

THE Present Truth

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

VOL. 4.

THURSDAY, MARCH 15, 1888.

No. 6.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48 Paternoster Row, London, E.C.

BE THOU MINE.

Often in life's battle growing weary,
All behind me sad defects uprising,
All before me looking blank and dreary,
Doubting others, and myself despising,
Yearning for things better, O divine,
O loving Saviour, be thou mine!

'Neath thy banner, I myself enrolling,
Steadfast I would follow thy kind leading;
Humbly yield me to thy wise controlling.
Hear me, Saviour, while my heart is pleading,
Yearning for things better, O divine,
O loving Saviour, be thou mine!

When by sin I seem to be o'ertaken,
When the powers of darkness are surrounding,
Let me not by thee be e'er forsaken,—
May thy love be then the more abounding,
Yearning for things better, O divine,
O loving Saviour, be thou mine!

—Selected.

General Articles.

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

SCIENCE AND REVELATION.

BY MRS. E. G. WHITE.

“THE fool hath said in his heart, There is no God.” The mightiest intellects of earth cannot comprehend God. If he reveals himself at all to men, it is by veiling himself in mystery. His ways are past finding out. Men must be ever searching, ever learning; and yet there is an infinity beyond. Could they fully understand the purposes, wisdom, love, and character of God, they would not believe in him as an infinite being, and trust him with the interests of their souls. If they could fathom him, he would no longer stand supreme.

There are men who think they have made wonderful discoveries in science. They quote the opinions of learned men as though they considered them infallible, and teach the deductions of science as truths that cannot be con-

troverted. And the word of God, which is given as a lamp to the feet of the world-weary traveller, is judged by this standard, and pronounced wanting. The scientific research in which these men have indulged has proved a snare to them. It has clouded their minds, and they have drifted into scepticism. They have a consciousness of power; and instead of looking to the Source of all wisdom, they triumph in the smattering of knowledge they may have gained. They have exalted their human wisdom in opposition to the wisdom of the great and mighty God, and have dared to enter into controversy with him. The word of inspiration pronounces these men “fools.”

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human stand-point, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is considered unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having let go their anchor, they are left to beat about upon the rocks of infidelity. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when he brought the world into existence, limits the power of the Holy One of Israel.

Many, when they find themselves incapable of measuring the Creator and his works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but

science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees. Scientific research will open to the minds of the really wise vast fields of thought and information. They will see God in his works, and will praise him. He will be to them first and best, and the mind will be centred upon him. Sceptics, who read the Bible for the sake of cavilling, through ignorance claim to find decided contradictions between science and revelation. But man's measurement of God will never be correct. The mind unenlightened by God's Spirit will ever be in darkness in regard to his power.

Spiritual things are spiritually discerned. Those who have no vital union with God are swayed one way and another; they put men's opinions in the front, and God's word in the background. They grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice.

When we have right views of the power, greatness, and majesty of God, and of the weakness of man, we shall despise the assumptions of wisdom made by earth's so-called great men, who have none of heaven's nobility in their characters. There is nothing for which men should be praised or exalted. There is no reason why the opinions of the learned should be trusted, when they are disposed to measure divine things by their own perverted conceptions. Those who serve God are the only ones whose opinion and example it is safe to follow. A sanctified heart quickens and intensifies the mental powers. A living faith in God imparts energy; it gives calmness and repose of spirit, and strength and nobility of character.

Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is bounded and restricted by his own laws. Men either deny and

ignore his existence, or think to explain everything, even the operations of his Spirit upon the human heart, by natural laws; and they no longer reverence his name or fear his power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realizing that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but his existence, his character, his laws, are facts that the reasoning of men of the highest attainments cannot overthrow.

The pen of inspiration thus describes the power and majesty of God: "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy.

The power of the great God will be exerted in behalf of those that fear him. Listen to the words of the prophet: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how many things there are, even among the common

things of every-day life, that finite minds, with all their boasted wisdom, can never fully comprehend.

All the systems of philosophy devised by men have led to confusion and shame when God has not been recognized and honoured. To lose faith in God is terrible. Prosperity cannot be a great blessing to nations or individuals, when faith in his word is lost. Nothing is truly great but that which is eternal in its tendencies. Truth, justice, mercy, purity, and the love of God, are imperishable. When men possess these qualities, they are brought into close relationship to God, and are candidates for the highest exaltation to which the race can aspire. They will disregard human praise, and will be superior to disappointment, weariness, the strife of tongues, and contentions for supremacy.

He whose soul is imbued with the Spirit of God will learn the lesson of confiding trust. Taking the written word as his counselor and guide, he will find in science an aid to understand God, but he will not become exalted, till, in his blind self-conceit, he is a fool in his ideas of God.

THE RESURRECTION.

In the preceding articles concerning the coming of the Lord, we have learned that he will certainly come, that his coming will be manifest to all, that it is for the purpose of receiving all his disciples to himself, and that this is accomplished by the resurrection of the dead and the translation of the living. One or two more texts on the subject of the resurrection will be sufficient.

When Job was suffering the deepest affliction, and at the point of death, he asked: "If a man die, shall he live again?" This was a very pertinent question for a man in his situation. Notice the form of the question: Not, "Shall he *continue* to live?" but, "Shall he live *again*?" This expression shows clearly that Job made a plain distinction between life and death. "Again" signifies "another time," and indicates that an interval of time has elapsed since the same thing occurred or existed before. Job anticipated a time in which there would be no life, in which he would not exist, and he asked whether life would ever be restored. But he asked the question only to answer it, for he immediately added: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job. 14: 14, 15.

Now we may ask, When will the Lord call and be answered by those who are dead? Christ himself furnishes the answer: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the

which all that are in the graves shall hear his voice, and shall come forth." John 5: 26-29. And David says that it is at his coming that the Lord calls to his people. Psa. 50: 3, 4.

Isaiah, in prophetic vision, saw the end of the world, and the coming of the Lord. Speaking of the triumph of the righteous, he said: "He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25: 8. If the Lord has spoken it, it must be done. Paul tells how and when it will be done: "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." 1 Cor. 15: 51, 52.

Here, then, is the "change" of which Job spoke. It is a change from death to life, from mortal to immortal. And in what state did Job expect to be until this change should come? In death, for it was that of which he was speaking. The apostle also says that the dead as well as the living are to be changed. And here we find death called a sleep. We shall not all *sleep*, but both dead and living "shall be changed." "For this corruptible must put on incorruption, and this mortal must put on immortality. 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." 1 Cor. 15: 53, 54. Death is not swallowed up in victory till Christ comes. The saints do not shout, "O death, where is thy sting? O grave, where is thy victory?" until the voice of the Son of God calls them forth from their tombs. And what does this prove? That death and the grave have for a time triumphed, and held them captives. If it were not so, if the saints had passed at death immediately to a state of eternal bliss, they would not be obliged to wait until the coming of the Lord to shout their victory. They could at once voice their contempt for its weakness; or, more consistently, they could ascribe to it thanksgiving and praise for having liberated them from the toils of earth, and ushered them into the joys of heaven.

Now we ask, What is the necessity for a resurrection of the dead? If the faithful of past ages are now "safe in the arms of Jesus," as is so often taught and sung, what more can they need? Of what benefit to them will a resurrection be? None at all. The Bible doctrine of the resurrection is directly opposed to the theory that men are taken to heaven at death. The Bible writers rested their entire hope in a resurrection; and this proves that they had no idea of the possibility (since they must die) of being with Christ in any other way.

Paul said that he counted all things loss for Christ, and for him gave up everything, and was willing to know the "fellowship of his sufferings," and be "made conformable unto his death." And what for? "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. Why did he esteem it so all-important to attain unto the resurrection of the dead? Let him answer: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" 1 Cor. 15:32. He had no hope in anything else. Let him once be convinced that the dead would not rise, and all incentive to action would have been taken away from one of the most tireless and zealous men that ever lived. Surely, then, the resurrection is a doctrine of no small importance.

In order to try to harmonize the doctrine of a final resurrection with the theory that the spirits of the good are taken to heaven immediately upon the death of the body, it is claimed that they do not receive the fulness of their reward until the resurrection. But this theory is overthrown by Paul's words: "What advantageth it me, if the dead rise not?" Is it nothing to be in the presence of God and Christ and the angels? Is it nothing to be exempt from pain, and free from the assaults of Satan? Certainly to gain such a state, even if it were not the fulness of joy, is worth a great deal of effort. Paul's words show that he had no knowledge of any benefit that would accrue to the dead except through the resurrection. And if he taught men to place all their hope in the coming of the Lord and the resurrection, who shall dare to teach otherwise? If he did not know the exact truth in regard to the matter, to whom has a later revelation been made? So true are all the words of Paul that even an angel from heaven would bring a curse upon himself if he should teach anything different. Gal. 1:8.

In view of the testimony that has been quoted to show that the resurrection takes place at the coming of the Lord, it is hardly worth while to notice the position that it is at death; that the rising of the soul or spirit from the body is the resurrection. This theory makes the saints be with the Lord at death, and thus makes death to be the coming of the Lord, which we have seen is a false and absurd position. There were some in Paul's day who taught that the resurrection was past, and he said that they had erred concerning the truth, and were overthrowing the faith of some. 2 Tim. 2:18. Nothing could more surely overthrow faith than such teaching, for who that accepted it could have any belief in the promises of a future second coming of Christ? It is as impossible to harmonize the theory of a past resurrection, or a resurrection at death, with the doctrine of the second coming of Christ, as to mix oil with water.

In closing, we will call attention to Rev. 20:4-6. John says: "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, . . . and they lived and reigned with Christ a thousand years." "Ah," says one, "that is what I believe; the souls of the martyrs went at once to live with Christ." Let us see; these are not all the dead that John saw. He continues: "But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now notice: "The rest of the dead lived not *again* till the thousand years were finished." Then the dead that John saw were living *again*. And if living again, this must be the *second* life, which is separated from the first by an interval called death. Then death and life are not the same. And this "living again," after an interval, is called a resurrection. Then what is the resurrection? It is the "living again" of those who have been dead, and not the continued existence of something that has never died. Those who do not have part in the first resurrection, do not "live again" until the thousand years are finished. Then they have a resurrection. Now allowing that "the rest of the dead" died at the very beginning of the thousand years, and we have their death and their resurrection separated by a period of a thousand years. That does not look like a resurrection at death.

E. J. WAGGONER.

THE LAW OF GOD FOREVER THE SAME.

THE WITNESSES ALL AGREE.

First Witness.—Said God, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. This proves that God had commandments and laws in the days of Abraham; and that he knew what they required, and kept them.

Second Witness.—In Ex. 16 we learn that God promised to give the people bread from heaven; and expressed his purpose by saying, "that I may prove them whether they will walk in my law, or no." Here again we find the law. On what part of it did he design to prove them? On the Sabbath commandment. On each of "the six working days" they had work to do in gathering the manna; but on the Sabbath there was none. Still "there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." This proves not only that God had given them his law, but that the sabbath precept was an important part of that law. "The Lord

hath given you the Sabbath." "How long refuse ye" to keep it? This was more than a month before the same law was proclaimed from Sinai. "So the people rested on the seventh day." On what other day could they rest, and have their daily bread? And if the Sabbath was of a necessity confined to a definite day then, when did it become an indefinite day—any one day in seven?

Third Witness.—"O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance." 1 Chron. 16:13-18.

Here we learn that the covenant which God made with Abraham had for its basis "the word which he commanded to a thousand generations." This accounts for the fact that "Abraham obeyed" his voice and kept his commandments. Gen. 26:5. The covenant-promise was, and ever is, suspended on the condition, "If ye will obey my voice indeed, and keep my covenant." Ex. 19:5. And what is it which God calls his covenant? It is this: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. So it is plain that "the word which he commanded to a thousand generations" was the condition of the covenant which he made with Abraham, and which Abraham obeyed (Gen. 26:5), and that it was "the same" which he afterward "confirmed to Jacob for a law [at Sinai], and to Israel [the Israel of God, Gal. 6:16] for an everlasting covenant." God's covenant-promises are always given on condition of obedience to his law; and his law is ever the same. With him "is no variableness, neither shadow of turning."

The witnesses thus far agree. Abraham kept God's commandments; they were commanded to a thousand generations; they were known to Israel and kept—the Sabbath in particular—before they reached Sinai; and were there "confirmed [not first given] to Jacob for a law, and to Israel for an everlasting covenant." They have not expired by limitation; for, allowing thirty years to a generation, a thousand would extend 30,000 years from the creation; and our whole race have seen only a fifth part of that.

Fourth Witness.—Said Jesus, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt.

5:17, 18. To one he said, "If thou wilt enter into life, keep the commandments;" referring to the very ones which were proclaimed from Sinai. See Matt. 19:16-19. The apostles taught the same. "Do we then make void the law through faith? God forbid! yea, we establish the law." Rom. 3:31. Here is harmony throughout. Who will be so presumptuous as to undertake to break the harmony and impeach the witnesses? Let no one who loves God venture upon a task so bold and blasphemous. Nothing can be gained by such an effort. The truth alone can benefit us. R. F. COTTRELL.

HOW GOD LEADS HIS PEOPLE. NO. 10.

IN my last paper I showed how I came to a knowledge of the doctrine of conditional immortality and its connected doctrines. I began to preach life only through Jesus Christ, and to show the people that apart from him they were only perishable creatures; but that God had so loved the world that he had given his only begotten Son, with this very object, that those who believe in him should not perish, but have everlasting life. Yet, while this was now good news to me (yea very good news to me, having found out my mortality), it was not so well received by some members of the congregation. These were mostly of the wealthier class. The doctrine of man's mortality was too humbling for them. They could not brook it. I have seen some turn their backs to the pulpit on my calling the attention of the people to such passages as Psa. 49:20: "Man that is in honour and understandeth not, is like the beasts that perish." Yet they themselves had read such expressions frequently in the psalms for the day! They complained to the vicar about what they called, "these new views;" though they were proved out of the "Old Testament," the oldest writings in existence! The vicar also began to turn against them; and he warned me that they were distasteful to my best supporters. It appeared ungrateful of me to offend them; I did not wish to do so, but what could I do? I know I was not ungrateful for the many kindnesses I had received, and was still receiving; but I saw that I must either be unfaithful to my trust, and not "preach the word," which I had been commissioned to preach, or suffer the consequences. I tried appealing to the prayer-book. I showed that the Reformers, and some of the compilers of the prayer-book, held some of these self-same views on life only through Christ. I instanced such passages from the prayer-book as the following: "Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and LIVE."—*Absolution*. "O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life."—*Second Collect for Peace*. Then the sin-

ner that does not know God, or the one that will not turn from his wickedness, will not "live," or have "everlasting life." Again, "Grant us in this world the knowledge of thy truth, and in the world to COME *life everlasting*."—*Prayer of Chrysostom*. A prayer to which I can still heartily say, Amen; for without a knowledge of God's truth who can attain to life everlasting in the world which has still to come? Oh! that the congregations would only earnestly and honestly pray this prayer! They would then search the Scriptures to see whether these things are so. Again: "At whose COMING all men shall *rise again* with their bodies; and shall give account for their own works. And they that have done good shall go into *life everlasting*."—*Athanasian Creed*. Then they have not already "gone to their account;" nor have they as yet entered into "life everlasting," according to this creed. Again: "Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of *this mortal life*, in which thy Son Jesus Christ came to visit us in great humility; that in the *last day*, when he shall COME AGAIN in his glorious majesty to judge both the quick and the dead, we may RISE to the *life immortal* THROUGH him, etc."—*First Sunday in Advent Collect*. Then this life is really, and only, a "mortal" life; and we do not gain the life immortal until Christ shall "come again in his glorious majesty"! This agrees with Paul's doctrine as expressed in his epistle "to the saints and faithful brethren in Christ" which were at Colosse (Chap. 3:4): "When Christ, who is *our life*, shall appear, THEN shall ye also appear with him in glory." Now has Christ come yet in his glorious majesty? Have the saints already risen to the life immortal?—No. Then according to this collect the saints are not yet in personal possession of the life immortal. Yet there are churchmen who reject the teaching of the very prayers to which they give utterance Sunday after Sunday!

Again: the second advent collect runs thus: "Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed HOPE of *everlasting life*, which thou hast given us in our Saviour Jesus Christ." What could be more scriptural than to set forth this life which shall last forever as a *hope*—but a hope only at present—and a hope that we may embrace only by carefully reading and digesting the holy Scriptures, and in, or through, our Saviour Jesus Christ alone. I tried to lead the people to do this by pointing them to such scriptures as Titus 1:2: "In *hope of eternal life*, which God, that cannot lie, *promised* before the world began;" and Rom. 8:24, 25: "For we are saved by hope; but hope that is

seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience *wait for it*." Yes! until what period have we to wait for this hope of eternal life? Paul gives the answer in the same place: "Waiting for the adoption, to wit, the redemption of our body;" *i. e.*, the time of the resurrection.

Here is another collect I would recommend to the notice of churchmen, asking them if they can honestly, and *intelligently*, use this prayer and, at the same time, reject the doctrine of life through Christ alone. "O almighty God, whom truly to know is everlasting *life*; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and *the life*; that, following the steps of thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the way that *leadeth to eternal life*; THROUGH the same thy Son Jesus Christ our Lord." Then let them follow up the collect by reading the epistle for the same day (James 1) which so well agrees with the collect that I must quote from it: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. . . . Let the rich rejoice in that he is made low; because *as the flower of the grass he shall pass away*. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man *fade away* in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of *life*, which the Lord hath *promised* to them that love him." According to these testimonies from the prayer-book, man is liable to pass away like the flower of the withered grass; if he wants eternal life he must ask wisdom of God to direct him into the narrow way which *leads to eternal life*; that this can only be obtained through Jesus Christ, the way, the truth, and the life; and that if the rich, or any others, refuse this wisdom, and refuse to endure the necessary trial of their faith, they will forever pass away like the withered grass, when the burning anger of God's indignation shall, like the burning sun, rise up to scorch a guilty world. Oh! that men would be wise in time; and that they would consider their latter *end*.

I might go on quoting from the book of common prayer expressions based upon the principles of conditional immortality; but they will occur to those who are familiar with its pages. Even the famous 17th Article, on predestination and election, speaks of a "predestination to *life*." But those who will not accept the Scriptures, the standards by which all doctrines shall at last be tried, will not scruple to forsake even their own standards when they find them contrary to their feelings, or their prejudices. If

any should reply that they could cull expressions of a contrary character from these human standards of faith and worship, my answer would be, that if you could, you would only prove the inconsistent and self-contradictory nature of their teachings. To the Scriptures alone must be the final appeal. But I quoted the above testimonies from the prayer-book to show that churchmen at least ought not to reject a man for preaching what is in harmony with so many of their prayers. It is to be feared, however, that these prayers are only too often repeated in a formal and lifeless manner; and that men may get, and that they almost invariably do get, into the habit of repeating printed prayers without ever thinking of the words they are saying.

I will conclude this paper by quoting two more testimonies on the nature of man, taken from the introductory sentences heading the morning and evening prayers: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul ALIVE." Ezek. 18:27. Then if he does not so turn, his "soul" shall surely die. Again: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." Jer. 10:24. I have seen evident marks of displeasure on the faces of some, upon my simply reading deliberately the latter of the above passages, before commencing "morning prayers." Why should it be so? When I once (and I think only once) preached that the wicked would exist in torment forever in an endless hell, I do not remember seeing a single mark of dissent; but when I showed from the Scriptures that death would ultimately destroy, and destroy forever, all the ungodly, the faces of a few were indexes to the rebellious thoughts harboured within. I must confess that even to myself the Bible doctrine of utter destruction seemed more terrible than the fiction of eternal torment. I thought that, in some way or other, I should escape the latter; but I could see no way of escaping death, except through him who is the resurrection and the life. Apprehending this however, I could not rest until I could say, as I can now say, with Paul, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

A. SMITH.

WALKING WITH GOD.

It is said of Enoch that he walked with God, and that he was not for God took him. Gen. 5:24. It is said of Noah that he "was a just man and perfect in his generations, and Noah walked with God." Gen. 6:9. St. Paul says of Enoch, "By faith Enoch was translated that he should not see death, and was not found because God had translated him, for before his translation he had this testimony that he pleased God." Heb. 11:5.

Enoch and Noah were eminent for their piety. But we must not suppose that

they were thus eminent in piety because the circumstances by which they were surrounded were favourable to piety. We know from the 6th chapter of Genesis that the age in which they lived was remarkable for its wickedness. A general apostasy took place in those days among the sons of God, that is among those who were his people. Polygamy was the sin concerning which this general departure took place.

We know from Jude 14, 15, that Enoch was a prophet, and that he warned wicked men of the punishment which Christ will inflict upon them when he shall be revealed from heaven with his mighty angels. And we know from 2 Pet. 2:5, that Noah was a preacher of righteousness. We can well understand the opposition which these two men had to meet. They stood up to maintain the truth of God, when the sons of God generally were trampling that truth beneath their feet. They had to meet the charge that they were sectarians and that they sought to found a new sect.

But we can well understand their reply: "We seek to found no new sect. We seek to walk in the old paths ourselves, and to induce our fellow men to do the same thing." But their adversaries no doubt replied, "We have the whole church on our side. And do you think it very modest to stand up against the entire church, as though a few individuals could be wiser than all the sons of God?" But to this the servants of God replied: "You know the commandments of God, and you know that you have departed from them, and you know also that it is unjust to call us the founders of a new sect, when we only invite you to return from your apostasy and to obey the commandments of God." But these exhortations were unavailing. Enoch could not convince those whom he addressed, but he told them that the Lord would convince them of their error when he should come in his glory. Jude 15. And Noah, in like manner, failed to convince his own generation. Himself and family were saved in the ark but all the rest of the world perished in the waters of the flood.

We are called to walk with God like these two ancient patriarchs. Our circumstances are not more difficult than were theirs. It was the grace of God which enabled them to walk with him, and it is our privilege to receive the grace of God in as large measure as it was received by them. The prophet Amos says that two cannot walk together except they be agreed. Amos 3:3. If we desire to walk with God we must be in agreement with him. If we have never repented of our sins, then repentance toward God is our first duty. Our will must be lost in the will of God. We love that which is evil, but God loves only that which is pure and good. Our nature must therefore be wholly changed by the grace of God. This is what the Bible calls conversion.

When we are converted to God, we receive through the merit of the blood of Christ, the free pardon of all our past transgressions, and we receive grace from him by which our nature is changed so that we cease to love evil and learn to love that which is only good. Many suppose that the work of Christian experience is now finished, but in truth it has now only commenced. We have begun to walk with God. We are henceforward to walk with him every day and every hour of our lives. We must watch unto prayer (1 Pet. 4:7), and we must pray without ceasing. 1 Thess. 5:17. We must walk with God in our public acts and also in the most secret acts of our lives. We must walk with God in our families. We must walk with God in our business transactions. We must be patient in tribulation. We must be honest not only in great things but in those which are small. We must speak the truth. When we do wrong we must confess that wrong, and if we have injured others we must make reparation. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

If we seek to walk with God, Satan will most certainly come to hinder us. He will seek to irritate us so that we shall become impatient and speak bitter words. If we are in the service of others, he will seek to make us unfaithful. If we have others in our service, he will seek to cause us to oppress them in their wages and to be cruel toward them in what we require. He will seek to make us dishonest in things that may not be readily discovered and which may seem to us to be small things. If our time belongs to others, he will tempt us to waste it. If our work is done for others, he will tempt us to do it in an imperfect manner. If we can change a poor article for a better one by a little misrepresentation, or by taking advantage of the confidence which others have in our honesty, Satan will tempt us to do it. And when we have done wrong in any or all of these things, he will tempt us not to acknowledge our faults and not to correct them, lest we should hurt our influence.

If we walk with God we must not listen to Satan. At every step we must inquire whether what we propose to do will please God. And in every act we must seek the honour of God and not our own selfish interest. The grace of God is sufficient for us. If we follow on to know the Lord, we shall find that our light will increase like the light of the morning. And when our course is finished, our end will be like that of Enoch who was not, for God took him.—J. N. Andrews.

If you have any faith give me a share of it! Your doubts you may keep to yourself, for I have plenty of my own.—Goethe.

Home and Temperance.

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

FROM THE DEPTHS.

In this sad world of ours—
This dreary wilderness of care and pain,
This mystery, this turmoil of unrest,
This rough and stony pathway to the tomb,
Where many tears and blurring shadows fall—
How sweet, O Lord, to know that we are thine;
That in thy hand this mighty chaos lies;
That thine the key of this great mystery—
We could not bear it else!

For as the years go by
One sorrow makes a strange, prepared way
For yet another; one by one our joys
Are wrested from us ere we call them ours,
And sweetest human ties are severed wide,
And sweetest human cares slip from our grasp;
And dear home nests are robbed of all the birds,
And family trees are stripped of flower and leaf;
And many graves lie greenly side by side,
And oceans roll between some we hold dear;—
Till with sad folded hands we sit and say,
How can God have it so?
For human hearts will cry out for their loves,
And human eyes seek dumbly for the smiles
Of happy faces gone.

God pity us!
O wrap us in the fulness of thy love!
In infinite compassion lay thy hand
Upon our hearts, and make them very still.
And since the cross is thine, O help us bear
It very patiently, until that blessed morn
When all the shades of night shall flee away,
When we shall clasp again the loved and lost,
And every severed band shall join again;
Where in the light that circles round the throne
In all his beauty, all shall see the king!
—Annie S. Swan.

THE LITTLE RIFT.

You are puzzled to tell how it all came about; but the day which began so brightly has been obscured, and the household harmonies know the discord of "sweet bells jangled." Your darlings, with whom you are used to be at peace, are fretful and have to be chidden, the while, poor babies, you know in your inmost heart that the fault of their ill-temper is far more yours than theirs. Your domestic, usually amenable to reason, is irritable and exasperating, and the friction in the kitchen is felt through the entire home. Worse than all, there is a slight misunderstanding—not more than that, oh, no!—between John and yourself; but it is quite enough to make you wretched all day, and to come between him and his ledger in the counting-room. What is this shadow of a ghost, intangible yet distressingly depressing, which occasionally creeps, like a sea-fog, into the sweetest, most tranquil of homes, spreading a baleful influence wherever it appears? Not to be defined is it, yet to be at once recognized, like malaria, by its effects. There is nothing more to be dreaded by married people than the tiny beginnings of strife.

"It is the little rift within the lute
Which by and by will make the music mute."

After a quarrel, or any break in the serenity which ought to prevail in the perfect home, when the unfortunate

partners in the trouble look backward, what do they discover?—Generally, to use a homely proverb, that one word brought on another. Perhaps the first word was uttered thoughtlessly, or was the expression on the part of either husband or wife of a transient annoyance or impatience. Judicious silence, a soothing, tender reply, a gentle caress, the tolerant acquiescence which we give to the moods of a petulant child,—we grown people are all children at times,—and the peril would have passed. The trouble was, the other person did not stop to think, but retorted in kind or spoke satirically, looked amused, injured, or contemptuous, and then the flood-gates were opened, and words were spoken which left wounds—regretted perhaps in an hour, apologized for most humbly, yet, though followed by instant forgiveness, the little scene could not be at once forgotten, and only time could obliterate altogether every trace of the trouble. The slightest difference of feeling, not of opinion, between two who loyally love each other, leaves a pain of the heart which is felt for days.

Beware, dear friends, of the little rift; for you will perceive, if you survey it candidly, that most of the domestic dispeace in this world might justly be labelled, "Much ado about nothing!" The thing in dispute is often a thing about which neither of you cares particularly; but, having become a cause of argument, it is exaggerated in its importance. Pride steps in, and you do not wish to be first to yield, nor can you confess yourself in the wrong. What a pitiful thing it is, that we are so often most impatient and least tender with those whom we love best, who are our own by blood and affection, bound with us in the same bundle of life, fellow-pilgrims with us in the same company to the celestial city! Constantly, between parents and children, brothers and sisters, and dearest friends, there occur strains of hurt emotion which would not be possible were the contending parties less near and dear, each to the other.

How shall we protect our own hearts from the "little rift"?—In several ways. Common sense and a sound philosophy alike dictate the policy of amiability at home. Cement your cracked cup as you may, it always shows the joining to a close observer, and it is never quite so certain to hold water again. Therefore, do not crack the cup.

Entire politeness of manner and speech, practised as conscientiously in the home circle and in the privacy of your own chamber as in the drawing-room and on the street, will prove an admirable safeguard against sudden explosives. Ill-temper is forced to hold itself in abeyance when manner and speech are obstinately courteous. Since "better is he that ruleth his spirit than he that taketh a city," the mere outward forms of self-control are to be aimed at and valued; for by an unerring law these out-

ward and visible forms do often become the signs of an inward spiritual grace.

Yet, everything else admitted, there is only one sure way of being blameless and satisfactory in home life as in other relations. "It is not the religion that you keep, it is the religion that keeps you, which can be depended on," said a minister in a very helpful sermon the other day; so, it is less the temper we keep than the temper in which we are kept, which obviates the danger of the little or the larger rift. The strength that comes by prayer, the divine gentleness bestowed by a pitying and ever-present Lord, are what we need, like the manna of old, every day of our lives. Is it not worth asking for?

More and more, do we not all realize, that it is quite as really our duty to smooth the path of the living whom we love, as to weep over the graves of our dead?—Mrs. Margaret E. Sangster.

SPEAK CHEERFUL WORDS.

WHY is it that so many people keep all their pleasant thoughts and kind words about a man bottled and sealed until he is dead, when they come and break the bottle over his coffin, and bathe his shroud in fragrance? Many a man goes through life with scarcely one bright, cheerful, encouraging, hopeful word. He toils hard and in lowly obscurity. He gives out his life freely and unstintedly for others. I remember such a man. He was not brilliant; he was not great; but he was faithful. He had many things to discourage him. Troubles thickened about his life. He was misrepresented and misunderstood. Everybody believed that he was a good man, but no one ever said a kindly word or pleasant thing to him. He never heard a compliment, scarcely ever a good wish. No one ever took any pains to encourage him, to strengthen his feeble knees, to lighten his burdens, or to lift up his heart by a gentle deed of love, or by a cheerful word. He was neglected. Unkind things were often said of him.

I stood at his coffin, and there were many tongues to speak his praise. There was not a breath of aspersion in the air. Men spoke of self-denial—of his work among the poor, of his quietness, modesty, his humility, his pureness of heart, his faith and prayer.

There were many who spoke indignantly of the charges that falsehood had forged against him in past years, and of the treatment he had received. There were enough kind things said during the two or three days that he lay in his coffin, and while the company stood around his open grave, to have blessed him and made him happy all his fifty years, and to have thrown sweetness and joy about his soul during all his painful and weary journey. There was enough sunshine wasted about the black coffin, and dark grave to have made his life-path bright as the clearest day.

But his ears were closed then, and

could not hear a word that was spoken. His heart was still then, and could not be thrilled by the grateful sounds. He cared nothing then for the sweet flowers that were piled upon his coffin. The love blossomed out too late. The kindness came when the life could not receive its blessings.—*Selected.*

TWENTY-FIVE ARGUMENTS FOR TOBACCO-USING BRIEFLY ANSWERED.

(Continued.)

8. *Tobacco strengthens the muscles.*—Every tobacco-user declares that he can accomplish more work with tobacco than without. In fact, it is usually the case that he cannot work at all without it. As remarked with reference to the influence of tobacco on mental strength, the inquiry should be, Can a man accomplish more work with tobacco than he could have done had he never acquired the habit? Science and experience answer, *No.* An eminent English physician of wide experience declares that he never met a person who was remarkable for physical strength that was a great tobacco-user. All tobacco-users are excluded from the famous boating clubs of Oxford and Cambridge, and also from similar clubs in America, on account of the enervating influence of the poison upon the physical strength. In the training of athletes, tobacco is always forbidden. One of the most notable effects of tobacco is degeneracy of the muscular system.

It has now come to be a demonstrated fact that stimulants do not increase muscular strength, although they may excite a temporary increase of activity. The only way in which tobacco can increase strength is by stimulation, since it furnishes no nutriment to the system. As stimulation does not produce this effect, it becomes an impossibility that tobacco should in any way augment the natural power of the muscles.

9. *Tobacco protects the system from the influence of malaria; is a good disinfectant.*—Among other virtues attributed to tobacco, it is claimed that its use will prevent a person from "taking the ague." It is quite likely that the blood of a tobacco-user may be so foul that the poison which ordinarily gives rise to the ague would be unnoticed by the system in the presence of a poison so much more dangerous; but we do not believe that ague is usually prevented by tobacco-using, even in this way.

A talented writer in one of our most popular magazines stated that, during a residence of several years in the tropics, he observed that "tobacco-users were the chosen victims of cholera and intermittent and yellow fevers." In some fever districts, abstainers from tobacco were the only Europeans who escaped sickness.

But is it not a good disinfectant to counteract the influence of foul odors? It is doubtless about as good for this purpose as asafetida or burnt leather;

and it might be considered an excellent article for this use if there was any virtue in hiding one bad smell by a worse one. Two foul odors are worse than one, in our opinion, and so we place tobacco effluvia and smoke among the things to be disinfected rather than among disinfectants.

10. *Scientific men say that tobacco is accessory food.*—Some say so, and some of the most eminent physiologists say the contrary.

But what is meant by accessory food? A few physiologists say that although tobacco is a rank poison, and furnishes not the slightest trace of nutriment to the system, yet in some mysterious way which no one pretends to be able to explain, it economizes ordinary food, and so enables a man to subsist on a less amount of food without loss of weight than if he did not use tobacco.

Of all the arguments in favour of tobacco-using, this presents the most formidable front, and so we will examine it somewhat carefully.

The advocates of this theory claim that tobacco prevents the disintegration or change of the tissues of the body, and so lessens the demand for food. This claim is based on two observed facts:—

1. When using tobacco a man can decrease his usual amount of food without decreasing in weight.

2. While a man is using tobacco, there are found in the excretions less of the products of disintegration than when tobacco is not used.

As a complete refutation of this argument, we will call attention to three points:—

1. If tobacco does interrupt the natural changes which take place in the body, it is a most dangerous and harmful agent; for every physiologist knows perfectly that every animal or vital function is dependent upon these very changes. The reception of a sensation by any of the sensory nerves; the winking of an eye; the slightest muscular movement of any kind; even a thought, or the performance of an act, however small, is necessarily attended with the destruction of a proportionate amount of living tissue. If this change is interfered with, to just that extent is a person rendered incapable of manifesting life.

2. The facts cited furnish no evidence whatever that the change referred to is interrupted. Dr. Carpenter, one of the most eminent of living physiologists, claims that tobacco does not prevent the breaking down of tissues, but only interferes with the elimination of the products of decomposition, so that they are retained in the body, and thus the weight is not diminished, although the supply of food may be decreased. This would appear to be the *natural* result of tobacco-using, for two reasons: first, tobacco is a worse poison than those which are formed in the body, and so would be first eliminated second, tobacco diminishes the

activity of some of the most important depurating organs, as the lungs and liver.

3. It can neither be shown that the use of tobacco prolongs life, nor that a person using it can *perform more labour* on a less amount of food than when not using it.

Hence we say that this much-vaunted argument is worthless sophistry, and furnishes no better support for tobacco-using than assumption and illogical reasoning from half-understood facts.

11. *My physician advises the use of tobacco.*—Because the doctor says, "You ought to use it," "your temperament requires it," and all that, many people feel themselves quite justified in continuing its use, notwithstanding the most conclusive evidences of its pernicious character. Ask the physician who advises such a course why he prescribes it, or what he knows of its beneficial qualities, and nine times out of ten you will find him utterly unable to furnish you with even a plausible theory of its therapeutic action. You will be almost certain, however, to find him a devoted patron of the weed himself, and eagerly grasping at every appearance of an argument to support him in a practice which his reason tells him is both debasing and pernicious.

12. *The system soon becomes accustomed to the use of tobacco.*—A certain class of philosophers argue that because man possesses the ability to adapt himself to an almost infinite variety of circumstances; as, diversity of climate, varied avocations, and numerous kinds of food, all of these widely differing conditions are alike natural and healthful for him, no matter what may be the indications of his physical structure. The devotees of tobacco have seized upon this same erroneous argument as an apology for their obnoxious habit. It is very true that, although the first encroachment of tobacco upon the system is met by the most stubborn resistance, oft-repeated attempts to use the poison finally result in a partial surrender upon the part of the system, and it settles into a sort of a quiescent toleration of that to which it at first manifested the most unmistakable repugnance.

If the mere toleration of tobacco makes it innocuous, opium, strychnine, arsenic, and corrosive sublimate, are all susceptible of the same transformation; for individuals have become so accustomed to the use of these poisons that they were able to take with apparent impunity a quantity sufficient to kill a dozen men unaccustomed to their influence.—*J. H. Kellogg, M.D.*

(To be continued.)

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

THE tongue was intended for a divine organ, but the devil often plays upon it.—*Anon.*

THE PRESENT TRUTH.

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

LONDON, MARCH 15, 1888

EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

CONDITIONS OF THE NEW COVENANT.

A CORRESPONDENT takes exception to an expression occurring in our issue of February 2, to the effect that conversion is simply the removal of the carnal mind, and the subsequent writing of the law in the heart, which the new covenant promises to do. The writer states: "Now I believe it to be faith in the blood of the Lamb of God, who kept the law for me, and was then made a curse, and died for me, and put my sins away by the sacrifice of himself. Do we make void the law through faith? Yea, we establish the law."

It is true that the merits of our salvation are in Christ, and through the merits of his blood we obtain the forgiveness of sin. But does this release us from keeping the law of God? Does Christ purchase for us unconditional pardon for our sins? so that it matters not what we do if we only believe in the blood of Christ? If this is true, then the most wicked man who walks this earth can be saved without repentance. But the expression which our correspondent partially quotes from the apostle Paul shows that the idea of faith in Christ in any way making the claims of the law less binding was no part of the apostle's doctrine. "Do we then make void the law through faith? God forbid: yea, we establish the law."

Repentance precedes a saving faith in the blood of Christ. Paul says that he taught, "Testifying both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. Faith does not precede, but repentance first, and faith afterwards. High position, or any connection even with the work of God cannot reverse this order and exclude repentance. To the Pharisees, the most rigid of the Jewish sects in the days of John the Baptist, as also to the Sadducees, the prophet said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance (or answerable to amendment of life): and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:7-9. Sooner than admit into his kingdom these self-righteous ones without repentance, notwithstanding their high position and profession, God would raise up men and

women from the stones of the street, fitting them for the heavenly inheritance.

The blood of Christ becomes effectual in securing the pardon of sins, only in the occasion of the sinner's repentance. See Luke 18:1-5, and Matt 18:3. Now the yielding of the heart to obey the law of God, which is accomplished by the removing of the carnal mind, which is "enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:6-9)—this turning of the heart to obedience, we say, is embraced in genuine repentance. It is thus that the way is prepared for the entrance of the Spirit of God, witnessing with our spirit. This is the change wrought in every sinner saved by grace.

This is exactly what the new covenant proposes to do. The apostle thus quotes it: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12.

Of this our friend says: "The covenant which the writer speaks of, is that which God will make with Israel when they are his people. . . All the truth of it is ours in Christ." And in Christ this promise is wholly ours if we will but accept it. There is no difference between the Jew and the Gentile upon this point. Christ is the only door, and he that climbeth up any other way, the same is a thief and a robber. See John 10:1-16. He that is in Christ has put on the new man, "which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:10, 11. This destroys the distinction between Jews and Gentiles in the eyes of the gospel. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:28, 29.

Israel has a broader application than reference simply to the literal descendants of Jacob. "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Rom.

9:6-8. This is the teaching of the great apostle to the Gentiles. The Jew is not excluded; neither is he preferred before the Gentile in the gospel of Christ. The apostle argues that Jew and Gentile are alike under sin. "All have sinned, and come short of the glory of God." Rom. 3:9-19. In the gospel of Christ "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

The moral law, the ten commandments, is God's great criterion of right and wrong. The character of man must bear this test, for "sin is the transgression of the law." 1 John 3:4. The apostle says: "Do we then make void the law through faith?" This question he answers with the strongest expression he can use. "God forbid: yea, we establish the law." Every sinner who comes to Christ for pardon acknowledges the claims of the law; that he is lost by sin, which is the transgression of the law. When he repents, and puts away his sin, Christ gives him a heart of love and obedience, taking away the enmity against the law of God, so that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

It is a mistaken idea that infers that faith in Christ in any way releases us from a single moral precept. It is equally erroneous to conclude that the Jew is better than the Gentile, or the Gentile than the Jew. A Jew in the sight of God is not one "which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. 2:28, 29.

THE SABBATH AND SUNDAY IN SECULAR HISTORY.

GENERAL OBSERVATIONS.

IN the consideration of the Sabbath and its supposed change, we have now reached an important point. We have had, hitherto, the inspired, unerring word of the Lord as our text-book of authority; and we need not discount a single statement it has made on the subject under investigation. We found the Sabbath of the Lord still standing with undiminished obligation, at the close of the canon of inspiration, at the end of the first century of the Christian era. Now we enter upon a very different order of things. We know that a change of the Sabbath has been made; for the great mass of professed Christians are found observing the first day of the week, and not the seventh. As no account of this change is to be found in the Bible, we must look for it this side of the close of the first century.

The authorities to which we must now look will be the so-called "Christian

Fathers," ecclesiastical historians, the decrees of emperors, and the decisions of councils. We shall find much of fable, contradictory statements, unreliable traditions, and doctrines never taught in the Bible. In the second, third, and fourth centuries, great changes came into the church. It ceased to be the humble, pure church of Christ and the apostles, but became rather a worldly, popular church, paying more heed to ambition, vain show, the love of supremacy, the traditions of men, and heathen notions, than to the word of God. The great errors which finally culminated in the full development of the Catholic Church, here had their rise.

It is not the design of this comparatively brief treatise to notice all the points and questions raised on the subject of the Sabbath and its change by the multitude of authors and authorities who have discussed this subject. The "History of the Sabbath," by J. N. Andrews, for sale at this office, does this in a most thorough and conclusive manner; and all who desire to see every argument raised by first-day authors fully considered, should certainly secure this book. It is a work of great thoroughness, comprising 548 pages.

Our object in this treatise is to present in as brief a manner as possible, a connected view of the Sabbath, and the authority for such change. The authorities we shall quote will, in almost every case, be those who keep the first day of the week for the Sabbath, as far as they keep any day, and not those who favour the seventh day.

Let us briefly notice some predictions of the Scriptures concerning this period upon which we are now entering, as well as the statements of leading Protestant authors concerning the character of these early times. "For this I know, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." Acts 20:29, 30. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3. "Let no man deceive you by any means; for that day shall not come except there come a falling away [literal Greek, apostasy] first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work, only he who now letteth [hindereth] will let, until he be taken out of the way. And then shall

that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming." 2 Thess. 2:3, 4, 7, 8.

These scriptures are very explicit in predicting a great apostasy in the church, the beginning of which was already existing in Paul's day. It is not enough, therefore, to trace a doctrine or practice back almost or even quite to the days of the apostles, for great errors had their rise in that very period. The real question is, Does such a doctrine owe its origin to the Bible? The Roman Catholic Church holds many doctrines which are very ancient, and yet are wholly contrary to the Bible. The prophet Daniel foretells the rise of a power which should undertake great changes even in the law of God. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the times and the law, *Revised Version*]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. The best commentators agree that the Catholic power is here intended. The fourth beast mentioned in the vision of the seventh chapter of this book, is said to be the "fourth kingdom." Verse 23. This was certainly the Roman kingdom. Rome under the popes was more marvellous than Rome under the Cæsars. This power was to "think to change" the times and the law of God. This expression clearly refers to the Sabbath of God's law. Will history bear out this prediction?

According to the best Protestant authors, what was the character of the religious changes occurring during the second and third centuries, and what credence should we give to the so-called Christian Fathers? "From Adrian [A.D. 117] to Justinian, few institutions, human or divine, were permitted to stand on their former basis."—*Gibbon's Decline and Fall of the Roman Empire*, vol. 4, p. 314.

Says Robinson, the Baptist historian: "Toward the latter end of the second century, most of the churches assumed a new form, the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts, both Jews and Gentiles, came forward and new-modeled the cause."—*Eccles. Researches*, chap. 6, p. 51. Ed. 1792.

Says Mr. Bower, in his "History of the Popes:" "To avoid being imposed upon, we ought to treat tradition as we do a notorious . . . liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. . . . False and lying traditions are of an early date, and the greatest men have, out of a pious credulity, suffered themselves to be imposed

upon by them." Vol. 1, p. 1, Phila. ed., 1847.

Dr. Adam Clarke uses the following language concerning the Fathers: "We should take heed how we quote the Fathers in proof of the doctrines of the gospel, because he who knows them best, knows that on many of those subjects they blow hot and cold."—*Autobiography of Adam Clarke*, p. 134.

Martin Luther says: "When God's word is by the *Fathers* expounded, construed, and glossed, then in my judgment it is even like unto one that straineth milk through a coal sack, which must needs spoil the milk and make it black. Even so, likewise, God's word of itself is sufficiently pure, clean, bright and clear; but through the doctrines, books, and writings of the Fathers, it is very surely darkened, falsified, and spoiled."—*Table Talk*, p. 228.

Says Du Pin, one of the most celebrated and reliable of the Catholic historians: "It is a surprising thing to consider how many spurious books we find in antiquity, nay, even in the first ages of the church."

Dr. Clarke says again of the Fathers, in his comments on Proverbs 8: "But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine, *their authority is with me nothing. The word of God alone contains my creed.*"

We could multiply this kind of statements from eminent authors almost *ad infinitum*. We have introduced them simply to show how unreliable for authority on religious duties these Fathers are, and what an age of corruption was that portion of the historical field we are considering. The only safety is to take the Bible as our only authority in matters of religion. By it the man of God may be "thoroughly furnished unto all good works."—*Paul*.

To bring briefly before the reader a comprehensive statement relative to the bearing of the Fathers upon the subject of the change of the Sabbath, we quote from Andrews' "History of the Sabbath," pp. 206, 207: "But next to the deception under which men fall when they are made to believe that the Bible may be corrected by the Fathers, is the deception practised upon them as to what the Fathers actually teach. It is asserted that the Fathers bear explicit testimony to the change of the Sabbath by Christ as a historical fact, and that they knew that this was so because they had conversed with the apostles, or with some who had conversed with them. It is also asserted that the Fathers called the first day of the week the Christian Sabbath, and that they refrained from labour on that day as an

act of obedience to the fourth commandment.

"Now it is a most remarkable fact that every one of these assertions is false. The people who trust in the Fathers as their authority for departing from God's commandment, are miserably deceived as to what the Fathers teach.

"1. The Fathers are so far from testifying that the apostles told them Christ changed the Sabbath, that not even one of them ever alludes to such a change.

"2. No one of them ever calls the first day the Christian Sabbath, nor, indeed, ever calls it a Sabbath of any kind.

"3. They never represent it as a day on which ordinary labour was sinful; nor do they represent the observance of Sunday as an act of obedience to the fourth commandment.

"4. The modern doctrine of the change of the Sabbath was therefore absolutely unknown in the first centuries of the Christian Church."

We are now prepared to notice the steps by which the Sabbath gradually lost its position of eminence, and also how the first day of the week gradually usurped its place.

G. I. B.

CHRIST OUR LIFE.

THE Bible describes the multitude of the redeemed as crying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And every creature in the universe is heard saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. 5:12, 13. God is infinitely glorious in his majesty, and it is the delight of those who truly hold him in reverence, and have his love in their hearts, to give unto him the glory due unto his name. Psa. 29:1, 2; 96:8.

And the Father hath highly exalted his Son, and given him a name which is above every name; and this does not detract from the glory of the Father, but magnifies it. For Christ is the means whereby rebellion is quelled, and multitudes are brought from darkness to light; from the slavery of Satan, to the joyful service of the living God. Therefore every knee must bow to his name, and every tongue confess that Christ is Lord, "to the glory of God the Father." Phil. 2:9-11. And thus it is seen to be highly reasonable that "all should honour the Son, even as they honour the Father." John 5:23.

God is Creator, but he made all things by his Son. John 1:1-3; Heb. 1:1, 2. God alone is the author of life; he only is eternal, or has immortality. 1 Tim. 1:17; 6:15, 16. And "as the Father hath life in himself, so hath he given to

the Son to have life in himself." John 5:26. And Christ came into the world to confer life upon those who return to the Father through him; for thus he says: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "And I give unto them eternal life; and they shall never perish." John 3:16; 10:28. The natural conclusion is that they will perish, that they never will receive eternal life unless they come to him.

It is for this reason that Christ is called "our life." Col. 3:4. He "hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

But it is true, and surpassingly strange, that many people who profess to love and honour Christ, manifest feelings of strong indignation when the idea is presented that we must, and can only, receive immortality through Christ. Immortality appears to be to them the dearest of all things, provided that they have it *in themselves*, or inherit it by descent from Adam. But they cannot endure the idea of being dependent upon Christ for it! Now to us the value of immortality is enhanced by the thought that Christ died to redeem us from death, and to purchase immortality for us. The Scriptures plainly reveal the truth that Christ is our life, and that he has brought life and immortality to light through the gospel; and he that denies this, robs Christ of the glory of his work—the glory of purchasing and bestowing the highest gift that it is possible to bestow upon a creature—eternal life. And as God is glorified in his Son, he is robbed of his glory when the glorious work of his Son is denied; and therefore he has given a very solemn warning against a denial of the truth on this subject. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and *this life is in his Son.*" 1 John 5:10, 11.

We tremble at the thought of making God a liar; but we shall do so if we deny that our life is in Christ, for this is the Father's record of his Son. To claim that we have immortality in our natures, is to deny that Christ brought immortality to light in the gospel. Even in this day of Bibles, men who profess to believe the word of God, find their strongest arguments for immortality in Plato, and thus give him the glory of revealing that which is made known only through Christ.

But there is a reason for this work of presumption. The Scriptures show that eternal life comes through "Jesus and the resurrection." Philosophy assures to give a more direct way to life, and thus ignores the resurrection, and places im-

mortality in our own natures. And as far as life and immortality are concerned, they consider themselves as rich as if Christ had never come into the world. And here is the secret of the theory: "An enemy hath done this," to rob Jesus of his glory, and to turn away the hearts of men from their dependence on the only begotten Son of the Most High. It is a fearful thing to deny the record that God hath given of his Son. We repeat, that immortality purchased by the blood of Christ is unspeakably dear to us, and we hope to have the privilege, through all eternity, of honouring both the Father and the Son in their gift of eternal life "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23. To him be the glory forever and ever.

J. H. W.

WHAT DOES GOD WRITE?

"AND the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16. It is a wonderful thought that the great God should ever leave among men a writing to communicate his will to them, each letter of which was traced by his own omnipotent hand. Yet that such was the fact the Scriptures over and over again state, and every believer in the Bible readily accepts.

And the information is equally definite in reference to what he wrote—it was those ten divine precepts which cover all the original duties involved in our relation to him, and to our fellow men; and the imperishable rock composed the tables on which they were written, and the position of honour assigned them was within the golden ark in the holy of holies.

This writing God calls "his covenant," inasmuch as, being a transcript of his will, it must necessarily be the basis of every arrangement through which he condescends to bestow his favours upon men; and it was given at the time when he entered into that covenant with Israel recorded in Ex. 19, which included the sanctuary service (Heb. 9:1), and called for a copy of the moral law, with reference to which that service was performed, to be deposited among them.

That covenant with Israel was called "the first covenant," and extended to the first advent of Christ. The time having then come for the greater blessings to be conferred which were promised through the seed of the woman, a new covenant was made by God with Israel and Judah. Here the Antinomian thinks he finds a good opportunity to drop out the law, and undertakes to do so. But, lo! God has something to say about his law in the prophecy of this new covenant, and specifically declares the position it is to occupy in the new arrangement; and this

must forever settle the matter. He says (Jer. 31:33), "I will put my law in their inward parts, and write it in their hearts." This is quoted by Paul (Heb. 8:10): "I will put my laws into their mind, and write them in their hearts."

The particular point to which we wish the reader to direct his attention, is the declaration that God promises to "write" something under the new covenant. And now we inquire what will be "the writing of God" under the new covenant. We are told what he wrote under the first covenant, and the only thing he wrote. When he says that he will write again, there is certainly undeniable allusion to the first writing; and if the second writing is to be anything different from the first, it should be so specified. But, behold, when we come to the specification of what he will write, it is expressly stated to be the same thing: "*I will write my law, in their hearts.*" The place where it was written while the first tabernacle was standing, was in the tables of stone, to be deposited in the ark as a visible centre around which all their worship revolved. Now the priestly service having been transferred to heaven, and the covenant being now individual, not national, God by the Holy Spirit writes his law in the heart of every converted child of his. The writing must be the same as what he wrote on the tables of stone. And, in fact, we cannot conceive of the great God coming down to write for mankind any inferior writing—anything less sublime and sacred than his own holy and immutable law. U. S.

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.

SUNDAY DEVOTION TO PLEASURE.

THE Upper House of the Convocation of Canterbury last week engaged in the discussion of a petition presented by the Bishop of Exeter, relating to the alleged desecration of Sunday by the "upper and fashionable classes of society." The marked increase in the employment of the day for amusement and pleasure was recognized by the bishops, and it was felt that the remarks which have been made by the press called for an expression of the opinion of the convocation respecting it. True it is that the observance of Sunday as a day sacred to religious exercise is declining. There are good reasons for this. The spirit of the age is not truly religious, and amidst the denial of the real power and spirit of the truth which is awakening the deepest concern of those who have anxiously watched the developments of a score or more years

from the truly evangelical stand-point, it is not at all strange that there should be a growing disregard of even the outward ceremonies which so often maintain the form after the inner vitality has departed.

But the cause most prominent is found in the fact that Sunday observance rests upon so fragile a foundation that it is impossible to establish it upon a basis sufficiently firm to command respect. The Bishop of Winchester partially recognizes this when he says:—

"One of the difficulties which presents itself to the minds of people in the present day probably is this: That the direct ordinance of the Sabbath was given to the Jews, and in the New Testament there is some indication of a decided relaxation of that law, and the observance of the Lord's day in the manner in which it was observed during Puritan times, and in Scotland later on, seems to savour rather of Old-Testament morality than that of the New, and many people looking at it in this light have been of late years inclined rather to relax it more than is wholesome. Of course we must acknowledge that the Sabbath of the Jews is not the same as the Sabbath of the Christians."

The origin and history of the Sabbath have been so kept before the readers of this paper that it will not be necessary to occupy space here in presenting proofs that it is an institution founded "for man" and not for the Jew, and that Christ and his apostles in no way arraigned themselves against the law of God, or relaxed one iota of the binding force of the Sabbath commandment. Upon the bishop's own ground, what could he expect of his Sabbath in a day when man is not prone to rest satisfied with a meagre statement of the underlying reasons pertaining to his obligations. After setting aside the only day which has been blessed and sanctified, introducing another to which the commandment can in no way be applied, and insinuating a "decided relaxation" in the New Testament in the matter of Sabbath observance, how shall it be determined from his own stand-point just what would be relaxing it "more than is wholesome?" All the instruction relating to Sabbath observance pertains alone to the seventh day, and as the Scriptures have nothing whatever to say about this other day the decision as to when it has "relaxed" in observance sufficiently to become "wholesome" must rest with the individual.

From the discussion it is evident that even the bishops would not agree exactly as to the relaxation allowable on Sunday in the way of recreation; and if this is the position of the leaders, it is not at all strange that their flocks should fail to see that sanctity in the day which some would fain believe it to possess. To impress upon the mind the holy and sacred obligation of the Sabbath requires some of the majesty and thunder of Sinai. This can never be plead in behalf of the first day. The precious promises held out to those who in this the gospel dis-

penation take their feet from off God's holy day, and lay hold upon his Sabbath calling it a delight, are made only in reference to the seventh day. The Bible has nothing to say of any other than the "Sabbath of the Lord thy God," and it is not to be expected that any human institution should command the respect of the people.

In the disregard of the day is to be seen the legitimate fruit of the teachings of those who are now protesting; for in substituting another day in place of the true Sabbath, all that makes a day holy and sacred, and what the Creator designed his Sabbath to be must also be set aside. After doing this, it is highly inconsistent to complain of those who take them at their word, and allow the keeping of Sunday to rest lightly on their minds and consciences. s.

THE PLAGUE IN PARIS.

SPEAKING of the literature with which the "naturalist school" of novel writers are defiling the French press, M. de Pressensé says:—

"We have reached, indeed, the dismal swamp; unless we were to descend into the very sewers of Paris it would be scarcely possible to breathe a more poisonous atmosphere; the turbid flood has descended from books into the daily press."

Unfortunately the plague is not confined to the French shores, but the most vile of the vicious books circulating in this country come from across the channel.

The step from the book-market into the daily press indicates a retrogression in public morals painful to contemplate, and we do not wonder that the friends of virtue in France have formed a League of Public Morals and are endeavouring to bring the arm of the law to their assistance. The words above quoted bring to mind the report of crime in Paris made some time ago by the Perfect of Police. The report indicated an increase in crime, and also demonstrated that which might seem hardly credible to some, namely, that the greatest increase was found in those districts in which special attention had been given to public education. Ignorance is no virtue, but it will readily appear that a little learning is a dangerous thing when turned to improper and corrupting channels.

This report gives renewed emphasis to the words of the wise man, "The fear of the Lord is the beginning of wisdom," and teaches us that without this all-essential element, the increase of knowledge in this boasting and sanguine nineteenth century will be but the means by which the great adversary of the good and true will seek to undermine righteousness and morality, and to prepare the world for that last stage which our Saviour said should be "as it was in the days of Noah." s.

The Missionary.

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

AT EASE IN ZION.

At ease in Zion! What are souls to him?
He rests on roses, while the world is dying;
Millions are passing on to their long doom,
The nation in profoundest darkness lying,
For love, and help, and healing, vainly to us
 crying.

At rest in Zion! Can a soul redeemed,
That should, while here, be solemn vigils keep-
 ing,

Sit idly on its couch of luxury,
When the world lies in saddest slumber sleep-
 ing?

In pleasure's deepest draught, its senses madly
 steeping?

At ease in Zion! What is then the cross,
The Master's cross, all pain and shame defy-
 ing?

Where is the true disciple's cross and cup,
The daily conflict and the daily dying,
The fearless front of faith, the noble self-
 denying?

At ease in Zion! Shall no sense of shame
Arouse us from our self-indulgent dreaming?
No pity for the world? No love to Him
Who braved life's sorrow and man's disesteem-
 ing,
Us to God's light and joy, by his dark death
 redeeming?

—Horatius Bonar.

REPORT OF MISSIONARY SOCIETY.

(For Quarter Ending Dec. 31, 1887.)

BELOW is a summary of the missionary work performed by our society during the last quarter of 1887, so far as reports have been received. It is not, however, a complete report, as some of our canvassers who were actively engaged in the work returned no statement of what they had done. Had all reported, the figures below would be greatly increased. We are glad that so much has been accomplished, and hope that each member will earnestly pray for Heaven's blessing to rest upon the publications which have been scattered and the truth that has been presented.

The promise that he shall reap in due season is to the worker who faints not. We trust that all our members are of this class, and will render a complete and prompt report for the first quarter of 1888. Do not neglect this because you have been able to do but little. It is the spirit with which we work more than the amount performed, if we do our best, that is regarded by Him who keeps a faithful record for us.

No. of members,	47
" " reports returned,	35
" " missionary visits,	1,458
" " ships visited,	1,126
" " letters written,	84
" " received,	5
" " Bible-readings held,	255
" " persons attending,	809
" " PRESENT TRUTH taken in clubs,	293
" " " " sub. obtained for 1 year,	5
" " " " " " " " 6 mos.,	8
" " " " " " " " 3 mos.,	133
" " " " sold,	5,517
" " " " given,	6,206
Total,	11,723
" " other periodicals distributed,	116
" " pp. of tracts and books sold,	120,167
" " " " " " loaned,	14,209
" " " " " " given,	16,696
Total,	161,072
Rec'd on memb. and donations,	£ 1 12 9
" " PRESENT TRUTH,	26 7 9
" " book sales,	68 14 0
Total,	£94 14 6

JENNIE THAYER, Sec'y.

* Only two members reported.

SOUTH AFRICA.

CAPE TOWN.—It may be interesting to the readers of PRESENT TRUTH to know that in this colony the doctrine of the soon coming of Christ and kindred truths are being proclaimed. On the 6th of last July a company of eight ministers and missionary workers embarked at London for this port, landing here on the 28th of that month. Since that time a church of twenty-five members has been organized in the interior near Kimberley, six hundred and fifty miles from Cape Town. Meanwhile publications have been largely circulated in this city, and last week a tent was erected here, where a series of lectures on the prophecies and the truths for this time was begun on Thursday evening, January 26. We have thus far spoken on the prophecies of Daniel 2 and 7, the Signs of the Times, the Millennium, the Second Advent, and to-night we are to speak on Spiritualism. Our tent is well filled each night. The best of attention is given to the word spoken, and a deep interest is already springing up in many hearts. Our publications sell freely, and a substantial interest is taken by the people in the way of donations toward the expenses of the meeting. We expect to find precious souls here who will identify themselves with the work of God for this time, and take their stand on the commandments of God and the faith of his dear Son, and that from the "Dark Continent" there will be many who, when the conflict is past, will at last stand on Mount Zion and sing the song of Moses and the Lamb in the kingdom of glory.

D. A. ROBINSON.

Cape Town, Jan. 31.

CAPE TOWN.—We pitched our tent and began meetings in this city Thursday evening, January 26. At the first service about sixty were present. The interest has steadily increased so that several times the tent has been full, and a few times we were unable to seat the people. The best of attention has been paid to the word spoken, and our publications have been purchased freely. Last Wednesday night the tent was packed full, and there were nearly a hundred who stood quietly outside and listened till the close of a discourse on Spiritualism.

Last night we introduced the Sabbath question to a good audience. The liberal contribution dropped into the box near the door by the people as they passed out at the close of the service, evinced a deeper interest in our work than words could have done. A little over six pounds have been donated toward the expenses of the meeting by those in attendance, and about seven pounds' worth of books and tracts have been sold at the tent. We feel very grateful to God for the kindly feeling manifested by the people toward the truths that are being presented, and our earnest prayer is that God will lead many of these precious souls to believe, obey, and thus be sanctified through the solemn, testing truths for this age.

Some who are opposed to our work have done a little first-class advertising for us which has helped materially. This is especially true of a London preacher, who on his way to Australia stopped here and preached against us a few days before our meetings began. "We can do nothing against the truth, but for the truth" are the words of Holy Writ, and we know they are true.

D. A. ROBINSON.

Cape Town, Feb. 7.

THE MISSIONARY SPIRIT.

THE missionary spirit is born from above. It is received in the act of regeneration. It is the spirit in man that is willing to make sacrifice for others, and even suffer in their behalf. It is the unselfish spirit, that sympathizes with the afflicted, comforts the grief-stricken, ministers to the wants of the needy and saves a soul from death. It is a divine energy in man

manifesting itself in good words and deeds. The mission spirit seeks the lost in the mountains of transgression, in the deep mines of iniquity, in the highways and hedges, and in the wilderness of sin.

The mission spirit moved upon the heart of Peter in a vision, and he said, "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him." The mission spirit is not exclusive and partial, but embraces all the human race.

The mission spirit impelled the apostle Paul to go from city to city proclaiming the good news of salvation and establishing the churches. No obstacle hindered the apostle, no danger intimidated, and persecution even to death's door could not quench this spirit. This spirit braved danger, crossed swollen rivers, passed over steep mountains, and embarked upon the tumultuous sea, to preach Christ and him crucified to kings and nations. The churches he established are monuments to the mission spirit. The letters he wrote were direct to mission churches. A certain one has said, "Had it not been for the foreign mission spirit, the Christian religion would never have seen its second century."

The Reformation was the spirit of missions in opposition to the spirit of self-seeking, self-glory, and selfishness. It was the antagonism of the spiritual mind with the fleshly mind. It was the work of faith that justified, the work of love that purified, and the work of the Holy Spirit that instructed in righteousness. This spirit was contagious. It inspired a Calvin to defend, a Bunyan to illustrate the life and experience of a Christian, and a Wesley and Whitefield to preach to the poor.

It was the spirit of missions that fired the heart of Dr. Judson to lay broad foundations on which to build for Christ in India. From his heroic bravery in trials the most distressing, in discouragements the most perplexing, and in labours unceasing, the Christian world have been inspired and energized to do for missions.

The spirit of missions is widely diffused. It throbs in the heart of every faithful consistent worker for Christ. It unifies and organizes the Christian forces. It is the spirit of unselfish prayer, of whole-hearted consecration, and of unmeasured love. It not only calls for silver and gold, but skilled hands, wise heads, and willing hearts.

The mission spirit is intelligent. It calls for the educated, the self-sacrificing, and the wise of the body of Christ. It requires the gifted to meet in argument the opposers of Christianity. The native teachers are the first among the converts in natural endowments and acquired gifts. Every member of the body of Christ ought to study the life and journeys of the apostle Paul, and the life of Dr. Judson, and others, until the spirit of missions is revived, enlightened, and intensified. And then each individual Christian should study the different mission fields of the world, and learn something of their condition and needs. The sympathy for missions should be an intelligent one. And the giving should be with a knowledge of how the moneys are employed and the results accomplished. Missions depend upon the saints, those who live in Christ, and for Christ, and upon a knowledge of the fields, and the men and women employed.

The mission spirit is aggressive. There is no foe that can intimidate, no obstacle prevent its progress, no mountain of difficulties but can be removed. It is patient, persevering, and persistent. It is animated by the Spirit of Christ, peaceful in the midst of opposing forces, calm in the wildest tumult, and confident of success. It pushes out into the regions beyond, and ever responds to the Macedonian cry, "Come over and help us." The mission fields are ever widening, the work enlarging, the interest deepening and the fruits increasing. The missionary is sent into a new field, and soon calls for more workers and more teachers. The harvest is world-wide, "but the labourers are few."

The mission spirit pushes out into new fields and presses on to greater victories. It is not satisfied with the unfinished work. The aggressive spirit of missions would send every available man into the fields "white for the harvest," and all consecrated moneys and property into the treasury of the Lord. Prof. Christlieb says, "If a church can do nothing for foreign missions, she will soon begin to die at home." The mission spirit is then a necessity to the growth and prosperity of a church—to its spiritual development and life.

The mission spirit is fruitful in broadening Christian character, in developing the Spirit of Christ, and in building up the churches on the true foundation of future success. It is fruitful to every individual Christian in enlarged views of the work of Christ, and in deepening the love to God and for the souls of men. The Lord has need of your faith in missions, that you may pray and pay for their success.

The mind of Christ is energized in every reform and in every benefaction for the good of mankind. It animates and stimulates the mission spirit and zeal. It guides and directs every worker in the vineyard, and every winner of souls. The mind of Christ is manifest in every act of kindness, the giving of a cup of cold water in his name; in every act of charity; the feeding of the hungry; in the teaching of the gospel, and in the disciplining of the nations. There is an out-flow from the Sun of Righteousness, as the out-flow of rays from the sun in the heavens, and efficient are they who feel its warmth and receive its life-giving power.—*Standard.*

The Sabbath-school.

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

LESSON 11.—CAIN'S WICKEDNESS.

So we see that Cain not only killed his brother but also told a falsehood about it, and that to God himself.

Cain knew what God wanted him to bring for an offering, but instead of bringing what God had told him to bring, he brought the fruit of the ground; then because God did not accept it, he was angry and killed his brother; and after this, when God asked him about it, he told him a lie. God cursed the ground because Cain had done so wickedly, so that when he tilled it he got very poor crops. He also said that Cain should be a fugitive and a vagabond in the earth; and that means that he would have to flee from his enemies, and wander about with no home, despised and shunned by every one.

QUESTIONS.

1. What other wicked thing did Cain do besides killing his brother?
2. To whom did he tell this falsehood?
3. What was the falsehood?
4. Did Cain know what the Lord wanted him to bring for an offering?
5. Did he try to please God, or did he try to please himself?
6. What did he bring?
7. What should he have brought?
8. How did he feel, when God did not accept his offering?
9. Had he any good cause for being angry?
10. If he had tried to please God instead of trying to please himself, would God have accepted him?
11. What did Cain do in his anger?
12. When God asked him about his brother, what did he say?
13. What did God do to the ground? Gen. 4: 11, 12.

14. Why did he curse the ground?
15. Could Cain raise as good crops after this as he could before?
16. What did God say that Cain should be?
17. Would he be able to meet his enemies?
18. What would he have to do?
19. How would he be treated by every one?
20. Would you like to live in such a way?
21. What must we do, if we would have the blessing of God?
22. Where can we learn how to be happy?
23. Can we be happy very long without God's blessing?

LESSON 12.—ADAM'S FAMILY.

AFTER the death of Abel, God gave Adam and Eve another son. They named him Seth. Seth was a good man, and lived many years. In those days people lived much longer than they do now. Adam lived 930 years, almost a thousand. He had grandchildren, great grandchildren, and great, great grandchildren, a great many. Some of them were good, but many of them became bad.

Seth called his oldest son Enos, and Enos named his oldest son Cainan. The name of Cainan's oldest son was Mahalaleel, Mahalaleel's oldest son was Jared, Jared's oldest son was Enoch, and Enoch's oldest son was Methuselah. Methuselah lived longer than any other man has ever lived. He was 969 years old when he died. The name of his oldest son was Lamech. Adam lived till Lamech was 56 years old. What a family gathering it must have been when Adam met with Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech, with their children, grandchildren, and great grandchildren, and told them stories about the garden of Eden, and all the beautiful things that he had seen there!

QUESTIONS.

1. Did God give Adam and Eve another son after the death of Abel? Gen. 4: 25.
2. What was his name?
3. What kind of man was he?
4. How long did he live?
5. How long did Adam live? Gen. 5: 5.
6. Do people live as long as that now?
7. Did Adam have very many grandchildren, and great grandchildren?
8. Were they all good?
9. What did Seth name his oldest son? Gen. 5: 6.
10. What did Enos name his oldest son? Verse 9.
11. Who was Cainan's oldest son? Verse 12.
12. Who was Mahalaleel's oldest son? Verse 15.
13. What was the name of Jared's oldest son? Verse 18.
14. Who was Enoch's oldest son? Verse 21.
15. Who was the oldest man that ever lived?
16. How long did he live? Verse 27.
17. What was the name of his oldest son? Verse 25.
18. Did Adam ever see Lamech?
19. How old was Lamech when Adam died?
20. Do you think that Methuselah, Enoch, Jared, and Mahalaleel ever saw Adam?
21. Do you think it would have been a pleasant sight to see all this great family gathered together?
22. Do you think that Adam told them about the garden of Eden, and the beautiful things there?
23. Would it not have been pleasant to hear those stories?

24. Would he be likely to tell them how he lost his home in the garden of Eden?

LESSON 13.—ENOCH.

ALL the men that we have learned about in the last lesson lived to be very old. Each of them, except Enoch, lived about ten times as long as people do now. Enoch was a very good man. He did not die, but when he was 365 years old, God took him to heaven. He was changed, and had an immortal body given him. Just so it will be with the people of God when the Lord comes. The Bible says, "We shall all be changed in a moment, in the twinkling of an eye." We shall then have bodies that will never be sick; that will never feel pain; that will never die.

Most of the people in Enoch's time were very bad; but Enoch did not follow any of their evil ways. The Bible says that he walked with God, which means that he did just as God told him to do. If we wish to go to heaven, we must walk with God as did Enoch.

QUESTIONS.

1. Can you tell the names of the men that we learned about in our last lesson?
2. How much longer did they live than people do now?
3. Did Enoch live as long as the others?
4. Did he die? Gen. 5: 24.
5. What did become of him?
6. Did he go just as he was? Heb. 11: 5.
7. What was given him?
8. Will the people of God that are taken to heaven when the Lord comes, be changed as Enoch was? 1 Cor. 15: 49, 50.
9. What does the Bible say about this? 1 Cor. 15: 51, 52.
10. What kind of bodies will the people of God have given them when they are changed?
11. What kind of people lived in Enoch's time?
12. Did he follow their bad ways?
13. What does the Bible say about Enoch?
14. What does that mean?
15. What must we do if we would go to heaven?—*Bible Lessons for Little Ones.*

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

FREE MORAL AGENCY.

1. Who created man?
"So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.
2. Whom was man like?
"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26.
3. What rank did he hold?
"But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands." Heb. 2: 6, 7.
4. For what purpose was man created?
"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." Isa. 43: 7.

5. Has this purpose been carried out?
"For all have sinned, and come short of the glory of God." Rom. 3:23.

6. What is the result of sin?
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

7. Is God willing that any should perish?
"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9.

8. Do the wicked desire to know God?
"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Psa. 10:4.

9. Does God take pleasure in the death of the wicked?
"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

10. How great is God's love toward the world?
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

11. How may the wicked find favour with God?
"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

12. What must man do to be saved?
"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

13. Does God regard all men alike?
"For there is no respect of persons with God." Rom. 2:11.

14. To whom will the Lord look?
"For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

15. Does God countenance wrong in any one?
"But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. 3:25.

16. Does God recognize a good deed in any one?
"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. 6:8.

17. Does he exercise his power over us in either case?
"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him." Gen. 4:7.

18. Are God's ways equal?
"Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Ezek. 18:25-27.

19. What does our Saviour say about the road to destruction?
"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7:13.

20. What about the road to life?
"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:14.

21. How are we to enter the strait gate?
"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.

22. If we are striving, what must we do?
"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34. See also Luke 9:23.

23. What must we have if we would please God?
"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

24. What else must we do if we would enter into life?
"And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19:17.

25. What is the first and great commandment?
"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Mark. 12:30.

26. If we do this, can we love the world?
"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

27. What comfort has the Christian in this life?
"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

28. Can the world understand this?
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1.

29. What promise has the Christian of the hereafter?
"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

30. Who is invited to have this reward?
"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

31. What character must we possess if we would have the reward?
"If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

32. What promise has the sinner if he will repent?
"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." Isa. 1:18.

33. Whom will the Lord spare?
"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:16, 17.

34. What is the conclusion of the whole matter?
"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. See also Rev. 22:12-14.—Bible-reading Gazette.

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works." 2 Tim. 3:15-17.

Interesting Items.

—During 1887, 31,225 men enlisted in the British army.

—A sand storm in Egypt stopped all the traffic on the Suez Canal.

—A mission has been started to supply poor applicants with spectacles.

—In 1887, 3,739,750 tons of steel were produced in the United States.

—There are twenty-seven Japanese students in the Michigan University.

—The Utah Legislature contains thirty-one Mormons and five Gentiles.

—Bessemer's steel patents are said to have brought him over £7,000,000 in royalties.

—An under-ground lake has been discovered at Richmond, Indiana, which contains various living curiosities.

—It is gratifying to learn that birds are no longer to be killed for ornaments to ladies' bonnets or hats.

—Prince William of Germany is to have a counselor attached to him, with a view to educating him in State affairs.

—An Accident Insurance Society has been formed which insures teetotallers at ten per cent. less than the usual rates.

—The Bishop of London, at a public meeting, said he never lost an opportunity of advocating the cause of temperance.

—The United States has \$240,000,000 invested in Mexico in mines, railroads, and ranches, and England has \$80,000,000.

—A sarcophagus discovered at Saida, in Syria, is said to contain the remains of Alexander the Great, who lived 300 years before the Christian era.

—A furious hurricane swept over Tamatave, Madagascar, Feb. 22. Twenty lives were lost, eleven vessels wrecked, and many houses were blown down.

—A terrible accident occurred at Vallejo, California, Feb. 27. The boiler of the ferry-boat burst; thirty persons were killed, and about twenty others seriously injured.

—During some alterations at the ancient Guild-hall at Stratford-on-Avon, recently, an old chamber was discovered in which were found several thousand ancient documents, many of them of the time of Queen Elizabeth and Queen Anne.

—A collision occurred in the English Channel, March 18, between the City of Corinth, a full-rigged ship, and the Tasmania, a four-masted ship, both vessels built of iron. The City of Corinth was struck amid-ships, and immediately sank. It is believed twenty-eight of the crew lost their lives.

—On the anniversary of his coronation, March 2, in reply to an address from the cardinals, the pope lamented his position and declared it unbearable; he said that no arrangements could possibly be made with the Government until the papacy was restored to a position of independence.

—The village of Rogart, in Sutherlandshire, had been without a policeman for twenty years; one was appointed a short time since, when an indignation meeting was held and a petition to the Marquis of Lothian was circulated for the policeman's removal. There has been no public house in the village up to this time.

—The Emperor William died at Berlin, March 9. He was born March 22, 1797, so that he was within a few days of having reached his ninety-first birthday. He succeeded his brother Frederick William IV., to the throne of Prussia in 1861. The Emperor's death caused profound sorrow among his people. The new Emperor left San Remo for Berlin on March 10. He assumes the title of Frederick III.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 9d.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 9d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

The Truth Found.—The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 68 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

Two pence each.—Who Changed the Sabbath? Spirit of Prophecy. Signs of the Times. Millennium. Second Message of Revelation 14. Infidel Cavils Considered.

Three half-pence each.—The Old Moral Code not Revised. The Sanctuary of the Bible. The Judgment. The Two Laws. God's Memorial. Seven Reasons for Sunday-Keeping Examined. The Definite Seventh Day. Departing and Being with Christ. Rich Man and Lazarus. Elihu on the Sabbath. First Message of Revelation 14. The Law and the Gospel.

One penny each.—Coming of the Lord. Perfection of the Ten Commandments. Thoughts for the Candid. Which Day do You Keep, and Why? Can We Know? Is the End near? Is Man Immortal? Why not Found Out Before? An Appeal on Immortality. The Law and the Gospel. What the Gospel Abrogated. Bible Facts about the Sabbath. Sunday not the Sabbath. The Christian Sabbath.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

THE 2,300 DAYS OF DANIEL 8:14.

BY URIAH SMITH,

Professor of Biblical Exegesis, in Battle Creek College, U. S. A.

The subject of the Sanctuary is an exclusively Bible subject, concerning which testimony, full, clear, and positive, is not wanting. It is a centre round which all the great truths connected with the Atonement of Christ and the Salvation of man cluster and depend. It is the central point of interest in both the Jewish and Christian dispensation.

The above work is the only one which attempts to give a full elucidation of this great subject in the light of prophecy fulfilled and fulfilling. It is no fanciful nor fanatical work: but its arguments are such as to commend themselves to the mind of every consistent logician; the evidences brought forward are sufficient for every one who believes and loves God's Word. It is a death blow to Universalism and ultra-Calvinism. Its proofs of prophecies fulfilled shake the doubts of infidels; its solemn truths and warnings arrest the sinner, and its clear and forcible exposition of Revealed Truths delights, comforts, and strengthens the Christian. Some of the subdivisions of the work are as follows:—

Connection with Prophecy; Exposition of Dan. 8; the Year-day Principle; Dan. 8 explained by Dan. 9; the Seventy Weeks; What is the Sanctuary; the Temple; the Sanctuary Offered by Ezekiel; the New-Covenant Sanctuary; Ministration of the Sanctuary; Cleansing the Earthly Sanctuary; Ministration of Heavenly Sanctuary; the Priesthood of Christ; a work of Judgment; Finishing of the Mystery of God; the Atonement; the Tenth Day of the Seventh Month; the Scape-Goat; the End of Sin, etc.

Nearly 400 pp. Price, post free, 4s. 9d. Paper covers, 1s. 3d.

THOUGHTS ON DANIEL

—AND THE—

REVELATION,
CRITICAL AND PRACTICAL,

BY U. SMITH.

THIS is a new edition of these works, being the two books combined, especially prepared for the Bible student. The work cannot fail to interest all students of prophecy. It gives an exposition of the chapters verse by verse, with comments and historical extracts, showing the past fulfilment of prophecy, and presenting some general specifications which must find their fulfilment in the future history of nations, and bearing upon the present attitude of European powers relative to the Eastern question. The author is a thorough and practical Biblical student, and enters into no vagaries of the future, but holds that, as the prophecies are given to point out events in the history of this world, and have done so in the past, it is possible to gather from the prophetic page many particulars of future fulfilment.

In it is set before us the church's struggles and triumphs; the martyr's death and the victor's song; the destruction of the powers of darkness; and the coronation of the King of kings. The work will prove interesting and instructive to all. Price from 7s. post free.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

From Creation to the present Time. In Two Parts—Biblical and Secular,

By the late JOHN NEVINS ANDREWS,

Of Basle, Switzerland.

The leading subject of the day is THE SABBATH QUESTION. From the pulpit and the press, in social circles and legislative halls, the great demand of the hour is that the Sabbath be more strictly observed. The above work thoroughly discusses the Sabbatic Institution in its various phases. This volume is

A MINE OF INFORMATION

on the Sabbath question. It treats the subject from the Biblical and Historical stand-point. All the passages of Scripture in both Old and New Testaments which have any bearing on the subject are carefully and critically examined. The various steps by which the change from the Seventh to the First Day was made, and the final Sabbath reform, are considered in detail. The work also presents

THE COMPLETE TESTIMONY OF THE FATHERS

in reference to the Seventh and First Day of the week, and the comparative merits of the two days are clearly shown.

A copious index enables the reader to find any passage of Scripture or statement of any historian quoted.

This important volume is the result of ten years' hard labour and historical research. Bound in cloth, 528 pages, post free, 5s. 9d.

BIBLES.

At our rooms at 48 Paternoster Row, we keep a selected stock of Bibles, and are prepared to fill all orders for both the home and foreign market. A specialty is made of the Oxford Teachers' Bibles.

These Bibles are too well known to need any recommendation here.

They are used in Sunday-schools in all parts of the world where the influence of the Bible Societies has extended.

We also keep an assortment of the smallest Bible in the world; the prices being from 2s. 11d. We are prepared to fill any order, by post or otherwise, at the lowest cash price, both at wholesale and retail.

THE SECOND ADVENT;

A Brief Exposition of Matthew Twenty-Four.

BY JAMES WHITE.

This able pamphlet presents a critical explanation of our Lord's great prophecy, as he viewed the doomed city of Jerusalem from the Mount of Olives, recorded in the twenty-fourth chapter of Matthew. At least fifty thousand copies of this exposition have been printed, and it has run through several editions. The author (now deceased) was one of the most careful expositors of the Scriptures. The book treats upon the entire chapter in detail, and is most interesting and instructive. Paper covers, 64 pp. Price, post free, 5d.

Address, THE PRESENT TRUTH, 48 Paternoster Row, London, E. C.

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.

LONDON, MARCH 15, 1888.

CONTENTS.

[THE signature of all original articles will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials. Articles without signature will be understood as coming from the managing Editor.]

Be Thou Mine (Poetry), <i>Selected</i> ,	81
Science and Revelation, MRS. E. G. WHITE,	81
The Resurrection, E. J. WAGGONER,	82
The Law of God Forever the Same, R. F. COTTRILL,	83
How God Leads his People. No. 10, A. SMITH,	84
Walking with God, J. N. ANDREWS,	85
From the Depths (Poetry), <i>Annie S. Swan</i> ,	86
The Little Rift, <i>Mrs. Margaret E. Sangster</i> ,	86
Speak Cheerful Words, <i>Selected</i> ,	86
Twenty-five Arguments for Tobacco-using Briefly Answered, J. H. KALLODY, M.D.,	87
Conditions of the New Covenant,	88
The Sabbath and Sunday in Secular History, G. I. R.,	88
Christ Our Life, J. H. W.,	90
What Does God Write? v. s.,	90
Sunday Devotion to Pleasure, s.,	91
The Plague in Paris, s.,	91
At Ease in Zion (Poetry), <i>Horatius Bonar</i> ,	92
Report of Missionary Society, J. T.,	92
South Africa, D. A. ROBINSON,	92
The Missionary Spirit, <i>Standard</i> ,	92
Sabbath-school Lessons. Nos 11, 12, and 13,	93
Free Moral Agency (Bible-reading), <i>Bible-reading Gazette</i> ,	93
Interesting Items,	94
Editorial Notes, etc.,	96

SPECIAL NOTICE.—Any one receiving this Periodical by post, not having subscribed for it, will not be called upon by us to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read it and give it to your friends to read.

OUR friends will please bear in mind that the PRESENT TRUTH is published on the first and third Thursday of each month, and the next number will be dated April 5. As March has five Thursdays, this will be three weeks from the date of the present number, instead of two as usual.

THE readers of PRESENT TRUTH will be interested in the reports from Mr. Robinson of Cape Town, South Africa, which appear in another column. We are pleased to hear of the interest that has been awakened in that far-off field through his efforts. He has been appointed one of the editors of PRESENT TRUTH by the General Conference Committee, and we expect he will soon remove to London where we hope he will meet with similar success.

THEORY OF MAN'S IMMORTALITY.

THE popular theory of man's inherent immortality has an unfavourable origin. Satan—the great falsifier—first announced it in the garden of Eden. God had assured man that disobedience would certainly eventuate in death. The serpent flatly contradicted this by saying, "Ye shall not surely die." If God told the truth, Satan told a lie; for the two statements are antagonistic. For ages after this first Satanic victory, the doctrine of man's immortality slumbered in silence. At length it was imbibed by certain heathen philosophers, who coupled with it the pre-existence of souls and the transmigration of souls. The

Egyptians, according to Herodotus, first advocated the immortality of the soul. It became at length quite common among heathen nations. The Jewish people, during their seventy years' captivity in Babylon, became somewhat corrupted by this and other heathen dogmas. Some of the heathen, who were converted to Christianity, retained their old belief in man's essential immortality. Thus the leaven continued to work, until the Church of Christ, degenerating into the Romish Church of the Dark Ages, became thoroughly saturated with a sentiment which mystifies the Bible and dishonours Jesus. Such are some of the historical facts relative to the origin of the doctrine of the inherent immortality of man. What do you think of them? Are they not worthy your candid consideration?—*Gospel Sickle*.

BIBLE RELIGION.

BIBLE religion is that which when carried out in the life, accords with the teachings of the Scriptures. And this, we affirm, is the only kind of religion worth having. The Bible speaks of "our religion," "the Jews' religion," "vain" religion, and "pure religion, and undefiled before God." The latter is what we mean by Bible religion.

The principles set forth in the Scriptures of the Old and New Testaments are pure principles. That religion which consists in actions and devotions which have their basis in these principles, is pure religion; and all who from the heart put forth such actions and devotions, will attain to purity of life and character, and to a pure heaven at last.

The words of the divine Author of our holy religion must be regarded as the correct standard of pure religion. And it is our only safe course to receive the declarations of the Son of God as meaning all they say. It is risky beyond expression to discount on the teachings of Christ. And yet if his discourses to his disciples be received as meaning word for word what they say, they will unchristianize ninety-nine of every hundred Protestant Christians of our time.

It is only by discounting heavily on the words of the Son of God that these professed Christians make themselves believe that they are the children of the Lord. Some discount ten per cent., others twenty-five, fifty, seventy-five, and not a few, in order to find any hope of heaven, make the liberal discount on the words of Christ of ninety-nine per cent. But we solemnly believe that these persons are making a fearful mistake; and in the final settlement they will find out to their anguish that the only safe estimate of the words of the great Teacher is one hundred per cent., or just what he says. Pure religion is Bible religion, or that religion which comes up to the standard of the testimony of the great Redeemer.—*James White*.

AN UTTER IMPOSSIBILITY.

THERE is, however, a way, and only one conceivable way, in which the Sabbath could be changed; that is, as expressed by Alexander Campbell, *by creation's being gone through with again*. Let us take Mr. Campbell's conceptions and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present physical creation is turned once more to chaos. In creating again, the Lord could

of course employ as many, or as few, days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would of course be the Sabbath. Or if he should employ seven days, or eight days, and rest the eighth, or the ninth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation and rest the sixth, then the sixth day would be the Sabbath; or employ four days, and rest the *fifth*; or three days, and rest the *fourth*; or two days, and rest the *third*; or one day, and rest the *second*; then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday-keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it?—NOT POSSIBLY! For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself, be the first day, and the rest day; the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the *work*, it would effectually destroy the possibility of its being a rest day. For that could not truthfully be called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, is it conceivable that the Sabbath could be changed; but even upon that hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the *first day*."—*Signs of the Times*.

OUR AGENTS.

GREAT BRITAIN.

International Book Depository, 48 Paternoster Row, London, E. C.

AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.
New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Basle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AFRICA.

International Tract Society, Cape Town, South Africa.

AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia.

THE PRESENT TRUTH:

A SIXTEEN-PAGE, RELIGIOUS PERIODICAL,
PUBLISHED SEMI-MONTHLY.

This Journal is devoted to the dissemination of the great Bible doctrine of Repentance and Faith, Salvation through Christ, the integrity, perpetuity, and obligation of the Moral Law, a thorough Sabbath Reform, the Second Coming of Christ our Life, True Temperance, and other correlative doctrines and truths.

TERMS: One year, post free, 3s.; six months, 1s. 6d.
Sample copies free for stamp.
Make Orders and Cheques payable to "PRESENT TRUTH."
Address, THE PRESENT TRUTH, Paternoster Chambers,
48 Paternoster Row, London, E. C.

Send for Catalogue of Publications.

PUBLISHED by S. N. Haskell, Wm. Ings, and J. H. Durland, at 48 Paternoster Row, London, E.C.