

THE Present Truth

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

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THE PRESENT TRUTH.

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BE THOU WITH ME.

Be thou with me; the way is dark and drear,
Vouchsafe, O God, to make the pathway clear;
Doubtful and devious still my way must be
If thou dost guide me not,—be thou with me.

Life's bitter chalice to its dregs I sip,
Its fair fruits turn to ashes on my lips;
O thou who wept in dark Gethsemane,
I too have suffered,—oh, be thou with me!

Lonely, adrift upon a troubled sea,
The cold waves, pitiless, break over me;
O thou who stilled the waves at Galilee,
Still thou my troubled soul,—be thou with me!

O cross to which I cling, illumine the night;
O Lamp unto my feet, shed forth the light;
O Love divine that brightened Calvary,
Descend upon my heart,—be thou with me.
—Julia M. Dunn.

General Articles.

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

HOME MISSIONARY WORK.

BY MRS. E. G. WHITE.

CHILDREN should be taught that Jesus loves them, that he died to redeem them, and they are to live to glorify him. His life is the pattern which they are to copy. They should be taught to waste nothing on show; to shun all display in dress. Let a spirit of sacrifice be cherished. Teach the children to contribute something which they have earned themselves as an offering to God, who has given them all heaven in the gift of his dear Son. I am glad that they are taking a part in the missionary work in the Rivulet Societies, and by their contributions in the Sabbath-school. These are precious lessons which they are learning, of the blessedness of giving. If we desire to encourage in their hearts a love for the truth and the cause of God, we must teach them to sacrifice for it. That which costs us nothing, we value lightly; but the enter-

prise in which our means is invested, we feel an interest in, and we labour for its success.

Do not expect a change to be wrought in your children without patient, earnest labour, mingled with fervent prayer. To study and understand their varied characters, and day by day to mould them after the divine Model, is a work demanding great diligence and perseverance, and much prayer, with an abiding faith in God's promises. Make it a careful study how to discharge your duties. Counsel with those of experience. Seek counsel of God in his word; work and pray, pray and work, from the earliest hour of your children's lives, and believe that God will co-operate with you in every effort to follow the light and instruction he has given. The infinite sacrifice of Christ for our redemption places a high value upon the soul. After giving such evidence of his love, he will not withhold his grace, his special help, from parents and children who seek to do his will. He will not refuse to hear the parents' earnest prayer, that is seconded by persevering labour, that their children may be blessed of him, and become faithful workers in his cause. When parents do their duty in God's appointed way, they may be sure that their requests for his help in their home work will be granted.

If fathers and mothers love the Bible, and talk of the lessons Christ has given; if they love Jesus, and make him the theme of conversation, a heavenly atmosphere will pervade the home. As the wax receives the impress of the seal, so the soul will receive and retain the moral image of God. By beholding, we become changed. If we allow the mind to dwell upon the imperfections and moral deformities of others, we ourselves shall become depraved in character, and mentally one-sided and unbalanced. But if the mind dwells upon the perfect life of Christ, and the thoughts and conversation are centred upon him, we shall be changed to the same image.

Life will become to both parents and children a humble, earnest working out of their own salvation with fear and trembling, while God is working in them to will and to do of his own good pleasure. The gates of heaven are upon earth. Parents and children are striving to-

gether to press upward, heavenward, in the narrow way, the path of holiness, all acting their part in the family below in such a manner as to become members of the royal family above.

The teaching of the home—the mould here given to the character—extends its influence beyond the family into the church, and outside the church to the world. A well-regulated family, loving God and his living oracles, will have a fresh, living testimony to bear. Their influence will build up the church, and will win souls to Christ and the truth. In giving to the world a well-disciplined family, parents are presenting one of the strongest evidences in favour of the truth. And the parents whose wise, God-fearing labour has accomplished so much for their own family, will be able to accomplish a similar work for others.

If the home missionary work had been done in accordance with the directions God has given in his word, there would now be an army of youth to enter missionary fields. The apostle Paul, in his dying charge to Timothy, says: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." When the lessons that parents learn in the school of Christ are taught to their children; when the Saviour's meekness and love, his self-denial and humility, are brought into the life and made part of the daily experience, and the children learn and practice these precious lessons, they in their turn will be able, by their influence and example, to teach the same to others. And who can measure the final results? How many a humble Christian, unseen and uncared for by the world, has set in motion a train of influences which have brought a blessing to hundreds and thousands of souls. Where is the missionary who has accomplished a greater work than the mother of John Wesley? Who can measure the value of those hours when Zwingli's grandmother lovingly repeated to the eager boy at her side the few precious Bible stories which she had gleaned from amid the legends and traditions of the church?

The day of God will reveal how much the world owes to the holy influences of the home for men who have been unflinching advocates of truth and reform.

When the judgment shall sit, and the books shall be opened, when the "Well done" of the great Judge is pronounced, what joy unspeakable will fill our hearts, if, as we gather around the great white throne, we shall see our children, saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel as we look upon that company and see that those whom we have won for Christ have saved others, and these still others,—a large assembly all brought into the haven of rest as the result of our labours, there to lay their crowns at Jesus' feet, and to praise him through the endless cycles of eternity?

HOW GOD LEADS HIS PEOPLE. NO. 17.

AFTER my baptism I would have been glad to join some church if I could have found one teaching, or tolerating, the truths I had learned to believe. But I knew of none in the town of Blackburn where I had gone to live; and the place where I was baptized was about sixty miles away. I was not, therefore, baptized for the sake of joining myself to a church; but for the sake of joining myself to Christ. See Gal. 3:27. I thought about the Baptists: but though I was now in sympathy with them on that important doctrine from which they derive their distinctive title, they were not in sympathy with me on the question of life through Christ alone, as they afterwards proved by publishing some letters against me respecting this teaching. I thought a great deal about those who call themselves "Christadelphians," or Brethren of Christ; and felt inclined towards that body. Its centre was at Birmingham, but it had churches scattered here and there through the country. I had received considerable light on the life question and baptism by reading some of its literature and comparing it with the Scriptures; but there were some points insisted on by Christadelphians which I could never reconcile with the plain teachings of God's word; and I have since found others equally irreconcilable. For instance, they denied the pre-existence of our Lord and Saviour Jesus Christ, which, though I no longer endorsed the definitions of the Trinity given in the Athanasian Creed, seemed to me to be clearly taught in such passages as the following: John 8:57, 58; 17:5; Col. 1:15-18; Heb. 1:8-10. Contrary to these testimonies they taught that Christ had no existence before the time of Mary, except in the purpose of God. They taught, too, that Christ had the *diabolus* or devil nature, with its unclean and wicked lusts, which doctrine, besides being based on imperfect reasonings (owing, I suppose, to the absence of direct testimony) seemed perilously near blasphemy, like that of which Christ accused the Jews when they said he had a devil. John 8:48, 49, 55. It is rather remarkable that these two grave errors go together now as they did then. Verses

48 and 57, same chapter. Some of the more spiritually minded amongst this sect, repudiate, I believe, the "dishonour" done to Christ in such teaching; but where they have emphasized their repudiation of this essential Christadelphian doctrine, "division" has followed as it did of old. John 10:19-21. And, in the third place, they denied the Holy Spirit as an abiding and indwelling power in the hearts of God's people in these latter days, confining the promise of the Spirit to the period of the first advent. This appeared to me in direct opposition to Christ's own teaching. John 14:16; and Matt. 28:20. It certainly would have left me "comfortless" had I received it; and it would leave all Christ's people "orphans" to be without the Spirit. Rejected by the world; sometimes cast out of the synagogues; absent from the Saviour who went to heaven "to prepare a place" for them; with nothing but the "bare word," and what comfort they might be able *naturally* to extract out of it; the brethren of Christ would surely be as "orphans," and "comfortless." But Christ declared to them that he would not leave them so: he would send them the Spirit to abide with them "forever" while he was away. John 14:18, *margin*. Paul, too, was inspired to say, A.D. 60, "Now if *any man* have not the Spirit of Christ he is none of his." The promise, therefore, was not to be confined to the apostles, etc. Surely, I thought, those who exclusively claim to be "*the brethren of Christ*," are at least inconsistent to deny that they have this indwelling power. Some are no doubt better than their creed; but others, alas! only too plainly reveal by their "envyings, debates, strifes" that their confession is true, that they *are* without the Holy Spirit, and that, therefore, "they are none of his." The same inspired writer declares that, "As many as are led by the Spirit of God, *they* are the sons of God." Rom. 8:9, 14. Let us therefore "ask" God for this spirit as we are encouraged to ask, and for more of it if we have it already; but let us beware of turning aside to "vain jangling." Luke 12:13. On account of such things, I was never able to join myself to the Christadelphian body; and subsequent experience has made me thankful I never did so. A dissenting minister, who had been a leading man amongst them for a number of years, wrote to me saying I had escaped a world of trouble by not connecting myself with them, as they were full of "strifes of words," "debates," and "divisions." 1 Tim. 6:4. I record this with regret, because they have considerable light and head knowledge of the Scripture, and I believe there are humble-minded and God-fearing Christians amongst them; but I hope that if there are these will yet receive the further light which God afterwards graciously accorded to me respecting his righteous law, his holy Sabbath, his heavenly sanctuary, and the third angel's message.

Not being able, therefore, to join

myself directly to any particular church or body of professing Christians, I determined to stand alone, and to declare those truths publicly for which I had already begun publicly to suffer.

I saw that the church of Christ was an *ekklesia*, or assembly of those called out of the world, and that, therefore, it did not include the world, or the nation; that it was founded upon Christ himself; upon his Messiahship, his relationship to the Father, as the Son of the living God; and that the "gates of hades," or the grave, could not prevail against it. Matt. 16:16-18. I saw that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; *till we ALL come* in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" but where now to find that "body of Christ" I knew not. Eph. 4:11-13. Hence I determined to start *de novo*, and look to the providence of God to guide me wherever he thought it best for me.

In company with a solitary friend, I went round looking for a room or hall where I could expose error and preach the truth; but, like many others when first enlightened on these things, I made the mistake of doing more to expose the error than to declare the truth. The title of my first advertised address may illustrate this. It was as follows:—

Christendom deluded. The serpent's lie believed, 'Ye shall not surely die.' Man proved to be only mortal, but shown how he may become immortal. Gen. 3:4; and 2 Thess. 2:11." What I said on this occasion was doubtless true, but the truth was not presented in the best way possible, and so some got an impression that I had turned "infidel," and they were not slow to express their sentiments! I had imbibed too much of the spirit of those referred to above who confess to "not having the spirit." I had insensibly imbibed it, I suppose, from reading their publications which partake too much of the spirit of Isa. 65:4, 5; and so, while I still believe I spoke the truth on that occasion—the first occasion of my preaching after leaving the Church, I fear I forgot the injunction of the apostle to "speak the truth in love." The result was that much bitter opposition was aroused which greatly hindered the work of that truth I had so much at heart. A. SMITH.

It is not what men eat, but what they digest that makes them strong; not what we gain, but what we save that makes us rich; not what men read, but what they remember that makes them learned; and not what we preach, but what we practise that makes us Christians. These are great but common truths, often forgotten by the glutton, the spendthrift, the book-worm, and the hypocrite.—*Lord Bacon*.

NEAR THE CROSS.

WHERE can man, all vile within,
Far from God, undone by sin,
Life, and peace, and pardon win?
Near the Cross.

Prone to evil from a child,
Helpless, hopeless, lost, defiled,
Where can he be reconciled?
Near the Cross.

Where will God his mercy show?
Where will love to Jesus glow?
Where will faith and virtue grow?
Near the Cross.

Where do sweetest pleasures spring?
Where do Christians loudest sing,
And together closest cling?
Near the Cross.

Where do saints, when racked with pain,
All-sufficient grace obtain?
Where they every blessing gain,—
Near the Cross.

Our imperfect prayers arise
With acceptance to the skies,
While in faith we lift our eyes,
Near the Cross.

—E. Thurber, in *Christian Messenger*.

THE THIRD ANGEL'S MESSAGE.

THE Baal of the Bible which the Israelites worshipped was the sun-god of the heathen around them. See "Encyclopedia Britannica," art. Baal, and other authorities. In the centuries just prior to the first advent of Christ, innumerable temples were dedicated to the sun, because it was esteemed the god of light and heat. In the height of the Roman power, this pagan sun-worship became almost universal, at least where the Roman arms bore sway. The day they dedicated to this worship was the first day of the week, from which comes the name Sunday. See Webster, art. Sunday.

After the first advent of Christ the disciples knew no day of rest but the seventh day, the one enjoined by the commandment of God. As they went out proclaiming the things of the kingdom of God many of their converts were drawn from the pagan world around them. Especially was this the case in Galatia. This fact may be learned from Paul's letter to that church, wherein he says of them: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods." Gal. 3:8. Although outwardly practising the doctrines of the church of Christ, the tendency of these people was to go back to heathen rites. Gal. 3:9.

It is not, then, surprising that Paul could write so confidently of a falling away soon to take place in the church, out of which would develop the man of sin. Going to the history of those days, we learn that almost numberless schisms entered the church, upon which we cannot in these brief articles dwell. For information about these see Mosheim's Church History during the second century. Amidst all this arose Constantine, the Roman emperor who espoused Christianity. But instead of renouncing his paganism, he blended it with his ideas of Christianity, and thus produced

the doctrines since held by the Roman Catholic Church.

Constantine never gave up his reverence for the day of the sun. That day was dragged by him into Christianity, and made obligatory upon his subjects. Eight years after he came to the throne (A.D. 321), and two years before he claimed conversion to Christianity, he issued a famous edict for the observance of Sunday, the first law of the kind ever known. This day was not enforced, either, as a Christian day of worship, as any one will see who reads the edict, which runs as follows:—

"Let all the judges and towns-people rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

Notice, Constantine did not enforce the observance of the day as a *Christian* institution; but simply as the "venerable day of the sun." But this was not always to remain so. Upon professing Christianity, his Sunday law still remains in force, and Sylvester, bishop of Rome, since called pope, gave the day the imposing title of Lord's day, and enforced it upon the church by virtue of his apostolic authority. The Roman Catholic Church has from that time boasted her power to change God's law, without any sanction of the Scriptures.

In the great Reformation of the 16th century, the Reformers overlooked the importance of this question, and so the pagan day of the sun was transferred from the Catholic Church to the Protestant world. The necessity for a scriptural foundation upon which to rest the Sunday institution has been sadly felt, as the efforts to make it a memorial of Christ's resurrection will sadly testify. But the Sabbath commandment does, and ever will, say that the *seventh* day is the Sabbath. To cut the controversy short on this point, there is not one syllable in the New Testament to show that the Sabbath was to be changed, or its obligation the least whit abated. Why should there be? It was ordained to commemorate the creative power of God, and as such must live through all the ages.

When we come to the closing scenes of the gospel, we find an angel introduced in Rev. 14:6, 7, crying with a loud voice that "the hour of his judgment is come," and calling on men to worship him who made heaven, and earth, the sea, and the fountains of waters. This would imply they had not been previously doing so. But if not, who are they worshipping? Paul says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. If one knowingly obeys the law of the Roman Church in

preference to God's mandates, that would surely stamp, or mark him as a servant of that church rather than of God. Again the judgment is at hand, and as the law of God is to be the rule in the judgment, the Lord in mercy would call attention to the lack on the part of the world to stand the test of that solemn searching time.

Another message quickly follows the announcement of the judgment, telling the low spiritual condition of the professed followers of God: "Babylon is fallen, is fallen." But it is left for the third message to explicitly state the difficulty, and give the warning remedy. "If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God that is poured out without mixture." Here is the difficulty. Men are worshipping the beast (the Roman Church, as all are agreed), by bowing to its decrees. But in solemn contrast the message points out those who are free from this beast worship. It says: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

From these words, it is plainly seen that the beast worshippers are those who *do not keep* the commandments of God. They may profess to, and really think they are doing so. But this message involves the point of examining the commandments to learn what they require. The very one that points out the true God by showing his creative power, in contradistinction to all false gods, has been virtually set aside by a tradition of the church that puts another day in the place of God's own rest-day. Here is where the issue in the religious world is to be joined—between those who keep *all the commandments*, and those who keep a part of them, and think it makes little difference about the one that preserves the memory of God's creative power.

It will require patience to stand on the side of the minority and maintain the right; but right will prevail, and those who endure unto the end have a glorious promise of salvation. As the conflict deepens, those who mean to maintain the honour of God's name, will need to loosen their hold on the world, and cling to him who is the source of all strength. The work will soon close triumphantly. The generation to which the message is being given will soon be ripe for the Son of man on the white cloud. May the reader be ready for the consummation. J. O. CORLISS.

THE crack of the whip will startle our hearers, but it will not drive them to their duty. We are called to be winners, not whippers of souls. In every congregation there are some earnest minds who say, "Draw us and we will run after thee." Let love lead the way, and love will follow.

THE TRUE ISRAEL.

THE throne of David is the only throne promised to Christ; therefore the dominion, the receiving of which is described in Dan. 7: 13, 14, must be the kingdom of Israel. It was declared that his everlasting dominion should be over the house of Jacob, yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

1. The promise is: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. Now the word "Israel" signifies, "a prince of God," or "one who prevails." It was given to Jacob after he had wrestled all night with the angel, and had gained the victory. The Lord said to him: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28. Therefore an overcomer is an Israelite; and the promise is that those who are Israelites Christ will grant to sit with him on his throne.

2. The natural descendants of Abraham were never considered as the true Israel, and heirs according to the promise, unless they were, like him, righteous. When Christ told the Jews that if they believed in him they should know the truth and the truth should make them free, they replied, "We be Abraham's seed, and were never in bondage to any man." John 8: 33. But Jesus showed them that they were in a worse bondage than any human slavery, namely, the bondage of sin (verse 34); and to their repeated statements that they were the children of Abraham, he replied: "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." Verses 39, 40, 44.

In like manner, also, John the Baptist told the wicked Pharisees and Sadducees not to flatter themselves that they were the children of Abraham, because God was able of the very stones to raise up children unto Abraham (Matt. 3: 7-9), plainly implying that sooner than fulfil the promise to such unworthy descendants as they were, God would raise up children unto Abraham, out of the stones. That this was not a new idea, is evident from the fact that even

in the wilderness, from the very time that the promise was renewed to the Jews, at the exode, the stubborn Jew who refused to humble himself before God, and confess his sin, on the day of atonement, was cut off from among his people (Lev. 23: 28, 29), while a stranger was at any time permitted to identify himself with Israel by circumcision.

Circumcision was the mark of Jewish citizenship. The man who was circumcised was known to be an Israelite; yet, as has been stated, this rite was administered to foreigners, after which they were considered the same as those that were born of Jewish parents, thus showing that the natural descendants of Abraham did not comprise all Israel. More than this, we have evidence to show that the Lord never regarded the outward mark of circumcision, whether in the person of a native Jew, or a foreigner, as evidence that that individual was really an heir of Abraham. In Rom. 4: 8-11 we learn what circumcision implied:—

"Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

Abraham received circumcision as a sign that he had obtained "the righteousness of God which is by faith of Jesus Christ." Circumcision was, therefore, a sign of righteousness. If a person was circumcised, but was not righteous, he was no more a child of Abraham than any other man; and whoever was righteous, like Abraham, was really his child. So Abraham was the father of all that believed, whether circumcised or uncircumcised. That outward circumcision did not make an Israelite, unless a man was righteous, is plainly declared by Paul in Rom. 2: 25-29:—

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? . . . For he is not a Jew, 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."

This was true, not simply when the apostle wrote, but from the beginning of the history of the Jewish nation. When the Lord gave laws to his people, from

Mount Sinai, he said that if they disobeyed him he would bring desolation upon their land, and they should perish among the heathen; but,—

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26: 40-42.

And so it was in the days of Moses, as well as in the days of Christ, that "an Israelite indeed," was one in whom was "no guile." John 1: 47.

In Rom. 11 the apostle very forcibly illustrates the way in which the promises to Israel could be fulfilled, even though all the literal descendants of Jacob should forfeit their right to the inheritance. In the first and second verses he declares that God has not cast away his people. This might lead us to suppose that literal Israel are yet the chosen people of God, if he did not say in verse five that those that remain are "according to the election of grace." Then he represents Israel by an olive-tree. Some of the branches have been cut off, and the Gentiles, a wild olive-tree, have been grafted in. This grafting is contrary to nature, for the grafts partake of the root and fatness of the tame olive-tree into which they are grafted, and bear the same kind of fruit. He warns those who are thus grafted in not to boast, since they stand only by faith, and that as the natural branches were broken off because of unbelief, so they may likewise be removed. The Jews, the natural branches, may become part of the tree, but if they do, it will not be as original branches, but as spiritual grafts. Thus the people of Israel are only a spiritual people,—those who are Christ's,—"and so all Israel shall be saved."

E. J. WAGGONER.

ROME OUR ALLY OR ENEMY, WHICH?

SOME weeks since the Presbyterian Union of New York City held a meeting in which the discussion turned on the question, "How far is the Roman Catholic Church our ally, and how far our enemy?" One of our exchanges gives the salient points of the discussion as follows:—

"Rev. Philip Schaff, D.D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of Pentecost; it may have originated at Corinth; or it may have originated much later. In any event the precise time could not be fixed. He claimed that the pope is antichrist, but

not the church. That the pope and the church are not one, and that Second Thessalonians refers to the pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others. He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live: that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

"Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

"He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

"Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals, to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present. He said the pope was the church and the church was the pope, and that both are antichrist, 'so that he as God sitteth in the temple of God, showing himself that he is God.' The pope and Romanism stand and fall together. Paul denounced this antichrist, this son of perdition, as the workman of Satan: that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavoured to overcome the second Adam, but had failed. Satan had endeavoured to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

"Moses' fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashteroth in their groves. As to the origin of the Roman Church, a careful reading of history showed that it was from Constantine, who was a shrewd statesman, a politician, and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several

services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

"Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

"The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions, penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by his grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

"As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the decalogue that it has not broken, no truth of Christianity that it has not assailed.

"It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no greater insult offered to that holy relationship than celibacy and morasticism and their attendant evils.

"It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without doing so, it does not educate.

"It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strike, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they should learn to appreciate the laws of our land and their own good, rather than that the iron band of superstition and spiritual death should be riveted about their arms and souls until they could not move.

"The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the

Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

"When Dr. Hall had concluded, the Rev. Howard Crosby, D.D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question, "Why should we not join with the Roman Catholic Church in the fight against infidelity?" He paused and deliberately said, "Because the Roman Catholic Church makes infidelity." The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued: "The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?"

"When does an apple get so rotten that it ceases to be an apple?" said the doctor. "Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest."

THE Bible direction to "pray without ceasing," and to continue "instant in prayer" means that prayer should be one of the fixed and permanent habits of one's life. We cannot at all times be formally engaged in prayer; and yet we can make prayer a habit, actually pray at short intervals, and always have the spirit of prayer. He who does this will keep up an acquaintance between his soul and God, and will find the acquaintance one of interesting spiritual profit and comfort to himself. He who omits it will be greatly the loser, and if he continues the omission, will be sure in the end to lose his soul.—*Independent*.

BE sure you try accurately to understand your Bible, and transfer its teaching to modern words, by putting other names for those that have been superseded by time. Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand. To my early knowledge of the Bible, I owe the best part of my taste in literature, and the most precious, and, on the whole, the one essential part of my education.—*Ruskin*.

ABSOLUTE docility of mind under the teaching of the Scriptures is a long step toward the proper understanding of them. It says in effect to God: "Speak, Lord, for thy servant heareth." It is the teachable state of the mind and heart that easily receives what God says in his word. It does not assume to know beforehand what he ought to say. It hears God, and then believes what he says.—*Independent*.

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.

THE TEST.

"FORGIVE our debts as we forgive,"
Ah, who, dear Lord, can pray that prayer?
The rest with ready zeal is said,
But self-accused we falter there,
Conscious beneath its crucial test,
Of hate our lips have ne'er confessed.

As we forgive! O Christ in heaven,
Can we both pardon and forget,
When arrows dipped in deadly gall
Within our hearts are rankling yet?—
Sharp arrows by the false hands aimed
Of those who once love's largess claimed?

Be pitiful, O blessed Christ,
Nor chide us for our bitter thought
Of those who rendered hate for love,
And mocked us for the gifts we brought,
For thou alone, dear Lord, dost know
How measureless the debt they owe.

Forgive us, Lord. Can theirs exceed
The endless debt we owe to thee?
Thy patient, unrequited love,
Thy mercy, boundless as the sea,
Thy life-blood poured, a healing balm,
From wounded side and nail-pierced palm?

Ashamed and penitent we kneel:
O thou who dost our sins forget,
Help us with thy sweet charity
To pardon freely all the debt,
That praying Lord, that prayer again,
Our inmost hearts may say, "Amen."
—Mary B. Sleight, in the Advance.

MRS. MORGAN'S SHILLING.

"ONLY one shilling." It seemed so very, very small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things, it seemed to her that she could not spare even a shilling for missions.

"I don't believe that I will go to the sewing society," she said to herself, "and then I won't have to give anything." My poor little shilling won't amount to anything; the ladies will laugh in their sleeves to see me put it in the box with their sovereigns and bank notes. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll just stay at home and sew." But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience very distinctly. "You know, even if you had but one penny to give, that you ought to go and give it. What if they do all give more; it won't be any excuse for your not doing your duty, will it? A shilling isn't enough to do any good. How do you know that? A crown is only five shillings, and 'Many a little makes a mickle.' Suppose everybody who could only give a little should not give at all, would n't it make a difference? Besides, remem-

ber the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that society meeting and give your shilling, so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised shilling out of her purse, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart, and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen." Somehow that shilling seemed very different to Mrs. Morgan when she rose from her knees, and, putting on her bonnet and shawl, started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing, "but it is n't the right way. We must every one do our own part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she ought n't to refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute, and I'll go along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The society meets this afternoon, and then I want to do a few errands, so please give me two or three pounds."

Mr. Thompson counted out three pounds.

"I suppose the most of it is for the sewing society," he said, laughingly.

"I'm not going to give but five shillings," thought Mrs. Thompson, as she dressed for the meeting. "And I will stop at Leonards, on my way home, and get that lovely lace scarf. I don't know but that it is extravagant to pay two pounds for it, but I do want it so much. Dear me, what would my dear, good mother say to me!" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she

does more for missions than any of us; for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who do n't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me?" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother earnestly. "No, dear, it is a comfort to give up something for his sake."

What if she should give up the coveted lace scarf, what if she should? How the strange question kept ringing in her ears. But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little purse—plenty large enough though to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a shilling and a very little small change. She saw her take the shilling and drop it in the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and two sovereigns dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She knew that she had done what she could.

—Kate Sumner Gates.

NARROW LIVES.

AN obscure life is not of necessity a narrow one. There are aged people, laid aside by reason of infirmities from taking an active share in the world's work, who still retain their bright, vivid interest in whatever is going on, and who live largely outside of and beyond themselves. There are invalids, seldom able to venture from the seclusion of home, who diffuse a benign and wide-reaching influence, which blesses hearts and strengthens hands in a way that only the Master sees. To most of us come hours when we sit in the shadow, when our defeated plans and broken hopes seem to be strewn like drift-wood on the shore of life; and then, perhaps, we despair of such accomplishment as we would honestly desire, such achievement as would be rewarding and successful, in our day and generation. Let us not lose courage. The Master

has another measure of success, and judges in a tenderer and truer fashion than we can, of our loss and gain. If our opportunities be few and our privileges limited, we are responsible for what we have, and never for what we have not.

The trouble is that many of us, some in our little retired nooks, and some on our hill-tops of social advantage, are willing and contented to live narrow lives. Selfishness is invariably narrow, and nothing is so subtle as selfishness. The home duties of a wife and mother are her first and nearest duties. They rightly take precedence of others. But there are wives and mothers in all our towns and villages, who are making the daily mistake of so absorbing and concentrating their entire energy in the kitchen and the nursery that they have neither time nor strength left for anything else. Unconsciously, they are growing narrow. They are bringing everything in life to the rigid rule of an inelastic custom. They test their own and their neighbours' conduct by an arbitrary code, which is good of its kind, but which is not susceptible of the least modification, because their point of view has not varied a hand-breadth in years. Many excellent mothers fail of touching their children's lives at the critical moment when youth approaches maturity, from this reason. Their very fidelity to their children's comfort, health, and well-being has prevented their keeping pace, as mothers should, with the mental and spiritual developments going on in their homes. Sons and daughters turn away from the love that has sheltered and brooded over them always, and seek other counsellors, sometimes unsafe and unprincipled ones, because the narrowness of the mother repels them.

It seems to me that there is nothing on earth much more beautiful, attractive, and inspiring, than the picture presented to us by some dear, aged woman, unable to enter with great zeal into the details of any labour, but able to help and cheer those who are bearing the burden, by her sympathy, intelligence, and love. How much the church owes to those older members who can seldom be present in the prayer-meeting, who only now and then are happy in sitting in their pews or going to the communion table, yet who love her solemnities, and pray for her progress! These keep in mind her missionaries and her ministers. These take time to name her wants before God, and plead, with faith unfaltering, for his Spirit to abide in her temples. These, with enthusiasm kindled at the divine altar, never despair of the prodigal in the far-away land, but anticipate the hour when he shall return to his Father's house.

It is a narrow life you are living, friend, if in it you care only for your own profit, pleasure, and enrichment. If you cannot put yourself aside for one who sits in the gloom of bereavement, or under the stern pressure of pain, with

compassion and consolation, you are narrowing your own power of sympathy. If you cannot deny yourself an hour's ease at your own fireside, a bit of ornament or luxury in your dress, or a little rest in the morning or the night, for love's sake, you are dwarfing your soul's growth in Christ-like gentleness.

Some of us have known girls beautiful, noble, and generous, dowered with wondrous charms of mind and person, and we have seen them entering womanhood as we might have watched a queen at her coronation. They have gone on a few years, the admired and beloved treasures of their own kindred, or the idolized wives of men worthy of them. But, alas for the unfulfilled promise of the imperial blossoming! These commonplace, vain, and capricious women should not have been the ripened fruit of buds and bloom so fair. It is idle to charge the change upon lack of health, or home care, or any superficial cause. The trouble is deeper. Nobody stands still in this world. Those who do not advance, retrograde; and the brilliant, fascinating, and elegant girl of twenty, unless she lead a narrow, selfish, and too introspective life, should not remain stationary. She should become the gracious, dignified, and lovable woman of forty; the saintly, pure, and almost heavenly woman of sixty.

There are those who reverence sorrow as God's great educator, and think that grand characters are disciplined only by the sharp strokes of adversity. This is but a partial truth. Sorrow is one of God's ministers. So is joy. So is faith. So is tender household love. So is prosperity. The peach grows mellow in the sun. The rose takes on its crimson tint, and emits its sweetest fragrance, under June's skies. Trouble, rightly accepted, brings forth the peaceable fruit of righteousness. Sometimes, if resisted, it hardens and crushes. We are not to dictate to our Father. We are to be sure that he knows best, and that whatever he sends, he sends in love. And as he has placed us in a wide and weary world, with something to do for him every day, it behooves us to see to it that we live, not narrowly, nor grudgingly, but with liberal hands, and eyes looking trustingly up to him.—*M. E. Sangster, in S. S. Times.*

FIVE REASONS AGAINST USING TOBACCO.

1. CHEWING, snuffing, or smoking is *uncleanly*. Those who are not wholly besotted, confess it. "I love my pipe, but I despise myself for using it," said a man of influence. Your breath smells bad; your clothes, your books, and apartments are offensive. Smokers and chewers are almost invariably spitters, and so are repulsive to all persons of cleanly habits.

2. The habit is *injurious*, tending to "insanity, paralysis, and cancerous affections," as an eminent surgeon shows by official statistics. One of the ablest

pastors gave up the ministry. He confessed that he could not give up tobacco. His nerves were shattered. He had no will power left. He was warned by a physician that he must stop or die of paralysis. He had not power to stop, and in a few months expired, body and mind wrecked. Besides the narcotic effects of the poison, there is a large amount of creosote in the fumes, such as eats through the pipe of a furnace or kills the nerve of a tooth. It stupefies and poisons. It renders the voice husky. Tobacco creates a thirst for alcoholic drink. Its influence on youth and on those of sedentary habits is particularly destructive.

3. It is a *costly* indulgence. Government statistics have shown that three hundred and fifty millions of dollars are wasted on this vice in a year, far more than what is spent for bread! Yet every loafer, tramp, and beggar must have the poison, though he lacks food. Millions of money have also been lost by the *fires kindled by smokers*, whose burning matches and flying sparks have caused fearful conflagrations and numerous fatal burnings. That the abomination of street smoking is allowed, is a marvel of modern civilization.

4. It is a *sin against conscience*. You know it to be useless, harmful to yourself and others, and so a sin. You know that God enjoins cleanliness of body as well as purity of heart. He forbids the wicked waste of money. He forbids you to inflict a physical taint on your unborn offspring by indulgences, the immediate evils of which you may escape. Your conscience says, *Don't do it.*

5. The *example* is bad. I have known of a smoker who threatened to horse-whip his boy if he ever dared to touch tobacco. Many of those who are loudest in condemning tobacco are slaves to it, sometimes helpless. But the grace of God, which commands us to cleanse ourselves "from all filthiness of the flesh," and to give our bodies to Christ, "a sweet-smelling sacrifice," is able to extinguish the deadly appetite. For your sake and for the sake of others whom you influence, ask God's help to abandon a habit which is uncleanly, injurious, costly, insulting to conscience, and which is harmful to others.—*Christian Secretary.*

A CHICAGO writer tells of a woman who would not call the minister of her church to her death-bed. "Every time during her illness that he who was her pastor entered the room to bring the consolations of the blessed gospel of love, peace, and purity, there came also with him the strong and unmistakable fumes of tobacco. To whisper into her dying ear the words of Jesus the Saviour on the breath of tobacco was more than the dying saint could complacently bear. The words might reach the ear, and so would the breath the nostrils."

THE PRESENT TRUTH.

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

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CIVILIZING INFLUENCE OF THE SCRIPTURES.

TO EVERY candid mind it must be apparent that the Scriptures have a civilizing influence upon any nation, and an elevating and refining influence upon individuals. Whatever objections may be offered to particular parts of the Bible, it is the Book of books. There is the book of the Mormons, the Koran of the Mohammedans, the sacred books of the Hindoos and the Chinese, but none of these carry with them the influence that the holy Scriptures do. If there are any blessings in civilization, in schools, colleges, and the different modes of conveyance, and those things which are enjoyed by large nations, as England and America, and most of the enlightened nations of Europe, it is attributable to the sanctifying influence, or the doctrines taught by that book, which purports to come from the God of the Christian. There is safety to property, and life, and religious liberty, where the teachings of the Bible are revealed. Cannibalism does not live with Christianity; science flourishes in the shadow of its teaching. Any system of religion that would remove the Bible from the common people should be ignored by the human race. Such a system dwarfs the intellect, blights every prospect for happiness, except that which is low, sensual, and vicious. Roman Catholicism takes from the people the Bible, and we have only to glance at those nations where that system has flourished the most, to see its blighting influence upon the people. The pretended object of the papal power has ever been to secure the moral well-being of the people, while the real object is to control minds, and bring large revenues to support the large body of officers,—popes, cardinals, priests, monks, and friars, who live in idleness on the fruits of the toil of the labourers. During the darkest ages since the days of Christ, every country in Europe which was represented by king or emperor, acknowledged the authority of the pope as being above kings and emperors. At one time it was found that the sum annually drawn from England by the court of Rome was three times that which went into the coffers of the king. It was the influence of Wycliffe, followed by the other Reformers, in giving to the common people the Bible, that broke those bands of darkness, and brought into existence the blessings enjoyed by Christian nations to-day.

To rightly appreciate the influence of the Reformation in the name of Protestantism, let us look at the condition of the different nations of Europe which were for a thousand years under the exclusive control of the Catholic Church. In all directions the roads were almost impassable for a large portion of the year; there were no rail-roads and modern improvements, which have come into existence like magic in all of these nations at the downfall of the civil power, and the curtailing of the ecclesiastical power, of the pope of Rome. The organization of Bible societies took place at the close of the eighteenth, and the beginning of the nineteenth centuries, at the downfall of that professedly Christian power. Journeys in those countries, during the time that system flourished, could not be taken without the risk of losing life or being robbed; there was scarcely a moor or forest that did not have its highwaymen. Houses were built of stone without mortar; the roofs were of turf, and a stiffened cowhide served for a door. The food was of the coarsest vegetable products and often the barks of trees. Poverty in the extreme characterized the common labourers. A modern writer describes their condition as follows: "In Paris and London the houses were of wood, daubed with clay and thatched with straw or reeds. They had no windows, and, until the invention of the saw-mill, very few had wooden floors. The luxury of a carpet was unknown; some straw scattered in the room, supplied its place. There were no chimneys; the smoke of the ill-fed, cheerless fire escaped through a hole in the roof. The streets had no sewers; they were without pavements or lamps. No attempt was made at drainage, but the putrefying rubbish and garbage were simply thrown out of the door.

"Personal cleanliness was utterly unknown; even great officers of state swarmed with vermin. The citizen clothed himself with leather, a garment which, with its ever-accumulating filth, might last for many years. Dens of physical and moral pollution, wisps of straw twisted around the limbs to keep off the cold, the ague-stricken patient with no help except shrine cure, was it strange that in a thousand years the population of Europe had not doubled?

"In the famine of 1030, human flesh was cooked and sold, and in that of 1258, fifteen thousand persons died of hunger in London alone. In the invasion of the plague, the deaths were so numerous that the living could hardly bury the dead.

"The nobles were devoted to gluttony and sensual pleasure. Drinking day and night was the general pursuit. The common people were a prey to the more powerful. The baronial castles were dens of robbers. The deepest ignorance everywhere prevailed; religion was little more than a degrading superstition. Century after century passed away, and left the

peasantry but little better than the cattle of the field."

This is what Roman Catholicism did for the people, but for itself it built stately monasteries, rich cathedrals, and furnished homes for the priests who lived in luxury. The people of England, as well as all Christian nations, may thank God for the influence of the Bible and Protestant principles. It is for the people of the nineteenth century to choose whether they prefer the blighting influences of the dark reign of papacy, and the suppressing of the holy Scriptures, which always go hand in hand, bigotry and superstition reigning supreme, or the blessings of the nineteenth century, with the circulation of the holy Scriptures; they also go hand in hand. Deprive men of the Bible, and you will have the former; encourage the study of the Scriptures, and scatter the same, and you will have the latter.

IS THE DEFINITE TIME OF OUR LORD'S SECOND ADVENT REVEALED? NO. 2.

In the last paper attention was called to the fact that the church of Christ, when he appears the second time, will not be in darkness concerning that event, and yet the definite time will not be known. Those who heed the sure word of prophecy and walk in the light will understand the signs of the times and will be able to gather therefrom indications of the approaching end.

We will now invite the attention of the reader to some of the scriptures that relate to the question of *time* and especially to those portions that bring to view the long prophetic periods, the termination of which some think marks the time when Christ will come. Among the various prophetic periods in the books of Daniel and the Revelation, there are two which have been made to do service in support of the "definite time" theory; so our present investigation will be a consideration of these.

1. *The "time and times and the dividing of time."* This period is brought to view in the seventh chapter of Daniel and the twenty-fifth verse. This chapter gives a description and an interpretation of a vision the prophet had. Four great beasts—a lion, bear, leopard, and a "beast dreadful and terrible"—were presented before him. Daniel tells us that this great vision troubled him, and in verse 16 he says, "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things." We are not left in doubt in regard to the meaning of these symbols. This heavenly being who came to explain the vision to Daniel declares that "these great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. That the angel means king-

doms when he speaks of kings is evident from his explanation of the fourth beast; for he says "the fourth beast shall be the fourth kingdom upon earth." The majority of expositors outside the Church of Rome unite in applying the symbol of the lion to Babylon, the bear to Medo-Persia, and the leopard to Grecia; and in the fourth beast, which represents "the fourth kingdom," we have a most fitting symbol of that great persecutor the Roman power. Under the symbol of a "little horn," the prophet describes the rise of the papacy. In verse 25 he gives its character and work and a long period of its supremacy, a time, times, and the dividing of time, or half a time as the Septuagint renders it. Is it possible to determine how long a period is here meant? The "seven times" of Dan. 4: 23, says Josephus, were seven years.

A time in the verse under consideration is one year; times, taking the least the plural could express, would make two years, and the half a time added gives three and a half years. The original word for time in the verse before us is defined by Gesenius thus: "Time. Spec. in prophetic language for a year. Dan. 7: 25 for a year, also two years and half a year, i. e. for three years and a half." But we must remember that we are now dealing with symbolic prophecy, and the Bible rule is that when a day is used as a symbol it stands for a year. For an illustration of this, the reader is referred to Ezek. 4: 6, and Num. 14: 34.

The regular Jewish year consisted of twelve months, each month containing thirty days (1 Chron. 27, Gen. chapters 7 and 8), thus making 360 days in a year. Now since we have in the prophecy three and a half years of papal rule, and since each year consists of three hundred and sixty days, we must multiply the 360 by the number of years in order to ascertain the number of days in the whole period. Three and one-half times three hundred and sixty give twelve hundred and sixty days. Applying here the principle which inspiration has indicated, that a day in prophecy signifies a year, we have twelve hundred and sixty years as the length of time of papal rule, or rather misrule, mentioned in Dan. 7: 25. In A. D. 538, the decree of Justinian that the pope of Rome should be the spiritual head of all the churches and the corrector of heretics went into effect, and during the twelve centuries that followed a history was being made of the dark deeds of that power which was to blaspheme God's name, wear out his saints, and think to change his law. For ages the papacy put to death by millions the followers of Christ. Thus did she literally "wear out the saints of the Most High," as the prophet predicted.

Twelve hundred and sixty years from

the date already mentioned, bring us down to 1798, at which time Berthier a French general entered the self-styled "Eternal City," took the pope a prisoner, and proclaimed a Republic. The power of the papacy was broken. Rome's tyrannous reign was brought to a close. The prophet had declared that the work of wearing out God's saints and changing his law would be given into the hands of this power "until" the period we have been considering should terminate, which point we have seen was reached in 1798, and it is an interesting fact to note that the prophet in chapter 11 makes the close of the twelve hundred and sixty years in 1798 identical with the beginning of "the time of the end." In Dan. 12: 4, the time of the end is thus described: "But thou, O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, and knowledge shall be increased." Thus ended the great prophetic period of Dan. 7: 25, which does not reach to the coming of Christ.

D. A. R.

A JUST DISCRIMINATION.

PENDING the May meetings of the Baptist Union, a London religious paper contained the following:—

"It has at last been elicited from Mr. Spurgeon's friends that he and they are prepared to admit to fellowship those who hold that the words 'eternal punishment' should be interpreted to support the theory of 'conditional immortality.' The two theories of 'everlasting conscious misery' and of 'annihilation' will be allowed under the declaration which Mr. James A. Spurgeon will propose at the city temple next Monday, and the warfare is to be waged solely against the theory of 'future probation.' This should be borne in mind when the critical vote is taken. Mr. C. H. Spurgeon is reported to have said that he regards 'conditional immortality' as quite a 'respectable heresy' compared with that of 'post mortem salvation.'"

We do not propose to speak further of the actions or results of the Union meetings; but we wish to call attention to the sentiments of the above declaration. Whether or not this paper was rightly informed—whether or not Mr. Spurgeon really made such a declaration—we know not. We only know that if he did, he made a very just and wise discrimination. To sustain this opinion we will contrast the two theories.

It has been noticed in the columns of the PRESENT TRUTH that the ablest advocates of "post mortem repentance" make it at best "a gospel of conjecture." They hope that—by some means, they cannot tell what—good will be the final end of all; that all will be ultimately brought to salvation. It is not surprising that they cannot tell how or by what means such

a result can be brought about, seeing that it is so directly contrary to the teachings of the Scriptures. A few, who are lamentably behind in their study of the Bible, and of their reading of Christian literature, refer to 1 Pet. 1: 18-20, and 4: 6, losing sight of the fact that the preaching was done "by the Spirit," compare Gen. 6: 3, "in the days of Noah, while the ark was a preparing." On these texts we are familiar with their opinions, having heard the Mormons strenuously advocate them; for they lie at the very foundation of the main peculiarities of Mormonism, as well as being the chief support of the doctrine of purgatory.

We once greatly surprised a Mormon preacher, who insisted that our faith denied the words of 1 Pet. 1: 6, by telling him that we not only believed those words, but we had also heard the gospel preached to them that are dead! They are now dead, but they were not dead when the gospel was preached to them. And this is what Peter says: the gospel was preached to them that are dead. He does not say that *it was preached* to them that were dead; nor does he say that *it is preached* to them that are dead. Nor does any scripture teach that the gospel ever will be preached to them that are dead.

The words of Peter are claimed with more confidence than those of any other text as affording ground for their belief; but they do not give the least warrant to it. On the other hand, the words of our Saviour in John 8: 22, appear, to us, to be decisive on the subject. To those Jews who refused to believe on him, he said: "I go my way, and ye shall seek me, and shall die in your sins; and whither I go, ye cannot come." And such we firmly believe must be the fate of all who die in their sins: they cannot come whither Jesus has gone. We know of no scripture that even has the appearance of turning aside the force of these words of our Saviour, but many confirm them.

To avoid the evident teaching of this text, some have affirmed that Jesus said the same thing to his disciples, in chapter 13; but that is a mistake. In verse 33 he said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." To their anxious inquiry, he replied: "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Verse 36. To the Jews he said they should die in their sins; to the disciples he did not say so. To the disciples he said they should follow him afterwards; to the Jews he did not say so. He further explained to his disciples thus: "In my Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself;

that where I am, there ye may be also." John 14:2, 3. Such a promise as this he did not give to those who die in their sins.

When he comes again to receive his people to himself, he will find two classes upon the earth, the righteous and the wicked, the just and the unjust, as there were when he was on the earth, and have been ever since the earth was peopled. He will come to be glorified in them that believe, and to give them rest; but he will come also to take vengeance on them that know not God and that obey not the gospel. 2 Thess. 1:6-9. We cannot imagine where, in the Scriptures, can be found any semblance of a warrant for the belief that there is any hope of salvation for the impenitent beyond the decisions of an eternal judgment; a judgment irreversible and eternal in its consequences. Heb. 6:2. On the other hand, the words of Christ, "These shall go away into everlasting punishment," are most decisive, and cannot be set aside by conjectural *larger hopes* than the Scriptures teach. The evasive plea of an "eternal punishment of the wicked as long as they remain wicked," is such a trifling with the language of Scripture on an awfully solemn subject as should never be tolerated among professed believers in the faith and words of the Son of God.

It is easy to show that the doctrine of conditional immortality has this advantage over the theory of *post mortem* repentance and salvation, that it rests upon the plainest declarations of the word of God. The much-quoted text, Matt. 25:46, is not at all opposed to it. The word *punishment* is not determinate. It may apply to different things, and therefore cannot specify either. On the word in this text, the "Critical Lexicon" of Bullinger has this truthful remark:—

"The nature of which must be looked for in other Scriptures as being there clearly defined as a result and not a process. Eternal punishment is an expression analogous to eternal judgment, Heb. 6:2 (not judging), eternal redemption, Heb. 9:12 (not redeeming), eternal salvation, Heb. 5:9 (not saving), *i. e. the eternal effect of an act.*"

In civil governments the word punishment is applied to fines, imprisonment, and the taking of life. In the text in question it stands in contrast with life. There is no contrast in the qualifying words—it is eternal in both cases. The contrast is altogether between life and punishment. But the contrast here is complete only by implication, for if they who are punished continue to live eternally, as well as those who are not punished, then there is no contrast at all. Whatever the punishment is, the language requires that it must be in contrast with life. And that such is the fact is plainly declared in the Scriptures; "For the

wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Here the contrast is complete, because the punishment is death.

In 2 Thess. 1:9 we find a definition of the penalty or punishment, with the same qualifying word that is in Matt. 25:46, thus: "Who shall be punished with eternal destruction." This is a scripture contrast with eternal life, the gift of God through Jesus Christ; for they who are destroyed cannot continue to live. And this is many times repeated in the Scriptures. "The Lord preserveth all them that love him; but all the wicked will he destroy." Psa. 145:20.

And we may safely go further than this. If the scriptural contrast is that of life and death, or destruction, then the doctrine of conditional immortality is unavoidably true; for, if the sinner is naturally immortal, then the sentence of death must be a nullity. And, conversely, if the wicked die, are destroyed, then they are not immortal. And here again the language of Scripture is decisively in favour of the theory of conditional immortality. "To them who by patient continuance in well-doing seek for glory and honour and immortality, [he will render] eternal life." Rom. 2:7. That immortality should be sought for, every one should see at a glance, inasmuch as Jesus Christ "hath brought life and immortality to light through the gospel." 2 Tim. 1:10. Life, eternal life, is not inherent in man; it is the gift of God through Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

Why Christians should object to, and even have a bitter prejudice against, the idea of receiving immortality through Christ, we cannot imagine. In a sermon preached not long since by an English minister, who always has valuable thoughts to offer, we find this paragraph:—

"The gift of Christ is heaven, and our place in the heaven. And how much sweeter that thought makes the heavenly glories, they only who possess them can tell. That they shall be Christ's love-gift, that they shall come to the recipients charged not only with their own essential sweetness, but surcharged, over and above, with the fragrance of his love, gilds even the refined gold of the heavenly crown, and makes even more precious the unsearchable riches of the treasures that are above."

Why not apply the same reasoning to the gift of life and immortality? Why not confess that immortality will be more inexpressibly dear to us, knowing that it is the purchase of the blood of Christ, and his gift in the gospel, than if we received it by inheritance from the fallen head of our race?

The word immortality is not of frequent occurrence in the Scriptures, and in every case where it occurs we notice the entire absence of the idea that man possesses it in his nature, or that they who die in their sins will ever receive it. About two-score years ago, in a conversation with our pastor of a Baptist church, he made this request, that, if we ever spoke to others of our views of immortality, we would not go beyond the language of the Bible. To this we readily consented, and then modestly, as our position demanded, asked him if he would observe the same rule in advocating the theory of the natural immortality of the human soul. We now make the suggestion to all ministers, that, in teaching the immortality of the soul, they consider what language they must use to keep in strict accord with that of the Bible. And also to examine with what latitude we may speak of the death and destruction of the wicked, and yet conform strictly to the language of the Bible. We venture the prediction that if they will carefully examine these points, many of them will be greatly surprised.

J. H. W.

THE FUTURE OF THE PAPACY.

ROME'S ATTITUDE TOWARD EDUCATION.

NOWHERE has the shrewdness and policy of Rome been more manifest than in her system of education. It is, as Chiniquy observes, designed to cripple the intellect and fetter and dwarf the reason in every direction but one, and that is implicit, unquestioning obedience, to her mandates. The education of the priest is to obey his superiors whatever may be the injunctions imposed. He must not use his powers of reasoning outside of the way marked out by Rome. He has no right to ask himself as to whether Rome may not be wrong. He may not even question her authority. Submission is the first lesson taught. He must believe in the mother church and submit to her dogmas, whether that mother teaches him that a mere wafer is a real being of flesh, blood, and bones (contrary to his own senses), because a priest has consecrated (?) it, or whether she teaches him that the pope is infallible whatever he may enjoin, contrary to Scripture, contrary to history, contrary to reason and fact. This is an essential of the Roman faith and presents before us the reason why the Church of Rome is so opposed to free schools. It is why she is so opposed to the board schools of England and the free schools of America, characterizing them as godless not because no religion is taught but because the Roman Catholic faith is *not* taught. As was said by the Rev. J. Kerr of Glasgow at the National Protestant Convention of 1886:—

"Papal representatives all over the three kingdoms with loud voice reprobate

the British national system [of education]. The Protestants of Britain can yield up their convictions about religious instruction to the papist; Romanists refuse to surrender theirs to any. Protestants are compromising and weak; papists are unbending and stern, and the system of compromise is defiantly spurned. Cardinal Manning stated that 'no Catholic could confide a child to a board school without violating his conscience.' The Roman Catholic bishops of England adopted a resolution 'instructing all members of their clergy, both secular and regular, that they are bound not to encourage or to permit Catholics to frequent school boards.' A Birmingham priest asserted that the outcome of the school board system would be communism, and that it would bring up a nest of vipers."

Cardinal Taschereau of Canada issued in 1886 a pastoral letter ordering all Roman Catholics to support Laval university and forbidding them to study in any other "under pain of mortal sin." *Christian Leader*, Jan. 6, 1887.

At the same time that Rome anathematizes the board schools, she urges upon Catholic voters to use their effort to put them under Catholic control by electing Catholics members of the board. Their evident aim is to secularize the school that they may more easily obtain control of the religious instruction. They are also persistently at work to obtain public money for schools thoroughly Roman Catholic. Schools are opened by Catholics with the ostensible purpose of being open to all denominations, government aid is obtained for their support, Protestant children are sent to them, and the Roman Catholic religion is taught. Thousands of pounds of government money go to support Roman Catholic schools. It is the same in America. Rome works in every way. When she could control education, the people were deprived of it. Now that she cannot do this, they must be educated in Rome's way as far as Jesuitical craft and policy can accomplish it. "And through his policy also he shall cause craft to prosper in his hands," and "by peace shall destroy many," says the prophet in Dan. 8.

Rome's policy has ever been against education in the public schools. Says a papal Encyclical:—

"XLV.—The Romish church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools.

"XLVII.—Public schools open to all children for the education of the young should be under the control of the Romish church, and should not be subject to the civil power, nor made to conform to the opinions of the age."

Common schools are denounced by them as godless; and as Rome is infallible, the expression of the *Catholic Telegraph* (an

American paper) well voices the sentiment of that church: "It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces." Rome's motto would be in force to-day could she control the public schools, "Ignorance is the mother of desolation." But Rome may not hinder education, therefore she desires to control it, and thereby bind and enslave the minds and intellects of all who come under her Jesuitical instruction.

Woe be to that nation who places the instruction of the youth in the hands of the "mother of harlots." And yet this is just what thousands of so-called Protestants are doing to-day; and Rome is reaping the harvest. Throughout all the nations she has her instructors—sometimes in disguise, ostensibly Protestant, that they may the more effectually deceive.

M. C. W.

The Watch Tower.

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

RUSSIAN INTOLERANCE.

THE memorial which the Evangelical Alliance sent to the Czar of Russia last autumn, calling attention to the persecution of the Lutheran Christians in the Baltic Provinces, has been answered by Ober-Procureur of the holy synod of the Greek Church. He says the Czar "wishes to assure the free exercise of religion to all his subjects, and makes in his heart no distinction between them." Russia holds that in no country is there greater religious liberty than in her own, but cannot conceive that liberty of conscience, and religious toleration rightfully include the propagandism of any other than the Greek faith. The writer says of Russia:—

"Never will she allow the orthodox church to be robbed of her children. She declares that in her laws, and appeals to the supreme justice of Him who alone rules the fate of empires. Western Europe preaches freedom of preaching for all religions, and admits of no protection being given to the Established Church of the country; we maintain the opposite principle in our laws."

Thus Russia hopes to bind her subjects to the orthodox faith, and to the throne by autocratic enactment. Had not the same disregard of liberty of conscience been shown for centuries, she might not to-day be honey-combed with Nihilism and rebellion, the harvest of intolerance which she will yet be compelled to reap. It is a cause for thankfulness, however, that even Russian bolts and bars cannot shut out the truth of God from honest hearts; and the message of the second advent, with its correlative truths, is making its way from house to house, and

village to village, turning people to the Sabbath of the Lord. The third angel's message knows no national boundary line, and its progress in Russia shows that it is not dependent upon favourable conditions.

S.

PROTESTANTS SHOULD AWAKE.

THAT Catholicism is growing in Great Britain, is a fact none can deny, unless they close their eyes to what is transpiring around them. It is also a fact, and a startling fact, that Rome is now seeking to lay hold of this, once stronghold of Protestantism, that she may dictate to men's consciences in both secular and ecclesiastical laws. The pope speaks, and the nations which he controls must obey, whether they think it best or not. That this is true, we only have to refer to the late so-called "rescript" issued by "his holiness," against the Plan of Campaign in Ireland. When the decree was first sent to Ireland, many thought the bishops and priests would not obey, as it was so contrary to the plans of the National League. It did raise a rebellious spirit, and some uttered strong speeches against the pope. But since Archbishop Walsh has interviewed his holiness, he returns with the command that the decree must be obeyed. Let the reader carefully consider the reasons the Archbishop gave to a reporter for deciding that Catholics must obey this decree.

"The church is competent to make laws in certain matters, and here are examples of her competency: She forbids us, for instance, to eat meat on Fridays. She obliges us to fast in Lent. It is her authority, and her authority alone, that has established the feasts of Easter and Christmas, and all the festivals of the Christian year. It is her law, and her law only, that has made the difference that exists between Sunday and the other days of the week."—*Belfast News-Letter*.

By the above, we can readily see that Rome claims the right to control all that accept her festivals.

Strange as the above statement from Mr. Walsh may seem, yet it is a fact. There is no scriptural authority for regarding Easter, Christmas, or other festivals commonly observed by most Protestants, as sacred days. Keeping Sunday in preference to God's holy Sabbath, has not one text in the whole Bible for a foundation. Then where did we get them? Archbishop Walsh tells us the truth, when he says they came

FROM ROME.

And those who accept them, and regard them with so much reverence as the Protestants of Great Britain are doing to-day, are only acknowledging the power of the papacy, and allowing themselves to be entangled in the net, that will soon hold them fast.

Let us arouse from this sleepy condition, and see what we are doing. "To the law and to the testimony," says the Word.

Let Protestants cling to the Bible, and regard the Sabbath of the Lord, and shake off the traditions of Romanism, that they may stand on a sure foundation that will not fail them in the testing time just before us.

J. H. DURLAND.

The Missionary.

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

IN HIM WE LIVE.

O MASTER, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

O Master, let me walk with thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide thy light,
The sore distrust of souls sincere
Who cannot read thy judgments clear,
The dullness of the multitude
Who dimly guess that thou art good.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou canst give,
With thee, O Master, let me live!

—Washington Gladden.

OUR PRESENT WORK.

THE work of present truth is a work of reform. History repeats itself in the work of God as well as in the affairs of nations. He who is familiar with the reforms beginning in the days of Wycliffe and passing down through the times of Jerome, Huss, Luther, and a score of other Reformers, is prepared to understand the nature of the work of reform in the nineteenth century.

God's work is never done in a corner. It is not to be confined to any one class of people, but it will reach every class, and in whatever position it may be the lot of the individual to act, he will have an opportunity to decide for God and for heaven. None can say in the day of judgment that they were not warned; neither can any say that their circumstances were so peculiarly trying that they could not serve God, for where sin did abound, grace did much more abound. God metes out his grace according to the circumstances under which the individual may be placed.

The present truth for the nineteenth century will not be confined to any one class of people, but it will reach all the inhabitants of the earth, from the king upon his throne to the humblest peasant. In speaking of the closing work upon the earth, the Revelator says: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." We can but feel that our efforts are aimed too low. We have not realized as we should the importance of planning for the truth to reach all classes. There is a work for all. Those of the humblest minds may be reached by those who are of the same walks of life; but while God often chooses feeble means that he may get the glory, it is our duty to cultivate our talents that we may be the better able to reach a class few of whom have, as yet, taken their stand for the truth. We do not mean that, by any efforts we can make, nations may be moulded by the truth; but the same Spirit that God gave to his people in the days of Luther and Huss, and other Reformers, can bless our efforts as it did theirs.

The work of present truth commenced humbly, as did that in the days of the apostles, and God's providence has carried it along in its feebleness, but it will not always be confined to one class of people. Men in different stations will have a work to do for the truth. Joseph of Arimathea, who believed, stepped in to fill a position that none of the disciples could fill. The Saviour was to have a decent burial in order to fulfil the prophecy, and the men stepped in who could perform the work. Nicodemus also publicly came forward at a certain time and gave his influence to carry forward the work of the gospel in its early history. And so in every age there have been men whom God has called to fill important positions, and carry the truth to a class of people who could not have been reached by others. Nations were moulded by the work of reform. Kings upon the throne befriended the Reformers; and shall we conclude that God is not as powerful as formerly? Shall we conclude that in these last days the gospel is to be shut out from some classes of people, and the work be confined to those of humbler rank? We think not. We believe the time has come when our prayers, and our interest, and our sympathies, should reach out after men who fill honourable positions in society, and whose associations would naturally separate them from those of more humble walks in life. Their positions are such that they would not be apt to attend our camp-meetings, or other services, where they would have an opportunity to hear the truth; and yet it is God's truth for every individual on the earth, and all will have to be judged by it in the last day.

We have publications prepared in a commendable manner. They have been prepared by the aid of God's Holy Spirit, and they should be carried to the earth's remotest bounds. We have looked forward to the time when this truth would encircle the earth, and we rejoice that we live in a time when the islands of the sea, that have waited for the law, have received the light, and some among them are taking their stand upon the truth. The work has only just begun comparatively, but in its progress and onward triumphs it is dependent largely upon the faith which the people of God possess. Should we fold our hands and say we are unable to carry the work into these fields where it has not as yet exerted great influence, then God would have to use other means to accomplish the same end. The world is to be warned, and all are to see the truth, and it becomes us as individuals and as a people to do our duty in filling every opening avenue by which the truth may be spread, until it shall have accomplished its work in the earth, and the faithful are gathered home.

STEWARDSHIP.

THERE are multitudes of men and women who have not yet begun to comprehend for what they were placed in this world, whose whole life seems to consist of a pursuit of pleasure with no thought of duty of responsibility, whose time is wasted, who avoid rather than do duty, whose recreation is mere frivolity, and what they term pleasure is only another name for sensuality and physical excitement. But men are accountable, not only for what they are, but for what they might become, not merely for the life that they are heedlessly wasting, but for the nobler life that they might attain by a wise improvement of what they now have. It is the interest account of life that will trouble most men at last. They may have kept the principal, like the man who wrapped his talent in a napkin (though there are few who neglect the possible increase who do not also spend the nest-egg), but when the question is asked, How much has been added to the principal by wise and careful use, how many will be compelled to own with shame that the percentage of profit is very small!

Property, too, is a gift of God, for which we are as much accountable as for the powers of

mind or the emotions of the heart. Have not many of us more than is needful for reasonable wants, have we not more that ought to be used for God than we do use in his service? Is there nothing that we are holding for self upon which God has a prior claim? . . .

God has given us life, not that it may be wasted in indolence, or disfigured by evil passions; he has given us health, that the vigour of body and mind may be used in his service; he has given us property, that we may employ it *for him* in this world; he has given us influence, that we may impress upon others his goodness, his justice, his love; he has made offers of mercy and forgiveness, that the past of sin might not lead us to despair, and his warnings are uttered in our ears, that we may not presume upon his forbearance and hurry to ruin. He has given us the knowledge of himself, that we might rise to fellowship and enjoyment with him; might dwell with angels, and become heirs of a heavenly inheritance.

But these gifts are given for use only, and the Giver may at any moment resume that which we have no right to consider ours except in the light of a loan. Life is God's. He may snatch it from any one who uses it to dishonour him and destroy others. Health is God's, and to those who abuse their vigour by indulging appetite, or revelling in sin while they forget God, he may send disease to weaken, and pain to rack their bodies. Wealth is God's, and if we selfishly hoard or recklessly spend it, leaving God out of account in our avarice or prodigality, he may give riches wings, and leave us a prey to poverty and want. Powers of mind, his gift, which may have been used to apologize for sin and devise sinful delights and resist the truth, may be swept away, and with reason dethroned, the unfaithful steward may stare and gibber, a pitiable wreck upon the shores of lost opportunity. All that we have is God's, and if we leave out the idea of our responsibility to God in the performance of that trust, and live for self and for Satan, or drift aimless and useless through life into eternity, we will surely hear the sad sentence of our Lord, "Thou wicked and slothful servant!"—Augustus, in *N. Y. Observer*.

LET US ARISE.

THE great danger and anxiety for all Christian hearts to-day is, lest we may awake to the finished triumph of this glorious work, in this world or the hereafter, and find that it has gone on by us, beyond us, and without us; that we have no right to join in the shout of triumph, that we cannot rejoice that any of the countless throng from the far lands were redeemed through any labour, or in answer to any prayer, of ours, and by so much we are debarred from sharing in our Redeemer's joy, when "he shall see of the travail of his soul, and shall be satisfied." The victory is sure and near. We can see the prophecy fulfilling: He shall receive "the heathen for his inheritance, and the uttermost parts of the earth for his possession." Let us arise ere the conquering army marches by, either to enlist in the ranks or to furnish supplies, to follow them with our hopes and prayers; then sweet to us shall be the angelic anthem, as they shall sing, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ!"—Rev. J. C. Fernald, in *Baptist Missionary Magazine*.

We see a truth with clearer eyes for trying to make others see it. We lift our load more easily for helping others bear their burdens. The giver never fails to get back; he gets in giving. If not paid back in his own coin, God's royal bounty pays him in heaven's own shekels. He gives good and gets good; he gives a word of instruction and gets knowledge, or a word of cheer and gets joy; he gives a lift and gets lifted; gives a tear and gets his own tears wiped away. This is giving bread and water and getting ambrosia and nectar—giving a copper and getting a mine of gold and gems.—A. E. Pierson.

The Sabbath-school.

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

LESSON 27.—ELIEZER'S JOURNEY.

WHEN Isaac was forty years old, Abraham was anxious to see that he had a good wife. So Abraham sent his servant Eliezer to a far country to choose a wife for Isaac. This servant was a very wise man, and had the care of everything that Abraham owned. So Eliezer took camels, and servants, and rich presents, and went to the city of Nahor. When Eliezer and his company came to the city, they stopped outside by a well. When they came to the well, it was just at evening. At this time of day the women of the city came out to draw water. These women carried the water in pitchers on their heads, and Eliezer asked the Lord that it might come to pass that the damsel that should let down her pitcher, and give him water to drink, and should draw water for his camels also, should be the right one for Isaac's wife. Eliezer felt that he was not wise enough to make a good choice, so he asked God to guide him. God is the only one that can know all about people's thoughts and feelings. He knows who is good and who is bad, and he knew who was the right one to be Isaac's wife. While Eliezer was praying, a beautiful damsel whose name was Rebekah came out to draw water from the well. When she had filled her pitcher at the well, and was coming up, Eliezer ran to meet her and said, "Let me, I pray thee, drink a little water of thy pitcher;" and she let down her pitcher upon her hand and said, "Drink, my lord." When he had drunk, she said, "I will draw water for thy camels also." So she drew water for all his camels.

QUESTIONS.

1. Where did Abraham send his servant Eliezer? Gen. 24: 4.
2. On what errand did he send him?
3. How old was Isaac at this time?
4. What kind of man was Eliezer?
5. What had Abraham put into his care?
6. What did Eliezer take with him on his journey?
7. To what city did he go? Verse 10.
8. Where did he stop when he came to the city?
9. At what time of day was it? Verse 11.
10. What did the women of the city always do at this time?
11. How did they carry the water?
12. How did Eliezer ask God to show him who was the right one for Isaac's wife? Verse 14.
13. Why did he ask God to guide him?
14. Who is the only one that can know all about people's thoughts and feelings?
15. Could any one but God know certainly who was the right one to be Isaac's wife?
16. Who came out to draw water while Eliezer was praying?
17. What was the damsel's name?
18. What did Eliezer do as she was coming up from the well with the pitcher of water? Verse 17.
19. What did he say to her?
20. What did Rebekah then do? Verse 18.
21. What did she say?
22. After Eliezer had drunk, what did Rebekah do?

LESSON 28.—REBEKAH.

AFTER Rebekah had watered the camels, Eliezer gave her an ear-ring and bracelets of gold. Then he asked her if there was room enough in her father's house for him and his servants to stay all night. She said there was room enough for them all, and that they had straw and provender enough for the camels. Then she ran home, and told all that had happened.

When her brother Laban heard what she said, and saw the ear-ring and the bracelets, he ran out unto the man at the well, and said, "Come in, thou blessed of the Lord."

When Eliezer had come into the house, and food was set before him, he said, "I will not eat until I have told mine errand." Then he told them all about his master Abraham,—how the Lord had blessed him, and made him great; and had given him flocks and herds, and silver and gold, and men-servants and maid-servants; and that Abraham had given all that he had to Isaac. He then told them all that had happened at the well, and asked them if they would give Rebekah as a wife for Isaac. They said, "The thing proceedeth from the Lord; . . . behold, Rebekah is before thee; take her, and go, and let her be thy master's son's wife, as the Lord hath spoken." When Eliezer heard this, he bowed himself to the earth, and thanked the Lord. Then he gave Rebekah jewels of silver, and jewels of gold, and some other very nice things to wear. After this, they ate and drank; and the next morning, Rebekah went with Eliezer to become Isaac's wife.

QUESTIONS.

1. After Rebekah had watered the camels, what did Eliezer give her? Gen. 24: 22.
2. What did he ask her?
3. What did she say?
4. After saying this, where did she go?
5. When her brother Laban heard what she said, and saw the ear-ring and the bracelets, what did he do?
6. What did he say to Eliezer? Verse 31.
7. When Eliezer had come in, and food was set before him, what did he say? Verse 33.
8. Then what did he tell them? Verses 34-48.
9. What did he say the Lord had done for Abraham?
10. What had he made him?
11. What had he given him?
12. To whom had Abraham given all that he had?
13. What else did Eliezer tell them?
14. What question did he ask them?
15. From whom did they say the thing proceeded?
16. What did they say about Rebekah? Verse 51.
17. When Eliezer heard their words, what did he do?
18. What did he give Rebekah? Verse 53.
19. What did they do after this?
20. When did Rebekah go with Eliezer to become Isaac's wife?

ARE YOU GROWING?

THE teacher who would grow, must bestir himself, must learn what others have done, and are now doing; must not be above learning from every available source; must attend teachers' meetings, and brighten up by associating with fellow workers; in short, must be determined to improve; then, and only then, will success be sure. One who has re-

solved to go forward in this work cannot be held back. The same perseverance that makes great artists, famous singers, or giants in any profession, will make powerful teachers. The most essential element of success is an earnest, prayerful determination to succeed. Resolve that you will not be a satisfied dwarf, and from that hour you will begin to grow. You may never be a giant teacher, a Moody or a Spurgeon, but you will no longer be a babe. You may not have a great talent for teaching, but you probably have some gift.

Growing skill in any labour brings pleasure. What work can compare with that of influencing young minds and hearts? And what satisfaction equals that of knowing that one is steadily growing in this power of leading others? The teacher who neglects any help in his growth proclaims that he does not need to grow; says by his conduct that he has reached the full stature of manhood. As a teacher, Jesus grew. We read that he increased in wisdom. Then do not *we* need to grow? And, most important of all, the growing teacher must also be a growing Christian. The culture of the mind is a grand and noble work, but the growth is stunted if there is not a deep soil of heart to sustain the roots. And over all growth must shine the Sun of Righteousness. Teacher, are you growing?—*S. S. Times.*

A MISTAKEN SABBATH-SCHOOL TEACHER.

"I KNEW a Sabbath-school teacher who was constantly getting discouraged regarding his work, and sending in his resignation saying he was unfitted to be a teacher. We persuaded him more than once to stay on, but ultimately he went to Edinburgh, and for years we heard nothing more of him. A long time afterwards, a missionary, one of our most prominent Christian workers asked me where this gentleman had gone, as he had been his Sabbath-school teacher, and he would like to see him, that he might tell him what a great help his Sabbath-school teaching had been to him; and how it was in his class he had received the first impetus towards the mission field. We never know all the good that with God's blessing may come from our efforts. We should never be discouraged, but scattering the gospel seed in faith and hope, leave the harvest to be ripened in due course by the Great Husbandman who 'gives the increase.'"—*Selected.*

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.

THE HISTORY AND DESTINY OF THE EARTH.

1. CHRIST was the active agent by whom our earth was created.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds," "All things were made by him; and without him was not anything made that was made." Heb. 1: 1, 2; John 1: 3. See also Col. 1: 16.
2. Man was given dominion over the earth and all therein.

"And God said, Let us make man in our own 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. When man sinned Satan secured his dominion.

"And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee,

and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it." Luke 4:5, 6. See also 2 Cor. 4:4; Eph. 6:12.

4. Christ interposed to save man and his lost possession.

"For the Son of man is come to seek and to save that which was lost." Luke 19:10.

"Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

5. The promise made to Abraham is to be fulfilled through Christ.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15.

6. The whole world was embraced in the promise.

"For the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4:13.

7. Abraham did not realize its fulfilment during his life-time.

"And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

8. Neither was it fulfilled to his literal seed.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

"For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:14.

9. Christ is the SEED referred to in the Abrahamic promise.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

10. Thus man's lost dominion will be restored through Christ.

"And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

11. All Christians are joint heirs with Christ.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

12. The realization of this promise lies beyond the resurrection.

"Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And shall put my Spirit in you, and ye shall live, and I shall place you in your own land." Ezek. 37:12, 14.

13. The resurrection does not take place until the second coming of Christ.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4:16.

14. When Christ comes the earth will be melted by fire.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

15. From these fires will come forth the earth renewed.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

16. The same promise was made to the prophet Isaiah.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

17. Until the purification of the earth, the saved will reign with Christ in heaven.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14:3.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:9.

18. At the close of this period the city of God, the new Jerusalem, becomes the capital of the new earth.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And the nations of them which are saved shall walk in the light of it. And the kings of the earth do bring their glory and honour into it." Rev. 21:1, 2, 24.

"And the wall of the city had twelve foundations." Rev. 21:14.

19. This is the city for which Abraham looked.

"For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:23, 24, 27.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. 22:3.

"Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

"For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as are blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psalms 37:9, 11, 22, 29, 35.

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophet sent his angel to show unto his servants the things which must shortly be done." Rev. 22:6.—A. T. Robinson.

Interesting Items.

—Iowa and Illinois are affected by a locust plague.

—The Hospital Sunday Fund now amounts to about £35,000.

—New South Wales has 999 clergymen, of all denominations.

—President Diaz has again been elected to the Mexican Presidency.

—On June 30, 1887, Canada had 12,292 miles of completed railway.

—A son of the late Lord Iddesleigh is a clerk in a railway office in Chicago.

—At the last census in Japan there were 19,157,977 males and 18,711,110 females.

—Herr Conrad Schick, while exploring Jerusalem, discovered the "pool of Bethesda."

—Mr. Gladstone spoke in the House of Commons in favour of the Channel Tunnel bill.

—An unmarried lady is about to start a newspaper "on Christian principles" in Jerusalem.

—The Australian Colonies contain a population of 3,546,725, according to the latest census.

—Two dogs so mutilated a flock of sheep near Ludlow, that twenty-three had to be destroyed.

—A Polish officer has just died at the age of 116 years, who served with the first Napoleon at Moscow.

—General Harrison has been selected as the Republican candidate for the presidency of the United States.

—A maritime canal across Italy is being planned to connect the Adriatic with the Mediterranean shores.

—Nineteen persons were poisoned at Kasola, Minnesota, a short time since, after eating cheese made in Wisconsin.

—A closed post-card, as used in some continental countries, will shortly be issued in England as an experiment.

—Arrangements are being made for a great conference on the Second Advent, to be held in Edinburgh in October next.

—The son of the King of Abyssinia has been poisoned, and several chiefs suspected of complicity have been put to death.

—According to a return just issued, there were 155,574 cases of cholera in Japan in 1886; of these, 110,086 proved fatal.

—A church in Galicia was recently struck by lightning, and three persons were killed and 200 injured by the falling masonry.

—There is to be great rejoicings at Kiew, on July 27, to celebrate the introduction of Christianity into Russia nine hundred years ago.

—The manager of the New York Christian Home for Intemperate Men says that the beer drunkards are the most hopeless cases.

—Some workmen while digging out the foundation of a house in Kars, in Asia Minor, found £40,000 in Turkish and English money.

—Mr. Spurgeon's Orphanage account for the year states that the receipts have been nearly £13,000, and the expenditure £11,616.

—It is estimated that 400,000 tons of fish were caught by the fishermen of the United Kingdom last year, valued at about £4,000,000.

—Russia has hitherto forbidden the manufacture of dynamite within its dominions, but now permission has been conceded to a Swedish firm.

—It is reported that during the gales in Iceland last May between 300 and 400 French fishermen must have been drowned. Over thirty vessels were sunk.

—The apartment of the Crown Prince of Sweden, who was staying at a hotel at Franzensbad with the Crown Princess, was robbed of £20,000 worth of property.

—An anonymous gift of 2,000 guineas has been received towards the establishment of the ninth Home for Working Girls in London, to be established at 11, Fitzroy-street, Fitzroy-square.

—Great heat prevails throughout Bengal and Northern India, owing to the absence of the usual rains. Many deaths are reported, and the crop prospects are becoming seriously affected.

—Terrible floods are reported in Mexico, particularly at Leon and Silao, owing to unprecedented rains. It is estimated that as many as 1,500 persons have perished in the inundated districts.

—There are about 10,000 Japanese Christians in Kioto, the fruit of the labours of the American missionaries there. They intend having a cross printed on their cards as a distinguishing mark.

—Two men concealed themselves on board an American steamer at Swansea, but on reaching the United States were not permitted to land, and were brought back and sentenced to a short term of imprisonment.

—Four natives were left on a barren island in Senegal to guard the French flag; they had a supply of food to last for three months, but the Governor forgetting to send relief at the expiration of that time, they starved to death.

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.

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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.

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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.

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The Seven Trumpets.—An Exposition of Rev. 8 and 9, 96 pp. Price, 9d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

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. 66 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.

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THE PRESENT TRUTH.

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

LONDON, JULY 5, 1888.

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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.

THE next General Council of Seventh-day Adventists is to be held at Tramelan, Switzerland, early in August, at which time and place the denomination is to hold a camp-meeting.

THOMAS PAINE sent the manuscript of his "Age of Reason" to Benjamin Franklin for his judgment. That sagacious philosopher returned it with these words: "I advise you against attempting to unchain the tiger. Burn your piece before it is seen by any other person. If the world is so wicked with religion, what would it be without."

"IN the Government of God, as in all Governments, law is the basis upon which everything is made to rest. The very idea of probation enforces the Bible declaration that to fear God and keep his commandments is the whole duty of man. The 'golden rule' is the embodiment of 'the law and the prophets' (Matt. 7:12), and the love of God, the very object and essence of the gospel, is the keeping of his commandments. 1 John 5:3."

THE great Missionary Conference of last month was but slightly noticed in the daily papers. Their readers would hardly have supposed that over a thousand delegates, representing missionary endeavour in all lands, were laying plans of world-wide importance and interest. But when a horse-jockey, known only in sporting circles, brings suit against a paper, charging him with trickery on the race-course, we are confronted from morning to morning with from a column and a half to two

columns of the trial. Doubtless this supplies the demand, but it presents a field for missionary work, less hopeful, perhaps, than amongst those who in ignorance serve god's of wood and stone. s.

"THE words eternal, everlasting, and forever, are sometimes taken for a long time, and are not always to be understood strictly. Thus, 'Thou shalt be our guide from this time forth even forever,' that is during our whole life. And in many other places of Scripture, and in particular when the word forever is applied to the Jewish rites and privileges, it commonly signifies no more than during the standing of that commonwealth, until the coming of the Messiah."—*Cruden*.

According to Dr. Adam Clarke's rule for interpreting the word "forever" it is to be taken to mean as long as a thing, considering the surrounding circumstances, can exist. His remarks upon the leprosy pronounced upon Gehazi forever, illustrate this. He says: "Some have thought, because of the prophet's curse, 'The leprosy of Naaman shall cleave unto thee and to thy seed forever,' that there are persons still alive who are this man's descendants, and afflicted with this horrible disease. Mr. Maundrell, when he was in Judea, made diligent inquiry concerning this, but could not ascertain the truth of the supposition. To me it appears absurd; the denunciation took place in the posterity of Gehazi till it should become extinct; and under the influence of this disorder, this must soon have taken place. The forever implies as long as any of his posterity should remain. This is the import of the word, *leotam*. It takes in the whole extent or duration of the thing to which it is applied. The forever of Gehazi was till his posterity became extinct."

THE ATONEMENT.

SOME thoughtless persons accuse us of rejecting the atonement of Christ entirely, because we dissent from the view that the atonement was made upon the cross, as is generally held. But we do nothing of the kind; we only take issue as to the time when the atonement is to be made. We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type, which placed its atonement at the end of the yearly sanctuary service, not at the beginning (see Lev. 16; Heb. 8:4, 5; 9:6, 7), and because it inevitably leads to one of two great errors. Thus, Christ on the cross bore the sins of all the world. John said, "Behold the Lamb of God which taketh away [margin, *beareth*] the sins of the world!" John 1:29. Peter tells us when he bore the sins of the world: "Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24. Paul says that "he died for all." 2 Cor. 5:14, 15. That which Christ did upon the cross, therefore, was done indiscriminately and unconditionally for all the world; and if this was the atonement, then the sins of all the world have been atoned for, and *all will be saved*. This is Universalism in full blossom. But all men will not be saved; hence the sins of all were not atoned for upon the cross; and if Christ's work there was the atonement, then his work was partial, not universal, as the Scriptures above quoted assert, and he atoned for only a favoured few who were elected to be saved, and passed by all others who were predestined to damnation. This would es-

tablish the doctrine of election and predestination in its most ultra form,—an error equally unscriptural and objectionable as the former. We avoid both these errors, and find ourselves in harmony with the Mosaic type, and with all declarations of the Scriptures, when we take the position that what Christ did upon the cross was to provide a divine sacrifice for the world, sufficient to save all, and offered it to every one who will accept it; that he then, through the merits of his offering, acts as mediator with the Father. . . . time shall end, securing the forgiveness of sins for all who seek for it; and that, as the last service of his priesthood, he will blot out the sins of all who have repented and been converted (Acts 3:19), the atonement not being completed till this work of blotting out sin is done. Thus Christ atones, not for the sins of the whole world, to save all; not for a favoured few only, elected from all eternity to be saved, but for those who, as free moral agents, have voluntarily sought from him the forgiveness of sin, and everlasting life. And all for whom the atonement is made, will be forever saved in his kingdom. This view in no way detracts from the merit of Christ's offering, nor from the value and glory of his atoning work for men. While on this line, we are not driven into Universalism on the one hand, nor into election and reprobation on the other.—*Gospel Sickle*.

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