

The Present Truth.

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

VOL. 2, No. 19. [Published Semi-Monthly.]

THURSDAY, OCTOBER 7, 1886.

[For the International Missionary Society.]

ONE PENNY.

CONTENTS.

The Church's Hope (Poetry), <i>G. Paulin</i> ,	145
Weeping over Jerusalem, <i>Mrs. E. G. White</i> ,	145
Scriptural Baptism, No. 5, <i>J. G. Matteson</i> ,	146
What Is Spiritualism? <i>W. C. Wallis</i> ,	146
Antiquity of the Scriptures, <i>Dr. Upson</i> ,	146
Forbearance, <i>Selected</i> ,	147
Help in God (Poetry), <i>Selected</i> ,	147
Coals of Fire, <i>Royal Road</i> ,	147
Is He Proud of His Work, <i>Alliance Journal</i> ,	147
The Public House,	147
The Future of the Papacy,	148
The Judgment of the Great Day, <i>v. s.</i> ,	149
When Will the World Be Converted?	150
Compensation (Poetry), <i>Selected</i> ,	150
The Cause at Large,	150
Two Laws (Bible-reading), <i>Wm. Ings</i> ,	150
Interesting Items,	151
Editorial Notes, etc.,	152

of her then present mercies and warnings. As a tender father pities a loved but erring and rebellious son, so had Jesus compassion upon Jerusalem. He had sent prophets and wise men with counsel, entreaties, and warnings of threatened judgments if she refused to forsake her sins. Sacrificial blood had flowed continuously for centuries, symbolizing the great atonement of the Son of God, to be offered for the salvation of man. But though the sacrifices of beasts had been abundant, they could not supply the place of true sorrow for sin and obedience to God. A broken heart and contrite spirit would have been of far more value in the sight of God than multitudes of offerings without true repentance.

Jerusalem had not improved her privileges;

The tears of Christ expressed his anguish at seeing his people bringing sure destruction upon themselves. Gladly would he have broken from their necks the yoke of bondage to a heathen nation. But, while the Pharisees bitterly complained of their humiliation and oppression, they refused with hatred the only help that could relieve them from captivity, and make them a free and happy people. The voice of the Saviour had been heard for three years inviting the weary and heavy-laden to come unto him and he would give them rest. He had scattered blessings wherever his feet had trod. But, instead of returning his love with gratitude, they thrust Christ from them, and were now about to seal their own doom by putting him to death.

The earthly Jerusalem represents a large majority of the professed Christians of this age of the world. The Saviour has dispensed his blessings to us at the infinite sacrifice of his own life. This is our day of mercies and privileges. In every age of the world there is given to men their day of light and privileges, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be rejected and slighted; but there comes a time when mercy makes her last plea. The sweet winning voice entreats the sinner no longer, and reproofs and warnings cease.

THE CHURCH'S HOPE.

COME, King of Glory, come!
Earth's woes thy healing crave,
Its weary wasted sum
Of hopes but find a grave
In moaning hollows of distress,
Or blank abyssal nothingness.

O Christ, when shall again
Thy presence Israel bless?
We look for thee to reign
Thy reign of righteousness;
We hold that promise sacred yet
Thy angels gave at Olivet.

Did not thy shining ones
A light of life impart,
Brighter than noontide suns
To cheer thy church's heart?
This Jesus ye have seen ascend
Again to earth his steps shall bend.

Fulfil, O Christ, fulfil
That hope of advent given,
We hold that promise still
A beam of light from heaven
Thy church to cheer along its way
To sunshine of a perfect day.

When crowned with seven-fold crown
And garments dipped in blood,
To smite oppression down
And curb the restless flood
Of human wrong, thou'lt come again
The King of kings on earth to reign.
—*Christian Leader.*



[From "The Child's Life of Christ" by permission of Cassell & Co. Limited.]

WEeping OVER JERUSALEM.

BY MRS. E. G. WHITE.

THE tears of Christ as he wept over Jerusalem were for the sins of all time. The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. Those who profess to be the representatives of Christ upon earth, yet whose lives are a continual denial of him, may read their own condemnation in Christ's denunciation of the self-righteous Jews. The Saviour came to the world bringing the light of truth; but his counsel has ever been rejected and his mercies despised by those who have allowed selfishness and the love of mammon and worldly honour to possess the temple of the heart.

The sin of Jerusalem was in the rejection

she had rejected the warnings of the prophets, and slain the holy representatives of God. But the generation that Jesus denounced was not responsible for the sins of their fathers, only so far as they followed their evil practices, and thus made themselves accountable for their course of hatred and revenge in persecuting the ancient messengers of God. It was the present mercies and warnings which that generation were rejecting that fastened upon them guilt which the blood of bulls, and goats could not wash away. Proud, self-righteous, and independent, they had separated farther and farther from Heaven until they had become willing subjects of Satan. The Jewish nation for centuries had been forging the fetters which that generation were irrevocably fastening upon themselves.

That day had now come to Jerusalem. Jesus, from the summit of Olivet, in a voice broken by irrepressible sobs and tears, makes his last appeal to the nation of his choice: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace—" A little remnant of the day still remained, in which Jerusalem might see and repent of her fatal error, and turn to Christ. While the fast westerling sun yet lingered in the heavens, there was time for her to be saved. The angel of mercy had long pleaded for the impenitent city; but now she prepared to step down from the golden throne, while the words of irrevocable justice were spoken: "But now they are hid from thine eyes."

The words of Christ, spoken upon the mount, reach to our time. His tears were for our

impenitence. He has sent great light to us, as he did to the Jews. There have been given to us proofs, entreaties, warnings, and the Saviour's yearning love. As the temple courts were desecrated by unholy traffic in the days of Christ, so the temple of the heart, where Christ should be enshrined, is defiled by selfishness, love of the world, malice, envy, and unholy passions. The Saviour sends messages to warn the sinner of danger and rouse his heart to repentance, but they are too often received as idle tales. Many of those who profess godliness are as unsanctified by the Spirit of God to-day as were the Pharisees in the days of Jesus. The light of truth is rejected by thousands because it involves a cross; it does not harmonize with their practices, and the natural inclinations of their hearts.

The prophets of God did not find favour with apostate Israel because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy, because the prophet was faithful to unfold the monarch's secret iniquities. So, to-day, the servant of Christ, the reprover of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity.

Prejudice is even stronger now in the hearts of men than it was in Christ's day. Men, prompted by Satan, raise doubts as to the truth of God's Word, and exercise their independent judgment. They choose darkness rather than light at the peril of their souls; for God does not propose to remove every objection against his truth which the carnal heart can offer. The mysteries of the Word of God remain such forever to those who refuse to accept the precious rays of light which would illuminate their darkness. Divine Love sheds tears of anguish over men formed in the likeness of their Maker who will not accept his love and receive the impress of his Divine image.

Christ overlooked the world and all ages from the height of Olivet; and his words are applicable to every individual who slights the pleadings of his Divine mercy. Scorn of his love, he addresses you to-day. It is "thou, even thou," who shouldst know the things which belong unto thy peace." The retribution of the sinner will be proportionate to the light which he has received.

The most responsible period for the Jews was when Jesus was in their midst. And yet even the disciples but lightly appreciated the presence of God's Son until it was removed from them, when Christ ascended to heaven. The Redeemer was unwilling to sever his connection with the Jewish nation. He had borne with its impenitence and abuse for years. He regarded it with the same unselfish devotion which a mother feels toward the child of her care. For centuries he had stayed the bolts of God's wrath from falling on Jerusalem. But now she had filled up the cup of her iniquity by persecution of the Son of God, and Divine vengeance was to fall upon her. Jesus gazed with inexpressible anguish upon the city and the temple he had loved. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Important events clustered around the close of Christ's ministry. His triumphal entrance into Jerusalem, his cleansing of the desecrated temple and the blighting of the barren fig-tree, all pointed to the doom of Jerusalem. The tears of Jesus upon the mount, when he overlooked the city of his love and care, while in the midst of the rejoicing and hosannas of thousands, were the last pleadings of rejected love and compassion.

SCRIPTURAL BAPTISM. NO. 5.

WHO ARE PROPER SUBJECTS FOR BAPTISM?

It is often stated that every question has two sides, and this is true, but a close examination will show that one side only is right and the other wrong. No question can have two opposite sides which are equally right. As a general thing it is not difficult to understand the teachings of the Bible if we receive nothing but scriptural testimony; but difficulties will soon arise if we accept of tradition and assertions instead of plain scriptural proofs.

The Scriptures state very plainly who should be baptized. Jesus said: He that believeth and is baptized shall be saved." Mark 16:16. Every one truly believing the gospel should be baptized, and in order that the gospel may be believed it must first be preached, because faith comes by hearing and hearing by the Word of God, Rom.

10:17. Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. These words show plainly that repentance must precede baptism. Hence those who repent and believe are fit subjects for baptism. That persons who do not repent, nor believe the gospel may nevertheless be baptized, the Scriptures do not say. The promise spoken of in verse 39 is the promise of the Holy Ghost. This promise was given to them and their children, or descendants, as well as to the Gentiles that were afar off, on the condition that they also should believe and be baptized. The word children is often used with the signification of descendants in the Holy Scripture. See Gen. 10:21; Lev. 6:18; Judg. 14:16; Gal. 3:7; Acts 3:25.

It is evident that no one can be baptized in the name of Jesus Christ for the remission of sin except those who have committed sin and who repent. Infant children cannot repent of sin, because they have committed no sin, and consequently need no remission of sin. Sin is the transgression of the law. 1 John 3:4. And infant children cannot commit sin in word or deed because they can neither speak nor act. Neither can they commit sin in thought, because they do not know the difference between good and evil thought.

Some people have a good deal to say about original, or hereditary, sin, but the Scriptures say nothing about it. Evil inclinations may truly be inherited, but they do not produce sin before the organs are developed, and no one is responsible for the sins of his father, but only for his own. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. 18:20. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. No one will be judged for that which others have done. This is seen from every place where the Scriptures speak of the judgment.

Many teach that baptism (infant sprinkling) saves the children from original sin. That this is a mistake is plainly seen from the fact that it does not save them from death, which has come into the world through sin. All die in Adam, and all will be made alive in Christ. 1 Cor. 15:22. All go into the dust, and all will be raised up out of it in the last great day. We are not saved from the sin of Adam, even though we repent, believe, and are baptized. We must return to the dust, and neither faith nor baptism can save us from this sad consequence of sin. But when we repent of our sins, and are baptized in the faith of the Son of God, we obtain the remission of sins and eternal life, and will not be hurt of the second death. Rev. 2:11. Then every one will die for his own iniquity and not for his father's. Jer. 31:29, 30. The children who come again from the land of the enemy will be as innocent as when they went into the land, that is, into hades, or the realms of the dead.

We are buried with Christ by baptism to show that our old man is crucified with him, that we should not henceforth serve sin. Rom. 6:4, 6; Col. 2:11. The old man, whom we are to put off, manifested himself through anger, wrath, malice, blasphemy, etc. (Col. 3:8, 9); the new man whom we are to put on, through mercy, kindness, humbleness of mind, meekness, etc. (verses 10-12). Malice, filthy communication, and lying are not found in infants, therefore they cannot put off such things, no more than they can show mercy and humbleness of mind. Baptism, being an emblem of the mortification of the old man and of the renewing of the new man, is consequently without signification when it is administered unto children, who neither can put off the old man nor put on the new. But every repentant and believing sinner is a fit subject for baptism. This is the teaching of the Scriptures.

HOW DOES BAPTISM SAVE US?

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. 3:21. It is here plainly stated that baptism does save us, hence it does not become us to contradict the Scriptures and say that baptism does not save. Everything which the Lord in his Word tells us to do is for our salvation. It belongs to the dispensation of grace which Christ has established; hence the Scriptures state that we are saved by faith (Luke 7:50), by grace (Eph. 2:8),

by hope (Rom. 8:24), by baptism (1 Pet. 3:21), by the Word (James 1:21), by conversion (James 5:20), by endurance (Matt. 10:22), by the love of the truth (2 Thess. 2:10), by the life as well as the death of Christ (Rom. 5:10). All these things save us, or are means of our salvation. Baptism cannot save if we live without faith, hope, and love, and we have no more right to exclude baptism than faith from the plan of salvation once ordered by the Lord in his holy Word; for our Saviour presents baptism as well as faith as a condition for salvation, and how far the Lord will save without the one or the other we must leave with him to decide. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. The Lord has united these two, faith and baptism, as conditions for salvation, and we have no right to separate them. Yet, when we thus speak of baptism, we must continually remember that immersion in water in the name of the Father, Son, and Holy Ghost is not true Christian baptism unless the person baptized has the answer of a good conscience toward God through faith in the resurrection of Jesus Christ. Where this is lacking, the most essential element of baptism is lacking.

J. G. MATTESON.

WHAT IS SPIRITUALISM?

MODERN SPIRITUALISM took its rise in the house of one Mr. Fox of Hydesville, near Rochester, N. Y., U. S. A., in 1841. Its first public manifestation was by rappings on the wainscot, and it was soon found out that there was some intelligence behind it, and that certain questions would be answered. In a short time it spread "like wild-fire" nearly all over the world.

Marvels have been accomplished, most beautiful music has been heard, without any visible means of causing it. Spectres are caused to rise and answer questions. These come at the call of the mediums just the same as a familiar spirit anciently answered the call of the Witch of Endor, under the guise of Samuel. 1 Sam. 28:7-20. That this should come to pass in the last days is evident from words found in 1 Tim. 4:1, 2: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." If we compare this with Rev. 16:13, 14, we learn what their work is. Compared with 2 Thess. 2:9-12, we learn the reason why they are allowed to deceive the people. The people have not received the love of the truth, which changes the heart and purifies the life. This is exactly the work of modern Spiritualism, and what is worse it is daily on the increase.

What is our duty when we see this state of things? The prophet answers us. "When they shall say unto you, 'Seek unto them that have familiar spirits, . . . should not a people seek unto their God?' for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Spiritualism claims to furnish communications with departed friends by means of their spirits. Isaiah tells us we ought to turn to our God, not to the dead, "who know not anything." Ps. 146:3, 4; Job 14:10-15, 20-22.

Isaiah also tells us how we are to test different sects by the law of God and the testimony of Jesus, contained in the Old and New Testaments. It is a well-known fact that the Spiritualists discard all use of the Bible, some openly alleging that God and the devil are one, and that every one of their mediums is a Christ. One of their most noted lady mediums prayed openly on the stage to Lucifer not so very long ago. These things ought to make all sensible, thinking people pause and consider the time in which they are living. Modern Spiritualism is one of the marked signs of the last days—the so-called religion that some are blindly imbibing. May God help us to walk in the light, and cleave to the Bible. W. C. WALLIS.

ANTIQUITY OF THE SCRIPTURES.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of

the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversation of Socrates, in his Memorabilia, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern, yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can, are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honoured than the name of Alexander is now.

The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

FORBEARANCE.

CAN we wonder that the world resents this indifference to its pursuits and precepts? Well may we read, "Marvel not, my brethren, if the world hate you." It hated Him who was all gentleness and love for such a claim as this. Will that be tolerated in the wayward and defective followers which was not endured in the Master? Surely not; "the servant is not greater than his Lord." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We must be prepared, then, in spite of the disinterested motives and the high standard we profess, to find ourselves despised and rejected, as they despised and rejected our Master before us. They will call us fools and fanatics. Where politeness forbids a taunt, we may expect a disdainful smile. Nor must it be forgotten, that "the children of this world are for their own generation (Revised Version) wiser than the children of light." But let us take courage; their generation is limited, whereas ours is infinite; their field of labour is earth, its span is time; ours is to come; our inheritance is on high; heaven is its scene, and eternity its measure.

It will not discourage us, therefore, to find ourselves despised and rejected, our motives misconstrued, our objects misunderstood, since these are the proofs of our heirship; far less will it excite any feeling of resentment in the Christian's breast. "Such were some of you." We can come of us remember how, not so very long ago, the Word was spurned, when the conviction was most keenly felt; for pride refused to bow down. Perhaps some of us, too, can remember that even in the midst of apparent heedlessness, there was an intense yearning after something higher, for we were not satisfied with our toys. We remember the sense of uncertainty which haunted us, when the distraction was over for awhile, and the glamour of the gay scene was dissipated. We can remember this, and it may well help us to bear with those who do not yet think as we do; they may be in precisely the same position now that we were then; and a few kind and earnest words may be the means used to fill the void, where a censorious air, or anything savouring of superiority, would only tend to estrange and repel. There are more souls than we imagine, in this world, who are seeking to solve the great problem: "Where shall we spend eternity?"—*Selected.*

THE divinest attribute in the heart of God is love, and the mightiest, because the most human principle, in the heart of man is faith. Love is heaven, faith is that which appropriates heaven.—*F. W. Robertson.*

Home and Temperance.

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

HELP IN GOD.

I LOOK to Thee in every need,
And never look in vain;
I feel thy strong and tender love,
And all is well again.
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above,
My restlessness to still;
Around me flows Thy quick'ning life,
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turns't my mourning into praise.

—*Selected.*

COALS OF FIRE.

FARMER DAWSON kept missing his corn. Every few nights it was taken from his crib, although the door was well secured with lock and key.

"It's that lazy Tom Slocum," he exclaimed one morning, after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around who hasn't any corn—nor anything else, for that matter. He spent the summer at the saloons while his neighbours were at work. Now they have plenty, and he has nothing—serves him just right, too!"

"But his family are suffering," rejoined his wife, "they are sick and in need of food and medicine; should we not help them?"

"No," growled the farmer; "if he finds his neighbours are going to take care of his family, it will encourage him to spend the next season as he did the last. Better send him to jail and his family to the poor-house, and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now while Tom is reaping the bitter fruits of his folly, is it not the very time to help him to a better life?" suggested the wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William, try the coals first."

Farmer Dawson made no reply, but finished his breakfast, and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heart-broken mother, with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thorough search found a hole large enough to admit a man's hand.

"There's the leak," he exclaimed; "I'll fix that," and he went to work setting a trap inside.

Next morning he arose earlier than usual, and went out to the cribs. His trap had caught a man—Tom Slocum, the very one he had suspected!

He seemed to take no notice of the thief, but turned aside into the barn, and began heaping the mangers with hay, sweet-scented from the summer's harvest field. Then he opened the crib door, and took out the golden ears, the fruit of his honest toil.

All the time he was thinking what to do. Should he try the law or the coals? The law was what the man deserved, but his wife's words kept ringing through his mind. He emptied the corn in the feeding troughs, then went around where the man stood with one hand in the trap.

"Hello! neighbour, what are you doing here?" he asked.

Poor Tom answered nothing, but his downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"Here, Tom, take that," said the farmer, "and after this when you want corn, come to me and I'll let you have it on trust or for work. I need another hand on the farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire me. My family was suffering, and I was ashamed to beg. But I'll work for this and every ear that I've taken, if you'll give me the chance."

"Very well, Tom," said the farmer, "take the corn to the mill, and make things comfortable about home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.

"You must let whisky alone," continued the farmer; "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion as he said:—

"You are the first man that's ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I've drank until I thought there was no use in trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will, sir."

Farmer Dawson took Tom to the house, and gave him his breakfast, while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was!" remarked the farmer's wife one day.

"Yes," replied her husband, "'t was the coals of fire that did it."—*Royal Road (U. S. A.)*

IS HE PROUD OF HIS WORK?

RECENTLY, when temperance was being discussed in the Legislature, Mr. Ford, of Queens, referred to a member of one of the families of the province, recently buried as a pauper by means of his being addicted to strong drink, and called it a temperance lecture in a nutshell. Mr. Pugh, the member for Halifax, rose and said that he was a liquor seller, and he considered his business just as legitimate and respectable as a carriage builder's. This struck Mr. Ford, who is a carriage builder, and so he replied briefly, as follows: "I build carriages, and when I turn out a fine wagon, I feel proud of it, and point to it moving along the street and say; 'That is my work.' I would ask the honourable member for Halifax if he is proud of his work, as he sees it reeling along the street?" To this there was no response.—*Alliance Journal, Halifax.*

THE PUBLIC HOUSE.

THE *Times* in 1881 said:—"It would be impossible to name anything which stands for so much loss of soul, body, and estate, for so much discomfort and every thing that is disagreeable, as the public-house, necessary as it may be, harmless as it may sometimes be. Even if we accept the best case that can be made for it on principle, the fact is still a huge nuisance and misery. It is not only the quiet religious family or the respectable householder that regards the public-house as one of the enemies of his peace, but it is almost every body except the publican and his landlord. . . . There is not a vice, or a disease, or a disorder, or a calamity of any kind that has not its frequent rise in the public-house. It degrades, ruins, and brutalizes a large fraction of the British people."

A boy smoking a cigar end became very pale. Throwing the end away, he said to his playmate: "There's something in that cigar that makes me sick." "I know what it is," said the other; "it's the terbacker." Some people don't know what it is that makes them feel unwell after drinking. They lay the blame on sundry supposed adulterations of liquor. All the while we know what it is. It is the alcohol.—*Alliance News.*

THE PRESENT TRUTH.

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

GRIMSEY, OCTOBER 7, 1886.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

THE FUTURE OF THE PAPACY. NO. 3.

We considered in our last some of the means by which Popery and Protestantism gained their conquests. We found that the success of the former was owing to a wise and crafty policy which appealed to every phase of human nature, with the exception of that which desires to know and abide by the simple truth. It is wholly policy. Its one aim is to build up the power of Rome, to subjugate and subdue the nations, to wield both ecclesiastical and temporal power. Protestantism was based on a principle. The authority of tradition was cast off; God's Word—his revealed will—was taken for the standard by which creeds were to be tried. And had Protestants followed in practice what they taught in principle, they would now be one in the truth. But light and truth has beamed from God's Word as the rubbish of tradition has been cleared away, and the majority of the Protestant faith have refused to heed it. The Scriptures plainly declare, in the passages we referred to in our last, that the coming of Christ is near, and a reform is demanded on the part of his people. The "old paths" of the primitive faith—the keeping of the commandments of God and the faith of Jesus—are to be sought out and walked in, in order that a people may be prepared for translation. Evidences in the physical, the spiritual, the moral, and the political world accumulate and increase on every hand, Luke 21: 25-27.

But how has the church in general regarded these truths? She has simply opposed, rejected, or ignored them. The souls she has won have been "strange children;" numbers have been gained oftentimes at the expense of principle; the deep conviction of sin is almost unknown; and sensational, superficial revivals are the order of the day, in which sin is no longer made exceeding sinful, and the Redeemer of the world takes the second place to Evangelist Talkative or the Rev. No-law. Feasting, eating, drinking, and rioting have taken the place of the prayer-meeting for the "enjoyable time." Questionable means of raising money for church purposes have been carried even to gambling, and few are the voices raised against these practices. But two or three persons are often heard at the regular prayer-meetings of a church which numbers hundreds in its communion, and the revival of its religious interests generally occurs under the labours of an importation. The sermon may have no connection whatever with the text read at the beginning, or with any other part of Scripture. It may be highly scientific, embodying the latest results in the investigation of geology, the evolution of the species, the higher criticism, archæology, biology, or, perhaps, it is political in character,—and very learned, very flowery, very eloquent, very energetic; but oh! how little it builds up the spiritual life, or satisfies the soul-hunger! The powers of evil, the convulsions of an earth "waxed old," the unparalleled preparations for war, are considered nothing but the prelude to the jubilee trump which will usher in the converted world! Where the Bible cries danger and alarm, the modern pulpit cry is, "Peace and safety." The old landmarks are gone. Not only do errors of the Papacy still cling, but errors of science are also eating out the spiritual life of the church. Holding many things in common with Roman Catholicism, and for which there is no other authority than the Church of Rome, the power to protest is gone, and Rome is no longer considered an enemy to the truth of God, but a valuable ally

against the forces of evil. She is no longer anti-Christian, albeit the Roman church declares herself the same as during the centuries of the past!

Is the picture overdrawn? Would God that it were, but we are persuaded that it is not. Scores of testimonies might be adduced from eminent authorities in the various denominations in support of the above, some of which we have given in the past, but which space forbids now. We are naturally hopeful, but we find it hard to hope in the face of such proof. We see no evidence of real reform on the part of the great Protestant denominations; we know of no prediction of God's Word which indicates such reform. If it comes, it must be on the basis of the Bible truth, and Protestantism is a perfect Babel as regards what the Bible teaches.

True, efforts are made for union, but thus far such efforts have been poorly seconded and have resulted in nothing of importance on the side of true union. Rather have they resulted in the compromise of the truth of God and the yielding of true principle. Union with God is the only true basis of union—such union as God owns and blesses—with each other. What can such a body, such a system—divided, emasculated—do towards, not only the regeneration of the world, but a vigorous success even in the great battle against the foes of evil. We are not alone in this opinion. The course pursued by the English Church at the election preceding the last, and the result of that election, "must have shown the bishops and clergy of the Church of England," said Mr. Handel Cossam, M.P., in the *Daily News* of Dec. 30, 1885, "how utterly and completely they are out of 'touch' with the people." This is all too evident; and it is largely true of other denominations. There is much talk, many great meetings, good resolutions, but compared with the numbers and worldly wealth of the great Protestant church, how little, how very little, has been done! Its attitude towards infidelity is one of compromise on a scientific basis; its attitude towards the Church of Rome, is one of compromise also. It was remarked by a prominent political journal of America some years since, that there was less difference between the Presbyterianism of to-day and the Presbyterianism of one hundred years ago than there is between Presbyterianism and Roman Catholicism to-day. This may be overdrawn, yet the tendency has been strongly in that direction, but the compromise, the yielding, has not been on the part of Rome. The tendency of humanity is to swing from one extreme to the other, and the bigotry of the past has given place to a looseness of belief that embraces all in its fold from the Trinitarian to the Unitarian, on the broad platform of "the Fatherhood of God and the Brotherhood of Man,"—a liberalism ten times more destructive of truth and righteousness than the extreme bigotry it has replaced.

But how has it been with Popery the last fifty years? True, she has lost her temporal power by Italy, but her spiritual influence has grown apace. She has done in the nineteenth century what she never dared attempt in the past, decreed the dogmas of Immaculate Conception and Papal Infallibility. True the latter was strenuously opposed; but where are these opposers now?—Unheard of or gone back to the fold of Rome. She was never more active in propagating her tenets, and her missionary stations are found in every quarter of the earth, in the islands of the sea, even where a Protestant missionary has never set foot.

As an instance of this witness British North Borneo, which is "without a single Protestant minister," says Rev. J. A. B. Cook in *Christian Leader* of Sept. 2. The British North Borneo company are willing to make grants to Protestants, have already done so to Roman Catholics. "Borneo," says the above writer, "is only one of the many British outposts which Rome is occupying and manning well, while we who profess to have the light in a clearer and better sense . . . are not so well prepared as they are to go right on

to the front in every available position, especially where the British flag flies and security of life and property is as good as at home." And this is but an instance. Where the converts to a weakened Protestantism number hundreds, converts to Romanism number thousands. And Rome's aggressiveness and zeal have not merely been shown in fields under the security of civilized governments, but amidst the greatest peril, among the most savage tribes. All this is gaining prestige for Rome among those who have no certain religious belief. The agents of the various European governments, and especially of this government, find it necessary, and will find it more so, if they would hold influence over the tribes which are more or less under the influence of Jesuit priests, to consult the Supreme Pontiff at Rome or his representatives.

But it is not alone among the barbarous and savage tribes that Rome has influence and power. It is not alone in governing these that Rome's aid will be sought. There is another element, an element of civilized national life, which has become one of the most vexing problems of the political world. It is the seething discontent among the masses, the growing hatred of restraint, the lawlessness, the animosity toward the wealthier classes. And these things are breeding Socialism, Communism, Nihilism, and Anarchy. Noisy and unprincipled demagogues sway and control the mass, and politicians yield and compromise in order to hold the semblance of power. Reforms have taken place, in some cases when the people were unprepared, but they are not satisfied. Revolution is in the air. Unfulfilled promises of unprincipled politicians and continually blasted hopes are driving the ignorant and poverty-stricken masses desperate. And the outbreaks which have taken place in different countries are but the muttering thunders of the coming tempest. Science has placed in the hands of the ignorant some of the most destructive agents, and desperate men will never be found wanting who are willing to use them. The vivid contrast between poverty and plenty, destitution and luxury, the princely incomes and meager earnings, serves to arouse and augment the discontent. And Jesuitism, crafty, wise, insinuating, sways its powerful influence over the turbulent elements, who are nearly all under the influence of Rome.

It is between two millstones that Rome is grinding the nations. On the one hand she speaks smooth words of love and peace, treats amicably with governments, preaches of tolerance, boasts of tolerance; on the other hand her minions are stirring the lower masses to revolution and rebellion. Modern Protestantism (with very few exceptions) sees Rome only in the first phase. Yet she is the same,—intolerant, aggressive, working only to further her own ends and aims by every policy, by every means, which it is possible for her to use. Concerning her aim we quote two utterances of Cardinal Manning from "Recent Events" (pp. 29 and 36), by Lord Robert Montagu:—

"Again he [Cardinal Manning] said: 'If ever there was a land in which work was to be done, and perhaps much to suffer, it is here. I shall not say too much if I say that we have to subjugate and subdue, to conquer and rule, an imperial race. We have to do with a will which reigns throughout the world, as the will of Rome reigned once. We have to bend or break that will which nations and kingdoms have found invincible and inflexible. . . . Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here: and therefore in England the Church of God [Roman Catholic] must be gathered in its strength.' (*Tablet*, Aug. 6th, 1859.)"

This conquest is not to be gained by compromise, or by yielding to the demands of Protestants. Hear the Cardinal again:—

"The Church cannot yield a jot or tittle of its Divine laws of unity and truth. The world may renew its ten persecutions, but the pontiffs will be inflexible to the end. They have counselled, warned, and entreated princes and legislators. *If rulers will not hear their voice, the people will (i. e., rebel). The pastors know their flocks, and their flocks know them. . . . The Church is no-*

where more vigorous than where it is in closest sympathy with the people, as in Ireland and Poland, in America, Australia, and in England."—(From the Centenary of St. Peter: a Pastoral Letter to the Clergy, p. 100, Longmans, 1867.)

Realizing Rome's power over the masses, Monarchs and statesmen are again recognizing the Papacy as a power without which it is not safe to reckon. Said the *Standard*, one of the leading political papers of this empire, in its issue of April 4, 1885:—

"There is another Power in the world besides Russia, or France, or Germany, in whose policy and decisions *this country* is deeply interested. The Roman Pontiff no longer sets armies in motion, and his Imperial Sovereignty is circumscribed within the boundary of the largest palace in the world. But to his spiritual territory there is no limit, and it would puzzle the most skilled sectarian map-makers to draw a line beyond which the Pope's authority does not travel. He, in one sense, governs a larger and more populous portion of the earth even than the Queen, though, perhaps, England still comes next to Rome in the magnitude of its imperial pretensions."

When, as we have before pointed out, Prince Bismarck, last spring, was accused of going to Canossa, or, in other words, submitting to the Papacy, his reply showed clearly that he preferred Popery to Socialism. "If," said the Chancellor, "I am reproached with inducing my imperial master to go to Canossa, I reply that he has before this experienced a worse Canossa in the Reichstag."

When differences arose between Germany and Spain the difficulty was amicably adjusted by the Pope. Bismarck was invested by Leo XIII. with the Order of Christ, the first Protestant who was ever thus honoured. In acknowledging the honour (?) conferred, the Chancellor wrote a most humble letter to his Holiness. This letter begins, as to a temporal prince, with the term "Sire;" the Chancellor considered himself "honoured," and it gave him "great pleasure;" and he testified his "lively gratitude" and "very humble devotion." The May Laws which were adverse to Catholicism were virtually repealed. It was concerning these that Prince Bismarck said, as reported in the *Daily News* of April 11, "that he had preferred to first of all treat with the Pope in the matter, because he had found in the Head of the Church more good-will towards Germany and Prussia than in the majority of the Reichstag, adding that he would not enter into negotiations with the Centre party until he had arrived at a complete understanding with his Holiness."

The relations between Russia and the Vatican have grown more and more friendly, and it is the same with France.

Mr. Gladstone's government in 1881 found it necessary to send Mr. Errington to Rome "to establish diplomatic relations between the British Government and the Vatican, with the hopes that the Pope would promote peace between the British Government and the Irish people. We learned, too, that Consul White had arrived in Rome, and been received in private audience by Pope Leo XIII."—(Recent Events, p. 689.) This was at first denied but was at last admitted that "Mr. Errington had acted as a channel of communication between the Holy See and Her Majesty's Government, on various questions besides those relating to Ireland." (*Id.* p. 708.) And this contrary to British law.

It was concerning this that the *Moniteur de Rome*, a papal organ, "contained an article announcing that all the Governments of Europe, with the exception of Belgium alone, had established relations with the Papacy. It added these words: 'It is truly a consoling spectacle to see Governments, once so hostile as those of France, Russia, Prussia, and England, bending before this Supreme Influence [the Papacy].' The correspondent of the *Morning Post* showed this article to 'a Cardinal intimately connected with the Pope' from whom he learned 'that up to the end of 1880 (i.e., while Mr. D'Israeli was Prime Minister), Cardinal Manning and Cardinal Howard had been the intermediaries between the Vatican and the English Gov-

ernment.'" (*Id.* p. 698.) These are some of the evidences of the progress of the Papacy. We have more to offer in our next. There are trying times before the people of God. May he open their eyes to the signs of the times.

THE JUDGMENT OF THE GREAT DAY.

FROM the seen, we reasonably look forward to the unseen. To the realm of knowledge, we necessarily anchor a realm of faith. We know that all God's creatures are morally accountable to him. It follows that his favour must be suspended on a compliance with his will, and that some just recompense at his hand must await the incorrigibly disobedient. Then all must at some time be examined that their course may be approved or disapproved by the great Judge of all, and their future condition determined by a decision rendered in accordance with what their course of life has been.

These conclusions deduce themselves from the circumstances in which we find ourselves placed—from conditions of which we take cognizance by our own senses. And in accordance with this is the explicit and oft-repeated testimony of the Word of God.

To the Athenians Paul testified of God the Father, that "he hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

God, then, is to judge the world by Jesus Christ, whom he hath raised from the dead; and he has, by thus raising him, given assurance to all men of what he will hereafter do.

To the Romans the same apostle bears this testimony: "There is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 11-16 (omitting the parenthesis). What God has appointed is sure to come in due time. The judgment of the great day is therefore an event which is certain to transpire.

This judgment will embrace all classes of men, both the righteous and the wicked; for thus Solomon testifies: "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3: 17. It will also embrace Satan and all the evil angels, as Jude declares: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. Beyond our power of conception will, therefore, be the number of cases to be acted upon at this great tribunal. But let no one for this reason suppose that the individual will be lost in the multitude, and that consequently he will not be obliged to answer personally for his own sins. No; the Judge will have no difficulty in acting upon every case individually; "for there is a *time* there for every purpose and every work." "Every one of us shall give an account of *himself* to God." Rom 14: 12. Christ solemnly assures us that our accountability extends even to our words, and that for every idle word we must give account in the day of judgment. Matt. 12: 36. And Solomon declares that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

There will be no lack of time for this work. When Paul says that God has appointed a *day* in which he will judge the world, he does not mean a day of twenty-four hours. It would be impossible to dwarf the immense individual work which the foregoing texts bring to view within such a compass. Moreover the Bible in one instance sets apart a thousand years as belonging to the day of judgment. Rev. 20: 4. The whole work, accord-

ing to other scriptures, occupies even more time than this; how much more we do not know.

And as there will be no lack of time, so God has no lack of agents to do his bidding. The prophet Daniel, describing the opening of the judgment scene, says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Dan. 7: 9, 10. These thousands are not the multitudes of the human family brought up before God for their final trial. They are, instead, the heavenly host who are there to do him service in the great judgment work. John, in the Revelation, brings to view the same company, as he unmistakably shows by using the same terms of enumeration; and he plainly calls them angels. His words are these: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11. Here there are distinctly specified a hundred millions of angels; and as if this fell immeasurably far short of the whole number, both Daniel and John add the indefinite and innumerable "thousands of thousands." How vast a work must this be, and of what importance to the human family, that enlists in its performance such multitudes of the heavenly world!

In the passage quoted from Daniel (7: 9, 10), *God the Father*, there called the Ancient of days, is represented as the Judge; for the expression "did sit" means to take a position as judge in a court of justice. And again we read that the Father "hath committed all judgment unto the Son." John 5: 22. And still again, "Do ye not know that the *saints* shall judge the world? Know ye not that we shall judge angels?" 1 Cor. 6: 2, 3.

These passages have an important bearing on this question; for they cannot all apply to the same time; hence they show that there are great divisions of this work with which these parties respectively have to do, and that there must be order in the arrangement by which it is carried forward. Three essential elements enter into a work of judgment. These are, 1. Examination and decision of cases; 2. Rendering of the sentences; 3. Execution of the sentence. It becomes a matter of great interest to determine when, where, and how these divisions of the work are accomplished in the judgment of the great day. When Christ appears at his second advent, he says, "My reward is with me to give every man according as his work shall be." Rev. 22: 12. The reward he brings is therefore something which had been determined before he left heaven. He does not come to determine what every man's reward shall be, but he brings with him that which is each man's portion, so far as it can then be carried out, as it had been before determined. Some portion of the judgment work, therefore, is performed before the second coming of Christ. Here we are forced into our first wide departure from the prevailing views upon this question. It seems to be generally supposed that when Christ appears, all the nations are gathered before him and all the generations that have ever lived, and then each case is examined and decided, and sentence rendered and executed; and by some mysterious process all this is accomplished in one day, and the work is ended. But a moment's consideration will show that this cannot be the correct view; for when Christ appears, the righteous dead are raised, and the righteous living are changed in a moment, in the twinkling of an eye, and not a moment is then given for the examination of character and the decision of cases.

This proposition, that a portion of the judgment

work transpires before the second coming of Christ, is a very important one, and should be sustained by the most indubitable proof; and of this there is no lack. Our appeal is to the Scriptures of truth. 1 Cor. 15: 51, 52: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." This testimony applies to the righteous alone; for it is of them alone that the apostle speaks in the preceding verses. In verse 42-44, he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." We know that the wicked are not raised in incorruption, glory, power, or spirituality; hence the righteous are singled out for these instantaneous blessings when Christ appears. It must therefore have been decided before his coming who among the dead are worthy of a resurrection to life, and who among the living are then to be changed to immortality. But this decision of cases is a part of the work of judgment. That portion of it therefore takes place before Christ's coming, and is past when he appears. U. S.

The Watch Tower.

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

WHEN WILL THE WORLD BE CONVERTED?

TWO CENTURIES ago (1680, we believe) Daniel Whitby, D.D., first published his views that the world was to be converted. That view has been received by many Protestant teachers since, and by the majority of the present time, without careful examination, notwithstanding the many plain declarations of Scripture to the contrary. Our Lord declares that the wheat (the children of the kingdom) and the tares (the children of the wicked one) will both grow together till the time of the harvest, which is "the end of the world." Matt. 13: 24-30, 36-43. The last days shall be like those of Noah and Lot. Luke 17: 26-30. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. And these statements might be multiplied. But despite this evidence men cling to their dreams, and picture to themselves a roseate future, while evidences thicken on every hand in the shape of war, intemperance, and lawlessness. When will the conversion of the world take place? Granted that all nominal Christians are real Christians (fifty per cent. of which would hardly be contended for by the optimist), when will the heathen be converted? Gladly would we believe in the world's conversion theory if there were promise or evidence of its realization; but we see none till Christ shall come in his power and glory, to destroy his foes and to reward his people. In view of the following, from the *Christian Leader* of Sept. 9th, we again ask, When will the world be converted?

"Rev. James Johnson, well known in Glasgow as a Christian minister and in a wider circle through his writings, has just published, through Messrs. Nisbet, a very weighty and important pamphlet entitled 'A century of Protestant Missions.' With perfect lucidity and an impressive calmness of style he states facts which can hardly fail to startle if brought as they should be before the churches. He begins by admitting that Protestant missions have in a hundred years accomplished as much as could reasonably be expected from methods and means employed. But he goes on to show that the number of heathen and Mohammedans now in the world is vastly greater than when Protestant missions began a hundred years ago, being more by two hundred millions than it was a hundred years ago, while the converts and their families do not amount to three millions. Further, the great

heathen and Mohammedan systems of religion are not only increasing their adherents by the ordinary birth-rate, but are yearly making far more converts than are Christian missions. The point here is not that the actual number of heathen is increased by such conversions but that once brought into their systems they become much more difficult to approach and move, than when in a less sophisticated condition. The inference from all this is that missions at their present rate will never overthrow the great system of error or make disciples of the nations."

The Missionary.

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

COMPENSATION.

In the strength of the endeavour,
In the temper of the giver,
In the loving of the lover,
Lies the hidden recompense.

In the sowing of the sower,
In the fleeting of the flower,
In the fading of each hour,
Lurks eternal recompense.

—Selected.

THE CAUSE AT LARGE.

DESPITE all adverse influences the work of God is onward. And this is often true when there are no apparent results. It was so with the work of Judson in Burmah. For years he toiled on amidst all outward discouragements possible, buoyed up, however, by the Great Unseen, who had bidden him, "Go ye, therefore, and teach all nations," and who had given the assurance, "Lo, I am with you always, even unto the end of the world." But the work was onward just the same, and Judson had the joy of seeing thousands embrace the gospel of the Son of God. It is thus with the work of God in all ages, and it is thus with the work of God for this age. The Third Angel's Message has passed its inceptive stage. The seed sown in the years past is developing fruit, and souls are embracing the truth.

The *Review and Herald* for August 31, Sept. 7 and Sept. 14 reports that successful camp-meetings have been held in America in the States of Massachusetts, Michigan, Arkansas, California, Ohio, Texas, Maine, and Kansas, at which 142 have been baptized. Besides those reported baptized at camp-meetings 271 have been reported by various ministers as having signed the covenant to "keep the commandments of God and the faith of Jesus," most of whom have been baptized.

In Australia the most gratifying results have taken place from the efforts put forth. Forty-six have signed the covenant at Ballarat, Victoria, some of whom embraced the truth through reading. There are now more than 150 Sabbath-keepers in Australasia where a little over a year ago there were none.

One sister visited Balize, Central America, and adjacent islands. She stayed a few weeks, held some Bible-readings, distributed reading matter, and left thirteen keeping the Sabbath and many others interested.

The work on the Continent is still forward. At Nimes, France, sixteen have embraced the truth. Bro. Conradi's labours in Russia are referred to in another column.

In this country the progress of the message is slow at present, yet there is no cause for discouragement. Four have taken their stand for the truth at Keynsham, under the labours of Pastors Andrews and John. Others are interested. Four have also embraced the truth in Grimsby as the result of the meetings which have been held by Pastors Lane and Durland. This work it is hoped will not end here. The missionary workers are of good courage. Some of our colporteurs have had excellent success in selling the PRESENT TRUTH and the "Sufferings of Christ." There have been 1,000 copies of the latter sold in Grimsby alone the last few weeks. To God be all the glory. The truth is his, and to him belong the souls saved.

TEMPERANCE is the unyielding control of reason over lust, and over all wrong tendencies of the mind; it means abstinence from all things not good and entirely innocent in their character. —Cicero.

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.

TWO LAWS.

THERE are two distinct codes of laws brought to view in the Bible,—one commanded by God and the other commanded by Moses.

"Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21: 8.

The law commanded by Jehovah is the moral law which defines our duty to God and man.

See Exodus 20: 1-17.

The law commanded by Moses related to ordinances. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.

This law of ordinances was abolished at the death of Christ.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14.

The moral law will always exist.

"Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119: 152, 160.

LAW OF GOD.

Was spoken by God,—

"And the Lord spake unto you out of the midst of the fire. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 12, 13.

Was written by God,—

"And he gave unto Moses two tables of stone written with the finger of God." Ex. 31: 18.

It was engraven on stones,—

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32: 16.

Was good,—

"Thou gavest them right judgments, and true laws, good statutes and commandments." Neh. 9: 13.

Was perfect,—

"The law of the Lord is perfect." Ps. 19: 7.

If obeyed will give life,—

"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." Eze. 20: 11.

Will not cease,—

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

To be kept,—

"Whosoever shall do and teach them shall be called great in the kingdom of heaven." Matt. 5: 19.

Is spiritual,—

"For we know that the law is spiritual." Rom. 7: 14.

Contains all our duty,—

"Fear God, and keep his commandments, for this is the whole duty of man." Eccl. 12: 13.

Called royal law,—

"If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbour as thyself, ye do well." James 2: 8.

It is impossible for the law of God to fail.

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

Christ came to magnify the law.

"The Lord is well pleased for his righteousness' sake; He will magnify the law, and make it honourable." Isa. 42: 21.

It is to be kept with the faith of Jesus.

"Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

By it we shall be judged.

"So speak ye and so do, as they that shall be judged by the law of liberty." James 2: 12; Eccl. 12: 14.

If kept, it will give us a passport into the kingdom of God.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

LAW OF MOSES.

Was spoken by Moses,—

"Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto him." Deut. 1: 3.

Was written by Moses,—

"And Moses wrote this law and delivered it unto . . . all the elders of Israel." Deut. 31: 9.

It was written in a book,—

"And it came to pass, when Moses had made an end of writing the words of this law in a book." Deut. 31: 24.

Was not good,—

"Wherefore I gave them also statutes that were not good." Eze. 20: 25.

Was not perfect,—

"For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7: 19.

Would not give life,—

"I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20: 25.

Will cease,—

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.

Not to be kept,—

"Forasmuch as we have heard that certain which went out from us . . . saying, ye must be circumcised, and keep the law, to whom we gave no such commandment." Acts 15: 24.

Is carnal,—

"For that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7: 15, 16.

Stood only in meats,—

"Which stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9: 10.

Law of Moses,—

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39.

WM. INGS.

Interesting Items.

—Cholera has broken out in Vienna.
 —A Russian millionaire has had his smoking room lined with bank notes.
 —Mr. Henry George has been nominated as a labour candidate for the mayoralty of New York.
 —It is reported that Chinese pirates are again attempting to capture British and American ships.
 —An omnibus thief was sentenced to five years' imprisonment for taking sixpence from a lady's pocket.
 —The son of the Senegalese Emperor Samory will shortly visit London. His name is Diaoulou Karamokoko.
 —There is a sect of murderers in Russia who strangle sick people, holding it a sin to let men suffer bodily pain.
 —The States of Indiana, Illinois, and South-Eastern Michigan have been visited by cyclones, and much damage done.
 —The recent development of the Mount Lyell gold district bids fair to eclipse anything of the kind hitherto found in Tasmania.
 —Signor Succi successfully completed his thirty days' fast in Rome, September 18. He gave no special sign of exhaustion up to the last.
 —The Rev. Arthur Arnott, formerly incumbent of St. James Episcopal Church, Edinburgh, has been received into the Church of Rome.
 —On behalf of the Gordon family, the Marquis of Huntley has handed over to the community of Aberdeen a statue of the late General Gordon.
 —A seven days' mission in connection with the Metropolitan Tabernacle Total Abstinence Society was inaugurated by Mr. Spurgeon on September 20.
 —While the steam yacht Glenelg was leaving Albert Harbour, Greenock, September 17, she was struck on the port quarter by the steamer Elaine, and sunk in five minutes.
 —The Czar of Russia is said to favour the Prince of Montenegro for the throne of Bulgaria, the candidature of Prince Waldemar of Denmark having been withdrawn.
 —Famal, the last rebel stronghold near Suakim, has been captured by the "friendlies." The rebellion in the Eastern Soudan is practically at an end for the present.
 —The tenants of the Salters' Company have purchased in County Londonderry a tract of 20,000 acres valued at £250,000. This creates no less than 1,000 peasant proprietors.
 —The ladies of Persia having complained that their husbands spend most of their time in the *cafes*, the Shah has ordered the closing of all such establishments in his realm.
 —Some English capitalists have offered to lend the Nicaraguan Government £400,000 dollars for the purpose of paying the actual obligations of the State, including Treasury bills.
 —An American exploring party in Alaska have discovered red snow, a river as large as the Thames, and the highest glaciers in the world. They ascended 7,200 feet above the sea level.
 —The Postmaster-General is about to enter into correspondence with the British Colonies with reference to the establishment of a penny post between the mother country and the Colonies.
 —An explosion of fire-damp occurred in the Consolation Mine, in the district of Dortmund, Rhenish Prussia, while 420 miners were in the pit; forty-six were killed, and others dangerously injured.
 —During mass in a church at Radna, in Hungary, the altar hangings caught fire from a wax-taper, and in the panic which followed fifteen women were crushed to death, many others receiving injury.
 —A co-operative colony of 2,000 persons was to emigrate from Lancaster, Wisconsin, to Topolambo, Mexico, October 1. The Mexican Government has granted numerous concessions, and 15,000 acres of land.
 —Some learned ladies in the United States are dissatisfied with the revised translation of the Bible, thinking it unfair to their sex, and a committee of their number are busily engaged in making a translation for themselves.
 —A fire broke out in the cathedral at Ajaccio, Corsica, on Sept. 27, when it was filled with over 2,000 people. A rush was made for the doors, and a large number of persons were injured, some of whom are not expected to recover.
 —The Earl of Dalkieth, eldest son of the Duke of Buccleuch has met with a fatal accident while deer-stalking in Achnacarry Forest, his loaded rifle going off, and a bullet lodging in his shoulder. Death took place from hemorrhage.
 —A larger catch of mackerel in the month of September has never been known than was experienced on Sept. 19 at high tide on the Kentish road. More than thirty-two tons were consigned to London from Ramsgate in one day by one railway alone.
 —The Staff Council of the Salvation Army has just issued an order that in future no sanction will be given to courting or any engagement of any male lieutenant; he must get promoted to the rank of Captain before anything of the kind can be recognized.
 —On September 19 a revolt took place among the troops in the Madrid garrisons, said to be fomented by the Republican Party. About 400 men mutinied, but the rebellion was quickly suppressed by the energy of the officers (two of whom, however, were killed) and the rest of the troops who remained loyal.
 —An Italian lugger, laden with benzine, was set on fire Sept. 22 by lightning in the port of Fiume, and after being tugged into the open sea was left to burn all night. Of the men on board seven perished, and only five could be saved by an English steamer, whose captain risked his own life to succour the crew.
 —During a week four terrible fires have destroyed partially or entirely four Galician and Hungarian villages and towns. More than three thousand persons are without roof or bread. In one Hungarian city, Taerock Besse, the raging storm caused the fire to spread so suddenly that many children who could not be dragged from their beds perished.
 —Mrs. Girling, the mother of the "Shaker" community, died recently at Hordle, Hampshire, after a long illness. The scene in camp after her decease was indescribable. The community is without any means whatever, and is at present entirely dependent upon charity, and it is regarded as probable that now their head has died the community will break up.
 —The World's Woman's Temperance Union has fixed October 16 as a day of prayer for the causes of temperance and purity throughout the world; all women's societies everywhere are earnestly requested to unite. The hours are to be from 10 A.M. to 4 P.M. The noon hour, from 12 to 1, is to be devoted to the special subject of the world-wide federation of women lately inaugurated under the name of the World's Woman's Temperance Union. It is also desired that all clergymen and ministers be requested to preach sermons on temperance and purity on October 17, and that gospel temperance and purity meetings be held in the afternoon and evening.

Publication List.

TRACTS ON MAN'S NATURE.

Assorted Package No. 5. Price, 5d.

Is Man Immortal—Are the Dead Conscious—The Sinner's Fate—Thoughts for the Candid—Departing and being with Christ—The Sleep of the Dead—Milton on the State of the Dead.

Assorted Package No. 6. Price, 1s.

Containing Package No. 5, and the following in addition:—The End of the Wicked—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor.

PAMPHLETS ON MAN'S NATURE.

Matter and Spirit. An Argument on the Relation of Matter and Spirit..... 68 pp. 5d.
 The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner..... 184 pp. 10d.
 Ministration of Angels, and the Origin, History, and Destiny of Satan..... 144 pp. 10d.

MISCELLANEOUS TRACTS.

Assorted Package No. 7. Price, 1s.

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Infernal Cavils Considered—The Two Thrones—Origin and Progress of Seventh-day Adventists.

MISCELLANEOUS PAMPHLETS.

The Spirit of God: Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner 144 pp. 7d.
 The Atonement. By J. H. Waggoner. An Examination of the Remedial System in the Light of Nature and Revelation..... 188 pp. 10d.
 Thoughts on Baptism. By J. H. Waggoner. The Subject Viewed in the Light of the Bible and History. 186 pp. Bound in flexible cloth, 1s. 6d. Paper covers..... 1s.
 Miraculous Powers. The Scripture Testimony on the Perpetuity of Spiritual Gifts. 128 pp. 7d.
 Life of Christ, in six pamphlets. By Mrs. Ellen G. White. For the Set 3s.
 Bible Sanctification. By Mrs. E. G. White..... 5d.
 Redeemer and Redeemed: The Plan of Redemption in its three Stages. By James White..... 5d.
 The Rejected Ordinance. A carefully prepared Paper on our Saviour's Act of Humility recorded in John 13. By W. H. Littlejohn..... 5d.
 The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By D. M. Canright..... 128 pp. 7d.

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday not the Sabbath—Why not Found out Before—One Hundred Bible Facts about the Sabbath.

Assorted Package No. 2. Price, 1s.

This package contains all the tracts in package No. 1, and the following in addition:—Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews..... 226 pp. 1s.
 The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner..... 84 pp. 6d.
 The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews..... 112 pp. 7d.
 Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti..... 68 pp. 5d.
 Review of Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath..... 64 pp. 6d.
 The Morality of the Sabbath. By D. M. Canright..... 8d.

SECOND ADVENT TRACTS.

Assorted Package No. 3. Price, 5d.

The Coming of the Lord—Is the End Near—Can We Know—The Judgment—Without Excuse—The Second Advent—A Sign of the Day of God.

Assorted Package No. 4. Price, 1s.

Containing package No. 3, and the following in addition:—The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four.

SECOND ADVENT PAMPHLETS.

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ..... 182 pp. 10d.
 Matthew Twenty-Four. A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives..... 64 pp. 5d.
 The Three Messages of Rev. 14: 6-12. Particularly the Third Angel's Message and the Two Horned Beast. 144 pp. 7d.
 The Home of the Saved, or the Inheritance of the Saints in Light. By J. N. Loughborough..... 80 pp. 6d.
 The Seven Trumpets. An Exposition of the Symbols of Rev. 8 and 9..... 96 pp. 5d.
 Hope of the Gospel. By J. N. Loughborough. 80 pp. 5d.
 Refutation of False Theories Concerning the Age to Come. By J. H. Waggoner..... 168 pp. 10d.

THOUGHTS ON THE REVELATION, CRITICAL AND PRACTICAL,

BY U. SMITH.

A Verse by Verse Exposition of the Apocalypse.

This is a new and withal the most harmonious exposition of this wonderful and important book ever written. While the language and style cannot fail to charm, the subject matter both interests and instructs the reader. The Revelation is given to show things which should come to pass in this world's history; and a blessing is pronounced upon those who will hear and read and do. Rev. 1: 3. In it is set before us the Church's struggles and triumphs; the martyr's death, and the victor's song; the destruction of the powers of darkness and the coronation of the King of kings. "Thoughts on the Revelation" is a great help in the study of this wonderful book 420 pp. Price, 6s.

THE GREAT CONTROVERSY, OR THE CONFLICT BETWEEN CHRIST AND HIS ANGELS And Satan and his Angels.

By Mrs. E. G. WHITE.

IN FOUR VOLUMES.

These volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, defeats, and victories, and the final triumph of right and truth with crowning immortality.

VOLUME I.

Begins with the rebellion of Satan, and treats of the fall of man, and the lives of the patriarchs to the time of Solomon.

VOLUME II.

Continues the history of Redemption as illustrated in the Birth, Life, Ministry, Miracles, and Teachings of Christ. This volume is of great help in the study of the Life of Christ Jesus our Lord.

VOLUME III.

Presents the facts concerning the Death, Resurrection, and Ascension of Heaven's Anointed, and the lives and ministry of the Apostles. The account of the labours and death of the great Apostle Paul is of deep interest.

VOLUME IV.

Commences with our Lord's great prophecy while viewing Jerusalem from the Mount of Olives, and covers the entire Christian Dispensation to the end of time. It calls attention to the persecution of the first centuries and the rise of the Papacy: it speaks particularly of the Dark Ages and the work of the Reformers and martyrs. Considerable space is given to the lives and teaching of later reformers and religious teachers, such as the Wesleys, Whitfield, and William Miller. The closing chapters give a vivid picture of the warfare of the Church and the final triumph of the people of God. The punishment of Satan and all his followers closes the great Controversy between the Son of God and the Powers of Darkness, with the faithful of all ages safe at Home forever.

These books are not argumentative, yet they throw much light on the Sacred Page. They afford especial encouragement to the Christian, and are excellent to place in the hands of sceptics to convince them of Bible Truth.

The four volumes contain over 1,500 pages, and are furnished for 16s. per set.

Either volume may be furnished separately for 4s., post paid.

HISTORY OF THE SABBATH

—AND—

THE FIRST DAY OF THE WEEK,

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

By the late JOHN NEVINS ANDREWS, Of Basle, Switzerland.

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

A MINE OF INFORMATION

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

THE COMPLETE TESTIMONY OF THE FATHERS

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

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

This important volume is the result of ten years hard labour and historical research. Bound in cloth, 528 pages, post free, 6s.

The above Publications will be sent, post free, on receipt of price. Address, "THE PRESENT TRUTH," Grimsby.

THE ATONEMENT:

AN EXAMINATION OF A

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

BY J. H. WAGGONER,

Author of "Spirit of God; its Offices and Manifestations," "Christian Baptism," etc.

It is an excellent work for the candid sceptic, and one which will broaden the ideas of every minister and Bible student. If the doctrine of the Atonement conflicts with the principles or the integrity of God's Law and Justice, the sceptic has reason for rejecting it; but this work by Mr. Waggoner shows its harmony with justice and mercy—how God can "be just, and the Justifier of him which believeth in Jesus." 868 pp. Price, post free, 4s. Address, THE PRESENT TRUTH, Grimsby.

LIST OF PUBLICATIONS.

BOUND BOOKS.		PAMPHLETS.	
	Price.		Price.
Thoughts on Daniel,	6s.	A Word for the Sabbath, 1s. 8d.	
Thoughts on the Revelation,	6s.	Sermons on Sabbath and Law, 1s.	
Nature and Destiny of Man,	6s.	Thoughts on Baptism, 1s.	
Complete Sabbath History,	6s.	Modern Spiritualism, 1s.	
The Sanctuary and 2,300 days,	4s.	The Atonement, 10d.	
Synopsis of Present Truth,	4s.	Ministration of Angels, 10d.	
Life Sketches of James and Mrs. E. G. White,	4s.	Faith and Hope, 10d.	
Spirit of Prophecy (4 vols.), each,	4s.	Refutation of Age to Come, 7d.	
Life of William Miller,	4s.	The Spirit of God, 7d.	
Life of Joseph Bates,	4s.	The Three Messages of Rev. 14, 7d.	
The Atonement,	4s.	Two Laws, 7d.	
Soul and Resurrection,	3s.	Testimony of the Fathers, 7d.	
Bible from Heaven,	3s.	Home of the Saved, 6d.	
United States in Prophecy, (Paper Covers),	1s.	Vindication of True Sabbath, 5d.	
Facts for the Times,	2s.	Truth Found, 5d.	
		Exposition of Matthew 24, 5d.	
		Hope of the Gospel, 5d.	
		Matter and Spirit, 5d.	
		Seven Trumpets, 5d.	

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

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

PENNY TRACTS, 16 pp. each. Christ in the Old Testament, Sabbath in the New Testament, Spirit of Prophecy, The Old Moral Code not Revised, Sanctuary of the Bible, The Millennium, Seven Reasons, Definite Seventh Day, Departing and Being with Christ, Are the Dead Conscious? Elihu on the Sabbath, The Law and the Gospel.

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

THE 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.

GRIMSBY, OCTOBER 7, 1886.

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

Perversion of Mary Howitt.—It is rumoured that the venerable authoress, Mary Howitt, the aged wife of the eminent author, William Howitt, "The History of Priestcraft" being among his numerous works, has become a papal pervert. It was not long since a daughter entered the Romish communion. But it is not greatness of intellect or greatness of fame that will save us from the power of error; it is rather that greatness of faith in God and his Word, which accounts the great things of this world as naught compared with the truth of God, it is rather that love of the truth which purifies the heart;—in these is our salvation from error.

A Pleasant Sign!—The *Christian World* considers it "a pleasant sign of the times to behold the Rev. H. R. Haweis advocating the occasional opening of churches for extra-religious purposes," which means for the purpose of concerts, oratorios, etc. It is pleasant, no doubt, to the worldly heart to use all things, even the houses dedicated to the sacred service of God, for their own pleasure—"extra-religious service." Thus we remember the temple at Jerusalem was used of old, and we opine that the words of the Master which were spoken then would apply now, "Take these things hence," with the severe condemnation uttered on the same occasion, in many instances.

The Message in Russia.—We have spoken in previous numbers of the imprisonment of Pastor L. R. Conradi at Simerferpol, Russia, the allegation against him being that he was a Jew or was disseminating Jewish heresies. Through the kindness and intervention of the American Consul at Odessa and the American Minister at St. Petersburg, he has been released, and is permitted to visit among the brethren there. His visit has been much appreciated by them. He finds in the Crimea forty-five Sabbath-keepers, and knows of thirty more in Russia. These are engaged in disseminating the truths they profess. Their appreciation of these truths has been shown in a substantial way. Believing that the cause of God requires a tenth part of their income, some had set it apart for that purpose. Bro. Conradi had received in tithes, donations, etc., four hundred and thirty-nine roubles, or about forty-five pounds sterling. Further accounts will be given hereafter. May God bless the work in dark, priest-ridden Russia.

Our Workers' Meeting.—The above meeting began according to appointment, at the Mission Rooms in Grimsby, the 17th, nineteen colporteurs and missionaries in attendance from various parts of the kingdom. Besides the preaching service which was held at the tent each evening, three other meetings were held during the day. Not the least important of these has been the early morning meeting. The talks of Sr. White on the necessity of a close union with God, deeper love for the truth, earnestness of purpose, and Christ-likeness of character, have been much appreciated and very helpful indeed to the workers. The other meetings have been devoted to Bible study and in instruction as to the best plans of labour. The instruction has been given by Pastors Lane, Ings, White, and Durland. Mrs. White's discourses at the tent have been appreciated as the hearty amens and tear-dimmed eyes have testified. Our Council opened with representatives present from France, Germany, Switzerland, Scandinavia, and America. All are of good courage. Fuller reports will be given in subsequent issues.

The Sabbath.—We have no Scripture warrant for keeping the Sunday. And we dare not abate "one jot or tittle" of the law without permission from the

Lawgiver. It is not a matter of indifference, for God highly exalted his Sabbath. (1) He specified it as the day on which he rested from his work of creation. (2) He blessed it; he put honour upon it; he gave it the Divine benediction. (3) He sanctified, or hallowed it; he constituted it a holy, sacred day, and set it apart for sacred uses. (4) He gave a commandment, under circumstances more solemn, grand, and awful than any other revelation was ever made to man, that his holy day be sacredly kept. (5) He uttered many threatenings against those who profaned his holy day. (6) He made many promises to those who honour Him in the observance of the memorial of creation. (7) All the reasons for the sanctification and obligation to keep the seventh day which were ever spoken by Jehovah in his Word, exist to-day in as great clearness as ever. (8) The law of the seventh-day Sabbath stands to-day just as Jehovah wrote it and spoke it, without amendment or repeal. *Not one of the above facts is true of the Sunday.*—*Gospel Sickle.*

"Chart of the Week."—Our thanks are due Rev. W. M. Jones for advanced sections of his "Chart of the Week," which will be issued on or before Jan. 1, 1887. It will contain the days of the week in more than 150 of the principal languages and uses (ancient and modern) of the world. Its size will be about 18 inches by 7 feet. It is a monument of indefatigable industry, persevering pains-taking, and great erudition, as well as an *incontrovertible proof* of the "unbroken continuity of the weekly cycle, and the rightful place of the Sabbath from the beginning of spoken language and of time itself." Every lecturer on the great Sabbath truth ought to have it. We are grateful to God for this testimony and earnestly hope that the arduous labours of Mr. Jones may be duly appreciated. Mounted on linen, with roller, and varnished, post free, 5s. or \$1.25; unmounted, on very strong paper, 3s. Address Rev. William Mead Jones, 56 Mildmay Park, London, N.

Parleying With Sin.—There is no safety in holding a parley with evil. All failures begin there. Conscience at first is generally a faithful monitor, slight though the warning may be which it gives. But, as the will yields and the heart opens to the seductions of the enemy, the conscience becomes benumbed, the heart perverted. Sin blinds the moral vision, blunts the moral sensibilities, till sin is no longer "exceeding sinful." Not only does it become no longer exceeding sinful, but the perverted imagination fancies that the very sin (which appears no longer sin) is necessary to the happiness or existence of the individual. Sin in its very nature is deceitful. It can assume any form, clothe itself in any garb. It appears in two or more forms at the same time in order that the great contrast in appearance may drive or lead the individual from the repulsive form of sin to the pleasing. The only safety from its deceptions is to hold no parley with it, to cherish it not for one moment, to cry mightily to God for deliverance. To yield is to invite unbelief; and unbelief is death. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

"Living Soul."—This is what Adam became when God imparted to him the "breath of life." He was a soul before, but the breath of life made him a living soul. God created him a perfect organization. All organs, muscles, nerves, etc., were ready for action; but they had not the *life*. God alone could impart this, and this he did in the breath of life. He did not put into the man he had formed from dust another being, an entity, capable of a separate conscious existence; but he simply gave life to the perfect man he had formed, and this man became a living, conscious, thinking, acting organization—being. Through sin death came. God gave man the test of the forbidden fruit. The penalty of transgression was thus stated: "In the day that thou eatest thereof dying thou shalt die." (Gen. 2:17, margin.) When the dissolution of the man takes place, when death comes, the dust returns to the earth as it was, and the spirit, or breath of life, returns to God who gave it. (Eccl. 12:7.) It does not return a separate, conscious entity, but *as life*, as it came from God. Nothing

whatever in the record of man's creation or dissolution would indicate that he was possessed of an immortal soul, or spirit, which is the real man, and which is destined to exist forever even if separate from the body. There is not one word in all the Bible which asserts or implies that man is an immortal being, or is possessed of an immortal soul or spirit.

"Be not Deceived."—Thrice is this injunction repeated by the great apostle to the Gentiles. He knew the danger of deception. He knew what it was to be in that condition where he thought with himself that he "ought to do many things contrary to the name of Jesus of Nazareth." "The heart is deceitful above all things, and desperately wicked," says the prophet (Jer. 17:9); and he asks, "Who can know it?" Man cannot know the heart by the heart. It has no fixed standard of its own. As a judge of its own deeds, it is always partial. It ever seeks to excuse the criminal, because that criminal is *self*. The standard of judgment becomes conformed to the habits of life, instead of the habits of life becoming conformed to a right standard. Yet with all the instruction and warnings which God has given in his Word in this respect, thousands of professed Christians hug to their hearts their pet sins, follow their own desires, neglect plainly and positively enjoined duties of God's Word, and fondly persuade themselves that it will be well with them, because their deceived hearts have felt no manifest token of God's displeasure. But that heart which refuses to do God's will in a *single* point is in rebellion against him as much as though it refused to do it in all. "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. What are you sowing, dear reader? Are you sowing the seeds of righteousness—repentance, confession and forsaking of sin, right doing, faith in Christ and God?—Your fruit will be everlasting life. Prov. 11:30. Are you sowing to the flesh, walking contrary to God's Word, cherishing sin, and "living a lie"?—You will "reap corruption" at last. Instead of partaking of the fruit of righteousness it will be said of you as of the idolator of old, "He feedeth on ashes; a deceived heart hath turned him aside." Isa. 44:20.

OUR AGENTS.

GREAT BRITAIN.

International Book Depository, 72 Heneage St., Grimsby.

Mr. Geo. R. Drew, 12 The Woodlands, Clifton Park, Birkenhead.

Pastor A. A. John, 41 Bridge Street, Aberystwith, Wales.

Pastor J. H. Durland, Riseley, Bedfordshire.
Mrs. Staples, 43 Lower King Street, Kettering.
Mrs. S. Phipson, 130 Shirley Road, Southampton.
Mr. Edward Armstrong, Ulceby, Lincolnshire.
Mr. Wm. Kirkham, West Ashby, Horncastle.
Mrs. L. E. Jarvis, 224 Hornsey Road, London N.

AMERICA.

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

CONTINENT.

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

AUSTRALASIA.

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

THE PRESENT TRUTH,

An eight-page Religious Periodical,
Published semi-monthly.

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

TERMS: One year, post free, 3s.; six months, 1s. 6d.
Sample copies free for stamp.

Make Orders and Cheques payable to M. C. WILCOX.

Address, THE PRESENT TRUTH, 72 Heneage Street, Grimsby.
Send for Catalogue of Publications.

PUBLISHED by S. H. Lane, R. F. Andrews, and M. C. Wilcox at 72 Heneage Street, Grimsby.