

THE Present Truth.

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

Vol. 3, No. 2.

THURSDAY, JANUARY 20, 1887.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY

At 72 Heneage Street, Grimsby, England,

—FOR THE—

International Tract and Missionary Society.

Terms, 3s. a year (post free) in advance.

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THE YOKE OF CHRIST.

TAKE thy yoke? But I have come
Unto thee, oh Christ of God,
Burdened, weary, far from home,
Shrinking from the chastening rod;
And I call on thee to save
From the heavy yoke I have!

I have heard thy voice ring out,
Over passion's surging sea,
And I would, without a doubt,
Gladly rise and come to thee.
Oh, my Master, it were sweet
With my tears to wash thy feet.

Thou, most merciful, forgave
One who close beside thee crept,
And for joy that thou didst save,
Loved, anointed thee and wept.
Here I, too, would end my quest,
And in love of thee find rest.

Take thy yoke? But I am tired,
Heavy-laden, labour-worn,
And I have so long desired
Rest from all that I have borne.
May I not at last be free?
Hast thou still a yoke for me?

Let me look at thee again,
Patient, gentle, lowly One;
I would learn to bear my pain
Meekly, as my Lord has done.
Give what yoke thou wilt to me,
Good is all that comes from thee!

Jesus, Saviour, in thy peace
I will walk from day to day;
Troubles, doubts, and labours cease
From this fair, love-lighted way.
In thy service I am blessed,
Such a yoke is perfect rest.

—Marianne Farmingham, in *Christian World*.

General Articles.

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

THE SONS OF SAMUEL.

BY MRS. E. G. WHITE.

SAMUEL continued to judge Israel all the days of his life. For many years he made an annual circuit to Mizpeh, Gilgal, and Ramah, for the administration of jus-

tice; at other times performing the duties of his office at his home in Ramah. With unremitting zeal and devotion he laboured for the welfare of his people, and the nation prospered under his wise control. But with advancing years it became necessary to share with others the burden of judicial care. Hence while he continued to judge the people at Ramah, he appointed his sons to act for him at Bethel and Beer-sheba.

These young men had received faithful instructions from their father, both by precept and example. They were not ignorant of the warnings given to Eli, and the divine judgments visited upon him and his house. They were apparently men of sterling virtue and integrity, as well as of intellectual promise. It was with the full assent of the people that Samuel shared with his sons the responsibilities of office. But the characters of these young men were yet to be tested. Separated from their father's influence, it would be seen whether they were true to the principles which he had taught them. The result showed that Samuel had been painfully deceived in his sons. Like many young men of to-day, who have been blessed with good abilities, they perverted their God-given powers. The honour bestowed upon them rendered them proud and self-sufficient. They did not make the glory of God their aim, nor did they seek earnestly to him for strength and wisdom. Yielding to the power of temptation, they became avaricious, selfish, and unjust. God's Word declares that “they walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.”

In all this they were disregarding the will of their Divine Sovereign. The Lord had through Moses given special directions to his people that the rulers of Israel should judge righteously, deal justly with the widow and fatherless, and receive no bribes. It were well for the nations of the earth to-day, if these instructions were obeyed by the rulers and judges of the people. How important that all who are intrusted with the responsibility of government should be men who fear God, and labour unselfishly for the welfare of the brotherhood! It is their work to judge with equity, maintaining the right of the stranger, relieving the oppressed, spurning every bribe to clear the guilty or punish the innocent. The well-being of society calls for men of moral integrity in legislative halls and courts of justice. Our churches are in need of those to minister in holy office who shall

be men of honour, of piety, of purity; who shall be sanctified by the Spirit and by the Word.

A corrupting power stands in prominent places. How often are we painfully startled at the announcement that men of talent, men in positions of usefulness and honour, have betrayed their trust, and appropriated to themselves the public money, or worse still, the treasured pittance of the widow and fatherless. Had these men made the Word of God their guide, they would not thus have fallen. That word contains plain, definite instruction, adapted to every possible complication of social and public interests. Every plan and purpose of life should be subjected to this unerring test. The word of inspiration is the wisdom of God applied to human affairs. However advantageous a certain course may appear to finite judgment, if denounced by that word it will be only evil in its results.

It may be a difficult matter for men in high positions to pursue the path of un-deviating integrity whether they shall receive praise or censure. Yet this is the only safe course. All the reward which they might gain by selling their honour would be only as the breath from polluted lips, as dross to be consumed in the fire. Those who have moral courage to stand in opposition to the vices and errors of their fellow men—it may be of those whom the world honour—will receive hatred, insult, and abusive falsehood. They may be thrust down from their high position, because they would not be bought or sold, because they could not be induced by bribes or threats to stain their hands with iniquity. Every thing on earth may seem to conspire against them; but God has set his seal upon his own work. They may be regarded by their fellow men as weak, unmanly, unfit to hold office; but how differently does the Most High regard them. Those who despise them are the really ignorant. While the storms of calumny and reviling may pursue the man of integrity through life, and beat upon his grave, God has the “well done” prepared for him. Folly and iniquity will at best yield only a life of unrest and discontent, and at its close a thorny dying pillow. And how many, as they view their course of action and its results, are led to end with their own hands their disgraceful career. And beyond all this waits the judgment, and the final, irrevocable doom, Depart.

Samuel had laboured earnestly to correct the erroneous customs introduced by the sons of Eli, and especially to counter-

act the spirit of greed and selfishness fostered by their course. The sons of the prophet should have employed their authority to carry forward the reforms instituted by their father. Instead of this, their own example greatly hindered the work of reform. Their promotion to office was the cause of their ruin. The love of gain controlled them. Bribes perverted their judgment, and smothered their protests against sin. How many, like these judges of Israel, enter upon their work with good purposes, but failing to make God's Word their guide, they are flattered by worldlings, weakened by prosperity, until their moral power as reformers is gone, their hands nerveless to set things in order.

The Son of God has set an example for all his followers. They are not to court the praise of men, not to seek for themselves ease or wealth, but to emulate his life of purity and self-denial at whatever cost. While preserving the meekness of Christ, they are to wage war with iniquity, and to push the triumphs of the cross. Selfishness will not dwell in the Christian's heart. He will not manifest a disregard for the rights of others. God's law commands us to love our neighbour as ourselves, to suffer no evil to be instituted against him which we can hinder. But the rule which Christ has given extends still further. Said the world's Redeemer, "Love one another, as I have loved you." Nothing short of this can reach the standard of Christianity.

LOOKING FOR THE LORD.

THE New Testament often speaks of the second coming of our Lord. But when many Christians are asked the question, "Do you think the coming of the Lord is near at hand?" they will answer, "Oh, yes, I believe the coming of the Lord is very near. He may come before to-morrow, but that does not trouble me." Did not the disciples and apostles look at it differently? Let us read Heb. 9:28 for an example: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." The apostle declares that there will be some one looking for the Lord when he comes. If the declaration is a true one, there must be some evidence to that people that his coming is near. The simple fact that he will come again, is not evidence enough to cause the people to be looking for him, when he comes; on the contrary, without some particular signs near the time when he should appear, the world would naturally put off that day into the far future. They would reason thus, the world has stood nearly two thousand years since the apostles declared "he would come again," and the world goes on as it did at that time, and he will not come in our day. "Where is the promise of his coming?" say they, and pay no heed to the words they have read.

But the past history of God's dealings with the human family shows that he does not leave his people in ignorance of such great events. We will look at some of God's past dealings with man and learn

his way of dealing with this sinful world. As we design to investigate the evidences of the soon coming of Christ the second time, we will examine the Scriptures on the

SIGNS OF THE FIRST ADVENT

to see how plainly God marks out the way before his people.

Just before the time when Jesus was to visit the world, the people began to understand the prophets, who had prophesied about that event. The prophet Isaiah had said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. Here was a message to go forth, which Malachi calls the sending of Elijah (Mal. 4:5) and which Jesus says was in the power and spirit of Elijah. See Matt. 11:14; 17:11; Mark 9:11; Luke 1:17. This message was preached by John the Baptist just before the sixty-ninth week of Daniel's prophecy closed, at which time the Messiah was to appear. See Dan. 9:25. John sounds his message to "Prepare the way of the Lord," and commands the people to repent of their sins. The prophets had declared that he should appear, and even named the place where he should be born. But the world had become wedded to their forms and ceremonies. But few gave heed to John's message. When Jesus commenced his ministry, but few were ready to follow him. Had not God given them evidence enough so that they might have known when to look for him? None will deny the fact. If God was so good as to mark out the way before the people, that they might be ready to hail the Saviour, his dear Son, with joy, is it not reasonable to conclude that when he comes as "King of kings," the world will have as much evidence, if not more, than they had at his first advent? Then, reason alone would teach us that there will be

SIGNS GIVEN OF THE SECOND ADVENT

equally as plain as those of the first advent.

The Apostle Paul when speaking of the coming of the Lord says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." 1 Thess. 5:4, 5. If we are the children of light, there must be light for us on the subject under consideration. Jesus, himself instructed his disciples about his coming, and told them, "There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

In the above language it is declared that there shall be signs preceding the second coming of Christ, and further he tells us what these signs shall be. That these signs are to be understood by the followers of Christ, and cause them to "look for him," verse 28 fully declares, when it commands those who see these things, to "look up, and lift up your heads; for your redemption draweth nigh." If there is so much importance to these signs as the last quotation seems to imply, it is high time that we examine them and know if we have arrived at the time when we should "look up." Let us examine these signs separately in the

order named by Jesus as recorded by Luke.

I. "THERE SHALL BE SIGNS IN THE SUN."

The above declaration does not say what the signs are to be. We must look elsewhere for the signs to be described. In Matt. 24:29, where the same discourse is recorded, the words specify more than the text just examined: "Immediately after the tribulation of those days shall the sun be darkened." Here we see that the sign in the sun is a darkening of that body. Not only does the text give the nature of the sign but it gives its chronology. It is to take place "immediately after the tribulation" of certain days. Mark says, "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. Here is a tribulation brought into prophecy. In Matt. 24:21, we read: "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Then, the tribulation in connection with the time when the sun shall be darkened, is the greatest tribulation that has ever been, or ever will be. The next verse tells us that this tribulation is upon the saints of God, and that it was to be so severe that unless the days were shortened even the elect would all be put to death. But for the elect's sake the days were to be shortened. When was there such a terrible persecution against the people of God that it could be said that it was such as the world had never seen, or would never see? Any person at all acquainted with church history must agree with us that this tribulation must refer to the persecution of the church of Rome commencing A. D. 538. The lines of prophecy which speak of the papal power's authority to "make war" against, and "wear out the saints of the Most High," and the time it should last can only be scripturally interpreted to mean 1260 years. This time commenced at A. D. 538 and would terminate in 1798, when Berthier marched into the city of Rome and took the Pope prisoner, thus taking away the power he had to correct heretics.

But how about the persecution? Was it checked before the expiration of the days as Christ predicted? It was. In the beginning of the eighteenth century the work of reformation began and in 1776 the work had taken such hold in Austria that the Empress of that country made an edict to tolerate the Christian religion in that empire. The other states in Europe had heard so much of the work of the Reformation that they ceased to persecute as formerly, and thus the days were shortened. This tribulation ceased, then, not later than A. D. 1776, but the days did not end until A. D. 1798. Then, according to Jesus' testimony the sign in the sun was to take place between the two dates mentioned above, and that sign was a supernatural darkening. Were Christ's words fulfilled? A few extracts from history will answer the question. Josiah Litch in his "Prophetic Expositor," describes it as follows: "I refer to the dark day of A. D. 1780, May 19. That was a day of supernatural darkness. It was not an eclipse of the sun; for the moon was nearly at the full; it was not owing to a

thickness of the atmosphere, for the stars were seen. The darkness began about 9 A. M., and continued through the day. Such was the darkness that work was suspended in the field and shop; beasts and fowls retired to rest; and the houses were illuminated at dinner time. The sun was *supernaturally darkened*." Noah Webster in speaking of this day in his dictionary of 1869 says, "The true cause of this remarkable phenomenon is not known." We find this phenomenon, which so accurately answers to Christ's sign in the sun, took place in 1780, after the tribulation, and before the 1260 years ended. So far we find the words of Jesus fulfilled and we are encouraged to go on and investigate farther. What is the next sign?

J. H. DURLAND.

(To be continued.)

GOD'S LAMP.

THE Word of God is often spoken of in Holy Writ as a lamp. David said, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119: 105. The margin reads a candle. Samuel also speaks of this lamp, or candle, of the Lord, saying, "The Lord will lighten my darkness." 2 Sam. 22: 29. We find the word "lamp" often mentioned in the Bible, and in most cases it means the Word or Spirit of God. Then we must be willing to be led, or guided, by the light this lamp sheds forth around us, and follow the teachings of the Word of God.

A lamp and candle are both used for the same purpose; that is, to give light to those who are in darkness. A lamp would be of no use to a person who refused to have it lighted. If you were to meet a person on a very dark night with a lamp in his hand, and you offered to light it for him so that he might see his way more clearly, and he refused, you would think him very foolish. But that is the way the majority of people treat the Word of God. Instead of walking in the light which shines forth from this lamp, and which will guide all who follow it to eternal life, they follow the teachings of mortal man, and are led into darkness. The great cry of the present is, The church says so, and it must be right. But the church, like the Pharisees in the days of Christ, teaches for doctrine the commandments of men. We must not be guided by what any church would have us believe, without first testing it by the Word, or lamp of God. But you say, how shall it be proved? "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: 20. Let us then take heed to this admonition, and we shall be safe, not on a sandy foundation.

Christ said, "He that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12. He offers to men the lamp of life already burning, to light them along the journey of life; but they refuse to be guided by this lamp. If the Word of God is a lamp, it must be his Spirit through Christ which gives light to that Word, and unfolds its glory to the world. Without the Holy Spirit, this Word, or lamp, will not avail us in the time of need. Let us seek for this light upon his Word. Holy men of

old wrote the Word by inspiration of the Spirit of God. And we need that Spirit as our guide to understand it. "As many as are led by the Spirit of God, they are the sons of God." Many say in these days we are led by the Spirit, and have nothing to do with the letter of the Word, which is the lamp. What did the wise man say? "For the commandment is a lamp; and the law is a light." Proverbs 6: 23. God teaches us that we need both, the lamp, which is his written Word, and the Holy Spirit to give light to that Word, so that we may not go astray. David said, "Thy Word have I hid in mine heart, that I might not sin against thee." What a happy world this would be to-day, if each person could repeat the words of the inspired penman from the heart! No policemen or jails would be required, no locks or safes would be needed, no one would do his neighbour harm.

But it is possible, dear reader, that you and I may attain to this state, and have the Word of God hid in our hearts. How powerful is this Word, or lamp of God, when accompanied by his Spirit! King Agrippa realized this power. When St. Paul spoke the words of truth and soberness, it made him tremble. He could not withstand the searching rays which this lamp of God cast into his heart. Why? Because it was the power of God which gave effect to the words spoken. Must we have the Word of God hid in our hearts? Yes, if we hope to gain eternal life at the appearing of Christ, which is near. Will the remnant, or last church, be found keeping the Word of God? "Because thou hast kept the word of my patience, I will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

May we by his Spirit keep the word of truth, so that we may have a safe hiding-place when the Spirit of God shall be withdrawn from the earth, and his wrath shall be poured out upon those that have rejected the light. "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

Dear reader, let us now accept the light which this lamp of God offers to us to guide us to the coming kingdom of Christ. For the great day of our God is near, it hasteth greatly. W. O'NEILL.

A CLERGYMAN arguing against the policy of missionary work in India in the presence of the Duke of Wellington, the old warrior exclaimed, "What is that to you, sir? You have received your General's orders—'Go and teach all nations.' Do your duty, sir; never mind the result."

AIM at pleasing God in every thing, and seek your first happiness in him. This is practical and experimental Christianity. —James Caughey.

WAITING FOR THE MORNING.

THERE is no roof in all the world,
Of palace or of cot,
That hideth not some burdened heart
Nigh breaking for its lot!
The earth is filled with pain and tears,
And closer draws the gloom;
And light or balm there can be none
Till Christ, the Lord, shall come.

O morn, when like a summer bird
My spirit shall go free,—
When I shall see thee as thou art,
And be, my God, like thee!
Like thee! Like thee! all spotless white—
This heart, this will, as thine!—
O love of God, O blood of Christ!
O grace, and power divine!

My Saviour, who doth know the thirst
The longing spirit feels,—
O Bridegroom, now so long afar,
Why stay thy chariot-wheels?
Were ever eyes so dim with tears,
Breasts so oppressed with care?
Did ever hearts so yearn to catch
Thy whisper from the air?

Thou lonely one, lift up thy head!
Array thee for the feast!
He that hath tarried long is near!
The glow is in the east!
O Morning Star, so soon to lead
Thy chosen one away,—
O Sun of Righteousness, bring in
The everlasting day!

—Day Dawn.

JUSTICE AND MERCY HARMONIOUS.

THE following extract from a sermon on Mal. 4: 6, and Rev. 22: 21 is refreshing in these days when justice is ignored and so-called love and mercy is all in all:—

I ask you, first, to notice the apparent contrast and the real harmony and unity of these two texts.

"Lest I come and smite the land with a curse." That last awful word does not convey, in the original, quite the idea of our English word "curse." It refers to a somewhat singular institution in the Mosaic law according to which things devoted, in a certain sense, to God, were deprived of life. And the reference historically is to the judgments that were inflicted upon the nations that occupied the land before the Israelitish invasion, those Canaanites and others who were put under "the ban" and devoted to utter destruction. So, says my text, Israel, which has stepped into their places, may bring down upon its head the same devastation; and as they were swept off the face of the land that they had polluted with their iniquities, so an apostate and God-forgetting Judah may again experience the same utter destruction falling upon them. If instead of the word "curse" we were to substitute the word "destruction," we should get the true idea of the passage.

And the thought that I want to insist upon is this, that here we have distinctly gathered up the whole spirit of millenniums of divine revelation, all of which declare this one thing, that as certainly as there is a God, every transaction and disobedience receives, and must receive, its just recompense of reward.

That is the spirit of law, for law has nothing to say, except "Do this, and thou shalt live; do not this and thou shalt die."

And then turn to the other. "The grace of our Lord Jesus Christ be with you all." What has become of the thunder? All melted into dewy rain of love

and pity and compassion. Grace is love that stoops; grace is love that foregoes its claims, and forgives sins against itself; Grace is love that imparts, and this grace, thus stooping, thus pardoning, thus bestowing, is a universal gift. The apostolic benediction is the declaration of the divine purpose, and the inmost heart and loftiest meaning of all the words which from the beginning God hath spoken is that his condescending, pardoning, self-bestowing mercy may fall upon all hearts, and gladden every soul.

So there seems to emerge, and there is, a very real and a very significant contrast. "I come and smite the earth with a curse" sounds strangely unlike "the grace of our Lord Jesus Christ be with you all." And, of course, in this generation there is a strong tendency to dwell upon that contrast and to exaggerate it, and to assert that the more recent has antiquated the more ancient, and that now the day when we have to think of and to dread the curse that smites the earth is past, "because the true Light now shineth."

So I want you to notice that beneath this apparent contrast there is a real harmony, and that these two utterances, though they seem to be so diverse, are quite consistent at bottom, and must both be taken into account if we would grasp the whole truth. For, as a matter of fact, nowhere are there more tender utterances and sweeter revelations of a divine mercy than in that ancient law with its attendant prophets. And, as a matter of fact, nowhere, through all the thunderings and lightnings of Sinai, are there such solemn words of retribution as dropped from the lips of the Incarnate Love. There is nothing anywhere so dreadful as Christ's own words about what comes, and must come, to sinful men. Is there any depth of darkness in the Old Testament teaching of retribution half as deep, half as black, and as terrible, as the gulf that Christ opens at your feet and mine? Is there anything so awful as the threatenings of Infinite Love?

And the same blending of the widest proclamation of, and the most perfect rejoicing confidence in, the universal and all-forgiving love of God, with the teachings of the sharpest retribution, lies in the writings of this very apostle about whose words I am speaking. There are nowhere in Scripture more solemn pictures than those in that book of the Apocalypse, of the inevitable consequences of departure from the love and the faith of God. And John, the apostle of love, is the preacher of judgment as none of the other writers of the New Testament are.

Such is the fact, and there is a necessity for it. There must be this blending; for if you take away from your conception of God the absolute holiness which hates sin, and the rigid righteousness which apportions to all evil its bitter fruits, you have got left a maimed God that has not power to love, but is nothing but weak, good-natured indulgence. Impunity is not mercy, and punishment is never the negation of perfect love, but rather, if you destroy the one, you hopelessly maim the other. And the two halves are needed in order to give full emphasis to either.

Each note alone is untrue; blended, they make the perfect chord.—*Dr. Alexander McLaren, in Christian Commonwealth.*

"DOING THY PLEASURE ON MY HOLY DAY."

THE following from the *Christian Secretary* (America) is true and logical, but it is by no means applicable to Sunday, as that journal has applied it. Every precept, every promise, every word found in the Bible concerning a weekly Sabbath has reference to one day of the week only, namely, *the seventh*. If there is a sabbath in this dispensation, it is the seventh-day Sabbath; and that there is such Sabbath the Word of God affords abundant proof:—

"If thou turn away thy foot from the Sabbath,
From doing thy pleasure on my holy day;
And call the Sabbath a delight,
The holy of the Lord, honourable;
And shalt honour him,
Not doing thine own ways,
Nor finding thine own pleasure,
Nor speaking thine own words;
Then shalt thou delight thyself in the Lord;
And I will cause thee to ride upon the high places
of the earth,
And feed thee with the heritage of Jacob thy
father:
For the mouth of the Lord hath spoken it."
"Isa. 58: 13, 14.

"It is evident that Isaiah's teaching—God's teaching rather—respecting the spirit and mode of the proper observance of the Sabbath, is regarded by many as obsolete. As to the perpetual obligation of the Sabbath, how can it be denied without rejecting the decalogue in which it is imbedded? If the fourth commandment is no longer binding, how about the third and the fifth, between which it stands, and all that follow? If the spirit and mode of Sabbath-keeping set forth in the 13th and 14th verses of Isaiah 58, quoted above, is obsolete under the new covenant, how about the spirit and mode of fasting, as a divine institution recognized by our Lord, set forth by Isaiah in the preceding verses of the chapter?

"Analyzing the lines of the texts they suggest: (1) Turning the foot away from wonted ways on the Sabbath—not doing thine own ways; (2) nor doing thine own pleasure—nor finding it; (3) nor speaking thine own words of wonted themes; but, (4) setting apart the Sabbath as a holy day (not holiday) for God's honour; and (5) finding pleasure and delight in so doing; (6) such observance secures divine delights, which earthly pleasures cannot equal, and divine honours that exalt and satisfy.

"Bishop Andrew comments thus: 'To keep the Sabbath in an idle manner is the sabbath of oxen and asses; to keep it in a jovial manner is the sabbath of the golden calf, when the people sat down to eat and drink, and rose up to play; to keep it in surfeiting and wantonness is the sabbath of Satan, the devil's holiday.'

"The day is God's, by right and claim,
Yet made for man; then what a shame
To rob the Lord of praise divine
Seeking not his but only thine."

THERE never was a day that did not bring its opportunity for doing good that never could have been done before and never can be again. It must be improved then or never.—*Golden Rule.*

WAITING.

MANY know the truth and approve it. They mean one day to be decided followers of Christ; but at present something hinders them; is this *your* state of soul?

Listen to me while I press upon your conscience a simple question. Do not turn away from it, sit down and answer it if you can: What are you waiting for?

Are you waiting *till you are sick and unwell*? Surely you will not tell me that is a convenient season. When your body is racked with pain—when your mind is distracted with all kinds of anxious thoughts—is this a time to begin the mighty work of acquaintance with God?

Are you waiting *till you have leisure*? And when do you expect to have more time than you have now? Every year your life seems shorter than the last; you find more to think of or to do, and less power or opportunity to do it. And, after all, you know not whether you may live to see another year. Boast not yourself of to-morrow—now is the time.

Are you waiting *till your heart is perfectly fit and ready*? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. Delay not; better begin as you are.

Are you waiting *till the devil will let you come to Christ without trouble*? That will never be; if you would be saved you must fight for it.

Are you waiting *till the gate is wide*? That will never be. It will not alter. It is wide enough for the chief of sinners, if he comes in a humble, self-abased spirit. But if there is any little sin you are resolved not to give up, you will never, with all your struggling, get in.

Are you waiting *because some few Christians are inconsistent, and some professors fall away*? Hear the word of the Lord Jesus, "What is that to thee? follow thou me."

Oh, lingering friend, are not your excuses broken reeds? Are not your reasonings and defenses unprofitable and vain? Be honest—confess the truth. You have no good reason for waiting. This day I charge you to throw away indecision—wait no longer—be decided for Christ, lest waiting, your soul should be lost—forever lost.—*Bishop Ryle.*

LARGE LITTLES.

DID a holy life consist of one or two noble deeds—some signal specimen of doing, or enduring, or suffering—we might account for the failure, or reckon it small dishonour to turn back in such a conflict. But a holy life is made up of the small things of the hour, and not the great things of the age that fill up a life like that of Paul or John, like that of Rutherford, or Brainard, or Martyn.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indiffer-

ences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little self-denials, and self-restraints, and self-forgetfulness; little plans of kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak of stately elms, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible character to admire or copy.—*Dr. Bonar.*

A CLEAN CONSCIENCE.

"HAVING our hearts sprinkled from an evil conscience." So then he would treat life as being wrong at its very centre and spring; whether by personal conduct, whether by some mysterious action of the law of heredity, however it is, the apostles all concur in saying, The work must be done within, and all reforms that are to be complete and lasting must be interior reforms and must work out towards the exterior, carrying life, health, and beauty with them. Except the heart be clean the life cannot be pure; except the conscience adjust itself by the meridian of eternity it cannot tell to life what time it is, what duty it is, and how duty is to be done. The apostle is, therefore, by so much argumentatively clear; he will not hold any dispute with us, or any conference that implies acquiescence and friendliness, unless we yield at once to the doctrine that we must be born again, we must pass through a regenerative process. Name it as you please, attach what verbal definition you may to the mere way of saying it, there must, according to apostolic doctrine, be a great mystery of rebirth accomplished in the soul, heart, spirit, conscience, before the hands can be clean, or may put themselves lawfully forward to serve the altar of Heaven.—*Dr. Joseph Parker.*

BEWARE of stumbling over a propensity which easily besets you from not having your time fully occupied. I mean what the women call *dawdling*. Your motto must be *Hoc age*. Do instantly whatever is to be done, and take the hours of recreation after business, never before it. When a regiment is under march, the rear is often thrown into confusion because the front does not move steadily and without interruption. It is the same with business. If that which is first in hand is not instantly, steadily, and regularly despatched, other things accumulate behind, till affairs begin to press all at once, and no human brain can stand the confusion.—*Sir Walter Scott.*

Home and Temperance.

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

UNKNOWN HEROES.

We see them, and we know them not,
So plain in garb and mien are they;
So lowly in their thankless lot,
We hear not what they do or say.

And yet, for weary months and years,
Without a murmur, plaint, or cry,
Thousands who eat their bread in tears,
To daily duty pass us by.

A sickly mother, wan and worn,
Bereft of cheerfulness and light,
From longed-for rest and joy is torn,
To work from early morn till night.

To steal one hour from dreary fate,
Or falter in the hardest tasks,
Would make some home disconsolate,
And so no peace or joy she asks.

A little child, faint with its fears,
A girl, untimely old and gray,
A man, bent down by weight of years—
All bravely go their bitter way.

We see them, and we know them not,
So plain in garb and mien are they;
So lowly in their thankless lot,
We hear not what they do or say.

Heroes unknown—through weary years
They make no sign of outward cry,
But eat their bread with bitter tears,
And we, in silence, pass them by.
—*Advocate.*

THE MAGIC SICKLE.

ONCE upon a time there was a king, good and just, and beloved by his subjects. But he had not been long seated on the throne before his health began to fail. He cared not to go forth from his palace, and all its beautiful adornments gave him no pleasure. The feast spread before him he scarcely tasted, for all his appetite was gone. The king grew thin, his form wasted, he had no spirit either for work or amusement. At last, the courtiers whispered among themselves, "Alas! alas! our king is gradually wasting away. He will not long remain in this world!"

Many doctors were sent for. Various were the opinions which they gave as to the cause of the king's illness, the nature of his disease. Some persons even hinted at poison. Much medicine was given to the king, but still he grew no better. He seemed at last unable to do anything but recline on cushions, taking hardly any nourishment, and finding solace in nothing but smoking his hookah. It was commonly reported in the city, "Our good king is going to die!"

At last a very famous physician from a neighbouring country was sent by its friendly king. The fame of this physician had been spread far and wide, so numerous had been the cures which he had wrought.

The physician was admitted to the presence of the king, whom he found pale and almost lifeless, with closed eyes, extended on his soft couch. The physician felt the king's pulse, inquired into his symptoms, and then asked for twenty-four hours before deciding on his case.

The next day, the physician returned with something wrapped up in an embroidered cloth, and with a countenance so cheerful that the hearts of all gathered hope.

"Have you, O physician! found out any cure for my grievous sickness?" asked the king.

"I have found something, O ruler of the world! which, by the favour of the All-merciful, may work a cure, if used with courage and perseverance," said the physician.

"I will shrink from no remedy, however painful," cried the king, "if only my lost health can be restored."

The physician slowly opened the folds of the cloth, and behold! a bright sickle, with handle of carved ivory, appeared in view. The attendants looked on in wonder, for they knew not by what magic power a sickle could work a cure.

Then said the physician, "Every day, O mighty monarch! take the sickle in your royal hand, and descend into yon field in which I behold corn ripening in the sunshine. Ply the sickle with force and vigour, until the ivory handle almost cleaves to the hand that grasps it, and the toil-drops stand on your majesty's brow. Then, returning to the palace, deign to partake of the food which will then be set before your majesty. Persevere in thus using my sickle until yon field be reaped; and if my lord's health be not improved, let his servant's head be the forfeit."

The sick monarch agreed to try the virtue of the wonderful sickle, which, when not actually used, was by his command to be kept locked in a sandal-wood chest. No one was to touch one ear of corn in the little field except the king, who hoped to gather health from its reaping.

He went forth alone on the following morning with the wonderful sickle, nor returned till his hand almost clave to the ivory, and the toil-drops stood on his brow.

"Bring me food, and quickly!" cried the king. "I am half dead with fatigue!" And he threw himself back on his cushions.

Food was served in silver vessels. The courtiers looked on wondering as the king proceeded to eat it.

"Yesterday," whispered one, "the dishes went away almost as full as when they were brought. To-day, the king has almost finished the *pilau*, and now he is busy with the curry and rice!"

After a plentiful meal, the king, who was usually sleepless, fell into a long, deep slumber. When he awoke, he observed with a smile: "I have not had such a sleep for many months. There must be magic virtue in the sickle."

Day by day, the monarch went out to reap his corn and bind his sheaves, which were always given to the poor. Day by day, he returned weary and very hungry. His step grew firmer, his eye brighter, he was far more cheerful and hopeful. Soon the king gave audience to ambassadors, then felt able again to judge the cause of the poor in person. All the dwellers in the city rejoiced to see his returning health, all praised the gifted physician, and sick grandees offered the latter thousands of rupees for magic

sickles like that used by the king. When all the corn in the little field had been reaped by the royal hand, the monarch sent for the physician. He loaded the doctor with praises and costly gifts, and permitted him to return to his own land. The wonderful sickle was preserved among the choicest treasures of the king.—*Selected.*

OPIUM AND TOBACCO.

OFFICIAL reports show that the demand for opium is such that its importation into the United States is increasing with alarming rapidity. And the number of fresh victims upon the shrine of this fascinating Moloch increases with the dawning of every morning and the setting of every sun. And it is erroneous to suppose that only depraved and abandoned characters become victims of the terrible "opium habit." In my careful researches on this subject I have found far more victims of opium whose lives have been passed in the surroundings of wealth, intelligence, and culture, than in the haunts of squalor, wretchedness, and crime (the latter being chiefly addicted to alcohol, tobacco, and chloroform).

Women of refinement and culture, of more or less note, men of grandeur of intellect and apparent moral character, youth with its rose-tinted hopes of a glorious, possible future, all alike are subject to the fascinations and entanglements of this seductive devil!

Ministers, whose trumpet notes of warning to flee the wrath to come, ring in tones of eloquent entreaty from the pulpit, are themselves standing helpless, hopeless, and powerless upon the ghastly brink of a narcotic hell! And there are learned physicians, too, who daily and hourly listen to the song of this siren, knowing full well that every sylvan note but draws them nearer and nearer to their impending doom!

No department of business, no profession however exalted and pure, is exempt from the horror of the opium hell if once induced to enter the maelstrom of its fascinating and seductive influence. The varying narcotic habits are tightening upon our people like the ever contracting folds of an iron shroud, from which there is no escape. Tobacco has become the all-powerful, all-potent ruler of men. The grandest minds, the proudest intellects in our commonwealth freely acknowledge their subserviency to this disgusting narcotic.

Meta Lander, in her excellent work on the "Tobacco Problem," has shown the disgusting slavery of tobacco in a truthful manner, and we cordially indorse her book and recommend it to the careful reading of all our State and local superintendents of narcotics.

But while the tobacco habit is enslaving the men of America, we find with alarm the growing tendency of our people, especially the women, toward the formation of drug habits, especially morphine, chloral, chloroform, and cocaine. But for several years I have been fully impressed with the idea that of all the stimulants and narcotics to which mankind has fallen victim the "opium habit" is

without a parallel in its devastating influence.

While alcohol has filled our land with woe by the enslaving of our men, opium has reaped its harvest of devastation among our women, and has wrought a weight of woe and home desecration unknown to the demon of alcohol. Opium is more seductive and deceptive than alcohol, or any other narcotic. It carries with it the golden keys to the sunniest bowers of Paradise, ere long to unlock for its victims the lowest depths of the ghastliest hell. But the supernal ecstasies of the opium paradise can in no wise compensate for the unutterable horrors of the opium hell!

Study the evil more carefully in all its fearful forms, arrange wise, energetic, patient committees who will conscientiously prosecute the work of this toilful department. Strenuous legislative enactment against the promiscuous sale of opium, chloral, cocaine, and chloroform, is our present aim and hope. I learn with sorrow that many of our State and local Unions are entirely without a department of narcotics. Dear sisters, the woe is upon us, and its insidious presence is sitting to-day as a ghastly spectre by the hearth-stones of thousands of once happy homes in our land! It rests upon us as the deepening shadow of a great sin, and shall we longer live blindly indifferent to its baleful invasion?

And this fearful narcotic desecration is permitted by one of the grandest Governments the sun ever smiled upon! Upon whom rests the blame? Upon us all if we now fail to take advantage of the spirit of the times that evidently points encouragingly toward the possible future when narcotic addiction will be rendered far more difficult by wise and prudent legislative enactment. Dear sisters, shall I appeal in vain for your assistance in this important and toilful department?—*Mrs. James Havens, National Superintendent and Lecturer W. C. T. U., Department of Narcotics, Denver, Colorado, in Union Signal.*

THE MOTHER.

IN no relation does a woman exercise so deep an influence, both immediately and prospectively, as in that of the infant mind. Her smiles call into exercise the first affections that spring up in our heart. She cherishes and expands the earliest germs of our intellects. She breathes over us her deepest devotions. She lifts our little hands and teaches our little tongues to lisp in prayer. She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us and blesses us when she lives not otherwise upon the earth. What constitutes the centre of every home, whither our thoughts turn when our feet are weary with wandering and our hearts sick with disappointment? And if there be a tribunal where the sins and the follies of a froward child may hope for pardon and forgiveness this side of heaven, that tribunal is the heart of a fond and devoted mother.—*Sel.*

BIBLE READING WITH CHILDREN.

I OFTEN hear mothers asking how they can interest their children in Bible reading. In the first place, they must themselves have a strong and vital interest in the pages of God's Word, or they cannot inspire others with the same. In the next, they must take time, steadily and often, for the purpose of studying it. And in the third, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses, but enter, and as soon as the home admits you to its heart you shall discover that no two are precisely similar in aims, in spirit, and in atmosphere. Here fashion reigns, and dress is exalted to a place of great importance. There music, art, or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; and the resolution to become rich taxes every energy in that. Be sure of one thing. Whatever is largest in the eyes of the father or mother will be largest in the eyes of the boys and girls. It is in vain to preach one gospel to them, if they behold another practised.

At an early age every child should have his own Bible, with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school-books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one, worn and brown, may be seen neglected on the table of the living-room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlour book-rack, kept as old china and lace are kept, for purposes of ornament. Every member of each family should have his special Bible, and should have his times for reading it, as certainly provided for and taken into the family calculation as the hours for daily food.

In my own experience, I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my pleasure rather than that of the listeners, some sweet passage from the Scriptures. And very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say, presently, "Wait a moment, please. Let me get my Bible and read with you."

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and of obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation, and more strongly armed to meet the trials of life. We cannot be too vigilant in the early years. We cannot begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God, the enemy is sowing tares in the virgin soil. We should preëempt it in the name of our Lord Jesus.—*Mrs. M. E. Sangster.*

CANON FARRAR'S REASONS FOR BECOMING AN ABSTAINER.

THE following reasons from Archdeacon Farrar "superfluously sufficient" truly, we commend to our readers who are yet halting in the path of duty:—

"My reasons for taking the pledge were partly general and partly special. First, I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations had lived and flourished without it. I believed that the whole race of man had existed for centuries previous to its discovery. I was struck by the indisputable fact that in England 20,000 inhabitants of our prisons, accustomed to it all their lives, and the majority of them brought into prison directly or indirectly by the use of it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health. Men enter prison sickly and blighted, are deprived of drink, and leave prison strong and hale; and women, who, when incarcerated, are hideous to look upon, after being made compulsorily sober by act of Parliament, recover the bloom of health and almost of beauty.

"Next, I derived from the recorded testimony of some of our most eminent physicians, that the use of alcohol is a subtle and manifold source of disease, even to thousands who use it in quantities conventionally deemed moderate; and from the testimony even of many who discountenance total abstinence, that all the young, and all the healthy, and all who eat well and sleep well, do not require it and are undoubtedly better off without it. Then the carefully drawn statistics of many insurance societies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduces to longevity. Then I accumulated evidence that drink is so far from being requisite to physical strength or intellectual force, that many of the greatest athletes, from the days of Samson onwards, 'whose drink was only at the crystal brook,' have achieved without alcohol mightier feats than those which have been achieved with it; and many of the world's wisest, even if they have not said Pindar, have yet drawn out a better inspiration from other sources than can be drawn chemically from the fumes of wine.

"Seeing all which and much more; seeing, too, in the holy Scriptures God's own approval of his Nazarites, who, as the prophet Jeremiah tells us, were purer than snow—'They were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire'—I saw, or thought I saw, grounds sufficient, and superfluously sufficient, to make me an abstainer."

WHAT IT COSTS.

A GENTLEMAN was walking in Regent's Park in London, and he met a man whose only home was in the work-house. He had come out to take the air and excited the gentleman's interested attention.

"Well, my friend," said the gentleman, getting into conversation, "it is a pity

that a man like you should be situated just as you are. Now, may I ask, how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No, oh no; I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a day?"

"Oh, a sixpence a day I suppose."

"For how long a time?"

"Well, I suppose for about sixty years."

The gentleman had taken out his notebook, and he continued figuring with his pencil while he went on talking with the man.

"Now, let me tell you," said he as he finished his calculations, "how much that beer cost you, my man. You can go over the figures." And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly one hundred and sixty-four pounds a year, or an income of three pounds a week for self-support.

"Let me tell you now how much one gallon of whisky costs," said a judge, after trying a case, "One gallon of whisky made two men murderers; it made two wives widows; and it made eight children orphans."

Oh, it's a costly thing.—*Rev. Richard Newton.*

THE FAMILY AS A TRAINING-SCHOOL.

HUSBANDS and wives do not know till they learn by experience (which some never do) how much can be added to their sum of happiness by thinking twice, and indefinitely postponing, when either is tempted to say a cutting thing to the other. It does not take a great while for a young couple to win the confidence, each of the other, that nothing designed to wound will be said. When this confidence is established, words that would otherwise inflict pain become harmless. In a family where this confidence is secured by uniform respect for the feelings of each other, there is a degree of freedom from restraint, and of general happiness, which is impossible where it is not.

Every good family is a training-school, in which the husband and wife, from the nuptial day, are pupils. He is an exceptional and rarely fortunate young man who has not some habits of deportment which mar his character and influence. It is expected of the wife that she will correct and eradicate these. Unless the husband have an incurably coarse nature, she is justly held responsible for the polish and neatness of his manners, as much as for the purity of his linen when he appears in church or society. And if the wife have unpleasant imperfections of manner or conduct, it always reflects upon the husband. This shows that, by common consent, the family is regarded as a training-school, in which the husband and wife, as well as the children, are learners. Such being the case, each

should submit to the necessary discipline with pleasure. But if the habit of cutting and sarcastic words prevails, it will break up that school, and neither can be of any benefit to the other.

There is injury as well as unhappiness, of very serious character, resulting from a sharp tongue in the family. And the sharp tongue may not—usually at first does not—represent the real sentiments of the heart; but the bitterness is not long in finding its way to the heart, and there it is liable to remain—not always active, but always ready, and always suspected. Before you say a cutting word to husband, wife, or child, think it over deliberately.—*Interior.*

LET THE BOYS HELP IN THE HOUSE.

How often one sees a poor tired mother dragging herself about the house, doing up the work with the last remnant of strength, while a strong, hearty boy takes his ease on the sofa or lounges in the rocking-chair! Now, why in the name of common sense should n't he help her? And now why did n't that woman teach him to be on the lookout to see what he could do "to help mamma" in the way of errands, little chores, and saving steps generally? If she had done so, he would have grown to think as a "big boy" that it was manly to help his tired mother, and would have been lovingly on the alert to see how much he could her save during his leisure hours about home. Is there a single reason why a boy should not turn the wringer, carry water, hang out clothes, iron towels and stockings, set a table, wipe the dishes, sweep, make beds, cook the beefsteak, or make the coffee? And what a wonderful help it would be! It would also benefit the boy in three ways—keep him from being idle or in mischief, train his hands to skill and care, and give him a tender sympathy with his mother and future wife, which would make of him a far more considerate husband and son.—*Sel.*

TRUE CHARITY.

TRUE charity is the sweetest and most attractive of qualities. It smooths away the angles, and rubs off the roughness, and diminishes the friction of life. It adds grace to daily courtesies, and makes burdens easier to be borne. The loving heart is the strong heart. The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business, in society, and in the church; but first and chiefest is the need for it at home, where it is the salt which keeps all things sweet, the aroma which makes every hour charming, and the divine light which shines star-like through all gloom and depression.—*Selected.*

CHARITY is like the violet, which while it modestly bows its head, diffuses a fragrance on all around.—*James Everett.*

A DOWNCAST man is raw material which can only be manufactured into a very ordinary Christian.—*Faber.*

THE PRESENT TRUTH.

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

GRIMSBY, JANUARY 20, 1887.

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THE SABBATH IN THE LIGHT OF THE DISPENSATIONS.

THERE are three great divisions in God's dealing with the human race, as revealed in the Bible. These are sometimes termed ages, sometimes dispensations. The first is the patriarchal dispensation, from Adam to the exode from Egypt; the second is the Levitical dispensation, from the exode to the Christian era; the third is the Christian dispensation, from the Christian era to the time when Christ shall come to reign and the day of probation shall be over.

God's requirements have been the same in all these dispensations—supreme love to God and love to our neighbour as to one's self. These principles of love are embodied in the ten commandments as spoken by God from Sinai. Their transgression was sin and adherence to them was righteousness just as much in the days of Adam, Enoch, and Abraham—the patriarchal dispensation—as in the days of Moses, Samuel, and Elijah—the Levitical dispensation. The same principles are just as true of the Christian dispensation. Sin is the transgression of God's law. 1 John 4:3; Rom. 7:7. Love to God is manifested in the keeping of his commandments. 1 John 5:8. Men may not at all times have seen these requirements in their fulness, the majority may not have heeded them, God may have been merciful to the blinded and ignorant, yet obedience-loving heart, who saw not, knew not, all its duty. But the great fact remains, that God's law, perfect, holy, and just,—as it must be coming from an all-wise, holy Being,—remains unchanged, immutable.

Not only have God's moral requirements been the same, but the plan by which the Lord will save men has been the same. That plan is included in "repentance toward God and faith toward our Lord Jesus Christ." "Neither is there salvation in any other; for there is none other name [Jesus Christ] under heaven given among men, whereby we must be saved." Acts 4:12. Anciently men looked for a Saviour to come. Now men look back to that One who died on Calvary and rose from Joseph's tomb as the mighty Redeemer, the One who is coming again to reign. Faith in this mighty Redeemer has been manifested in different ways; different modes and systems of worship have been used. In the patriarchal dispensation the patriarch, or father of the family, acted as priest. In the Levitical dispensation the priesthood reposed in the tribe of Levi, in the family of Aaron. In the Christian dispensation our Lord Jesus Christ is the great High Priest. In the above particulars, and others connected with them, there have been differences, but God's moral requirements are always the same. They admit of no change. The principles on which they are based are the foundations of the government of the great God.

Christians in general will admit that the above is true of all the ten commandments

except the fourth,—the other nine have been binding upon all men in all ages. Many will admit this of the fourth, or Sabbath precept, but to evade the force of that positive statement, "The seventh day is the Sabbath," men resort to such subterfuges as that the seventh day was peculiar to the Jews, that we cannot tell which the seventh day is, or a seventh part of time is all that is required. Still others contend that to no other nation or age was a sabbath given but to the Jewish. There was no Sabbath before them, and that since they were cast off as a nation God's people have had no Sabbath by divine appointment. Still others abide by the letter of the commandment, believing that the particular day—the seventh—is of as much importance as is the proportion of time. And this we believe to be the true view. The Sabbath is not peculiar to one dispensation, it is found in all. Not only is it referred to but it is especially marked of God as an important institution in the beginning and close of each of the dispensations. Let us see what the Record says on this important particular.

1. *The Patriarchal Dispensation.*—Right at its beginning the Sabbath originated. "And on the seventh day God ended [ceased from] his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. It was made for the man Adam and his posterity (Mark 2:27), consequently it is not Jewish. It originated before sin entered our world, therefore was not a type. It stands, therefore, in the beginning of the patriarchal dispensation a merciful boon to man. We come to the close of that dispensation, before the next is ushered in, and then we find a reform taking place among the people of God who have so long served in the hard bondage of Egypt. And the very test used by God to try his people is the Sabbath. And this Sabbath is the seventh-day Sabbath—the rest of the Lord. See Ex. 16:4, 26-28. We learn from these scriptures that the Sabbath was a part of God's law more than one month before the ten commandments were spoken from Sinai. Therefore when Abraham kept God's commandments, statutes, and laws (Gen. 26:5), he must have kept the Sabbath also.

2. *The Levitical Dispensation.*—At the beginning of this age God spoke with his own voice the ten commandments. He afterward wrote them on two tables of stone. Hedged in by immutable precepts before and behind, is the Sabbath precept. It is not a new institution. Its first word indicates that, "Remember." It is an institution of ancient times. God had rested on the day, had sanctified and blessed it, and had given it to mankind 2,500 years before this. Now, at the beginning of a new dispensation, he chooses from among the sinful peoples of earth the least sinful, one who had become somewhat humbled by their long bondage, to be light-bearers to the world. And among the holy illuminating oracles by which their own lives were to be corrected and the world enlightened, stands pre-eminent the seventh-day Sabbath, based on God's creative rest, sanctification, and blessing. In the close of this dispensation we have another great reform. Jesus the Saviour of the world has come. In the Sermon on the Mount he very forcibly states his position on the law of God,

of which the seventh-day Sabbath is a part. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. It was thus our Lord regarded his Father's law. The Sabbath he likewise honoured by lifting from its sacred and beneficent nature the burdensome restrictions which had been heaped upon it by the superstitious and self-righteous Pharisees. But the Master did only that which was "well" and "lawful." Matt. 12:12.

3. *The Christian Dispensation.*—The Levitical dispensation had passed away. Its laws of types, shadows, and ceremonies had ended in Him whom they typified,—the Man of Calvary,—they had been nailed to the cross. Heb. 9:10; Col. 2:14-17. The yearly ceremonial sabbaths, of which there were seven, perished with it. But the Sabbath of the Lord remained still. "It is easier for heaven and earth to pass," says our Saviour, "than for one tittle of the law to fail." Luke 16:17. The new covenant had been sealed by the blood of Christ. No man could then disannul or add thereto. Gal. 3:15. But this side the ratification of this covenant we find the women who had followed our Saviour resting on the Sabbath day. Luke 23:56. It is the seventh day; for it is according to the commandment; and it is recorded by the inspired historian as a fact to which our attention should be called, while Sunday is simply mentioned as the "first day of the week." Luke 24:1. We come to the close of the Christian dispensation by prophecy and there we find a reform predicted on the law of God. Men are exhorted to "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. The rule of God's judgment is his holy law. Eccl. 12:13, 14; Jas. 2:8-12. The highest and best worship men can offer to God is faithful obedience to all his requirements. "In vain they do worship me," says our Saviour, "teaching for doctrines the commandments of men." Immediately following this angel of Rev. 14:6, 7, are two others, the third of the series bearing a solemn and fearful warning against the corrupt doctrines and practices of an apostate church. These three messages develop a class of people of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. Now it could not be said that a people were keeping the commandments of God who were breaking the first or sixth, and the same thing is just as true of the fourth as of any other. Hence we must conclude that the fourth commandment will be proclaimed as it was given, and be kept as proclaimed. This is also proved by Rev. 12:17, where the remnant church is represented as keeping the commandments of God. The same reform is foretold in Isa. 56 and 58. And in obedience to the precept of God and the light of the prophetic word, more than thirty thousand have in the last few years become observers of the ancient and unchangeable Sabbath of the Lord our God.

Certainly, the above facts are worthy of serious consideration. That the Sabbath should be made so prominent at the beginning and close of each dispensation is a fact that ought to awaken serious inquiry on the part of every candid Bible student.

The Sabbath is based on the eternal and unalterable facts of God's rest, blessing, and sanctification. Neither time, place, nor circumstances make them liable to change. They are all just as true to-day as the day after the institution of the Sabbath. The command of God concerning the Sabbath is just as true, just as obligatory, just as reasonable as when it was uttered amidst the thunders of Sinai. The work of Christ—his ministry, death, and mediation—affects it just as it affects any other command. If it abrogates the fourth, it also does the third. If it abrogates the fourth it does the sixth. But it does nothing of this. It strengthens our obligations to do them. It confirms and establishes that law which was so perfect and holy that not one jot could be altered to excuse man. He could only be released by the death of the Son of God. Then why will man rebel against its claims? We know no other reason than "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Those who love God will love his law. Ps. 119:97; 1 John 5:3. Those who walk at peace with God through Christ, who love Christ, will love and honour the law which Christ died to honour. Our test of loyalty to God is not our own feelings, but our faithfulness and obedience.

A ROMAN CATHOLIC REASON.

ONE of the principal reasons for observing Sunday is something as follows: It is allowed that the seventh-day Sabbath was a memorial of creation and was kept as such. It is alleged that redemption is greater than creation, and as Christ finished the work of redemption by rising from the dead on the first day of the week, therefore the first day should be kept in honour of redemption rather than the seventh in honour of creation.

A strange reason truly! Unworthy of a Protestant! Why?—Because God has never revealed in his Word which is the greater, creation or redemption. Both are works of a divine hand, planned by a divine mind. Only Deity can create; only Deity can redeem. Then if one is greater than the other, God must reveal it; for finite minds cannot measure nor compare the mighty works of the Infinite. And God has not revealed in his Word which is the greater.

Again: we are not redeemed by the resurrection of Christ, but by his crucifixion, or the shedding of his blood. "In whom," says Paul, writing of Christ, "we have redemption through his blood." Col. 1:16. And the redeemed sing (Rev. 5:9): "Thou wast slain, and hast redeemed us to God by thy blood." The blood of our Saviour was not shed on the first day of the week, and it would be difficult for the Christian world to agree upon what day our Lord was crucified. But if any day in the great work of redemption deserves to be kept, certainly it would seem to be that in which the beloved Son of God died for a guilty world. Nature veiled at the sight, and was convulsed with mighty throes at the sufferings of her mighty Author. We wonder at the amazing love which could thus move the Father to give his Son to die, but it was no marvel that God should raise his Son from the grave. But his death is not to be remembered by setting apart a day, or God would have plainly indicated the day in connection with

the reason for its observance. But he has given us naught of this.

Further: the work of redemption is not yet finished. It will not be finished until the last soul is gathered into the fold of God, and the bodies are redeemed from the grave. "Waiting for the adoption, to wit, the redemption of our body," says Paul in Rom. 8:23. Our Saviour tells us that when we see the signs of his coming, we are to look up and lift up our heads for our "redemption draweth nigh." Luke 21:28. The great work will only be finished when Jesus shall come again, when his people shall be saved with an everlasting salvation, and the earth restored to its Eden beauty. But not one word is there in all the Bible that a day should be kept to commemorate redemption.

But he has left us memorials of his death and resurrection. His broken body and shed blood are represented in the broken bread and the fruit of the vine. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. Both his death and resurrection are represented and memorized in the rite of baptism, or immersion, for only immersion is baptism. "Therefore," says St. Paul, "we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:4, 5. It is because men have departed from God that they have erected the form of will-worship which has shown itself in the change of the ordinance of baptism and the observance of the Sunday-sabbath.

But where did the above theory—redemption-greater-than-creation—originate? God has revealed naught of it in his Word. It has the same origin as Sunday observance; and that came in with all the errors and corruptions of the apostate church. The theory is an anti-scriptural, papal theory, well worthy of the cause it seeks to vindicate and establish. We have seen that the Bible does not support this view; the following from a papal catechism, entitled "The Catholic Christian Instructed" (chap. 23, ques. 6), a standard work, proves the origin of the theory as papal:—

"Q.—Why was the weekly Sabbath changed from Saturday to Sunday?"

"Ans.—Because our Lord fully accomplished the work of redemption by rising from the dead on a Sunday and by sending down the Holy Ghost on a Sunday: as therefore the work of redemption was greater than that of creation, so the primitive church thought the day on which this work was completely finished was more worthy her religious observation than that on which God rested from creation, and should be properly called the Lord's day."

What is the rule of Protestant faith and practice? Is it the Bible or the apostate church of Rome? Many honest Christians suppose Sunday to be supported by the Scriptures. We beseech them to examine their foundation anew in the light of God's Word.

JUDGMENT OF THE GREAT DAY. NO. 8.

WE have now traced the work of the judgment, with its concomitant events, down to the close of the ministry of our High Priest in the most holy of the true tabernacle on high,

when the cleansing of the sanctuary is finished, the atonement is made, and the sins of all God's people are blotted out. This constitutes the first division of the judgment, that part during which the Father sits as Judge, and before whom Christ, as advocate, opens the books of remembrance written for his people, confessing to him the names of all those who are found worthy from an examination of the records therein contained.

Much light, as we have seen, is thus far thrown upon the subject by the tabernacle service of the former dispensation. There was the sanctuary with its two apartments, and the ministry of the priests connected therewith. There sinners brought their offerings to the first apartment, through all the year till the day of atonement, when the ministry was transferred to the most holy place, the atonement was made, sins were put away, and thus the sanctuary was cleansed. All this, Paul says, was after the example and shadow of heavenly things. Heb. 8:5. Hence we have in this dispensation a long ministry by Christ in the first apartment of the sanctuary above, till the great antitypical work of atonement is reached, and the ministry is transferred to the most holy place, where Christ forever concludes his services as mediator, and the work of mercy for the world is ended.

But there was one peculiar service performed on the day of atonement, which cannot escape the notice of the careful student of this subject. When the high priest, in the Mosaic service, made the atonement, when he sprinkled the blood upon the mercy-seat, and thus, in figure, blotted out the sins of the people, this did not finish his work in regard to those sins. He then bore them from the sanctuary, laid them on the head of the scape-goat, and sent away the goat by the hand of a fit man, to perish in the wilderness. And these sins were not considered as finally disposed of, till the goat, bearing the execrable load, had ceased to exist.

Tracing out the substance by this shadow, we must conclude that when sins are finally blotted out in the sanctuary above, that is not the end of them. And the query then arises, when this portion of the judgment is finished, what is done with the sins thus blotted out? There must be an antitypical scape-goat who is to receive them, be sent away, and perish beneath the load.

Who is this scape-goat? now becomes an interesting inquiry. Let us see what light the Jewish type will shed upon this point. On the day of atonement two goats were presented before the Lord (see Leviticus 16) at the door of the tabernacle. Lots were then cast upon these goats to determine the use which was to be made of them respectively. One lot designated the goat receiving it to be a sacrifice to the Lord; the other set apart the goat upon which it fell to be the scape-goat. The goat upon which the Lord's lot fell was then slain, and his blood was borne into the most holy place by the priest, and sprinkled upon the mercy-seat to cancel the sins of the people and make atonement for them. This being done, the priest bore the sins from the sanctuary, and laying his hands upon the head of the scape-goat, confessed over him all those sins, and thus transferred them to the goat himself. He then committed this goat to the charge of some suitable person appointed for the purpose, by whom the goat, thus loaded with sin, was taken away into the wilderness, or land

not inhabited, and there let go, or, as is generally supposed, was caused to perish.

The offices which these goats were to perform are thus clearly defined. The Lord's goat was the atoning sacrifice, and the shedding of his blood preceded the ministry of the priest in his atoning work. But the scape-goat was not called into requisition at all till the work of atonement was done, so far as it pertained to the releasing of the people from their sins, and the cleansing of the sanctuary was finished. The expression, "to make an atonement with him," found in Lev. 16 : 10, must refer simply to this part he has to perform in the final extirpation of sin.

As applied to this dispensation, and the antitypical work of our Lord, there would seem to be no occasion for any confusion here. Remember that as antitype our Saviour acts in two capacities: First, he is antitype of the offerings; and, secondly, he is antitype of the priests. But he does not act in both capacities at the same time. His first work in connection with his ministry in the sanctuary was to offer himself as sacrifice, by dying on the cross. This he did once for all. In this act he was the antitype of all offerings for sins, both the individual offerings through the year, and the great offering on the day of atonement. While suffering as a sacrifice, Christ was not acting as priest. But having by his crucifixion provided the effectual offering for all mankind, he was raised from the dead, and now ever liveth to intercede for men, and forgive the sins of all those who will seek such forgiveness through the merits of his blood. The virtue of his sacrifice continues, but he acts ever after his resurrection as priest, and not in any office typified by any animal.

Governed by this fact, it is impossible to understand the scape-goat as a type of Christ, as so many do. For, as we have seen, the scape-goat is not brought into action till the atonement in the most holy place is completed, which finishes the round of the sanctuary service, and then he is brought *alive* before the priest, and from his hands is forced to receive the load of the sins of the people, under which load, in charge of a fit man, he is sent away by the priest, and away from both priest and people, to perish in the wilderness. But when Christ makes the atonement, he is finishing his mediation for the world; he is acting as priest; he cannot, therefore, be at the same time the scape-goat to be forcibly encumbered with the sins of the people transferred by himself from himself, to himself and then to be sent away by himself from himself and from his people to perish forever!

That any one should attribute to Christ a position involving such movements, betrays a remarkably confused conception of his position and work. Because it is said of the scape-goat that he "shall bear upon him all their iniquities unto a land not inhabited" (Lev. 16 : 22), and John said of Jesus, "Behold the Lamb of God which taketh away the sin of the world" (John 1 : 29), and Peter, speaking also of Jesus, adds, "Who his own self bare our sins in his own body on the tree" (1 Pet. 2 : 24), many, certainly without due thought, adopt the conclusion that Christ is the scape-goat.

One simple inquiry respecting the *time* when the declarations above quoted apply, would have completely barred the way to such a conclusion. Thus, to what time did John refer when he spoke of Christ as the Lamb which taketh

away (Gr. *airo*, bears) the sin of the world?—To that time, certainly, when he was acting in the capacity of the antitype of the sacrificial lamb. And Peter states expressly that he bore our sins in his own body "on the tree," or on the cross. This is the only time Christ did bear, or was to bear, the sins of all the world; for as priest he acts only in behalf of those who seek his help. But on the cross he bore the sins of the world as victim, as sacrifice, not as priest. This was *before* his ministry as priest in the sanctuary above had even commenced. But when does the scape-goat act his part in bearing away the iniquities of the people?—Not till Christ's ministry as priest in the sanctuary above is entirely *finished*; and then the scape-goat bears not the sins of all the world, but only the sins for which atonement has been made in the sanctuary, sins which then cling to him as an ineradicable curse, till they work the utter extinction of his being. Surely no one should take expressions which refer to Christ before his priesthood *begins*, to prove that he acts in another capacity and under, to him, impossible circumstances, more than eighteen hundred years later, after his priesthood *ends*. As the scape-goat can by no possibility, according to these considerations, be our Lord Jesus Christ, we must look elsewhere; for some being must, according to the type, be found to act this part in the ultimate disposal of the sins of the world. To this feature of the question, consideration will be given in our next. U. S.

THE SOUL AND SPIRIT: ARE THEY ONE OR TWO?

THE feeling prevails quite extensively among those who believe in the immortality of man, that the soul and the spirit are in reality one and the same. If they find in the Bible any expression which seems to them to affirm that the soul does not die with the body, they immediately conclude that man has within him an immortal principle. If anything is said in it that seems to them to prove that the spirit is conscious, and survives the dissolution of the physical structure, they draw the same conclusion. If this reasoning is just, it must follow that the soul and spirit are one and the same, or that man has two separate and distinct spiritual essences or entities which are conscious after physical death. But none of them ever believe this last conclusion; hence they must believe that the soul and the spirit are one and the same.

What did the Apostle Paul believe on this point?—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 6 : 23. Here we see the soul and spirit are as soul and body, or the body and spirit. Again, "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow," etc. Heb. 4:12. We know the joints and marrow are two, not one, separate and distinct, and not the same. The soul and spirit, therefore, are not one and the same. Those who believe there is an immortal principle in man, which survives the death of the body, must decide whether we shall call it the soul or spirit. It certainly is not both, unless man has two distinct, spiritual, immortal entities.

G. I. B.

THE SAINTS ARE NOT TO BE WITH CHRIST TILL HE COMES.

THE Sadducees, who denied the resurrection, and who also denied the conscious state of the dead, assailed our Lord with reference to the former point. It is worthy of notice that their question was not framed with reference to the state of the dead, though it could easily have been made to include this also had they chosen to include it. The fact that they raised the difficulty with respect to the woman that had seven husbands, only with reference to the resurrection, and not at all with reference to the intermediate state, is strong presumptive proof that they knew Christ as a teacher of the resurrection, but did not know him as a teacher of the doctrine that men enter heaven or hell at death. Christ said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20 : 34-38.

Our Lord, having disposed of their difficulty respecting the resurrection, proceeds to prove that there shall be such an event. He brings his proof from Moses, whose writings were of the highest authority with the Sadducees. Long after the death of the patriarchs, God called himself their God. But says Christ, "He is not a God of the dead, but of the living; for all live unto him." If they were *then* actually alive, there could be no proof in this text that there shall be a resurrection of the dead. If they were alive only in the purpose of God, who calleth things that are not yet as though they actually exist at the present time (Rom. 4 : 17), then the words which Christ quotes are a most decisive proof that Abraham, Isaac and Jacob shall be raised from the dead. It is manifest that this is their true sense. God purposed to raise them from the dead. On the strength of that purpose, he speaks of himself as their God. This implies the existence of the persons named, and that God recognized them as his people. He could do this on one of two grounds. 1. That they were then actually alive, in which case no resurrection was needed in order that these words should have their proper force; or, 2. That they were actually dead, but were alive to God because he purposed that they should live again. And this is precisely the point which Christ made. And thus though this text is often quoted to prove the conscious state of the dead, such was not Christ's meaning at all. Indeed, if Christ had held that the dead are now actually alive, this text would not only have had no point to prove the resurrection, but would have told directly against it; for it would show that they needed no resurrection in order to sustain the relation to God which this passage implies.

Christ promised that some of those who stood by on a certain occasion should not taste of death till they had seen the kingdom of God. Luke 9 : 27. So after eight days he took three of his disciples up to the top of a mountain, and there gave them a miniature representation of it in a *vision*. Matt. 17 : 9.

His face shone as the sun, and his raiment was white as the light. He appeared just as he will be in his glorious kingdom. To represent the two classes of his people that shall inherit that kingdom, namely, those who shall be translated, and those who shall be raised from the dead, there appeared Elijah, who had been translated, and Moses, who had passed through death. The case of Moses is often cited to show that the dead are now in conscious bliss in heaven. But the future kingdom of Christ, which was here represented, will have no disembodied saints in it. They will all have been raised from the dead before they enter it.

Every thing in this case requires that Moses, in order to fitly represent the resurrected saints in the kingdom of God, should himself have been resurrected. Dr. Adam Clarke is of this opinion. The contention of Michael and Satan respecting the body of Moses indicates this. Jude 9. Moses, as the type of Christ, may have been an exception to the general statement respecting the resurrection. Acts 26 : 23. But to those who think that Moses was present on the mount as a disembodied spirit, we present these questions: The law of Moses forbade consulting the dead, or holding converse with them. Deut. 18. Christ was certainly under the authority of that law. Now, if Moses, as a dead man, was at full liberty to converse with Christ, was Christ, as subject to the law of Moses, at liberty to converse with dead Moses? If it was a great sin for Saul to seek to converse with dead Samuel, was it not also a sin for Christ to converse with dead Moses? But the questions are asked only to show the absurdity involved in the view that Moses was still numbered with the dead when he appeared upon the mount to represent the resurrected saints in the future kingdom of Christ.

"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14 : 1-3.

The Saviour here seeks to comfort his disciples in view of his separation from them. He tells them that the separation is not to be eternal. Though he leaves them to go to his Father, he goes there to prepare a place for them. When the place is prepared, he will come back after them and receive them unto himself. It was necessary that he should do this, in order for them to be with him once more. For thus he states the object of his return to our earth: "that where I am, there ye may be also." This fixes the time when the saints shall be with Christ. It is not at death, but at the second advent of the Saviour. If each one was going to Christ at death, he could have told them the separation would be very short, and that as each one should die he should be taken into his presence. But he fixes the time of meeting at his second coming, and absolutely excludes the idea of their being with him till then. And the same fact is implied in the preparation of the place. When that work is done, Christ returns for his people. If they were able to go thither before that time, they would go in advance of the preparation of the place. But there is divine order to this. The place must be first prepared for them. Our Lord shall then return and take

his people to that place. And till that time they must wait.

Happily the period of waiting has no element of time in it to the peaceful sleeper. As there are no thoughts in death, the state of death is to the dead a blank, even as to the living it has proved to be when from brain injury the power of thought is lost. A half-finished sentence has been completed after the lapse of weeks, the moment that thought was resumed. There is the same space of time that the dead wait, so far as the lapse of time to them is concerned, that there is to the living in the act of translation. It is an atom of time represented by the twinkling of an eye. Stephen "fell asleep" with the view of the Saviour plain before his eyes. When he awakes in the resurrection, and beholds the Saviour in his glory in the heavens above, it will be to him as though there had been no period in which he had slept in death. He can be no more conscious that Christ had disappeared from his view than we are that an object disappears when we wink. The resurrection at the advent of our Lord does, therefore, rob death and the grave of all their terrors and of all their gloom.—*J. N. Andrews.*

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act because you have decided. Let your actions follow the guidance of your judgment, and if, between them both, you go down the Falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*

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.*

A TESTIMONY TO THE CHRISTIANITY OF THE AGE.

THE *Christian Leader* is a journal we have always much admired for its outspoken frankness. The article below is an evidence of this. Yet we can hardly harmonize its sentiments with a leader in the same journal a short time previous, we believe, entitled "Defamers of Our Century." We can explain it in no other way than that some of its optimistic utterances are written when under the influence of the wine of Babylon's fornication, the errors of an apostate church; but the following was evidently the result of sober thought, a conclusion from facts too obvious to be denied. The fact is that there are no Christian countries or governments in the true sense of the word. Christianity is based on principles wrought in the heart and flowing from within outward. The Christianity of a nation or government can be no higher, no deeper, than the people who compose that nation or make that government. Legislation will not make Christians of infidels, it will not make Christian nations of those whose whole history has indicated otherwise. And this is a fact concerning every nation and government of any note on the face of the earth to-day. We are glad of the testimony of the *Leader* in the following article entitled "Christian England:—"

"Thank God, I am once more in a Christian country!" was the exclamation of an old Indian

officer when he set foot on old England. But if the gallant general had last week taken a walk up Bishopsgate-street Within he might have found cause to slightly alter his opinion with regard to 'this favoured land.' He would have seen a mass of well-dressed people swarming round the doors of a private bank. To guard against this siege a company of special policemen protected the door, and at short intervals one and another of the excited crowd were permitted to enter. What could be the matter? Had Barings broken and were these depositors vainly striving to save the accumulations of a life-time at the last moment? No; nothing of the kind. A Dublin brewer had resolved to retire in a measure from business, and he made it known to the Christian people of London that he would be willing to receive some of them into partnership. Of course we had been assured that the mad measures submitted by Mr. Gladstone for the government of Ireland had undermined all confidence in Irish trade; and moreover, who, with any desire for the welfare of the country would invest their money in a brewery! Besides, the amount asked for amounted to £6,000,000. The thing was impossible from the first; so some said. Was it? That mob of fanatics striving to obtain admittance by the door guarded by policemen were the representatives of tens of thousands who had money to lend, and who, through the prospect of a large profit, were desirous of becoming brewers. Not £6,000,000, but no less a sum than ONE HUNDRED AND TWENTY-SEVEN MILLIONS, were proffered to Messrs. Baring for investment in the brewery! So much for Christian England. She has her state church officially recognizing the Almighty, her bishops and her cathedrals, and she has also untold wealth for investment in any project or in any country under the sun, where there is reasonable security and a high percentage promised. From 40,000 churches and chapels proceed week by week our professions of service to God; and we bolster up and maintain by our millions treaties, governments, and trade establishments, which, as soon as the Lord we look for shall appear, shall be swept away as the chaff before the tempest. Christian England, forsooth!"

"SOUNDING BRASS."

AS WORTHLESS as "sounding brass" the Apostle Paul characterizes that preaching which, be it ever so learned and eloquent, is destitute of love for God and man. Such is much of the preaching of the present day. Did some journal advocating the premillennial advent of Christ say that this was the case with the majority of modern preaching, it would be accused of "pessimistic growling." But it would be true nevertheless. The Bible presents such preaching—preaching men instead of Christ—as one of the evidences of the last days. 2 Tim. 4 : 3; 1 Tim. 3 : 1; Matt. 24 : 48-50; Ezek. 13. We present below an extract from a leader entitled "Where the Trouble Lies," in the *Christian at Work* in its issue of Nov. 18th, 1886. We are glad to see these good words in a journal of such influence, and we call attention to the testimony borne in the following that the preaching of the Word, the preaching of a crucified Christ, the preaching of the truth of God in its simplicity, is the exception not the rule; while the rule is, as stated in a previous part of the same article, the "sermonic presentation of ethical abstractions," "the dainty conceit, the pretty tickling fancy," etc. We commend it to our readers:—

"But spare, O spare us, modern minister, the dainty conceit, the pretty tickling fancy, the tinsel rhetoric, the lovely little antitheses, and the dangerous method of reasoning by analogy—spare us these in delivering a dying message to dying men! . . . And the trouble, the sadness of all such preaching is that the one who takes up with it does so most unconsciously: he thinks to further the gospel; but, alas! he is putting it further off. And let it be understood, the only power the preacher has over his hearers, and the only thing that enables him to touch the con-

science is to be found in his alliance with the omnipotent and everlasting God, in the work of reconciling and saving sinners through the teachings and sufferings of his Son—our Lord, the Christ."

"This preaching seems to be the exception, not the rule. There are pulpits in this city, in the State, in the whole country where such preaching prevails, and where the spirituality of the church needs no proving. . . . But in how many churches is this not the case. It would be easy to deal in pleasant compliments, and say 'there never was so much and so good preaching as now;' this is the current phrase which ministers and congregations like to hear. But just now we are not searching so much for compliments as underlying facts; and finding these we should like to discover, if possible, some deliverance."

THE SPIRIT OF THE AGE.

THAT the deeds of men show where their affections are placed is too self-evident to be denied. If the world is becoming converted, why is it not indicated by the deeds of the world, by the press of the world. The selfish heart will make profession of Christian principles before it possesses them; but according to the following from the *Christian Leader* one could not tell by the daily papers whether this was a Christian land or not:—

"THE APOTHEOSIS OF THE JOCKEY.—If the English people are to be judged by the fuss they made over that poor jockey who shot himself the other day, there could be no other conclusion than that jockeyism and turf worship are out of sight more popular than Christianity. Whether Christian enterprises are being carried on at all it would not be always easy to tell from the daily papers; whether there are any Christian teachers except a few state officials called bishops and canons, it might be as difficult to ascertain from any 'leading journal;' but of the race-course, and the noble sport that requires jockeys, no one can remain ignorant for two days who reads a newspaper. Even Scotch people are supposed, by their news-purveyors, to be as much interested in Archer as they are in—well, say, Mr. Gladstone."

It is an age of "lovers of pleasures more than lovers of God."

THE ALARM OF WAR.

WHILE the Christmas chimes and carols were filling the world with melody in joyful remembrance of the incarnation of the Prince of Peace, the alarm of imminent war in Christian Europe fell like a knell on the ears of unsuspecting millions. Unsuspecting millions! Yes, it is sad to remark that many of our fellows have been so charmed with the siren song of "peace and safety" for the last days, which has been wafted from an optimistic press and pulpit, that they seem to be wholly insensible to the general and extensive preparations which have recently been made for war. And now that

"EUROPE IS BRISTLING WITH CANON AND BAYONETS"

and cannot long endure the oppressive situation, it is to be hoped that the startling utterances of the secular press will, at least, be effectual in breaking the spell by which so many are bound, who dream and talk of universal peace amongst the existing nations of to-day, when every thing else indicates the near outbreak of a general European, if not an almost universal war.

"At the present moment the whole of Europe is bristling in armour. If we turn our eyes to the right hand or to the left we find our neighbours fully armed, and in a manner which must in time become insupportable, even to a rich country."—*Field Marshal Von Moltke, in the Reichstag.*

"THE MODERN BARBAROSSA"

which appeared in *Punch*, Dec. 18, 1886, from which we extract the following, gives a most pitiable illustration of the present condition of things:—

"As Barbarossa by his mail dragged down
Sank in the flood, the Teuton, like to drown
Beneath the weight that burdens brain and
breath,

In the new Calycadnus sinks to death,
And from the deepening flood the dark'ning sky,
For rest and refuge lifts the earnest cry."

"Arms and the man! And what seems man-
hood's worth

By the dull weight of arms so crushed to earth?
From field and factory its thews must fail
To waste their strength beneath a load of mail.
Accursed incubus that year by year
Burdens the world with an increasing fear!
The people pine beneath its loathly load,
Driven to ruin as by an iron goad,
Meshed in a hideous rivalry wrong
Which whelms the weak and overbears the strong
What help, what hope?"

One more short quotation from the *Bristol Times and Mirror*, Dec. 21, 1886, will perhaps serve to awaken some of our own countrymen as to the outlook for the future. It says:—

"Signs are multiplying that Europe is on the verge of a great war. What is more, it is almost certain that England will have to play her part in changing the map of Europe. The change will not be made without bloodshed, and it is needless to say that some powers which now hold their heads very high will come out of the struggle in a very crest-fallen condition. Fighting, however, is inevitable, if not immediately, in the near future."

It is absolutely painful to make the comparison between the so-called Christian nations of Europe and the descriptions of them as just given. "Field and factory" almost bankrupt in supplying them with implements of war and destruction! Dark, dark scenes are before us. Sixty years ago many thought that the nations were making advancement which ere this would preclude the horrors of bloody wars, at least among civilized nations. But their hopes have not been realized.

"Forward rang the voices then and of the many
mine was one,
Let us hush this cry of forward till ten thousand
years have gone."

These words from the poet-laureate have recently been criticised by the *Methodist Times*. But if Lord Tennyson was not inspired when he indited the lines, his better judgment was more in harmony with what prophets have written concerning the condition of the world in the last days, than those who now see only visions of peace. We are on the verge of a crisis the like of which this world has never witnessed. The extensive preparations for war are in harmony with Joel 3: 9-16. The next war may be a precursor of the "time of trouble" (Dan. 11: 36-45; 12: 1-3) and "the battle of that great day of God Almighty" (Rev. 16: 14), in which the "kingdoms of this world," broken like a "potter's vessel," "become the kingdoms of our Lord, and of his Christ" (Ps. 2: 8-12; Dan. 2: 35; Rev. 11: 15).

When sin and sinners are no more, and the earth is restored to its Edenic glory, inhabited by those who have "washed their robes and made them white in the blood of the Lamb," then, and not till then, will the nations cease to learn war any more. Our "help" and "hope" is in seeking the clemency of the King of kings now, and then we may with immortal voices make the glorious new earth ring with the cry of "Forward."

A. A. JOHN.

The Missionary.

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

NOW.

Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight are gone:
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day.

Rise from your dreams of the Future,
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your Future has deeds of glory,
Of honour (God grant it may!)
But your arm will never be stronger,
Or the need so great as To-day.

Rise! if the Past detains you,
Her sunshine and storms forget;
No chains so unworthy to hold you
As those of a vain regret:
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife To-day.

Rise! for the day is passing;
The sound that you scarcely hear
Is the enemy marching to battle:—
Arise! for the foe is here!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of a coming battle,
You may wake to find it past!

—*Adelaide A. Procter.*

OUR COLPORTEUR WORK IN THE BRITISH ISLES.

THE work of our colporteurs is proving successful both on sea and land. During the past three months they have sold over £150 worth of papers and books, mostly the latter. Our ship missionaries have done exceedingly well, not only in the sale of our books, but in disposing of thousands of our papers. These papers are published in the English, German, French, Danish, Swedish, and Italian languages. They have sent packages of these papers to India, Japan, South Africa, Australia, New Zealand, Germany, France, Norway, Sweden, Denmark, and to many islands of the sea.

As the captains of ships become acquainted with our work and workers, many of them become friendly, and are not only willing to carry papers to all parts of the world, but in some cases their interest in the teachings of the paper has induced them to visit houses personally at ports at which they call, and distribute our reading matter. One captain who visits ports along the coast of England, himself distributes forty copies of the PRESENT TRUTH each time it is printed. Others connected with ships, besides captains, do the same. Some of the sailors seem anxious to help on the work. One ship officer requested that a library of our books be placed on his ship. This request has been granted.

Instances like the following have frequently occurred: An officer having been induced to purchase some of our books in Liverpool, perhaps will meet another of our ship missionaries at London or at Hull, and being solicited to purchase will say, "Yes, I purchased a book of one of your men at Liverpool, and have become so much interested in it that I would like more." More books are often purchased the second time than at the first. Several instances have occurred in which captains and others have purchased our works in San Francisco and New York, U. S. A., and by the time they would meet our workers in English ports they would be ready and even anxious to purchase more.

Our land missionaries who visit towns and cities are seeing some results of their labours. They dispose of thousands of papers and tracts. This is accomplished largely by our lady canvassers. We give an extract from a letter lately received from one of these who has for some time laboured faithfully in the good work. She says:—

"During the past ten weeks I have laboured in B—. Have sold one thousand four hundred and twenty-three PRESENT TRUTHS and three thousand and fourteen pages of tracts. One lady has become deeply interested in the truth, and has commenced to observe the seventh day of the week as the Sabbath. Another lady has purchased a bound volume of PRESENT TRUTH, as she desired the back numbers in order to obtain further information on the Sabbath question. An old person who received the first three copies that were printed was very glad to learn that I could deliver them every time they are printed. May the Lord bless the people who read."

Thus by our colporteur work the glad news of the soon return of our King is heralded to earth's remotest bounds, and with it the restitution of the down-trodden Sabbath, which, according to the sure word of prophecy, must be restored to the people of God before Christ comes. S. H. LANE.

WHO IS TRULY HONOURED?

THERE is, in the heart of man, a natural desire for the honour and esteem of others. This desire is of heavenly origin, and, as first given to man, was pure and elevating; but, with other precious endowments, it has become perverted. The great enemy of our race has made it an agent through which to turn the attention of mankind from that which is true, pure, and ennobling, to the false and corrupting. He has made this counterfeit so pleasing and attractive that nearly the whole world is taken in its snare. Life, health, eternal interests,—all are sacrificed to secure the praise and applause of men; and with many, nothing is too precious to lay down at the shrine of this false god. But the Bible reveals this deception, and brings to view the true honour which comes from God.

God is the most exalted being of whom we can conceive. We can but faintly comprehend his exaltation and glory, and to become connected with him is the most honourable position to which we can attain. To be engaged in his work, is to be engaged in the most noble and exalted work on earth. We thus become associated with the angelic host and with the Lord of glory in a work so important, so elevated, that it was worthy of the death of the Son of God. Let us consider the ministration of Christ in the heavenly sanctuary, the ministration of angels for six thousand years, and then, if possible, imagine a more exalted position for fallen man than that of having some part in such a work, with such associations. Wonder, O Heavens, and be astonished, O Earth! not only at the amazing love of God to man, but at his condescension in thus exalting him.

No one can say, This is not for me. No; while the most gifted, the most learned, have not the attainments appropriate to such an exalted position, in themselves considered, God will accept the weakest, the most ignorant, if they give him the best, and all they have. This is not a work in which the strong may glory in their strength, or the wise in their wisdom; it is rather by the love with which one works that his work will be approved; it is God that gives the increase.

True nobility is measured by character. The king on his gilded throne, if not a child of God, is less honoured than the least of those who are daily attended by the heavenly messengers sent forth to minister unto those who shall be heirs of salvation, or those little ones whose angels do always behold the face of our Father.

The time is near when this veil of deception will be removed. Then, those who have con-

nected themselves with God and his work, will be seen in their true light, as the truly honoured of earth. The present is the time to secure this honour, to suffer with Christ that we may also reign with him. Ample opportunities are now afforded us for engaging in the work of God, and thus securing for ourselves the true riches and true honour, which will be as enduring as eternity.

MARIA L. HUNTLEY.

A GOD-GIVEN COURAGE.

AS LUTHER drew near the door which was about to admit him into the presence of his judges (the Diet of Worms) he met a valiant knight, the celebrated George Treundsburg, who four years later, at the head of his German lansquenets, bent the knee with his soldiers at the field of Paria, and then charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the king of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind. But whence comes this courage? Is it not divine? Is it not the grace given by the Captain of our Salvation to every true soldier of the cross? And may not we to-day, if faithful to our Lord's commands, expect to receive similar supplies of grace and courage? May we not feel equally satisfied that in the path of duty God will not forsake us? But let us be sure that it is the path of duty. If we rush into dangers to which we are not called, we have no claim upon God's protecting care. But once satisfied that God calls, let us go fearlessly forward, satisfied that He who issues the order will afford the needful grace and strength.—Joy Bells.

A CRUMB FOR THE BOYS.

A CLERGYMAN on his way to a missionary meeting overtook a boy, and asked him about the road and where he was going. "Oh!" he said, "I'm going to the meeting to hear about the missionaries." "Missionaries!" said the minister. "What do you know about missionaries?" "Why," said the boy, "I'm part of the concern. I've got a missionary-box, and I always go to the missionary meeting. I belong." Now that is what we want. Every child should feel that he is "a part of the concern," and his work is just as important as that of any one else. Linch-pins are little things; but, if they drop out, the waggon is very likely to come to a stand-still. Every pin and screw should be in working order, and every child should be able to say, "I always go to the missionary meeting. Why, I'm part of the concern!"—Exchange.

THE BEST GIVING.

A POOR, converted woman of India said: "I have no money to give to missions, but I am able to speak of the Saviour to my neighbour." Could a volume tell more of the duty of the people of this country who live in so much light? Said a young man in a prayer-meeting recently, "I worked for Mr.—, a well-known Christian for eight years, and he never spoke to me of religion." The woman in India had learned what is better than money—the power of personal influence, and eleven persons in her village have been brought to Christ through her "speaking to her neighbour."—Congregationalist.

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.

IMMORTALITY.

1. WHAT is immortality?
Deathlessness
2. Who has inherent immortality?
"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1 Tim 1:17.
3. Are not men possessed of immortal souls?
"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." "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." Ezek 18:4, 20.
4. Is immortality attainable by us?
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.
5. How is this gift obtained?
"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40.
6. Does that resurrection secure the person's immortality, or make him deathless?
"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36.
7. Did Plato or Socrates, or does spiritualism or nature, reveal immortality?
"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10
8. To whom will God give immortality, or deathlessness?
"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2:7.
9. Will God bestow on sinners this deathlessness?
10. To believe in Jesus is the first step toward the attainment of immortality; what more is necessary?
"Fight the good fight of faith, lay hold on eternal life," etc., 1 Tim. 6:12 "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved [Syriac have life]." Matt 10:22.
11. When are believers put in possession of immortality, at death or at the resurrection?
"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.
12. How will living believers attain to immortality?
"We shall not all sleep, but we shall all be changed." 1 Cor. 15:51
13. When will this change take place?
"At the last trump."
14. Will it be gradual or sudden?
"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. See 1 Thess. 4:16.
15. Will it include the whole man?
"For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.
16. What scriptures will be fulfilled when this takes place?
"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. See 1 Cor. 15:54, 55; Hosea 13:14.
17. Will the wicked dead share in this revival to life?
"The man that wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. 21:16. See Job 24:19; Isa. 26:14; Ps. 49:14, 19, 20; John 3:36.
18. Will not the wicked, then, have immortality—incorruptibility?
"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Peter 2:12. See Gal. 6:8; Rom. 6:23.
19. Is it possible to destroy a soul?
"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.
20. Is it not a fact that nothing can be annihilated?
If God "created all things out of nothing," as theologians claim, he can reduce anything he has made back to nothing if he will, or he ceases to be omnipotent, and hence ceases to be God.

O. A. OLSEN.

Interesting Items.

—It is proposed in France to tax bachelors.

—£120 is offered for a Mauritius 1847 postage stamp.

—Some flying sea-gulls were successfully photographed at Southport.

—The Government will not permit the Channel Tunnel to be proceeded with.

—An elderly man lost his life through falling on a slide made on the foot path.

—A clergyman died from lead poisoning after sleeping in a newly painted room.

—The Paris Tribunal has decided that marriage by unfrocked priests is illegal.

—In the United States 8,010 miles of new railway were laid during the past year.

—An Austrian giant nearly nine feet high and still growing, is on exhibition in London.

—The mercury was 36 degrees below zero at St. Paul, Minnesota, on New Year's Day.

—The Royal Palace at Toledo, recently restored at a cost of £200,000, has been destroyed by fire.

—An elaborate carriage, for presentation to the Queen by Australians, is being built in London.

—On account of the drought, 27,000 persons are said to be without food or clothing in Texas.

—The Prince of Wales has been invited to visit the Australian Centennial Exhibition in 1888.

—At the Thames Police-court a woman was sentenced to a month's imprisonment for fortune-telling.

—The Corporation of Bombay has voted the sum of 80,000 rupees to celebrate the Queen's Jubilee.

—Two judges have decided that betting men can be made to pay income tax for the amount of their gains.

—A man who enlisted, falsely declaring that he was unmarried, has been sent to gaol and dismissed the army.

—The American President had 12,000 callers on New Year's Day, and was quite exhausted with hand-shaking.

—Mr. Gladstone was paid £250 for his article on "Locksley Hall and the Jubilee," in the *Nineteenth Century*.

—It is reported from Dublin that the Prince of Wales intends residing a considerable portion of next summer in Ireland.

—A committee of representatives of foreign missionary societies has been formed to arrange a general conference in 1888.

—Some American citizens will erect a handsome drinking fountain in the town of Shakespeare's birth as a Jubilee memorial.

—The Great Northern Railway Company have had to pay £25 and costs, one of the porters having wheeled a truck over a dog's tail.

—It is reported from New York that 30,000 persons have been thrown out of employment by the strike among the coal dock labourers.

—In twelve months 11,640,000 letters and cards were posted throughout the world, sufficient to give five to every human being in the universe.

—The German ship Elizabeth stranded at the entrance of Chesapeake Bay on the 9th instant. The crew, numbering twenty-two men, were all lost.

—Mr. Heathcote, who died recently at Hillingdon, had not a single relative living, and dying intestate, his wealth, exceeding £200,000, falls to the Crown.

—A Cairo telegram to the *Times* says the Suez Canal will pay £80,000 for land along the canal, for the purpose of widening, which will be effected by degrees.

—An anonymous contribution of £1,000 has recently been received by the secretary of the Baptist Missionary Society toward its funds for foreign operations.

—Lord Iddesleigh died suddenly at Downing-street, Jan. 12, whither he had gone to have an interview with Lord Salisbury. The immediate cause of death was syncope.

—The *Dublin Evening Telegraph* states that Rev. H. Ward Beecher spent his last evening in Dublin at the Gaiety Theatre—enjoying "The Mikado."—*Christian Leader*.

—The archbishop of Canterbury receives £50 a day, the archbishop of York £33; and yet Bishop Ryle declares that the order to which he belongs find it very hard to make both ends meet.

—While Major Cole, "the Michigan evangelist" and a faith-cure apostle, was publicly anointing a Mrs. Hart at Pecksil, New York, for heart disease, she suddenly fell backward and died almost instantly.

—Lord Lyons has officially notified M. Flourens that Lord Salisbury, having taken over the duties of the Foreign Office, was now quite prepared to resume the negotiations with the French Government regarding Egypt.

—A great landslip occurred at Niagara, Jan. 18, 223,000 cubic yards of rock falling from the bank into the Niagara River, near the Horse shoe Fall. The crashing noise caused by the fall of the enormous mass was tremendous.

—The Government is said to have declined the French proposal to neutralize the Suez Canal if it was intended thereby to bar the passage of an English fleet in time of war, but it is willing to accede to the internationalization of the canal on a strictly commercial basis.

—The Harmony, the brave little vessel of the Moravian mission, returned a short time ago to London dock after her 117th voyage. Among her passengers she brought home a young man who is the representative of the seventh generation in unbroken missionary service.

—A panic occurred on Jan. 18 at the Hebrew Dramatic Club, Spitalfields, London, on a cry of fire being raised. About five hundred persons were in attendance, and in their eagerness to get out of the building, seventeen were trampled to death, nearly all females, and others were injured.

—At Bolton a young man was drowned while attempting to save the life of a man who had fallen through the ice, the man himself being rescued alive. At the inquest the mother stated that she warned her son not to go on the ice, as she had a dream that he would be brought home drowned.

—The German Reichstag voted upon the Army Bill on Jan. 14, and by a majority of 32 votes—186 to 154—adopted an amendment granting the demand of the Government, to raise 41,000 additional recruits, but only for a period of three years, instead of seven. Prince Bismarck at once read an Imperial Message dissolving the Assembly. The general election will take place Feb. 21.

—The framework of the main building which is being erected at Earl's-court, Kensington, for the American Exhibition, is composed of steel rails, such as are used in the construction of railways. Two of these bolted back make an ornamental column. For rapidity of construction it is said to be unequalled, no skilled labour being required, and when taken down the material will be as good and marketable as when first purchased.

—Letters have been received from two missionaries in Equatorial Africa, stating that one hundred Christian negroes of Uganda have been massacred by order of King Muanga, who had discovered an attendant in the act of catechising his companions. The majority of the victims were burnt alive on Manugonga Mountain, and the others were cut to pieces. The despot declares that he will exterminate all Christians of his kingdom.

—The construction of a new bridge is projected over East River, between New York and Brooklyn, crossing at Blackwell's Island, near Sixtieth street, at an elevation of 155 feet above high water, its length being three and a-half miles. The money will be provided from London. A bill authorizing the building of the bridge is pending in Congress. The structure will carry a steam railway across, which is to be connected with the Grand Central Station in New York.

—Australia is cursed by rabbits. In some sections where once were "smiling homesteads, fine orchards, and all evidences of prosperity," are now "useless and uninhabitable" tracts. The estimated damage for the last ten years is £3,000,000. "As to the remarkable fecundity of rabbits, Mr. James M. Morgan, United States Consul-General at Melbourne, says: 'It can be asserted on good grounds that one pair of rabbits will, under the most favourable circumstances (that is, country consisting of sand hills, pine ridges and scrub), increase in two and a-half years to the enormous number of 2,000,000.'"

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"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, JANUARY 20, 1887.

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MR. JOHN ROBERT TAYLOR, F.S.A., who has been the powerful advocate during the past fifty years of many useful works, both religious and secular, died at his residence, 35 Arthur Road, London N., on the 9th inst. Mr. Taylor was an esteemed member of the Established Church, but for some time had been engaged in disseminating the light in reference to the down-trodden Sabbath of the Bible. "His end was peace."

Frank Admission.—Olshausen, in his comments on 1 Cor. 15:19,—“If in this only we have hope in Christ,” etc.,—says: “The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible.” And in explaining Luke 16:24-26, he also states: “The Bible knows not either the expression, ‘immortality of the soul’ (God is he ‘who alone hath immortality.’ 1 Tim. 6:16), or the modern doctrine of immortality.”

A True Test.—“If I could only know that the Christian religion was true, how glad I would be,” says many a soul who is struggling in the quagmire of sin and unbelief. But it may be known whether the doctrine of Christ

is true. He has given us an infallible and simple test. Says Jesus, “My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.” John 7:16, 17. Try it, reader. Do God's will. He has revealed it in his holy Word. Repent of your sins, believe in his Son Jesus Christ for the forgiveness of your sins, and keep the commandments of God as he has declared them, and you will no longer doubt. The truth of God, the religion of Christ, will be to you a blessed reality. It is a simple test, try it.

A Pledge.—Christians become sometimes disheartened, almost discouraged. The Lord seems to have forgotten them. He has forgiven past sins, but he gives no help in present trial. The sins of the heart rise up in rebellion against God's will, and there is no power within the soul to put them down, and the Lord has left us to be destroyed of the enemy. So it seems to the sad, sin-buffed heart. But it is not true. God has not forsaken. He “hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.” And God has given us a pledge of his willingness to help in all the future, if we will trust in him. Says the Apostle Paul, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things!” Rom. 8:32. What greater pledge could be asked than this? So surely as God gave his Son, so surely will he grant all needed help to the seeker. Has he given the greater gift? he surely will the lesser. Take the promise home to thy heart, Christian; it will never fail thee, if thou wilt but meet the reasonable conditions which God asks of thee. Hold to it by faith; it is one of the “exceeding great and precious promises,”—a help to impart to us the “divine nature.”

Moses versus Christ.—The wisdom of many modern theologians leads them to reject the writings of Moses as uninspired. They are of use in showing the belief of that age, but are far behind the present age; that is, the books were the inspiration of the age, not inspired in the sense in which it is generally held that the Bible is inspired. Yet the same ones affect to believe in Christ as the Saviour of the world. We say *affect to believe*, because we do not think that they truly do believe in Christ with all that such belief comprehends. The Word of God is a unit. The same Spirit which inspired apostle of New Testament inspired prophet of Old; and he who rejects the latter, will, by inevitable logic, reject the former. The Christ of the New Testament is the divine proof of the divine inspiration of the Old Testament. Peter quotes Moses and the prophets as an evidence of Christ's divinity (Acts 3:22-24); and our Saviour himself does the same. Luke 24:44. He does more; he teaches that it is impossible to reject the one and retain true belief in the other. Reader, if you are sceptical concerning the books of Moses, pause before you are led to the rejection of Christ, your only hope. Jesus said to the Jews (and it is just as true of the Gentiles), “For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” John 5:46.

Is It Reasonable?—Is it reasonable to believe when God has given messages of warning, reproof, and exhortation in his Word to be given to the world at different times, that none are to know of these messages? Is it reasonable to believe that a book which contains such messages, a book which many say is not to be understood, should be called “The Revelation of Jesus Christ”? (Rev. 1:1) No, it is not reasonable. As God has in the past given messages of instruction and warning through his servants, men of like passions as those to whom the messages were given, is it reasonable to suppose that he will change his plan and proclaim his truth in another way? All will say that it is not reasonable. Is it reasonable to suppose that there could be a false proclamation, a complete fulfilment of a message, meeting its every specification at a time when that message is not due? No, it is not reasonable; for then it would always be impossible to tell when a true fulfilment takes place. Then that fulfilment which meets every specification of a message as regards time and place and character, must be the fulfilment of that message. Therefore the great and important threefold message of Rev. 14:6-15, will be committed to men; God's servants will proclaim it; and even now it is going to the world, fulfilling every specification, reaching out to every nation and kindred and tongue and people, gathering out a people who “keep the commandments of God and the faith of Jesus.” Rev. 14:12. Dear reader, think of these things. God has given such a message, has affixed to its rejection a most terrible penalty. Are you prepared to meet him in that great day and excuse yourself on account of ignorance of his truth when he has so plainly revealed it in his Word, pronounces a penalty upon those who do not heed it, and a blessing upon those who will read, hear, and do? (Rev. 1:3.) Which will you receive, the penalty or the blessing?

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