

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 THINGS PREPARED OF GOD.

“Eye hath not seen the things prepared of God.”
No plants that spring from this terrestrial sod,
Nor trees that wave upon the summer air,
Nor azure skies, nor forms of beauty rare,
Can symbolize the treasures laid away
Within the regions of celestial day.

“Ear hath not heard.” The voice of melody
Floating across the solemn midnight sea.
The tender tones of love, the organ peal
That fills the minster as the people kneel,
The carols of the birds, the sighing breeze—
God has prepared far better things than these.

“Neither has entered into the heart of man.”
The faintest shadow of the wondrous plan,
The rainbow’s tinted hopes that lure the soul,
Yet still, with baffled pinions, miss their goal—
All lovely dreams, all visions of delight
Are to the things prepared as dark to light.

Of that fair city where the ransomed dwell
No pen can write, no mortal tongue can tell,
But those who find an entrance shall abide
For evermore, completely satisfied.
No dread of loss shall cause disturbing fears.
And God’s own hand shall wipe away all tears.
—Helen Chauncey.

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. 10.

BY MRS. E. G. WHITE.

JOHN IN EXILE.

THE wonderful success which attended the preaching of the gospel by the apostles and their fellow-laborers increased the hatred of the enemies of Christ. They made every effort to hinder its progress, and finally succeeded in enlisting the power of the Roman emperor against the Christians. A terrible persecution ensued, in which many of the followers of Christ were put to death. The apostle John was now an aged man; but with great zeal and success he continued to preach the doctrine of Christ. He had a testimony of power, which his adversaries could not controvert, and which greatly encouraged his brethren.

When the faith of the Christians would seem to waver under the fierce opposition

they were forced to meet, the apostle would repeat, with great dignity, power, and eloquence, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.”

The bitterest hatred was kindled against John for his unwavering fidelity to the cause of Christ. He was the last survivor of the disciples who were intimately connected with Jesus; and his enemies decided that his testimony must be silenced. If this could be accomplished, they thought the doctrine of Christ would not spread; and if treated with severity, it might soon die out of the world. John was accordingly summoned to Rome to be tried for his faith. His doctrines were misstated. False witnesses accused him as a seditious person, publicly teaching theories which would subvert the nation.

The apostle presented his faith in a clear and convincing manner, with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper the hatred of those who opposed the truth. The emperor was filled with rage, and blasphemed the name of God and of Christ. He could not controvert the apostle’s reasoning, or match the power which attended the utterance of truth, and he determined to silence its faithful advocate.

Here we see how hard the heart may become when obstinately set against the purposes of God. The foes of the church were determined to maintain their pride and power before the people. By the emperor’s decree, John was banished to the Isle of Patmos, condemned, as he tells us, “for the word of God, and for the testimony of Jesus Christ.” But the enemies of Christ utterly failed in their purpose to silence his faithful witness. From his place of exile comes the apostle’s voice, reaching even to the end of time, proclaiming the most thrilling truths ever presented to mortals.

Patmos, a barren rocky island in the Ægean Sea, had been chosen by the Roman government as a place of banishment for criminals. But to the servant of God, this gloomy abode proved to be the gate of heaven. He was shut away from the busy scenes of life, and from active labor as an evangelist; but he was not excluded from the presence of God. In his desolate home he could commune with the King of kings, and study more closely the manifestations of divine power in the book of nature and the pages of inspiration. He delighted to meditate upon the great work of creation, and to adore the power of the Divine Architect. In former years his eyes had been greeted with the sight of wood-

covered hills, green valleys, and fruitful plains; and in all the beauties of nature he had delighted to trace the wisdom and skill of the Creator. He was now surrounded with scenes that to many would appear gloomy and uninteresting. But to John it was otherwise. He could read the most important lessons in the wild, desolate rocks, the mysteries of the great deep, and the glories of the firmament. To him, all bore the impress of God’s power, and declared his glory.

The apostle beheld around him the witnesses of the flood, which deluged the earth because the inhabitants ventured to transgress the law of God. The rocks, thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God’s wrath.

But while all that surrounded him below appeared desolate and barren, the blue heavens that bent above the apostle on lonely Patmos were as bright and beautiful as the skies above his own loved Jerusalem. Let man once look upon the glory of the heavens in the night season, and mark the work of God’s power in the hosts thereof, and he is taught a lesson of the greatness of the Creator in contrast with his own littleness. If he has cherished pride and self-importance because of wealth, or talents, or personal attractions, let him go out in the beautiful night, and look upon the starry heavens, and learn to humble his proud spirit in the presence of the Infinite One.

In the voice of many waters,—deep calling unto deep,—the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their most terrible commotion restrained within the limits appointed by an invisible hand, spoke to John of an infinite power controlling the deep. And in contrast he saw and felt the folly of feeble mortals, but worms of the dust, who glory in their wisdom and strength, and set their hearts against the Ruler of the universe, as though God were altogether such an one as themselves. How blind and senseless is human pride! One hour of God’s blessing in the sunshine and rain upon the earth, will do more to change the face of nature than man, with all his boasted knowledge and persevering efforts, can accomplish during a lifetime.

In the surroundings of his island home, the exiled prophet read the manifestations of divine power, and in all the works of nature held communion with his God. The most ardent longing of the soul after God, the most fervent prayers, went up to Heaven from rocky Patmos. As John looked upon the rocks, he was reminded of Christ, the rock of his strength, in whose shelter he could hide without a fear.

The Lord’s day mentioned by John was the Sabbath,—the day on which Jehovah rested after the great work of creation, and which

he blessed and sanctified because he had rested upon it. The Sabbath was as sacredly observed by John upon the Isle of Patmos as when he was among the people, preaching upon that day. By the barren rocks surrounding him, John was reminded of rocky Horeb, and how, when God spoke his law to the people there he said, "Remember the Sabbath day to keep it holy."

The Son of God spoke to Moses from the mountain top. God made the rocks his sanctuary. His temple was the everlasting hills. The Divine Legislator descended upon the rocky mountain to speak his law in the hearing of all the people, that they might be impressed by the grand and awful exhibition of his power and glory, and fear to transgress his commandments. God spoke his law amid thunders and lightnings and the thick cloud upon the top of the mountain, and his voice was as the voice of a trumpet exceeding loud. The law of Jehovah was unchangeable, and the tablets upon which he wrote that law were solid rock, signifying the immutability of his precepts. Rocky Horeb became a sacred place to all who loved and revered the law of God.

While John was contemplating the scenes of Horeb, the Spirit of Him who sanctified the seventh day, came upon him. He contemplated the sin of Adam in transgressing the divine law, and the fearful result of that transgression. The infinite love of God, in giving his Son to redeem a lost race, seemed too great for language to express. As he presents it in his epistle, he calls upon the church and the world to behold it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." It was a mystery to John that God could give his son to die for rebellious man. And he was lost in amazement that the plan of salvation, devised at such a cost to Heaven, should be refused by those for whom the infinite sacrifice has been made.

John was shut in with God. As he learned more of the divine character, through the works of creation, his reverence for God increased. He often asked himself, Why do not men, who are wholly dependent upon God, seek to be at peace with him by willing obedience? He is infinite in wisdom, and there is no limit to his power. He controls the heavens with their numberless worlds. He preserves in perfect harmony the grandeur and beauty of the things which he has created. Sin is the transgression of God's law; and the penalty of sin is death. There would have been no discord in heaven or in the earth, if sin had never entered. Disobedience to God's law has brought all the misery that has existed among his creatures. Why will not men be reconciled to God?

It is no light matter to sin against God,—to set the perverse will of man in opposition to the will of his Maker. It is for the best interest of men, even in this world, to obey God's commandments. And it is surely for their eternal interest to submit to God, and be at peace with him. The beasts of the field obey their Creator's law in the instinct which governs them. He speaks to the proud ocean, "Hitherto shalt thou come, but no further;" and the waters are prompt to obey his word. The planets are marshalled in perfect order, obeying the laws which God has established. Of all the creatures that God has made upon the earth, man alone is rebellious. Yet he possesses reasoning powers to understand the claims of the divine law, and a conscience to feel the guilt of transgression and the peace and joy of obedience. God made him a free moral agent, to obey or disobey. The reward of everlasting life,—an eternal weight of glory,

—is promised to those who do God's will, while the threatenings of his wrath hang over all who defy his law.

As John meditated upon the glory of God displayed in his works, he was overwhelmed with the greatness and majesty of the Creator. Should all the inhabitants of this little world refuse obedience to God, he would not be left without glory. He could sweep every mortal from the face of the earth in a moment, and create a new race to people it and glorify his name. God is not dependent on man for honor. He could marshal the starry hosts of heaven, the millions of worlds above, to raise a song of honor and praise and glory to their Creator. "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

John calls to remembrance the wonderful incidents that he had witnessed in the life of Christ. In imagination he again enjoys the precious opportunities with which he was once favored, and is greatly comforted. Suddenly his meditation is broken in upon; he is addressed in tones distinct and clear. He turns to see from whence the voice proceeds, and lo! he beholds his Lord, whom he has loved, with whom he has walked and talked, and whose sufferings upon the cross he has witnessed. But how changed is the Saviour's appearance! He is no longer "a man of sorrows, and acquainted with grief." He bears no marks of his humiliation. His eyes are like a flame of fire; his feet like fine brass, as it glows in a furnace. The tones of his voice are like the musical sound of many waters. His countenance shines like the sun in its meridian glory. In his hand are seven stars, representing the ministers of the churches. Out of his mouth issues a sharp, two-edged sword, an emblem of the power of his word.

John, who has so loved his Lord, and who has steadfastly adhered to the truth in the face of imprisonment, stripes, and threatened death, cannot endure the excellent glory of Christ's presence, and falls to the earth as one stricken dead. Jesus then lays his hand upon the prostrate form of his servant, saying, "Fear not. I am He that liveth and was dead; and behold, I am alive for evermore." John was strengthened to live in the presence of his glorified Lord; and then were presented before him in holy vision the purposes of God for future ages. The glorious attractions of the heavenly home were made known to him. He was permitted to look upon the throne of God, and to behold the white-robed throng of redeemed ones. He heard the music of heavenly angels, and the songs of triumph from those who had overcome by the blood of the Lamb and the word of their testimony.

To the beloved disciple were granted such exalted privileges as have rarely been vouchsafed to mortals. Yet so closely had he become assimilated to the character of Christ, that pride found no place in his heart. His humility did not consist in a mere profession; it was a grace that clothed him as naturally as a garment. He ever sought to conceal his own righteous acts, and to avoid everything that would seem to attract attention to himself. In his gospel, John mentions the disciple whom Jesus loved, but conceals the fact that the one thus honored was himself. His course was devoid of selfishness. In his daily life he taught and practiced charity in the fullest sense. He had a high sense of the love that should exist among natural brothers and Christian brethren. He presents and urges this love as an essential characteristic

of the followers of Jesus. Destitute of this, all pretensions to the Christian name are vain.

John was a teacher of practical holiness. He presents unerring rules for the conduct of Christians. They must be pure in heart, and correct in manners. In no case should they be satisfied with an empty profession. He declares in unmistakable terms that to be a Christian is to be Christlike.

The life of John was one of earnest effort to conform to the will of God. The apostle followed his Saviour so closely, and had such a sense of the purity and exalted holiness of Christ, that his own character appeared, in contrast, exceedingly defective. And when Jesus in his glorified body appeared to John, one glimpse was enough to cause him to fall down as one dead. Such will ever be the feelings of those who know best their Lord and Master. The more closely they contemplate the life and character of Jesus, the more deeply will they feel their own sinfulness, and the less will they be disposed to claim holiness of heart, or to boast of their sanctification.

"WE KNOW, BY FAITH WE KNOW."

UNWAVERING faith in what God has promised has the value to the believer of absolute knowledge. Hence an apostle says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." Another apostle says, "We know that, when He shall appear, we shall be like him; for we shall see him as he is." And the blessed Saviour left the command to those who should see the signs of his second coming fulfilled, to know that that event "is near, even at the doors." Said he: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Living when all the predicted warnings of the approach of that day, in which the "powers of the heavens shall be shaken," and the Son of man shall be seen coming in the clouds, have been seen, it is our privilege to know that his coming is at the door. Yet many, even of those who profess faith in Christ, choose not to know anything concerning the nearness of this tremendously grand and awful event. How can it be said of such that they love his appearing? Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." R. F. COTTRELL.

FIRST DAY NOT THE SABBATH.

No day of the week but the seventh was ever called "the day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world to the rise of Antichrist, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy for which a host of able writers have searched in vain.—Rev. J. W. Morton.

HUNGER is proverbially a bad counsellor but drink is worse.—Chas. Dickens.

"I SAY UNTO ALL, WATCH."

Mark 13: 37.

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

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

SPIRITUALISM IN ENGLAND.

No doubt the readers of PRESENT TRUTH have been much interested in the articles recently published on "Spiritualism." The rise, character, and progress of this doctrine have been plainly set before them. It is now my intention to add a few thoughts relative to the working of this doctrine in our own country.

That Spiritualism has made very rapid progress in the last few years none can deny. From table tipping and mysterious rappings, they are able to present before those who visit their *séances* that which they think is the spirit of their dead friends, who can be seen and conversed with. Thousands, who visit these mediums to expose their tricks, go away almost if not quite convinced that it is supernatural. Every exposition of their secrets only brings hundreds to visit them, who otherwise would take little or no interest in their work. Instead of exposing the trick, their so-called expositions only bring many under its influence, who finally accept its teachings as the truth.

If it were only the illiterate who accepted these doctrines, we would have but little need to fear its results. But when we take into consideration the fact that some of the most learned men and women in the world are Spiritualists, or very favorable to the doctrine, it is high time every Christian lift up his voice against this delusion of the last days. Even some of the crowned heads are now professing to have communications with friends who have gone before. These persons of distinction have a great influence with their subjects. If they acknowledge Spiritualism as from God, it will give the work a great impetus among their subjects.

If we can depend upon the press, we should judge Spiritualism was paving its way to soon become a strong power in England. Parlor *séances* with members of the royal family, and other persons of distinction, are becoming quite common within the last few months. Some of these performances do not claim to be spiritualistic, yet they show that they are of that nature. In July last, a Mr. Cumberland gave an entertainment before His Highness the Prince of Wales, Baron Ferdinand de Rothschild and other distinguished gentlemen and ladies, on thought-reading. The reader can judge something of the nature and success of the entertainment by the following extract: "After dinner, at the express desire of his Royal Highness, Mr. Cumberland gave some remarkable illustrations of thought-reading. With the Prince of Wales he immediately succeeded. The test was to find a medal on the breast of the Earl of Airlie, unpin it and hand it to Lady Mandeville. Mr. Cumberland was successful in telling the number of a bank-note with the Italian Ambassador, and various other experiments with Lord Castlereagh, Lady Mandeville, and Mr. Chaplin, M.P. The most remarkable experi-

ment performed was the final test performed with the Prince of Wales, who elected to picture an animal, which he desired Mr. Cumberland to describe. Taking the Prince by the hand, Mr. C., in a few moments, succeeded in tracing out on a piece of paper a rough outline of an elephant, which it turned out was the animal his Royal Highness had in mind. At the conclusion of the exhibition, in which there had not been a single failure, the Prince said, 'Many thanks for a delightful *séance*; your experiments are certainly the most remarkable and successful of any I have yet witnessed.'

The reader can readily see the favorable conditions of his Royal Highness for receiving this doctrine. He expressed himself as well pleased with the entertainment and pronounced it a success.

But we wish to give the readers another instance of the favor this power is receiving with the leading persons in this Government. The *Standard* of Nov. 1, 1884, has the following article on this subject, entitled:—

"MR. GLADSTONE AND THE SPIRITUALISTS."

"The Central News learns that the Premier was present at a Spiritualist's *séance* on Wednesday evening last, held at a mansion in Grosvenor square. The *séance* was provided as an entertainment after dinner, and, in addition to Mr. Gladstone, only four ladies and the medium were present. The test consisted of psychography (spirit or mind writing), and some very remarkable phenomena are said to have resulted, upon the folding slate, which has now become familiar to all Spiritualists, the right hon. gentleman wrote several questions in the French, Spanish and English languages. The slate was then locked and laid upon the table, under a powerful gas-light. A scratching noise was speedily noticed, and on the slate being unlocked, replies to the various queries were found to have been written, some answers covering half the slate. The questions related mostly to current events, and not to the past or the future. Further experiments were tried with ordinary school slates, Mr. Gladstone being much impressed by the result. At the conclusion of the *séance* the right hon. gentleman expressed his belief in the existence of forces of which we, as yet, knew little or nothing, and deprecated the attitude of some scientific men in regard to the subject."

When such men as the Prince of Wales and Mr. Gladstone speak so favorably of these spiritual manifestations, what is to hinder their progress in this country? Such testimonies as the above will cause hundreds to seek an interview with mediums to get a message from what they think to be the other world. Soon spiritualistic mediums will be entertaining these distinguished persons, with thousands of others, with a view of friends who have gone before.

But why are such men as the ones mentioned in the extracts quoted, led to think so favorably of these manifestations?

Is it not because they have had the seeds of Spiritualism planted in their minds, in the theological teachings they have received from their infancy? The popular teaching of the immortality of the soul is what prepares the mind to accept these spiritual manifestations.

If people would study the Sacred Word, and there read that "the dead know not anything" (Ecl. 9: 6), and, "in that very day his thoughts perish" (Ps. 146: 4), their faith would be lessened in anything pretending to come from the spirit world.

May the Lord help us all to be able to appeal to "the law and to the testimony" in this age of skepticism. Satan is doing all in his power to deceive, knowing his time is short.

J. H. DURLAND.

BIBLE CONVERSION.

(Concluded.)

APPEAL TO THE READER.

DEAR reader, if you have had no experience in conversion, engage at once in that work. Do not wait till you are better. Delay will place you in a worse condition by hardening your heart; and the only way to become better is to do what God bids you do. Let not your sins weigh you down. Christ bore them for you on the accursed tree, and invites you to come unto him, and learn of him; and he will give you rest. Matt. 11: 28-30. "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

Be not deterred from this work by the thought that no pleasures or happiness are found in serving the Lord, in walking in the way of holiness. No pleasures are equal to those that God gives to such as love and serve him. There can be no true and lasting happiness outside of the path of virtue and holiness. What happiness can sin afford that is comparable to that which is experienced in doing right,—in fulfilling the righteous will of our kind Creator with filial love and devout gratitude, and with the consciousness that we are answering to the great object for which we were made?

What satisfaction can be found in the service of sin that is equal to the sweet satisfaction that we honor him from whom all blessings flow, and give him the first place in our affections; love his creatures, regard their rights and contribute to their happiness; enjoy his smiles, have an approving conscience, and the bright prospect of an endless life of perfect felicity in the society of our Maker and of other sinless, happy beings, in a world of unsurpassed glory, when the scenes of this probationary state are over? 1 Cor. 2: 9, 10; Rev. 21; 22: 1-7; 2 Pet. 3: 1-13; Matt. 5: 5; Dan. 7: 27; Isa. 66: 22, 23, etc.

The pleasures of sin are brief, vain, and unsatisfactory, and leave an aching void behind. They are spoiled by the accusations of conscience, by bitter results even in this life, and by the fearful forebodings of a dark future in which the final wages of sin shall be reaped.

Do not turn away from the work of conversion, flattering yourself with the thought that sin is a trivial affair, and will not shut men out of God's kingdom. If God excluded the fallen angels from heaven because they had sinned (1 Pet. 2: 4), and shut our first parents out of beautiful Eden for the same reason, can he admit us into heaven and give us a place in Eden restored if we remain in our sins? Is God a respecter of persons, a changeable being? Acts 10: 34; Jas. 1: 17.

"God cannot be tempted with evil, neither tempteth he any man." Jas. 1: 13. He cannot countenance sin, nor suffer it to enter in his kingdom, because of its vile, criminal, and debasing character. Sin is a violation of the eternal principles of justice and righteousness. It holds every vice in its foul embrace, and is opposed to every virtue. It dishonors God, being rebellion against his righteous government, and a mark of base ingratitude to him as the Author of our existence and of all our blessings, and would mar the peace of heaven if suffered to enter there. And notwithstanding its charms and allurements to the carnal heart, it is a disgrace and a real injury to those who commit it.

Sin is the cause of all the sufferings, miseries and calamities that are seen in our world. Can you candidly look at the heinousness of

sin, and at the fearful train of evils it has brought in the world, on the one hand, and at the beauties and inviting fruits of holiness on the other, without being deeply impressed with the great necessity of conversion, and without admiring and being affected by the wondrous love and mercy of God in providing means whereby man, perverted and ruined by sin, can be converted and restored to the favor of God?

Do you plead that you are not guilty to the degree of being responsible for all the evils to which allusion is here made? Supposing that you are not; are you therefore released from the necessity of being converted? To the degree that you are guilty, to that degree do you need converting. Those who have sinned the least need converting. There shall in *no wise* enter into God's kingdom "anything that defileth." Rev. 21: 27.

Therefore the great question with you should be, "Have I sinned at all?" You know you have sinned often and in many ways. You have sinned against a holy God, against the highest love; you have sinned against God's creatures; you have sinned against yourself, injuring yourself and doing violence to your own conscience. And you may have sinned against great light and great privileges, and may therefore be more guilty than you think you are. On this principle some who heard Christ and did not yield to his entreaties, but resisted them, became guilty of all the righteous blood that had been previously shed upon earth. Matt. 23: 35, 36. "Repent therefore and be converted."

Before concluding that you do not need converting, consider these significant words of our Saviour: "He that is unjust in the least, is unjust also in much." Luke 16: 10. The principle that leads to commit a small injustice, also leads to commit a greater one. Again, a man may apparently keep the whole law, and yet, in one sense, be guilty of all by offending in one point. Jas. 2: 10. By knowingly breaking one precept, he violates the great principles of love that underlie the law, and by which we should be governed in keeping the law, and sins against the authority that has given the whole law,—becomes a very guilty lawbreaker needing conversion. The offense of our first parents in partaking of the forbidden fruit appears like a trivial affair to some, but it involved shameful ingratitude to God, and a lack of honor and love for him who had given them life and all necessary blessings. In thus disregarding God's solemn prohibition, they also coveted and stole that which God had reserved. Even so much is involved in what you may be tempted to call small offenses.

Let not worldly honor come between you and conversion. That honor shall pass away like bubbles on the ocean, before the dread realities of the day of God, and before the everlasting honors that shall be bestowed on those who love and obey God. The honor that is received for doing wrong is a misnomer; it is really a dishonor, further disgracing those who receive it, and should be spurned as a loathsome thing, instead of being received as a real honor.

Are you hindered by being ashamed of the humble way of conversion? Cultivate shame and sorrow for your sins, and submit to die to self. How can you afford to have Christ ashamed of you when he comes in the glory of the Father with the holy angels, because you have been ashamed of him and of his words here? Mark 8: 38. Christ, in view of the joy that was set before him, despised the shame which wicked men heaped upon him (Heb. 12: 1-4); and wise are those who imitate him in this respect.

Suffer not the desire for gain, nor the fear of coming to want, to bind you in your sins.

What advantage would it be to you to gain the whole world, if you should lose eternal life, and a right to the enduring riches of the kingdom of God? Can you not trust Him who has promised never to leave nor forsake his children, who numbers the hairs of their heads, clothes the lilies, and feeds the birds? Heb. 13: 5; Luke 12: 15-34.

Do you tremble before the cup of suffering and self-denial? Seize that cup and drink it resolutely, saying, "Thy will be done. Let the converting, cleansing process begin and be perfected in my perverted and sin-polluted soul." Oh, be entreated to make a prompt and unreserved surrender. Are you willing to even lay down your life for the sake of Him who gave his life for you, should duty require it? Luke 14: 26, 28; Matt. 16: 21-25. Can you still withhold from God your best affections and your reasonable service, hoping that when you shall have a more convenient season, when you shall have served yourself, and perhaps used up the best of your life and energies, he will accept you? Will you insult your Maker by reserving for him the last snuffings of the candle of life? How can you meet God over his broken law, having slighted his proffered mercy? Heartily repent without delay, and flee to the open arms of Jesus, that he may wash you in his precious blood, and clothe you with the pure mantle of his righteousness.

If you are a backslider, return unto the Lord and do your first works (Rev. 2: 5), and do not lean on an old experience spoiled by sin. Be not discouraged by the greatness of the work before you, and by the thought that you may fail again. There is too much at stake to give way to discouragement. You cannot afford to lose eternal life and a place in the kingdom of glory, and to have your portion with the lost.

Others have succeeded, and why may not you succeed? But to succeed you must try. I would try, if I failed a thousand times. But you need not fail. If you have seen your utter weakness lean more fully upon God, and keep nearer the bleeding side of Jesus. Cast your all on the mercy of the Lord, beseeching him, like sinking Peter, to save you in your helplessness, and you will find help, and will find the grace of God to be sufficient. Make the first move in retracing your steps, then the second, and so on until you are fully restored. Should God at times measurably withdraw his approving blessing, and suffer clouds to intervene, be encouraged by the thought that, by this ordeal, he designs to try and aid in perfecting your faith, and to give you an opportunity to fully realize the extent of your wrongs, that you may thoroughly repent of them, and not easily repeat them.

Are you a child of God by virtue of a genuine and continued experience in conversion? Oh, do not fail to remain such by being changed more and more in the image of our perfect Exemplar. And may we meet the dear Saviour in peace at his coming, to reap the final and everlasting reward resulting from conversion. Amen.

D. T. BOURDEAU.

It is not in the bright, happy day, but only in the solemn night, that other worlds are to be seen shining in their long, long distances. And it is in sorrow—the night of the soul—that we see farthest, and know ourselves natives of infinity and sons and daughters of the Most High.—*Euthanasy*.

I KNOW not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond his love and care.

—Whittier.

NO ANXIOUS THOUGHT.

Matt. 6: 34.

No want to those who fear the Lord,
No anxious thought or care,
No wondering if the morrow's sun
Bring darkness or despair;

No dread lest sorrows deep and wild
Should take them by surprise;
No fearful, anxious wondering
What in the future lies;

No fearful groping in the dark
With no one for their guide;
No wretched reeling to and fro,
Because the road is wide.

But simple, loving confidence
In Christ, their risen Lord.
A peaceful rest is always felt
By those who trust his Word.

MRS. ELIZA GREEN.

"TAKE HEED."

THIS is the answer of our Lord, to the question asked him by his disciples, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And, Jesus answered and said unto them, Take heed that no man deceive you." Matt. 24: 3, 4. It was in reference to his second coming that he uttered these words. Was it because he knew that on this subject men would court deception? Be that as it may, it is a fact, for he says, many false prophets shall arise, and shall deceive many. Verse 11. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, and listen with pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming, and the effects that will follow. For the effort is first made to deny the event itself, and say that no such thing is to take place as a literal second coming of Christ. But that this is all figurative, or that it has already taken place, or will take place in the future, in some secret or hidden manner. Inspiration reveals to us the manner of his second coming, in the following words of Christ himself: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Verse 27. Here we have the plain word of God beating into the dust these false assumptions.

The next effort is to make it appear that, though such an event as the second appearing of Christ in the clouds of heaven is really to take place, it is not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation. It is evident from Scripture, that at the second advent of Christ probation ends. When the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1: 7-10. "And then shall that Wicked be revealed, whom the Lord . . . shall destroy with the brightness of his coming." Chap. 2: 8. The second coming of Christ draws the line of final separation between the righteous and wicked. He shall separate them as a shepherd divideth his sheep from the goats. Matt. 25: 32. He that is unjust will be unjust still, and he that is filthy will be filthy still. Rev. 22: 1. Hence it is certain

that there is no probation beyond the second advent of Christ. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not as now to plead and pardon. For the prophet describes the day of the destruction of the wicked, and the desolation of the earth, in these fearful words: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Isa. 13: 9. "Behold, the Lord maketh it empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Chap. 24: 1, 3. Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety? No, but rather cry aloud and warn him to flee, while yet he may, from the wrath that is to come. "Watch, therefore: for ye know not what hour your Lord doth come." Matt. 24: 42.

H. JUDD.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—I will proceed with the statement of the reasons which prevent me from returning to the pale of your church. I have reached my fifth reason; your teaching for doctrines of divine authority the commandments of men. I entered upon the illustration of the way in which you do this in my last, and without ending my illustrations ended my letter. Permit me to state a few more, for your candid consideration.

The doctrine of Purgatory is one of the peculiar doctrines of your church. You teach that nearly all Christians when they die are "neither so perfectly pure and clean as to exempt them from the least spot or stain; nor yet so unhappy as to die under the guilt of unrepented deadly sin." It is for these middling Christians that you make a purgatory, where they remain until they make full satisfaction for sin; and then they go to heaven. And the "Profession of Faith" of Pius IV. tells us "that the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and the alms offered for them, and principally by the holy sacrifice of the Mass." And the doctrine of your church is so expounded upon this matter that but few, if any, die, however good, without needing purgatorial purification; and that but few are so bad but that they may be there fitted for heaven. This you will admit is a fair statement. The more you get into purgatory, the more you will receive of the "suffrages of the faithful," that is, of their money.

I have already told you my estimate of this doctrine. It is that by which your church traffics in the souls of men; and an amazingly profitable traffic it makes of it. It has placed in your possession riches far exceeding in value the mines of Peru. And because of the value of this doctrine you seek in all possible ways to sustain it. With me the authority of your popes and councils is not worth a penny. . . . Let us then look at the chief texts of Scripture adduced to sustain a purgatory.

One of these texts is Matt. 12: 32: "Who-soever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 5: 26 is another: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Both these, you say, refer to purgatory. From the one you conclude that sins may be forgiven

in the next world—from the other, that none can get out of purgatory till the last farthing is paid. Now, dear sir, let me ask you, how you put these texts together? If sins are forgiven, how or why is payment also required to the last farthing? Can I forgive a debt and yet require its payment? Look at the first text again; you find purgatory in it, but how? In this way; because there is a sin which will not be forgiven in this world nor in the world to come, *therefore* there is a sin that will be forgiven in the world to come!! Such is the logic of infallible Rome! Because a certain sin is not to be forgiven here or hereafter, *therefore* many sins will be forgiven hereafter! And because "this world" and "the world to come" is inclusive of all time and place, Popery builds up a place which belongs neither to this world nor to the world to come, and fills it with fire, and calls it Purgatory! Like Mahomet's coffin, it floats somewhere between heaven and hell. Into this world of fire you drive the souls of men as they leave the body, and let them out only on the reception of the "suffrages of the faithful," that is, their money! Now sir, what do you say to all this?

But, you ask, are there not other texts quoted by our writers to sustain Purgatory as a Scriptural institution? O yes, but they are as far from the point as the most vivid imagination can well conceive. They are by the diameter of the heavens farther from the point, than those just quoted. Let any intelligent man read chapter xiv. of Challoner's "Catholic Christian," and he will rise from it with amazement that God could ever leave men to the folly of so perverting Scripture; or that even the devil could permit them so absurdly to misapply it. Permit me to quote an instance by way of illustration. We are taught in Matt. 12: 36, that we must give an account for every idle word in the day of judgment. Now how does this text prove a Purgatory? In this wise: "No one can think that God will condemn a soul to hell for every idle word; *therefore* there must be a purgatory to punish those guilty of these little transgressions." If you or any mortal man, think I am joking, let him turn to the chapter. Let me quote the answer in full to the question, Are not souls in Purgatory capable of relief in that state? "Yes, they are, but not for any thing that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth, which God in his mercy is pleased to accept of, by reason of that communion which we have with them, by being fellow members of the same body of the church, under the same head, which is Jesus Christ." Now sir, if in this answer you substitute the word "priest" for "God," then we come to the facts in the case. The "alms" and the other "suffrages of the faithful," are pocketed by the priest. And purgatory was invented for the special purpose of securing these alms, and other suffrages of the faithful, to pope, prelates, and priests.

Now sir, let me ask you a few questions. Perhaps I have asked you too many already; but you will bear with a fellow countryman, anxious, not so much to embarrass you, as to bring out the truth. What has the blood of Christ, which cleanses from all sin, to do with the venial sins of those middling Christians who die, not good enough to go to heaven, nor bad enough to go to hell? What has the blood of Christ, his atonement, his finished work, at all to do, on your plan, with the saving of the sinner? If my child should die and go to purgatory, would a thousand dollars given to you at once, have the same effect as a hundred dollars a year for ten years? How can you tell when enough is given to get the soul out; or has your purse

no bottom? . . . In the prayer "Hail Mary," we are made to utter at its conclusion, the following petition: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death;" why not solicit her to pray for us *after our death*, to get us out of purgatory? Is it because you are afraid the good woman would get us out before the priests had gotten enough of the "alms and suffrages of the faithful?"

My dear sir, the absurdities connected with your doctrine of purgatory are sickening. It is based on the love of money. The bishop of Air candidly confesses that it is not revealed in the Scriptures. It came into the church in the seventh century, it was affirmed in the twelfth;—it was stereotyped at Trent; and fearful anathemas are hurled at all who deny it. It puts away the work of Christ, and sends the sinner, not to "the blood of sprinkling," but to the fire of purgatory, in order to secure a meetness for heaven. And why this parody—this caricature of the religion of God? Simply to put "the alms and suffrages of the faithful" into the pockets of your priests! . . .

I entreat you, my dear sir, to review this doctrine of your church. You, surely, must see its absurdity. Neither in the word of God, nor in the common reason of man, is there the shadow of an argument to sustain it. Nor is there a class of men upon the face of the earth who deserve a purgatory from which "the alms and other suffrages of the faithful" would never release them, as do those who preach up a purgatory and its fearful torments, for the sake of filthy lucre. But as Father O'Leary said to Canning, "I am afraid many of them will go farther and fare worse." My high respect for you renders me solicitous that you should not be of the number. I wish you not to be one of the dumb herd who hold the truth in unrighteousness, and believe a lie that they may be damned.

Transubstantiation is another of the peculiar doctrines of your church. By this you teach, that in the Lord's supper, the bread and the wine are converted into the real body and blood of Christ, by the consecration of the priest. The thing is so absurd as to confute itself; and as, therefore, to require from me but a brief statement. Challoner, chapter v., thus states the doctrine: "The bread and wine are changed by the consecration into the body and blood of Christ." "Is it then the belief of the church, that Jesus Christ himself, true God and true man, is truly, really, and substantially present in the blessed sacrament? It is, for where the body and blood of Christ are, there his soul also and his divinity needs be. And consequently there must be whole Christ, God and man: there is no taking him to pieces." And all this is proven to demonstration by the quoting of the words of Christ at the institution of the Supper, "This is my body," "This is my blood."

Now, sir, if you and your church had only the common sense to look for the true meaning of the two little words "is" and "this" in the above sentences of the Saviour, it would have saved you a world of trouble. Look at one or two similar passages: "The seven good kine are seven years—and the seven good ears are seven years."—Gen. 41: 26. "The seven stars are the angels of the seven churches."—Rev. 1: 20. "The seven heads are the seven mountains."—Rev. 17: 9. The sense is plain here. They signify those things. So the word "is" may mean to signify. Now for the word "this." It obviously refers to the bread. I will have none of your nonsense about "the substance contained under the species." It is darkening counsel by words without knowl-

edge. So that the simple, natural, reasonable, Scriptural sense is: "This bread signifies or represents my body,"—"This wine signifies or represents my blood." Just see how a little common sense simplifies every thing!

Now, turning back to your interpretation, permit me in view of it to ask you a few questions: Did the apostles at the first institution of the Supper, eat the real body and blood of Christ? So your church must and does teach! What power have you, more than I have, to work such a miracle as to change a little wafer into the real body and blood of Christ? If you stickle so much for the letter in your interpretation of "This is my body," "This is my blood," why withhold the wine from all but the priests? Why give up the bread for a wafer? If some wag should mix arsenic with the wafer before consecration, would you be willing to take it after you had changed it into the real body and blood of Christ? You place great dependence on John 6:56. You take it literally. Will you take the whole connection literally? Then he that eateth this bread shall live forever. He that eats this bread will never hunger. All that you have to do, if your principle is true, is to give your wafer to the poor, famishing Irish, and they hunger no more!

But the thing is too outrageously absurd to dwell upon! Nothing equals it in absurdity in all paganism. If a man should mumble a few words over a stone, and tell you it was converted by these words into bread, what would you say to him? If, against all the evidences of your senses, he should seriously assert that it was bread—and if, in addition, he should seriously assert that unless you believed that stone to be bread you must be damned, would you not be for putting him in a strait-jacket?

But I must bring this letter to a close. These are but a few of the illustrations of the way and manner in which you teach for doctrines the commandments of men. And without at all exhausting the subject, I must here close my statement of the reasons which forbid me to return to the pale of your church. When I give up my Bible for the commandments* of men, they must have learning, or genius, or wit, or something to recommend them. They must be, at least, good nonsense, which you know, to an Irishman is quite interesting.

With great respect, yours, KIRWAN.

THE REV. J. FREEMAN CLARK uttered a timely thought when he said "Charity does not mean indifference to truth and error. . . . In the great religious questions which divide the world, there is an essential truth on one side or the other. One is essentially right and the other wrong. We ought not to be neutral. We ought to select our flag and stand by it. It is not necessary to be bigoted because we have a distinct and fixed opinion. Make up your mind, and then stand ready to be convinced if you are wrong. Take your stand, and if you see a reason alter it; but take some stand, somewhere. For, says Lord Bacon, 'In this great theatre of life it is permitted to God and the angels to be spectators, but all men must be actors.'"—*Sel.*

* PROTESTANTS will no doubt agree with the above that Purgatory, Confession, Transubstantiation, etc., are founded on human authority and tradition alone; that there is no divine warrant for them; that, in fact, many of the observances of the Roman Church are contrary to the express letter of Scripture. And is not the observance of Sunday based on the same authority as the dogmas above named? As to Scriptural authority, it has absolutely none. Upon its traditional authority, let us eminent a church historian as Neander speak. He says on page 186, *Church History*:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."—Ed. P. T.

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.

THE TWO ANGELS.

God has two angels whom he sends
Amongst his children here,
They come, as all his angels come,
To strengthen and to cheer.

But they seem often stern and cold,
We think them cruel foes,
And turn away and strive to hide,
Or shrink beneath their blows.

That dark, grim form and piercing glance—
I tremble and I cry,
"Withhold thy hand so pitiless,
Oh, strike not, lest I die."

And thou, so grave and full of care,
No brightness gilds thy brow,
Wilt thou not bid me rest awhile?
Let joy possess me now.

They will not heed, but calmly take
My trembling hands, and press
Upon my lips a kiss so soft,
It has no bitterness.

Tearful and faint I, yielding, trust,
And trusting, learn to see
Those dreaded forms hide God himself,
Grace veiled in mystery.

Would'st know what are these spirits' names
Whose ministry we prove?
Patience and *Pain* we call them now,
God calls them *PEACE* and *LOVE*.
—*Christian World.*

THE TEACHER'S MISTAKE.

A TRUE STORY.

"WHAT an interesting class!"

So, indeed, thought Mrs. Trenton as she seated herself before it. Ten earnest, manly faces always smiled a welcome to her; but this morning those faces were lighted with a brighter glow than heretofore. There had been an outpouring of God's Spirit upon the church, and these young men had professed allegiance to Christ. The first tender joy of conscious pardon was yet warm in their hearts. Oh, teacher, great is thy privilege, terrible is thy responsibility! Ten young faces turned heavenward, ten earnest souls looking to thee for counsel in the upward way.

As the lesson closed, one of the class said: "Mrs. Trenton, there is a little matter in which we want your advice. Is it right for us now, to join in those dancing parties as we have in the past? We are all willing to do just as you think best."

Mrs. Trenton smiled, "Your question is very plausible," she said. "Something like this comes to every young Christian, and is decided according to the dictates of individual conscience. For my part, I have never taken the extreme position of either party. I think there can be no sin in social dances such as the young people of our town are conducting at present. You know our religion is not to be a gloomy thing. We have promise 'both of this life and of that which is to come.' Dancing, as it is conducted here, is innocent and healthful, so that you need have no scruples about joining it. We can honor our Master in society as well as in church, and you know the wise man says: 'Be not over-much righteous.'"

"But Mrs. Trenton," said another, "are you sure the associations will be helpful to us? I thought dancing was condemned by the church. May it not lead us to love the world better than Christ? Do not be afraid to tell us our plain duty, for I think we are all willing to make any sacrifice."

There was touching earnestness in the tone, but again the teacher only smiled.

"My dear young friend, the attendants of these entertainments are from the very best families, most of them church members. My own daughters attend and highly enjoy them. They promote grace and ease in society, and I entirely approve of your attending them."

The bell rang, and the teacher and class parted, the former with a smile of pleasant assurance, the latter with doubtful faces. They were not satisfied, for they had been expecting to give up this pastime, and felt a little disappointed at this smoothing of the way. But talking it over with each other, they concluded to attend the next entertainment as usual. Mrs. Trenton, was a Christian, they knew, and she surely would not counsel them in an evil course.

Their appearance at the next "social" caused no surprise. Dancing was very popular, even in church circles, and these young professors would have been more conspicuous by absence than by presence.

"I am so glad," exclaimed Minnie Trenton as she met Harry Wallace, one of the questioners of the previous Sabbath, "so glad you young gentlemen have shown yourselves sensible. It would have been dreadful if you had all settled down as gloomy as some people do after they join the church."

Harry shrugged his shoulders doubtfully. "And are you quite sure, Miss Minnie, that it is not the better way, after all? I don't see that it would really be gloomy if we love Jesus as we should. The pleasure of a consistent Christian life would be enough of recompense for all the sacrifice."

"Really, Mr. Wallace, you are in an amiable mood to-night. I trust you read your Bible before you started," pouted Minnie.

"Pardon me, Miss Trenton; but wherein have I offended?" asked Harry.

"Why, I fancy you do not need to be quite so heavenly-minded at a social, as you appear to be to-night," was the curt reply.

Harry was silent. He was not finding this companion very helpful in the new life he longed to lead. But a set was forming on the floor, and he led Miss Trenton forward as his partner. And, as they whirled through the mazes of the dance, Harry's scruples were lost in the excitement of the giddy pastime. He troubled his companion with no further seriousness, and it was only when all was over, and he was again alone in his room, that a still small voice whispered: "Lovest thou me more than these?" He took up his Bible for his accustomed chapter, but his roving thoughts refused to be fixed upon the sacred page. He was troubled, anxious, self-accused; but the tempter was very pitiful, and persuaded him that he was only very tired, and all would be well to-morrow. Harry knelt, and murmured a hurried, incoherent prayer, and then threw himself down to sleep, sadly conscious that there had been no heart in his devotions. Ah, well might those angelic harps that had made heaven ring with joy over the penitent sinner, now breathe mournfully at this saddest of earthly scenes—a young heart forsaking its first love of holy things.

The next week the social was, by a strange perversity, appointed upon the same evening as the regular church prayer-meeting, and the class-mates sought counsel of each other which should be attended. And, alas! for that perversion of God's word, the misapplied quotation, "Be not righteous over-much," led them to decide from their teacher's standpoint—that perhaps more harm might be done by being over-scrupulous than by yielding a little to social demands. Yet even at the dance they would remember the solemn vows upon them, and thus they parted, "because they inquired not of the Lord."

"That night, as the company gathered in

the brilliant parlors, the bell pealed out its call to the house of God. More than one of the doubtful ten started painfully at the loved sound; but it was another than Harry Wallace who expressed his misgivings to the dainty little lady at his side.

"Dear me, Mr. Norton, how conscientious you are! I should die if I allowed my notions to prison me up so."

"I hardly view it in that light, Miss Eldon. To be sure I am but a beginner, the way is all new to me; but I think one would be really happier by withdrawing entirely from such scenes as these, and honoring God by a consistent life."

"Really, Mr. Norton, you are welcome to do so, if this is to be the manner of your conversation here," said the young lady, impatiently.

The word that he might speak for the Master burned in the young man's heart, and he asked earnestly: "Miss Eldon, may I ask, are you a Christian?"

"Certainly, I suppose I am. I am a church member at least, if not quite so scrupulous as yourself," she replied, haughtily. "Mr. Norton, do you expect to dance or to hold a prayer-meeting?" Then, as he led her on to the floor, she added more pleasantly: "Try to recollect, Charley, what manner of place this was before your conversion, and remember it is just the same now. Religion is incongruous here. I never bring mine along, and it annoys me to see any one else trying to."

Thus, as the whirl began, one more conscience was hushed. Ah, it is a sad moment to the young Christian when he finds one place where he may not take the Master along.

One year passed away. Mrs. Trenton no longer met her precious class. Every one of those earnest-hearted young professors had withdrawn his name from the church roll, and was plunging more or less recklessly into frivolity and sin. They had followed their teacher's counsel by its successive steps—doubt, darkness, coldness—even to the bitter end—renunciation of Christ.

"Woe unto the world because of offenses, for it must needs be that offenses must come; but woe to that man by whom the offense cometh! . . . It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."—*Presbyterian Journal*.

PERNICIOUS READING.

We have enough doubt and distrust in our nature concerning God and eternal things without having it braced and backed by the writings of those who are skilled in blackening our moral skies and blocking up our way to our heavenly Father. Let not that man be accounted a friend to society who, however bland and obliging he may be, hands around to the young and the unsuspecting that literature which shuts off access to the ear of a loving Father, which leads the troubled soul to doubt whether or not it may cast its burdens upon a loving Saviour, and have its sins washed away in his blood. This man is an enemy to the community. . . . In these days when books are cheap, and their transfer is easy, let parents and guardians carefully protect the young against this unholy literature. Let them see that the active minds of the young are supplied with that which is healthful; that which will build up, and not pull down moral character. Let that literature be obtained and put into active circulation which will build up faith in God and revelation, and point the soul to the only sure foundation upon which it can stand and rest amidst the convulsions of human thought.—*Rev. T. E. Spilman*.

TEMPERANCE.

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

CAUSES OF DRUNKENNESS.

(Concluded.)

SUNDRY CAUSES OF INTEMPERANCE.

AMBITION to excel on some particular occasion, or a desire to compel nature to forego rest beyond reasonable limits, has led many to take "an occasional drop," to their final ruin. The "fine exhilaration," the "lively play of the imagination," which accompanies slight stimulation, has led captive thousands of poets, authors, orators, statesmen, and even clergymen.

THE CURE OF INTEMPERANCE.

PROHIBITION INSUFFICIENT.

We are heartily in favor of prohibition. Liquor-selling is as much a crime as theft. But we have no faith that prohibition alone will ever exterminate the vice of intemperance. Thieves will exist, in spite of laws against theft, so long as men are covetous and unscrupulous. So men will find some means to obtain liquor so long as they have an appetite for the drug. Alcohol will be furnished so long as there is a demand for it.

But no true friend of temperance will refuse to co-operate with those who are earnestly seeking to control this great evil by prohibition because this measure does not promise to be wholly successful. It is certainly as great a crime to manufacture alcohol to sell to men as a wholesome beverage as to make counterfeit bills. It is as great an offense to rob a man of his health and happiness by selling him rum as to steal his property. Why not enact laws against such offenses? It would be as reasonable to contend that there should be no laws against theft because such laws will not abolish stealing, as to urge that the manufacture and sale of liquor should not be prohibited by law because such a law would not wholly cure intemperance. Moral suasion alone will effect a radical cure of thieving or of drinking; but let us have the laws, nevertheless. Prohibition will do something. If the supply is cut off, the demand may diminish somewhat.

MODERATE DRINKING A TRICK OF THE DEVIL.

Intemperance is one of Satan's surest means of leading men to perdition; and moderate drinking is one of his most alluring snares. Those who argue that the moderate use of wine would cure intemperance, have only to look to wine-producing countries for a refutation of their theory. Drunkenness is as common in Switzerland and California as in New York, though wine in those countries is nearly as plenty as water. Wine, as well as whisky, contains alcohol, and alcohol is poison in all doses. Intoxication means poisoning. The moderate drinker is poisoned a little, the gutter drunkard is fully intoxicated. The difference between the two is only one of degree.

THE PLEDGE NOT A CURE.

When the temperance reformation was first instituted, it was considered sufficient evidence of a man's reformation if he simply placed his name to a form of words which pledged him to abstain from the use of intoxicating drinks as a beverage. When this was accomplished, it was considered that a great victory had been won. No restriction was placed upon the use of alcohol as a medicine, and thus the pledge amounted to little more than a nullity. It has been estimated by experienced temperance workers that at least three-fourths of those drunkards who have been induced to sign the pledge have returned to the vice again, some within a few days, others after longer periods of sobriety. It is next to an impossibility to reform a confirmed inebriate. A drunken woman is even more difficult of reformation than a male drunkard; and some have even declared the restoration of a woman addicted to drink to a life of sobriety a human impossibility.

Temperance societies may have accomplished some good, but the real benefit arising from them cannot be estimated very highly. Temperance lecturers really accomplish very little good in most cases. As a general rule they aim more toward securing their own popularity by amusing the audience than toward the reformation of the inebriate.

The very class of individuals who ought to be benefited by a portrayal of the evils of rum are debarred from hearing the lecturer by an admission fee, or by the contemptuous looks of those who attend for the purpose of being entertained.

USE OF SUBSTITUTES A FATAL ERROR.

It is of no use to search for substitutes for alcohol, for they will prove either wholly inert or quite as bad. Tobacco, opium, and tea and coffee are the Turk's substitutes for alcohol, which the Koran denies him. No one will claim that his condition is better for the exchange. Artificial stimulation is the great sin of intemperance, and the cause of its evil results. All substitutes are likewise stimulants; hence, they are of no value as remedies.

THE ONLY TRUE CURE.

Intemperance can only be cured by destroying the demand for liquor. The drunkard must be convinced of the error of his ways and led to reform. We must stop making drunkards by pampering the appetite for stimulating food, and exciting the palate with irritating condiments. The battle must be waged against tobacco and opium as well as alcohol. All modes and degrees of stimulation must receive equal censure.

VEGETARIANISM A CURE FOR THE APPETITE FOR ALCOHOL.

Mr. Napier of England, recently read before a learned society an account of the cure of a large number of cases of drunkenness by the adoption of a vegetarian diet. The great chemist, Prof. Liebig, observed, more than twenty years ago, that people who used only vegetable food, did not take wine. Becoming acquainted with this fact, Mr. Napier made a practical application of it, with the result already stated. The following is a brief report of a few of his cases:—

"An analytical chemist, aged thirty-two, who was given to intemperance, on having his attention called to Liebig's statement, was induced to adopt a vegetarian diet, and before six weeks he was a total abstainer. A lady of independent means, a clergyman, a girl of nineteen, a man and his wife and sister (all over forty years of age), a bedridden gentleman (cured in thirty-six days), a captain in the merchant service, a half-pay officer, a clergyman and his wife, were all cured by a diet mainly farinaceous [vegetable]. Two sisters, members of a family noted for intemperance, were cured in about a year. A clerk who had lost several situations by intemperance was cured by vegetarianism and taken back at an increased salary. A governess aged forty, two military pensioners, a man of sixty, and three old sailors were permanently cured in a few months."

Beans, peas, rice, and highly glutinous bread (wheat meal bread), were observed to be of special value as articles of diet. This testimony is a powerful one in support of the position that the use of animal food is in some degree favorable to intemperance, and may perhaps be a remote cause of that vice in many cases.

HOW SHALL THE DRUNKARD REFORM?

The great obstacle to the reformation of a drunkard is his want of will power. His mind is diseased as well as his body. His will is paralyzed as well as his trembling nerves. He has no power to resist the temptation so long as it is before him; hence he must not be allowed to see, or smell, or taste the enticing fluid. Immediate total abstinence is the only safe course. It is of little use to attempt to reform by degrees, for a little liquor keeps the appetite alive and clamoring for more. Abandon substitutes of every kind. Rest and sleep as much as possible.

Lastly, the poor drunkard may find his resolutions strengthened by appealing for aid to Him who pities the frailties of his creatures and proffers help "in time of need."—*Temperance Tract*.

PROFITS of publicans represent mis-spent money.—*Times*.

JOHN WILLIAMS, the martyr missionary of the Pacific Islands, said: "I dread the arrival of an American ship, for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation." And the same may be said of the ships of other Protestant nations.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, MARCH, 1885.

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WHAT IS THE PROSPECT?

THOUSANDS are looking forward for the dawning of that promised, golden day, commonly known as the "Millennium,"—a time when the gospel will prevail and wicked men and sinful nations will yield to its control. Many hold the view who have no idea of just how or when it is to be brought about, but believe it is soon coming, *somehow*. Vague ideas have been gathered from the theology and hymnology of the Whitbyan school, certain texts of Scripture have appeared to harmonize with these ideas, and the theory has been accepted because pleasing to the human heart. We would that it were so,—that the world might be converted by the preaching of the gospel. We would that the old wreck could be so renovated that it might sail into port a new ship, laden only with fruits of righteousness, decks clean swept, and every spar and stay and sail well in place, bearing no marks of its sixty-century conflict with sin and Satan; not manned with crew of blood-stained heroes, with gory swords and smoking guns, but strong and stalwart Christians, blood-washed and guilt-free. We would that all this might be sometime true, ay, in the near future. Did it rest in God's willingness to save, it would be accomplished; but it does not. God in his infinite wisdom drew round mankind the circle of free-will, and into that domain even Deity will not enter. Life and death, blessing and cursing have ever been set before man, but he must make free choice. And we have only to look over the history of the past six thousand years to learn what the choice of the majority of the race has been. God in his mercy has warned, entreated, and manifested his love in every way it was possible for Deity to do. Christ, the Creator of worlds, came to die to save mankind; but how few in every generation have responded to God's wondrous love! He has also threatened, and divine justice has fallen upon many who have despised his messages; but the careless, selfish world, go on thinking that God is altogether such an one as themselves. Some have believed, have obeyed, have given their lives for the truth's sake; but the mass trample upon their graves heedless of the truth for which they died, or garnish their sepulchres, and despise their teaching.

Says the apostle Paul, after speaking of his own sufferings: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 13. Not for his time only was persecution to be rife, he holds out before the people of God no flattering earthly prospects. However desirable a converted world might be, the apostle presents no such spectacle before them. In holy vision, the future had revealed, as recorded in the verse following the one above quoted, that, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Certainly, these texts do not indicate a converted world.

And this is not the condition of the unregenerate world *alone*. In the first five verses of the chapter from which the above quotations are made, we have a list of eighteen different sins held, "in the last days," by those who have a "form of godliness" but deny its power. Our Saviour, in referring to the same time, says: "And because iniquity [lawlessness] shall abound, the love of many shall wax

cold." Matt. 24: 12. Every base desire, every unholy passion, every fiendish act finds its origin in those principles and in that condition of things so graphically portrayed by the apostle. The fact that this condition of things exists in the religious world, is what makes the times *perilous*. In times of fierce persecution from without, the church of God has put on strength. The conflict has purified her, even though thousands have died martyrs to the truth. They died, but they died a conqueror's death,—"made white and tried." But when iniquity is within the church, woe be to her children. Evil is called good, darkness is set for light, error proclaimed for truth, deception found everywhere, and while great love is professed for the Bible and the Christian religion, the truths of the Bible are held but loosely. Some of those duties necessary to a life of godliness are considered of but little account or are ignored altogether. The *form* of godliness is held in *theory*, but its *power* is denied in *practice*. The prophecies fulfilling in our time, those rays of sacred light pointing out our present duty, are lightly regarded or entirely ignored by the leading religious journals and teachers. Ministers find it almost impossible to awaken the moral sensibilities of professed Christians in regard to truths plainly taught in God's word. The people plead that "the Lord is not particular;" that certain practical truths are not consonant with Christian liberty (license, is the proper term); and that sins of ignorance in the past will excuse open, flagrant sin now. Just as if the passing of a counterfeit note for years, rendered it genuine and its use legitimate! In thus loosely holding the truth of God, in ignoring many of the practical duties found in his Word, lies the peril of the church. Moral sensibility is thus blunted, purity of motive is corrupted, and true spirituality becomes extinct. Real, vital godliness is sadly wanting. The church, like Ephraim of old, has mixed herself "among the people," is actuated by worldly principles and motives, "strangers devour her strength," and she knows it not. Children are begotten, but in a month they are not found. There is a willingness to do, but not in God's way.

Is the picture overdrawn? Is the view too pessimistic? We would that it were so, but we see nothing to warrant it. That it is not *universally* true, we gladly record. Thank God there are those in all denominations "that sigh and that cry for the abominations that be done in the midst thereof;" who are seeking for light in the dimness and thickness of the moral darkness that prevails; that still cling to the word of God and labor in his grace to perform every known duty. We appeal to our readers, to faithful ministers of the Word, if these things are not true. And what is the prospect of a change for the better. Look at the Christian governments—so called—to-day. Slumbering underneath them all are mines as deadly as dynamite fiends can invent, revolutions as subversive of all good as was that of France in the last century. Communism, Socialism, Nihilism, Fenianism are rife for revolution. Witness the dynamite explosions which have already taken place in our own country and on the Continent, which the diabolical concocters boast are but the forerunners of what is to come, and that isolated attempts will be rare from henceforth. Men who hold human life of so little worth pause not at trifles. Some may be executed, but the morbid, unsatisfied mind of the ignorant and ill-disposed will consider them martyrs to a good cause, and their places will be more than filled. When will it end?

As regards each other, the true condition of European governments is but very little better. Friendly and sympathetic, when not interfering with selfish interests; greedy, grasping, oppressive, jealous, and envious where selfish interests are concerned. Earth-hunger blinds their eyes to the suffering poor in their midst, while foreign wars and standing armies are grinding the faces of the

toilers and burdening the governments with still heavier debts. There never was a time when there was more for man's necessities, nor a time when his needs and sufferings were greater. When will it be better? Who, or what is to bring about that "better day"? Will the church do it? Is her divided and torn condition likely to effect such a revolution? Jesus, in praying for his disciples, utters the following petition: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" John 17: 21. If the world is to be converted, is not that union necessary? Not unity in diversity, which so many prate about; not unity which ignores the truth of God; but unity in God and in his truth. A unity that springs from conversion to God through Christ and a *practical* belief in the whole truth of God, would, at least, convert souls to Christ and silence the boasting infidel in regard to the unity of that Book. Tell us not that God did not design his followers to believe alike. The prayer of our Saviour is an emphatic denial of the false claim. The teaching of the great apostle to the Gentiles is against it. The divisions, and the effects of division, in the Protestant church are against it. And is this divided church to convert the world? No one would claim it who did not have a theory which he wished to maintain at all hazards.

Again: The plain, positive statements of the apostle above quoted, the parable of the wheat and tares (Matt. 13, 24-43), the likeness of the days preceding the second advent to the times of Noah and Lot (Luke 17: 26-30), the prophecies of Daniel and Paul and John concerning the papal and persecuting powers of earth, the general tenor of Bible language,—all forbid the world's conversion in the gospel dispensation. We believe in "that better day" most heartily; but it comes not till wickedness shall be destroyed by the execution of justice upon those who have despised God's mercy. The proclamation of the gospel will then be past. It has accomplished its work. It has gathered that great throng which no man can number out of all kindreds and tongues and peoples and nations. Their robes have been washed and made white in the blood of the Lamb. The earth which has groaned so long under the curse has been renovated and peopled by that requisite number of requisite character. The glory and knowledge of the Lord shall cover the earth as the waters cover the sea. "He shall see of the travail of his soul, and shall be satisfied." His justice has been satisfied, his truth vindicated, and from the fair face of his creation, sin has been blotted out. Where the trail of the old serpent left sin, disaster, death, and seemingly irretrievable ruin, it is said, "And there shall be no more curse." Hail, happy day! Dawn, long-looked-for morning! Even so, come, Lord Jesus. But in the meantime, mercy waits and pleads with the lost. Probation still lingers. God is still merciful. He appeals to us with all the hoarded love of the centuries to come to him. "And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

ANSWER TO A CORRESPONDENT.

THE PROPHECY OF JACOB.

"EDITOR PRESENT TRUTH, Dear Sir,—In Gen. 49, we read of Jacob's blessing his sons, telling them what should happen to them in the future. Have we any record in the Bible that these promises were fulfilled, or are the descendants of these sons receiving them as nations, at the present time?"

"STUDENT."

The question is more comprehensive than difficult; and much might be said in reply, for which we have not space. By being received "as nations," we suppose our correspondent has reference to the "Identity" or "Anglo-Israelite" theory. If in our brief answer, we fail to make clear our meaning, our correspondent must "inquire again."

The cruel character of Simeon and Levi, and their division in Jacob, the fulfillment of the prophecies concerning Reuben, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, and Benjamin will probably be denied by none. Reuben was the eldest son, and to him the birthright—which has generally been taken to consist in these particulars: viz., power, priesthood, and double portion—belonged; but he lost it by his folly. Hence, it was divided as follows: Judah was given the kingdom or power; Levi, the priesthood; Joseph, the double portion. This latter was given Joseph by his two sons' being adopted by Jacob, each given heirship with Jacob's sons. 1 Chron. 5: 2 compared with Deut. 21: 17, Gen. 49: 22 is thus literally rendered by Dr. Adam Clarke:—

"The son of a fruitful (vine) is Joseph;
The son of a fruitful (vine) by the fountain;
The daughters (branches) shoot over the wall."

From this it would seem evident that the vine and fruitfulness had especial reference to Jacob instead of Joseph. The terms "vine" and "fountain" are both applied to all of Jacob's posterity in other Scriptures. See Deut. 32: 28; Ps. 80: 8; Isa. 5; Jer. 2: 21; Eze. 15: 6, and 17: 6, *et al.* The daughters or branches that "shoot over the wall," would then refer to the tribes of Israel among whom Joseph was given a double portion. After the division of the kingdom, from the tribe of Ephraim came the ruler of the kingdom, Jeroboam. For this reason the ten tribes are often referred to as Ephraim. The increase and fruitfulness of the tribes of Joseph was remarkably verified. The application that is made of this prophecy concerning Joseph and his posterity to the Anglo-Saxon race is to our mind far-fetched and unreasonable. But in the tribe of Judah the hopes of Israel culminated. It would never be without its ruler till "Shiloh," "the Lion of the tribe of Judah," came. "Unto Him," not some earthly sovereign, was to be "the gathering of the nations." No longer was the fleshly vine of Jacob to turn toward the eagles of Egypt or Babylon; the "True Vine" was to flourish, into which is grafted branches from all the nations of the earth. This, to us, seems to be the plain, common-sense interpretation of this beautiful prophecy of Jacob.

WHAT IS TO BE GAINED?

WITH the sad results of the Soudan expedition thus far, our readers are doubtless well acquainted. While victories have been won by British troops, they have been dearly won. Khartoum was almost reached only to learn that it had fallen, and the gallant Gordon and his faithful followers massacred. It has been a bad business, and a losing investment all through. More money will be sunk than Egypt owes the bondholders of Great Britain; thousands of lives will be sacrificed to Moloch; and the Soudan will be in no better position than before. Of course, the United Kingdom can "smash the Mahdi," but what then?—and what then? Will it relieve the suffering, succour the distressed, help the poor, lift the hard hand of misery from the thousands in our own land who are now groaning under its weight? Will it spread the truth of God, and save souls for his kingdom? No; to both these questions, No. No reasonable, intelligent individual anticipates these results. It is not God's way to spread his truth. We feel sad because of the fate of those who have fallen, because of the heavier taxation and increased poverty which are the inevitable sequences of war, because of the continuance of war and the cries of "Avenge Gordon's death," heard on every hand; and we long for the time when the Prince of Peace, to whom vengeance belongs, shall take to him his "great power" and reign. British "prestige will be established," but it indeed rests upon a flimsy basis if the Mahdi has to be "smashed" in order to establish it. What may grow out of it, out of the complications, the plots and counterplots of nations, we know not. We

want surer guides now than some of our Anglo-Israelitish prophets who predicted that Gordon was coming out at the head of the myriads of Ethiopia. We rest on the word of God. He has unvalued some of the future. The wars and increased rumors of wars, the perplexity of nations, all proclaim the near coming of Israel's King. In the meantime, God will care for his work and gather out from the confusion of creed and church and nation and tribe a people whose robes are washed in the blood of the Lamb, who are keeping the commandments of God and the faith of Jesus.

THE FUTURE OF RELIGION.

WHEN we say that one feature of our age, as characteristic as it is alarming, is the fact that religion—the fear of God—is disappearing, leaving behind only scepticism, impiety and deprivation, and that, too, in the face of the accomplishment of the prophecies of the Revealed Word, our readers must not believe that we are alone in viewing things in this light.

We place before them two extracts from the pens of eminent and respected writers, which show plainly how true it is that piety is to-day disappearing from sight with a sickening rapidity. Especially do we see confirmed beyond all doubt, the moral decadence of Protestantism, the loss of its vitality, the wasting of that powerful and salutary influence which it ought to have to oppose the current, hourly more impetuous, of corruption and immorality.

We give the following from one of the editors of the *Revue Politique et Littéraire* in an article devoted to the book of Pelletan, "Is God Dead?" Says Mr. Berard Varagnac:—

"Were Catholicism near its end, what assurance have we that Protestantism would gather its heritage? What, pray, are the indications of it? Where are the characteristic facts that would reveal it? For myself I see only its contrary indications. I see a divided Protestantism, and I seek in vain its recent conquests. With us, it has not recovered during two centuries, the terrible blow which the abominable revocation of the Edict of Nantes gave it. It presents to us the image, not of a rising tide or an overflowing stream; but, if I may dare say it, of those inland seas or lagoons, isolated here and there in the hollows of the plains, and from which, from century to century, the waters and the salts evaporate. Let no one misinterpret this freedom of expression. I bear to it, from the heart, only sympathy and respect; but it is clear that Protestantism is, at present, destitute of all the power of expansion which it formerly had. And, on the other hand, where is the first premonitory sign of its awakening, of its new birth? I distinguish in the Protestantism of our days a group very liberal and innovating in its tendencies. Is this the nucleus of the future phalanxes to whom you promise the world? Truly the well-intending and distinguished men who compose them have not the air of conquerors. They have too much of temperance, of high and philosophic reasoning, and with this in religion, as in politics, one can subdue nothing."

Mr. E. Reveilland, editor of *Le Signal*, commenting upon these words, declares that it is "without astonishment, though not without sadness" that he reads them. So though he finds it, it is true, slightly overdrawn, he can but bow before the humiliating picture.

We cite now Mr. E. de Pressensé in a report of the meeting of the Evangelical Alliance, which appeared in the *Revue Chrétienne* for October.

"I will only refer to the essential character of these meetings, so full of interest. The seriousness of the new aspects presented by the religion of our epoch was recognized. The deduction, drawn with irresistible evidence from the religious statistics which occupied a large place in the meetings at Copenhagen, and in particular from the very interesting report of Dr. Christlieb, upon religious indifference everywhere manifest, is that there is no longer an established Christianity. The old paganism, under the form of naturalism, overflows in the midst of the baptized nations. The question for the churches is no longer to preserve simply

their heritage, but to re-conquer their lost estates; to substitute what the Scriptures call the sword of the Spirit for the pastoral staff which now leads the docile multitude to spread the Word; and without neglecting the far away missions, from which very interesting reports have been given, to pursue boldly the home mission, the mission in the heart of our old Europe, in a word, to take up again the teachings of the primitive apostolate. This is what may be designated as the key note in the meetings at Copenhagen."

Note this: it was the key note of an assembly which was the universal representation of Protestantism. Could a more striking fact be expressed in more significant terms? After this how is it possible to doubt the fulfillment in our day of the predictions of the Word of God as to the moral condition of the world in the "last days"?

B. L. W.

CONVERSATION ON THE SABBATH QUESTION.

SECOND INTERVIEW.

SABBATH-KEEPER.—Our previous interview closed with the question before us whether or not the Sabbath is a type. The assumption that it is a type furnishes the foundation for many false positions. I was about to show that the Sabbath is not a type of anything, and from the very nature of the case cannot possibly be. This can be made clear to any one by a few questions. What is the object of all types as used in the Scriptures?

INQUIRER.—Their object is to point out something connected with the work of redemption; to prefigure, and instruct the world concerning the work of the Messiah. They were "shadows of things to come; but the body is of Christ."

S.—Very true. When, then, were types introduced?

I.—When a Redeemer was provided and promised; for then men were instructed to offer sacrifices, pointing forward to the death of Christ.

S.—What made these types appropriate and necessary?

I.—The fall of man and his need of a redeemer.

S.—Could a type have been introduced before man thus fell, and became a subject of redemption?

I.—Certainly not; for the type would then have been to him only a constant and gloomy reminder of his coming apostasy, and would have led directly to that result.

S.—Does it not, then, clearly follow that any institution which originated before the fall, or any service introduced before that time, could not have been in any degree typical in its nature?

I.—That would certainly be the case.

S.—Now when was the Sabbath instituted?

I.—Ah! I see; it was before the fall; and hence it could not have been a type. This is all clear enough to me. Yet there are some who deny that the Sabbath was instituted at creation.

S.—This we know very well; but there is the record; and he who denies it denies one of the plainest statements in all the Scriptures. Any professed Christian who thus refuses to hear the Scriptures we can only regard as Christ directs in Matt. 18: 17. No one would ever have dreamed of denying that the Sabbath was instituted at the close of the first seventh day of time, had he not an object to gain—that object being to set aside the Sabbath of the Lord.

I.—I have recently read an article on the Sabbath question in which the writer says: "The fact that God sanctified it [the Sabbath] is no proof that it was instituted for man, or even then made known to him;" and he illustrates his statement by Christ, whom he says the Father sanctified from eternity, but did not send him into the world till the fulness of time.

S.—It is utterly astonishing that men should make such assertions. In respect to sanctification there is no parallel between Christ and the Sabbath. But there is no record that Christ was sanctified from eternity. Not till the plan of redemption was devised, was he ordained to come into the world to

suffer. But that has nothing to do with the Sabbath question. Christ says that "the Sabbath was made for man." Had this writer never read that? Man was to use it; for him it was sanctified. When? In Eden. To sanctify is "to set apart to a holy or religious use." How could the Sabbath be thus sanctified, and that, too, for the human family who were the only ones to use it?

I.—It could have been done only by telling those for whom it was made how to use it.

S.—Exactly; there was no other possible way. And did not this constitute a Sabbath law?

I.—Certainly. It must be that most writers overlook this fact. This writer flies off to the idea that the Sabbath is not mentioned from Adam to Moses.

S.—What if it is not? The record has given us the institution of the Sabbath in all its completeness, and the additional fact that *a law was given* at the very beginning for its observance; and what more could be expected in a narrative which comprises the history of about twenty-five hundred years within the brief compass of fifty chapters? But here is another fact: The Sabbath is not mentioned from Moses to David, a period of five hundred years. Shall we therefore say it was not kept during that time? We can say so with just as much consistency as any one can say that it was not kept from Adam to Moses, because the Scriptures do not mention it. But we know it was kept from Moses to David, and enforced under the penalty of death. To urge the silence of the Scriptures as against the Sabbath from Adam to Moses, is a quibble unworthy of any candid mind.

I.—But did not Moses say to the Israelites that God had brought them out of Egypt, and *therefore* he commanded them to keep the Sabbath day?

S.—Very true; but what has that to do with the *general* announcement of the Sabbath law as given from Sinai by God himself, forty years before this *rehearsal* by Moses recorded in Deut. 5, in which no such "therefore" occurs?

I.—It is strongly urged as proof that the Sabbath was given to the Israelites alone, and was not binding upon any other people.

S.—If this is so, then the same would be true of every other precept, in reference to which the same expression is used, would it not?

I.—So it would seem; for certainly there can be no reason for making the Sabbath an exception.

S.—Very well. Now turn to Deut. 24: 17, 18, and you will read that they were not to "pervert judgment" because they had been redeemed from Egypt; "therefore," said the Lord, "I command thee to do this thing." Now will any one have the audacity to assert that this moral principle was given to Israel alone, and was not binding upon any one else?

I.—It would be truly audacious to make such an assertion.

S.—But they must assert it, or give up their assertion in regard to the Sabbath; for the statements are exactly parallel. But further, the same statement is made in reference to *every one* of the commandments. Turn to Lev. 19: 36, 37, and there you will read: "I am the Lord your God which brought you out of the land of Egypt. *Therefore* shall ye observe *all* my statutes." Now will any man who has a particle of either candor or conscience left say that the commands not to blaspheme, nor kill, nor lie, nor steal, nor commit adultery, were given to the Israelites alone, and were not binding upon any other people? If not, neither can he say that the Sabbath was given to them alone, on account of this expression which is used alike with reference to them all.

I.—This puts the matter in a new light. But why is it that opponents of the Sabbath never notice these points?

S.—Your question implies that you have observed, and if you watch them you will observe, that they studiously avoid these facts. I have been engaged in this Sabbath controversy now for nearly thirty-two years; and though these considerations

have been repeatedly urged upon the attention of Sabbath opponents, I have yet to see on their part the first allusion to them; and the reason is obvious: it would spoil their argument.

I.—Then they are not honest.

S.—We pass no judgment upon them, but leave them to answer for their motives to him who reads all hearts. But these nevertheless are the facts. And there is another feature in their course of action which certainly needs a little explanation: Why do they always appeal to Deut. 5: 12-15, on the Sabbath question, instead of to Ex. 20: 8-11?

I.—I have noticed that they do this, but I have never particularly considered why they do it.

S.—Then please think upon it a moment. The promulgation of the law by the great Law-giver, Jehovah himself, is recorded in Ex. 20. Forty years afterward, Moses, about to leave that people, delivers to them a solemn address, recounting the dealings of the Lord with them, and among other things rehearsing the principal circumstances of the giving of the law from Sinai forty years before. He does not pretend to be giving an original law, nor a verbatim repetition of the law. He says of the Sabbath, "Keep the Sabbath day to sanctify it, as the Lord thy God *hath commanded thee*," referring back to the giving of the law recorded in Ex. 20. Now why do they not appeal to the original law in Exodus, instead of flying to this rehearsal by Moses in Deut. 5, forty years later?

I.—I can see very clearly, as you remarked on the preceding point; it would spoil their argument to go to Ex. 20.

S.—So it would; and every one else can see it as well as yourself. We are willing to give the words of Moses in Deut. 5: 15; 24: 17, and Lev. 19: 36, 37, due consideration, and all the weight to which they are entitled. They are simply an appeal to the gratitude of the children of Israel by Moses, urging their deliverance from Egypt as an additional motive why *they* should be loyal to God, and keep his Sabbath and all his commandments, but not by any means intimating that others are not bound to obey him on the *general* ground of obligation to their Creator, though they may not have had the particular experience granted to Israel.

I.—Yes; that is certainly a consistent view; and I see no evidence of fairness or candor thus far in the way the opponents of the Sabbath try to sustain their position. But there is another text which is urged to prove that the Sabbath was a Jewish institution. It is Ex. 31: 17, where God tells the Israelites that the Sabbath was a sign between him and them throughout their generations.

S.—Well, let us look at this. As a sign what was its significance?

I.—I suppose it was both an evidence and a pledge of the relation existing between God and Israel.

S.—And how would this relation be described?

I.—It was on the part of the people an act by which they showed that they took the Creator of the heavens and the earth to be their God; and it was on his part the condition on which he had pledged himself to regard them as his peculiar people. It was the bond of union between them.

S.—In this we agree exactly. And now let me ask further how this relation had come to exist between God and Israel?

I.—Because all other nations had apostatized from the truth, and Israel alone were believers in the true God.

S.—And was not that relation just such as exists, or should exist, between every true believer and God?

I.—I never thought of it in that light; but I do not see why it is not so.

S.—And, further, when any of the Gentiles joined themselves to Israel to be the people of the Lord, and began to keep his Sabbath, was it not a sign between them and God?

I.—It must have been certainly.

S.—And if all the world had done this, would it

not have been a sign between them all and God?

I.—I do not see how to come to any other conclusion.

S.—Then there was nothing to confine it to that people, only as they had the truth; and immediately the conclusion follows that all who have the truth in this dispensation as well as the former sustain this relation to God, and equally need the sign as an expression thereof.

I.—This is to me a new view of the subject. I will think of it.

S.—Please do so; and when opportunity offers, we will consider further this important theme.

CHRISTIAN UNION.

THIS term is a hobby with many at the present time. It is the pass-word to the very inner temple of self-styled orthodoxy. Men will talk of "a sweet union of loving hearts" when there is not a principle of true union with them. We think this is well calculated to fulfill prophecy, by securing union of action on certain popular points where there is no union in principle. Mr. Hammond, in his "union revival meetings," takes pains to let it be understood that he can work with "all who believe in Jesus;" with Catholics as well as Protestants. Most other revivalists do the same. Now, consistent Protestants cannot unite with Catholics. If they can, why are they Protestants? And was not the work of Luther worse than useless? And this is what you will find wherever this cry of "union" is raised; the spirit of true reform is lacking; there is a sacrifice of truth for an empty name.

A recent letter from Italy contains the following remarks on Catholicism:—

"The thought is constantly recurring that ages of degradation under papal and priestly rule have destroyed the capacity of men and women for apprehending the first elements of Christian teaching as set forth in the New Testament. Mr. Spurgeon has freely said that he has lost all faith in the possibility of a Romish priest in Italy being truly converted to Christ, without an actual miracle; and that because the system under which the priests have been trained has burned out of their nature every moral element upon which truth can operate. This, on his part, is no mere hyperbole, or 'flourish of rhetoric,' but a deep conviction. In this connection we cannot forget the old proverb, 'Like priest, like people.' The priestly system of *espionage* is, even now, as far-reaching and effective as ever; and yet, it has been aptly said that 'we could easily raise up Baptist churches all over Italy, and draw hundreds to them to be baptized at a dollar a head.' Missionaries from heathen lands, passing through Italy to America, and stopping here and there for the sake of chances to see things for themselves, have frankly said that they would prefer heathendom, any part of it, as a field of work; although, indeed, so broad a statement might be qualified, as it was here a few days since by Mr. Ashmore, of China, who said that wheresoever a community of Chinese had yielded to the sway of the Romish priesthood, they exhibited a field of labor as hopeless as any in Italy."

China is well known to be a hard field for missionary labor, but to make the Chinese as hard to convert as the Catholic Italians, they must be brought under Catholic influence! This is the judgment of a missionary who had beheld both fields.

Catholicism never changes its policy. It may change its action for the sake of policy, but it is the same now that it was in the days of Luther. When Protestants bow down to the name of "union" so as to unite with Catholics, or try to, it is because they have lost every true element of the Reformation.

But they *cannot* unite with Catholics for the reason that Catholics *will not* unite with them. And this shows that the Catholics are more consistent than they. Catholics know very well that there is an "irrepressible conflict" between the two; and an impassable gulf, which must remain as long as Catholics are Catholics and Protestants are Protestants. When names are preferred to things; when shadows are counted more real than

substances, and when principles are sunk out of sight for mere feeling and momentary triumphs, then there is union, but it is on the same basis of that which was effected between Pilate and Herod.

Jesus came not only "to bear witness unto the truth," and to unite hearts in the truth, but to separate between mere professors and them who love and obey the truth. If we have the truth, it is our duty to maintain it. This cry of "charity" and of "loss of influence," is a mere delusion, raised to frighten timid ones whose hearts are not established in the faith. Charity "rejoices not in iniquity, but rejoices in the truth." We have no right to any influence which we cannot use to the glory of God and to the advancement of his cause. Let us "hold fast the form of sound words," for the truth is not ours to compromise or to trifle with. It is a matter of life and death; a matter to be tested by the judgment of God. In all ages they who have adhered to the truth without swerving have lost their influence with the worldly and time-serving, but they have glorified God and received his approval. Let us take them for our example, rather than yield to a popular clamor for compromises which cannot profit.—*J. H. W. in Signs of Times, U. S. A.*

THE WATCH-TOWER.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—*Isa. 21: 11, 12.*

DYNAMITE FIENDS.

We know of no more fitting term to apply to those who will deliberately lay plans to destroy, when they are fully aware that scores, and sometimes hundreds of innocent lives may be endangered or lost in that destruction. Such were those who attempted to destroy the Houses of Parliament and the Tower, January 31. The escape of those in the House of Commons was indeed providential. The infernal machines were evidently set to explode at the same time; but the one in Westminster Hall exploded first, and gave the people in the House of Commons an opportunity to escape. Had it been otherwise, the tragedy that must have taken place is frightful to contemplate. The brand of infamy rests upon the vile concoctors of the plots. Where it will end, or how far it may go, we cannot say. If it was confined to one country alone, there might be hope that such condition of things might be put down, but the same element is found in all the civilized nations of the world. Those nations which have proved places of refuge, for these plotters against society and government, will yet feel their satanic ire. And the worst feature of all is that the moral sensibilities of a large and increasing class, not found in the slums of society alone, but even among Christian (?) legislators and administrators of law, are so benumbed as to have no sense of justice. A certain morbid condition of mind leads thousands to look upon those who can fiendishly plot the destruction of property, government, and life as heroes; and if they are brought to justice and punished for their crimes, they are considered martyrs. O'Donovan Rossa is considered more of a hero to-day, and the dynamite fund has been increased by the attempt upon his life. And the very manner in which his life was attempted will increase the devotion of his adherents. And while many would have rejoiced and many others would not have mourned if the bullet fired by Miss Dudley had terminated the career of O'Donovan Rossa, no lover of justice and good government will approve the way in which it was attempted. Brave and chivalrous some of the reports have called her because she would not shoot a "fallen foe," who had fallen by treachery, shot in the back by one he supposed a friend! Wonderful chivalry! Daring bravery! And the same morbid, perverted

element that would lionize Miss or Mrs. Dudley, if shunted on another line, would exalt O'Donovan Rossa to a demigod. Is it doubted? Look at the travesty of justice in the case of Madame Clovis Hugues referred to in another column, and hundreds of other cases where *mere popularity* or *morbid sympathy* has acquitted the accused without any regard for law or justice. While we are unable to express our abhorrence of those who would wreck law and government and society by means that only Satan could have instigated, we deplore the mob-spirit, the morbid sympathy with criminals, manifest so largely even among those who professedly worship the God of love and law and justice to-day, and ignore love and law and justice to-morrow.

What a pitiful commentary this state of things is on the boasted "morality of humanity" and "laws of nature," so much prated about by those moralists who deny the atonement and the necessity of the Revelation of God and the grace of his Christ! What the world would be without these is well shown by the French Revolution of the 18th century and the Socialism, Fenianism, Communism, Nihilism of the 19th. Truly the words of the prophet are applicable: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

THE BENEFITS OF ALCOHOL.

In our last, we cited some astonishing figures, given in the recent message of the Federal Council to the Federal Assembly, concerning the enormous consumption of alcoholic liquors in Switzerland. Time does not permit us to estimate in figures the almost fabulous expense which the consumption represents, and the real diminution of the material resources of the country. Astonishing as these figures are, they would represent after all but a small part of the real evils that the habit of using alcoholic liquor entails upon those who give themselves up to it. In the face of this frightful picture of destitution and suffering in the family, of disorder and crime in society, and the physical evils which follow those who are addicted to this pernicious habit, it would seem that this picture ought to so strike the moral sense of every reasoning man—that he would ask, What can be done to put an end to this frightful evil? In the eyes of every intelligent and reasonable man it would appear a monstrous thing to justify so crying a curse, but it has not appeared thus in the eyes of the Swiss legislators.

Their efforts against this traffic would tend simply to modify its excesses; for, according to them, moderate drinking has its decided advantages. It is with the most profound astonishment that we read the following lines, taken from their report, and in reproducing them, we ask our readers to remember that they are written in the very face of the facts that we have cited upon the enormous consumption of alcoholic liquors:—

"People can doubtless discuss or chat without drink; or they can content themselves with tea or coffee; but every one knows by experience that after having applied one's self to fatiguing labor through the morning or during the whole day, when one is pressed with care or with professional perplexities, one cannot carry a very cheerful humor into the society which he seeks for recreation, instruction and mental encouragement, if a generous wine or a refreshing beer were not at hand to efface the traces of daily labor and open the soul to other impressions.

"Can any one deny the necessity of these gatherings for the development of our intelligence, our character, our public life in general? Can it be denied that in many localities and for many individuals the relations of social life are intimately bound to the life of the *cabaret* (public house)? Can it be denied that the numerous societies which are formed for recreation and pleasure, whether it be to discuss and protect professional interests, the extension of popular rights, or the development of the press, are so many factors which increase the frequentation of these public establishments.

"If we deplore the excess of drink which frequently follows, if we blame those who spend uselessly their

time or their money in gossiping in saloon politics or in insipid games of cards, we cannot fail to recognize, on the other hand, the stimulating influence of these gatherings upon the intellectual activity of individuals, nor their good fruits with regard to public interests? And while we pity those whom the passion for alcohol has thrown into the arms of folly, we must also recognize the fact that social life is an efficacious remedy against hypochondria and misanthropy, against selfishness and presumption, against narrowness of ideas and extravagancies of imagination."

The *Journal de Genève* certainly has reason to say as it does, in commenting upon this part of the report of the Federal Council:—

"We believe that one might search a long time without finding in the parliamentary literature of any country, in the official messages of any government the equivalent of this little *morceau* upon the frequentation of the saloons regarded as an antidote against 'selfishness' and 'narrowness of ideas.'"

Is it to be wondered at that the common people give themselves up to such sad excesses when legislators, who are supposed to be well informed on all that concerns the public welfare, have such excuses to present for those who give themselves up to their depraved appetites?

It is not surprising that intemperance is extending in a manner so alarming as indicated by the statistics, when an air of such respectability and even necessity is given to the passion for strong drink.

If this is a true specimen of the moral advancement of the nineteenth century, one might well say that our progress is directly toward the reign of Bacchus. According to the ideas expressed by these legislators, the "age of gold" which is coming will be a time when each one can drink as much as he pleases, provided only that he does it with respectable moderation. B. L. W.

MODERN JUSTICE.

A MORE vivid commentary of French justice, yes, modern justice, for it is not France alone that is guilty, could not be found than is presented in the trial and acquittal, not long since, of Madame Clovis Hugues for the premeditated murder, as she herself testified, of M. Morin. But the worst of all is the prevalence of that element which leads to such travesties of justice. The same spirit was manifested on the part of many during the trial and investigation of the Mignonette affair in our own country; and we honor those judges who had regard to the integrity and necessity of law. Concerning the case of Madame Hugues and the underlying principles of modern justice let Dr. Pressensé speak. From a letter to the *Christian World* we extract the following:—

"I may say, by way of preamble, that acts like these in themselves denote an enervation of moral fibre in our generation. That a wife and mother, whose life has been passed under normal conditions, should be guilty of premeditated murder in order to avenge the aspersions cast on her honor, and this after she had received all legal satisfaction, indicates that the respect for the majesty of law, as the guardian of individual rights and the avenger of social wrongs, must be at a very low ebb. This contempt for law appears still more emphatically in the case of the police officials charged with the maintenance of public order, who allowed themselves to resort to violence in order to punish the publishers of certain abominable articles in the daily press. Nor does this aberration stand alone. We find similar acts frequently committed by persons who, in the ordinary tenor of their life, are by no means erratic or Bohemian. A still more serious feature in the case is the fact, that the juries almost invariably acquit those who have been guilty of these breaches of public order, and that the offenders are exalted into heroes by the press of every shade of opinion. If Joan of Arc had escaped from the hands of her murderers at Rouen, she could hardly have been received with a greater ovation than that which greeted Madame Clovis Hugues after her trial and acquittal. She was simply smothered in flowers, and might well have been graced with the epithet which Lamartine applied to Charlotte Corday, 'the angel of assassination.' In the Court of Assize, one of the Parisian deputies, a most honorable man, was heard to express his admiration of Madame Clovis Hugues's deed. It is perfectly obvious that such a state of public opinion is fraught with peril to the State, which exists primarily in order to spread over the lives of all its subjects the *cegis* of law, and to put down all irregularities and private feuds. Such cases

as those we have mentioned argue a return to a state of barbarism; it is the old savage warfare reappearing in the midst of modern civilization, and facilitated by the more deadly appliances of the present day. The powers of evil have indefinitely multiplied their weapons of late, even apart from dynamite, the favorite tool of the anarchists everywhere. If might is allowed to override right in the nineteenth century, the sacrifice of life will be more terrible than ever. A chemist or pyrotechnist will be more formidable than Attila the Hun. This was abundantly shown in 1870; and the events in private life to which we have just referred show the same results proceeding from the same cause. That cause is, as we have said, a deterioration of the moral sense."

RELIGIOUS GAMBLING AGAIN.

It is a sad fact that lotteries are legalized by nations calling themselves Christian. It is a sad fact that for the Turin National Lottery (first prize 300,000 francs) 15,000 tickets were sold in London alone, and 10,000 in the English provinces. It is a sadder fact that the secular authorities must suppress church lotteries, as at Birmingham recently. Surely it is a crying shame when vices in the churches have to be put down by the strong hand of the law. Another instance of religious gambling is given as follows in the *Christian Commonwealth* of January 29:—

"MORE CHURCH GAMBLING.—In a country like Wales, so distinguished for genuine Christianity, one would scarcely expect such an exhibition of worldliness as is seen in the following, which we print *verbatim et literatim*, as far as we think proper to print at all:—

"A GRAND PRIZE DRAWING

In aid of the Building Fund of Zion Welsh Baptist Chapel,
Will be held on May 5th, 1885,

When the following Prizes will be drawn for:—

FIRST PRIZE, £20.

2nd Prize		£8 0 0
3rd	Watch, value	3 10 0
4th	Tweed Suit, value	3 3 0
5th	Gold Bracelet, value	2 10 0
6th	Silver Electro-plated Castor	2 2 0
7th	" " " "	2 0 0
8th	Overcoat, value	1 15 0
9th	Silver Electro-plated Teapot	1 10 0
10th	" " " "	1 10 0
11th	Silver Electro-plated Butter Cooler	1 10 0
12th	" " " "	1 0 0
13th	" " " "	0 15 0
14th	" " " "	0 10 0
15th	" " " "	0 5 0

TICKETS, 6d. each. A Book of 12 for 5s.

"Now we simply denounce this whole business as unworthy of the religion of the Divine Master, and enter again our solemn protest against this wicked practice of church gambling. We wonder that worldly-minded Christians (?) do not blush for very shame when they think of their association with such a lottery scheme as the foregoing."

Yes, and we wonder, too. If this were a solitary instance, we could hope for better things, but the vice is found in modified and various forms everywhere. The duty of the true soldier of Christ is plain, "From such turn away." 1 Tim. 3: 5.

MRS. M'HARDIE ON SPIRITUALISM.

In the *Christian Leader's* report of the meeting of the Christian Woman's Union held in Glasgow the third week in November, it is stated Mrs M'Hardie said that:—

"Last year forty millions of people professed to believe in spiritualism, one-half of whom were in the United States. Four opinions have been expressed regarding it, viz., that it was (1) a system of trickery and imposition; (2) the operation of natural laws, especially magnetism and electricity; (3) veritable intercourse of the living with the dead; and (4) supernatural, but of Satanic origin. She favored the last named view."

Those who have read the articles in this journal upon that subject will know that she has ample reason for the view she "favors." The Bible says, "They are the spirits of devils."

STATE OF SOCIETY.

The following truthful extract from an article on "Christian Socialism," by Mr. Geo. S. Reaney, in the *Christian Commonwealth*, speaks for itself:—

"What have you to say to the facts we present? Deny them you cannot. Have you nothing to say? Must the thing go on until it cures itself, as certainly it will, in Socialism, and perhaps in a sudden and unexpected rush of Communism? The sights of London are quite sufficient to stimulate discontent, and have only to be seen by the thousands who hide away in slums, in order to excite hopes and purposes from which only evil can come. I have seen 1,500 men, sober, strong, determined men, rise to their feet when one of their leaders has said, 'There is enough for us all, let us go and take our share.' The debate has been adjourned by the Congregational Union. It may be adjourned once too often, and it may pass out of the hands of the Christian Socialists into the hands of the men of the streets."

HOW OTHERS LOOK AT IT.

THE *Daily News*, of Dec. 8 has the following from its correspondent at Berlin, dated Dec. 7:—

"Commenting on the recent statements in Parliament on the British navy the *Vos Gazette*, a Liberal journal, which has always observed a friendly attitude towards England, arrives at the following conclusions: 'British supremacy at sea, after existing for a long time, has ceased with the establishment of Italian and German unity, and no naval power will now recognize English claims to naval supremacy. England will certainly continue to remain the first naval power of the world for a long time to come, but can never again attain supremacy at sea which she possesses no longer. On this point the interests of all the Continental naval powers are in common, and never again will international law concede greater privileges to the British naval standard than to any other flag.'"

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.

IS THE END NEAR?

BY D. M. CANRIGHT.

TEXT: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 33.

THE end will come sometime; the judgment will set; probation will close; Christ will return. God has promised it. We believe it. Do you? Why may it not be near? Somebody will live to see it. Why not we? Do you say that you see no signs of its coming? The people in the days of Noah saw no signs of the flood, and yet it was right upon them. Matt. 24: 38, 39. So it will be in the last days. "There shall come in the last days scoffers, walking after their own lusts, and saying, 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. For this they willingly are ignorant of," etc. 2 Pet. 3: 3-5.

My friend, be careful that you do not fulfill this very prophecy yourself. Have you watched for the signs? Have you thought upon this subject? Do you know what the signs are to be? If they should come to pass, would you recognize them? Have you studied the Bible upon this point, or have you been so intent upon other matters that you have given this subject no thought? Or, if you have thought of it, has it been with anxiety and effort to ascertain the truth? God does not force men to see and believe his truth. His promise is to those who are watching, and searching, and praying. John 5: 39.

The popular churches can give you no light upon this subject; for they are in the dark themselves. The advent of Jesus is ignored and scoffed at by many of them. We warn you to be careful that that day does not come upon you unawares. In Dan. 2: 31-44, God has given a prophetic outline of the history of the world under the image of a man. Commencing with Babylon, there were to be four great kingdoms, Babylon, Medo-Persia, Greece, and Rome, the last divided into ten parts. Then the

end of the world should come. Please read that chapter. All admit that that prophecy is now fulfilled, except that part relating to the end. The great prophecy of the 2,300 years of Dan. 8: 14, pointing to the cleansing of the heavenly sanctuary, the work of the judgment, also ends about this time. See Scott, Fletcher, and others upon this question. There are ten distinct chains of prophecy in the Bible, each one pointing to the end of time and the setting up of God's kingdom. It is now generally admitted that we are in the last link of each of them. Many ministers in all denominations are now preaching the end near. All classes are expecting some great revolution soon to occur, though they know not what it is to be. See Luke 21: 25-32.

A wonderful increase of knowledge and activity is to mark the last days. Dan. 12: 4. How strikingly is this fulfilled! Every one stands amazed at the unparalleled wonders and knowledge now being developed. Everybody talks of it; but very few realize that it is a sign of the end at hand.

Notice another sign. In answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3, Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24: 14. He does not say that all nations shall believe the gospel, be converted by it, and have a thousand years millennium before the end. No; it is simply to be preached to all nations for a witness against them. Then, not a thousand years after, shall the end come. Is this prophecy reliable? Do you believe the words of Jesus? Well, have they not been fulfilled? Do you not know that the whole world has the gospel preached to them to-day? There is not a nation that has it not. Listen to the following testimony upon this point: The editor of the *Christian Union* says, "The whole world has been ransacked and explored; there is not a corner on the globe where Christianity is unknown." The Bible has been translated into about three hundred languages. Every nation has now heard the gospel. The prophecy of Jesus is fulfilled. Will his promise now fail? No, never. Then the end is at hand.

Another fact has a strong bearing on this question. The light of God's truth commenced in Asia, in the days of Abraham. Steadily it has been making its course westward, till, like the sun, it has gone around the world. Asia had it first; next, Africa stretched out her hands to God; then Greece and Italy were lighted up by the labors of Paul and his successors; soon the heart of Europe was warmed by the great Reformation, in the days of Luther; next, the gospel under Wesley came west, not only to England, but it shone across the waters of the Atlantic, and lightened up America. And now, quite across the Western Continent, yea, among all the islands of the Pacific, this light is shining clearly. The end has been reached, the globe has been girdled, all nations have heard; God's appointed time has come,—the harvest of the Lord. Come to judgment, ye nations of earth. Your allotted race is run.

Again, it has been the faith of the church that at the close of the six thousand years the end would come. This faith has been well founded, as we might readily show, from the Bible. That the six thousand years are now just closing, is agreed by all. Of course no one can tell just the year when they end, but that it is not far from this time is evident. This strongly indicates that the end of the world is at hand.

As a definite sign of the end, and that the last generation has come, the Lord has foretold that the sun and moon should be darkened, and that the stars should fall. This sign is made very prominent in the Bible, every time in the same order, with the same events following. See Joel 2: 10, 11, 30, 31; 3: 13-16; Matt. 24: 29, 34; Mark 13: 24-30; Luke 21: 25-32; Rev. 6: 12-17. Please read these scriptures, as I have not space to quote

them. You will find them very plain. All three of these signs have been remarkably fulfilled. May 19, 1780, the sun was darkened according to the prophecy. Beginning to grow dark about the middle of the forenoon, it became so dark at noon that persons could not see to read without lighting their lamps. The legislature of Connecticut, being in session, had to adjourn. It was so dark that the fowls went to roost; cattle came lowing to the barnyard; frogs began to peep; the night-hawks came out, and everything bore the appearance of, and was shrouded with, the gloom of night. The uncommon darkness lasted fourteen hours, or till after midnight. It could not have been an eclipse of the sun, as a total eclipse lasts only about five minutes. Scientific men have never been able to give a reason for it. So remarkable was this day that Noah Webster has noticed it in his dictionary as "THE DARK DAY." See Explanatory and Pronouncing Vocabulary of Webster's Unabridged Dictionary. That night, though the moon had full the day before, was so dark that white paper could not be distinguished from the blackest velvet a few inches from the eyes. One writer says it was so dark that the darkness could be felt. The general impression was that it was a sign of the day of God, and that the judgment was at hand.

November 13, 1833, the stars fell. Thousands are now living who witnessed that remarkable shower. Prof. Olmstead, the celebrated astronomer of Yale College, says, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world." So remarkable was the falling of the stars that it is put down in books on physical geography, natural philosophy, and astronomy, as the most wonderful ever known. They fell thick and fast, like snowflakes in a heavy storm. It looked as though the very heavens were raining balls of fire. This is just what the prophecy foretold. The Lord says, "When you see these things, know that the end is near, even at the doors."

Modern Spiritualism is another marked sign of the end. If I had space, I could quote many scriptures plainly foretelling spiritualism, as the last sign just before the end. Here is one: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16: 13-15. When is this to be? When Jesus is about to come as a thief in the night, and when the battle of that great day of God Almighty is at hand. Then the prophet says the spirits of devils will go everywhere over the world, working miracles to deceive the people. To the same effect see Matt. 24: 23-27; 1 Tim. 4: 1-3; 2 Thess. 2: 8-12. Spiritualism arose in 1848. In about a quarter of a century, it has made 10,000,000 converts, and it is spreading with wonderful rapidity. It does work miracles. It performs wonders. It claims to be the work of spirits. The Bible says that these spirits are the spirits of devils, and that this work is the sign of the end at hand.

Wonderful storms by sea and land, and earthquakes are to be another sign of the end. See Luke 21: 25; Rev. 11: 18, 19; 16: 17-21. Every observer must be aware that the last few years have been remarkable in this very respect. Of the frequency of earthquakes, the *Christian Statesman*, of July 17, 1875, says, "The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally observed." The *New York Observer* says, "There has been a perfect epidemic of sad disasters by storm and flood during the present summer." Look at the terrible fires, destructive floods, fearful storms of thunder and lightning,

which have occurred in the last few years. These are only precursors of the wrath of God which is soon to destroy a guilty world.

Just before the end, the earth was to be morally corrupt, as in the days of the flood. See Matt. 24: 37; Gen. 6: 5, 12. That the world is becoming fearfully corrupt is testified to on all hands. Says the *Scientific American*, "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound through the country, and probably throughout the world, to a degree wholly unparalleled." Testimonies like these may be read from almost any paper. Lying, cheating, forgery, stealing, adultery, murder,—these are the order of the day, and rapidly increasing. Look at the corruption of our great cities. If God overthrew Sodom for its crimes, how much longer can he spare these wicked cities?

A spirit of war, and great preparations for war, were to be another sign of the end. See Rev. 11: 18; Joel 3: 9-15. Now look over the world. See the vast military camps. Not less than five millions of soldiers are in arms. See the wonderful preparations for war everywhere, the terrible weapons of destruction which are being formed. Says the *Chronicle*, "From every quarter of the globe come rumors of wars or of warlike preparations." Again, "nations are arming as if with a prophetic understanding that a terrible and portentous crisis is at hand." They are preparing for the battle of the great day.

Religiously, the professed church of Christ is in just the condition foretold in the Bible as another sign of the end near. See 2 Tim. 3: 1-5. Particularly were love of money, love of pleasure, formality, etc., to be prevalent sins among those professing godliness. This was to be the condition of things. Alas, the picture is but too truly filled up. The old simplicity and the power of God have died out of the churches. They are asleep, dreaming of a temporal millennium. Their pastors are fattening on high salaries, and feasting with the ungodly, while they are mocking at the coming of the Lord. Matt. 24: 42-51. But hark! what do I hear? All over this land, in every city, through the villages, out in the country, everywhere, is heard the solemn message of warning, "The Lord is coming; the judgment is at hand; the day of wrath is near." For nearly forty years this solemn cry has been sounding through the land, though hated and disbelieved by the great mass, just as Jesus said it would be. See Matt. 24: 37. I repeat my text: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." "Can ye not discern the signs of the times?"

My friend, stop; open your eyes, and give attention. Look at this subject. We warn you, if you do not, you will soon repent of it. Are you ready? Are you reconciled to God? Are you prepared to meet your Judge? In the words of the apostle we warn you: "Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13: 40, 41.

MORAL sensibilities grow acute under duties performed and sin put away. But duties neglected, benumb the conscience and paralyze all the finer spiritual faculties of the soul. Neither will extra service performed or sacrifices made ever be accepted by God as a substitute for doing his will. Willing obedience he demands. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

"A GOD all mercy were a God unjust." The judge is condemned when the culprit is acquitted; and he that strikes out of the Divine nature the capacity for anger against sin, little as he thinks it, is degrading the righteousness and diminishing the love of God.—*Dr. McLaren.*

THE MISSIONARY.

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

LEVERAGE.

BY T. R. WILLIAMSON.

ARCHIMEDES the sage, found long ago,
That all things earthly yield to upward pressure.
He poised a bar upon a fulcrum so
That power applied gave power in tenfold measure.

"Ah," said the old philosopher, "could I
A planet find on which to rest my lever,
Then swing some beam of strength into the sky,
Its length extending out almost forever.

"Under this world I'd place its shortest end,
And fearless seat myself upon the other;
My puny weight should through its fibers send
A force that giant nature could not smother."

Since the great thinker hailed the new-found law,
That men plus hand-spikes can upset creation,
O'er all the earth by dint of tooth and claw
Each pries and turns as suits his inclination.

For every man may lift his share of weight,
And force the big world nearer to the heavens.
Life is the fulcrum, mind the power great,
Love, hate, ambition, greed, the levers given.

Painted with lies, ambition lifts in vain;
Greed's lever short can only curses raise;
Hate of its bar a bludgeon makes to rain
Black, murderous blows on all who merit praise.

Love, lightning-winged, with helmet of the sun,
With face that like the dawn bids shadows flee;
With mighty, piteous hands, pries down upon
A shaft plucked up from holy Calvary.

Forever out its glorious length extends,
And error's drag chains snap beneath its power.
Back to its home with God the world ascends,
Linked to his throne with stars for evermore.

THE REFORMATION IN GREAT BRITAIN.

CHURCH OF ENGLAND ESTABLISHED.

PROTESTANTISM was first legally established in England by Edward VI., son and successor to Henry VIII. In the reign of this pious prince, the Bible in English was placed in all the churches for the use of the people. Pilgrimages, worshiping of images, and various superstitions connected with the Catholic religion were reprov'd as having no foundation in the Scripture. The statues and pictures of the Romish churches were destroyed, and the Protestant faith was summed up in Forty-two Articles. The progress of the Reformation at this time was due in a great measure to the influence of the king's uncle, who was Protector of the Council managing the affairs of Government, Archbishop Cranmer, and Bishops Ridley and Latimer.

Edward VI. died in 1552, aged sixteen, and for five years England was ruled by Mary, daughter of Henry VIII. and Catherine of Arragon, a queen whose chief desire was to restore the Romish worship. This queen is known as "Bloody Mary;" for in the last three years of her reign not fewer than two hundred and ninety men, women, and children were burned for their Protestantism, Smithfield, in London, being the principal scene of these tragedies. The first victim was John Rogers, prebendary of St. Paul's, and Bishops Ridley, Latimer, and Cranmer were some of the most noted. Others, fortunately, escaped to the Continent, among whom were John Knox, the Scottish Reformer, Fox, author of "Book of Martyrs," and Coverdale, translator of the English Bible.

Mary was succeeded in 1558 by Elizabeth, daughter of Anne Boleyn, and as staunch a Protestant as her sister had been a zealous Romanist. In her reign, the Church of England was established in its present form. The Protestants who had fled to the Continent to escape persecution now returned,

They refused, however, to be bound by the Act of Supremacy and the Act of Conformity, requiring "all clergymen and those holding office under Government to take an oath ascribing to Elizabeth all power both in the Church and State of England," and forbidding "under heavy penalty all worship except in the established form." Many Romanists suffered death by these laws, and the Protestants who would not yield to them were subjected to fines and imprisonments. From their desire for a purer form of worship, they were named Puritans, and are also called Non-conformists.

The Protestant religion was established in Ireland at this time much against the wishes of the natives who made a strong resistance. The last struggle was a seven years' rebellion headed by the Earl of Tyrone, who was routed in 1602, and the rebellion then ended.

In 1559, John Knox began once more to preach the gospel at St. Andrew's which had been the stronghold of the Romish faith in Scotland. The spirit of the Reformation passed "through the land like an electric shock." "Images were broken, altars were shivered, mass-books were torn, priestly vestments were rent into shreds." The Earl of Moray, brother to Mary, Queen of Scots, became the leader of the Protestant party, and the gulf between this Romish sovereign and her people widened. The Queen was finally dethroned, and fleeing to England, was at length beheaded on a charge of treason, being implicated in a Romanist plot to assassinate Elizabeth and place her upon the throne of England.

James VI. succeeded Queen Mary on the throne of Scotland, and long strove to establish Prelacy. The Presbyterians were firm, and vigorously opposed any change in their worship. At the death of Elizabeth in 1603, James was the unquestioned ruler of Great Britain, as the united kingdoms now began to be called.

When James VI. of Scotland became James I. of England, the Episcopalians, Romanists, and Puritans, the three great religious parties of the day, each hoped to receive his favor. The King's preference for the Episcopal form of worship was very evident, and to all the reasonings of the Puritans he replied, "No bishop, no king." The Romanists were so dissatisfied that they formed a plot to blow up the King, Lords, and Commons by gunpowder. The 5th of November, 1605, was the day the conspirators designed to execute their plan, and the notorious Guy Fawkes was the one appointed to fire the train. This was discovered in time to prevent its execution, and the conspirators were killed. Roman Catholics were now outlawed; none were permitted to reside in London; none could be lawyers or doctors, and they were liable at any time to have their property destroyed. The north of Ireland was taken from the rebellious chiefs, and divided among settlers from England and loyal natives. Ulster has ever since been the center of Irish Protestantism.

In this reign from 1607 to 1610, forty-seven ministers were engaged in translating the Bible, and their address to the King, found in all our Bibles, indicates the regard they felt for "God's sacred word," and the joy that filled their heart to know that it was not to be forbidden them by their sovereign.

In 1625, Charles I. second son of James I. succeeded to the throne. His wife was Henrietta Maria, daughter of Henry IV. of France, who being a Romanist had no regard for the Puritans. The affairs of the church were directed by William Laud, Archbishop of Canterbury. "Almost a papist in his opinions, he hated with no common bitterness the religious services of the Puritans." The majority of the House of Commons being Puritans looked with distrust upon the Romish queen, and consequently had little confidence in the king who was influenced by her. The contest between the King and the Commons became so violent that he dissolved Parliament, imprisoning

several of its members, and for eleven years no Parliament was held.

Thomas Wentworth, Earl of Strafford, was appointed Viceroy of Ireland in 1633. He designed to secure for the King absolute power, and for some time his policy kept the colonists of Ireland "crouching in terror under his iron rule." A reaction followed, a Romish conspiracy was formed, and in 1641 there was a massacre of the Protestants in which forty thousands are said to have been slaughtered.

"Through all these years, a great emigration of the Puritans had been draining England of her best blood. Hunted even in their closets by the spies of Laud, dragged causelessly before the High Commission, robbed, tortured, maimed—what wonder is it that, much as they loved England, they chose rather a home in the wild woods of America, where there was none to forbid the evening psalm, or the prayer poured from a full heart."—*Collier's History British Empire*, p. 212. J. T.

"WHY DIDN'T HE TELL ME?"

THE other day, while coming home from the West, a lady entered the cars at Marshalltown, Iowa. The conductor punched her ticket, and she rode on for several hours till another conductor took the train. When she showed him her ticket, he said:—

"Why, madam, you are on the wrong train, on the wrong road, going the wrong way."

"But I showed the other conductor my ticket, and he didn't say anything about it," said the woman.

"Can't help that, madam. You will have to get off at the next station, and take another road."

"Why didn't he tell me, then, if I was wrong?" urged the woman.

"Don't know; can't help that. You are wrong, and the best you can do is to get off and take another road."

"Oh, dear, I am farther from home than I was when I started; have lost my ticket, and can't get through to-day," and the poor woman almost cried. We all pitied her, but that did not mend her mistake. She did not mean to make such a mistake, yet that did not save her from the sad consequences of it.

I could but think forward to the judgment—what sad awakenings there will be then! How many poor souls will then find they have been on the wrong road! They have passed along thoughtlessly, trusting to the leading of some one, without thoroughly examining for themselves. Then they will cry out, "Why didn't he tell me? Why didn't the preacher, or father, or mother, or some one who saw where we were going—why didn't they tell us?"

How sad then to have been a false teacher, a blind leader, or a careless minister! Better be faithful with these poor souls now, even if it is painful to do.

In all these cases, we see that honesty of purpose alone is not enough. There must also be a very careful examination of what we are doing. The poor woman was honest enough, but that did not save her from the sad consequences of her mistake. Let us look well where we are going.

D. M. CANRIGHT.

LINCOLNSHIRE.

ALTHOUGH the weather has been unfavorable during the past month, I have held meetings in four places, preaching six times a week.

At East Halton, Ulceby and vicinity, the interest is gradually increasing. Quite a number of persons are still halting between two opinions. We greatly desire to see them enjoying the blessing of the Lord in all its fulness.

The attendance has been large at Keelby. Last Sunday the hall was so crowded that several stood during the entire service. The Spirit of the Lord was present. Tears were shed, and hearts were affected as the truth was spoken concerning the coming of Christ and the close of probation.

I have been assisted in various ways by the friends at Ulceby and Keelby. May the Lord complete the work which he has commenced in their hearts, and remember them when he comes in his kingdom.

"Tis sweet to work for Jesus,
There's resting by and bye."

February 9.

A. A. JOHN.

THE SABBATH SCHOOL.

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

LESSON XL.

(For Second Sabbath in March.)

MINISTRATION OF THE EARTHLY SANCTUARY.

1. By whom was the ministration in the earthly sanctuary performed? Ex. 28: 1.
2. What was made for them to wear? Verse 2.
3. What garments were made? Verse 4.
4. Where do we find a full description of the ceremonies by which Aaron and his sons were consecrated? (In Exodus 29.)
5. After clothing Aaron with the garments, what was done? Verse 7.
6. Describe the ceremony of consecration. Verses 20, 21.
7. How were the holy vessels sanctified? Lev. 8: 10, 11.
8. Of what did the ministration consist? (1. The continual daily service; 2. The special services of the Sabbath, new moons, annual sabbaths and feast days; 3. Sin offerings for individuals; 4. The work of atonement in the most holy place.)
9. What were the daily services? Ex. 29: 38-42, and 30: 7, 8.
10. What additional services were performed on the Sabbath? Num. 28: 9, 10.
11. Where do we have an account of the services to be performed on the annual sabbaths, feasts, and new moons? (In Lev. 23.)
12. Where do we find a full description of the sin offerings of individuals? (In the first seven chapters of Leviticus.)

LESSON XLI.

(For Third Sabbath in March.)

THE CLEANSING OF THE SANCTUARY.

1. WHERE were the services performed described in our last lesson? (At the altar of burnt offering and in the holy place of the sanctuary.)
2. How often did the high priest enter the most holy place? Lev. 16: 2; Heb. 9: 7.
3. How do we know that the most holy place is intended by Lev. 16: 2?
4. By what name is the most holy called in this chapter? Verses 16, 17.
5. What was this day called? Lev. 23: 28.
6. What time of year did it occur? Lev. 23: 27.
7. What was the work to be done on this day? Lev. 16: 33.
8. Why was it necessary to make an atonement for the sanctuary? Verse 16.
9. How had these transgressions of Israel been transferred to the sanctuary? (In figure through the blood of their sacrifices.)
10. What was the person who had sinned required to do? Lev. 4: 4.
11. What did the act of laying hands on the victim indicate? (That his sin was transferred to the victim. See Lev. 16: 21.)
12. What did the slaying of the victim by his own hands indicate? (That he was guilty of death for having broken the law of God.)
13. What did the blood denote? Lev. 17: 11, 14.
14. What was done with the blood of the sacrifice? Lev. 4: 5-7.
15. What was thus done in figure by the priest? (The sin which had been transferred to the victim was through its blood transferred to the sanctuary.)

LESSON XLII.

(For Fourth Sabbath in March.)

CLEANSING OF THE SANCTUARY, CONCLUDED.

1. WHAT day of the Jewish year was set apart for the day of atonement? Lev. 16: 29-31.
2. How did the priest prepare himself to enter the most holy place? Lev. 16: 4.
3. What beasts were used for this day's services? Verses 3, 5.
4. Which of these did he provide for himself? Verse 3.
5. Which did he take from the people? Verse 5.
6. What did he do with the bullock?
7. What special preparation did he make before entering the holy place? Verse 12.
8. Why did he do this? Verse 13.
9. What did he do with the blood of the bullock? Verse 14.
10. For what purpose was the offering of the bullock made? Verse 11.
11. What was done with the two goats? Verses 7, 8.
12. What did the priest do with the goat upon which the Lord's lot fell?
13. How was this offering made? Verse 15.

14. For what purpose was it made? Verse 16.
15. What did the sprinkling of blood upon the mercy-seat signify? (That the transgression of the law beneath the mercy-seat demanded the life of the transgressor.)
16. Do we forfeit life by transgressing the law of God? Eze. 18: 4.

LESSON XLIII.

(For First Sabbath in April.)

DAY OF ATONEMENT CONTINUED.

1. How did the priest make an atonement for the altar of incense? Lev. 16: 18, 19. (Compare with Ex. 30: 1-10.)
2. Why was it necessary to cleanse the altar of incense as specified in Lev. 16: 19? Lev. 4: 3-7, 13-18.
3. What was done with the bodies of animals whose blood was used to make an atonement? Lev. 16: 27.
4. How were the sins removed in figure from the sanctuary? Lev. 16: 21, 22.
5. How did the sanctuary become so polluted by sin as to make its cleansing necessary? (1. The sinner brought his offering to the door of the sanctuary and there presented it to the priest; 2. He laid his hand on the head of the victim and transferred his sin to the victim by confession; 3. The victim was slain for the sins of the transgressor; 4. The blood of the victim bearing the sin was borne by the priest into the sanctuary. See Lev. 4: 3-7, 14-18.)
6. When was the work of cleansing the sanctuary performed? Lev. 16: 29.
7. How was the priest first prepared to act in making the atonement? Lev. 16: 11-14.
8. How was the sanctuary cleansed? (1. Having cast lots on the two goats taken from the people, the blood of the Lord's goat was offered as an atonement for the people and sanctuary. (Lev. 16: 7-9, 15, 16.); 2. After having made an atonement for the altar (Lev. 16: 18, 19), and having made an end of reconciling, or purifying, both the holy places (verse 20), he bore the sins that had defiled them to the door of the sanctuary and put them upon the head of the scape-goat by which they were borne away into the wilderness (verses 21, 22).)
9. In what spirit were the people to regard this day? Lev. 16: 31.

NOTES ON THE LESSONS.

LESSON XL.

QUESTION 11. There were seven annual sabbaths, namely, 1. The first day of unleavened bread; 2. The seventh day of that feast [Lev. 23: 6-8]; 3. The day of Pentecost [Lev. 23: 21]; 4. The first day of the seventh month [Lev. 23: 24, 25]; 5. The tenth day of that month [Lev. 23: 27-32]; 6. The fifteenth day of that month; 7. The twenty-second day of the same [Lev. 23: 39].—*Andrews' Sabbath History*, pp. 82-85.

LESSON XLI.

LEV. 16: 2. **That he come not at all times into the holy place.**—By the holy place we are to understand here what is ordinarily called the *Holy of Holies*, or "most holy place;" that place within the veil where the ark of the covenant, etc., were laid up; and where God manifested his presence between the cherubim. In *ordinary* cases the high priest could enter this place only once in the year, that is, on the day of annual atonement; but in *extraordinary* cases he might enter more frequently, viz., while in the wilderness in decamping and encamping, he must enter to take down or adjust the things; and on solemn pressing occasions, he was obliged to enter in order to consult the Lord; but he never entered without the deepest reverence and due preparation.—*Clarke*.

LESSON XLII.

LEV. 16: 29. **In the seventh month, on the tenth day of the month.**—The commandment of fasting and sanctifying this *tenth* day, is again repeated, chapter 23: 27-32; but in the last verse it is called the *ninth day at even*, because the Jewish day began with the evening. . . . This seventh month was Tisri, and answers to a part of our September and October. It was the *seventh* of the *sacred* and the *first* month of the *civil* year.—*Clarke*.

LESSON XLIII.

LEV. 16: 31. **Shall afflict your souls.**—The Jews prepared themselves to get benefit from this most solemn ordinance by the deepest humiliations. According to their canons, they were obliged to abstain from all meat and drink—from the bath—from anointing themselves—to go barefoot—and to be in a state of perfect continency. He who is likely to get benefit for his soul through the redemption that is in Christ, must humble himself under the mighty hand of God, confess his iniquity, abstain from every appearance of evil, and believe on Him who died for his offenses and rose again for his justification. The soul that *seeks not shall not find*, even under the gospel of Christ.—*Clarke*.

INTERESTING ITEMS.

—General Stewart is said to be a water drinker, which fact has rendered his chances of recovery so good.

—Two Jews were received into the Waldensian church in Rome December 29. It was a season of great rejoicing to the mission.

—Of the land of Scotland, 18,946,694 acres, 1,700 persons hold nine-tenths of it; 70 persons 9,400,000 acres; 12 persons 4,339,722 acres.

—Two Socialists who conspired to assassinate the German Emperor at the unrolling of the national monument were executed February 7.

—The *United Irishman*, O'Donovan Rossa's paper, has been prohibited circulation in Ireland, by order of the Lord Lieutenant; every constable is authorized to seize it.

—It is estimated that the damages caused by the dynamite explosions of January 30 to Westminster Hall, House of Commons, and the Tower will not exceed £30,000.

—Mr. John King, the first man who signed the teetotal pledge in England, the last survivor of the "Seven men of Preston," died January 30, at Ainsdale, at the age of 90.

—Here is an item for cigar smokers. Two months ago, a Chinese leper was found by the San Francisco police working in a cigar factory. He was covered with repulsive looking sores.

—A treaty has been concluded between Russia, Austria, and Prussia, by which each Government undertakes to deliver up the subjects of the other who may be charged with certain specific crimes or offenses.

—The wives, daughters and sisters of fishermen are just now making vigorous attempts to secure the construction of harbors of refuge to which those in peril may flee. Addresses to this effect have been forwarded to the Queen.

—The Archbishop of Canterbury while approving of the proposal to create a Bishopric in Fiji, has disclaimed any intention to interfere with the Wesleyan mission, or to proselytise natives who are already converted to Christianity.

—A dispatch from New York February 11, states that the *United Irishman* has created a fresh sensation by publishing an offer of £10,000 for the body of the Prince of Wales whether dead or alive. This offer is dated at Dublin and signed "Shaun O'Neil."

—A powerful secret society of dynamiters is said to exist in Westmoreland Co., Pa. English detectives, it is claimed, have mingled with them for a year, and are in possession of indubitable proof that the society has been sending trusty men to England with large quantities of dynamite.—*Exchange*.

—A crowded meeting of Salvationists took place on the night of January 12, at Exeter Hall, to bid farewell to thirty officers dispatched on an expedition in the service of the Army, to various places in the United States, Canada, New Zealand, France, and India. Half of the number were women.

—Three Sees have lately been filled by Mr. Gladstone which ought to satisfy all parties in the Church of England. Dr. Temple is appointed to the See of London; Mr. Bickersteth, Dean of Gloucester, succeeds Dr. Temple in the See of Exeter, and Canon King, of Christ Church, Oxford, Regius Professor of Pastoral Theology in the University, succeeds Dr. Wordsworth in the See of Lincoln.

—The enemies of tobacco have won a triumph in the person of General Grant, who has been suffering from a swelling of the tongue. He had been accustomed to smoke twelve or fifteen cigars daily, and on the advice of his physicians abandoned smoking entirely, apparently without the least disturbance to his nervous system, while the improvement in his general condition was marvelous.

—Mr. Bradlaugh's case has gone against him in the Court of Appeal; but execution has been stayed, to enable him to appeal to the House of Lords. The judgment delivered last week by the Master of the Rolls declared it illegal for an Atheist to take an oath: "In order to take an oath, an oath must be binding on the conscience of the person taking it." Therefore, until an Affirmation Bill is passed, or this judgment is overruled, those holding the views ascribed to Mr. Bradlaugh must be permanently excluded from the House of Commons.

—Chicago papers affirm that 1,500 well organized companies of Socialists, provided with Springfield and Remington rifles, exist in that city. The Socialists say that they will be ready to resist any attack made upon the discontented people in case of expected outbreaks by detectives and police. Should this occur, they would assume control of the city and make everything they can lay their hands on the property of the community. Of the 250,000 wage-workers in Chicago, they claim fully 25,000 in sympathy with them. They meet regularly for drill.

—Mr. Stuart Cumberland, the "thought reader," is said to have performed an extraordinary experiment with Mr. Stanley, by marking out, on a map of Africa, the route which the traveler had determined in his own mind to follow on his next visit to the Dark Continent.

—A report as to the nature of the German trade with Africa explains why the attempt of the British and Italian representatives at the Berlin conference to restrain the traffic in drink on the Congo was so strongly opposed by Germany. It now appears that of £1,500,000, the total value of German exports to Africa, nearly £600,000 represents the traffic in brandy and rum alone! After this it is not surprising to find that next in importance to drink among the reports are guns and gunpowder. And all this under the sheltering wing of trade and civilization!

—The annual report of the Scottish Protestant Alliance states that within the last 32 years the increase of Romish priests has been at the rate of 47 each year; of chapels and stations, about 25 each year; of convents, 10; and of colleges, more than one every two years. In 1829 the priests in Great Britain numbered 447; last year there were 2,514. There are 38 Roman Catholic peers, of whom 30 have seats in the House of Lords, and one of these is a priest in the Church of Rome—the first priest since the Reformation to succeed to this position in Britain. There are 45 Roman Catholic baronets, 6 Roman Catholic members of the privy council, and 58 Roman Catholic members of the House of Commons.

—According to the religious census of Russia, the established Greek Church numbers something over 65,000,000 members, out of the 100,000,000 or more inhabitants of the Empire. The sects, of which there are a multitude, embrace about 12,000,000 adherents; Roman Catholicism has 8,000,000; Protestantism, something over 3,000,000; the Armenian Church, about 2,000,000; Jews and Mohammedans, each about 3,000,000 adherents, and besides these there are about 2,000,000 heathen. During the past year, 10,812 converts were added to the State Church—namely, 4,796 who were formerly heathen, 3,295 from the sects, 1,028 Roman Catholics, 700 Protestants, 572 Jews, 410 Mohammedans, and 11 Armenian Christians.

—Severe snowfalls are reported from Spain, Italy, Austria, and Switzerland. In all these countries, communication has been interrupted, if not cut off. The foresters and others are great sufferers in remoter Austria under circumstances which make relief difficult. In northern Italy, several avalanches have fallen, burying, in one instance, fifteen persons, while in the province of Turin, as many as "thirty bodies" have been found dead among the snow, and as many more are missing. The number of those who have thus perished is already reckoned at 260. In two cases, however, the labors of the searchers were rewarded by the aggregate rescue of 30 who would otherwise have died where they lay. The Mont Cenis line was cleared from snow on the 23rd of January. In Switzerland 12 feet of snow lie athwart the Simplon route, where one whole village lies under the mass.

PUBLICATIONS.

PERIODICALS.

LES SIGNES DES TEMPS.—A Religious Monthly in French, of the same character as THE PRESENT TRUTH, published at Bale, Suisse. Terms: 4s. or 5 francs per year.

HEROLD DER WAHRHEIT.—A German Religious Monthly published at Basel, Schweiz. Terms: 2s. 6d. per year.

TIDERNES TEGN.—A Religious Danish-Norwegian Monthly published at Christiania, Norway. Terms: 3s. per year.

TRACTS.

TWO-PENNY TRACTS, 32 pp. each. Redemption, Second Advent, Sufferings of Christ, Present Truth, Origin and Progress of S. D. Adventists, Seventh Part of Time, Ten Commandments Not abolished, Two Covenants, Two Thrones, Spiritualism a Satanic Delusion, Samuel and the Witch of Endor, The Third Message of Rev. 14.

ONE-AND-A-HALF-PENNY TRACTS, 24 pp. each. The Second Message of Rev. 14. Who Changed the Sabbath? Lost-Time Question, Scripture References, End of the Wicked.

PENNY TRACTS, 16 pp. each. Christ in the Old Testament, Sabbath in the New Testament, Spirit of Prophecy, The Old Moral code not Revised, Sanctuary of the Bible, The Judgment, Much in Little, The Millennium, Two Laws, Seven Reasons, Definite Seventh Day, Departing and Being with Christ, Rich Man and Lazarus, Elijah on the Sabbath, The Law and the Gospel.

HALF-PENNY TRACTS, 8 pp. each. Coming of the Lord, Perfection of the Ten Commandments, Without Excuse, Thoughts for the Candid, Sign of the Day of God, Brief Thoughts on Immortality, Which Day? Can we know, or can the Prophecies be Understood? Is the End Near? Is man Immortal? Sleep of the Dead, Sinner's Fate, The Law of God, What the Gospel Abrogated, 100 Bible Facts about the Sabbath, Sunday not the Sabbath, "The Christian Sabbath." Why not Found out Before?

The above Publications will be sent, post free, on receipt of price. Address, "The Present Truth," 72, Honeage Street, Great Grimsby.

THE ATONEMENT:

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Remedial System, in the Light of Nature and of Revelation.

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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, MARCH, 1885.

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We again call attention to the work noticed in our January number, "The Atonement in the Light of Nature and Revelation." It is just the book to hand to the honest and intelligent sceptic, who is willing to weigh facts and accept of logical, reasonable arguments. See advertisement in another column.

We hope before our next issue to have made permanent arrangements for a monthly letter from America. These letters will be of interest to our friends in that they will give an account of the progress of the work in which we are engaged; and will be of interest to all in that they will make note of important events in the religious and political life of the New World.

Those who are looking for the near coming of the Lord will read with pleasure the sermon in this issue. May it incite them to greater diligence that they may be found blameless at his appearing. The sermon is also issued in tract form, at this office. It is earnestly hoped that none will, through prejudice or indifference, fail to read "Conversations on the Sabbath Question." John 7: 51. We hope our subscribers will show the paper to their friends and endeavor to interest them in the truths it is trying to advocate. We thank them for what they have done, and for the increased interest there is in our work. If it is the truth of God we are advocating, and we most firmly believe that it is, it will go forward to a successful issue. God graciously gives us the privilege of having a part in this work, shall we through selfish indolence or love of ease refuse. Unselfish laborers are wanted, who, while laboring to save souls, will exalt and honor the word and truth of God.

DO YOU BELONG TO THEM?

We mean that class who have had such "hard times." None have been so afflicted as they; none so ill; none have suffered so much from reverses of fortune; none have passed through so great difficulties, had so many ailments,—endured so much in every way. This habit does not always leave them when they become Christians. They have sacrificed more for the truth of Christ, have suffered more tribulation, endured more privation and hardship, lost more friends, than almost any one else. If told of some one who had unselfishly given all possible to give, except life, for Christ and his cause, they have done a little more. It is self-righteousness wherever found; and, my friend, if out of that company don't join them; if you belong to them, turn away. Be willing to suffer for Christ, bear his cross, endure tribulation, reproaches, loss of earthly friends,—yea, all things, if the world never knows it. God knows it all. But don't boast of these things, nor think yourselves superior to others, or more worthy than they because of your sufferings. Do not mourn over your losses; rather rejoice that you are permitted to suffer for His sake. What if you do suffer?—You might have suffered worse had you never taken up the cross. And if you never accept of the truth of God and the Lord Jesus, what then? What hope in that direction? O, how little we can do to merit his favor, even by the help of his grace! It ill becomes poor mortals to boast as virtue that which we would gladly escape, or to consider as great sacrifice, meriting great reward, that which ought to be esteemed a privilege. Say, rather, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

WHAT IS THE LORD'S DAY?

In the *Christian Commonwealth* of Jan. 8, we find the following question and answer:—

"Is there any Divine authority for observing the first day of the week as a religious day?—J. EVANS."

"We have the example of the apostles and early Christians. There was no legislation needed on the subject and, therefore, none was given. The celebration of the Lord's Day was a fitting recognition of the resurrection of Christ, and this fact, doubtless, suggested its general observance by the first Christians."

There are three points in this which we wish particularly to notice.

1. We would like to know upon what authority the *C. C.* calls the first day of the week the "Lord's Day." The term is used but once in the Bible,—Rev. 1: 10; no intimation is given that the first day or any other day of the week is there referred to. St. John is generally supposed to have written his Gospel after he wrote The Revelation, but in his Gospel he refers to the first day simply as "first day of the week." John 20: 1, 19. On the other hand, the Sacred Word plainly teaches that one day only is the Lord's, viz., the seventh day. Ex. 20: 10; Mark 2: 27; Isa. 58: 13. We would like proof that Sunday was called Lord's Day before 200 A. D. The term had its origin in post-apostolic times, where originated sprinkling, prayers for the dead, and many other observances and commandments of men.

2. "The example of the apostles and early Christians." Did the apostles observe the first day of the week as the Lord's day? Where recorded? Not in the Word. We have a record of but one religious meeting on the first day of the week, in the New Testament, and that was an evening meeting. The next morning—Sunday—Paul starts off on his journey of nearly a score of miles to Assos, while Luke and his companions are working the ship around the promontory. See Acts 20. Wanted, one text or authentic testimony that the Christians of the first century ever regarded the first day of the week as a Sabbath or sacred day.

3. "No legislation was needed." What is meant by the expression? How do we know that

the celebration of the first day of the week was a "fitting recognition of the resurrection of Christ"? It strikes us that the apostle has given us a better one in Rom. 6: 3-5. Why is not a command needed just as much for the first day as the seventh? Just as much for Sunday sacredness as for baptism? If tradition and example of a fast-apostatizing church is of sufficient authority, why contend for primitive Bible Christianity. "The Bible and the Bible alone" is our motto; and the pure teaching of the word of God will not lead us to ignore one commandment of that law which is not "made void" "through faith," and concerning which our Saviour said, "It is easier for heaven and earth to pass than one tittle of the law to fail."

REVIEW.

"THE WATER DRINKERS OF THE BIBLE."—By John W. Kirton, L. L. D., author of "Buy Your Own Cherries," "The Four Pillars of Temperance," etc. (London: National Temperance Publication Depot). We believe in water drinking. We have never seen any evil arise from a life of water drinking. It leaves behind no wrecks of fortune or fame or honor. We have believed that many of the good and great men of the past were water drinkers. The Bible not only furnishes precepts for temperance, but examples also, and the author of the above work has arrayed them before us from Moses to the redeemed of Paradise in a pleasing and interesting manner. The book justifies its title. Its arguments are clear and lucid; the facts presented are many, and cannot fail to profit the reader, be he old or young. It will help the intemperate, and put moral courage into the weak-kneed and halting among the friends of temperance.

Publication List.

The following Periodicals and Publications will be sent *Post Free*, from the Depository at 72 Henage 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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Life Sketches of James and Mrs. E. G. White. The early life and Christian experience of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. 416 pp. . . . 4s.

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Sabbath Readings for the Home Circle. Most excellent reading for Youth and Children. Compiled by Mrs. E. G. White. Four volumes.* Price per volume. . . . 2s. 6d.

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The Soul and the Resurrection. Showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. . . . 3s.

Nature and Destiny of Man. By U. Smith. This work treats on the great questions of Man in Death, and his Destiny beyond the Resurrection. 432 pp. . . . 6s.

Biblical Institute. This work contains a synopsis of Twenty-nine Biblical Lectures given at the Battle Creek College by U. Smith. 352 pp. . . . 4s.

Life of Wm. Miller, with Portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent Movement in America. 416 pp. . . . 4s.