king with these words: “Know, O king, that the law of the Medes

and Persians is, That no decree nor statute which the king establisheth may be changed.

“Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee.” A stone was laid upon the mouth of the den, and sealed with the royal seal. “Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him.”

Early in the morning the monarch hastened to the den of lions, and cried, “Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” The voice of the prophet was heard in reply, “O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

“Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.” Thus was the servant of God delivered. And the snare which his enemies had laid for his destruction proved to be their own ruin. At the command of the king they were cast into the den, and were instantly devoured by the wild beasts.

THE SANCTUARY AND 2,300 DAYS.

BY ELD. J. N. ANDREWS.

IN the first article in this series it was shown that the 2,300 days of Dan. 8: 14 ended in 1844. This was brought out with great clearness in the great Advent movement prior to 1844. According to Maurant Brock there were three hundred ministers of the Word in America who were preaching the Lord's speedy advent, while seven hundred ministers of the Church of England were raising the same cry in this country. And the evidence that this period of time ended in 1844 remains unshaken. In that great movement, it was believed that the sanctuary to be cleansed was the earth. While there is no testimony in the Bible that the earth is the sanctuary, testimony was found that the earth is to be purified by fire. 2 Pet. 3: 7-13. From this, it was inferred that the earth was the sanctuary which Michael said should be cleansed at the end of the 2,300 days. It was therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the door, the time was preached in connection with the signs with great solemnity and power.

But though it could be clearly shown that the 2,300 days actually ended in 1844, the advent people were doomed to a great disap-

pointment. The ending of the 2,300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?

2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2,300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject, of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priest before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4: 24-26; Heb. 8: 7-13; Luke 22: 20.

2. The first covenant had a sanctuary, which was the tabernacle erected by Moses. Heb. 9: 1-7.

3. The new covenant has a sanctuary which is the temple of God in heaven, into which our High Priest entered when he ascended up on high. Heb. 8: 1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in heaven; for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25: 9, 40; Heb. 8: 5; 9: 23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of show-bread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40: 18-28; Heb. 9: 1-5.

6. The temple of God in heaven is not only spoken of as the original from which the earthly sanctuary was copied (Heb. 9: 23, 24; 1 Chron. 28: 11, 12, 19), but it is also spoken of as consisting of holy places, in the plural. See Heb. 8: 2; 9: 8, 12, 24; 10: 19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

The word *sanctuary* in the Bible, except in the few cases where it is used figuratively, refers always to the place where the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the taber-

nacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in heaven as a great High Priest—the minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The temple of God in heaven is the sanctuary from which the Psalmist says the Lord beheld the earth (Ps. 102: 19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17: 12; Rev. 16: 17.

The ministration in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10: 4. It was ordained for the purpose of instructing men with reference to the work of Christ and of encouraging them to look forward to his work. It was a shadow or representation of the service of Christ in the sanctuary of God in heaven. Heb. 8: 5; 10: 1; Col. 2: 17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it; and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16: 15-19.

The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought, which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said

that "the goat shall bear upon him all their iniquities into a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the first apartment. By the work in that apartment, the sins had been transferred to the sanctuary through the blood of the sin-offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary as set forth in the example and shadow of heavenly things.

(To be continued.)

THE GUIDING HAND.

BY ELD. R. F. COTTRELL.

WHEN the Epistle to the Romans was written from Corinth, it seems that the apostle had never been in Rome; but he had heard that there were some in that place who believed, and he was anxious to see and help them. He longed to see them, and had often purposed to go there, but had been hindered. The Lord's time had not yet come. He wrote:—

"I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto)." Rom. 1: 8-13.

Paul intended to visit the seat of the great Roman Empire; and he did not mean that Rome should be the full extent of his journey in that direction. His mission was to the world. He intended to go on westward to Spain, thus reaching the Atlantic shore, the western boundary of the known world. See Rom. 15: 20-25.

But before going to Rome, the apostle had a mission to Jerusalem. We read: "After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome." Acts 19: 21. He still meant to see Rome by some means; and it is reasonable to suppose that he expected to travel as he had heretofore,—voluntarily, and at his own charges. He did not know that the Roman government would take him there free of charge.

On his way to Jerusalem, he was dissuaded by prophets from going there. They told him very truly that the Jews at Jerusalem would bind him and deliver him into the hands of the Gentiles. His reply was, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21: 10-13. If he died at Jerusalem, of course he would be excused from going to Rome. So he went bravely on, "not knowing the things," he says, "that shall befall me there."

Bible readers know the sequel. He was seized by the Jews, who were determined to kill him, was taken out of their hands by the Roman authorities, and, to save his life, was sent off by night to Caesarea. The Jews wished to get him back to Jerusalem, under pretense of being tried there, but in reality to give his sworn enemies a chance to murder him. And when he was asked by Festus if he would go up to Jerusalem to be judged by

him, his answer was, "I stand at Cæsar's judgment seat;" meaning, doubtless, that he was there to be judged by a Roman governor, the proper authority, and that he ought not to be put in the power of his murderous enemies. Said he, "I appeal unto Cæsar." To his surprise, Festus replied, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

When a boy I used to read the words of Agrippa, namely, "This man might have been set at liberty, if he had not appealed unto Cæsar," and I would feel regret and sorrow for the apostle, because he had made that mistake. But the Guiding Hand was there. This was God's way of sending an ambassador to Rome—"an ambassador in bonds." It was a fearful voyage, one of extreme hardship and suffering; but God caused the Romans to take the apostle to Rome, and then grant him liberty to preach to those who would hear in "his own hired house."

The Guiding Hand is with the faithful servants of God. They cannot die, until they have fulfilled their mission. It was so in former times; why not so now? God still lives, and has as much interest in his work on earth as ever. He chooses his own instrumentalities as well now as then, and will guide and sustain them, if devoted to his will. Why not, then, fully trust him?

We cannot choose the way for ourselves. Our plans may be thwarted, and our course directed contrary to our expectations. But if, with a true heart, we rely upon the Guiding Hand, the will of the Lord will be accomplished. Why not, then, pray, "Thy will be done"? We must meekly accept our situation, and submit to the crossing of our purposes; for he has said, "The meek will he guide in judgment: and the meek will he teach his way." Ps. 25: 9.

We may regret our want of power. Age may be approaching, and our bodily and mental powers failing; but we must remember that God is strong, and his strength may be shown to be perfect by being exhibited through our weakness. See 2 Cor. 12: 9. Let us then cheerfully accept the will of God, and move onward in his service, believing that his hand will guide us, crown our efforts with success, and finally crown us in his kingdom.

"Forward, then, with courage go."

ONE HUNDRED BIBLE FACTS.

BY ELD. D. M. CANRIGHT.

WHY keep the Sabbath day? What is the object of the Sabbath? Who made it? When was it made, and for whom? Which day is the true Sabbath? Many keep the first day of the week, or Sunday. What Bible authority have they for this? Some keep the seventh day, or Saturday. What Scripture have they for that? Here are the facts about both days, as plainly stated in the word of God.

SIXTY BIBLE FACTS CONCERNING THE SEVENTH DAY.

1. After working the first six days of the week in creating this earth, the great God rested on the seventh day. Gen. 2: 1-3.

2. This stamped that day as God's rest-day, or Sabbath day, as Sabbath day means rest-day. To illustrate: When a person is born on a certain day, that day thus becomes his *birthday*. So when God rested upon the seventh day, that day became his rest, or Sabbath, day.

3. Therefore the seventh day must always be God's Sabbath day. Can you change your birthday from the day on which you were born, to one on which you were not born? No. Neither can you change God's rest-day to a day on which he did not rest. Hence the seventh day is still God's Sabbath day.

4. The Creator blessed the seventh day. Gen. 2: 3.

5. He sanctified the seventh day. Ex. 20: 11.

6. He made it the Sabbath day in the garden of Eden. Gen. 2: 1-3.

7. It was made before the fall; hence it is not a type; for types were not introduced till after the fall.

8. Jesus says it was made for *man* (Mark 2: 27); that is, for the race, as the word man is here unlimited; hence for the Gentiles as well as for the Jews.

9. It is a memorial of creation. Ex. 20: 11; 31: 17. Every time we rest upon the seventh day, as God did at creation, we commemorate that grand event.

10. It was given to Adam, the head of the human race. Mark 2: 27; Gen. 2: 1-3.

11. Hence through him, as our representative, to all nations. Acts 17: 26.

12. It is not a Jewish institution; for it was made 2,300 years before ever there was a Jew.

13. The Bible never calls it the Jewish Sabbath; but always, "The Sabbath of the Lord thy God." Men should be cautious how they stigmatize God's holy rest-day.

14. Evident reference is made to the Sabbath, all through the patriarchal age. Gen. 2: 1-3; 8: 10, 12; 29: 27, 28, etc.

15. It was a part of God's law before Sinai. Ex. 16: 4, 27-29.

16. Then God placed it in the heart of his moral law. Ex. 20: 1-17. Why did he place it there if it was not like the other nine precepts, which all admit to be immutable?

17. The seventh-day Sabbath was commanded by the voice of the living God speaking from heaven. Deut. 4: 12, 13.

18. Then he wrote the commandment with his own finger. Ex. 31: 18.

19. He engraved it in the enduring stone, indicating its imperishable nature. Deut. 5: 22.

20. It was sacredly preserved in the ark in the holy of holies. Deut. 10: 1-5.

21. God forbade work upon the Sabbath, even in the most hurrying times. Ex. 34: 21.

22. God destroyed the Israelites in the wilderness, because they profaned the Sabbath. Eze. 20: 12, 13.

23. It is the sign of the true God, by which we are to know him from false gods. Eze. 20: 20.

24. God promised that Jerusalem should stand forever if the Jews would keep the Sabbath. Jer. 17: 24, 25.

25. He sent them into the Babylonish captivity for breaking it. Neh. 13: 18.

26. He destroyed Jerusalem for its violation. Jer. 17: 27.

27. God has pronounced a special blessing on all the Gentiles who will keep it. Isa. 56: 6, 7.

28. This is in that prophecy which refers wholly to the Christian dispensation. See Isa. 56.

29. God has promised to bless any man who will keep the Sabbath. Isa. 56: 2.

30. The Lord requires us to call it "*honorable*." Isa. 58: 13. Beware, ye who take delight in calling it the "old Jewish Sabbath," "a yoke of bondage," etc.

31. After the holy Sabbath has been trodden down "many generations," it is to be restored in the last days. Isa. 58: 12, 13.

32. All the holy prophets kept the seventh day.

33. When the Son of God came, he kept the seventh day all his life. Luke 4: 16; John 15: 10. Thus he followed his Father's example at creation. Shall we not be safe in following the example of both the Father and the Son?

34. The seventh day is the Lord's day. See Rev. 1: 10; Mark 2: 28; Isa. 58: 13; Ex. 20: 10.

35. Jesus was Lord of the Sabbath (Mark 2: 28); that is, to love and protect it, as the husband is the lord of the wife, to love and cherish her. 1 Pet. 3: 6.

36. He vindicated the Sabbath as a merciful institution designed for man's good. Mark 2: 23-28.

37. Instead of abolishing the Sabbath, he carefully taught how it should be observed. Matt. 12: 1-13.

38. He taught his disciples that they should do nothing upon the Sabbath day but what was "*lawful*." Matt. 12: 12.

39. He instructed his apostles that the Sabbath should be prayerfully regarded forty years after his resurrection. Matt. 24: 20.

40. The holy women who had been with Jesus all his life carefully kept the seventh day after his death. Luke 23: 56.

41. Thirty years after Christ's resurrection, the Holy Spirit expressly calls it "*the Sabbath day*." Acts 13: 14.

42. Paul, the apostle to the Gentiles, called it "*the Sabbath day*" in A. D. 45. Acts 13: 27. Did not Paul know? or shall we believe modern teachers, who affirm that it ceased to be the Sabbath at the resurrection of Christ?

43. Luke, the inspired Christian historian, writing as late as A. D. 62, calls it "*the Sabbath day*." Acts 13: 44.

44. The Gentile converts called it the Sabbath. Acts 13: 42.

45. In the great Christian council, A. D. 52, in the presence of the apostles and thousands of disciples, James calls it the "*Sabbath day*." Acts 15: 21.

46. It was customary to hold prayer-meetings upon that day. Acts 16: 13.

47. Paul read the Scriptures in public meetings on that day. Acts 17: 2, 3.

48. It was his custom to preach upon that day. Acts 17: 2.

49. The book of Acts alone gives a record of his holding eighty-four meetings upon that day. See Acts 13: 14, 44; 16: 13; 17: 2; 18: 4, 11.

50. There was never any dispute between the Christians and the Jews about the Sabbath day. This is proof that the Christians still observed the same day that the Jews did.

51. In all their accusations against Paul, they never charged him with disregarding the Sabbath day. Why did they not, if he did not keep it?

52. But Paul himself expressly declared that he had kept the law. "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25: 8. How could this be true if he had not kept the Sabbath?

53. The Sabbath is mentioned in the New Testament fifty-nine times, and always with respect, bearing the same title it had in the Old Testament, "*the Sabbath day*."

54. Not a word is said anywhere in the New Testament about the Sabbath's being abolished, done away, changed, or anything of the kind.

55. God has never given permission to any man to work upon it. Reader, by what authority do you use the seventh day for common labor?

56. No Christian of the New Testament, either before or after the resurrection, ever did ordinary work upon the seventh day. Find one case of that kind, and we will yield the question. Why should modern Christians do differently from Bible Christians?

57. There is no record that God has ever removed his blessing or sanctification from the seventh day.

58. As the Sabbath was kept in Eden before the fall, so it will be observed eternally in the new earth after the restitution. Isa. 66: 22, 23.

59. The seventh-day Sabbath was an important part of the law of God, as it came

from his own mouth, and was written by his own finger upon stone at Sinai. See Ex. 20. When Jesus began his work, he expressly declared that he had not come to destroy the law. "Think not that I am come to destroy the law or the prophets." Matt. 5 : 17.

60. Jesus pronounces a blessing upon those who will keep his Father's commandments. Rev. 22 : 14. The seventh-day Sabbath is enjoined by one of those commandments.

We have now presented sixty plain Bible facts concerning the seventh day. What will you do with them?

FORTY BIBLE FACTS CONCERNING THE FIRST DAY OF THE WEEK.

1. The very first thing recorded in the Bible is work done on Sunday, the first day of the week. Gen. 1 : 1-5. This was done by the Creator himself. He made the earth on Sunday, can it be wicked for us to work it on Sunday?

2. God commands men to work upon the first day of the week. Ex. 20 : 8-11. Is it wrong to obey God?

3. None of the patriarchs ever kept it.

4. None of the holy prophets ever kept it.

5. By the express command of God, his holy people used the first day of the week as a common working day for four thousand years, at least.

6. God himself calls it a "working" day. Eze. 46 : 1.

7. God did not rest upon it.

8. He never blessed it.

9. Christ did not rest upon it.

10. Jesus was a carpenter (Mark 6 : 3), and worked at his trade until he was thirty years old. He kept the Sabbath and worked six days in the week, as all admit. Hence he did many a hard day's work on Sunday.

11. The apostles worked upon it during the same time.

12. The apostles never rested upon it.

13. Christ never blessed it.

14. It has never been blessed by any divine authority.

15. It has never been sanctified.

16. No law was ever given to enforce the keeping of it, hence it is no transgression to work upon it. "For where no law is, there is no transgression." Rom. 4 : 15 ; 1 John 3 : 4.

17. The New Testament nowhere forbids work to be done on it.

18. No penalty is provided for its violation.

19. No blessing is promised for its observance.

20. No regulation is given as to how it ought to be observed. Would this be so if the Lord wished us to keep it?

21. It is never called the Christian Sabbath.

22. It is never called the Sabbath day at all.

23. It is never called the Lord's day.

24. It is never called even a rest-day.

25. No sacred title whatever is applied to it. Then why should we call it holy?

26. It is simply called "first day of the week."

27. Jesus never mentioned it in any way, never took its name upon his lips, so far as the record shows.

28. The word Sunday never occurs in the Bible at all.

29. Neither God, Christ, nor inspired men, ever said one word in favor of Sunday as a holy day.

30. The first day of the week is mentioned only eight times in all the New Testament. Matt. 28 : 1 ; Mark 16 : 2, 9 ; Luke 24 : 1 ; John 20 : 1, 19 ; Acts 20 : 7 ; 1 Cor. 16 : 2.

31. Six of these texts refer to the same first day of the week.

32. Paul directed the saints to look over their secular affairs on that day. 1 Cor. 16 : 2.

33. In all the New Testament we have a

record of only one religious meeting held upon that day, and even this was a night meeting. Acts 20 : 5-12.

34. There is not an intimation that they ever held a meeting upon it before or after that.

35. It was not their custom to meet on that day.

36. There was no requirement to break bread on that day.

37. We have an account of only one instance in which it was done. Acts 20 : 7.

38. That was done in the night,—after midnight. Verses 7-11. Jesus celebrated it on Thursday evening, Luke 22, and the disciples sometimes did it every day. Acts 2 : 42-46.

39. The Bible nowhere says that the first day of the week commemorates the resurrection of Christ. This is a tradition of men, which makes void the law of God. Matt. 15 : 1-9. Baptism commemorates the burial and resurrection of Jesus. Rom. 6 : 3-5.

40. Finally, the New Testament is totally silent with regard to any change of the Sabbath day or any sacredness of the first day.

Here are one hundred plain Bible facts upon this question, showing conclusively that the seventh day is the Sabbath of the Lord in both the Old and the New Testament.

WHAT IS TRUTH?

BY A. SWEDBERG.

TRUTH is conformity to facts. God, the Creator of the heavens and the earth, is the great originator of all truth. Satan, on the other hand, in whom was found the first guile, is the originator of all deceit and falsehood. Truth is light; falsehood is darkness. And these two powers, if we may so designate them, have been in constant war against each other, and will so continue until the final restitution, when the former shall get a full victory over the latter, striking it forever out of existence in the universe of God. Then shall truth reign supreme, shedding its glorious rays all through the immensity of nature.

The clear and precious light of truth is brought to a focal point in the Holy Bible, whence it again reflects its diverging rays of pure and undefiled religion. But this light is not always seen in its pureness and brightness, because man is not willing to behold it with his natural eyes, but has contrived spectacles of different colors, and these he puts on when he wants to examine the rays of light emerging from the Scriptures. Hence he sees the light in a color similar to that of the glasses he wears. Oh that all men would lay these spectacles aside; in other words, leave all doctrinal creeds and selfish bias out of question, and look at the truth of God in its pure and unperverted light!

Again, the truth of God is a grand fountain, sending forth a beautiful stream of crystal water, which flows down the even slope of time toward the end. When the water issues from the spring, it is clear and pure; but as it flows along in its course, the transparent stream mingles here and there with tributaries whose waters are discolored by minerals of different kinds; and as these side streams empty their dark and muddy waters into the fountain stream, its water becomes still more changed in color, until finally it is entirely unlike the water at the fountain, where it bubbles up in its clearness and freshness.

Now notice the comparison. The Bible is the fountain, the side-streams that flow into and discolor the fountain stream are the different doctrinal creeds invented by man. As these mingle their waters with the pure and clear water from the fountain, its stream gradually becomes discolored, and fraught with foreign elements. So when doctrinal

creeds and traditions are poured into the pure truth, it becomes so fraught with these foreign elements, that it no longer appears clear and consistent. Most men get their faith below the fountain, where it is more or less impure; hence it seems to vary in taste and color, and the only way to tell whose bucket has pure water in it, is to go at once and compare it with the fountain. And even then men will sometimes contend that though the water looks like that in the fountain, yet it could not have come from there, or some one else would have known it before; and then the only way to convince them is to go to the fountain head, and trace the stream directly down, thereby showing not only that the Scriptures teach certain doctrines, but also that the church for ages past has believed in them and rejoiced in them, until it became perverted by the false doctrines and superstitions of the Dark Ages.

My friend, how do you look at the Scriptures? Do you let the clear light become discolored to your eye by looking at it through spectacles of denominational creed? Where did you get your bucket of water? Did you get it way, way down the stream? and if so, are you sure it is like the water at the fountain head? Have you compared your belief with the great fountain of truth,—the Bible? If not, I pray you remove your spectacles of denominational creed just long enough to behold with your natural eyes the beautiful harmony and consistency in divine truth. You will then learn to love and adore it and to live it out in your daily life. Take, I beseech of you, your bucket of water to the fountain, and make a careful analysis of the two, and then you may know whether you have the truth or not; for God's holy word is truth. John 17 : 17.

INFIDELITY.

BY ELD. A. A. JOHN.

INFIDELITY audaciously assumes that its present scientific speculations are absolutely certain; and from this fallacious standpoint it wars against the Author of true science and his holy word.

It seeks to disrobe Christianity of its heavenly mantle without attempting to supply a substitute as a covering for man's depravity, or even producing one ray of light and hope to sustain the heart-sick, overburdened fellow-traveler amid the ills of life.

How conspicuous is the absence of philanthropy in all its boasted fame! Its utter darkness only makes the ineffable light, hope and glory, which is reflected from Calvary, radiate with ever increasing lustre.

HE who would follow Christ in his glory must also be content to follow him in his humiliation. There never have been lacking those who would gladly follow the King to his throne of majesty, but who refuse to follow when the steps of Jesus lead to suffering, shame and death. Yet the reason that the path of Jesus leads so high is simply because it descends so low. This thought is well phrased in a German hymn two centuries old, which even in its English dress has the rare power of singing itself into the consciousness:—

"Adown leads Jesus' path;
And wouldst thou, blindly driven,
By vain, presumptuous pride,
Attempt the heights of heaven?
Thy Saviour God came down!
Wouldst higher thou ascend?
Whoe'er with him would rise,
Must first with him descend."

—Chris. Commonwealth.

God loves your fault mixed with penitence, more than your virtue mixed with pride.

SELECTIONS.

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

MOTH-EATEN.

I HAD a beautiful garment,
And I laid it by with care;
I folded it close with lavender leaves
In a napkin fine and fair.
"Its far too costly a robe
For one like me to wear."

So never at morn or evening
I put my garment on;
It lay by itself under clasp and key
In the perfumed dusk alone,
Its wonderful broidery hidden,
Till many a day had gone.

There were guests who came to my portal,
There were friends who sat with me,
And, clad in soberest raiment,
I bore them company;
I knew I owned the beautiful robe,
Though its splendor none might see.

There were poor who stood at my portal,
There were orphaned sought my care;
I gave them tenderest pity,
But I had nothing besides to spare;
I had only the beautiful garment,
And the raiment for daily wear.

At last, on a feast day's coming,
I thought in my dress to shine;
I would please myself with the lustre
Of its shifting colors fine,
I would walk with pride in the marvel
Of its rarely rich design.

So out of the dusk I bore it—
The lavender fell away—
And fold on fold I held it up
To the searching light of day,
Alas! the glory had perished
While there in its place it lay.

Who seeks for the fadeless beauty,
Must seek for the use that seals
To the grace of a constant blessing
The beauty that use reveals,
For into the folded robe alone,
The moth with its blighting steals.
—Margaret E. Sangster.

PROPHECY, IMPORTANT AND PRACTICAL.

A WIDE distinction exists and should be recognized between *students and expositors of the words and works of God*, who humbly, soberly, and reverently searching into the facts of Nature and Scripture, of providence and of prophecy, reach conclusions which sanctified common sense can approve,—and *speculators*, who running away with isolated and mysterious expressions, indulge in imaginations of their own, and become *prophets*, instead of students of divine prophecy. No employment of human intelligence is nobler, than an adoring investigation of the revealed purposes of God, "which things the angels desire to look into," while few are so puerile, as a presumptuous pretence of predicting the future, apart from such cautious and careful study of divine revelation.

In conclusion, the author would strongly deprecate the false and foolish popular notion, that all study of prophecy is unpractical—a notion too often propagated by passing, but mischievously-influential allusions to the subject, from pulpit, platform, and press, made by those who know little either of it, or of its effects. It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea, to recall the facts, that one-third of the Bible consists of prophecy; and that our Lord and Master said, "Search the Scriptures," not a portion of them. The apostle Peter expressly tells us that we *do well to take heed* to the "more sure word of prophecy," as to a light shining in a dark place until the day dawn and the day star arise. Is it unpractical to make use of a good lantern on a pitch-dark night, in travers-

ing a dangerous road? or is it not rather unpractical and unreasonable to attempt to dispense with it? And further, a special and emphatic blessing is attached to this study in the closing book of the Bible: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein, for the time is at hand."

It is a reflection of the gravest kind on the wisdom of God, to suppose that the study of a branch of truth to which he has in his word accorded singular prominence, should have an injurious tendency, or be devoid of a directly sanctifying effect: and moreover it is a conclusion completely at variance with all the facts of history and experience. Enoch was a student of prophecy, and of prophecy that is to this day unfulfilled, and Enoch was the saintliest of men, an eminently holy and practical preacher, who walked with God three hundred years, and was not, for God took him, and before his translation he had this testimony, that he pleased God. Noah was a student of unfulfilled prophecy, and Scripture presents no more practical preacher of righteousness than he was. All the holy prophets were students, and diligent students, too, of their own and of each other's predictions, and especially of their *chronological predictions*. "The prophets inquired and searched diligently, searching what or *what manner of time* the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 10, 11. Daniel was a student of unfulfilled prophecy, yet he was not only a practical statesman, but a man of singular holiness, classed with Noah and Job as one of the *most* righteous of men.

There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgment of God about the affairs and events of earth; it reveals what *shall be*, and thereby lessens the inordinate power of that which is *now*, bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble; and to faith and love peculiar stimulus and enjoyment. Without an intelligent acquaintance with the teaching of the prophetic word, no man of God is or can be thoroughly furnished to all good works, for it is part of the "all Scripture" given by inspiration, and profitable for the purpose of rendering him so.

Perhaps one reason for the prevailing neglect of prophetic expositions and preaching will be found on reflection, to lie, *not* in the fact that it is unpractical, but rather in the fact that it is so *peculiarly practical*, that few have the boldness and courage to face the ridicule, opposition, and contempt it is sure to incur in the world. Jeremiah lived on the eve and in the crisis of a day of judgment on the apostate professing people of God. He was commissioned to deliver prophetic discourses full of denunciations of coming judgment and of *chronological statements of its proximity and duration*. We know what Jeremiah's lot was, and few are prepared to play his sad and thankless rôle in society!

So far from the study and exposition of the prophetic word being profitless and vain, we believe it is impossible to estimate the loss sustained by the church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not so that where one prophetic discourse is delivered, ten thousand doctrinal and practical sermons are preached? *By what authority do we thus shelve a line of truth to which divine wisdom has given such prominence in Scripture*. Is it

not our duty to declare "*the whole counsel of God*"? Those who have carefully looked into this subject, solemnly and with good ground believe, that the "Word" we are commanded to "preach" is full of evidence that the long predicted and long delayed judgments on the Papal and Mohammedan powers, which are not only already begun, but are fast accomplishing before our eyes, are to issue, and that speedily, in such a burning of "Babylon the Great," as will light up all Christendom with its lurid glow,—the immediate precursor, if it be not the accompaniment, of the glorious advent of the King of kings. With all earnestness and sobriety of mind they assure their brethren that it is their deep conviction that *this is the testimony of sacred Scriptures*; yet multitudes of Christian teachers, without even taking the trouble of examining into the subject, still preach the contrary, or imply it in their preaching; not from well-grounded conviction of its truth, but from educational prejudice or mere force of habit. Is this right? Ought not every minister of the Word to study for himself the teachings of Scripture, until he is satisfied that he has attained the truth on this momentous theme?

For if we are right—if there be unequivocal proof in the inspired volume, proof that no previous generation of Christians was in a position to appreciate as we are, that the day of Christ is at hand—that the time for evangelizing the nations, and gathering in the church of the first-born is speedily to expire—that the long day of grace to the Gentiles is all but over, and that apostate Christendom, so long spared by the goodness of God, is soon to be cut off by his righteous severity—that the great mystery of God is all but finished, and his manifested rule about to be inaugurated—that the great closing Armageddon conflict is at hand, and the complete overthrow of the confederated hosts of evil—if we be right in believing that scarcely a single prophecy in the whole Bible relating to events prior to the second advent of Christ remains unfulfilled—if *we be right*,—then surely every pulpit in England should be ringing with timely testimony to these truths,—surely these solemn and most momentous facts ought not, in the preaching of any of God's faithful witnesses throughout the world, to be passed by in silence. And who that has not *studied* the subject can be in a position to say that we are *not* right—that these things are not so?

May such a spirit as the Bereans had of old, be granted to the Christians of this generation, that they may diligently search the "more sure word of prophecy," and draw directly from that sacred fountain *the truth as to the fast approaching future*, which God has graciously revealed.—From Preface to "*The Approaching End of the Age*," by H. Grattan Guinness.

THE TRUTH cannot be burned, beheaded, or crucified. A lie on a throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which determine their destinies.—Wm. McKinley.

THE pupils in a Sunday-school class were questioned about the man who fell among thieves on the way from Jerusalem to Jericho. "Now why," said the master, "did the priest and the Levite pass by on the other side?" A scholar held up his hand. "Well, my boy, why did the priest pass by on the other side?" "I know," said the lad, "because the man was already robbed."—Sel.

If you would not have affliction visit you twice, listen at once to what it teaches.

TEMPERANCE.

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

NOT ALCOHOL ALONE.

ALCOHOLIC or intoxicating liquors cost the people of the United Kingdom the enormous sum of *one hundred and thirty-six million pounds sterling*,—nearly twice as much as is paid for bread; more than is paid for bread, butter, cheese, and milk combined; more than twelve and one-fourth times as much as for education; nearly one hundred and thirty times as much as is paid for Christian missions! This does not include the cost of crime, police rates, vagrancy, insanity, etc., which comes in consequence of drink. But there is another matter of expense, not less useless, and productive of great evils, namely, tobacco. More than fifty-one millions of pounds were used in this kingdom in 1883. The expense of this to the consumers together with cigars and snuff consumed in the same time, cannot be less than fifteen million pounds sterling, more than is paid for household coal, or for education. More paid to stupefy and narcotize the mind and moral sensibilities than to educate and train them! The "counterblaste" of King James was none too strong. Tobacco excites, creates, and feeds the appetite for intoxicating liquors. It is the cause of some of the most terrible and incurable diseases that are known to medical science. It stupefies, narcotizes, and brutalizes all the finer sensibilities of manhood. Temperance workers and Christians, think of these facts. Tobacco users, give up the hurtful, filthy habit.

"T will save you health,
T will save you wealth."

It came from the savages; leave it to them. Until three hundred years ago our ancestors did not use it; they lived just as long, and were just as happy as we. The world does not need it now any more than it did five hundred, or one thousand years ago. English toilers, go free from this enslaving habit. Says Mr. Samuel Morley, M.P., "With drinking I class smoking, for these two go hand in hand."

IS NOT THIS AN HONEST RUMSELLER?

FRIENDS AND NEIGHBORS,—Having recently opened a commodious establishment for the sale of all the choicest liquors, including "lager beer," I embrace this opportunity of informing you that I have begun the business of making drunkards, paupers, and beggars, for the sober, industrious, and respectable to support.

I shall deal in such spirits as will excite men to riot, robbery, and bloodshed, and by so doing diminish the comforts, increase the expenses, and endanger the welfare of the community. I will undertake, at short notice, for a small sum, and with considerable expense on my part, to prepare inmates for the workhouse, the prison, and the gallows. I will furnish an article warranted to increase the amount of fatal accidents, and multiply the number of distressing diseases among men.

I will supply a drink calculated to deprive some of life, many of reason, most of property, and all of peace; which will make fathers to act like madmen; wives to be made worse than widows; children to become double orphans, to grow up in ignorance, and prove a burden and a curse to the nation. I will obstruct the progress of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death.

And if any are so impertinent as to ask why

I bring such accumulated misery upon a comparatively happy people, my honest reply is, that I have a license, given under the laws of the government, and thus I have purchased the right to ruin the character, impair the health, shorten the lives, and destroy both the souls and bodies of men.

I know it is written, "Thou shalt not kill;" that woe is pronounced upon him that giveth strong drink to his neighbor, and that no drunkard shall enter the kingdom of heaven; and I do not expect that I, a drunkard-maker, will share a better fate. But what can I do? I must have money, even at the expense of my soul. Do you not think I offer enough in return for the money? Many times it will be more than my customers can conveniently carry.

Particular Notice.—I most affectionately warn all my patrons to keep clear of the temperance men—such as Sons of Temperance, Good Templars, members of the Temple of Honor, and all other teetotalers, by whatever name they are known, as they will persuade you to sign the pledge, save your money, and with it support your family in comfort and respectability, thus cheating me out of what you would spend at my establishment. I know what they have done and what they will do. Look out for them.—*Sel.*

MR. B. WHITWORTH, M. P., in the course of his speech as chairman, at the Great Central Hall, Bishopsgate Street, on Sunday evening, Sept. 15, said that he was in his 69th year of teetotalism, and he felt stronger that night than when he commenced to abstain. He could trace 500 persons who had become abstainers through his influence, and he had never yet met an acquaintance who regretted taking his advice in that matter. Between 50 and 60 years ago not half-a-dozen abstaining medical men could be found; now there would be no difficulty in finding between 5,000 and 6,000 in this country. When he entered the House in 1865, there was only one teetotaler there besides himself, viz., Sir Edward Baines, who, although now between 80 and 90 years of age, was as hearty as possible. Mr. Caine was his authority for saying that there are now 36 or 37 teetotal M.P.'s.—*Chris. Com.*

MR. JUSTICE ROSE, at the Pembroke assizes, Canada, addressing the grand jury, said: "I was not a very strong Temperance man until I assumed my official duties. In consideration of the position in which I have been placed, I feel it is my duty to endeavor to lessen the temptation which is thrown in the way of our weaker fellow-men. I would be glad to see all saloons done away with. I see no reason why they should exist. They are simply a temptation to drink, without any resulting benefit."

SWITZERLAND stands at the head of all the countries in Europe in the average amount of liquor consumed per adult male. With the increased consumption of intoxicating liquors, insanity, want, and misery have also increased. Many petitions the past summer were sent into the Council appealing for restrictive legislation, but the Council failed to act in the matter. The revenue of the blood of souls is more precious than their salvation from this terrible curse.

THREE earnest and prominent temperance workers in England have lately died. Mr. Jos. Livesey, noticed last month, Mr. Edward Barker and Mr. John Wear. The age of the latter was 91. He never drank alcoholic liquors or smoked tobacco during his whole life. What a good world would it be were all as temperate!

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.

WOMAN'S RIGHTS.

THE right to watch while others sleep,
The right o'er others' woes to weep,
The right to succor in distress,
The right when others curse to bless,
The right to love when others scorn,
The right to comfort all who mourn,
The right to shed new joy on earth,
The right to feel the soul's high worth,
The right to lead the soul to God,
Along the path her Saviour trod;
Such woman's rights God will bless
And crown her champion with success.

—Selected.

BROTHER LUSCOMB.

THE brethren did not like to have Mr. Luscomb speak at the prayer-meetings. He was slow, ungrammatical, and uninteresting. His gestures seemed awkward, his stories without point, experiences absurd; in fact, he was totally unfitted to exhort. Yet no meeting passed without a word from him. No one liked to tell him that his remarks were not acceptable; and so things went on. The leader offered long prayers and exhortations "to take up the time," but Brother Luscomb was not to be crowded out. The young people tittered and whispered over his antiquated pronunciation, but the old man was not to be giggled out of countenance.

There was also another provoking thing about him: he seemed always to enjoy every gathering for prayer. When all felt that a meeting had been as dead as it is possible for a mid-week prayer-meeting to be, Brother Luscomb would come out of it as bright and glowing as if just from an intense revival service, and say with all his heart, "Good meetin', wan't it, brethring."

He was a consistent Christian, nobody disputed that, but he was not a consistent grammarian. He said "set" instead of sit, and when the youngsters laughed, he obligingly changed it to "sot." Words ending in "ing" were always deprived of the *g*, and those in "in" or "en" as invariably had a *g* added. "Prehaps, presuasion, persentiment," were favorite words with him.

There would have been some hope in the hearts of the brethren and sisters if there were any signs of his overcoming his faults, but, on the contrary, he became worse as his years grew to be more of a burden. It was suggested by some that he be kindly requested not to "take part," when something happened that opened many eyes.

A young man of eighteen strayed into one of the week-evening meetings. He was well known through the town as a hard case, and to see him there was a wonder. Brother Luscomb sat so far in front that he did not notice the new comer.

All the brethren tried to make the meeting as interesting as possible. One spoke fluently of a shipwrecked sailor clinging to his mother's Testament, even in the pangs of death. Another said earnestly and meaningfully, "Choose ye this day whom ye will serve," and then when the tone of the meeting was deep and reverent, Brother Luscomb got up and spoke. Just what he said hardly anyone seemed to know. He meandered through some sort of a story about a "boy which had stole somethin, and couldn't git no peace till he made 'restitootion,'" and "restitootion" and "prehaps" and "brethring" with a few other choice words were about all that most of those present remem-

down of the story after the speaker "sot" down.

A few weeks after this, the same young man came before the church to be examined for admission to membership. In the course of the questions that were put to him it was asked:—

"When did you first decide to serve the Lord?"

"At the prayer-meeting three weeks ago."

"What led to that choice?" asked the minister.

"Something that one of the speakers said," was the reply.

"What was it?"

The young man hesitated and then quietly said:—

"When I came into that meeting I had in my pocket a sum of money that belonged to a certain man here in town. I did not deliberately steal it from him, but as I was sure that he would never know where it went, I was going to keep it. The only part of that service that I remember was where Mr. Luscomb spoke about the stealing and restitution. It seemed as if he was talking to me, and what he said so clung to me that before I went to sleep that night I had resolved to return the money. That was the first step, and the second was the giving myself wholly to Christ."

At the next week's evening meeting, Mr. Luscomb being detained at home by sickness, the minister told the whole story, and ever after that when Mr. Luscomb spoke or prayed, neither the grammar, the accents, nor the gestures were noticed, but rather the hearty love for the Master which had been blessed of God to the saving of a soul.—*The Baptist*.

KATE'S FORGIVENESS.

"I WILL never speak to Clara Martin."

"O Nellie, that is a very hard thing for you to say."

"You could not be surprised though, Kate, if you knew everything."

"I should be grieved, if not surprised, Nellie; and though I do not so much as wish to know everything, I am quite sure that you might better think over your words again, and resolve to forgive Clara, whatever she may have done."

"No, Kate, it is quite impossible; and all the girls say the same. They all know what she has done, and they all declare that they will never speak to her again."

"But this is very unkind of them, and quite too hard for Clara to bear. What has she done?"

"Oh! several things. She has been so rude, Kate, that you could never guess the things she has done."

"Whatever they are, she will soon be sorry for them, and perhaps she will apologize; and then, of course, all the girls whom she has offended will forgive her at once."

"I do not think they would even then; but Clara Martin will never apologize, I know; she is too ill-tempered and proud for that. Don't you take her part, will you, Kate?"

"I do not know, Nellie; if you all turn against her, poor child, she will need some one to take her part; and I do not yet know whether you or she was the more wrong."

"Then I will tell you all about it, Kate, for I think you ought to know. She has been in a dreadful temper all day, but this is what began our quarrel: I could not find my grammar anywhere, and I could not remember where I put it."

"Ah, little Nellie, you were the first to be wrong after all, you see. If you remembered the motto on the school-room wall, 'A place for everything, and everything in its place,' you would not have lost your grammar."

"Well, do not begin to scold me, Kate, for I did not begin the quarrel. I asked Clara to lend me hers, for she was not using it; and what do you think she said?"

"I cannot tell."

"She said, 'No, I will not, for you might be dishonest enough to keep it!' There! As if anybody in our school ever did such things!"

"That was certainly very unkind in Clara; but she must have been very angry at the time, or she would not have said it."

"Well, all the girls said what a shame it was, and that only made Clara worse. She told me I was a stupid little thing, and that she would not like to learn her lessons any better than I did mine. And she said something quite as bad to each of the others; but the worst things of all, and those which made us therossest, were said about you."

"About me?" said Kate in surprise.

"Yes, dear Kate. I do not know how she found it all out, but she says she knows everything about you. She says your father is poor enough to be her father's servant; that you never have so much as even a shilling a week for pocket money; that all your dresses are quite poor and common, and that you will soon have to leave school because your friends cannot afford to keep you here."

"Well, supposing it is all true, Nellie; should I be any the worse for being poor?"

"No, Kate, you would still be the dearest girl in all the world. But she said something else about you; she said we would not make so much fuss about you if we knew that before you came to this school you were turned away, expelled, from the last school."

"That is not true," said Kate looking very white.

"True! We know that not a word of it is true. And must not that Clara be a mean and wicked girl? You will not speak to her again now, will you, Kate?"

"I think I shall, Nellie, but I will think about it first." And Kate walked away for a little quiet thought.

If you had known Kate Davis, you would not have been surprised that she was the greatest favorite in all the school. She was quite a year older than the other girls, and she was taller, too. She had soft brown eyes, and a face that was rather pale. She was a serious girl, and her smiles were so sweet and kind that they were valued by all about her. She was a real friend, always ready to help others, and she never got angry, even in play, or said unkind things to the rest. They all loved her, and were glad to be with her; and it seemed as if they could never say enough in her praise. So you may be sure they were both surprised and indignant at Clara Martin's speech. They each said something to her about it, and one girl even said, "You ought to be dismissed from the school for saying such wicked things."

Kate walked to the bottom of the garden, where the girls could not see her, and she could not keep the tears from coming into her eyes. It is always hard to have unkind things said about one, and Kate felt it. She wondered, too, where Clara had gained so much information about her. She remembered that her last letter from home had said something about her being obliged to leave school if her father lost some money which was in a bank which was said to have failed. She thought Clara must have seen this letter. She felt in her pocket, and found it was not there.

"I must have drawn it out with my pocket-handkerchief," she said to herself; but it was dishonorable of Clara to read it, even if she found it."

And, of course it was, for no girl of honor would read a letter addressed to another without special permission.

Kate hurried into the house to search for

the letter. She could not find it, but the postman had just brought another for her, full of good news. The money in the bank was safe, and her father was not, after all, a poor man, and as for Kate, she might stay at school as long as she liked.

Gladdened with this good news, Kate made up her mind that she would forgive Clara. She went back again into the garden to finish her quiet walk. There, behind one of the trees, she saw Clara Martin crying bitterly. Kate went up to her and called her softly. She started up with flashing eyes and flushed cheeks.

"Go away," she said. "Why do you disturb me? I am not going to apologize, for I am not sorry; go away."

But Kate was not to be repulsed like that. "Clara," she said gently, "let me stay. I am not angry with you, but I want to talk to you, for I know you are not happy."

Clara tried to push her away, but Kate was taller, and she took the trembling girl in her arms and kissed her, and laid her cold hands on Clara's hot forehead.

Poor Clara could only cry the more, for she had not expected this; and Kate soothed her and talked to her kindly.

"I do not so much mind the things you said about me, but I should like to have my letter back."

"O Kate, I am so ashamed!" said Clara. "I found the letter and read it, and I knew it would tease the girls to talk about it. You will never forgive me."

Kate kissed her once more.

"I have quite forgiven you," she said, "because I am sure you will not do so dishonorable a thing again. And you have misunderstood the letter, Clara; the only reason why I left the other school was because I was ill, and they thought I might better not remain."

"I did understand it, Kate, but my wickedness made me say the other. I will tell the girls all about it. Come with me, Kate."

So they walked up the garden together, to the great amazement of all the other girls; and Clara confessed her wrong, and begged their pardon, and told them that as Kate had forgiven her, she hoped they would not be angry long.

"Dear Kate! that is the way she is revenged," said one of the girls. "I wish we were all more like her."

"Ah!" said another, "we shall never be that without God's help. Kate Davis is a Christian!"—*Young Pilgrim*.

THE TRUE FOUNDATION.

THE present indifference as to the real teaching of the word of God lies at the very foundation of most of the apostasy from the primitive faith. If the people can be made to realize the paramount authority of the Bible in all matters pertaining to religion, then more than half of the work of reform will have been accomplished. Hence we must begin at the beginning. We must try to bring the people to heartily accept the word of God as an all-sufficient and the only sufficient rule of faith and practice. At present the Divine Word is only partially authoritative, even where it is ostensibly accepted as an infallible guide. Where its teaching comes in conflict with established forms, customs, or popular doctrines, there is generally not much difficulty in setting aside the plain words of the Holy Spirit in order to hold fast the errors of an apostate Christianity. The first thing to be done is to deal honestly with the good old Book, which, though often slightly treated, has, nevertheless, given us nearly all that is worth anything in our civilization.—*Christian Commonwealth*.

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, NOVEMBER, 1884.

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THE WHOLE HEART.

THE Lord asks of his people the whole heart. Nothing less will suffice. He freely gave his only begotten Son a ransom to save them from eternal death. He did all that he could do; and in return he asks those who have been purchased by the precious blood of Christ to give him the whole heart. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," is the teaching of the Levitical dispensation. Deut. 6: 5. No less is asked in the Christian dispensation. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment," is the teaching of our Saviour. Matt. 22: 37, 38. God's plan for saving men has always been the same.

Love to God is not an emotion or feeling; it is a controlling, molding principle, born of the Spirit of God, and acting as the mainspring of all true motives. Feelings of joy and peace are realized by those who have this love; but they are the results of the exercise of that love rather than constituent and ever-present elements. Sometimes feeling departs, joy is dead, hope is well-nigh gone; but love shines still, believes God still, trusts him still. It hates sin, but loves the sinner, and would save him, not *in* sin, in man's way, but *from* sin, in God's way.

True and whole-hearted love to God does not rest in *word* alone, but in *deed* as well. It does not depend upon a misguided conscience; it is in accordance with truth. 1 John 3: 18. If it is a whole-hearted love, there will result from it a whole-hearted service. It will count God's honor and the integrity of his righteous law above all things else. All affections and desires will be brought into submission to the one great principle, love to God. It will not question the wisdom of his plans, nor will any of his commands be grievous; but it will co-operate with him in the salvation of souls, and render cheerful obedience to all his requirements. It will not seek excuses from duty in dishonest interpretations of Scripture, nor seek justification of unlawful conduct from unwarrantable inferences drawn from the word of God. It will not plead, "I pray thee have me excused" from any duty, however irksome or humbling it may be to the proud heart; but it will ask the question, with full purpose to obey, "Lord, what wilt thou have me to do?" It will not only lead to obedience to God, but it will lead to a *willing* obedience. If we possess this love, we will not be content with doing for God just the duties that are brought before us; but we will seek to know his whole will. In short, it will lead to the devoting of all our powers to God. Our words, our acts, our deeds, our means, our talents will be used to glorify him and advance his cause. Obedience to God and his holy will will be the first object in life to a heart which truly trusts God. Bonds and affliction will not move it; life itself will not be counted dear. Instead of shirking the cross to avoid suffering, it will rejoice that it is "accounted worthy to suffer shame for his name." Such is the love which the Lord asks of those whom the blood of his Son has purchased—a love that "beareth all things, believeth all things, hopeth all things, endureth all things."

This love was perfectly exemplified in the life of our Saviour. He could say at the close of his earth-

life, with all confidence, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17: 4. The examples of faithful men of God in the past manifest the same principles. Love to God manifested itself in obedience to all God's commandments. Says the Psalmist: "O how love I thy law! it is my meditation all the day." Ps. 119: 97. And this love led him to obey God. He says "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Verses 59, 60. The apostle Paul, in harmony with the Psalmist, exclaims, "I delight in the law of God after the inward man." Rom. 7: 22. In the next chapter, he states that those who walk in the Spirit are fulfilling the righteousness of the law. Rom. 8: 4. Those who do not delight in the law, or walk in obedience to its just and holy claims have not been transformed by the grace of Christ, but are carnally minded. Verse 7. Says the beloved apostle, "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

Here are tests, dear reader, which point out infallibly the true condition of the heart. Are God's commandments grievous, burdensome, irksome? Does the cross cause you to murmur? Is the way too strait? Then the heart is carnal; the love and sacrifice of Christ are but little appreciated. But if with a heart cleansed by divine grace, you delight to do his will, and are willing to forsake *all* for him, if you follow not in your own ways, but willingly in his ways, then you can with confidence in him and faith in his son, "have boldness in the day of judgment." May the grace of our Lord Jesus Christ develop such love in the hearts of those who shall peruse these lines.

IS THE DAY OF THE SABBATH UNIMPORTANT?

So SOME of our correspondents believe. So some religious journals teach. So some ministers preach. While it may be true, write some, that the seventh-day is the Sabbath, why make so much of it? Will not the seventh part of time do just as well? Many more would like your paper if it were not for the fact that the Sabbath was made prominent. We like it all but that, because it keeps close to the Bible.

But hold, dear reader, do not lightly turn aside the question. We have no desire to make prominent what the Lord has not made prominent. But let us briefly review some of the important events connected with the day of the Sabbath, and learn from thence how the Lord regards it. "To the law and to the testimony." If it be taught in that Word, though there be but one plain positive precept concerning it, if that precept be unrepealed, it enjoins a duty which men neglect at their peril.

1. The great God instituted the Sabbath at creation by three distinct and successive acts. (a.) He rested on the seventh day. This constituted it God's rest or Sabbath day; for sabbath means rest. (b.) He blessed the seventh day. It thus became God's blessed Sabbath day. (c.) He sanctified, set it apart, or appointed it to a holy or sacred use. Hence he must have given a command to observe it. This command was given to the one for whom the Sabbath was made. "The Sabbath was made for man." Mark 2: 27. And observe that the day the Lord blessed and sanctified was not the first seventh day upon which he rested, but the seventh day in the weekly cycle for all time to come; for he blessed and sanctified it, "because that in it he had rested." Gen. 2: 3. He here founded an institution as universal as the earth, to continue as long as his creature, man, should reap the benefits of his creation.

And the seventh day, in the septenary or weekly cycle, must ever remain the Sabbath or rest of the Lord. It can no more be changed than a man can change his birthday. It will not cease to become holy and obligatory upon man until the Author of

the Sabbath removes his blessing and revokes the command given to the human race to observe it. Justice demands that the repeal of the Sabbath law should be as plain, positive and public as its enactment. But no record of such a repeal has ever been found in the Book of God.

2. When the Lord commends the character of Abraham, it is not simply because Abraham believed God, but because he "obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Gen. 26: 5. The Sabbath law was one of God's laws; therefore Abraham, the "father of the faithful," honored the Sabbath of the Lord, the seventh day.

3. When the Lord called his people out of Egypt, he tested their allegiance to him by the Sabbath. The people were to gather manna "every day," of the six working days of the week to "prove them" whether they would "walk in my [God's] law or no." And when some went out upon the seventh day to gather manna, the Lord rebuked them thus: "How long refuse ye to keep my commandments and my laws." Ex. 16: 4, 28. The Sabbath here brought to view was not a new institution. "This is that which the Lord *hath* said, To-morrow is the rest of the holy Sabbath unto the Lord." Verse 23. The true Sabbath is pointed out in such a way by miraculous manifestations that it cannot be mistaken. Only one day, the seventh day, the Creator rested upon in the beginning, hence "the holy Sabbath unto the Lord" must be the seventh day in the succession of weeks from creation. Men could not plead ignorance or lost time then. The Lord marked the day by a three-fold miracle. They could not plead one-seventh part of time, and keep some other day than the seventh, else they would go hungry. And this miraculous falling of the manna continued to mark and honor the Sabbath of the Lord for forty years.

4. Thirty-three days, or, according to some, eighteen days, after the manna began to fall, the Lord descended upon Mt. Sinai, and spoke in a voice which shook the earth the ten words of his moral law. He honored the Sabbath by placing in the bosom of that law a command for its observance, Ex. 20: 8-11; and that command points to a definite day, *the seventh day*. It anticipates the work Satan would attempt to do, viz., to change the Sabbath. It begins with "Remember." And it does not tell us to simply remember *a seventh day* or the Sabbath institution; but it recognizes the great fact that there is but one Sabbath of the Lord; consequently the command, "Remember *the Sabbath day* to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God." The reason is given so plainly that it cannot be misunderstood. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath [rest] day, and hallowed it." We know not how language could be more explicit. If words mean anything, the language of the fourth commandment enjoins the same seventh day in the septenary or weekly cycle as that upon which the Creator rested. Imperfect chronology, or lost time, has no place here. The Lord himself marks the day of the Sabbath, places a command concerning the particular day in the moral law,—that law which Dr. Adam Clarke truly says, "was not made for *one people*, or for one *particular time*; it is as imperishable as Thy *nature*, and of endless obligation. It is that law by which all the children of Adam shall be judged." Many regard this as true as regards the *institution* of the Sabbath, but unimportant as regards the *particular* day. But who will give counsel to the Most High? God, in his wisdom, thought one-seventhth part of time necessary; and that *same wisdom* dictated *which day* of the seven. The obligation is just as binding as regards the *particular, definite day*, as is the obligation concerning the *amount* of time. And we have before shown that no other day of the seven could be called the Sabbath of the Lord, but the day upon which the Lord sabbatized or rested,

namely, the seventh day. That fact *can never be changed*; is unchangeable and irrefutable.

5. The law of God, therefore every commandment in that law, was honored by our Saviour. The prophet Isaiah prophesied that this would be the case. "He will magnify the law, and make it honorable." Isa. 42: 21. How emphatically was this fulfilled in the life and teachings of our Saviour. "He did no sin," 1 Pet. 2: 22; he kept his "Father's commandments." John 15: 10. His teaching was, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill [establish]. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. We ask if such a change could be made in the fourth precept of that law as would institute a day which was not God's Sabbath without changing "one jot or one tittle"—one letter or one tip of a letter? No; it could not be done. It would not only change the letters and words of the law, but the very principles upon which one of its ten words are based. And this is not a tithe of our Savior's teaching showing the immutability of the law of God.

He not only magnified and honored the law by his teaching, but he honored it by his death. He showed that the moral law, the principles of God's government, was so holy that it required the death of the Son of God to release man from its claims. Could greater honor be given the law of God than that his only beloved Son should die to vindicate its claims? When men dishonor God's law, they dishonor the offering of his Son. That offering never seems so great as when viewed through the integrity of God's government and the justice of his moral law. And that law never seems more holy than when viewed through the humiliation, suffering, and death of our Lord Jesus Christ. And the honoring of the whole law is the honoring of each individual precept of that law; and the Sabbath commandment is one of those precepts of that law honored and magnified by the death of Christ. Reader, is not the *day* of the Sabbath important? Could the Lord do more to show us how sacredly he regards it? Dr. Barnes truly says, "They who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom." Decide these questions not in the light of prejudice or early teaching, but in the light of the open Bible and the sacrifice of our Lord Jesus Christ.

BEING SAVED.

THIS is a subject which should interest us all. The primary meaning of the word "save," is, "To make safe; to procure the safety of; to preserve from injury, destruction, or evil of any kind; to rescue from danger."—*Webster*. No doubt the word "save" and its derivatives are used in the Scriptures in different senses, sometimes referring to deliverance from physical danger, sickness, and other afflictions incident to this mortal state. But we wish to consider the subject only in its relation to spiritual things. And here we find quite a diversity of opinion among those who speak of being saved, the conditions of salvation, etc. One class of expositors are very decided in their views and expressions relative to a "present salvation," being "saved now," "saved from sin," etc. Others, when they speak of being saved, have in view the final change from mortal to immortal, when Christ our Lord shall appear. They seek for this, pray for it, and live for it, and rarely speak of salvation in the former sense.

Now we believe the word "saved" is used in both senses in the Bible, yet in a great majority of instances it refers to the final and eternal salvation of the faithful. The definition of the word would lead to this conclusion. The forgiveness of sin, and a present reconciliation and union with God, liable from man's fallen nature to be interrupted more or less frequently, would not fully satisfy the

requirements of the definition,—“To make safe; to procure the safety of; to preserve from destruction or evil of any kind; to rescue from danger.” These are great and far-reaching consequences.

Many are brought into the favor of God, and receive the witness of his Spirit, who lose these important blessings after a short experience. They fall into apostasy, and are lost forever, because unfaithful to their vows of obedience. To speak of such as being saved while enjoying for a brief time evidence of acceptance, would surely be using the term in a very limited sense.

To be sure, it is necessary before any one can be saved eternally, to have this experience of God's acceptance in this life. And this is probably why the word is used occasionally in this limited sense. We would not depreciate this blessed evidence of God's love given to us in this fallen state. It is more precious than any worldly good. But how far short it comes of the glory which shall be revealed when we are not only saved from sin, but saved forever in the kingdom of our Father!

There is a class who have much to say about consecration, sanctification, and kindred subjects, who rarely use the term "salvation" in any other sense than this limited one. We think that such make a great mistake, and that they confuse the public mind, keeping in the background, as the object of hope, the glorious reward which the Lord has set before us.

Another mistake in modern theology is concerning the conditions of salvation. Many belonging to the class just spoken of have some favorite texts on which their belief is mainly founded. They ring the changes on these, and predicate the whole subject upon them: "We are saved by believing;" "saved by faith;" "only believe, and you are saved now." To feel that we are now saved, seems to be with them the highest point of Christian attainment.

No doubt there is some truth in their views; but we are certain they constitute but a one-sided, incomplete view of the conditions of salvation. This is one of the great faults of modern religious teaching. One says we are saved by baptism; another, by faith; another, by works; etc. Good sense requires that we should take Bible teaching as a whole in its bearings upon this important subject, lest we make fatal mistakes which shall involve us in eternal ruin. We cannot afford to try experiments when there is so much at stake.

To give a connected view of the conditions of salvation, we present below a list of texts, each of which gives one of these conditions; and all who consider them will probably be satisfied that "being saved" usually refers to eternal salvation:—

Saved by faith: "And he said to the woman, Thy faith hath saved thee; go in peace." Luke 7: 50.

Saved by grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

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

Saved by baptism: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." 1 Pet. 3: 21.

Saved by the word: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls." James 1: 21.

Saved by Christ: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21.

Saved by human instrumentality: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Rom. 11: 14.

We save ourselves: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2: 40.

Saved through preaching: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21.

Husbands and wives may save each other: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" 1 Cor. 7: 16.

Saved by conversion: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

Saved by good works: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2: 14.

Saved by walking uprightly: "Whoso walketh uprightly shall be saved." Prov. 28: 18.

Saved by enduring unto the end: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Matt. 10: 22.

Saved by taking heed unto the doctrine: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

Saved by the name of Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Some may be saved by being delivered over to Satan (*i. e.*, being dropped from church fellowship): "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 5.

Some may be saved by the prayer of faith: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5: 15.

Saved by washing the heart from wickedness: "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Jer. 4: 14.

Saved by believing on the Lord Jesus Christ: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31.

Saved by the love of the truth: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." 2 Thess. 2: 10.

Saved by the life of Christ: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5: 10.

Saved by confessing Christ and believing he rose from the dead: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9.

Saved by calling on the name of the Lord: "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13.

The meek shall be saved: "When God arose to judgment, to save all the meek of the earth." Ps. 76: 9.

The afflicted people shall be saved: "For thou wilt save the afflicted people; but wilt bring down high looks." Ps. 18: 27.

God will save them which fear him: "He will fulfill the desire of them that fear him: he also will hear their cry, and will save them." Ps. 145: 19.

He will save those who wait upon him: "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Prov. 20: 22.

He will save those of a broken and contrite heart: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34: 18.

These scriptures are worthy of careful study, and cover most of the moral principles underlying the subject of salvation. If anybody is inclined to ride any special hobby, and predicate salvation upon a few special points, he can be benefited by a candid consideration of these texts. The teachers of modern sanctification will find food for thought here. May the Lord give us broad and sensible views on this most important subject, and help us to seek for that great salvation which will be given to those who intelligently follow the word of God, when our Lord shall come.

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.

SERMON ON THE SECOND ADVENT.

TEXT: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

THESE men of Galilee were the disciples of our Lord. They were standing upon the Mount of Olives. Their eyes were turned heavenward to catch the last glimpse of their ascending Master. These words of our text were addressed to them by the two angels who stood beside them at the moment. Angels had heralded the first advent and had sung the song of redemption over the cradle of the infant Saviour. Angels came and ministered to him in the wilderness after Satan had exhausted upon him all the resources of his craft in tempting him. An angel from heaven strengthened him in the garden, when he wrestled alone in bloody agony. And now as he ascends into heaven, angels are present to comfort his disciples.

Let us get a little view of this scene. Christ had been crucified, had died, had been buried, and had risen from the dead. He had shown himself alive to his disciples, and had convinced them of his resurrection by the most infallible and conclusive proofs. He had freely mingled with them for the space of forty days, speaking to them concerning the things pertaining to the kingdom of God. He had taken them a little way outside Jerusalem to that spot where he had often resorted, and which has been made forever sacred on account of having witnessed the bloody agony of the Son of God. He had just given them his last words of instruction, and had stretched out his hands,—those same hands which had been torn on the cross,—to pronounce upon them his blessing. And as those precious words fell from his lips, he was parted from them, and ascended into heaven before their eyes.

The disciples naturally gazed up after their departing Master. But their attention was speedily called back to earth. Two men stood by them, clad in white garments, and addressed to them the words of our text.

The first thing you will notice is that these words contain a *promise*. It is that *the Lord Jesus Christ will appear again upon this earth*.

We are told that when he left his disciples on the Mount of Olives, he did not bid a final adieu to this world. He who once became the babe of Bethlehem, lived a life of humiliation, died in shame upon the cross, and has now ascended to his Father—"this same Jesus" shall once more revisit this earthly scene of his sufferings and triumph.

But we have not only the word of the angels that he will come again; the Lord Jesus himself explicitly declares the same thing. Turn to the 24th and 25th chapters of Matthew. There you find, in his own words, an account of how this present gospel age is to close. It is to be brought to a close by the return of the Lord in power and glory. He tells us that when the time of the end shall have come, "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: 30. In continuation of the same discourse, he says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Chap. 25: 31, 32. In the same connection also he tells us that his second coming shall be sudden and unexpected: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the

flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch, therefore; for ye know not what hour your Lord doth come." Chap. 24: 36-39, 42. And we find this warning repeated in Luke: "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Luke 12: 40. This prophecy was

NOT FULFILLED AT THE DESTRUCTION OF JERUSALEM.

The Son of man did not then appear visibly, with his angels, in power and glory. All nations were not gathered before his judgment throne. He has not yet separated the righteous from the wicked, as a shepherd divides the sheep from the goats. These events are still future. They relate to the same time spoken of in the parable of the tares. "The good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 38-42.

I would also like to call your attention to another passage,—the passage where Christ speaks of being ashamed of those who are ashamed of him: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Mark 8: 38. You see that it is not *here* and *now* that he will be ashamed of such a one; it is not at death; it is not immediately *after* death; but it is "when he cometh in the glory of his Father with the holy angels."

Now these teachings of Christ by themselves are sufficiently clear and positive. But it may help us to know how the apostles, who were under his immediate instruction, understood them.

Paul tells us that the Lord Jesus "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. Speaking of the resurrection of the dead and the change of the living, he says that "we which are alive and remain unto the *coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thess. 4: 13-17.

And again he says: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. To all this we may add the express statement of the apostle: "Unto them that look for him shall he appear the *second* time without sin unto salvation" (Heb. 9: 28); that is, he shall not appear to become a sacrifice for the sins of men; and he shall appear unto salvation,—to bring to his people their final and eternal redemption.

This is the testimony of Paul. Now let us turn to Peter. We hear him exhorting the Jews after this manner: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things." Acts 3: 19-21. He also exhorts all Christian people: "Gird up the loins of your

mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 13.

The testimony of the apostle James is equally positive. Listen to his admonition: "Be patient therefore, brethren, unto the *coming of the Lord*. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the *coming of the Lord* draweth nigh." James 5: 7, 8.

To the same effect the apostle John exhorts us: "And now, little children, abide in him; that, when he shall *appear*, we may have confidence, and not be ashamed before him at *his coming*." 1 John 2: 28. And in the opening of the Revelation we hear him making the announcement to the world, on the direct authority of Christ himself: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."

But, my friends, there is no need to multiply quotations to prove that the New Testament contains the promise of the return of Jesus Christ to this earth. You will find this truth stated over and over, from the opening of the gospel to the end of Revelation. It is the great focal point of this dispensation. It is the gleam of its coming glory which lights up the gospel with the glow of a heavenly splendor. It is *the great event* to which the minds of the apostles and disciples constantly turned when they thought of their heavenly inheritance. And if you will turn to your Testaments simply with a desire to know the truth, you too will come to know that the greatest fact which is taught in that precious word, after the forgiveness of sins, is the return of Jesus Christ to earth from heaven.

The next thing I wish you to notice about the second coming of Christ is that it will be

LITERAL AND PERSONAL.

As foretold in the New Testament, it is not a figurative or spiritual coming. It is something very different from a mere flourish of rhetoric to express the spiritual presence of Christ at the hour of death. "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." When Jesus left his disciples on Olivet gazing up after him, it was the literal, personal, corporeal Jesus who went into heaven.

The Jesus who rose from the grave, was the same Jesus that hung on the cross and was buried by Joseph and Nicodemus in the sepulchre. He convinced his disciples of this fact by challenging their bodily senses. He showed his person to them, and they looked upon him with their eyes. He spoke to them, and they heard his voice. He presented to them his wounded hands, and side, and feet, and appealed to their sense of touch: "Handle me, and see; for a spirit hath not *flesh and bones* as ye see me have." For forty days, between his resurrection and ascension, this same literal and corporeal Jesus mingled with the disciples. In that same body which rose from the grave he ascended into heaven, where he is now enthroned, a personal Saviour. And in that same glorified personality, divine and human, literal, corporeal, visible, he "shall so come, in like manner," as he went into heaven.

Would you like to catch a glimpse of his glorious person? Then with Peter, James, and John go up with him into the mount where he is transfigured. See his divine glory as it shines out for a few moments from his person. Stand in the light of that heavenly splendor. It is so overpowering that you too would fain fall to the ground upon your face. That glory which dazzles your sight and overmasters your human strength, is the divine glory of the Son of God. In that glory you will behold him when he shall come in the clouds of heaven, in the power of his Father at the last great day.

You remember the parable of the talents. The Lord has now committed to his servants their

talents, five, two, one, according to their several ability. He has taken his journey into a far country where he has gone to receive a kingdom. Some of these servants are now slothful, and have buried their talents. Some have sent after him the message: "We will not have this man to reign over us." But at the hour appointed of his Father, he will return to reckon with his servants, and to render to every man according to his deeds.

While there are some passages which speak of the presence of Christ by his Spirit, there is not one in the whole New Testament which speaks of the second coming of Christ at the close of the gospel dispensation as anything else than as a real, actual, literal event. There is not one solitary passage which teaches that it is to be nothing but an impersonal and spiritual coming. On the contrary, they all look to a real and personal appearing, *to a day of the Lord*, to a certain and definite point of time, when he shall be revealed from heaven with his angels; and every son of Adam shall behold him and stand before him.

We further learn from the New Testament that the second coming of Christ is intimately related to the state in which men are to finally exist in eternity.

THE GREAT HOPE

which the gospel sets before the people of God is the *return of the Lord*. The hope of the gospel is not a hope for death. We are not taught to look to the grave to bring us to everlasting bliss. And we are not taught to look forward to some ethereal, intangible, spiritual, and disembodied state immediately after death as the consummation of our Christian anticipations. This is not the fruition of the saints which the gospel promises. No; the hope of the gospel is "the coming of the Lord." We are taught to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2: 13.

Do you remember what was Paul's hope as he was about to go out to his bloody death?—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;—not at death, but *at that day*: and not to me only, but unto all them also that *love his appearing*." 2 Tim. 4: 8. The hopes and promises of the gospel take a definite and tangible shape when Peter tells us that "*when the chief Shepherd shall appear*, ye shall receive a crown of glory which fadeth not away." 1 Pet. 5: 4. There is something certain and real when he assures us that there is "an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. 1: 4, 5. And the apostle comforts us, that though we may be in affliction now, yet our faith, being tried, and found much more precious than gold; that perisheth, "might be found unto praise and honor and glory *at the appearing of Jesus Christ*." 1 Pet. 1: 7.

Listen to the exhortation of the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things which are above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 1-4. And also to the apostle John: "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2.

We take our stand in the light of God's revelation, and prolong our vision across the boundary of time to the day of final consummation; and there we see before us a life as real, tangible, and personal as the life we are now living. If we are one with Christ here, we shall be one with him

in glory. When he comes in glorious majesty to assume his kingdom, to take his scepter, and to reign as King of kings and Lord of lords, we then shall enter into all his joys. "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." 2 Tim. 2: 11, 12.

But again, the second advent of Christ is

THE TIME OF FINAL RETRIBUTION

to an ungodly world. When the curtain of death falls upon this earthly scene of our lives, the boundary line is then crossed which marks the limits of the pardoning love of God. Beyond that it will not go.

But our effect upon the world and our influence upon others, does not stop when we leave this earth. Though dead, we live on still. If our lives have been wicked and sinful, we live on for evil till the end of time. The final summing up will take place when all the actual deeds of this life, with all their consequences, can be reckoned up together. But when the Son of man shall come in his glory with his angels, and shall sit upon his throne of judgment, and all nations shall be gathered before him, then every man shall receive according to his deeds. "The Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. See also Rom. 14: 10. And then the apostle says that "when the Lord Jesus shall be revealed from heaven with his mighty angels," he shall take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1: 7-9.

My friends, we shall all stand in that awful Presence in our own persons. Our own eyes shall see the King, and our ears shall hear his voice. If we have believed on him here, we shall then enter into life; if we have not obeyed his gospel, we shall depart from his presence into darkness and death. There is to be "a day of wrath and revelation of the righteous judgment of God." Rom. 2: 5, etc. The great question with every one should be,—what am I treasuring up against that day of retribution? Is it "indignation and wrath, tribulation and anguish"? Or am I now seeking "for glory, honor, and immortality," the reward of which is eternal life? You remember what Jude says about the angels who kept not their first estate,—that they are "reserved in everlasting chains, under darkness, until the judgment of the great day." And when we too come down to the hour of death, we shall look forward to that great and terrible day of the Lord either with unspeakable terror and dread, or else we shall fall peacefully asleep in Jesus, in the full assurance of a blessed resurrection and "the life eternal through Jesus Christ our Lord."

It is natural that men should ask when this great event is to take place. But that is a matter which is still among the secret purposes of God, and which he has seen fit to reveal nowhere in his word. He has reserved this knowledge expressly to himself, so that the precise hour of our Lord's return no man knoweth. But the warning words of Jesus Christ come ringing in our ears: "Behold, I come quickly." He is not waiting to give time for some fancied triumph of human progress. He does not delay his coming to enable the race to develop some ideal civilization, and reach some golden era of earthly blessedness. He is now waiting to give the nations time to repent. This is the day of grace. He is now consummating his purposes of mercy. He would have his gospel preached in all the world to every creature. He would have his people publish the glad tidings of salvation in all the earth. He is now gathering together to himself an innumerable company "out of every kindred, and tongue, and people, and nation." When

all these things shall have been accomplished, Christ will come to end this reign of sin, and bring in the everlasting glory.

Shall we ask, then, "Watchman, what of the night? Are there signs of the coming morning?" Yes there are signs that the world is moving forward toward the day. The fig-tree is even now almost budding, as the token of the fast-approaching spring. There is an unwonted ferment among the nations. The old narrow boundaries of national prejudice and fanaticism are disappearing, and men's hearts and minds are melting and fusing together all over the world. Men are running "to and fro, and knowledge" is "increased." Dan. 12: 4.

There is an unwonted zeal among the people of Christ in spreading the knowledge of the gospel through the earth. It will soon be proclaimed from every mountain and in every valley. It will soon triumph over all organized opposition and all opposing systems of religion. It will soon be true that it has been preached to every creature and that every soul has had the cup of salvation pressed to his lips.

The man of sin,—the papal power represented in the person of the pope of Rome,—is declining and losing his strength. His temporal power is gone. His anathemas, which once held the world in awe, have lost their terror. The kings of the earth who formerly bowed their necks to his yoke and obeyed his commands, despise his authority and strip him of his possessions. The great mystery of Babylon is fast approaching its solution.

And last of all, there have come scoffers. They are asking, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3: 4. Human experience teaches that the laws of nature are uniform. All things are stable and fixed. The promise of his coming is the dream of an ignorant, superstitious, and unscientific age! It is all a delusion! But "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." We know not the hour. It may be

JUST AT THE DOOR.

The slumbering world may very soon be startled by the cry, "Behold, the Bridegroom cometh." Every one who would be considered his servant at his coming, should be working, waiting, watching, for his Lord.

And now in respect to the second advent of Christ, let me ask you: Do you *love* his appearing? Does it send a thrill of satisfaction to your heart to think that you shall see the Lord Jesus revealed in glory? Does it comfort and cheer you to remember that Jesus is to come again to take you to himself?

If Christ is become your Saviour, then your heart should kindle into a flame of love and longing when you think that he will soon return; that he shall then fully redeem you from all the consequences of sin; that he will deliver you from the power of death; and that he will bring you into full and everlasting salvation. Again, suppose Jesus Christ were to be revealed from heaven this very day. Would you be prepared to meet him? Could you abide his presence? Would the sight of him gladden your heart? And are you certain that you would receive from him a welcome and a crown of life? If any of you are in doubt in this matter, then you had better make your calling sure without delay. You may die before he comes; but at the end you shall stand before him in all the vigor of manhood. You will meet him then in just that moral state in which you left this life. Your life may end at any moment. You cannot tell what instant your heart may cease to throb. Your only safety is to lay hold at *once* of eternal life through Jesus Christ. In him you are safe; out of him you are in peril every hour.

May "the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—*Rev. H. W. Congdon.*

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

POPERY MAKES THE MASSES SUPERSTITIOUS THE INTELLIGENT INFIDEL.

MY DEAR SIR,—In my last letter, in which I stated to you the process of my mind in its transition from Popery to infidelity, I asserted that the effect of your religion is, to make the masses superstitious, and the intelligent infidels, in all the countries where it predominates. Although the truth of this assertion is self-evident to the well-read mind, the briefest consideration will make its truth apparent to all.

How stands the matter in our own country? Who attends your confessional, and your masses in New York? How many of the educated Irish, French, or Germans, ever whisper at your knees their sins, or ever bow at your altars to receive your wafers on their tongues, believing them to "be Jesus Christ himself, true God and true man," and believing that he is "truly, really and substantially present" in them? How many of these go to your churches? Let anybody, wishing to know, stand at the door of St. Peter's or St. Patrick's, on the Sunday, and examine the multitudes who attend these places, and they will soon learn. And even when an intelligent person is seen mixing with those who attend on your masses, he goes merely through the force of habit, or to wait upon a female relative. Permit me to say that, with an acquaintance somewhat extended in our country, I know not a single layman, of any repute for learning or science, who believes in your doctrines. There are some, I allow, of high standing and character who are nominally Catholics, but who I learn on inquiry, are but nominally so. And the nominally Catholic is really an infidel.

IRELAND, FRANCE, ETC.

And how stands the case as to Ireland, the land of our birth, where seven of her nine millions of people are Roman Catholics? Whilst its masses are with your church, is not its mind in opposition to it? And what has kept the mind of Ireland from being infidel, but the fact that the religion of the Bible stands out there with a greater or less degree of prominence in opposition to the religion of the priest? Thank God the Irish massacre did not exterminate Protestantism in the "fairest isle of the ocean."

And how stands the case in France, where your church, Nero-like, extinguished the lights of truth and caused the blood of the Huguenots to run like water? Popery has managed France in its own way, without any let or hindrance, and what has been the result? It legislated God out of existence—decreed religion to be a fable, and death to be an eternal sleep. Knowing nothing of religion but what is learned through the unmeaning rites of your church, and by the carnal policy of your priests, it sought to erase every trace of it from existence. And although France has recovered from the intoxication of the maddening bowl, and has risen to order from the wild chaos into which Popery plunged it, its mind is yet infidel. Voltaire is the pope of the mind of France, and Sue is the high priest of the people. Your dumb show of imposing ceremony is there esteemed, not as solemn, but farcical; and upon your rites but few attend save the peasantry and the women. And the world should hold the papal church accountable for the horrors of the French Revolution.

What is thus true of France is yet more true of the other papal countries of Europe. If the nobility of Spain, Portugal, Austria, or Italy, are less infidel than in France, it is because they are less educated. Their masses are superstitious—their educated men, including many of their clergy, are infidels—and their men of fortune and spirit live without any moral restraint. Popery brings no strong moral influence to bear upon the mind and conscience of any people. In the proportion that its influence is strong, do people and nations sink in the intellectual, social, and moral scale.

REASONS WHY POPERY DEBASES.

That you yourself, dear sir, may see this, sit down and candidly compare Connaught and Ulster, in Ireland. In the one, Popery almost exclusively prevails; in the other Protestantism is in the ascend-

ency. What a difference between them! Compare Ireland and Scotland—and although the land of St. Patrick is far richer than that of St. Andrew yet how heaven-wide the difference between them! Compare Spain with England—Italy with Prussia—Rome with Edinburgh—Belfast with Cork: how wide the difference! Come across the Atlantic, and continue the comparison on our Western Continent. Compare Mexico to New England—Brazil to these United States—the city of Mexico to that of Boston, or New York, or Cincinnati! How great the contrast! Come yet nearer home: compare the worshippers at St. Peter's in Barclay Street with those at St. Paul's in Broadway;—compare the attendants on your own ministry at St. Patrick's with those who worship God at the Brick Church, or at La Fayette Place, or at University Place. How wide the difference intellectually, socially, morally! And why is it that papal countries and communities thus suffer, and so sadly suffer, when contrasted with other communities where there is an unshackled conscience and an open Bible? There must be some general law or cause in operation to produce results so uniform. What is that law or cause? Sir, it is the influence of that system of religion which you are seeking with so much zeal and ability to extend. The traveler in Europe need not be told when he crosses the lines that separate Papal from Protestant states; the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or a chain of mountains. Popery, with infallible certainty, degrades man. Do you ask how? In this wise.

It takes from him the Bible, the revealed will of God, with all its clear light, with all its high motives to excite the soul to high and holy actions; and without which neither civilization nor religion can be long maintained. Papal countries are countries without the Bible.

It withholds from the people all right moral instruction. It suppresses the preaching of the gospel, and substitutes for it the dumb show of the mass. The apostles turned the world upside down by preaching: but in papal countries there is generally no preaching. I venture the assertion that there are multitudes of Catholic churches in Catholic countries where a sermon would be as great a rarity as would be the saying of mass in a Scottish kirk! And is it not one of the seven wonders of the day, that the present pope, the pretended successor of that warm-hearted preacher, Peter, has preached a sermon, the first preached by a Pope in three hundred years!! Could Peter return to Rome, unless his long absence from the body has cooled his generous but impetuous spirit, I am afraid he would treat his pretended successors as roughly as he once did Malchus.

It withholds from the people the benign influences of Christianity, the great element in the development of civilization. It withholds the Bible and the sermon;—it has instituted a worship which wants nothing of heathenism but the name;—that worship is performed in a language now unspoken by any living people;—it excludes all reading from the people but such as the priest permits;—acting on the principle that ignorance is the mother of devotion, it erects no schools for the instruction of the common mind;—it substitutes the feast day for the Sabbath,—the saints and the Virgin Mary for the Saviour,—confessions and penances, for faith in Christ,—and reverence for places, unmeaning rites, relics, for the fear of God. Sir, I say it with deep sorrow, Popery is not Christianity. It is a fearful perversion of the religion of God; and for the evidence of these assertions I again point you to its influence upon the people where there is nothing to counteract it. It has degraded the once noble Castilian until there is now none so mean as to do him reverence;—Italy, once the seat of empire, it has reduced to feebleness;—and the once chivalrous Italian, who carried the eagles of his country to the extremities of the world, to an ignoble slave. And it has rendered our noble-hearted, noble-minded, impulsive countrymen, the hewers of wood and the drawers of water in all the countries to which they emigrate. The degradation of Ireland, which has made it a by-word, I charge upon Popery. If the priests of Ireland would give the quarter of what they receive for praying souls out of purgatory to the sustaining of common schools among the people, there might be three or more such schools sustained in each parish in that bleeding, famishing, yet noble country; and its sons would have an opportunity of rising to that position to which their native wit, eloquence, and genius entitle them.

These, sir, are, in brief, my reasons for asserting that the effect of your religion is to make the

masses of your people superstitious. They have no intelligent views of God. They know nothing about the plan of salvation. Sacraments and ceremonies exert an undefined, mysterious influence. The priest exerts a ghostly, fearful power, before which the ignorant believer slavishly crouches, and of which he stands far more in awe than he does of the God who has made him.

And the very causes which render the masses superstitious, operate in an opposite direction upon the intelligent, and drive them into infidelity. They reason about your doctrines as the Earl of Mulgrave is said to have done with a priest who was sent to him by James II. of England, to convert him to Popery. "Sir," said he, "I have convinced myself by much reflection that God made man; but I cannot believe that man can make God."

My dear sir, the days of Popery are numbered. The Bible is against it. Civilization is against it. The mind of the world is against it. Good people now pray for its downfall as earnestly as they do for that of Mohammedanism. It may live through centuries yet to come; but it will be as Judaism now lives; or as paganism lived in many dark corners of the Roman world long after its conversion to the Christian faith. But my own fear is that the papal world, both as to its mind and its masses, will become suddenly infidel, as in France, and then pour down its legions upon the church of God to blot it out of existence. The Romish church is one of the "gates of hell" which has poured forth armies of the aliens in opposition to the church of Christ; but it has never, nor will it ever, prevail against it.

With great respect, yours,

KIRWAN.

THE MISSIONARY.

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

BESIDE ALL WATERS.

BY ELIZA H. MORTON.

Isa. 32: 20.

BESIDE all waters sow thy seed,
In life's fair morn awake;
Go forth and scatter words of truth
By river, sea and lake.

Beside all waters sow thy seed,
In foreign lands afar;
Kind words sent o'er the heaving sea
May prove a guiding star.

Beside all waters sow thy seed,
The day will soon be o'er;
And night will come when mortal man
Can toil and plant no more.

Beside all waters sow thy seed,
Though some may never grow;
Faint not, for harvest rich and sure
Will pay the tears that flow.

Beside all waters sow thy seed,
The sheaves you soon will bear,
And in the "land of Beulah" bright,
A crown of glory wear.

THE CAUSE IN AMERICA.

[Condensed from Review and Herald of September.]

Yes; the good cause of truth is going forward. Little by little it gained ground in years past; now it moves on with rapid strides. The Lord works with his people when they have a "mind to work." The work of sending out publications has increased from forty to fifty per cent. over the corresponding periods of last year. The city missions are slowly and surely gaining ground, and many souls have been led to rejoice in the truth of God through these means. The camp-meetings which have been held thus far have been seasons of great spiritual refreshing and power, and a goodly number are rejoicing in the peace of Christ on account of them.

Reports from the ministers are more cheering than ever. More than six hundred have been converted the past month to the commandments of God and the faith of Jesus; and three hundred and sixty have been baptized during the same time. Thus the truth of the last message, with all its unpopular doctrines, is winning its way to the hearts of men, and molding them into the likeness of Him who is soon coming to reign.

SWITZERLAND AND FRANCE.

SINCE reporting last, I have spent three weeks in Switzerland in laboring for young converts, in visiting and preaching to the churches of Bienne, Tramelan and Bâle, and in consulting with Eld. B. L. Whitney on important matters relating to the interests of the cause in Central Europe.

I have also returned to Branges, France, where I have found the young converts of good courage. I have baptized fifteen persons, and organized a church with proper officers.

I have just had a precious season with the church in this city.
D. T. BOURDEAU.
Valence, France, Oct. 6.

SOUTHERN ENGLAND.

PAIGNTON.—I accepted an invitation from a society, who hold with us on conditional immortality and the near coming of the Lord, to hold meetings in their house of worship, in Paignton, Devonshire. I commenced meetings Sept. 14th, and continued over two weeks.

Prejudice prevented many of the people from coming to hear. I thought the interest would not justify me in continuing the meetings longer.

The friends of the "Life and Advent Church," who invited me there, did all they could to make my visit a pleasant one. I shall never forget their kindness. Although we differed on the Sabbath question, they did not forbid my speaking on the subject in their house. They showed a disposition to investigate the Scriptures, and I trust they will yet see it duty to accept the Sabbath, in connection with the truths they already hold.

One young man decided to keep the Sabbath, and others were very much interested. I trust the seed sown there will yet spring up and bear fruit.

May the Lord bless the friends there and lead them in the way of truth.

SOUTHAMPTON.—I spoke to the brethren here Sabbath evening and morning. In the morning meeting, the Spirit of the Lord came near and hearts were made tender, as we were considering the solemn times in which we are living. The discourse was followed by some good testimonies.

We have recently become acquainted with a brother who has come from Africa. He has been observing the Sabbath for seven years in that country. He says there are others there who observe the Lord's Sabbath. They received the light on this subject, by investigating the Scriptures, not knowing that there were others who believed as they did. This shows that the time has come for the Sabbath reformation to go forward. The Lord is working in advance of us. This should arouse us to greater activity and earnestness.

October 6. J. H. DURLAND.

LINCOLNSHIRE.

BARROW.—During the past month, the Sabbath question has been presented. There has been some opposition. Several persons are carefully investigating the subject, and we hope that they will obey the Lord. A large number of Sabbath tracts have been sold in the village by one of our missionaries.

EAST HALTON.—The services held here in the Oddfellows' Hall have been well attended. The interest is good. Eld. Wilcox spoke on Sunday afternoon to an appreciative audience. We are to open the autumn temperance campaign there next week.

ULCEBY.—The work here is still extending. On account of the number who have commenced to observe the seventh-day Sabbath, it was considered advisable to organize a church. Eld. M. C. Wilcox was present and assisted in completing the organization. His sermon on God's dealings with his people, in which our present position was described, was well appreciated. The meeting was a solemn one. One week later the solemn ordinances of the Lord's house were celebrated for the first time by this church. It was good to be there. Several have been baptized, and others desire to thus put on Christ. The ordination of elder and deacon will (D. V.) take place in January. Our prayer is that this church may be as a "city set on an hill;" and that many more may be added to their number.

Yesterday I received the cheering intelligence that a young man who attended the open-air meetings at Louth, last summer, was now observing the Sabbath, and rejoicing in the blessings of the gospel of Christ.

Ye who sow beside all waters, take courage. God will care for the seed, and in due time the ripened

fruit will appear. We are of good courage in the Lord, and desire the prayers of all who fear God and tremble at his word. The cause is onward.

October 9. A. A. JOHN.

LINCOLNSHIRE AND NORFOLK.

ANOTHER quarter has closed upon us, and I feel justified in offering a few words of encouragement. I have to say that in all my experience during the quarter, as I visited the different towns and villages, in Lincolnshire, and the county of Norfolk, I have every cause to be of good courage in the cause of God and his truth. Many of the people were anxious to read our publications, especially the PRESENT TRUTH. Let us be joyful in the work, and try to win souls to be obedient to the requirements of God. Although we may not see the fruit of our labors in this life, we have faith that it will be revealed in the judgment. Having cast our bread upon the waters, we shall hope to see it after many days. Satan is doing all that he can to place obstacles in our pathway, while we are seeking for those who may be thirsting for the truth. As we advance, he will try us at every turn. Let us have faith in God. He says: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10. Oh, let us have faith in these precious promises. And as we are about entering upon another quarter's labor, let us ask God to give us strength, and guide our steps, and fill our hearts with wisdom as we go forth with his truth to win souls for Christ.

H. JUDD.

REPORT OF MISSIONARY SOCIETY.

[For Quarter Ending Sept. 30, 1884.]

In many respects, the quarter just closed has been a very encouraging one in our work. Though it has been the busy season of the year, when there is but little leisure in the farming districts for reading, yet our colporteurs have found many in the villages who were interested in THE PRESENT TRUTH, and, as will be seen from the report below, quite a number of subscribers have been obtained.

At the quarterly meeting, the importance of the work and the best methods of working were considered, and various incidents in their experience were related by the colporteurs. All seemed of good courage to continue their efforts and renew their diligence in bringing the light of God's truth before the world, knowing that his promise is sure, that his word will not return unto him void, and that the faithful laborer will reap a reward in due season.

The summary of reports is as follows:—

No. of members,	41
" " reports returned,	26
" " missionary visits,	3,893
" " ships visited,	250
" " letters written,	274
" " printed letters sent out,	21,271
" " letters received,	220
" " new subscribers obtained for periodicals,	291
" " periodicals sold,	2,804
" " loaned and given,	37,399
Total,	40,203
" " pages of tracts given away,	44,775
" " " " loaned,	2,129
" " " " sold,	130,198
Total,	186,102
Cash received on donations,	£0 15s. 0d.
" " " membership,	0 12 0
" " " periodicals,	27 11 8
" " " sales,	21 10 7
Total,	£50 9s. 3d.

JENNIE THAYER, Secretary.

AN INTERESTING LETTER.

DEAR PRESENT TRUTH,—Numbers 1-4 of your first volume have just come to hand. I am thankful for your good and timely visit, and for the happy acquaintance that I am forming with you. It is not long since you have made your first appearance; but it can be seen already that you have entered a vast, an interesting, and important mission. I see that you are not to be shut up in a corner; for every time you make your appearance—each month—it is designed that you shall enter the homes of thousands of families. Your very name, or title—THE PRESENT TRUTH—shows that your mission, or work, is to present the great truths for our times to the world.

The character of your work is very manifest in

your leading motto,—“Sanctify them through thy truth: thy word is truth,” and in the different appropriate mottoes seen in the very front of your several departments. As it is with your co-laborers the several periodicals which are issued in America and in other parts of Europe, some of whom have been in the broad field for more than a quarter of a century, your supporters, editors, and contributors, are mostly old workers, and tried friends of the cause, who are well calculated to instruct and interest your friends, and readers. May the God of heaven grant you success. I shall peruse your pages with pleasure and deep interest. You are truly a messenger of truth, and really seem like an old true friend. You shall ever be a welcome and esteemed visitor and friend to me; and I shall endeavor to act some part in enlarging your circulation, and your field of usefulness. And I propose to occupy a humble place in some of your departments from time to time.

Very truly,

A. C. BOURDEAU.

Pitesci, Roumania, Sept. 5.

THE REFORMATION IN GREAT BRITAIN.

WICLIFFE AND THE BIBLE.

THE historian dates the march of the Reformation in our kingdom from the reign of King John, as enthusiasm for liberty and dread of Popery seem to have sprung up at this time. The king's granting to the church of Rome all England and Ireland was followed by a national protest, the people claiming their former liberties. At the demand of the barons, on the 15th of June, 1215, the king signed the famous *Magna Charta* at Runnymede. This was the first collision of the papacy with modern liberty, and the Pope declared it null and void. The barons, at sight of the era of murder and conflagration that marked the enthroning of Popery, exclaimed, "Wretched England! . . . And thou, O pope, a curse light upon thee!" King John soon after died, it is supposed from drinking poisoned wine presented to him by a monk.

It was during the reign of Henry III., son of John, that the Roman Pontiff declared himself vicar of God. At this very time Robert Greathead, a pious and energetic man, bishop of the see of Lincolnshire, "studying the Scriptures in their original languages, and bowing to their sovereign authority," undertook the reform of his diocese. He boldly declared that "to follow a pope who rebels against the will of Christ, is to separate from Christ and his body; and if ever the time should come when all men follow an erring pontiff, then will be the great apostasy. Then will true Christians refuse to obey, and Rome will be the cause of an unprecedented schism." Sewal, archbishop of York, was also opposed to the pope.

Previous to the fourteenth century, there had been no complete translation of the Scriptures into the English language. The Latin version introduced by the Romans, had been preserved and transcribed with care by the Saxon monks. Especially renowned for this invaluable work is Columba of Iona,—“that interesting little isle, so full of beautiful associations,”—but the common people had little knowledge of the Bible. Now it was to be made intelligible to the masses in this land that had so long vacillated between gospel liberty and papal thralldom. “God was raising up Wicliffe to commence the great work of reformation in the church, and to prepare an English version of the whole Bible to feed the exhausted minds of those who had a great while pined under a sense of spiritual hunger.”

In the middle of this century, Edward III. had for his chaplain Bradwardine, “a man of so humble a character, that his meekness was often taken for stupidity.” This bishop was one of the “most pious men of the age,” and “occupied the first rank among astronomers, philosophers, and mathematicians.” It was with sorrow that he beheld the church “pretend not to receive grace freely, but to buy it,” and very earnestly did he plead that God would arise and judge his cause.

Among the youth who listened to the doctrines of the Word proclaimed by Bradwardine at Merton College, Oxford, was John Wicliffe, afterward appointed to the rectory of Lutterworth, where "the carved oak pulpit in which the reformer preached, the table on which he wrote, the chair in which he died, and the velvet robe, now torn and tattered, which he used to wear, are still preserved." Here in the shadow of the walls of the church of St. Mary, it is thought probable that he "prosecuted his noble task of translating the whole Bible into the English tongue." For several years he devoted his time and energies to this translation, which was completed near the year 1380.

In his early days, he became an object of enmity to the church of Rome by opposing the Mendicant Friars at Oxford, and afterward contending against the papal claim of tribute from England. A graphic anecdote is told of the reformer during a severe illness at Oxford when a company of friars "came to deliver an awful warning to the supposed dying man, on the heretical errors of his life; and the dignified veteran rising from his pillow, repelled with scorn their vain denunciations, and drove them from his presence, exclaiming with characteristic energy, 'I shall not die but live, and again declare the evil deeds of the friars.'" How much greater must have been the animosity of Rome when he had opened "the gates of Revelation to all his countrymen. He wrote for the people. He intended his work, not for the library of the church and convent, nor for a shelf in the priest's study, but for the table of every man who had ability to read. He published his translation; sent it abroad throughout the world; encouraged persons to transcribe it, and urged men to read in their own tongue the wonderful works of God." The persecution was carried so far that he was banished from the University at Oxford, and summoned to appear before the Pope at Rome. His appearance at Rome was prevented by a shock of paralysis and approaching death. He quietly fell asleep at his Lutterworth rectory—"a greater character than our British Chaucer, or the Italian Petrarch. The moral courage of the reformer was beyond all praise," "while with one hand he opened the book of Revelation before all the people, and with the other hand laid bare, in the face of the world, and to the apprehension of the humblest, the flagrant corruptions of the church of Rome."—*Our English Bible, p. 36.*

Hatred to Wicliffe would not permit him to rest peacefully in the grave. Some forty years after his death "his bones were thrown into the Swift, and the Swift conveyed them to the Avon, the Avon into the Severn, the Severn into the narrow seas, and they into the main ocean, and thus the ashes of Wicliffe are the emblem of his doctrine, which now is dispersed all the world over."

It has been truly said: "Wicliffe is the greatest English reformer; he was in truth the first reformer of Christendom, and to him, under God, Britain is indebted for the honor of being the foremost in the attack upon the theocratic system of Gregory VII. The work of the Waldenses, excellent as it was, cannot be compared to his. If Luther and Calvin are the fathers of the Reformation, Wicliffe is his grandfather."—*Hist. Great Ref., Book XVII.*

JENNIE THAYER.

IN SEASON.

A LADY once writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close this as anybody would? or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken like that to me since my mother died, long years ago." The arrow, shot at a venture, hit home, and the young man shortly after rejoiced in the fulness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus?—*Sel.*

THE SABBATH SCHOOL.

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

LESSON XXII.

(For Second Sabbath in November.)

THE PRIESTS AND LEVITES.

1. WHOM did the Lord accept instead of all the first-born of the children of Israel? Num. 3: 12, 13, 40-43.
2. Into how many families were they divided? Num. 3: 17.
3. What service did they perform? Num. 1: 47-54; 3: 5-10.
4. How were they supported? Num. 18: 10-32.
5. What portion had they in the promised land? (Forty-eight cities with their suburbs. Num. 35.)
6. What particular service was assigned to the Kohathites? To the Gershonites? The Merarites? Num. 4.
7. How, and by whom, were the vessels prepared for transportation? Num. 4: 5-14.
8. With what were the Gershonites and the Merarites furnished for the transportation of their burdens? Num. 7: 3-8.
9. How were the holy vessels borne? Num. 7: 9.
10. Who were set apart for the priests' office? Ex. 28: 1.
11. What garments were made for Aaron the high priest? Ex. 28: 4.
12. Describe the ephod with its settings and fastenings; the girdle of the ephod; the robe of the ephod; the breastplate with its settings and fastenings; the coat; the mitre.
13. What did the high priest wear upon his forehead?
14. How were his sons dressed?
15. How were the priests consecrated? Ex. 29.
16. How were they supported? Lev. 7: 6-10, 30-34; Num. 18; Deut. 18: 3, 4; Josh. 21: 9-19.

LESSON XXIII.

(For Third Sabbath in November.)

THE SERVICES OF THE SANCTUARY.

1. WHAT was to be offered continually on the altar of burnt offering? Ex. 29: 38-42.
2. What names were given to the different offerings? Lev. 7: 37.
3. What additional service was required on the Sabbath? Num. 28: 9, 10.
4. Where do we find a description of the services to be performed on the feast-days, new moons, and annual sabbaths? (Lev. 23.)
5. Where do we find a description of the manner in which individuals were to make their offerings? (In the first seven chapters of Leviticus.)
6. How were the sanctuary and the holy vessels sanctified, preparatory to the commencement of the ministration in them? Lev. 8: 10, 11.
7. Where did individuals present their offerings? Lev. 1: 3; 4: 4; etc.
8. What did the individual do when he had brought his offering to the door of the sanctuary? Lev. 1: 4, 5; 3: 2; 4: 4, 24, 29.
9. What did the sinner show by placing his hand on the head of the victim? (He made a confession of his guilt, Lev. 16: 21; and, in a figure, transferred his sin to the victim.)
10. What did he show by taking the life of the victim to whom his sin had been transferred? (He acknowledged himself worthy of death for the sin he had committed.)
11. What was done with the blood of the sin offering? Lev. 4: 5-7, 16-18.
12. What did the priest thus figuratively do? (He transferred the guilt to the sanctuary.)
13. How often and when was an atonement made for the sanctuary, which had thus become defiled with sin? Lev. 16: 29-34.

LESSON XXIV.

(For Fourth Sabbath in November.)

THE TRANSPORTATION OF THE TABERNACLE.

1. WHO performed the services in the sanctuary?
2. How many sons had Aaron? Ex. 28: 1.

NOTE.—It is not expected that all the scriptures to which reference is made after the questions will be committed to memory; but they should be very carefully read, and enough of the text committed to constitute a full, clear, complete, Scriptural answer.

3. What were their names? Num. 3: 2.
4. What was the sad fate of Nadab and Abihu? Lev. 10: 2.
5. Why were they thus slain? Lev. 10: 1.
6. What did Moses say to Aaron concerning it? Verse 3.
7. What command had Aaron in regard to mourning for his sons? Verses 6, 7.
8. What instruction and warning did the Lord give Aaron? Verses 8-11.
9. How long did the Israelites remain at Sinai? Ex. 19: 1; Num. 10: 11, 12.
10. How were the holy vessels of the sanctuary prepared for transportation? Num. 4: 5-14.
11. How were they transported? Verse 15; Chap. 7: 9.
12. What caution was given to the Kohathites? Num. 4: 15, 20.
13. How was the tabernacle removed? Num. 4: 24-32; 7: 1-8.
14. How did the Israelites know when to journey? Num. 9: 15-23.

LESSON XXV.

(For Fifth Sabbath in November.)

MURMURINGS.

1. WHAT remarkable experiences had the Israelites in journeying from Sinai to Jordan? Numbers, chapters 11-17; 39-24; Deuteronomy, chapters 1-3.
2. Describe the burning at Taberah. Num. 11: 1-3.
3. What did they say when they lusted for flesh? Verses 4-6.
4. How did the Lord regard their murmuring? Verse 10.
5. What did he promise to do for them? Verses 18-20.
6. How did Moses express his astonishment at this promise? Verses 21, 22.
7. What did the Lord say to him? Verse 23.
8. Describe the fulfillment of the promise. Verse 31.
9. What was the consequence of the gluttony of the people?
10. Give an account of the sedition of Miriam and Aaron. Num. 12.
11. What tribute is given to the character of Moses in the third verse of this chapter?

LESSON XXVI.

(For First Sabbath in December.)

THE SPIES.

1. WHAT command was given Moses in regard to searching the land of Canaan? Num. 13: 2.
2. What instruction did Moses give to the men that were sent into Canaan as spies? Verses 17-20.
3. What report did they give when they returned? Verses 26-33.
4. How were the people affected by this report? Num. 14: 1, 2.
5. What did they say? Verses 2, 3.
6. What did they propose to do? Verse 4.
7. What did Moses and Aaron do?
8. What did Caleb and Joshua say? Verses 6-9.
9. How did the people receive their words?
10. What did the Lord propose to do? Verses 11, 12.
11. What plea did Moses make? Verses 13-19.
12. What did the Lord decide to do? Verses 20-32.
13. How long were they doomed to wander in the wilderness? Verses 33, 34.
14. What became of the spies that brought an evil report concerning the land of Canaan? Verses 36, 37.
15. How were the people affected? Verse 39.
16. What did they do and say? Verse 40.
17. What advice did Moses give them? Verses 40-43.
18. Did they heed this counsel? Verse 44.
19. What was the consequence? Deut. 1: 43-46.

NOTES ON THE LESSONS.

LESSON XXII.

NUM. 35: 7. **Forty and eight cities: them shall ye give with their suburbs.**—The suburbs of the cities are expressed in the law to be 3,000 cubits on every side from the wall of the city and outwards. The first thousand cubits are the suburbs, and the 2,000, which they measured without the suburbs, were for fields and vineyards.—*Maimonides.*

Ex. 28: 30. **The Urim and the Thummin.**—What these were has never been discovered. The use that was made of them "was to ask counsel of God in difficult and momentous cases relating to the whole state of Israel." The answers given were always clear and intelligible, which fact is no doubt indicated by the words Urim and Thummin, signifying *light* and *perfection*. How these answers were given is not known. Opinions are many and widely different.

LESSON XXIII.

LEV. 1: 4. **And he shall put his hand upon the head of the burnt offering.**—Thereby, as it were, transferring the punishment, which was due to himself, upon the sacrifice that was to be slain and offered up.—*Abp. Tillotson*. Thus the victim was *accepted* to make atonement for the offence, that is, it recommended him to the future favor of God on his sincere prayers accompanying it.—*Dr. Outram*. By the imposition of hands the person bringing the victim acknowledged: 1. The sacrifice as his own; 2. That he offered it as an atonement for his sins; 3. That he was worthy of death because he had sinned, having forfeited his life by breaking the law; 4. That he entreated God to accept the *life* of the innocent animal in place of his own; 5. And all this, to be done profitably, must have respect to HIM whose life, in the fulness of time, should be made a sacrifice for sin; 6. The blood was to be *sprinkled round about upon the altar*, verse 5, . . . for the blood was the *life* of the beast, and it was supposed that life went to redeem life.—*Dr. Adam Clarke*.

LESSON XXIV.

NUM. 4: 15. **Shall not touch any holy thing lest they die.**—They were to touch the staves, but not the ark, which is here meant principally by the *holy thing*, the word *any* not being in the Hebrew.—*Bishop Patrick*. For disobeying this command, Uzzah was struck dead. 2 Sam. 6: 7.

NUM. 9: 15-23. **And on the day that the tabernacle was reared up the cloud covered the tabernacle.**—This was not the first time the cloud appeared. It guided them out of Egypt. It was a shadow from heat by day and a light by night—the Divine Presence, the Angel of the Lord, our Lord Jesus Christ. Why should they murmur, even though passing through a wilderness in which were numerous dangers, when the Son of God led them? See Ex. 23: 20-23; 32: 34; 13: 21. After they reached the promised land, the Divine Presence was manifested over the mercy seat of the ark of the testimony, in the holy of holies. Lev. 16: 2, *et al.*

LESSON XXV.

QUESTION 1. **REMARKABLE EVENTS.**—Burning at Taberah, Num. 11; lusting for flesh, and its consequences at Kibroth-hattaavah, Num. 11; leprosy of Miriam at Hazeroth, Num. 12; twelve spies sent out, and rebellion of the people at Kadesh-barnea, Num. 13, 14; defeat by Amalekites, Num. 14; Sabbath-breaker stoned, Num. 16; rebellion of Korah, etc., and budding of Aaron's rod, Num. 16, 17; Miriam's death at Kadesh, Num. 20; people murmur for water, sin of Moses and Aaron, Num. 20; murmur for food, plague of fiery serpents at Zalmonah, Num. 21; defeat of Sihon, king of the Amorites, at Heshbon, Num. 21; Og, king of Bashan, defeated at Edrei, Num. 21; idolatry of Baal-peor at Shittim, Num. 25; death of Moses at Mount Nebo, Deut. 34.

NUM. 11: 31. **Went forth a wind from the Lord, and brought quails. . . as it were two cubits high upon the face of the earth.**—An extraordinary wind, not the effect of a natural cause.—*Clarke*. We may consider the quails as *flying within two cubits of the ground*; so that the Israelites could easily take as many of them as they wished, while flying within reach of their hands or their clubs. The common notion is that the quails were brought round about the camp, and fell there in such multitudes as to be two feet [cubits] thick upon the ground; but the Hebrew will not bear this version. The Vulgate has expressed the sense, "And they flew in the air, two cubits high above the ground."—*Ibid.* See also Josephus.

LESSON XXVI.

NUM. 14: 34. **After the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.** The Lord has here, and in Eze. 4: 4-6, given us a rule for the interpretation of prophetic time, namely, a day for a year, and the forty years is to be reckoned from the time they left Egypt. What a sad result of their murmurings! Thirty-eight years in going from Horeb to Kadesh-barnea, on the borders of the promised land, only eleven days' journey, as we are told in Deut. 1: 2! And this because of their sins which culminated in their unbelief and rebellion at the report of the spies. Christian, heed the lesson.

INTERESTING ITEMS.

—Over 1,300 persons a day on an average have partaken of the six-penny dinner of the Vegetarian Society at the Health Exhibition.

—The Bible was not permitted to be sold at the Health Exhibition; but, we venture to say, no better work on health was sold there than the Bible.

—The conversions in the Cumberland Presbyterian church of America, the past year, average about 6½ to each minister. The membership now numbers 122,000; churches, 2,462; ministers, 1,503.

—Archdeacon Lightfoot, at the parish church of Wellingford, according to the *Wellingborough and Kettering News*, refused to allow Mr. Perrin, the organist, to play in the church, because he had played at the Congregational chapel.

—Her Majesty's gunboat, *Wasp*, was wrecked off Tory Island, North-west of Ireland, Sept. 22. Fifty lives were lost, only six escaping. Carelessness in sailing too near the coast in waters known to be dangerous is said to have been the cause of the disaster.

—The prospect for Hayti is indeed dark. Sir Spenser St. John tells us in his work entitled "Hayti, or the Black Republic," that in some sections, cannibalism is commonly practiced, and human sacrifices are offered in the Vaudoux worship. The worst feature is the authorities are more disposed to ignore the evil than to suppress it.

—According to the *Baptist*, "It seems that even the school children of Worthing now amuse themselves by playing at Salvation Army riots. Following the exciting example of their elders, they range themselves into Salvationists and Skeletonists, and sing parodies on General Booth's hymns. They have conflicts in the playgrounds, and are attacked at the proper time by special constables, who are sworn in by their playmates for the duty."

—Full reports of the floods in Wisconsin and Minnesota, U. S. A., in September, show that much damage was done. Rivers rose 20 feet in two days; towns were flooded; five railway and five wagon bridges, and hundreds of houses were swept away by the terribly destructive floods. The damage to property in the towns of Eau Claire and Chippewa Falls, and vicinity, is estimated at £1,000,000. But few lives were lost, though 2,000 persons were left homeless.

—The Arlberg railway, from Innsbruck to Bludenz, opened Sept. 20, is another great feat of modern engineering. Some of the greatest difficulties ever encountered, in the shape of mountains, rocks, and torrents, have been successfully met and overcome. The road is about 850 miles long, the tunnel 6·8 miles. The slope on the Tyrolese side of the mountains is 25 yards in 1000; on the Vorarlberg side, 50 yards in 1000. The tunnel was built in three years. Galleries have been hewn in the rock, in places, as a protection from avalanches. The scenery is of the wildest and grandest to be found among the Alps.

—A Special correspondent of the *Daily News*, writing from Batoum, Russia, says that great changes have taken place on the shores of the Black Sea since the fall of Sevastopol, 1855. Batoum, acquired from the Turks in the last Russo-Turkish war, in 1855, a mean village of a few houses, with a few old Turkish war vessels in the harbor, is now a flourishing town of 10,000 inhabitants, and bids fair, with little improvement in the line of a break water, to become, next to Sevastopol, the finest harbor on the Black Sea. A war fleet can find floating room in its harbor, and there is plenty of land on which to build an arsenal. It will form a convenient port for Russian advances in Asia.

The Kertch fortifications, which command the entrance to the Sea of Azoff, were easily passed by a single gunboat in 1855, but "if anything of the kind were attempted now," says the *News* correspondent, "there would be a different tale to tell." Russia has begun ship building upon the Black Sea, and ere long will again, doubtless, attempt to carry into effect the will of Peter the Great and drive the Turk from Europe.

—Dr. Winchell says: "The widespread sentiment of communism in America for the present reveals itself chiefly as a sullen jealousy of the prosperous; a malignant hatred of monopolies and large industrial corporations; an obstinate blindness to the mutuality of the interest of capital and labor; a determination to seek the nearest material advantage by the most direct means, heedless of ulterior losses, a method of seeking its crude and often destructive ends by brute and numerical majorities at the polls, or even by acts of mob violence and law-breaking; a madness which would destroy everything which symbolizes social inequality among men. Capital has no rights which it feels bound to respect, and it looks on the man of means as the Turk regards the infidel—one with whom pledged faith is void. This is the spirit of American communism in its essential nature."

Publication List.

The following Periodicals and Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimsby, at the prices given:—

Good Health. An American monthly journal of Hygiene, devoted to Physical, Mental and Moral Culture, Home Topics, Choice General Literature, Science, Practical Suggestions for the Household, News and Miscellany. Each number illustrated. 32 pp. with cover. 4s. per year, or 4d. per number.

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THE PRESENT TRUTH.

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

GREAT GRIMSBY, NOVEMBER, 1884.

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We believe that those who are inclined to base salvation upon a particular class of texts, or some special condition, will be benefited by reading "Being Saved," found in another column. A full salvation requires a full obedience, and faithfulness unto the end. Matt. 24: 13.

The sermon on "The Second Advent," found elsewhere in this number, contains too much truth to be passed over lightly; and we hope our readers will give it the attention it demands. The article on "The Sanctuary and 2,300 Days" is also worthy of careful study. It is a subject touched upon but rarely in these days of loose theology, though around it there cluster the great truths of the Bible.

Our church and district quarterly meeting, October 4 and 5, though not largely attended, was a precious season. The ordinances of the Lord's house were celebrated on the Sabbath, and it was indeed felt to be a precious privilege to partake of the emblems of his broken body and shed blood. The missionary meeting Sunday was marked by a large degree of the presence of His Spirit who said, "Lo, I am with you always, even unto the end of the world." The colporteurs are gaining some rich experiences, and they go forth with renewed zeal to labor in the great harvest field. May the Lord of the harvest send forth other laborers into his vineyard, and may he bless with humility, meekness, wisdom, and love for souls those who are already in the field.

THE GREAT CONTROVERSY.

The publisher will please accept our thanks for an advance copy of Vol. IV. of the Great Controversy. We have perused no book with greater pleasure. This volume is the last of the series under the above title, advertised in another column.

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MAN'S NATURE AND DESTINY.

THERE was a time when those who held to the doctrine of "Life only through Christ," or "conditional immortality," were considered but little better than infidels or heathen, and not a few have been excluded from many churches in the various denominations because they believed it. But to a certain extent, this feeling has passed away. Many able men have been led to reject the doctrine of man's inherent immortality and the endless torment of the incorrigibly sinful as unscriptural, unreasonable and unjust. Some able works have been written upon the subject. But most of them have been in some way incomplete. Some have treated the subject from its Scriptural phase, some from a speculative standpoint. Most of them have been too general in their treatment of the doctrine. While the Biblical scholar could comprehend the argument, the general reader could not. Some particular text left unexplained would be of more force to his mind than all the general principles and logical arguments which could be brought to bear against it. A work has been wanted which covers all the ground in detail, and this want has been realized in "Man's Nature and Destiny" by Eld. U. Smith.

1. Thorough examination is made of the terms "mortal," "immortal," "immortality," together with "living soul," "breath of life," and such other statements as are supposed to prove man immortal.

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and comprehensive manner. Three indexes are given, the first giving all the texts of Scripture referred to, in consecutive order; the second, a list of authors quoted; the third consisting of a general index of the subject matter of the work. Great pains have been taken to make it a complete text book upon the subject in question. The author has not sacrificed truth, nor indulged in airy speculations for the sake of being original; yet there is an originality of style, a clearness of expression and forcefulness of argument that cannot fail to please, interest, and instruct.

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THOSE who look within for comfort will become weary and disappointed. A sense of our weakness and unworthiness should lead us with humility of heart to plead the atoning sacrifice of Christ. As we rely upon his merits, we shall find rest and peace and joy. He saves to the uttermost all who come unto God by him.—*Mrs. E. G. White.*

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