

The Present Truth.

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

VOL. 1.

GREAT GRIMSBY, JUNE, 1885.

No. 14.

THE PRESENT TRUTH.

PUBLISHED MONTHLY

At 72 Heneage Street, Great Grimsby, England,

—for—

The International Tract & Missionary Society.

Terms: 2s. 6d. a year (post free) in advance.

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STEP BY STEP.

HEAVEN is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true;
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain.
By the pride deposed and the passion slain,
And the vanquished ills we hourly meet.

We hope, we aspire, we resolve, we trust,
When the morning calls to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

Wings for the angels, but feet for men!
We may borrow the wings to find the way;
We may hope, and resolve, and aspire, and pray,
But our feet must rise or we fall again.

Only in dreams is the ladder thrown
From the weary earth to the sapphire walls!
But the dreams depart and the vision falls,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—J. G. Holland.

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.

ETERNAL LIFE: ITS WORTH.

BY ELD. D. M. CANRIGHT.

TEXT: “Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13: 24.

THERE are some statements in this text that are very important; one in particular is that we must “strive.” You know what it is to strive; it is to struggle very hard. The original Greek word signifies to agonize. That is a harder work still. It means to strain every nerve, to be very cautious, and to watch earnestly. You are to strive to enter in at the strait gate. This very idea shows that there will be opposition to meet. There will be struggles; there will be battles; there will be difficulties; there will be enemies, darkness, and doubt.

“For many, I say unto you,”—Christ knew what he was saying—“will seek to enter in, but shall not be able.” So in order to obtain an entrance into heaven, you will have to struggle, you will have to agonize. I understand the Lord to mean this: There are a great many who, as they read the Bible, as they see the beauties of eternal life, as they read of the city of God, of being with the angels and where the Lord is, *desire* to be Christians. On the other hand, as they read of the wrath of God, the fearfulness of the judgment, the doom of the ungodly, they wish to be hid in the great and terrible day. They do not want to be lost; hence they are led to make some effort to be saved. They will do something; they will do just enough to have a *hope* that they will be saved, but not enough to secure a genuine evidence of their acceptance with God. They will not come up to the Bible standard. They will miss the mark, and lose all at last.

This is the point to which I wish to call your attention. My dear brethren, notwithstanding the Father, and the Son, and the holy angels are anxious for us to come, notwithstanding the weakest and vilest sinner can come, notwithstanding we can have our sins all washed away, there is something to be done on our part which we must not overlook. This pardon and blessing from God must be *desired earnestly*. It must be thus, that the God of heaven may know that we really desire it. If we come reserving a part of the price, saying, “I will try to be if—,” the Lord will never accept us. If you cannot do this duty, or lift that cross, or if you fail to make that sacrifice,—if anything is too precious in your sight to give to God, anything too hard to do for the Lord, he will never bestow his blessing upon you. If I can make you feel this truth as I feel it, I think I can help you. Here are some seeking God, some commencing the Christian life, some talking of being baptized. My brethren, have you the blessing of God? Do you enjoy religion? Do you possess in your heart a clear conscience? Does the light of God shine upon your soul? Some of you say, “No; oh, my leanness! my barrenness!” Let me tell you that I am thoroughly convinced that a large share of so-called Christians have but little connection with Heaven,—very little vital godliness. And it is simply because they do not desire it enough; they are not willing to pay the price for it.

God holds back his blessing, and lets us seek, lets us press, lets us pray, lets us fast, lets us become in earnest; and when God sees that we are in earnest, determined to press the matter, he will not withhold it. Let us illustrate the subject. We will take the case of Israel, the father of the people of God. Do you know why he was called Israel, and what the word means? I want to show you why he received this name. You will find an account of it in the last part of the book of Genesis. Jacob had been living with Laban, his father-in-law. He had, as you remember, lied to his father Isaac, and cheated his

brother Esau out of his birthright. Esau was very angry, and had vowed in his heart that he would kill Jacob. Well, as you know, Jacob could not stay with Laban, and hence he had to go home. So with his wives, and servants, and cattle, etc., he started to return to his native land. Esau, hearing of this, quickly prepared a company of four hundred men, and was coming fully determined to kill him. What should he do? See what he did do. He sent his wives and everything that he had across the ford Jabbok; and now I will read to you Gen. 32: 24-28:—

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.”

Look at the record. What a wonderful case that was! Here was Jacob—his brother was about to kill him. He knew that he had sinned against his brother Esau, and done that which was displeasing in the sight of God; and that unless the Lord specially interfered, and worked a miracle to soften the heart of Esau, or to protect him in some way, his life would be taken. What did he do?

An Angel of God came to him, and Jacob laid hold upon him. Jacob pleaded for a blessing, for pardon, for forgiveness of his sin. How long did he plead? He pressed his request till midnight, but the blessing did not come; he continued to plead until one, two, three, four, and five o’clock; he wrestled all night. How weary he must have been! The Angel put forth his hand and touched Jacob’s thigh, exerted his divine power, and in a moment Jacob’s thigh was out of joint. Did you ever have a limb out of joint? If you have, you know how very painful it is. What did Jacob do under these circumstances? Did he get up and leave? No; he paid no attention to it; he held on. “I will not let thee go, except thou bless me,” was his declaration. When the Angel saw that Jacob was in earnest, it was enough. “Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.”

This incident was put on record for our instruction. God was just as willing to bless Jacob at sundown as in the morning, but he wanted to see if Jacob was in earnest; and when he found that he was, he gave the desired blessing, and his name was changed to Israel, because he had power to prevail with God and men.

Dear friends, you and I can be Israel; but how? Not by making a faint effort, faintly offering the prayer, “Lord, bless me,” and stopping when the first straw comes across

our path; not by laying down the first cross, and yielding to the first temptation. That will never do. If we take this course, the Lord will let us be carried down to eternal ruin.

Let us take another case,—the case of Daniel and his companions. You know how celebrated Daniel was. Why was it? The reason is that he persevered. He sought God. Read the record of his earnestness as found in the tenth chapter of Daniel: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." Dan. 10: 2, 3.

Many of us in such a case would have wept a little, prayed before God for a short time, and then, if the blessing did not come, we would have given up seeking for it. But look at Daniel's course. Here is a man seeking God. He did not simply pray one day, one night, but three full weeks. Now see the result: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

Notice this statement. An angel came from heaven to Daniel, and told him that from the first day that he had set his heart to understand, and to chasten himself before God, his words were heard. But did God answer him at once? No; he wanted to try Daniel. "We will see whether or not Daniel is in earnest." Daniel prayed all day, then all night; he fasted the next day; he pressed his petition: but still no answer came. He persevered till the first week was gone, but still there was no answer. All Heaven looked upon him. They were interested to see whether Daniel would hold on or not. Daniel continued his petition. Two weeks passed, and the Lord did not appear; but he heard all the time. Daniel held on; he pressed his case still. Most of us would have said, "Oh! the Lord won't hear me; I cannot be a Christian; I am lost; I can never be saved. Why does not God hear? why does he not bless me?" Twenty-one days had gone by, and Daniel was still holding on. The Lord saw he never would give up, and then he sent an angel to tell him, "O Daniel, a man greatly beloved, . . . from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard."

For what are these cases put on record? To illustrate my text,—"Many shall seek to enter in, and shall not be able." The reason we have so many weak Christians, so much darkness, is that persons are urged into the churches; they are petted, the cross is taken away, and the path is lined with flowers. It seems to them an easy thing to be a Christian. The real fact is they do not know what the Christian life is. So, my friends, God has said that if a man will have a blessing, will have his name written in heaven, will have his sins pardoned, and if he will become a child of God, he must *agonize* for it. We are sinners, covered with vileness; we are worms of the dust; we have broken the law of God. Now that God should pardon us, wash out the stains of sin, write our names in heaven, make us the sons of God, give us a place in his kingdom, and let us live eternally, is an amazing mercy. My brother, God does not confer such blessings upon us without some effort on our part; but when he sees that we are really in earnest about the matter, he will do it, and that willingly.

Here is another case: "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto

him, saying, have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us." Matt. 15: 21-23.

Jesus had cast out many devils. Here came a woman to him crying, "O Lord, thou Son of David, my daughter is grievously vexed with a devil. He answered her not a word, paid no attention to it. But she kept entreating, "Have mercy on me, O Lord, thou Son of David." He did not even look around; but she kept on urging her plea.

By-and-by the disciples became worried. They could not endure to have her crying after their Master. They came, and said to him, "Send her away." Then he said: "I am not sent but unto the lost sheep of the house of Israel." She was not a Jew, but a poor Gentile woman, and she was told that she had no right to this favor. But she pressed her case a little further. Then Jesus answered her in this cutting language: "It is not meet to take the children's bread, and to cast it to dogs." It is not right for me to give the children's meat to you Gentile dogs. Just think of it. You would have become angry then. You would have said, "I never will stand that." But she did not do so. She had something at stake, and she was determined to have her petition granted. She meekly replied, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." What humility! What a confession! But what did Jesus say to her then? "Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Did not Jesus want to heal her? I believe his heart yearned over her all the time; but he wanted to prove her to see whether she was in earnest.

These cases, as I said before, are in the Bible to show that if we want the blessing we must make some effort for it, we must make some sacrifice; and when we have done all that lies in our power, we can have the approbation of God. In fact, we value the blessing of God only in proportion to the effort we have to put forth to gain it.

I often hear people say, "I would like to be a Christian, I want to be a Christian; but if I have to do this or that or the other thing I shall never be one." One says, "I cannot keep the Sabbath;" another, "I cannot be baptized;" still another, "I cannot give up my tobacco; I cannot take part in meeting." And others have something else in the way. If you think more of these things,—of your food, your clothing, your appearance,—than of doing the will of God, if you do not lay by your dislikes and petty notions, God will never give you an entrance into his everlasting kingdom. We must come where God can reach us, and can work for us.

Read the history of our Lord Jesus Christ. Did you ever think of his self-sacrificing life? Jesus represented the sinner, and in his life he represented the course the sinner must take to secure the blessing of God. I will read: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Mark 1: 35. His was a life of prayer. He did not wait for the sun, he did not wait to have family prayers; but he rose a great while before day, and while others slept he prayed. My friends, he wanted strength from God. Do you do so? Do you pray to God as much as you should?

Again I read: "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Luke 6: 12. Did you ever pray that

length of time? You pray a few minutes, and then ask, "Why does not God bless me? Why do I not have light? Why does not an angel of God come and visit me?" My brother, you do not persevere. Remember how Jacob wrestled with God, how long Daniel continued his supplications, and how the Gentile woman pressed her request. See what Christ has done. Will an exception be made in your case? O my friends, how the judgment will undeceive some of us!

Now let us read again: "Who in the days of his flesh, when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Heb. 5: 7. Christ prayed all night; in tears and agony he called upon the God of heaven, who was able to save him, and he was heard because of his importunity.

The more I study the Bible and its spirit, and consider the example of holy men of old, the more I become satisfied that there is light for us that we live without; that there are blessings we do not enjoy; and that heaven is full of liberty, and light, and glory, if we will only seek God as we should. I am afraid there are many who read about these things, and do not realize them.

Let me read another text: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Matt. 11: 12. Christ illustrates the entrance upon a Christian life by the figure of storming a fort. The soldiers rush upon it, but are repulsed. They make another charge, and again are driven back. The commander leaps to the front, and exclaims, "Come life or death, we must take this fort;" and the men, thus urged on, scale the walls and capture it, and triumphantly march off with the trophies of their victory. This is the way the kingdom of God must be taken. But the trouble with the most of us is that when we encounter trials, we immediately give up, and exclaim, "I cannot be a Christian; I cannot serve God." Such a person will never be saved.

In Matt. 13: 14 I read: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Notice the illustration. Christ says that when a man found a treasure in a field, he hid it, and sold all his possessions that he might buy that field. This does not mean that a man is to sell everything that he has; but it does mean that if a man wishes the favor of God he must be willing to give up anything he requires of him, whatever that may be.

A very simple story will illustrate the point I wish to make. A little girl ten or twelve years of age came to seek the Lord. She was really convicted of her sins; but the minister said it was wrong to be proud, to dress richly. Just a few days before, a kind friend had made her a present of a pretty pink parasol, really finer than she was able to have. She was proud, and she knew it. The very first thing that came up was, "Little Mary, you are proud of your new parasol; your heart is not right—you must give up your parasol." Several days passed, but little Mary did not get the blessing. By-and-by she felt that she *must have* the blessing of God, she must have pardon; and she knelt down and cried out, "O Lord, I will give up everything, even my silk parasol." When she said that, the blessing came, and she was happy. She was truly converted to God, because she had yielded the dearest object she had, the one that stood between her and God.

It is just so with you. If it is a ring on your finger or a feather on your hat, if it is your tobacco or your tea and coffee,—any-

thing, no matter what, that is more precious in your eyes than the blessing of God, you will never receive pardon till that idol is given up. Everything must be surrendered for Christ. Is it not worth something to gain eternal life, a home in the kingdom of God, the favor of the great Eternal, and the pardon of all our sins? Is it not worth everything? The Lord illustrates this in what seems to be very strong language, and yet it is true. "If any man come to me, and hate not his father [in the original the idea is, love his father more than me], and mother [this is a very tender relation], and wife [the dearest tie we have], and children [the objects of strong affection], and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Luke 14: 26. If you value this short life of a few days, full of sickness, full of labor, full of tears, full of pain and distress,—if you prize a life of this kind, which is only lent to you, more than you prize an endless life with the holy angels, God will permit you to take your choice. Perhaps you fear that your business will decline. Well, what if it does? Did not God give you your life? Can he not give you eternal life? How many millions have been burned at the stake, and that alone for God! Did not Jesus Christ lay down his life for you? Yes; he suffered a terrible death. Then can you not trust God for the things of this life? If not, how can he trust you with eternal life? In Luke 14: 26 we are told that he will not. These are not my words, but those of the Lord Jesus. We must comply with the conditions, or we can have no hope of eternal life.

GENERAL ARTICLES.

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

SEVEN REASONS FOR SUNDAY-KEEPING.

BY J. N. ANDREWS.

(Concluded.)

THIRD REASON. *After eight days, Jesus met with his disciples again.* John 20: 26. *This must have been the first day of the week, which is thereby proved to be the Christian Sabbath.*

Were it certain that this occurred on the first day of the week, it would not furnish a single particle of proof that that day had become the Sabbath of the Lord. But who can be certain that "after eight days" means just a week? It would be nearer a literal construction of the language to conclude that this was upon the ninth day. As an illustration, read Matt. 17: 1: "And after six days, Jesus taketh Peter, James, and John," etc. Now turn to Luke 9: 28: "And it came to pass about an eight days after these sayings, he took Peter, and John, and James," etc. Then, "after six days" is about *eight days* in this instance. But if "after eight days" means just a week, how does this prove that Sunday has taken the place of the Lord's Sabbath? Rather, how does it prove that Sunday has become the Christian Sabbath, when there is not a particle of evidence that either Christ or his apostles ever rested on that day? There is no such term as Christian Sabbath found in the Bible. The only weekly Sabbath named in the Bible is called the Sabbath of the Lord.

Was the act of Christ in appearing to his disciples sufficient to constitute the day on which it occurred the Sabbath? If so, why did he next select a fishing day as the time to manifest himself to them? John 21. If it is not sufficient, then the Sunday on which he was first seen of them, the fishing day on

which they next saw him, and the Thursday on which he was last seen of them, may not be Sabbaths. It was not very remarkable that Christ should find his disciples together, inasmuch as they had one common abode. Acts 1: 13.

FOURTH REASON. *The Holy Spirit descended upon the disciples on the day of Pentecost, which was the first day of the week. Therefore, the first day of the week should be observed instead of the Sabbath of the Lord.* Acts 2: 1, 2.

Admitting that the day of Pentecost occurred upon the first day of the week, it remains to be proved that that day thereby became the Sabbath. But that it was the feast of Pentecost, and not the first day of the week, that God designed to honor, the following facts demonstrate:—

1. While the day of Pentecost is distinctly named, the day of the week on which it occurred is passed in silence.

2. The disciples had been engaged in earnest prayer for the space of ten days; for the day of Pentecost was fifty days from the resurrection of Christ, and forty of those days he spent with his disciples. Acts 1. Forty days from his resurrection would expire on Thursday, the day of his ascension. A period of ten days *after* his ascension on Thursday would include two first-days, the last of which would be the day of Pentecost. If the design of God had been to honor the first day of the week, why did not the Holy Ghost descend on the first of those first-days? Why must the day of Pentecost come before the Holy Ghost could descend? This answer is obvious: It was not the design of Heaven to honor the first day of the week, but to mark the antitype of the feast of Pentecost. Hence the first day of the week is passed in silence.

The slaying of the paschal lamb on the fourteenth day of the first month had met its antitype in the death of the Lamb of God on that day. Ex. 12; John 19; 1 Cor. 5: 7. The offering of the first-fruits on the sixteenth day of the first month had met its antitype in the resurrection of our Lord on that day, the first fruits of them that slept. Lev. 23; 1 Cor. 15: 20-23. It remained that the day of Pentecost, fifty days later, should also meet its antitype. Lev. 23: 15-21. The fulfillment of that type is what the pen of inspiration has recorded in Acts 2: 1, 2. God has spoken nothing in this place respecting a change of his Sabbath. Yet grave men, calling themselves Doctors of Divinity, consider this text one of their strongest testimonies for their so-called Christian Sabbath. They might be profited by this advice of the wise man: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6.

FIFTH REASON. *Paul once broke bread upon the first day of the week at Troas. Hence this day was observed as the Christian Sabbath.* Acts 20: 7.

We answer that at one period the apostolic church at Jerusalem broke bread every day. Acts 2: 42-46. If a *single* instance of breaking of bread at Troas upon the first day of the week was quite sufficient to constitute it the Sabbath, would not the continued practice of the apostolic church at Jerusalem in breaking bread *every* day be amply sufficient to make every day a Sabbath? Moreover, as the act of the great Head of the church in breaking bread must be quite as important as that of his servant Paul, must not the day of his crucifixion be pre-eminently the Christian Sabbath, as Christ instituted and performed this ordinance on the evening with which that day commenced? 1 Cor. 11: 23-26.

But on what day of the week did this act of Paul's occur? For, if it is of sufficient importance to make the day of its occurrence the future Sabbath of the church, the day is worth determining. The act of breaking bread was after midnight; for Paul preached to the disciples until midnight, then healed Eutyclus, and after this attended to breaking of bread. Acts 20: 7-11. If, as time is reckoned at the present day, the first day of the week terminated at midnight, then Paul's act of breaking bread was performed upon the second day of the week, or Monday, which should henceforth be regarded as the Christian Sabbath, if breaking bread on a day makes it a Sabbath.

But, if the Bible method of commencing the day, viz., from sunset, was followed, it would appear that the disciples came together at the close of the Sabbath for an evening meeting, as the apostle was to depart in the morning. If it was not an evening meeting, why did they have many lights there? Paul preached unto them until midnight, and then broke bread with the disciples early in the morning of the first day of the week. Did this act constitute that day the Sabbath? If so, then why did Paul, as soon as it was light, start on his long journey to Jerusalem? If Paul believed that Sunday is the Christian Sabbath, why did he thus openly violate it? If he did not believe it had become the Sabbath, why should you? And why do you grasp, as evidence that the Sabbath has been changed, a single instance in which an evening meeting was held on Sunday, while you overlook the fact that it was the custom of the same apostle to preach every Sabbath, not only to the Jews, but also to the Gentiles? Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 4.

Paul broke bread on the first day of the week, and then immediately started on his long journey to Jerusalem. So that this, the strongest argument for the first day of the week, furnishes direct proof that Sunday is not the Sabbath.

SIXTH REASON. *Paul commanded the church at Corinth to take up a public collection on the first day of the week; therefore it follows that this must have been a day of public worship, and consequently is the Christian Sabbath.* 1 Cor. 16: 2.

We answer, it is a remarkable fact that Paul enjoins exactly the reverse of a public collection. He does not say, Place your alms in the public treasury on the first day of the week; but he says, "Upon the first day of the week let every one of you lay by him in store."

J. W. Morton, in his "Vindication of the True Sabbath," pp. 51, 52, says:—

"The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, 'by him;' and I marvel greatly how you can imagine that it means 'in the collection box of the congregation.' Greenfield, in his Lexicon, translates the Greek term, 'by one's self, i. e., at home.' Two Latin versions, the Vulgate and that of Castellio, render it, 'apud se,' with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, 'chez soi,' at his own house, at home. The German of Luther, 'bei sich selbst,' by himself, at home. The Dutch, 'by hemselven,' same as the German. The Italian of Diodati, 'appresso di se,' in his own presence, at home. The Spanish of Felipe Scio, 'en su casa,' in his own house. The Portugese of Ferreira, 'para isso,' with himself. The Swedish, 'nær sig self,' near himself. I know not how much this list of authorities might be swelled; for I have not

examined one translation that differs from those quoted above."

The text, therefore, does not prove that the Corinthian church was assembled for public worship on that day; but, on the contrary, it does prove that each must be at his own home where he could examine his worldly affairs, and lay by himself in store as God had prospered him. If each one should thus, from week to week, collect his earnings, when the apostle should come their bounty would be ready, and each would be able to present to him what he had gathered. So that, if the first-day Sabbath has no better foundation than the inference drawn from this text, it truly rests upon sliding sand.

SEVENTH REASON. *John was in the Spirit on the Lord's day, which was the first day of the week.* Rev. 1: 10.

This is the kind of reasoning which the advocates of Sunday are invariably obliged to adopt. But we ask, What right have they to assume the very point which they ought to prove? This text, it is true, furnishes direct proof that there is a day in the gospel dispensation which the Lord claims as his; but is there one text in the Bible which testifies that the first day of the week is the Lord's day? There is not one. Has God ever claimed that day as his? Never. Has God ever claimed any day as his, and reserved it to himself? He has. "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2: 3. "To-morrow is the rest of the holy Sabbath unto the Lord." Ex. 16: 23. "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. Isa. 58: 13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28.

Then the seventh day is the day which God reserved to himself when he gave to man the other six; and this day he calls his holy day. This is the day which the New Testament declares the Son of man to be Lord of.

Is there one testimony in the Scriptures that the Lord of the Sabbath has put away his holy day and chosen another? Not one. Then that day which the Bible designates as the Lord's day is none other than the Sabbath of the fourth commandment.

THE MILLENNIUM.

(Continued.)

In my last, I left the reader with a proposition, which I promised to prove, viz:—

IV. *Probation closes before Christ appears in the clouds; therefore there will be no more mercy after the first resurrection.*

The language of the apostle Paul in 1 Cor. 15: 51, 52, proves the truthfulness of this statement. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed." If the dead spoken of in this text are raised "incorruptible" or immortal, their cases must have been decided before this time. But, let us read farther. "For this corruptible must put on incorruption, and this mortal must put on immortality." When? "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verses 53, 54. Is it consistent with reason and Scripture to bring up a class of beings in the resurrection made immortal, before they have been judged? If they are raised immortal, their judgment must have preceded this event. If the righteous living be changed

"in a moment, in the twinkling of an eye," when the trump sounds that raises the dead, their cases must also have been decided before this time.

In Rev. 22: 11, I read, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still." Is this decree made before or after Christ comes? Let verse 12, answer. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." There are a few points in the above texts, which I wish the reader to carefully notice. 1. A decree goes forth which settles every individual case. 2. This is before the Lord comes. 3. When he comes, it is to bring the rewards with him, and not to prepare the people for the rewards.

This is in harmony with Paul's teaching, when he says, "the dead in Christ shall rise first." "Then," says the apostle, "we which are alive and remain shall be caught up together with them [the resurrected ones] in the clouds, to meet the Lord in the air." 1 Thess. 4: 16, 17. If the saints are taken to be with the Lord at his coming, there must have been a judgment in their cases before that time. How could the saints be brought up before they were judged to know whether they were saints? If so, would there be any need of a judgment in their cases?

But the Bible teaches that there will be a judgment day when all men shall be judged. In Acts 17: 31, I read, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he has ordained." "So then every one of us shall give account of himself to God." Rom. 14: 12. In this judgment, there will be time to consider the works of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14. Is this work done before, or after Christ comes? If we read of such a judgment in the Bible, and the time when it takes place, this matter will be settled. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10. Here is a judgment taking place in heaven before Christ comes to the earth. This judgment is based on those things written in books, which proves there is an investigation of individual cases.

In verse 13, we read of Christ's coming before the Ancient of days (the Father), which takes place after the work of examining the books. To ascertain the object of Christ's appearance before the Father, we may read verse 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." This shows us that Jesus becomes King before he comes to awake the saints who are sleeping. He is now our High Priest, interceding for us before the Father. See Heb. 9: 23-28; 10: 11-13. But when he comes, he is no longer Priest but King. "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 16. If he is no longer a High Priest, he ceases to be an advocate; therefore there cannot be any opportunity to turn from sin after he appears in the clouds.

V. *When Christ comes in the clouds, the sinners then living will be slain.*

If the Scriptures will sustain this proposi-

tion, there will be no heathen or ungodly person living during the thousand years to be converted. In Isa. 11: 4, we have a testimony on this point. "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Again I read, "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." 2 Thess. 1: 7, 8; Jer. 25: 30-33.

Then, I read the testimony of our Saviour in Luke 17: 26-30, where he compares the days of his second advent to the days of Noah. Did the inhabitants of Noah's time have an opportunity to go into the ark after the door was shut? Can there be any chance for the ungodly to turn from their sins after Christ comes, and be as it was in the days of the antediluvians? Then, where is there room for the grand good work of converting the heathen after Christ comes, unless we have another gospel for that special purpose? The apostle Paul says, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 9. In verse 8, he tells us that even the angels could not undertake to present a new gospel. But, when we find that the wicked are not living during the millennium, the question is at once decided.

A gentleman, who believes in the popular idea, asked me, "What will be done with that class who have not heard the gospel, who are too good to be lost, and not good enough to be saved?" Where does the Bible speak of such a class of persons? What became of them in the days of Noah? The Word does not speak of this neutral class. This is a theory that the enemy has invented to lull people to sleep in these last days. When Jesus comes, there will be only two classes. One, the righteous, will be taken up to meet the Lord in the air, while the other, the wicked, will behold Jesus, and call for the rocks and mountains to fall on them. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations." Rev. 19: 14, 15. *Smiting the nations does not sound much like a time of peace.*

J. H. DURLAND.

(Concluded next month.)

THE GOSPEL AT CALVIN'S BIRTHPLACE.

PASTEUR CADOT of Chauny has sustained a check in his attempt to establish a preaching station at Noyon, Calvin's birthplace, where the gospel has not been heard since the Reformer's time. He is losing the dancing saloon in which he has proclaimed the truth for nearly a year. The lately deceased proprietor suspended the dancing out of deference to the gospel, but his son-in-law, who inherits the property, has been persuaded by the priest to recommence the performances. The honor of the gospel makes it incumbent upon Pasteur-Cadot not to allow it to be brought into contact with such orgies as the café dances are. He intends, therefore, to build a hall. But, surrounded with fierce opponents, and few who can render help, he fears to bring the cause under the ridicule of the papists, who would not fail to magnify the beginning to build and not being able to finish. He looks to his co-religionists in Britain and America for help.—*Christian Leader.*

MEEKNESS is teachableness. "The meek will He teach His way."

TRIFLES.

STRAWS show the compass of the wind—
And to a deep, reflective mind
Naught is a trifle; oft a word,
An empire's deepest base has stirred;
A tiny mote hid in the eye
May all the surgeon's skill defy;
And mighty oaks have braved the storm
To fall at length before a worm.—*Sel.*

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—The letters which I have had the honor of addressing to you, I must now bring to a close. I have stated to you, with all frankness and sincerity, my reasons for leaving the church in which I was born, baptized, and confirmed; and which, on the most mature deliberation, yet prevent me from returning to it. I can assure you, on the word of an Irishman, and which is far more, on the word of a Christian, that I have had no end in view but the exposure of error, and the development of the truth. Thirty years have almost run their course since I left your church; and although not utterly unknown to the men of our age, nor unsolicited, these letters form my first appearance on Popery. Unless some unexpected ripple is excited on the current of my feelings, they will, probably, form my last.

Now, dear sir, what think you of these reasons? Are they, or are they not, sufficient to excuse, to forbid, my return to your church? Had I an ear sufficiently acute to hear the decision of your conscience, I believe in my soul that it pronounces them sufficient. Yes, I believe, that were it not for your sad doctrine of Infallibility, which stereotypes and perpetuates every absurdity, you and multitudes like you, men of sense and education, would rise and cast a fire-brand amid the rubbish which ignorance and wickedness have, in the progress of ages, collected around your church, and send its smoke heavenward like the smoke of a furnace. But, sir, I am not ignorant of the slow progress of truth against bigotry—of the great difficulty of exchanging bad opinions and customs, hallowed by usage, for better ones. Nor have I read history so inattentively as not to learn from it the great difficulty of converting high ecclesiastics to the truth. The mitre has shielded many a head from the weapons of sense and logic; and under the surplice many a conscience has gone to rest that, without it, would have contended to the death for the faith once delivered to the saints. I must not forget that it was the high priest who occupied Moses' seat that put our Lord to death; nor can I forget that those claiming to be the successors of Peter, and the viceregerents of Christ, have been the greatest persecutors of the saints. They have shed Christian blood enough for pope and cardinals to swim in. Would to God that you could see things as I see them; your influence would be strong in freeing our fellow-countrymen from that bondage of the soul which most degrades them. But despairing of this, I turn from you to the victims of your system. Roman Catholics, and especially Irish Roman Catholics, to you I now turn. From your bishop, whom, with you, I respect as a man, though I oppose his religious principles, I appeal to you. With you is the power to bring to a perpetual end that system of ghostly tyranny the most oppressive that man has ever felt.

Will you give an honest perusal to these letters, and candidly weigh the reasons and the arguments which they contain? That I was born in Ireland, is my pride. My sympathies are all with Ireland in its civil, social, and moral degradation. . . . Your present feelings as to your church, I have had, and in all their force. I can entirely appreciate

them. I have cordially hated Protestantism and Protestants; and I have seen the time when I regarded the man as my personal enemy who would utter a word against my religion. But those were the days of my youth, and of my ignorance. When I became a man, I put away childish things. And my reasons for so doing are spread out before you in these letters; and all I ask of you is, kindly and candidly to consider them, and then to act accordingly. If they are not sufficiently cogent to cause you, as they have caused me, to leave the Church of Rome, then you will have my entire consent to be oppressed, fleeced, and ridden by your priests, as long as you live.

Yet permit me to entreat you to give to the subject of these letters the attention which it demands. I know that many of you are sincere; but this is not test of truth. I know many of you to be devout; but so are Mahometans and pagans. I know that many of you are prepared to make any sacrifice which religion demands. But we may give all our goods to feed the poor, and our bodies to be burned, and yet be strangers to the only true religion. My heart is deeply affected in view of your state. A noble people, you are shut out from the joys to which God invites you. You are hoodwinked and manœvered by a system of the grossest fraud and delusion; you are denied the common birthright of a citizen of the world—seeing with your own eyes and hearing with your own ears. You are robbed of the only volume that can guide you, and are forbidden to enter the way of life, save through the gate which is guarded by your priests. O! suffer the entreaties of one who suffered as you now do under the galling chains of papal tyranny. Break the fetters which priests have forged, and in which they have bound you. You are now in a land where you may laugh at the excommunications and anathemas of popes, prelates, and priests. God has given you his word; let no man filch it from you. God has given you a mind, to think for yourselves; let no man usurp the power of thinking for you. God invites you to himself, to receive at his own hand pardon and forgiveness. O! submit not to go and pay for these, and on your knees, to a priest. Go to the Bible for your religion. Receive nothing as religious truth, which is not there taught; and your mental, social, and moral regeneration is commenced.

But you meet this appeal with the objection, that I am a deserter from your church; and that I am not, therefore, to be heard. If your priests take any notice at all of these letters, I know well the changes they will ring upon this idea. But was not Peter a deserter from the Jewish church; and must he not be heard on that account? Must a man who renounces error never be heard by those who continue in it? And what think you of the persecution by your church of those who renounce its authority? To say the least of it, it is in bad company. The Jews put Christ to death for deserting the faith of Moses. The Mahometans put to death any man of their number who rejects the Koran for Christ. The Hindoos expel from their society all who reject their religion for ours. And Popery has shed, in rivers, the blood of those who could not but reject its follies and absurdities. In this happy land, the bull of a pope is as a lamb, and the thunders of the Vatican have no lightning that injures. Priests may prejudice you against these letters, but they are the interested party,—their craft is in danger. And all I ask of you is, to give my reasons the candid consideration which you owe to yourself, and which their importance requires.

But you may ask, What! do you wish me to give up my religion? Is not mine the oldest religion? Here, I well know, is the

invincible argument with many of you; but has it any weight? Are the oldest things always the best? If so, then the Jews were right in resisting Christianity; and the pagans are right in clinging to their false systems—and you do wrong in ever exchanging an old garment or an old house for a new one. But is Popery the oldest religion? O, no; Christianity is older. Popery and Mahometanism arose at the same time, and centuries after the establishment of Christianity. They are alike corruptions of the religion of Jesus, though the prophet has apostatized farther than the pope. They both appeal to the senses, and are both idolatrous. If the pope has his holy water, the prophet has his holy well. If the one has his holy bones, and coats, and relics, the other has his holy pieces of tapestry from the temple of Mecca. They have alike their pilgrimages, their senseless repetition of prayers, their Lents, their penances, and external symbols which alike adorn the church and the mosque. And if the papist can object to Christianity, saying, Is not mine the oldest religion? then can the Mahometan do the same.

But yours is not the oldest religion. I could here give you the time, did the limits of a letter permit, when the distinguishing doctrines of your church were introduced. The celibacy of the clergy came into the church in the fourth century; purgatory appeared in the seventh, and was affirmed in the twelfth; auricular confessions, and the worship of the Host, in the thirteenth; and so on to the end of the chapter. And instead of wishing you to give up the oldest religion, we wish you only to give up Popery for Christianity—to give up the new, and to return to the old.

All that I have done myself and all that I desire you to do is, to lay aside everything that pope, bishops, and priests have added to the religion of Jesus, and to embrace that religion just as it is taught in the Bible.

Convinced that you have been deceived by those to whom you have been looking for guidance; that priests have sought your money more than your salvation; that instead of bread they have given you stones, and for eggs, serpents; that they have sought to brutalize, instead of enlightening you; to enslave, instead of elevating you to the liberty with which Christ makes his people free; do any of you inquire as to the course best for you to pursue? If you will take the advice of one that has gone before you in the way, it is cheerfully given. Think not of giving up all religion because of the deceptions of Popery. This was one of my mistakes. Take the Bible for your guide; that will not deceive you. It teaches you that you are a sinner; this you should believe and feel. It teaches you that Christ died for sinners; and that his blood cleanses from all sin; and that to escape the wrath and curse of God due to you for sin, the great and the only prerequisites are repentance toward God, and faith in the Lord Jesus Christ. Give up your missal for the Bible; confess your sins not to your priest but to God; look for pardon and meetness for heaven, not to priestly ablutions, and eating wafers, and extreme unctions, but to the righteousness of Jesus Christ, received by faith; and in spite of popes, prelates, and priests, life, eternal life, is yours.

Wishing and praying for you all, that deliverance from popish thralldom in which I rejoice, and that gospel hope of future blessedness which is my stay and comfort in this vale of tears,

I am, with great respect, yours,

KIRWAN.

A PERSON with no certain character is a being almost as dangerous as one with no character at all.

"WE WALK BY FAITH."

FAITH differs from credulity on the one hand, and scepticism on the other. Credulity believes without evidence, faith upon evidence, and scepticism doubts in the face of all evidence. The credulous person is fluctuating—now he believes this, and now he believes that. The sceptical person is constantly wavering—ever on the fence between faith and infidelity, sometimes inclining one way and sometimes the other; at one time almost believing, at another, full of doubt. But the person of faith, the believer, is constant, calm, and steadfast. His heart is fixed, trusting in the Lord. While the credulous are carried about with every wind of doctrine, and the sceptical, though desiring to be established, dare not believe anything, the believer is decided and firm; he is the only person securely anchored, having rest to his soul.

To the credulous let me say, Feeling is not faith. Your impulses are a movable foundation. Faith must rest upon evidence. Examine carefully the testimony before you believe. Look before you leap.

But, my sceptical friend, faith is not sight. If you wait to see everything, you never will believe anything. That which purports to be divine revelation should be examined in all its leading features and tendencies. The strong points in the evidences should be weighed. And if it carries unmistakable evidences of truth as a whole system, accept it as a whole, though you may not be able to comprehend every particular part. Faith fixes upon the grand points, the overwhelming evidences of the great system of divine revelation, and no caviling in regard to minor points of a seemingly questionable character, can move it from its firm foundation. If you cannot see clearly every minute particular, turn your eyes to the main pillars. Do not cast away the whole beautiful structure, because you cannot comprehend the utility of each minutest part. Having satisfied yourself of the firmness of the foundation, the beauty and stability of the edifice, evincing the consummate knowledge and skill of the architect, conclude that it is right in every particular, had you the wisdom to understand it. The Lord has given you irrefragable proofs of the heavenly origin of revelation. He wants you to accept it as a whole, upon the evidences he has given, and those points you do not clearly comprehend, upon trust.

Do you say, That is "going it blind"? We reply, It is walking by faith. It would be the greatest, the most complete blindness, that would deny the beauty and glory of the whole creation, because we cannot discover its remotest spheres, or discern its minutest animalculæ, with the naked eye. So it is blindness indeed to reject the whole beautiful fabric of faith, because our darkened eyes cannot discern the beauty of all its parts. It is blindness to shut ourselves away from the light of day, and then deny that the sun shines. It is better to acknowledge and receive the light, that our weak eyes may be strengthened to see more and more clearly.

Abraham, the father of the faithful, walked by faith. He believed God, and it was counted to him for righteousness. After God had promised the great blessing to mankind, the blessing of the Messiah through his son Isaac, he said to him, Take your son, even Isaac, and go and kill him for a sacrifice. Did Abraham say, I can't see it—that would be going it blind? No. He walked forward by obedient faith, trusting in God in whom he had believed; and the difficulty was cleared up to his entire satisfaction.

My friends, you who are troubled with doubts, either of the volume of inspiration, or of the present work of the Lord, grasp with

steadfastness the firm and immovable pillars of the faith, and drive your doubts to the wind. Let not your pride of opinion brood over this objection or that, till it hatches a nest of vipers. Your salvation is depending. Settle it in your mind. Is God the author of Revelation? Does he live? and is he leading his people? Is his down-trodden truth being restored? and is he thus preparing a people for translation? If every invulnerable argument, and every infallible test prove this to be so, venture your all upon it without reserve. If God has manifested his strong hand and his outstretched arm in bringing his people out of Egypt and to the border of the sea, falter not at the command to move forward. A path will be opened to them that believe.

Oh, believe on the Lord; believe his word, believe his work. We have no new revelation, only what prophets and apostles and Jesus Christ himself declared should be; even that Christ would be with his people always, even to the end of the world. Learn to weigh evidence—learn to believe. Take fully the yoke of Christ and learn of him, and you will find rest to your soul. Walk by faith, and you will not walk in the darkness of doubt.

R. F. COTTRELL.

FAITH AND WORKS.

"SEEST thou how faith wrought with his works?"—James 3 : 22.

Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted he said: "I hold in my hands two oars. That in my right hand I call 'faith'; the other, in my left, 'works.' Now, gentlemen, please to observe I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing-place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached." As the flower is before the fruit, so is faith before good works. Faith is the parent of works, and the children will bear a resemblance to the parent. It is not enough that the inward works of a clock are well constructed, and also the dial plate and hands; the one must act on the other—the works must regulate the movement of the hands.—*Archbishop Whately.*

It is indeed strange how vulgar minds despise the things they have looked upon, and their hands have handled, just because they have looked upon them and their hands have handled them; is there not in the fact a humiliating lesson, which yet they are unable to read, of the degrading power of their own presence upon themselves and their judgments.—*Geo. McDonald.*

WHILE grace teaches the sanctity of life, it inspires us to live for something higher than life. That man is not worth the name of man who only lives to take care of himself; whose life is a chronic panic; and whose heart is in his mouth at the sight of danger. He who is for ever sunk, lamed, frozen, and spectre-smitten before "the shadow feared of man," is incapable of noble action or high assent.—*Charles Stanford, D. D.*

FIRESIDE READINGS.

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

THE FAULT OF THE AGE.

THE fault of the age is a mad endeavor
To leap to heights that were made to climb;
By a burst of strength or a thought that is clever
We plan to outwit and forestall Time.

We scorn to wait for the thing worth having;
We want high noon at the day's dim dawn;
We find no pleasure in toiling and saving
As our forefathers did in the good times gone.

We force our roses before their season
To bloom and blossom that we may wear;
And then we wonder and ask the reason
Why perfect buds are so few and rare.

We crave the gain, but despise the getting;
We want wealth, not as reward, but dower;
And the strength that is wasted in useless fretting,
Would fell a forest or build a tower.

To covet the prize, yet to shrink from the winning
To thirst for glory, yet fear the fight—
Why, what can it lead to at last but sinning,
To mental languor and moral blight?

Better the old slow way of striving
And counting small gains when the year is done,
Than to use our forces all in contriving
And to grasp for pleasures we have not won.
—*Ella Wheeler.*

SHE OUTLIVED HER USEFULNESS.

NOT long since, a man in middle life came to our door, asking for "the minister." When informed that he was out of town, he seemed disappointed and anxious. When questioned as to his business, he replied, "I have lost my mother; and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

"Well, yes," he replied, with hesitancy, "a mother is a great loss in general; but our mother had outlived her usefulness. She was in her second childhood, and her mind had grown as weak as her body, so that she was no comfort to herself, and was a burden to everybody. There were seven of us, sons and daughters; and we agreed to keep her among us a year about. But I have had more than my share of her; for she was too feeble to be moved when my time was out, and that was more than three months before her death. But then she was a good mother in her day, and toiled very hard to bring us up."

Without looking at the face of the heartless man, I directed him to the house of a neighboring pastor, and returned to my nursery. I gazed on the merry little faces which smiled or grew sad in imitation of mine,—those little ones to whose ear no word in our language is half so sweet as "mother,"—and I wondered if that day could ever come when they would say of me, "She has outlived her usefulness." "She is no comfort to herself, and a burden to everybody else! And I hoped that before such a day should dawn, I might be taken to my rest. God forbid that I should outlive the love of my children! Rather let me die while my heart is a part of theirs, that my grave may be watered with their tears, and my love linked with their hopes of heaven.

When the bell tolled for the mother's burial, I went to the sanctuary to pay my only token of respect to the aged stranger; for I felt that I could give her memory a tear, even though her own children had none to shed.

"She was a good mother in her day, and toiled hard to bring us all up." "She was no comfort to herself, and a burden to every-

body!" These cruel, heartless words rang in my ears as I saw the coffin borne up the aisle.

The bell tolled long and loud, until its iron tongue had chronicled the years of the toil-worn mother. One—two—three—four—five. How clearly and almost merrily each stroke told of her once peaceful slumber in her mother's bosom, and of her seat at nightfall on her weary father's knee. Six—seven—eight—nine—ten—rang out the tale of her sports upon the green-sward, in the meadow, and beside the brook. Eleven—twelve—thirteen—fourteen—fifteen—spoke more gravely of school-days, and little household joys and cares. Sixteen—seventeen—eighteen—sounded out the enraptured visions of maidenhood and the dream of early love. Nineteen—brought before us the happy bride. Twenty—spoke of the young mother, whose heart was full to bursting with the new, strong love which God had awakened in her bosom.

And then stroke after stroke told of her early womanhood—of the loves, and cares, and hopes, and fears, and toils, through which she passed during those long years, till fifty rang out harsh and loud. From that to sixty each stroke told of the warm-hearted mother and grandmother, living over again her joys and sorrow in those of her children and children's children.

Every family of all the group wanted grandmother then. And the only strife was who should secure the prize. But hark, the bell tolls on! Seventy—seventy-one—two—three—four. She begins to grow feeble, requires some care, is not always perfectly patient or satisfied. She goes from one child's house to another, so that no place seems like home. She murmurs in plaintive tones, that after all her toil and weariness, it is hard she cannot be allowed a home to die in; that she must be sent, rather than invited, from house to house. Eighty—eighty-one—two—three—four. Ah! she is a second child. Now "she has outlived her usefulness, she has now ceased to be a comfort to herself or anybody." That means she has ceased to be profitable to her earth-craving and money-grasping children.

Now sounds out, reverberating through our lovely forest, and echoing back from our "hill of the dead," eighty-nine! There she lies now in the coffin, cold and still. She makes no trouble now, demands no love, no soft words, no tender little offices. A look of patient endurance—we fancied, also, an expression of grief for unrequited love, sat on her marble features. Her children were there, clad in weeds of woe, and in irony we remembered the strong man's words, "She was a good mother in her day."

When the bell ceased tolling, the strange minister rose in the pulpit. His form was very erect, and his voice strong; but his hair was silvery white. He read several passages of Scripture expressive of God's compassion to feeble man, and especially of his tenderness when gray hairs are on him and his strength faileth. He then made some touching remark on human frailty, and dependence on God, urging all present to make their peace with their Creator while in health, that they might claim his promises when heart and flesh failed them.

"Then," he said, "the eternal God shall be thy refuge, and beneath thee shall be the everlasting arms." Leaning over the desk, and gazing intently on the coffined form before him, he then said, reverently: "From a little child I have honored the aged; but never till gray hairs covered my own head, did I know truly how much love and sympathy this class have a right to demand of their fellow-creatures. Now I feel it. Our mother," he added, most tenderly, "who now

lies in death before us, was a stranger to me, as are all of these, her descendants. All I know of her is what her son has told me to-day, that she was brought to this town from afar, sixty-nine years ago, a happy bride; that here she has passed most of her life, toiling as only mothers ever have strength to toil, until she had reared a large family of sons and daughters; that she left home here, clad in the weeds of widowhood, to dwell among her children, till health and strength left her. God forbid that conscience should accuse any of you of ingratitude or murmuring on account of the care she has been to you of late.

"When you go back to your homes, be careful of your example before your own children; for the fruit of your own doing you will surely reap from them when you yourselves totter on the brink of the grave. I entreat you as a friend, as one who has himself entered the evening of life, that you may never say in the presence of your families nor of Heaven, 'Our mother had outlived her usefulness. She was a burden to us.' Never, never! A mother can never live so long as that! No; when she can no longer labor for her children, nor yet care for herself, she can fall like a precious weight on their bosoms, and call forth by her helplessness all the noble, generous feelings of their hearts."

Adieu, then, poor toil-worn mother. There are no more days of pain for thee. Undying vigor and everlasting usefulness are thine inheritance.—*Selected.*

THE LORD'S JEWELS.

By calling saints "jewels" we may well suppose it to be intimated to us the watchful care God takes of all his people. We do not leave jewels carelessly about, to be lost by neglect, to be plundered by the thief, to be swept away with despised and rejected things; but we keep them with our hidden treasures, that none may be injured and none lost. In like manner, however invisibly to us, God keeps all his chosen ones among his precious things. He takes them to his secret place. They abide under the shadow of the Almighty. He covers them with the feathers of watchful and unslumbering love, and suffers no weapon that is formed against them to prosper. "All that the Father hath given me," says the Holy Saviour, "I have kept, and none of them is lost." Yes, the saints of God are all kept; "kept by the power of God through faith unto salvation." Everything about them and belonging to them is precious. The redemption of their souls is precious. The blood they are bought with is precious. "Exceeding great and precious" are the promises which cheer them while they live, and "precious in the sight of the Lord" is their death when they come to die. "And they shall be mine, saith the Lord of hosts in that day when I make up my jewels."—*Rev. Prebendary Moore.*

Do NOT think of earthly trials
With your crown of life in view:
Though afflicted, bear it meekly;
Jesus bled and died for you.—*Sel.*

I HAVE read somewhere the story of a poor woman who looked longingly at the flowers in the King's garden, wishing to buy some for her sick daughter. She was angrily repelled by the king's gardener, who rudely told her, "The king's flowers are not for sale!" But the king chancing to pass, picked a bouquet and gave it to the wistful woman, saying, "The king does not sell his flowers; he gives them away." Our King does not sell eternal life; he gives it.—*Rev. J. L. Russell.*

TEMPERANCE.

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

TOBACCO-USING A CAUSE OF DISEASE.

BY J. H. KELLOGG, M. D.

NEVER was there so great an interest among the people, as well as the medical profession, to discover the causes of the various maladies which afflict the human race as now. As correct notions of the real nature of disease have obtained more and more extensively, the fact that the best mode of curing and stamping out diseases is to remove the causes has come to be more generally recognized, and the work of searching out those causes has been pushed with ever-increasing vigor and earnestness. A careful scrutiny has been made of the air we breathe, the water we drink, the food we eat, the clothing we wear, the houses in which we live, of our occupations, our amusements, our various pursuits for wealth or pleasure, and, in fact, of all our habits of life, together with all our surrounding circumstances, some even going so far as to attempt to trace a connection between the stars and epidemics, earthquakes, famines, pestilences.

In the course of this search it has been discovered that tobacco is indisputably a serious cause of disease. This statement is not based on the evidence of those who are the special enemies of the custom of tobacco-using, but upon the testimony of eminent scientific men and physicians of the widest observation and experience.

EFFECT OF TOBACCO ON THE BLOOD.

The blood is the life-giving stream which carries to each of the tissues and organs of the body the material out of which it is to be built and repaired. In it are found the various elements which are received into the system through the stomach, the lungs, and the skin, the three great inlets to the body. If poisons are taken into the system, it is through the blood that they do their devastating work. Anything which affects the blood must affect every organ and tissue of the body. When taken in any form, tobacco very readily finds its way into the blood, and according to Dr. B. W. Richardson, the eminent physician and scientist, it produces in the vital fluid very serious changes. He describes these changes in the following graphic words:—

"On the blood the prolonged inhalation of tobacco produces changes which are very marked in character. The fluid is thinner than is natural, and in extreme cases paler. In some instances the deficient color of the blood is communicated to the body altogether, rendering the external surface yellowish white and puffy. The blood, being thin, also exudes too freely, and a cut surface bleeds for a long time, and may continue to bleed inconveniently, even in opposition to remedies. But the most important influence is exerted over those little bodies which float in myriads in the blood and are known as the red corpuscles. These bodies have naturally a double concave surface, and at their edges a perfectly smooth outline. The absorption of fumes of tobacco necessarily leads to rapid changes in them; they lose their round shape, becoming oval and irregular; and instead of having a mutual attraction for each other and running together, a good sign of physical health, they lie loosely scattered before the eye, and indicate to the learned observer, as clearly as though they spoke to him and said the words, that the man from whom they were taken is physically depressed and deplorably deficient both in muscular and mental power."

Tobacco not only deteriorates the blood, poisons it, and greatly impairs the blood corpuscles, but also disturbs the circulation through its influence upon the nervous system.

Having seen the effect of this poison upon the blood, it may be readily understood that it cannot but be a cause of disease.

(To be Continued.)

IN a manufacturing town in the United States an employer paid his workmen at the close of the week 700 dollars in bright new bills, privately marked. On the Monday following 450 dollars of the same were deposited in the banks by the saloon keepers. On making this known to the workmen, they resolved to reform, and soon helped to vote the place a no-license town.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, JUNE, 1885.

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CONDITIONAL AND CONDITIONS.

MAN was created a candidate for immortality. Righteousness and life on the one hand, and sin and death on the other, were set before him. Had he always obeyed God, he would never have died. The commandment was ordained or intended for life. Rom. 7: 10. Obeying God, he would have had continual access to the tree of life, thus perpetuating his existence. When he had perfected a righteous character in conformity to God's holy law, he would doubtless have been made immortal. But man sinned; and the penalty of the sentence, "In the day that thou eatest thereof thou shalt surely die," fell upon him. "The wages of sin is death" (Rom. 6: 23), "The soul that sinneth, it shall die" (Eze. 18: 4), "Sin, when it is finished, bringeth forth death" (Jas. 1: 15), are positive statements of Inspiration. The judgment, "Dust thou art, and unto dust shalt thou return," was pronounced against him. He became a dying man. At his dissolution the man returns to the dust; the spirit or life, the vitalizing power, that which had made man a *living* creature, returns to the great Fountain of life, not as a living, sentient entity, capable of conscious existence apart from the man, but returns as it came, the breath of life. Eccl. 12: 7. That the terms "breath of life," and "living soul," as used in the account of man's creation (Gen. 2: 7), and "spirit" as used in the record of his dissolution in Eccl. 12, do not prove man immortal is evident to every careful Bible student, from the fact that the same terms are applied in the original and English versions to the brute creation as well as to man. If they prove man's inherent immortality, they prove that of the brute also. But the Bible distinctly calls man mortal (Job. 4: 17; 2 Chron. 14: 11, margin), earthy, (1 Cor. 15: 47), corruptible (Rom. 1: 23); while on the other hand, immortality is declared to belong to God only. (1 Tim. 6: 17).

As Adam became a mortal, corruptible man, subject to death, it is manifest that he could transmit to his offspring no higher nature than he himself possessed. This is true as regards both his moral and physical nature. He was a sinner, so are all those who sprang from him. He became subject to death, so are all his posterity. Rom. 2: 12. Consequently, when man first sinned, he knew no hope. All was despair and death. He had abused the gift of life and existence, and the Lord in justice deprives him of that precious boon, and guards the tree of life that man may not perpetuate a sinful existence. Gen. 3: 22-24. It seems to us that these facts must be clear to every unprejudiced reader; and not only clear, but reasonable, just, and wise.

But God, in his great love and mercy, lights up the dark despair by giving man a new trial. Infinite Wisdom sees the multitudes which will be brought into existence through no will of their own, subject to death, and with propensities to sin. A means is provided. The Son of God will die and redeem the race. This work is shadowed forth by the promise that the Seed of the woman, Christ, would bruise the head of the serpent, Satan, the originator of sin. Gen. 3: 15. Through this Seed, the precious boon of life, forfeited by sin, will be given. Says our Saviour, "I am the way, the truth, and the life." John 14: 6.

This redemption from death is both unconditional and conditional. It is unconditional in

that it redeems *all*, irrespective of character, from the Adamic death. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. This life comes through the resurrection of the dead. Verses 12-18; Acts. 24: 15; John 5: 29. Hence Jesus "is the Saviour of all men, specially of those that believe." 1 Tim. 4: 10. But the unconditional life is not eternal life. Those who die in sin are raised to condemnation to die the second death. Rev. 20: 14, 15. Both deaths, the one in consequence of Adam's transgression, the other a *penalty* for the individual's sin, are plainly brought to view in Eze. 18: 26. The first is a dying *in* sin, the second a dying *for* sin. As the death which came in consequence of Adam's sin comes alike to all irrespective of character, so all are brought back from that death irrespective of character.

But that redemption which is to eternal life, though it is the gift of God (Rom. 6: 23), is based on conditions. These conditions are briefly stated by our Saviour (Mark 1: 15), "Repent ye, and believe the Gospel." This everlasting life, "*zoen aionion*" will be given only to those who believe in the Lord Jesus Christ (John 3: 16; Rom. 5: 17); but those who do not believe in him shall never see this life (John 3: 36; 5: 40). This life we have in Christ by faith (1 John 5: 11), the pledge, earnest, or first-fruits of which God gives us when we are accepted in the Beloved (2 Cor. 5: 5; Eph. 1: 14; Rom. 8: 23); the absolute gift of eternal life and immortality is given at the resurrection (John 6: 40; Col. 3: 3, 4; 1 Cor. 15: 51-55).

The foregoing is in brief, we believe, the way in which life is set before us in God's word. Many are rejoicing in the beautiful and harmonious teaching of the Bible in this respect. It lifts off the charges from the character of God which have been cast there by the doctrine of eternal torment. It vindicates his justice. It exposes the falsity of the foundation of Modern Spiritualism. And while it does not clothe sinful man with an attribute of the Deity, it presents before him possibilities and hopes grand and sublime as eternity. It shows the wonderful depth of God's love and mercy as no other theory can. It is neither unjust nor unreasonable. It is a most precious truth indeed, one which cannot be held too highly.

But we believe there are many who hold the doctrine of life in Christ, who are zealously laboring to spread that doctrine, who are either ignoring or treating lightly the conditions upon which immortality and eternal life are given. These conditions, as before stated, are repentance and faith. Mark 1: 15. Repentance indicates not merely a change of opinion, but a change of *acting*, a reform in one's life. It is based on a sincere, contrite, and godly sorrow for sin. 2 Cor. 7: 10, 11. It is a turning away from sin. Sin is not pointed out by the gospel, the remedy for sin, but is the transgression of the law. 1 John 3: 4. Without the law there is no transgression. Rom. 3: 15. So Paul knew not sin by his own consciousness, but by the law was his knowledge of sin. Rom. 7: 7. This was the moral law or ten-commandment law, as indicated by the fact that he quotes one of these commandments, viz., "Thou shalt not covet." This same law is the rule of life and the criterion of judgment (Jas. 2: 8-12), which is not "made void" by faith. Rom. 3: 31.

Faith, if true, is not a dead faith, which manifests itself simply in belief or profession, but in works. Jas. 2: 17. If it be effectual, it is a faith unto righteousness. Rom. 10: 10. This righteousness, worked out in the life of the believer by the Spirit of God, is the righteousness of the law. Rom. 8: 4; Gal. 5: 22, 23. It is a faith that works by love (Gal. 5: 6); it is a love that *keeps* God's commandments, and finds them not grievous or burdensome. 1 John 5: 3. The way to life, as pointed out to the young man by our Saviour, is, "If thou wilt enter into life, keep the commandments." Matt. 19: 16, 17. Those who have right to the tree of life are those who keep God's com-

mandments. Rev. 22: 14. So those who seek and *seek effectually* for immortality must do so by "patient continuance in *well-doing*." Rom. 2: 7. But if they "do not *obey* the truth," indignation and wrath await them. Verse 8.

"Righteousness," "well-doing," and kindred terms have respect *not* unto conscience, but unto a rule of right. "Thy law is a lamp unto my feet, and a light unto my path." This is God's rule, the guide that he has given us, exemplified in the life and character of our Lord Jesus Christ. The law is the rule, the life of our Saviour, an example of that perfect rule worked out. The law is the expression of God's will, Jesus fulfilled, *did*, that will. The law of God was in his heart, so he kept God's commandments. But conscience may be "defiled" (Tit. 1: 14), and "evil" (Heb. 10: 22). "It is not in man that walketh to direct his steps." Jer. 10: 23. Conscience alone will not teach us whether immersion is baptism, or which day is the Sabbath. These must be found by reference to God's word. And that conscience alone is "*good*," which is enlightened by the Word and purified by faith in Christ; and that spirit alone is to be trusted, which is in harmony with the Bible. Will our Life and Advent friends ponder these thoughts? And will you, also, candid reader, by whatever name you may be called?

THE THREE ANGELS' MESSAGES.

(Continued.)

In our last, we presented several decisive proofs, showing that the messages of Rev. 14: 6-14 cannot take place in a future age. In the present article, we consider another application which has been made of them; viz., that they have been given in the past, and hence are fulfilled. That this application is not correct is evident from many reasons. We will notice only the following:—

1. The Scriptures locate God's judgment in connection with the second coming of Christ, at the close of the Christian dispensation. 2 Pet. 3: 7; 2 Tim. 4: 1; 2 Cor. 5: 10. But when the message of the first angel of this series is due to the world, the hour or time of the judgment *is come*; hence, it could not apply to the proclamation of the gospel by the apostles, more than 1,800 years before the second advent of Christ.

2. The prophecies of Daniel locate the judgment after the rise and fall of the papal power. Dan. 7: 23-27. But the papal power did not arise till nearly six centuries after Christ, and its fall did not take place till nearly eighteen centuries after the Christian dispensation began. The same truth concerning the day of God, namely that it will not come till after the great apostasy, is taught by the apostle Paul. 2 Thess. 2: 1-8.

3. The second angel announces the fall of Babylon. This fall comes in close connection with her final punishment (Rev. 18: 2, 8), and the people of God are called out that they may not be partakers of her sins nor receive of her plagues. Verse 4.

4. The Lord always warns those who are in danger. The message of the third angel is a warning against the worship of the beast and his image. It will be found by reference to Rev. 13: 13-16 that the image is a power developed by supernatural agency. This agency is Spiritualism, a manifestation of the last days. 2 Thess. 2: 8-10; Rev. 16: 13, 14. Both of these powers, against which the message is a warning, are represented as being active powers when Christ shall come, and will be cast alive in the lake of fire. Chap. 19: 20. Upon those who reject this warning, falls the *unmixed* wrath of God. The next event is the reaping of the harvest by the coming of the Son of man. Verse 14.

From these reasons and others which might be adduced, it is evident that these messages do not apply in the age to come, neither have they been fulfilled in the centuries past. It is further evident

that they are given to the last generation of mankind to whom mercy is offered. What then is their significance?

THE FIRST ANGEL.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We understand that these angels represent God's messengers or people who bear these warnings to the world, though we see no reason why literal angels may not have a part in this work. But like all truths in the past it is given to the people through the weakness of flesh and blood. We call the above scripture the "first angel's message," because it is the first of a series. See verse 9. The prophet calls it "another" angel from the fact that he had before seen an angel flying in a similar manner through heaven. Chapter 8: 13. The angels of the 10th chapter and the one of chapter 14: 6, 7 are identical. They symbolize the same work, each bringing out different particulars. That they are identical is evident from the following: 1. Both have a world-wide message; 2. Both cry with a loud voice; 3. The messages of both are based on time; 4. Both proclaim the same work. This will be evident as we proceed. The ninth chapter gives an account of events which transpire under the sounding of the sixth and seventh trumpets. The period of time covered by the events under this trumpet (verse 15) ended with the surrender of the political power of the Ottoman empire into the hands of the powers of Europe, Aug. 11, 1840.* This is followed by a mighty angel coming down from heaven having a little book open in his hand, and who swears with a loud voice that there shall "be time no longer." This cannot refer to probationary time, for there is another message to be given to the world after this. Verse 11. It cannot refer to duration as measured by days, months, and years, for we have 1,000 years measured off after this message is given to the world. Rev. 20.

To what then does the oath of the angel refer? It has reference to prophetic time. This is evident from the fact that the message of the angel is based upon what God "hath declared to his servants the prophets," revealed in the little book open in the angel's hand. The open book, literally, "having been opened," indicates that it has sometime been closed. We find that this is true of but one prophetic book of the Inspired Record, viz., the book of the prophet Daniel. Dan. 12: 4, 9. This sealing or closing of that book was not forever, but "till the time of the end." This has evident reference to the end of the prophetic periods of Daniel's prophecies. In 1798, the 1,260 years of papal persecution came to an end by the pope's being taken prisoner by Gen. Berthier. Then the shortest prophetic period of Daniel ended and the time of the end was reached. Chap. 11: 35. At that time the veil was lifted from the prophetic book, Bible study was encouraged by the publication of the word of God, and knowledge was increased. Chapter 12: 4. The book of Daniel was opened, and upon this the angel of Rev. 10 bases his message. As the time of the end began at the end of the days of the papal persecutions (Dan. 11: 35), the closing of the first of the prophetic periods, in 1798 A. D., it must close with the completion of the longest prophetic period, the

point at which definite prophetic time terminates. This is the period of 2,300 days (Dan. 8: 14), the longest, and latest in termination of any prophetic definite-time period in the Bible. It extends to a time when a work called the cleansing of the sanctuary shall begin. This work, the judgment proclaimed by the angel of Rev. 14: 6, and the finishing of the "mystery of God" (Rev. 10: 7) are synchronous, and to a certain extent identical. What the sanctuary and its cleansing is will be the subject of our next.

(To be continued.)

the express denunciation of God, "In the day thou eatest thereof thou shalt surely die," has grown up among men a doctrine comprehensively expressed by the term "Immortality of the Soul." This is therefore affixed to the body of the tree growing up from the coils of the serpent. The tempter's words were the first enunciation of that doctrine, and the foundation upon which it rests.

Two fundamental conclusions at once spring from this doctrine. For if the soul is immortal, the dead are conscious, and an unending state of conscious suffering awaits the incorrigibly impenitent. On the two main branches of the tree we therefore have "Conscious State of the Dead," and "Eternal Misery."

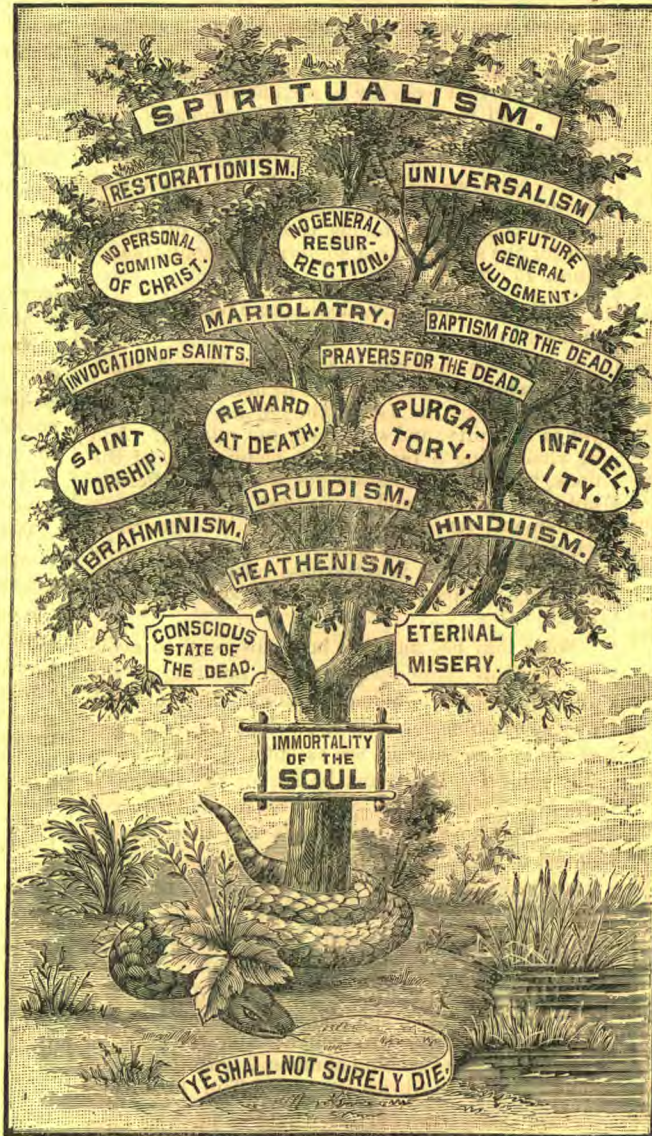
Over the central body of the tree we have "Heathenism," as the doctrine of the immortality of the soul is the source of most of the darkness and superstition of all the pagan world. But out of the manifold forms of error there existing, three distinct systems are specified, one of which, the bloody system of "Druidism," has happily passed away, but two of which "Brahminism" and "Hinduism" are still current, and all of which were expressly founded upon the doctrine of the immortality of the soul. (See the recent work entitled "Error's Chains, how Forged and Broken," by Frank S. Dobbins, of Japan.)

Ascending the tree, we come to fruit which this doctrine has borne in the Christian world,— "Saint Worship, Reward at Death, Purgatory, and Infidelity." Of these the first three could not exist a moment aside from the doctrine of the immortality of the soul. And the latter, "Infidelity," is placed as one of the fruits of this doctrine; for it is largely owing to this. This is placed on the "eternal misery" side of the tree; for this latter doctrine, so contrary to every conception of justice, and the common emotions of humanity, has probably made more infidels than any other doctrine whatever.

We next have the "Invocation of Saints" and the "Mariolatry" (worship of Mary) of the Papal Church, and the "Prayers for the Dead," and "Baptism for the Dead," of the Mormons and some other sects, none of which could exist were it not for the doctrine of the immortality of the soul.

Three great contradictions of Bible subjects next appear as the fruit of this doctrine; namely, "No Personal Coming of Christ," "No General Resurrection," and "No Future General Judgment." For if men are judged individually, as they die, as they must be if they are conscious in death and enter at that time upon their rewards and punishments, there is no necessity for a future general judgment when all will be judged

together; and there is no possibility of such a scene. It is a libel upon God to suppose it. This is that which leads to the conclusions arrived at by such men as Dr. Whiton and others, that there is no day of judgment. Yet if the Bible teaches any doctrines whatever, one of them is a future general judgment; hence that doctrine that contradicts it is a dangerous error. Again, if all the dead are alive in the spirit world, there is no need of a general resurrection, as the Bible teaches. Hence that doctrine has largely fallen out of the creeds of Christendom. And then, if men are already judged, and, being alive, do not need to be raised from the dead, what need is there of any personal second coming of Christ, since the Bible represents that coming to be for the express purpose of raising the dead and giving immortality to his people? There would be no necessity of it, and hence this doctrine is spiritualized away in almost every orthodox pulpit in the land. Oh that men would candidly and conscientiously consider the many and grievous errors that grow out of the anti-scriptural dogma of the immortality of the soul!



THE FIRST GREAT LIE.

ITS ORIGIN AND FRUITS.

(Read from Bottom to Top.)

MAN'S NATURE AND DESTINY.

THE foregoing illustration has been designed and prepared expressly for the new edition of the work "Man's Nature and Destiny," and is printed as the frontispiece in that book. As the reader will perceive at a glance, it contains a sermon in itself. It presents, as in a nutshell, the whole hideous outgrowth from that first falsehood uttered by the serpent in Eden, "Ye shall not surely die." The great foresight and the deep-seated malignity of the tempter is shown in the fact that no sentence could have been uttered which would have produced such a baleful outgrowth of superstition and error as this. Like the ostrich which imagines if he can get his head under a leaf that his whole body is hidden, so the serpent peers out slyly from under the bush, as if he would keep himself in the background, and conceal his presence as much as possible. But there is not enough of it to hide his form, which is plainly discernible.

From the announcement then so insinuatingly made, "Ye shall not surely die," in opposition to

* See work on "The Seven Trumpets" advertised in another column.

As a Christian revolt from the doctrine of eternal misery, there have sprung up the two forms of belief which next appear as "Restorationism" and "Universalism,"—forms of error which could present no claims for adoption, if the doctrine of the immortality of the soul were taken out of the way.

And finally the tree tops out with "Spiritualism," Satan's last crowning imposition upon the credulity of men,—a system in which spirits of evil palm themselves off as invisible embodiments of our dead friends, conscious and active and anxious to communicate with us, whereas they are all unconscious, quietly resting in the grave till the resurrection. This whole system of deception rests solely on the doctrine of the immortality of the soul. To strike that down is to demolish at one blow the whole superstructure.

Thus we have at one view the origin of this evil tree, and the baleful fruit it bears; and at one glance the relation is seen which the doctrine of the immortality of the soul sustains to the dark devices of heathenism, and the errors and superstitions of Christian lands. What a libel is it upon the word of God to charge upon it the teaching of such a doctrine! and how zealously ought we to labor to disabuse the minds of men of so gross an error!

This work, "Man's Nature and Destiny," claims to be a more comprehensive examination of this question from the specific standpoint of the Scripture than any other work now before the public. Every text usually appealed to in controversies on this point is examined. In the new edition recently issued, two new chapters entire are added, besides many additions in other parts of the work, swelling the volume to 444 pages. The pages are of a pleasing size and form, the type new, open, and easily read, and the stock of fine quality. It is nicely bound in muslin, stamped in gilt and black, with as unique and striking a gilt side title as was probably ever designed for a book. It is sure to attract attention.

The world is ripe for the agitation of this question, and multitudes are ready to embrace the truth upon it. U. S.

SINCERITY, OR TRUTH.

WILL sincerity of purpose in a wrong course of action, answer for a substitute for correct action when the wrong is made manifest? If we answer this in the affirmative, it follows that *sincerity* and not *truth* becomes the standard of right and wrong; and the faith and action of the Jew would be as acceptable to God as that of the Christian, if he were as sincere. And there would be no limit to its application; the Pagan would stand as fully justified before God as the Christian, if he were only fully persuaded of his duty to worship his idols. But this would destroy the power and force of all truth, and make it equally possible to be sanctified through error as through the truth. This would also contradict many scriptures which speak directly to the point.

But if we answer in the negative, then there is no alternative but to follow the light of the truth as fast as it is manifested, without any regard to our past experience. We hold this to be a material error, deeply rooted in many minds, that their past experience is a sufficient guarantee of their continued acceptance with God. There are some who now contend that they were as fully accepted of God before as after their reception of the present truth. But such must either be ignorant of the nature of God's requirements, or deceived as to their own standing in reference to them.

The hope of the Christian is based entirely on the promises of God (Heb. 6: 13-19), and all his promises are conditional. We believe in free salvation, but not unconditional. Therefore they who most fully comply with the condition of these promises, by which we are made "partakers of the divine nature," may expect to have an entrance ministered to them abundantly into the everlasting kingdom of our Lord. 2 Pet. 1: 4-11.

To understand our true position, we must not appeal to our own views and feelings, but to God's word. The following will show how God regards those who are ignorantly transgressing his law:—

"And if ye have erred, and not observed all these commandments, which the Lord hath spoken

unto Moses, even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations; then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance: and it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." Num. 15: 22-29.

To the same intent, and still more pointed, is the following:—

"And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the Lord." Lev. 5: 17-19.

Some may be, and have been, disposed to avoid the force of these scriptures, by pointing to the difference of the two dispensations. But we think a close examination will show that the teachings of the two testaments are essentially the same on this subject. This must be so, for the design of the instructions of these Old Testament scriptures is to show how God regards sin and to show the desert of sin; and the necessity of atonement then must refer forward to the present time, in which alone atonement is made. Paul, speaking of his own case, settles the point by a definite expression:—

"Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. 1: 13, 14.

Now the question arises, would he likewise have obtained mercy had he sinned willfully instead of ignorantly? On this point we will also quote from both Testaments:—

"But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." Num. 15: 30, 31.

In this case no atonement was to be made; and similar to this is the expression of Paul:—

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10: 26, 27.

By reading the next two verses, we see that instead of sin being looked upon with more allowance in this than in the past dispensation, the sinner is worthy of much sorer punishment; so that the sin is increased rather than diminished by the bringing in of increased light and gospel privileges. The commonly accepted saying of Dr. Watts, that "the vilest sinner may return," has no foundation in the word of God. Truth is material and essential, and cannot be trampled upon with impunity. J. H. W.

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.

THE OUTLOOK.

THIS journal has called attention to the state of the world, morally, socially, and otherwise, many times in the past, and will continue to do so in the future. We believe the cry of "Peace and safety" that is raised by many of the religious teachers of the day is delusive and dangerous, tending only to lull men to sleep as regards the dangers before them. We know the cry of "pessimism" and "croaking" is heard if evil is even predicted. So it was said of one of old, "I hate him; for he doth not prophesy good concerning me, but evil." A solemn responsibility rests upon those who stand as teachers of the truth of God. See Eze. 33. His word predicts that the last days shall be days of peril (2 Tim. 3), of perplexity and fear (Luke 21: 25-27). Many other passages are of like import.

Now while we most earnestly believe that much good is being done, and earnestly contend that the gospel is not nor has it been a failure, yet we would not shut our eyes to the deplorable condition of the world, and those prophecies which have foretold this condition as indications of the second advent of our Lord.

We call attention to the social aspect on the Continent, in America, and in this country. We ask the reader to pause and reflect. In regard to the condition in France we quote from no less an authority than Dr. Pressensé. In a letter to the *Christian World* of May 7, he says:—

"As the literature of any age or country is the spontaneous expression of its prevailing tone of thought, I will briefly allude to two novels recently published, which have achieved a great success in France. Alas! for the credit of our age, morally and intellectually, that it should be so! 'Germinal,' the work of M. Zola, head of the naturalistic school, transports the reader into a great mining district of the North of France, where the workmen are all on strike. For the moment they have to give way; but the reader is made to feel all the time the dull underground muttering of the social revolution, which, according to M. Zola, the close of the present age is to witness. His book winds up with this gloomy augury, symbolized by an angry sunset: 'At this moment the sun went down, empurpling the plain with its lurid glow. It was the omen of the red-handed revolution which should steep in blood the end of the age.' . . . This strange book has been well described as an *epic of human animalism*. Its success is a sign of the times."

"Equally pessimistic is the last novel of M. Paul Bourget, entitled '*Cruelle Enigme*,' which, with far less artistic merit than M. Zola's, has also achieved a great success. To us there seems no redeeming element about the book. From beginning to end it breathes a refined sensualism."

Concerning America and its social condition, we cite one of its leading religious journals, the *Christian Union*. In a recent number it says:—

"The *Christian Union* is not an alarmist. But dangers are not to be avoided by shutting our eyes to them. During the last few weeks Chicago papers have contained reports of military drills in halls by Socialistic organizations; Pennsylvania papers depict a spirit of deepening discontent in and about Pittsburg. These are the men that are ready for ruin to-day."

"Prof. Richard T. Ely, of the Johns Hopkins University, is not an alarmist. He has made a careful study of Socialistic tendencies in our own country, and this is what he says of their ominous outlook—we quote from his work on French and German Socialism (p. 1886) his words respecting 'The International': 'It is possible that it points to growth and formations which in the future shall darken the heavens with black and heavy clouds. It is possible it foreshadows a tragedy of world-wide import, which shall make all the cruelty and terror of the French Revolution sink into utter insignificance. It is possible it portends the destruction of old antiquated institutions. . . . in a night of darkness and horror, in which the roll of thunder shall shake the earth's foundations, and the vivid glare of lightning shall reveal a carnival of bloodshed and slaughter.'"

"The General of the Army in his latest report warns the people of the United States that the army cannot be depended on to settle the troubles between capital and labor which he foresees in the near future."

Truth, the official organ of the International, predicts that in a short time "the stern, hoarse cry of bread or blood will be raised upon our streets," that "the curtain will rise upon the prologue to that terrible tragedy which the world in this century must see and judge."

Thus much for America, the boasted "land of the free." How is it in this country? The condition of millions is deplorable. As an evidence we refer to Mr. Chamberlain's speech at the "Eighty" Club the last week in April, a quotation from which is found in another column. As another evidence take the socialistic demonstrations which have lately been held in London, at which men were told to drill with the volunteers that they might be ready for the future conflict which must come. As still another evidence take the following from a paper which has a large influence with the millions, viz., *Reynolds's Newspaper*. After referring to the eviction of the Denaby colliers, the writer says:—

"Meantime, despite the volcanoes of suppressed feeling latent in the hearts of the working classes about these and kindred matters, our so-called 'pastors and masters' toy with the times—a Bishop of Rochester finding no more vitally serious a subject on which to occupy himself than a philippic about little girls' white satin confirmation shoes, or the mock pearls of their necklaces. Some day there may be a terrible awakening from this. When the times are easy, the people of England, with a wonderful resignation, which is a marvel on the Continent, submit to the spurnings and contumelies that patient merit endures. Once, however, let us get a return of the Black Summer of 1857, and we shall find that even the 'dumb driven cattle' of the poet will turn. The fruits of the earth are garnered for the few, and the many starve. By-and-by the many will ask 'Why?' with a note of interrogation at the end of the sentence to which Parliament must attend, and attend quickly."

These are the mutterings of the rapidly nearing storm, the presageful omens of the revolution already present, awaiting only a favorable opportunity for bursting upon the world in all its fury. And in view of these facts how can men preach a "converted world," "supremacy of moral force," etc.? Some arrive at this conclusion because so many believe it; some hold the view from early teaching; some believe it because they wish it so, and because they are laboring to have it so. Many of these views have been founded upon some glowing missionary report or result, which held close to the eyes have hid the sad, dark picture of facts. How do they retain these views with the evidence that is before them to the contrary? In various ways. Says the *Christian World*, "We agree with Mr. Hugh Price Hughes that a great deal of present day 'infidelity' is faith in the making." That is one way. Evil is called good. Another editorial writer of the same journal, while contending for the ultimate triumph of love among men, says:—

"The stoutest-hearted optimist must shut his eyes tightly nowadays if he would preserve his equanimity, when whole classes and races are set at variance, and when great nations are ready to fly at each other's throats."

Many shut their eyes, they will not see. Like Jerusalem of old, they are blind to their danger. But God's people, those who heed his word, will not walk in darkness. "Ye, brethren, are not in darkness." The good time is coming, but not in this present evil world. It will come when our adorable Redeemer comes as King of kings and Lord of lords. May these indications of the time of trouble have the two-fold effect of establishing the truth of God's word, and warning mankind against the evil to come.

THE POPE'S DOMINION.

HOWEVER much unthinking Protestants may sneer at the idea, the prophetic word of God plainly declares that Roman Catholicism will be a dom-

inating, molding, persecuting power when Christ comes the second time. Many view the papacy from their own little world imbibing their ideas from works written when Popery was lying prone from the "deadly wound" of the Reformation, rather than from the influence it is exerting at the present time. There are others however who realize its power. As a testimony to this, we clip the following from the *Standard* of April. 24:—

"The gathering of the Irish Roman Catholic Bishops in Rome for the purpose of conferring with the Pope and the College de Propaganda Fide upon the religious and political questions that concern the peace and prospects of Ireland, may serve to remind many, only too prone to forget it, that there is another Power in the world beside Russia, or France, or Germany, in whose policy and decisions this country is deeply interested. The Roman Pontiff no longer sets armies in motion, and his Imperial Sovereignty is circumscribed within the boundary of the largest Palace in the world. But to his spiritual territory there is no limit, and it would puzzle the most skilled sectarian map-makers to draw a line beyond which the Pope's authority does not travel. He, in one sense, governs a larger and more populous portion of the earth even than the Queen, though, perhaps, England still comes next to Rome in the magnitude of its Imperial pretensions."

CHRISTIAN UNITY.

WE noticed in our last the efforts being made by our transatlantic friends for Christian unity, and the steps that had been taken by our esteemed contemporary, the *Christian Commonwealth*, in the same direction. That journal has since heard from many of its readers, and their communications verify the old proverb, "Many men, many minds." They do not "throw much light on the question," and are sadly perplexed." It is evident that Christendom is divided; yet nearly all think unity desirable. Some believe it can be brought about, but, How? is the question. After speaking of this perplexity, the editor says:—

"The correspondence is developing at least two or three definite things. First, that the present divided state of Christendom is abnormal, wrong and disastrous to the progress of the gospel. Second, that Christian unity is not only a consummation most devoutly to be wished, but something that should be prayed for, sacrificed for, and worked for by all who love the Lord Jesus Christ better than party shibboleths. Third, that the way out of the difficulty is not by a compromise of truth, but by a return to every truth revealed in the word of God. Fourth, that each person's conscientious convictions must be scrupulously guarded in any agreement that is made. Fifth, that the only way which seems possible is to take those common truths to which all agree, and make them the basis of unity. Now it seems to us that we have in the facts developed at least a hopeful basis for practical results."

With the first three specifications we most heartily agree. Could the unglossed word of God be made the basis of Christian union, we would heartily second every such effort, and do all in our power to advance such a movement. But as we have said before, *union with God precedes union with each other*. He cannot love his neighbor as himself, who does not first love God with all his heart. But love to God—love as a controlling principle—is a scarce commodity in the markets of Christendom to-day. And how it is possible to "return to every truth revealed in the word of God," and yet to take only "those common truths to which all agree" is, we readily understand "A Difficult Problem," as the heading of the article from which the above is taken states. And we anticipate if such a union is brought about "conscientious convictions" will be more "scrupulously guarded" than "every truth" or many truths of God's word. Important truths would be held as "open questions" upon which nothing must be said, lest some poor, darkened conscience, educated in popish tradition, should be offended. Could we see the same willingness to learn God's truth to-day as was manifested by Francis Lambert in his discussion with Zwingle, we would have more hope. But how the specifications can be a hopeful basis for practical results we do not see. Would the *Commonwealth* be willing to accept of

every truth revealed in the word of God? It has much to say in regard to immersion's being the only true baptism; and it is truly so; but will it accept the truth concerning the Sabbath of Jehovah? That institution has been trodden down by the papacy, God has been dishonored; why not help restore the breach that has been made in the holy law of God—so holy that the Son of the Eternal must die to release man from the penalty which came from its transgression?

Yet we believe there are many earnest, faithful men who are seeking to promote Christian unity, who are laboring heart and soul to bring a divided and weakened Christendom together. We admire their zeal and unflinching devotion to a cause so hopeless as a real union of Christians such as Christ prayed for, when the basis of that union *practically ignores* so much of the truth of God. We believe in that reform—in that union—which embraces *all* the commandments of God and *all* the faith of Jesus, characteristics which the people of God will possess (Rev. 14: 12) when Christ comes, an event that is rapidly drawing nigh. But would it not be well for those who are endeavoring to unite all Christendom to have a care lest their union result in a confederacy against those who are seeking to bind up the broken law of God? Isa. 8: 9-17. We plead for God's word, for his holy law, for the integrity of its every "jot and tittle," for the faith of our Lord Jesus Christ, for conversion to God, for the pure simplicity of gospel worship, "for the faith which was once delivered unto the saints." At the same time we hold malice toward none, and desire to exercise Christian charity to all.

RITUALISM AND THE EPISCOPACY.

DR. RYLE, Bishop of Liverpool, has given his sanction to a suit against one of his clergy, "on the allegation that the inculpated incumbent has been guilty of various excesses in ritual, such as have been condemned by the law courts." Worthy of prosecution is such anarchy say some of the Low Church prelates. In reference to this the *Christian World* remarks:—

"It may be presumed that the prosecution *flated* by Bishop Ryle will go on. But they must be very sanguine evangelicals who expect that any good will come of it. In these encounters, the Ritualists have always had the best of it in every wrestle. Even when defeated, they have risen again with a fresh strength. As it has been, so it is likely to be. Yet, a grave question is brought close. No rational man desires to interfere with the religious convictions of the Ritualists, or with their fullest expression in preaching or in symbol. But does that imply that the National Church—so called—is to be an absolutely lawless body, with bishops of differing type, to register its anarchy?"

And unless there is a change in Protestantism, Ritualism will continue to have the best of it. Such sermons as that delivered by the eloquent Canon Liddon at the consecration of the new bishops of Exeter and Lincoln, though severely criticised, have their influence. And while the Bible gives no ground for the assertion that the "episcopate is organically necessary to the structure of the visible body of Christ," or that "upon a true episcopal succession depends the validity of our chief means of communion with our adorable Lord—the Eucharist," it has its effect upon the masses and those who have reverence for the things of antiquity. The *English Churchman* is quoted as saying that if the sermon be accepted, it "inaugurates a new era in the Church of England as distinct as did the decree of Papal Infallibility some fifteen years ago in the Church of Rome. Indeed, the same doctrine is asserted in the sermon as in the decree." But the *Rock* thinks its tone was "healthy," and, "as a dogmatic and eloquent statement of the theory of the divine right of bishops it was admirable." The sermon has been sharply attacked by many of the religious journals, and some have predicted the downfall of the Church if Canon Liddon's teaching

is accepted. We would that the whole system of episcopacy, sacerdotalism, and ritualism, might fall and the people of God return to his pure worship, but we read the times differently. That there are many prominent men opposed to it, we willingly admit. That they exert a large influence none will deny, but what do they offer in its stead? A divided, weakened, spiritless religion. Not entirely so, it is true; there are many who serve God in spirit, and have connection with him, but the great mass of professed Christians in the non-conformist sects are so only in name, and much of their spiritual sustenance is little better than husks. The aching void in the heart is not filled, the hungry soul is not fed, and what man fails to find in real spiritual life, if he be of a religious or superstitious nature, he will seek in forms, ceremonies, and rites. Such is the lesson of the history of the past, and there is a probability of its being repeated. Roman Catholicism builded wisely when she piled up the grand and massive cathedrals, and filled them with mysterious and solemn ceremonies; and they have not yet lost their hold upon the people. Nothing but the power of God can break the spell, and the only hope of evangelical Protestantism is to return with humbled hearts to the word of God and that worship which is according to *spirit and truth*. But will it do so? We would that we could thus hope.

MR. CHAMBERLAIN ON THE SOCIAL STATUS.

THE Scriptures point out the fact again and again that the closing days of this dispensation are to be days of trouble, distress, war, perplexity, and oppression to the poor. See Jas. 5: 1-6; Luke 21: 25-27; Isa. 58: 59. Yet in spite of these plain testimonies, there are those who try at least to solace themselves and others with the delusion that the world is rapidly tending or growing into a condition of peace, plenty, and safety. To such, and to those liable to be deceived by the pleasing though delusive fancy, we commend the earnest words of the Hon. Secretary of the Board of Trade delivered recently at the "Eighty" Club. These evils, Mr. C. thinks, are so formidable that they can only be dealt with by legislation. We quote from the *Western Times* of April 30, as follows:—

"The aggregate wealth of the country has increased in a degree and proportion for which the most sanguine of our predecessors was not in the slightest degree prepared. The accumulation of capital has been enormous. The progress of science and invention has multiplied our comforts and has increased our luxuries. Trade has advanced with giant strides out of all proportion to our population. That is one side of the picture. But continuously and concurrently with that there are always one million, or very nearly one million, of persons in receipt of parish relief. There are more than one million others on the verge of pauperism who, in times of depression like these, are subject to the most desperate privations. The whole class of the agricultural laborers of this country is never able to do more than make both ends meet, and they have to look forward in the time of illness or on the approach of age to the workhouse as the one inevitable refuge against starvation.

Tens of thousands of households do not know the luxury of milk. Children are stunting their growths and dulling their intellects for want of proper nourishment and proper food, and the houses of the poor are so scanty and insufficient that the most horrible immorality prevails, which seldom comes to the surface, but which is known to all those who move among the poor. The ordinary conditions of life among a large proportion of the population are such that common decency is absolutely impossible; and all this goes on in sight of the mansions of the rich, where there are people who would gladly remedy it if they could. It goes on in presence of wasteful extravagance and luxury which bring little pleasure to those who indulge in them, and private charity is powerless, religious organizations can do nothing, to remedy its evils which are so deep-seated in our social system. And that is not all. For every now and again incidents like those among the crofters and Plimsoll's agitation bring to light a condition of things affecting a whole class in the community whom you find have been suffering very great injustice and wrong silently, perhaps for generations. These things are proved to be a disgrace to our legislation; and yet we have found it possible, perhaps even convenient, to ignore them. I say when I think of these things it is not enough to

sneer at the enthusiasm of men who find their hearts moved with indignation at evils which, perhaps, they are not wise enough to cure."

"Mr. Raleigh wants to know, too what I mean by 'ransom,' I dare say he knows his Bible, and I think you will agree with me that the word is used in Scriptural phraseology again and again as the compensation which a man has to pay for wrongdoing before he can be received into the congregation; and I tell you that society owes a compensation to the poorer classes of this country, that it ought to recognize that claim and pay it, and that society must pay it before it can be admitted to have discharged its obligations."

INFIDELITY IN NEW ZEALAND.

HEARTLY we rejoice in the fact that thousands have been called from the darkness of heathendom to the "marvelous light" of the "gospel of God" by the noble, self-sacrificing efforts of Christians in the various evangelical denominations. Their labor has not been in vain. God's word has been preached, and his Spirit has carried it home to hearts. Hope, faith and joy have taken the place of blind superstition, and many have been "begotten" again. But Satan works as well. The "good seed" is sown, the "tares" are sown also. Thus it has ever been in those lands which have been "evangelized," till the majority in so-called Christian lands to-day are either doubters of the inspiration of the Bible, or "gospel hardened." Thus it will be till He shall come to reign whose right it is and the kingdoms of this world "become the kingdoms of our Lord, and his Christ." Men have fondly but vainly hoped that the islands of the sea in which the gospel had taken root would present a different picture, but it is the same. The carnal nature and an active devil turn many away; but God's purpose is fulfilled; he takes "out of them a people for his name." In an interesting letter from New Zealand, a correspondent to the *Christian Commonwealth* writes as follows concerning infidelity, and certainly the prospects do not seem more favorable for "Brighter Britain" than for the greater and darker Britain:—

"Infidelity is growing noisier and saucier in these sunny islands. To our lasting disgrace, the president of the Free-thought Association has been appointed Premier of the colony, while the native minister is also a Free-thought lecturer. This elevation of the avowed foes of our Lord, this appointment of men who resent his authority, revile his word, profane his day, and despise his people, to the highest offices, is to be deeply deplored. It forebodes ill to any land when its leaders are openly hostile to religion. May God raise up men who shall frame laws according to his own will, and rule these favored regions in purity and righteousness. Much depends on the direction given to their history in these early days. If Atheism gains power now, nought but mischief will follow in the future. Friends of truth and godliness have much cause for prayerful anxiety. Mr. Gerald Massey is now traveling through the colony, lecturing on infidel and spiritualistic topics in the various Lyceums where blasphemy is fostered. At his last lecture in Wellington the Premier presided. This patronage of scepticism in its coarsest form is to be lamented by all who desire the prosperity of Christ's cause in this young land."

THE TRUE CONDITION.

At this crisis we now stand. At the close of a long series of experiments made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the thrones of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. Oppression, cruelty, selfishness, sedition, and strife, rage on unsubdued and unmitigated. It has been proved that man can ruin but not restore a world. His attempts at restoration or progress have been abortive, and evil, rather than good, has been the course he has pursued. But this progress in evil has its limits. God has set bounds to it which it cannot overpass. He will not allow this earth of His to be totally a hell. A certain amount of trial and a certain duration he will allow, but no more. Neither of these is indefinite, and we seem to be nearing their boundary.—*Horatius Bonar*.

THE MISSIONARY.

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

PERSECUTION OF THE SCOTTISH COVENANTERS.

NOR shall the eternal roll of praise reject
Those unconforming; whom one rigorous day
Drives from their cures, a voluntary prey
To poverty and grief, and disrespect,
And some to want—as if by tempests wrecked
On a wild coast; how destitute! did they
Feel not that conscience never can betray,
That peace of mind is virtue's sure effect.
Their altars they forego, their homes they quit,
Fields which they love, and paths they daily trod,
And cast the future upon Providence;
As men the dictate of whose inward sense
Outweighs the world; whom self-deceiving wit
Lures not from what they deem the cause of God.

When Alpine vales threw forth a suppliant cry,
The majesty of England interposed
And the sword stopped; the bleeding wounds were
closed;
And faith preserved her ancient purity.
How little boots that precedent of good,
Scorned or forgotten, thou canst testify,
For England's shame, O sister realm! from wood,
Mountain, and moor, and crowded street, where lie
The headless martyrs of the Covenant,
Slain by compatriot-protestants that draw
From councils senseless as intolerant
Their warrant. Bodies fall by wild sword-law;
But who would force the soul, tilts with a straw
Against a champion cased in adamant.

—Wordsworth.

THE REFORMATION IN GREAT BRITAIN.

ROME IN THE ASCENDENCY.

CHARLES II. died February 6, 1685, and was succeeded by his brother James, a zealous Romanist who designed "the complete restoration of the Romish worship in Great Britain." The secret and confidential adviser of the king was a Jesuit; Scotland was given in charge to an earl whose chief recommendation (?), as recorded by the historian, was that he "had completely won the heart of James by inventing the steel thumb-screw, an instrument of the most exquisite torture;" and "a fierce and unscrupulous Romanist" was appointed lord-deputy of Ireland. Protestants were removed from the highest offices of State for no other reason than that their religion was not pleasing to the king.

He extended his attacks to Oxford and Cambridge universities, commanding the senate of Cambridge to confer the degree of M. A. upon a monk, and depriving the vice-chancellor of his office because he refused to obey. At Oxford the King appointed a Romanist to the presidency of Magdalen College, and as the fellows stoutly opposed this action, they were driven from the University. James then placed a Romish Bishop over Magdalen College, and appointed twelve Romish fellows in one day. It was not long before he found that the blow he thought he had struck at English Protestantism had really been leveled at his own throne.

To advance the interests of Popery, the King issued an edict "forbidding all preaching on controverted points," while at the same time the sermons of the priests against Protestantism were printed and scattered throughout the kingdom. Of this course Dr. Wylie says:—

"It called forth in defence of Protestantism a host of mighty intellects and brilliant writers, who sifted the claims of Rome to the foundation, exposed the falsehood of her pretensions, and the tyrannical and immoral tendency of her doctrines, in such a way that Popery came to be better understood by the people of England than it had ever been before. The leaders in this controversial war were Tillotson, Stillingfleet, Jennison, and Patrick. 'They examined all the points of Popery,' says Burnet, 'with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing far beyond anything that had before that time appeared in our language.' Against these powerful and accomplished writers was pitted, perhaps the shallowest race of Popish controversialists that ever put on harness to do battle for their church. They could do little besides translating a few meagre French works into bad English. On

their own soil these works had done some service to Rome, backed as they were by Louis XIV. and his dragoons; but in England, where they enjoyed no such aids, and where they were exposed to the combined and well-directed assaults of a powerful Protestant phalanx, they were instantly crushed. Hardly a week passed without a Protestant sermon or tract issuing from the press. Written with a searching and incisive logic, a scathing wit, and an overwhelming power of argument, they consumed and burned up the Romanist defences as fire does stubble. The exposure was complete, the rout total; and the discomfited Romanists could only exclaim, in impotent rage, that it was exceeding bad manners to treat the king's religion with so much contempt.—*History of Protestantism*, p. 614.

In order that none might be subjected to oaths and tests for office, and so any whom he chose might be eligible to public employment, he published a "Gracious Declaration for Liberty of Conscience." This meant "liberty of conscience" to the sovereign and "an eternity of servitude" to the nation. He afterward issued a new Declaration of Liberty of Conscience, which the bishops were required to have read during divine service in all the churches of the kingdom. Refusing to comply with this demand, six bishops with the Archbishop of Canterbury were sent to the Tower. They were charged with having published a libel, and were tried before the Court of King's Bench, but were pronounced, "Not guilty," to the joy of the people and the rage of the King. The bishops did not refuse to read the document because they were opposed to liberty of conscience, but because the phrase conveyed a meaning that would destroy the laws and institutions of the kingdom, and place them in the power of the Jesuits.

In Scotland the Covenanters were still hunted like wild beasts, and put to death with as little ceremony and more fiendish satisfaction than the victims of the chase. The last martyr in this cause was James Renwick. Educated at Edinburgh University, and afterwards a student at the University of Groningen in Holland, being earnestly requested by the "Societies" in Scotland to assume the ministerial office over them, he returned to his native land, to persecution, and to death. "He was compelled to lead a wandering life, preaching to the scattered remnant whenever he could find opportunity. . . . For four years he led this life of incessant toil and peril and privation, till his frame became so completely worn out that he could not sit on horseback without being held up by a friend on each side, traveling by the wildest paths, and lying down for rest in the most miserable huts, with sentinels watching over his safety; preaching often with a swift horse standing saddled and bridled beside him, that he might escape if the enemy should come; frequently concealed in caves and glens, exposed to the storms of winter, while the people were forbidden under the severest penalties to give him a morsel of bread or a cup of water, or even to speak to him or afford him any kind of shelter."—*The Scottish Covenanters*, p. 178. Yet probably he felt these persecutions less keenly than he did the divisions that existed among Christians, which caused him to exclaim, "Oh, when shall those be agreed on earth that shall be agreed in heaven! Methinks if my blood were a means to procure that end, I could willingly offer it."

"In less than five months special searches were made for him, no less than fifteen times, by parties of dragoons scouring the country and tracking his footsteps. He made so many hair-breadth escapes that he seemed to bear a charmed life."—*Id.* He was at length captured, and though "his ability and winning eloquence, his gentle demeanor, together with his youth and beauty, produced an unwonted effect on the hardened members of the Privy Council," he was sentenced to be executed. The labors, wanderings, watchings, sickness, and privations of his life had made it such a weariness to him that he wrote to a friend on the morning of his execution, "Death to me is as a bed to the weary." At the place of execution, he sung the one hundred and third Psalm, read the nineteenth chapter of Revelation, and then prayed. So died the last of the Covenanters martyrs, February 17, 1685, only twenty-six years of age.

"The persecution of the Covenanters lasted twenty-eight years, and inflicted almost unheard of suffering upon a large body of the people of Scotland. . . . Defoe calculates that upwards of eighteen thousand perished on the scaffold or the battle field, by imprisonment or shipwreck, or cruel treatment, or were put to death in cold blood

by the soldiers, or died through cold and hunger and privations, while wandering on the mountains and moors, or hiding among the morasses, or in dens and caves."—*Id.* J. T.

MISSIONARY SPIRIT.

WEBSTER defines a missionary as "one who is sent upon a mission;" but this does not cover the idea of the term as it is used when applied to the work of God. A more full definition would be, "One sent upon a mission to save souls." It is not, therefore, necessary to go into a far country to be a true missionary; but wherever there are souls to save, there men and women should manifest the true missionary spirit. It should commence in our own hearts; and the fruits of it will be seen in our lives; and its influence will be felt in our own families and neighborhoods.

Love is the motive from which the action springs. Love is an active principle and cannot live without works. Its life consists in performing acts of disinterested benevolence. The soil in which it grows is not the natural heart; but love is a heavenly plant, and flourishes only in a heart renewed by the grace of God. It never becomes weary in doing good to others; for it "suffers long and is kind." Christ was the great Exemplar of this principle. And as we are possessed of his Spirit, just in that proportion the work will be for the up-building of the cause for which he shed his blood.

To be successful requires true wisdom. "He that winneth souls is wise." The apostle reasoned that he had run in vain unless success attended his labors. He exhorts the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he might rejoice in the day of Christ that he had not "run in vain, neither labored in vain." Phil. 2: 14-16. The consequences are too serious to enter upon the work of the Lord in a reckless manner. Eternal results rest upon present moves. If a selfish motive prompts the act, even if it be to give all our goods to feed the poor, God does not accept it.

A heart that is drawn out after souls for whom Christ died, and that is free from selfish interests, is pleasing to God. It will feel the misery of others, and cannot rest at the sight of suffering. Christ was rich, but he became poor that we might become rich. To bear the burdens of others, to alleviate the sufferings without having in view a reward in this life, is an important part of the Christian religion. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed." Here is the reason: "For they cannot recompense thee." Now comes the time when the reward is given: "But thou shalt be recompensed at the resurrection of the just."

The world calls a man a shrewd calculator who can make every move count in bringing him returns in this life, either in money, honor, or friends, anything that will gratify a selfish heart. But God said to the man who had amassed a competency, and then arranged matters for many days of ease in this life, "Thou fool, this night thy soul shall be required of thee." Had he been rich toward God by works of a purely disinterested character, it would have been said to him, at last, as well as to others: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." To the other class, it is said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

The precious blood of the Son of God, which was shed for the salvation of mankind, tells the worth of the soul. And he who, for the sake of sordid gain, will neglect laboring for the salvation of others, and that will let worldly interests come in between him and such labor, deceives himself if he thinks he is possessed of the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men, yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit, as exemplified in the life of the Son of God. And if we have not the Spirit of Christ, we are none of his. Disinterested

acts of benevolence will alone secure success. Selfishness will not. It cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfish, like that principle that brought Christ from heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. What we sow, we shall also reap. If we sow unto the flesh, we shall of the flesh reap corruption. If we sow unto the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary spirit that will bring souls to Christ.

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and, therefore, it must be by the aid of his Spirit that the act is performed. Then God's Spirit will affect hearts. When it is fully realized that God alone gives the increase and the spirit of disinterested affection is the Spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and with the apostle we can exclaim: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." S. N. HASKELL.

MISSIONARY REPORT.

No. of members,	41
" " reports returned,	22
" " missionary visits,	1,065
" " ships visited,	590
" " letters written,	519
" " printed letters sent out,	27,419
" " letters received,	343
" " new subscribers obtained for periodicals,	267
" " periodicals sold,	1,427
" " loaned and given,	41,823
Total,	43,250
" " pages of tracts given away,	17,574
" " " " loaned,	20,032
" " " " sold,	210,525
Total,	248,131
Cash received on donations,	£ 0 17s. 0d.
" " " membership,	0 4 0
" " " periodicals,	24 12 9
" " " sales,	73 17 6
Total,	£ 99 11s. 3d

JENNIE THAYER, Secretary.

ITALY AND SWITZERLAND.

SINCE reporting last, I have spent about eight weeks in the valleys of Piedmont, Italy, where some were led to embrace present truth. Among these were an editor of a weekly paper and his wife.

After the effort in the valleys, I seconded the efforts of Brother Albert Vuilleumier at Chaux-de-Fonds, Switzerland, where there are now upwards of twenty new converts to the last gospel messages, most of whom have asked for baptism, and will soon have the privilege of celebrating this God-given memorial of our Saviour's burial and resurrection.

The work of colporting is well started in this city, and will, in due time, be followed by public lectures. There are also English-speaking people here, to whom we hope to present the glad tidings of the Coming One orally and through our English works and papers. D. T. BOURDEAU.
Geneva, Switzerland, May 5.

LIVERPOOL.

THE missionary work in Liverpool during the last four months has been deeply interesting, and it has seemed to us very often that God was working wonderfully for his people. The interest manifested by the different nationalities to investigate the prophecies to see if these things are so has often filled our hearts with deep gratitude to God. During the year thus far our books and tracts have encircled the world. The Lord is raising up men, through the feeble efforts bestowed here in Liverpool, who have become interested in present truth to go and proclaim it to their fellow countrymen. We are corresponding with one in New Zealand who has become interested in the truths for our time. We find many interesting cases among those who come here and go away with a supply of our books. A few weeks ago a Finland officer came here and bought a supply of English books, and is now

convinced of his duty to labor, as soon as the Lord opens the way, for the people of his native land. Other cases might be mentioned of the interest shown to study the word of God.

About 190,000 pages of reading matter have been sold thus far during the present year, and 14,000 papers given away to those who visit this port. We have also supplied some of the missionary stations in India, Africa, and the west coast of America. Many of the people of Liverpool have been reading our publications, and we hope that some will obey the Lord.

We have much to encourage us in our efforts to scatter the seeds of truth, and our trust in God is that "in due season we shall reap, if we faint not." May the Lord help us all to be faithful to do all we can to save souls, that finally we may hear it said, "Well done."

May 7.

GEO. R. DREW.

THE SABBATH SCHOOL.

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

LESSON IV.

(For First Sabbath in June.)

THE MEDO-PERSIAN KINGDOM.

1. WHAT did Daniel say should arise after Nebuchadnezzar? Dan. 2: 39.
2. Could another kingdom arise unless some kingdom had preceded it?
3. Then did the head of gold represent the king alone, or did it include the kingdom over which he ruled?
4. What was the name of the kingdom over which Nebuchadnezzar reigned? Dan. 1: 1.
5. What kingdoms conquered and succeeded Babylon? Dan. 5.
6. What was the name of the Median king?
7. What was the name of the Persian king? Dan. 1: 21; 6: 28; 2 Chron. 36: 22, 23.
8. Which one of these kings led the armies of the Medes and Persians against Babylon, as had been predicted by the prophet one hundred and seventy years before? Isa. 44: 28; 45: 1-4.
9. How far did his kingdom finally extend? 2 Chron. 36: 23.
10. How did he say he had gained all this power?
11. What great work did Cyrus do for the Jews? Ezra 1: 2.
12. Who was the last king of Babylon? Dan. 5.
13. What lesson of warning had he in the experiences of Nebuchadnezzar? Verses 17-21.
14. How did he heed this lesson? Repeat verses 22, 23.
15. What was the consequence of his wicked course?
16. How will God deal with us if we do not heed the lessons that he has given us? Acts 10: 34; Rom. 2: 11; 2 Chron. 19: 7.
17. For what purpose have the dealings of God with men been recorded? Rom. 15: 4; 1 Cor. 10: 11, 12.

LESSON V.

(For Second Sabbath in June.)

THE KINGDOMS OF GREECE AND ROME.

1. By what part of the image was the first kingdom represented? The second? The third?
2. Name the first kingdom; the second.
3. By what kingdom was Medo-Persia subdued? Dan. 8.
4. Then what was the name of the third kingdom?
5. Was the Grecian kingdom universal? (Alexander, king of Greece, conquered all the world that was known to him, and mourned because there were no more nations to conquer.)
6. What is said of the extent and power of the third kingdom? Dan. 2: 39.
7. What is said in the next verse concerning the strength of the fourth kingdom?
8. Which is strongest, gold, silver, brass, or iron?
9. Then which of these kingdoms, represented by them, was strongest?
10. Since each of the first three kingdoms ruled the whole world, could the fourth be stronger than either of them unless it bore universal sway?
11. Do the Scriptures mention any king as having universal dominion later than the time of the Grecian Empire? Luke 2: 1.
12. Could Caesar Augustus have compelled all the world to pay tribute to him if his power did not extend over all the nations of the earth?
13. Over what empire did Caesar Augustus reign? (The Roman Empire.)
14. Name each of the four universal kingdoms represented by the great image.

15. By what part of the image was each represented?
16. What did Daniel say the fourth kingdom should do? Dan. 2: 40.
17. Give proof that each of these kingdoms was universal.

LESSON VI.

(For Third Sabbath in June.)

THE KINGDOM OF GOD.

1. How was the division of the Roman kingdom symbolized? Dan. 2: 41.
2. How many divisions, or kingdoms, would the toes naturally indicate?
3. What will the God of heaven do in the days, or during the existence, of these kings, or kingdoms? Verse 44.
4. How long will this kingdom of God continue?
5. What will it do to the kingdoms of the earth?
6. By what symbol was this kingdom represented in the dream of Nebuchadnezzar? Verses 34, 45.
7. Have all earthly, or secular, kingdoms been broken in pieces and consumed?
8. Then has the kingdom of God been set up?
9. Since the kingdom of God is to stand forever, will it be set up on this earth, which is so soon to pass away, or upon the new earth (renewed earth, 2 Pet. 3: 13; Isa. 65: 17-25; 66: 22-24), which will remain forever unchanged?
10. What did Daniel say the great God had shown to king Nebuchadnezzar in this dream? Dan. 2: 45.
11. How long a period was covered by this revelation? (The whole future history of the world, from that time forward.)
12. How many universal kingdoms were to arise while the earth remains in its present state? Name them.
13. Give proof that the first was Babylon; that the second was Persia; that the third was Grecia; that the fourth was Rome.
14. In what part was the image to be smitten by the stone?
15. Did the feet and toes represent Rome in its united or in its divided state?
16. In which state is the Roman kingdom at the present time?
17. Then what must we conclude? (That the time must be near when the God of heaven will destroy the wicked nations of the earth, to prepare the way for the renewing of the earth, and the setting up of his kingdom.)
18. How is the Roman kingdom in its divided state now represented? (By the different nations of Europe.)

LESSON VII.

(For Fourth Sabbath in June.)

DANIEL'S FIRST VISION.

1. Who had a remarkable dream in the first year of the reign of Belshazzar, king of Babylon? Dan. 7: 1.
2. What did Daniel behold coming up out of the sea? Verse 3.
3. What did he witness upon the sea before the beasts came up? Verse 2.
4. What does he say in regard to the similarity of the beasts? Verse 3.
5. How did he describe the first beast? Verse 4.
6. Describe the second beast. Verse 5.
7. What was said to this beast?
8. Describe the third beast.
9. What was given to it?
10. Repeat Daniel's description of the fourth beast. Verse 7.
11. What did this fourth beast do?
12. How many horns had it?
13. What came up among them?
14. How was room made for this little horn?
15. How is it described?
16. Repeat Dan. 7: 1-8.
17. What does the term "sea" or waters, as found in verse 2, in the symbolic language of prophecy denote? Rev. 17: 15; Isa. 8: 7.
18. What does the term "winds" symbolize? (Strife or war, see Jer. 25: 31-33.)
19. What do "beasts" represent? Dan. 7: 17.
20. What have we then presented before us in this vision? (The wars and successions of nations and kingdoms.)

LESSON VIII.

(For First Sabbath in July.)

THE INTERPRETATION OF THE VISION.

1. WHAT did the four beasts which Daniel saw in vision represent? Dan. 7: 17.
2. What did the fourth beast denote? Verse 23.
3. Since the fourth beast represented the fourth kingdom, how many kingdoms must have preceded it?
4. Then must not the "four kings" (verse 17) denote four kingdoms?
5. What is said of the kingdom symbolized by the dreadful and terrible beast? Verse 23.

6. What is said of the kingdom represented by the legs of the great image? Dan. 2: 40.
7. How many kings were to arise out of the fourth kingdom of the seventh chapter? Verse 24.
8. How were these kings symbolized?
9. Since all these horns existed at the same time, must they not have indicated a division of the fourth kingdom into ten parts?
10. In the fourth kingdom of the second chapter, how many divisions were denoted by the ten toes of the image?
11. Do not these striking similarities show that the fourth kingdom, represented by the terrible beast, is the same as that denoted by the legs of the image?
12. Then what must have been the name of this fourth kingdom? (See Lesson Five.)
13. What kingdom preceded Rome?
14. What kingdom preceded Grecia?
15. What one preceded Medo-Persia?
16. How many universal kingdoms have ever existed on the earth?
17. How many more will there ever be?
18. Who will set up that kingdom?
19. When will it be set up? Chap. 2: 44.
20. In the days of what kings? Chap. 7: 24.
21. How long will it continue?
22. Commit to memory Dan. 7: 15-18, 23, 24.
23. Repeat Dan. 2: 40, 44.

NOTES ON THE LESSON.

LESSON V.

Universal Kingdoms.—The extent of these four great kingdoms or dynasties are indicated in the Scriptures in the following passages: Babylon, Dan. 2: 37, 38; Jer. 27: 6-8; Medo-Persia, 2 Chron. 36: 23; Grecia, Dan. 2: 39; Rome, Luke 2: 1. The way in which these kingdoms are said to be universal is well expressed by the following: "It is a manifest rule of interpretation that nations are not particularly noticed in prophecy until they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history more complete. When this was the case with Babylon, it was the great and towering object in the political world. In the prophet's eye it necessarily eclipsed all else; and he would naturally speak of it as a kingdom having rule over all the earth. So far as we know, all provinces and kingdoms against which Babylon did move in the height of his power, were subdued by its arms." "That there were some portions of territory and considerable numbers of people unknown to history, and without the pale of civilization as it then existed, which were neither discovered nor subdued, is not a fact of sufficient strength or importance to condemn the expression of the prophet, or to falsify the prophecy."—*Thoughts on Daniel and the Revelation*, pp. 44, 45.

INTERESTING ITEMS.

- The throne of Louis XIV. has been sold for 6,500 francs.
- Japan severed church and State last year. America is trying to unite them.
- There were last year 1,186 killed on railways in the United Kingdom, and 8,023 injured.
- The *Glasgow Observer* is launched as "an Irish national and Catholic newspaper for Scotland."
- Dr. Blakesley, dean of Lincoln, one of the revisers of the New Testament, died April 18, in his 77th year.
- Dr. Wm. R. Williams, one of the most learned preachers of America, whose library numbered 25,000 volumes, died April 1, in his 81st year.
- April 5 was the 1,000th anniversary of the death of Methodius, the apostle to Moravia, who is said to have translated all the Scriptures into Slavonic.
- Mr. Edward White, author of "Life in Christ" and other works, has been elected to the chair of the Congregational Union of England and Wales for the year 1886.
- The *Christian Leader* of March 12 says, "Dr. H. N. Allen, the first Presbyterian missionary to Corea, has sailed from Shanghai. This is said to be the last nation remaining in which the gospel has not yet been preached."
- Catechism, crucifixes, all religious emblems, and all religious teaching, have been swept away from State schools in France, and, by order of the municipal authorities in the capital, lesson books in which the name of the Deity is to be met with, are either to have the name expunged, or the books themselves, however excellent in other respects, are not to be employed for the instruction of youthful minds.
- "Rev. John Taylor of Horsham," says the *Christian Leader*, "complains that the granite slab at St. Bartholomew's hospital, commemorating the Smithfield martyrs, makes no mention of Bartholomew."

Legate, the Unitarian, who was put to death on the spot, having been condemned by a Protestant consistory, and his death warrant signed by a Protestant king. Mr. Taylor says the days of persecution are not yet over, and 'never will be so long as the church is maintained by the law of the land.'

—Death rate from cancer has increased 36 per cent. in this country during the last ten years. The proportion of deaths from cancer in 1849 was 1 in 90; in 1882 it was 1 in 36. The number of deaths among men is increasing in a much greater proportion than among women. The death of 40,000 head of cattle is considered a sufficient cause for the institution of a royal commission, but the fact of 14,000 human beings dying from cancer is, as reported by the registrar-general, read by our legislature without even arresting its attention. So says the *Christian Leader*. May we be allowed to suggest that the use of tobacco and swine's flesh may have something to do with the increase of this terrible disease?

—We wonder what disposition will be made by the courts of the one or ones who caused by their rough treatment the death of the boy at King's College, recently. The "initiating," "hazing," bullying and flogging connected with some of our higher schools speak ill for our "boasted civilization." And this brutality is encouraged, says one writer, on the "plea that it makes boys manly." And he adds, "it makes those who practice it ferocious; and the ferocity . . . hardly ever goes out of the nature. These are the men who, when they meet with a check to their views or tastes, become the veriest savages." "There is a good deal of rough, rude horse-play among the boys from peasant houses, but not a quarter of the ingrained cruelty that gentlemen's sons cultivate in these public and semi-public schools."

OUR AMERICAN LETTER.

[From Our Own Correspondent.]

Battle Creek, Michigan, May 3, 1885.

THE theme which has most occupied the American mind during the month of April is the sickness and expected death of Gen. Grant. At the beginning of the month his end was considered a matter of hours; he had almost entirely lost the power of speech, and was rapidly sinking; but, contrary to the expectations of his physicians, he rallied, held his own until the middle of the month, began to amend, and his condition is now so far improved that he has ridden and walked out, and has performed some work upon his autobiography, which had engaged his attention for some time before his sickness. On the 27th ult., acting upon a suggestion coming from the South, the whole country, irrespective of party or section or religion, united in the celebration of the sixty-third anniversary of the birthday of the "Old Commander," as the people delight to call him. Innumerable tokens of the love and esteem of a grateful people were received by him, together with hundreds of letters and telegrams, among them a telegram of inquiry and sympathy from England's honored Queen. Although the General's condition is at present improved, there is little hope that he will recover; and ere this letter reaches its readers, he may be in the power of the universal conqueror, death.

It is sad to consider the generally admitted fact that his disease which is baffling all human skill, epithelial cancer, was caused by the tobacco, of which Gen. Grant was an inveterate user; and it does not afford much consolation to the tobacco devotee to be assured by an extensive tobacco dealer, who claims to have supplied Gen. Grant with cigars during his administration, that the General's disease is due to the fact that he habitually retained his cigar in his mouth for a long time after it had gone out, thus becoming poisoned by the "deadly nicotine," which would otherwise have escaped in the smoke. Poor assurance of safety that to the man who daily carries the deadly poison in friendly contact with the delicate tissues of his mouth! He may escape, but he runs a frightful risk. The celebrated lecturer, Joseph Cook, in one of his regular Monday noon lectures the other day in Boston, after referring to Gen. Grant as one whom "we revere," as "the instrument of Providence in the overthrow of slavery," and as a man "sent of God to save the Union," created a sensation by speaking as follows: "The greatest of the historic characters is likely to be cut off twenty years before his time because of a habit which, before it becomes a habit, is loathsome and is not

at all fascinating." At the same time with this affirmation, one of Gen. Grant's physicians was saying, "There are thousands of cancers of the tongue, brought on generally by smoking, and these will be found in nearly every hospital." Several months ago General Grant was warned by his physicians to desist from smoking, and was restricted to the use of one cigar per day; but after a few days the General threw away the tobacco entirely, thus illustrating at the same time his conviction of the injuriousness of the weed and the power of his will to overcome the habit. Alas that this determination should have been so tardy!

Speaking of tobacco leads me to consider the present condition of the temperance reform in this country. Although the action of the Prohibitionists last autumn in supporting a third-party ticket, thereby contributing to the defeat of the Republican party, has caused the alienation from the temperance party of many temperance Republicans, still the temperance sentiment is gaining a stronger hold upon the sympathies of the people. Agitation of the question is constant and widespread through the press as well as by means of public speakers; and there can be no question that great advancement is being made in the direction of educating the people concerning the injurious effects of alcohol. The temperance folks are not agreed upon the proper course to be pursued in order to secure the best results, some earnestly contending for a national prohibitory law through an amendment to the Constitution, while others think it more desirable to leave each State, or county, or township to decide the question for itself whether it will have prohibition within its own limits. Several States, as Maine, Kansas, and Iowa, have adopted State prohibitory laws; while other States, like New York, Massachusetts, and Georgia (and recently Alabama and Oregon) have enacted local option laws giving opportunity for prohibition to the towns or counties within their respective borders. Some are in favor of strong tax or license laws, especially where prohibition can not be carried or enforced; others, more radical, if not so politic, vigorously reject the entire license system on the ground that for the State to license the liquor traffic is to become party to the crime of liquor selling; and they accordingly stoutly declare that they will have prohibition or nothing. Many are in favor of working out the temperance problem within the old party lines; others call for a separation of the temperance people from all parties and the formation of an entirely new party, one grand object of which shall be the prohibition of the liquor traffic. Already such a party is in the field, and in many sections holds the balance of power. Whether it will accomplish its ends time will tell. But while these differences of opinion exist with reference to certain methods, all are agreed that more universal education is needed; for experience has shown that a prohibitory law when secured can be enforced only in a community where it is strongly in favor. Furthermore, a knowledge of the effects of alcohol has a strong influence to keep men from its use. The temperance people, therefore, take great courage in the fact that the States of Alabama, Missouri, Iowa, Nebraska, Nevada, Oregon, Kansas, Michigan, New York, Vermont, New Hampshire, and Maine have all passed laws providing for instruction in physiology in the public schools, with especial reference to the effects of alcoholic liquors upon the human system.

Intimately connected with the temperance agitation is the Sunday-Sabbath question. The "Woman's Christian Temperance Union," numbering some 10,000 organizations, is earnestly engaged in the suppression of Sunday desecration. They request all ministers "to devote to this object one sermon, one prayer-meeting, and one Sunday-school session the present spring; and all Christians, the world around, are requested to unite in prayer each Saturday evening throughout the year for the better observance of the Lord's day." There are also two political organizations having prominent among their objects the prohibition of the liquor traffic and the enforcement of Sunday observance by law. The indications are that these temperance elements will soon unite and become the leading party in the country; and with their triumph will come the enforcement of existing Sunday laws and the enactment of more stringent measures. Then what shall those do who revere the Sabbath of the fourth commandment? Certainly the Seventh-day Adventists, who are everywhere known as among the staunchest of temperance people, eschewing all intoxicants and stimulants, including tea, coffee, and tobacco, will go with the temperance movement as far as it goes

right; and it is equally certain that when the temperance and Sunday movements become united, and Sunday is enforced by law, they will be found standing firmly for what they believe to be the truth, even though put to great inconvenience thereby.

The cause of Sabbath reform as carried on by the Seventh-day Adventists is making good progress in America. During the month over two hundred and fifty have been reported by different laborers as having embraced the Sabbath and its kindred truths. Reading matter is being more extensively circulated than ever before. A large force of colporteurs are going from house to house, conversing and praying with the people and distributing religious literature. Through the mails also, large quantities of reading matter are sent free by earnest workers; and from the sea ports packages of tracts and papers go forth to every part of the civilized world. The large cities, like New York, Boston, Chicago, Philadelphia, Buffalo, etc., are being entered by missionaries, who meet with encouraging success. Room for the display of our publications has been secured in the World's Exposition at New Orleans, and reading matter is furnished to thousands who daily visit that place. A mission was recently started in the Sandwich Islands; and Eld. S. N. Haskell has just departed for Australia, taking with him a strong corps of workers and facilities for publishing and circulating the truth upon a large scale. In Battle Creek, Mich., the center of the work, successful revival meetings have been held during the past few months, a full course of lectures which were published in the daily paper has been given, and as a result forty have been baptized, and nearly every Sabbath witnesses the baptism of more. The Battle Creek College this year sends out nearly one hundred persons into different departments of the work; and other like institutions in Massachusetts and California do proportionably well.

You are to be congratulated, Mr. Editor, at the prospects of receiving valuable assistance in the person of Eld. S. H. Lane, who, after many years of successful labor as an evangelist in America, embarks with his wife to-morrow for England; and doubtless before this letter reaches its readers his voice will be heard proclaiming the glorious truth of Christ's kingdom near to the inhabitants of the Old World.

Many other matters of interest pertaining to affairs in this country must be deferred until my next letter.

C. C. L.

Publication List.

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

THE GOOD HEALTH.—An American Monthly Journal of Hygiene, devoted to Physical, Mental, and Moral Culture. Terms: 4s. per year, 12 numbers; 4d. per single copy.

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

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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.

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THE PRESENT TRUTH.

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

GREAT GRIMSBY, JUNE, 1885.

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In our Sabbath-school department of the May number, one lesson was omitted by mistake. The lesson "for the first Sabbath in June" should be "for the fifth Sabbath in May."

The correspondent who took exceptions to our note, in the May number, in reference to Gen. Grant's cancer's being caused by tobacco, is referred to our American letter in another column. We think our statement was upon good authority.

The friends of the truth will be pleased to learn that efficient and, to the toilers, very welcome help embarked at Boston, U.S., for England the 9th inst., and, no preventing providence, will have reached here before our readers peruse these lines. More in our next.

The reader's attention is invited to the cut of a wonderfully fruitful tree, and the explanation connected therewith, found on page 217. Falsehood is prolific; and that first lie of Satan's has been one of the most fruitful of falsehoods. The designer of the cut has done well in discovering to us so many varieties, but the tree bears other fruits, among which might be named "Swedenborgianism" and "Mormonism." The day of judgment alone will reveal all its terrible fruits. Those who hold to consciousness in death and the inherent immortality of man are in danger of falling into errors still worse. The truth will save us from error and exalt and magnify our Lord Jesus Christ through whom alone immortality is given. "Man's Nature and Destiny" is an exhaustive work from a Bible standpoint. For sale at this office. Post free, 6s.

A RIGHT FEAR.

God forgives that we may fear. Ps. 130: 4. Not the cringing fear of the slave in bondage, not the "fearful looking for of judgment;" but fear lest we offend one who has been so kind, so merciful, so loving as to forgive the sins of the past. "The fear of the Lord," says the wise man (Prov. 8: 13), "is to hate evil." In another place he says it is "to depart from evil." The thunders of Sinai cause us to tremble with awe at God's greatness and majesty, the transgression of the law uttered there brings death; but standing under the cross, and hearing from the lips of an all compassionate Saviour, "Thy sins which are many are forgiven thee," we lose the fear of death, and the thunders of Sinai are drowned in love for God. A new fear is awakened, but not a fear of punishment. It is a fear of sinning against God. A fear, stronger than all else, more potent than earth's shaking; it is founded in love. It seeks out, delights in, and does the whole will of God. Dear reader, have you known this forgiveness? Do you have this fear?

STRANGE!!

The *Banner of Israel* is at last obliged, in view of the prospect of war between Britain and Russia, to confess itself in the dark. In its issue of April 29 it says, "But where to look in God's word for a preliminary war between Gog and Israel before the one which will have the Holy Land for its theater we do not know." And so it falls back upon another scripture, a part of which is the most appropriate we have yet seen applied to the Anglo-Israel craze, viz., Isa. 42: 16. The *Banner* says, "We are verily being led as a blind people," etc. We are glad to see the confession. There is yet hope if the confession be honest, full, and sincere; but we fear it is not. This text is brought forward as another proof of the "Identity," because they are led in "a way they know not." We only hope they may be led from their theory-worship and nation-worship; there is danger, however, that their true condition may be that of blind leading the blind. We are willing to admit that it must be a higher power than man that can make "straight" the "crooked," complex theories of the "Identity." But it is strange that the *Banner* cannot find a prophecy of this war. Perhaps there is such a one after all, Bro. *Banner*. Have you searched assiduously the traditions of your fathers? Have you examined carefully all the tracings of the Stone of Seone? Have you attentively studied the hieroglyphics of the great Pyramid? Can it not be found inscribed on the wrinkles of the horn of the unicorn? Is not the learned Piazzini Smith equal to the task? No; the *Banner* says not. Strange! Strange!!

A TRIP SOUTH.

We had the pleasure of meeting with the friends of the truth at Southampton, April 21, 22, where in connection with Eld. J. H. Durland, we held two meetings. The 23rd we took the train for Exeter, passing through some of the most picturesque parts of Wilts, Somerset, and Dorset. Our first visit to the old city was such that we shall, if Providence so indicates, be glad to repeat it. Eld. Durland, with Brethren O'Neill and Herd as missionaries and colporteurs, has begun a course of meetings, in a central location, in which we assisted trying to present before the people the importance of adhering to God's word, and having true faith in Christ—a faith that not only believes the duties of others in the past, but present duty and present truth. The Lord came very near to us as we plead with him for help and strength for the work devolving upon us.

While at Exeter we attended the Life and Advent West of England conference at Paignton. The social meeting we must confess was a little disappointing to us. We expected to see a larger attendance and a more spiritual meeting. We do

not say this in a spirit of criticism. Our feelings are most kindly toward our Life and Advent brethren. Some have suffered for the truth's sake. We earnestly hope that they may not hold the *theory* of the truth alone, or hold it in unrighteousness; but that they may add truth to truth, till with consistent theory and lives of practical godliness, they may be found among those who "keep the commandments of God, and the faith of Jesus" (Rev. 14: 12). We listened to two able lectures by Mr. Burlington B. Wale, of Malvern, on the nature of man and the punishment of the wicked. We were hospitably entertained by the friends of the truth while there, and met others who are almost persuaded to obey all the commandments of God. Two more have lately embraced the truth in the south, and we hope for others.

We returned to our work May 6, somewhat worn, but with renewed courage to press on in the battle against error, and sin, and Satan. We are glad of the tokens of good that we see, and the interest that is being awakened throughout the kingdom in the important truths of the last message.

PEACE.

The ominous war cloud has lifted for a time, at least, and the blue of the sky of peace is disclosed. We would it could be forever. What delight men find in the horrible, wholesale butchery of their fellow men is more than we can understand. Glory, military fame, prospective titles, blind passion, grasping avarice, so-called national prestige have led to the majority of wars that have dyed the earth crimson. The gospel of Christ is the gospel of peace. Its principles received into the heart will induce to peace. Peace, long suffering, gentleness, and goodness are among the fruits of the Christian life, while hatred, wrath, and strife are the works of the flesh. It is not our province or duty to criticise the policies of parties, but to point out, as we understand, the duty of those who profess the name of Christ. And we know no standard, criterion, or guide other than the word of God. The kingdom of Christ is not of this world, and the execution of judgment upon his enemies is committed to him. He will judge righteously, and execute justly. In the dim light of the dark ages, there was some excuse for Christians to engage in war. We believe there have been many Christian soldiers, but God called them not to that profession. They were Christians not because they were soldiers, but in spite of it. They would have been better Christians had their weapons been "not carnal"—would have been more "mighty through God to the pulling down of strongholds" (2 Cor. 10: 3, 4). It was the adulterous union of Church and State which cursed the early church, and the church for centuries of the past, that has educated Christians to join the "jingo" cry which has been ringing in our ears of late. It speaks ill for our boasted "Christian nations" when heathendom at the birth of the Prince of Peace could maintain the peace of Europe, yes, and the world, with 3,000,000 soldiers, and now, after nearly nineteen centuries, more than 5,000,000 of men are under arms in Europe alone. And we fail to see the growing hatred to war. Many are shocked no doubt, but the preparations for war still go on, and in the last thirty years the armies of Europe have more than doubled. They are preparing to fulfill the prophecies of Inspiration. They have rejected the truth that would save them, and the culmination will be reached in the great battle of the day of the Lord. Rev. 16: 14; Jer. 25: 32, 33. But before that time shall come, from the discord and strife of nations, God will call out a people who will honor him by a full allegiance to his precepts, and that faith in Christ which hopes for forgiveness "as we forgive," and is willing to commit judgment into the hand of Him to whom the Most High has committed judgment.