

THE Present Truth.

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

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ONE PENNY.

THE PRESENT TRUTH.

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—FOR THE—

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ALL WILL BE WELL.

ALL will be well. I heard this blest assurance,
Flung o'er the borders of the unseen spheres.
It gave me faith and courage and endurance
To walk serenely on, and meet the years.
Like the sweet voice of some consoling spirit,
Down through the silence of the night it fell;
My soul's fine ear was rightly tuned to hear it:
"All will be well."

All will be well. Why should we ever doubt it?
There were no blunders in creation's plan.
When God's vast mind conceived, and went
about it,
He was not aided or controlled by man.
The stars that move in such immortal beauty
Through their appointed pathways, seem to tell
Our questioning souls, if we but do our duty,
"All will be well."

All will be well. Let not your hearts be troubled
By passing clouds or shadows that may fall,
We must press bravely on with faith redoubled;
The glorious end will justify it all.
I will believe that voice from heaven's portal,
Clear as the utterance of a silver bell;
It spoke to me a truth that is immortal:
"All will be well."
—Ella Wheeler Wilcox, in Advance.

General Articles.

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

JUDGMENT AND MERCY.

BY MRS. E. G. WHITE.

EXPOSED to the power of their enemies, the children of Israel at last realized the perils of their situation, and the futility of all their efforts against the oppressor. Then they began to seek help from Him whom they had so forsaken and insulted. They saw in some measure, how far they had separated themselves from the only One who could help them. "And the children of Israel cried unto the Lord, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim."

But infinite wisdom saw that they sor-

rowed because of the consequences of their sin—the suffering which it had brought upon themselves,—rather than because they had offended God. The Lord answered them, through one of his faithful prophets:—

"Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines? Yet ye have forsaken me, and served other gods; wherefore I will deliver you no more."

Thus the Lord presented before them his goodness, his long-suffering, his pity for their distress, and the wonderful deliverances which he had wrought for them again and again. Notwithstanding all his love and care, they had once more forsaken him, and had sinned more grievously than ever before, choosing the service of idols, instead of the worship of the living God. Now, in their distress, he bade them, "Go and cry unto the gods which ye have chosen. Let them deliver you in the time of your tribulation."

But there was hope for Israel as soon as they began sincerely to repent and humbly cry unto God. They had been led to see what would be their condition, should the Lord leave them to be delivered by the gods in whom they trusted. They would be subdued by the very nations that in God's strength they had once conquered. Had Israel preserved their connection with God, they would have derived honour, dignity, and power from this relationship.

Allied to the King of kings, the Lord of life and glory, the vilest sinner may become a partaker of the divine nature, and an heir of eternal riches. "To them gave he power to become sons of God, even to them that believe on his name." Oh, what condescension, what amazing love, to make fallen man a member of the royal family, a child of the heavenly King! How can the world's Redeemer look upon those who stubbornly refuse to receive the gifts of a Saviour's love, or who, having professedly accepted him, cast aside as worthless trifles the honour and dignity offered them as his followers!

Multitudes turn with contempt from the pleadings of divine grace and infinite love, to satisfy their desire for forbidden pleasures which prove as the apples of Sodom, beautiful without, but ashes within. Israel had no love for the holy character of God, and they rejected and despised his friendship. Scorning the Creator, they adored the creature; and when in their distress, they sought unto the long-insulted Jehovah, he pointed

them to the gods of their choice, and bade them cry to these deities for help.

The Israelites well knew that their idols were powerless to save or to destroy. They knew that the heathen worship was contrary to reason and sound judgment. But they had gradually departed from God, and had indulged in sin until their moral perceptions were dulled, and they were led astray by Satan.

As we ponder the solemn words of warning addressed to Israel, we are in imagination brought before the great white throne, where in the presence of the assembled universe, every man will be judged according to the deeds done in the body. Then will be seen the true value of a Christian life and character. There must they render an account who have devoted their God-given talents of time, of means, or of intellect, to serving the gods of this world. The searching eye of Jehovah will rest upon all; and that voice which amid the thunders of Sinai spake to man, "Thou shalt have no other gods before me"—that voice will answer the sinner's imploring cry for pardon, "Go and cry unto the gods which ye have chosen. Let them deliver you in the time of your tribulation."

None then to pity the folly of those who have despised and forsaken God. None to relieve their distress. They have forsaken their true and loving Friend, to follow the path of convenience and worldly pleasure. They intended at some time to return to God. But the world, with its follies and deceptions, absorbs the attention. Frivolous amusements, pride of dress, indulgence of appetite, harden the heart and benumb the conscience, so that the voice of truth is not heard. Duty is a despised word. Things of infinite value are lightly esteemed, until the heart loses all desire to sacrifice for Him who has given so much for man. But in the reaping time they must gather the crop sown.

"Because I have called, and ye refused; I have stretched out my hand, and ye regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore they shall eat of the fruit of

their own way, and be filled with their own devices. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

God speaks to us to-day, in the warnings, counsels, and reproofs given to ancient Israel. If we depart from him, our condemnation will be greater than theirs; for we have their experience as a warning, and all the instruction which God has given since their time. Many and varied are the idols which we cherish; idols that engross the mind and harden the heart, so that sacred things are not rightly valued. Oh that the lessons given to ancient Israel might so impress our hearts and affect our lives that we would fully turn from idols, to serve the living God.

We must not trifle with our present privileges and opportunities, and expect that when lost they will be restored whenever we desire. It is impossible to abuse the powers with which our Creator has endowed us, and yet find them clear and vigorous, to call to our aid whenever we wish to devote them to a nobler, better purpose. The chains of habit, like ropes of steel, are not easily broken. Then how careful should we be to cherish only those traits which we would have form the texture of character.

The children of Israel had forfeited all right to expect help from God, and they had begun to feel this. They knew not where to turn for human help, and God had apparently forsaken them. His words thrilled their guilty souls with the anguish of remorse. They knew that they deserved to suffer the divine judgment, and to this they were willing to submit, if they might hope once more to be forgiven and restored to the favour of God.

"And the children of Israel said unto the Lord, We have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel."

Oh, the long-suffering, mercy, and condescension of our God! The Lord had been trying his people. When they humbled themselves before him, and repented with sincerity of soul, he heard their prayers, and at once began to deliver Israel.

THE BIBLE ITS OWN DEFENDER.

Those who are inclined to doubt the authenticity of the claims of Christianity should go to the Scriptures for themselves to decide the matter. While it is true that many valuable works have been written in defence of the gospel of Jesus Christ, which have done much good in their way, yet the "root of the matter" is not in them. If you are in doubt, go to the Bible. Perhaps you reply, I do not believe the Bible. Then I say, Read it, study it, become familiar with it, and the chances are that you will believe it. Internal evidence is the most convincing of any that the Scriptures are inspired.

Do not condemn a witness unheard. Present your doubts and objections and let the Bible answer for itself. Be manful and try it; and when you have done

so you will be surprised to find that fifty per cent. of your supposed objections will at once be nonsuited; of the remainder, perhaps, twenty per cent. are irrelevant; twenty per cent. are due to perversions of the Scriptures and your lack of knowledge concerning them; five per cent. are due to the inability of finite man to fathom infinitude; and the remaining five per cent. are a combination of doubts and fears as to whether it is possible for God to love one so vile as to give him grace to transform him into the image of his divine Son our Saviour, Jesus Christ.

Our ignorance is really the cause of our unbelief. But as we go to the inspired writings and compare their predictions with the more recent historical works which record the fulfilment of the same, our confidence in them is assured, and we confidently trust the Lord even where mortals cannot trace him.

It will be found, we think, upon examination, that counterfeit Christianity is in a great measure responsible for the war of infidelity against the Bible. Where is there a man who does not venerate the individual whose every-day life is in accord with the life and teachings of Jesus of Nazareth. Show me a man in the ranks of infidelity who would not be glad to have a host of such men for neighbours. With them he is safe,—no bolts, bars, or locks are required; the virtue of his household is not endangered.

What standard for cosmopolitans can be compared with the "Golden Rule" of Christianity?—"All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." They are the salt of the earth who exemplify this rule in their lives.

If you want to be an infidel in life and death, remain ignorant of the teachings of Scripture; but if you prefer to be a believer in Christianity, then read and practise the teachings of the holy Bible, and you will find ample evidence on which to base your faith. Your doubts and fears will then be supplemented by a calm abiding trust and peace, which will make this present life one of joy unspeakable, in anticipation of the life and joys which will measure with eternity in the kingdom of our Lord Jesus Christ.

A. A. JOHN.

THE TRUTH.

In the scriptural sense of the term, the truth is not merely something to be spoken, but something to be done. Says Jesus, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21. Doing the truth is directly contrary to doing evil; and doing evil is sin, which is transgression of the law; hence the deeds of truth are obedience to the law.

The word of God is truth. "Sanctify them through thy truth; thy word is truth." John 17:17. Nothing can have a higher claim to be called the word of God than the ten precepts which he spoke with his own voice. Hence the Spirit of God testifies through David, "Thy right-

eousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "Thou art near, O Lord; and all thy commandments are truth." Verse 151. The commandments, all of which are declared so emphatically to be the truth, are those which were spoken from Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Hebrew, *laws of truth*, margin], good statutes and commandments; and madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14. The laws of truth were spoken by God himself, and written with his own hand, while the "precepts, statutes, and laws" peculiar to that dispensation, and to the Jewish commonwealth, were given "by the hand of Moses."

The ten commandments are the truth, because they contain the only true principles of right between man and his Maker, and between man and his fellow man. The precept, "Thou shalt have no other gods before me," though negative in form, teaches the great truth that there is but one living and true God. That being the truth, idolatry of every kind, and profanity, or irreverence toward his sacred name, are manifestly wrong. And the fourth commandment expresses a great truth affirmatively, without a knowledge of which the one only true God could not be known. That truth is, that he is the maker of all things. This necessary, fundamental truth cannot be learned from any one or all the other nine. See Ex. 31:13, 17; Ezek. 20:12, 20.

These commandments being the truth, to abolish them would be to abolish the truth. Those who contend for their abolition can hereby see the tendency of their efforts. And we ask those who believe that the Sabbath of the fourth commandment has been changed, Can that which is truth be changed and be the truth still? Would not the truth of God when changed become a lie? Paul teaches that those who broke the first commandment by worshipping the creature instead of the Creator, turned the truth of God into a lie. Rom. 1:25. Let us test this matter. The fourth commandment says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Insert the "first day" in place of the seventh, and we have the following: "Remember the Sabbath day to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the Sabbath day and hallowed it."

All can see at once that this is not the truth. To say that God rested upon the first day of the week, and blessed and hallowed it is false; and "no lie is of the truth." It is not possible to change the rest day of the Creator to any one of the six days on which he did not rest. The truth that he rested on the seventh day,

and that he blessed and sanctified that day, because he had rested on it, is the truth still. This truth must be changed before any other day can become the Sabbath day, *i. e.*, the rest day of God.

R. F. COTTRELL.

EXPOSITION OF COL. 2 : 14-17.

THE second chapter of Colossians teaches that the handwriting of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the handwriting of ordinances the ten commandments? Let the following facts answer:—

1. The handwriting of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this handwriting of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified rest day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness, and covetousness! Would the infinite Lawgiver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because the law of God, which was holy, just, and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many, thus making the great propitiation through which guilty man may come to God, and find pardon for the transgression of his holy law. Rom. 3 : 19-31; Matt. 20 : 28; 1 Peter 2 : 24; Isa. 53 : 10. Having done this he returned to his Father, and became a great High Priest in the heavenly sanctuary before the ark containing his Father's law. Whoever, therefore, repents of his transgressions, and comes to God through this "Advocate with the Father," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of Scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85 : 10. Well might Paul exclaim when presenting this great subject, "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the handwriting of ordinances' being nailed to the cross? We answer, Meats, drinks, feast days (for this is the literal rendering of the word), new moons, and sabbaths (plural). Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten

commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made for man," but these sabbaths connected with the new moons, etc., are said to be *against* him. Mark 2 : 27; Col. 2 : 14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. 23 : 24, 32, 37-39. The one was made at creation, and the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. 2, that the handwriting of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read James 2 : 8-12. And the fact is distinctly stated that the violation of one of these commandments makes the transgressor guilty of all. It follows, therefore, that the handwriting of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. 2. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression "holy day," which occurs in verse 16. "If the term 'sabbath day,'" say they, "refers to the ceremonial sabbaths [Lev. 23 : 24-39], the term 'holy day' must certainly designate the Sabbath of the fourth commandment." The fact that some who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

The word translated "holy day" in this text is *heorte*. It occurs twenty-seven times in the Greek Testament. *Twenty-six* times it is rendered, in our common version, "feast," and *once*, viz., Col. 2 : 16, it is rendered "holy day." We present every text in which this word occurs, with the word which is its translation in italics. It will thus be seen how it is rendered in our version every time. Those who will examine this list may satisfy themselves what kind of holy day Col. 2 : 16 refers to; that it is a feast day.

Matt. 26 : 5, they said, Not on the *feast* day,

27 : 15, at that *feast* the governor was

Mark 14 : 2, they said, Not on the *feast* day,

15 : 6, Now at that *feast* he released unto

Luke 2 : 41, at the *feast* of the pass-over.

Luke 2 : 42, after the custom of the *feast*,

22 : 1, the *feast* of unleavened bread

23 : 17, release one unto them at the *feast*.

John 2 : 23, at the passover, in the *feast* day,

4 : 45, at Jerusalem at the *feast* : for they also went unto the *feast*.

5 : 1, there was a *feast* of the Jews :

6 : 4, a *feast* of the Jews was nigh.

7 : 2, the Jews' *feast* of tabernacles was

8, Go ye up unto this *feast* ; I go not up yet unto this *feast*.

10, went he also up unto the *feast*.

11, Jews sought him at the *feast*,

14, about the midst of the *feast*.

37, that great day of the *feast*,

11 : 56, he will not come to the *feast* ?

12 : 12, were come to the *feast*,

20, to worship at the *feast* :

13 : 1, before the *feast* of the passover,

29, need of against the *feast* ;

Acts 18 : 21, by all means keep this *feast*

Col. 2 : 16, or in respect of an *holy* day,

It is thus rendered by several lexicons : "*Heorte*, a feast or festival holiday."—*Liddell and Scott*. Robinson's Lexicon gives the same. "A solemn feast, public festival, holy day."—*Greenfield*.

The text in question is thus rendered in different versions :—

"Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths."—*Douay Bible*.

"Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths."—*Macknight*.

"Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or the new moon, or the sabbaths."—*Whiting*.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days."—*Wesley*.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—*Wakefield*.

"Let no man therefore judge you in meat or in drink." The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been *taken away*, viz., the distinction of meats and drinks, what was *clean* and what *unclean*, according to the law; and the necessity of observing certain *holidays* or *festivals* such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity. All these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation.

There is no intimation here that the *Sabbath* was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere, that *Remember the Sabbath day to keep it holy*, is a commandment of *perpetual obligation*, and can never be superseded but by the final termination of time.—*Adam Clarke on Col. 2: 16.*

It is therefore manifest that the apostle used this word to designate the Jewish feast, the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides with the other precepts of the moral law, throughout duration.—*J. N. Andrews.*

A CONTRAST.

[By the Author of "The Pen Folk."]

On a Sunday morning lately I was hurrying along in Glasgow to meet a friend, whom I saw entering the porch of a west-end church to which he belonged, and who, as I was late, had reasonably concluded I had not kept tryst. As he had passed beyond the plate before I reached the porch, I resolved to wait the end of the service; but I stood a moment admiring the plate and the elder who stood by its side. It appeared to be an extra collection day, for round the plate's rim were scattered bank-notes held in place by pieces of gold and silver, the centre being loaded with these precious metals of various values. The elder, whose age I guessed at forty, was in keeping with his charge,—superfine black dress coat, trousers and vest to match—the latter showing an ocean of gold—studded shirt front, and patent leather boots or shoes decorated his person. A meek-faced elderly woman of the working class, dressed in a wincey or stuff gown and faded tartan shawl round her shoulders (her head-covering her silver hairs only), as she dropped a copper penny into the treasury, asked him timidly if she could get a seat; but instead of answering the question, he lifted and handed her the penny saying, in a stern whisper, "We do not take copper to-day!" I thought I discerned tears in her eyes as she turned to leave.

I followed her down the steps and over the gravelled walk to the street, and as I had no engagement for an hour, I lingered a few paces behind, questioning myself if I ought to address her. By-and-by she was accosted by a fellow-sinner, poorer looking than she was, who asked for an alms, when the rejected penny was brought forth with the excuse, "It's a' I hae or I'd gie you mair." Further on I resolved to speak, but was prevented by the kindly woman's turning into the door of a less pretentious house of worship.

I followed close behind her. The elder and the plate were there, of course, the former, whose age I thought might be seventy or more, instead of superfine cloth, was arrayed in much humbler attire; the platter contained, as far as I discovered, a few coppers only. The poor woman accosted this watchman as she did the tulchan elder with the question, "Can I get a seat?" adding, however, "but I hae nae collection."

"Collection," answered he, taking her by the hand and patting her shoulder, "come awa to my seat; it's you an' me an' the like o' us, hungry bairns needin' a bite, that collects here, an's welcome." I followed the pair and was privileged to sit at the woman's side, who I saw was furnished with books by a lad the very image of the old elder.

The form of service was the old-fashioned Scotch kind; bare and bald enough in all conscience. No organ, no choir; only a preceptor with tuning-fork and pasteboard cards showing the tunes to be sung; and sung they were, the parts being well balanced and not too loudly. The prayers were short and emphatic; and being addressed directly to the Answerer, "spoke to our condition," as the old Quakers phrased it. If the form was bald there was a unity in the matter. Both hymns and prayers led up to the sermon, which was unique and whilst spoken to the intellects of his people carried the affections away as with a great rushing wind. Before opening the pulpit Bible the preacher repeated twice in wailing voice, "O that I had wings like a dove! then would I fly away and be at rest;" adding as he straightened himself up, "that was the cry of an aged dispensation, a dispensation fallen, as all dispensations hitherto have fallen, into decrepitude and decay. But the cry is obsolete now." And opening the Book tenderly he said, "Hear what the Lord says: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' No need for wings to get rest. It is given for the asking—a gift, free as sunshine. All we have got to do is to walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scorner. That is to say, abstain from evil and take the Lord for your Shepherd and you shall not want. He will give you rest by laying you down in the pasture of his love; he will lead you to the still waters of life. 'Come unto me,' he says, 'for my yoke is easy and my burden is light.'"

The discourse, which occupied twenty-five minutes, was an elaboration illustrative of the two texts, during which the utmost silence was maintained. At the close of the service the preacher walked down from the desk, and not till he passed to the door did any of the congregation rise from their seats. When he came to where I sat he addressed the elder, saying, "There is coffee prepared in the vestry: would your friends join the brethren?" I excused myself, having an appointment; but I was pleased to see the old elder and the stranger woman walking toward the lunch room. I came away better pleased with the old simpler forms and searching prelection than I have been with the modern æsthetics now so prevalent in churches, which appear more like singing saloons than houses of worship.—*Christian Leader.*

THERE is nothing so dear or valuable which we should not be willing to sacrifice, when God demands it.—*A. E. Farrar.*

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.—*Bacon.*

"CHILDREN, HAVE YE ANY MEAT?"

'Midst the turmoil and the strife
Of this weary, restless life;
'Midst the crowds around us thronging,
For some treasure, vaguely longing:
Jesus asks, in accents sweet,
"Children, have ye any meat?"

Yea, along earth's rugged road,
Toilers bear their heavy load,
Winning what they may not cherish,
Labouring for the things that perish;
Theirs the burden and the heat,
Knowing not the children's meat.

See the sinner's guilty fear!
See the mourner's falling tear!
Piteously the starved are crying,
Earth hath naught, and men are dying;
But our Jesus bids us eat—
"Children, have ye any meat?"

Jesus! Jesus! blessed name!
Jesus, evermore the same!
They that know thee live forever,
They that come shall hunger never;
Jesus, from thy mercy-seat,
Thou canst give thy children meat.

Then, in this our day of grace,
May we turn to thee our face,
May we follow in thy leading,
May we listen to thy pleading;
Graciously dost thou entreat,
"Children, have ye any meat?"

Shall we ask of earth our bread?
Oh! with stones shall we be fed?
Shall we drink of fleeting pleasures?
Shall we seek for falling treasures?
Nay, we fall at thy dear feet,
Evermore, Lord, give us meat.

—*Eleanor Grant.*

REAL HEROISM.

CHRIST *did* shrink from his cross. Let us never forget that he recoiled from it, with the simple, instinctive, human shrinking from pain and death which is a matter of the physical nervous system, and has nothing to do with the will at all. If there had been no shrinking from it there had been no fixed will. If there had been no natural instinctive drawing back of the animal nature and its connections from the prospect of pain and death, there had been none of the heroism of which I am speaking. Though it does not become us to dogmatize about matters of which we know so little, I think we may fairly say that that shrinking never rose up into the regions of Christ's will; never became a desire; never became a purpose. Howsoever the ship might be tossed by the waves, the will always kept its level equilibrium. Howsoever the physical nature might incline to this side or to that, the will always kept parallel with the great underlying divine will, the Father's purpose which he had come to effect. There was shrinking which was instinctive and human, but it never disturbed the fixed purpose to die. It had so much power over him as to make him march a little faster to the cross, but it never made him turn from it. And so he stands before us as the Conqueror in a real conflict, as having yielded himself up by a real surrender, as having overcome a real difficulty, "for the joy that was set before him," having "endured the cross, despising the shame."—*Dr. A. Maclaren.*

ALWAYS endeavour to be content in that estate of life to which it hath pleased God to call you.

SINS OF IGNORANCE.

WHAT a multitude of such sins hide in the nooks and crannies of the human heart! Even the wisest of us—those best skilled in the Christian morality—are perpetually stumbling through ignorance. For example, many are the occasions on which we sin through simple unacquaintance or misunderstanding of the circumstances in which we happen to be placed. This was the significance of the sin-offering as set forth in the fourth chapter of Leviticus. But though ignorance may palliate a sin, ignorance cannot justify it. And he who sincerely longs for a complete purification of his nature, cannot bear that even the comparatively venial sins of ignorance should lurk behind to cast their shadows upon the heavenly pictures with which Christ has begun to adorn the chambers of his soul. Sins of ignorance may not rend asunder the new robe of righteousness, but they sully it. They may be venial; nevertheless they need forgiveness. For did not the Son of Man, in the very act of being nailed to his cross, pray for his murderers, saying: "Father, forgive them; for they know not what they do"? I do not think that Christ, in offering this prayer, had in mind the Jewish authorities so much as the Roman soldiers who were executing Pilate's sentence. These soldiers were pagans, under control of a pagan procurator, who himself was a representative of a pagan emperor. And this accords with what an apostle says: "Had the rulers of this world known it, they would not have crucified the Lord of glory." And yet can any one believe that this sin of the crucifixion of Jesus, committed though it was ignorantly, and especially commended though it was to the forgiving mercy of the heavenly Father by his dying Son, was stripped of its wickedness because committed through ignorance? Alas! sins of ignorance may lie with terrible weight of vengeance on our heads. And as we think of the ten thousand unconscious sins which we have committed ignorantly, we may well exclaim, "Cleanse thou me from secret faults."—*George Dana Boardman.*

THE WHOLE BIBLE.

"You are not going to lose the Bible, for you don't read it now. Few read it all. I hear now and then of a man who has read it through and is still in good health."

This is what Mr. Beecher said to his people last Friday evening, and it is this kind of talk that lowers the tone of reverence for the Word of God, which in many quarters is too low already. It may be a sad fact that too few read the Bible all through, but every body ought to do so, and they would then understand better what revealed religion is. Mr. Beecher's language is calculated to produce the feeling, in young minds especially, that much of the Old Testament is useless lumber, trash, and that they need not read or study it. "Still in good health," after reading the Bible through! It sounds very much like vulgar slang. Has Mr. Beecher ever known anybody to get sick and die from the reading of God's Word?

Is it a rare thing to survive the perusal of the whole Sacred Volume? Why, some men have even written commentaries on it and are "still in good health."

We found the late venerable Dr. B. C. Taylor one day in his study with his Bible before him. "I have made it a practice," said he, "for many years past, to read God's blessed book through at least once every year in regular course. I am now going through it for the third time this year, and O, how increasingly precious it becomes every time. I have been studying the lives of the patriarchs, and I am more and more impressed with the richness and beauty of the Old Testament." Contrast this language with the flippant talk of the "Prince of American Preachers," and judge who is the more worthy of respect as a religious teacher. The truth is that such want of gravity, sincerity, and reverence in some brilliant preachers has done more to degrade the pulpit than all their splendid talents can do to elevate or adorn it.—*Christian Intelligencer.*

PROCRASTINATION.

I OFTEN think of the illustration of the beautiful dove which flew into the chimney. A few prompt, strong flaps of the wings would have carried it out into the air and the sunshine. But it fluttered down into the dark, sooty flue, and soon, blinded and suffocated by the smoke, it dropped into the flames of the grate beneath. This is a vivid picture of the human soul. If you will make the quick, strong effort of obedience to the call of Christ, you may rise heavenward. The help, the grace, the strength are offered you. But if you do not obey him quickly, you will find yourself sinking into the darkness and blinding delusions which will end in the flames of remorse. This is the way that millions have sunk. Let us set it down, then, that all good impulses grow weaker and die by delay. Sin grows stronger at every victory. Under the double process the heart hardens toward God. In wintry days the sun loses its power, and the earth freezes rapidly as it draws toward sunset. Time is not in your favour in the great matter of securing your salvation; it is against you. To-day Christ will save you if you accept him. But as Dr. Cheever has forcibly said, "Faith in to-morrow instead of Christ is the devil's decoy-net to perdition."—*T. L. Cuyler, D.D.*

THE ONE NAME.

JESUS! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life; filling the air with odours, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live; soothing the wounds of the heart with a balm that turns the sharpest anguish into a delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply for all our wants, the fulness of all our desires. Jesus! at the mention

of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the mount of God; thy name shall ever be the richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! thou only canst interpret thy own name, and thou hast done it by thy works on earth, and thy glory at the right hand of the Father.—*Dr. Bethune.*

STICK TO THE FOUNDATION.

OUR lot is fallen in times when on the one hand the very foundations of the faith are shaken by those who ought to be its chief defenders; and on the other, a superstructure of "wood, hay, and stubble" is raised upon that foundation, almost equally perilous to the safety of those who trust themselves upon it. And men are asking, Where is there any resting place amid this deluge of unbelief and false doctrine with which the whole earth is overspread?

But why such a question? Is not the ark of God's Word floating high above it, offering a secure, a permanent resting place to every weary and heavy-laden soul that seeks a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's own Word. Let no man, call himself what he will, move you from the foundation. And amid all the varied interpretations of that Word, keep to that which a prayerful, earnest, and diligent perusal of it carries home to your conscience. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's Word as he gave it to you. He who allows any man to come between him and God's message to him, must take the consequence of preferring man's word to God's.—*Dean Goode.*

NO TRUE UNION WITHOUT SPIRITUALITY.

WHEN we lose the spiritual conception of unity, then the mechanical conception is exaggerated; it is set in false proportions and in misleading cross-lights; we have lost the meridian, and men are keeping their time by their own guesses and their own wild conjectures and speculations. The moment we lose hold, so to say, of Christ's hand, we are the prey of the enemy, we are lost; we are like planets loosed from their centres; we plunge where we ought to shine; we dash against other parts of the universe where we ought to revolve in silent rhythm around the governing flame. Men become controversial when they become unspiritual. When men cease to pray, they begin to argue and to fight. How wonderful it is that men are usually one in prayer! but the moment they rise from their knees and begin to state their opinions, the church becomes a battle: pray then without ceasing.—*Joseph Parker, D.D.*

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.

NEW EVERY MORNING.

EVERY day is a fresh beginning,
Every morn is a world made new:
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover:
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight.
With glad days and sad days and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them,
Only the new days are our own;
To-day is ours and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn.
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chiasm of dew and the cool of dawn.

Every day is a fresh beginning:
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.
—Susan Coolidge.

SUBDUED BY LOVE.

It is reported that some years since a gentleman from New England was fulfilling a lecture engagement in Chicago. After the lecture, a man stepped upon the platform, earnestly requesting that the lecturer should accompany him to his home. That home was found to be one of elegance, graced by a most excellent wife, and made glad by a group of promising children. The next morning, after showing the lecturer the premises, the gentleman said: "Sir, you do not know me; but all I am and every thing I have, I owe to you."

"To me!" said the lecturer, in surprise. Then followed this conversation:—

"Did you not once teach school in —?" asked the host.

"I did," replied the lecturer.

"Do you remember a boy in that school by the name of Jack?"

"I do."

"I am that boy."

Scenes long since past were again fresh before them, and tears moistened their cheeks.

The facts in the case were, that one day when the ice had formed upon an adjoining pond, Jack, who was a ringleader in the school, persuaded several of his companions to remain at recess beyond the time allowed. The teacher signaled for their return. The boys still lingered, but at length, with an air of apparent indifference, entered the school-room. The teacher's feelings were hurt to the quick. He showed, however, no temper; he

talked tenderly and kindly, and then forgave the transgressors. But, as to the future, he said, "I shall be compelled, for the sake of the school, to punish severely the scholar who shall again disobey me." And Jack, when the teacher's back was turned, shrugged his shoulders.

Three days passed. There was again skating on the pond. The boys were at recess. Jack heard the bell; but while others returned, he sped off in another direction, and fifteen minutes late, with an air of defiance, entered the school-room. The teacher was sad. He asked the rude boy, who was nearly as tall as himself, to come to the desk; he did so. The teacher questioned him, asked if he understood the command of the former day, and if he remembered what was said as to the punishment. To all of which Jack replied that every thing was perfectly understood.

"I must punish you,—punish you severely," said the teacher. "Will you take off your coat?"

Jack removed his coat, but with no intention of being flogged. The teacher, taking from his desk a heavy ruler, and placing it in the boy's hand, at the same time extending his own to receive the blow, said, "Strike." Jack paused for a moment, then struck. "Harder," and "harder," were the words of the teacher. The blows, given with a will, were received with calm firmness.

Then, when the hand of the teacher was bruised black and blue, he, pale and trembling with pain, said, "Now you can take your seat."

There was scarcely a dry eye in that school-room; and when the scholars were dismissed they lingered, and some of them kissed the kind-hearted teacher. On the way home they walked in little groups, shunning at every turn the boy who had been so heartless.

That boy that night could not sleep. At midnight he arose, sought the teacher's home, went to his bedside, fell upon his knees, and asked forgiveness; he of course received it. His whole life from that day on was changed. No scholar was more obedient, and none loved the teacher more than he. By that day's discipline his manhood was evoked, and to that teacher he felt indebted to the extent of all he was and all he possessed.

—Baptist Weekly.

FRUITS OF INTEMPERANCE.

THESE children are very impressible. A friend of mine, seeking for objects of charity, reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's eye in the place of a tile. Soon he saw a heap of chips and shavings, and on them lay a boy about ten years old.

"Boy, what are you doing here?"

"Hush, don't tell anybody, please, sir."

"What are you doing here?"

"Hush, please don't tell anybody, sir; I'm a-hiding."

"What are you hiding for?"

"Do n't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush, don't tell him. But look here." He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised, and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cos I would n't steal."

"Did you ever steal?"

"Yes, sir; I was a street-thief once."

"And why won't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and of heaven and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But please don't tell him."

"My boy, you must n't stay here. You'll die. Now you wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang:—

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to thee.

"Fain would I to thee be brought
Gracious Lord, forbid it not:
In the kingdom of thy grace,
Give a little child a place."

"That's the little hymn, sir. Good-by."

The gentleman hurried away for restoratives and help, came back again in less than two hours, and climbed the ladder. There were the chips, there were the shavings, and there was the little motherless boy with one hand by his side and the other tucked in his bosom—dead. Oh, I thank God that he who said, "Suffer little children to come unto me," did not say "respectable children," or "well-educated children." No, he sends his angels into the homes of poverty and sin and crime, where you do not like to go, and brings out his redeemed ones, and they are as stars in the crown of rejoicing to those who have been instrumental in enlightening their darkness.—*J. B. Gough.*

HE BLUSHES SO EASILY.

"But did n't you see him blush?"

"Well, what of that?"

"Do n't you think he was lying?"

"No, I don't. I know he was telling the square truth."

"Do you know the circumstances?"

"Yes, and I know he told them just as they were."

"It sounded like a lie, anyway."

"That is why he blushed," said Mr. Denison, for this talk was taking place in

his law office just after the departure of a young man who had been sued and was seeking advice from his attorney.

"I venture to say no man has had more trouble than I with blushes, and I think I know some of the causes behind them. You may have noticed that I blush on every conceivable occasion. If a question is put to me quickly I blush. If I meet a friend slap on the street—unless I see him some time before I reach him—I blush. If anybody speaks my name from behind or from some unexpected quarter, I blush. As much as I have been before juries, I blush every time an opposing advocate refers to me as 'the learned counsel for the defence.' Yes, I blush on all manner of occasions, and yet I don't believe anybody would say I am an especially modest or bashful man.

"No, sir," continued the old attorney, "I have blushed and blushed all my life, and the more I blush the more I try not to, and the more I try not to, the more I blush. Above all, the meanest blush is just such a one as you saw on that young man's face just now. I know just how he felt. He knew he was telling a pretty hard story, and he could see in your face that you didn't believe him. That's why he blushed. If he had been talking to me alone he would not have blushed, because he knows I am familiar with the circumstances he related; but you looked doubtfully at him, and he felt your mistrust so keenly that it brought the blood to his face." After a little pause Mr. Denison continued: "I never pay the least attention to blushes when examining a witness. The blush is not, as is too often believed, the evidence of a lie. Nor is it the true signal of embarrassment. I know that, for I have been told that I was blushing purple when I was as calm and unembarrassed as I am at this moment. There are many causes for my blushes, some of them purely physical, I think; but often when I am telling something—some little personal recollection, perhaps, that amounts to nothing—I get it in my head that somebody doubts some part of it. Then I blush. Then I feel that I am blushing, and I say to myself: 'Now he will see me blush and he will be sure to think I am lying,' and that makes me blush all the more, until finally I can feel my face burn and glow like a coal, and I say to myself, 'Now he is sure I am lying, and he thinks I know he is sure of it,' and so I stand and blush because I think he doubts me until perhaps I really make him doubt me because of my blushes."

—Chicago News.

"YE HAVE DONE IT UNTO ME."

WE know of no greater incentive to self-sacrificing service among the poor than is supplied by the teaching of Christ and the exemplification of that teaching in the early church. "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Thus does the Lord identify himself with the poorest and meanest of the race; and accepts what is done for them as done to himself; while, on the other hand, he regards the cold and selfish neglect which leaves them to hunger and to suffer unhelped as a personal affront and injustice. What an in-

spiring thought it is that every deed of charity, done from a purely benevolent motive, is accepted by the Lord as though it had been done to himself when he was a hungered and a sufferer upon the earth. There is a legend which tells of a saint who gave his own coat from his back to a poor wretch who was shivering in the cold, and the next night the saint had a dream in which he saw the Lord Jesus wearing the coat which he had given to the outcast. That legend beautifully symbolizes a glorious truth. Well will it be for us all, if, not only at Christmas time (though then especially), but at all times, we give to and serve the poor in this spirit. Jesus magnifies, we had almost said glorifies, the poor; and his spirit pervades the whole of the New Testament. The early Christian church was positively enthusiastic with regard to the care and support of the poor. It was accounted a privilege by the first Christians to give of their substance to their poorer brethren and sisters. Love then reigned supreme, and one of its earliest and most Christ-like manifestations was when none of them said that "ought of the things he possessed was his own, but they had all things common . . . neither was there any among them that lacked, . . . and distribution was made unto every man according as he had need." How far we have been led from this by the apostasy!—*The Christian Commonwealth.*

HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of a routine of home life, and imagine we should be far happier in other scenes. We think of life's great battlefield, and we wish to be heroes. We think of the good we might do if our lot had been cast in different scenes. We forget that the world bestows no such noble titles as father, mother, sister, or brother. In the sacred precincts of home we have many chances for heroism. The daily acts of self-denial for the good of a loved one, the gentle words of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest be one we shall be proud to gather. If some one in that dear home circle can look back in after years, and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my happiness," we may well say, I have not lived in vain.—*Christian at Work.*

THE EVILS OF NOVEL-READING.

[The following from the superintendent of the largest Sanitarium in the world in which many of the evils of pernicious reading are seen, is entitled to the careful consideration of our readers.]

IN this age of haste and bustle, when all classes of society seem to have joined in a mad rush after diversion and excite-

ment, what is needed is not such literature as will farther inflame the emotions and sentiments, but such as will calm and quiet the turbulent passions, and afford wholesome food to promote a stable and healthy mental and moral growth. Novel-reading I believe to be in the highest degree pernicious to mind and body; and I have serious doubts whether there can be found a single one among the thousands of popular novels, which has not done, in the aggregate, vastly more harm than good. There is an abundance of good and wholesome reading, well suited to all classes of minds. The fact that a novel is "founded on facts" does not in the slightest degree mitigate its evil tendency. The harm arising from the perusal of these books is not so much in the acts described, either imaginary or real, but in the highly coloured manner in which they are portrayed. While vice may be condemned, it is often pictured in such a fascinating way as to make it appear in anything but a repulsive light, so that the barriers against wrong-doing are weakened rather than strengthened. The weak namby-pamby chatter of the "religious novels" and most of the story books of the day, renders them little better than the novel proper, and it is the candid opinion of the writer that the less one reads of this sort of stuff the better for both mind and morals.—*J. H. Kellogg, M.D.*

SENSE AND SENTIMENT.

A SANCTIFIED heart is better than a silver tongue.

He who waits to do a great deal of good at once will never do anything.

When the forenoons of life are wasted there is not much hope of a peaceful evening.

When one has no good reason for doing a thing, he has one good reason for letting it alone.

He who riseth late must trot all day; sloth makes all things difficult, but industry makes all things easy.

If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.

A watch set right may be a true guide to many others, while one that goes wrong may be the means of misleading a whole neighbourhood.—*Good Housekeeping.*

MAXIMS FOR THE YOUNG.

1. NEVER lose any time. I do not think that lost which is spent in amusement or recreation some time every day; but always be in the habit of being employed.

2. Never err the least in truth.

3. Never say an ill thing of a person when you can say a good thing of him: not only speak charitably, but feel so.

4. Never be irritable nor unkind to anybody.

5. Never indulge yourself in luxuries that are not necessary.

6. Do all things with consideration; and when your path to act is most difficult, feel confident in that Power that alone is able to assist you, and exert your own powers as far as they go.—*Selected.*

THE PRESENT TRUTH.

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

GRIMSBY, MARCH 8, 1887.

M. C. WILCOX, RESIDENT EDITOR.
Corresponding Editors:—
J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

AN UNCERTAIN SOUND.

"For if the trumpet give an uncertain sound, who shall prepare himself for the battle?" asks one of the mightiest religious teachers the world has ever seen. The trumpet was used for various purposes anciently: it was used to usher in the sacred and civil years, the year of jubilee, and as an alarm to prepare for battle. The time at which the trumpet was used, the way in which it was used, and the sound it gave forth, determined the event which it heralded. It would be worse than folly to sound an alarm for battle in the ushering in of the year of jubilee, and it would be equal folly to sound the jubilee trumpet as an alarm for battle. And the commingling of the sounds of joy and alarm would be worse still. Were the foe at hand such sounds from the watchmen would be "uncertain," and the actions of the hearer would be similar. As the sound of alarm fell on the ear of the faithful soldier, it would thrill his whole being for the fray, and instinctively his hand would grasp his weapon. The next moment the trumpet tone of peace would fall on his ear, his hand would drop from the weapon, and indifference and carelessness would take the place of interest and vigilance.

Such is the attitude of the great part of the Christian world to-day. The watchmen on the walls, many of them self-constituted but accepted by a world-loving people, are the preachers and press. But we listen almost in vain for some certain sound indicating what is before us. Sometimes a thrilling alarm will break upon the ears of the multitude from some stentor, to be followed by the dulcet tones of peace and safety. And the very alarm call itself ends oftentimes in the assurance of peace. "The enemy may be bestirring himself, but all is well. His forces may be great, but they are waning before us, and we have naught to fear. Peace and safety. All's well."

We present a sample of the "uncertain sounds" which are heard on every side, from one of our most esteemed religious contemporaries. We do not present this because we believe it to be the strongest picture, or because the journal to which we refer is more given to this kind of trumpeting, but because it is a journal which is evidently aiming to present the truth and give the trumpet a certain sound. In a leading article of that journal in its first issue of the New Year, entitled "On the Watch-Tower," it says:—

"Fogs still obscure the clear rays of the sun of righteousness in many a religious metropolis, and the ice walls of sectarianism in many places still forbid that warm and hearty fellowship which should characterize the disciples of our Lord Jesus Christ. Nevertheless, the outlook is not altogether discouraging. To those who are on the watch-tower a flood of light is beginning to break all along the religious horizon. The present condition of Christendom is abnormal, and consequently it cannot bring either normal order or success. Here and there may be seen special manifestations

of power and fruitfulness, but for the most part our modern Christianity is non-aggressive and hopelessly feeble. It is confused. It indicates no clear vision of truth or duty. Sometimes it gives evidence of intense activity, but this is only the struggle of desperation and not the outcome of a general enthusiasm, having its origin in principle and clear conviction, and which becomes an increasing force the more it spreads itself over the world's great need. Our modern Christian efforts are at best sporadic and spasmodic. Hence we are not looking for great results through the present order of things. The years will come and go, and still our fondest hopes will remain unrealized unless we are able to first bring order out of the present confusion, and harmony out of the present, almost universal, discord."

How a "flood of light is beginning to break all along the religious horizon," and what follows still be true, is more than we can see! The next article is entitled, "The Era of Hope." The Dark Ages of papal rule are contrasted with the present, and the 11th century with the 19th. Since 1870 "Popery has never looked up. Italy has been born again." Spain has no longer the inquisition. Peace and Hope hover over the nations! And just before us we suppose the editor sees a converted world.

But what is to bring it about? Is it an "abnormal" Christianity? a "non-aggressive and hopelessly feeble" Christianity? Is it her "struggle of desperation," her "sporadic and spasmodic efforts" that are to convert the world, overcome the gigantic evils of social impurity, intemperance, war, and avarice, and fit the world for the reign of the King of Righteousness? Granted most freely that the world has advanced since the Reformation. Mighty were the blows struck by men whose hearts were regenerated by the truth of God, who loved not their own lives even to the death. Mighty blows have been given since by men who loved the Word of God. But what will be done, what can be done for God by those who ignore God's way? One text from that Word furnishes words from which a topic is drawn for a learned oration, discourse, or essay, but who has been fed? How much of God's truth by which men are sanctified, by which they live through Christ, has been learned, has been appropriated? Men and women have drank in the preacher's eloquence, have admired his style, have feasted intellectually, but has the soul been fed by the Bread of Life? How can a "non-aggressive and hopelessly feeble," an "abnormal" Christianity which has forsaken the principles of the "old paths,"—how can such a church, fed on the husks of science and elocution, by its "sporadic and spasmodic efforts," carry on the work of the Reformers and regenerate the world?

The same journal in its next issue, in an editorial note on "The Moral View of the Question," speaks as follows concerning the opposite view to that held by itself:—

"One mistake which many Biblical critics make is in passing over the very period of history, to which certain passages of Scripture refer, and making these passages refer to the present period. We all know how the recent exposures of social corruption have been used by pessimists. But the state of things which has been exposed was even worse in 1712. If any one will take the *Spectator* of that date (that is, the second volume) he will find an article in it which describes a state of society

as regards the immodesty of women that is simply awful to think about. Any one can read between the lines what the real state of society then was. But we are told that we have more light to-day than at that time prevailed, and that therefore our responsibilities are far greater. This is all true, and is freely admitted, but did it ever occur to our pessimistic friends that this increase of light is in itself an advancement? London may be worse than Timbuctoo when we subtract the difference in the light which prevails in the respective localities. But the very fact that London has more light than Timbuctoo is a great advantage in favour of London. The light is one of the blessings to be counted."

The first sentence would have taught the "pessimists" a better lesson if some misapplied passages had been cited. But what we wish specially to notice is the reference which the editor makes to the greater light of to-day. He classes it as an evidence of the greater advancement of the church over a past age, as a witness to her advancement in piety, in holiness, a testimony that she is so much nearer the divine pattern, marked out for her by her primal Head, our Lord Jesus Christ.

Certainly we cannot accept this conclusion if we are to allow the past to teach us. Greater light shone upon the antediluvian world for a century before the flood than they had doubtless known previous to that time after the death of Adam; but it was not an evidence of the increased piety of that age. Greater light shone in Sodom during the days of Lot and when it was visited by the heavenly messengers than previous to that time, but the light was not an evidence of the increased piety of that city. The great light was immediately followed by the work of destruction which sealed the doom of every inhabitant of that devoted city except one man and his two daughters, and they weakened by sin. Greater light than the world had ever seen lightened up its sin-shadowed streets and alleys and homes when the Light of the World first came, but he bore no testimony that it was because of the righteousness, the piety, or the increased faithfulness of the people to whom he came and on whom his light shone. True it was an "advantage" to that nation, but not an "advancement" on the part of that nation. God sends his light to the world in mercy, not as a reward for faithfulness. The deeper the darkness in which the world or a worldly church may be, the brighter the light which is sent to dispel the darkness. It has been given through faithful servants to the degenerate ages of the past, but few indeed have they been in numbers, "that no flesh might glory in his presence."

So also has God light, great light for these days. Increased light and knowledge have been predicted for the last days (Dan. 12:4). This light will be given to the world, the prophecy must be fulfilled, even though a voice should be given the stones for that purpose. That light is an "advantage" to this generation; and will be for the "advancement" of those who accept it with their whole heart. "For the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." But that light is not in the science of the day, great and mighty as are the works wrought by science. It is not in the learned philosophical abstractions, it is not in the absurd theories of a *pseudo* religion, it is not in the Penelopean-web warnings and

"peace-and-safety" cries of the present day, it is not in the doctrines of the larger hope,—it is not in any of these that shines the light which illuminates the path which leads from the domains of darkness to the realms of righteousness. Alas, for the wanderer! too often they obscure the otherwise plain path in the fogs of mysticism, doubt, and unbelief. The light is shining out from God's Word, calling for a return to the "old paths." Cross-bearing is that way, humbling to the carnal heart, but it is a cross-bearing that strengthens with faith and hope in God; it is a humility that exalts its possessor even unto heirship with Christ and fellowship with the Father and Son. May God help the reader to so tune his ear and heart to the Divine Voice speaking through that Word, that he may be able to distinguish the true trumpet sound, given in harmony with the Word. Depend upon it, it will not give an "uncertain sound."

THE MESSAGE OF TO-DAY.

HAS God a message for the church, for the world, at the present time? Have other ages been thus favoured of God, and is the present age left in darkness by him? Granted the great advance in science, in knowledge, in invention, in physic, in philosophy; but just as surely as it is possible for a man to have great knowledge in some one or all these branches, and yet be a blaspheming infidel, so surely is it possible for a generation to be advanced in all these things, and yet be farther from God than one not so wise in the wisdom of the world. Not that knowledge or wisdom is contrary to Christianity; for Christianity, though not the embodiment of the wisdom of this world, is the embodiment of the truest knowledge and the highest wisdom.

But much of the knowledge and wisdom of the present time is spurious, much of the science is that "falsely so called," much of the worship is "will worship." And if there ever was an age in which special instruction was needed in order that God's people might be able to distinguish the glittering false from the shining true, the pleasing counterfeit from the useful genuine, it is now.

In the time of the flood, God sent Noah to warn the world and point out the only true way of escape. He sent Jonah to Nineveh. John the Baptist heralded a message given by prophecy seven hundred years before. Isa. 40:3; John 1:23. Christ and his apostles came in fulfilment of prophecy. The Reformers fulfilled prophecy in the work which they wrought for God. They brought the true church part way out of the wilderness of the Dark Ages. The Baptists, the Wesleys, Alexander Campbell, and others brought it still farther. But darkness still remains. There are many dangers. Foes lurk in ambush on every hand. The true way is obscured, the smooth-beginning ways of error and sin are many; and agents of Satan, many of whom are clad in robes of righteousness, are calling in the dulcet tones of sensual ease and peace, Come hither. Starting out in the Reformation on the true principle that the Word of God must be paramount, that which must decide all questions of faith and practice, which points out the way of life, the church ran well for a season. But when she no longer adhered to these principles, she departed from God. The plain letter of Scripture has been in many cases ignored, because it condemned

her practices; and conscience, a perverted conscience, warped by education, takes the place of God's Word. We are right, say many, if we do not feel condemned. So might say the hardened criminal. Conscience is the creature of education. Educate it by a worldly standard and it will decide by that standard, even contrary to God's Word. And this very exaltation of conscience causes a neglect of the Bible. If man has an infallible guide within, of what use is the one without? The conclusion is just, but it is based on wrong premises. Conscience is one of the most fallible of guides. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Tit. 1:15.

Another pernicious doctrine, which is akin to the above, has also obtained, that the *letter* of the Scripture is of no account, providing the *spirit* of the Scripture is observed. If the worship rendered to God is in *spirit* correct, all is well. And in consequence of this many of the most important ordinances and observances of God's Word have become so perverted that were one of the apostles raised from the dead to-day, he would not recognize some of the institutions he had once practised pure from the hands of the Head of the church, unless he had before seen them in prophetic vision. God requires more than worship *in spirit*, he requires worship *in truth* as well (John 4:23, 24); "for the Father seeketh such to worship him." It was departing from the truth that brought division, weakness, confusion, lukewarmness, and worldliness in the church in the beginning; it must be a return to the truth which will bring union, power, zeal, and true holiness.

The Lord has such a message for the "last days," and that we are living in that period is testified by many lines of prophecy. In the second chapter of Daniel the earth's history is represented by a great image composed of gold, silver, brass, iron, and iron and clay,—these parts representing different dynasties as follows: The head of gold, Babylon; the breast and arms of silver, Medo-Persia; the belly and thighs of brass, Grecia; the legs of iron, Rome in its unified state; the iron and clay, Rome in its divided state. The next event is the setting up of the everlasting kingdom of our Lord Jesus Christ. Four of these divisions have long since passed away; we are far down the fifth, right in the closing years of its existence. Just before us lies the kingdom of our Lord and Saviour Jesus Christ. Will no warning be given of its approach?

In the seventh chapter of Daniel we find the same great dynasties represented by four beasts, the last of which has two phases. The latter phase is a prophecy including the papacy. Its career is shown as a persecutor of the people of God, a rebel against his laws, and a blasphemer of his holy name. The prophet sees this apostate power till every vestige of power as an earthly ruler is removed. But that this does not terminate its career is shown by the 21st and 22nd verses, which clearly indicate that this power will be a persecutor until the Judge of all the earth shall put judgment in the hands of his people at the second coming of Christ. But beyond all this the prophet sees the saints no longer persecuted by earthly powers, in possession of the kingdom "under the whole heaven." Verse 27. The papacy has about run its allotted career. A little spell of seeming triumph lies before the harlot church, but her

end draweth nigh. Is the last great deception to come upon the race unheralded? It is not reasonable.

In the eighth chapter we have a similar prophecy, in which the first kingdom—Babylon—is dropped out, as its glory had passed when the prophecy was uttered. The cleansing of the sanctuary, or the closing work of our great High Priest, is pointed out as occurring at the end of the 2,300 days, or years, reaching far down the Christian dispensation. In the eleventh chapter we have a line of literal prophecy, ending in the destruction of the king of the north, or Turkey, which has long been known as "the sick man of the east." At this time Michael, or Christ, stands up to reign, the great time of trouble comes upon the wicked, the righteous are delivered for evermore. These things, hidden in a great measure from past generations, are to be unsealed in the "time of the end." Then "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Many shall search God's Word, "give their sedulous attention to these things," and knowledge of the prophecies shall be increased. In other words, while the wicked will not understand, "the wise," wise in God, "shall understand." Verse 10.

In the Revelation we have the prophecies of the seven churches, the seven seals, the seven trumpets, each series covering the Christian dispensation, and terminating in the coming glory of Christ. In the twelfth and thirteenth chapters we have great apostate powers again brought to view as the persecutors of the people of God. All the world will be deceived by them. Multitudes will own their sway, deceived by their wonders, and worship the powers of darkness instead of the God of heaven. Right upon these existing, active, apostate powers and their adherents fall the plagues of God's wrath. These persecuting powers are rapidly coming on the stage of action.

As in the past, when the church departed from the Word of God, she laid hold of the civil arm to enforce her man-made precepts, even so now the Protestant churches of America are following in the path of the mother. Holding many things contrary to the *letter and spirit* of God's truth, they are seeking to embody these hoary, man-originated traditions in the law of the land, and thus, while ignoring the *letter* of Scripture, enforce the *letter* of their precepts of men in the spirit of the dragon. The National Reform party, now wedded to the Women's Christian Temperance Union, which does noble work in the temperance cause, is seeking to place "all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." By whom are Christian laws, etc., to be interpreted? Not by individual right of conscience, but by magistrate, council, or synod! In the Old World the Roman church and Ritualism are rapidly coming to the front, and will in the near future, according to the "sure word of prophecy," triumph. The form, the ceremony, the ritual, are to take the place of the pure, heart-searching, vitalizing, purifying truth. They are more pleasing to a sensuous, ease-loving generation.

But God does not allow all this to take place without warning. In his merciful providence he has multiplied copies of his Word without number, and helps for the study of that Word. He has made that Word its own interpreter

to those who will submit to its just and holy claims. And God's great threefold message of truth, designed to proclaim his coming, and judgment, and warn the world against the worship of the beast and its image, will go to earth's millions if to the very stones has to be given a voice. But God has those who love his will, who will count it all joy to win precious souls by the proclamation of his truth. Such have been bearing the threefold message of Rev. 14: 6-14 to the world for forty years. Three decades of years ago the number who had embraced this message could be counted by tens, where now they are by thousands; and believers in its truth number many thousands more. To man belongs not the glory; God hath wrought through human instrumentalities, and to his name be all the glory.

Those who are developed by this message have two distinct characteristics; while they have patient endurance under trial, they keep the commandments of God and have the testimony of Jesus Christ. These features embrace all essential truths. Embraced and observed with all the heart, they lead to union,—that union for which our Saviour so earnestly prayed. Already has this message called out a people from all beliefs, from all nations, from all sections, and united them in a holy brotherhood, who are striving to serve God and save their fellow men.

This, dear reader, we believe is God's message for to-day. It embodies all the truth so precious to the primitive church, with the present truth of this generation. No practical, needful truth of the past is lost or hidden, and some are restored to their former rightful place, and precious truths for this time, and merciful warnings against to-day's evils and deceptions are included in this message of restoration and salvation.

JUDGMENT OF THE GREAT DAY. NO. II.

It may be asked, by way of objection to the view heretofore presented, if Paul does not say that Christ "appeared to put away sin by the sacrifice of himself," and if this does not show that sins were all put away upon the cross. Paul indeed uses such an expression; but if we allow him to interpret it, as he does in other statements which he elsewhere makes, he means simply that Christ by his crucifixion made provision for the taking away of all sin. But sins could not have been put away, as they are by the atonement, on the cross; for millions of those who will be saved were then unborn, and sins cannot be put away in advance,—Christ is not the author of the pernicious system of indulgences. But the provision having been made upon the cross, all sins that are confessed and repented of are taken into the provisions of God's grace, atoned for in the final work of the sanctuary, and laid at last upon the head of the scape-goat, to be thus put away forever. Under this load of sins the goat, or Satan himself, will ultimately perish.

Another seeming objection may arise relative to the punishment of these atoned-for sins in the person of Satan. If Satan is punished for the sins of the righteous, are not these sins, it is asked, punished twice, once in the person of Christ when he suffered for sins on the cross, and again in the person of Satan, upon whom they are finally laid? The answer comes immediately, that the sins of the righteous are no more punished twice than the sins

of the wicked. Christ suffered for all alike—just as much for the sins of those who will finally be lost, as for the sins of those who will be saved. But the lost will at last be punished for their own sins in full measure.

The whole trouble arises, we apprehend, from a mistaken view of the position and work of Christ as our substitute. The idea which the query pre-supposes is that Christ in his own person suffered all the punishment, that is, the aggregate amount of physical pain which all the saved would have suffered had they been lost. But, having suffered for all, as the Scriptures assure us he did, did he not, on this view, suffer the aggregate amount of physical pain which will be endured by all the lost as well? If not, we have the most ultra Calvinism to swallow; and in either case those who believe in the eternal misery of the lost have an insurmountable problem with which to grapple. Is not this rather the truth, that Christ appeared before the law as an innocent victim, to meet in behalf of others the sentence, "The soul that sinneth, it shall die"? The offering was voluntary, and therefore involved no injustice; it was from One of so exalted a position that God could accept it as an equivalent for the injured majesty of his law; and it was of such infinite worth as to be equivalent in value to the life of every member of the human family from first to last taken altogether, so that the law could, without dishonour to itself, relax its claims from all those who would accept this priceless sacrifice as their substitute, even if all the world should do so.

But we have learned from the type that the removal of sin from the penitent by the death of the substituted victim, did not cancel the sin itself, but only transferred it to some other object. The forgiveness, or removal, of the sin was relative, not absolute; that is, as related to the sinner, it was forgiven, it no longer stood against his account; but the sin itself was considered as still in existence, transferred to the sanctuary, and to be disposed of by other services yet to follow. Christ has done for us in fact what the ancient offering of animals did for the sinner in figure; that is, he has provided a medium in his own blood through which sin with its guilt may be removed from us, and transferred to some other party. Thus we can be saved; but our sins yet remain to be destroyed in some other vehicle.

Let us now consider upon whom the sins of the pardoned sinner, after leaving him in the process of their removal, would naturally lodge. Sin did not originate with mankind. Human beings in this world were not the authors of this evil, nor its foster-fathers. But they were seduced into sin by the temptation of another. And this we apprehend to be the difference between the condition of men and that of evil angels. With the latter, sin had its origin; and an outbreak so unprovoked and causeless could have no forgiveness. It would endanger the peace of the universe to reinstate to favour those with whom such a course could originate. But with the former class, with men, the case was far different; they were seduced into sin by another party; hence their offence could be condoned, and provision be made for their restoration.

The practice of sin may therefore be fitly compared to a partnership business. In this business Satan is the senior partner; the sinner the junior. The latter having been brought

into that relationship by deception and seduction, is granted a privilege, under certain conditions, of leaving the company, and retiring from the business with all its assets and its tremendous prospective liabilities. Upon whom, then, will these obligations fall? Upon the only remaining member of the firm, the instigator of the whole business, the senior partner, Satan. If the sinner chooses to maintain his partnership in that illegitimate business, he can do so, and receive in his own person at last the terrible retribution that every sin must meet when it is purged out of existence by the fire of God.

And this is what we are taught by the doctrine of the scape-goat. The penitent goes free, while Satan receives the sins he has incited him to commit, back upon his own head, to answer therefor in the settlement which he at last must meet.

And it must strike every one as right and consistent that this should be the case. The sinner has been seduced into sin, but he repents. Yet standing behind the overt act, there is one who is the primary author and instigator of all, the inciting agent in every sinful deed. And when the transgressor awakes to the true nature of his course, and sees the enormity of his crimes, and seeks to put away his sins, what could be more fitting than that they should fall back upon the head of him who first gave birth to sin, and who has fostered the growth of every branch from that baleful root? In this the decision of every right-minded intelligence must be that God's throne is clear, and that Satan receives no more than his just deserts.

The antitypical scape-goat having thus received the load of sins from which the righteous have become free, and being confined to this desolate earth for a thousand years, is reserved to the day of perdition at the end of that period. This long cycle of years at length expires, and then appears the lake of fire prepared for the devil and his angels. Into this fiery vortex they are plunged, and all the wicked in league with them are committed to the same doom. Then all the sins ever committed are punished, and in the persons of wicked human beings, evil angels, and Satan, the father of all, they perish wholly and forever. Then the scape-goat has come to his end, and never is remembrance made of sin any more. U. S.

A WEIGHTY MATTER.

A LETTER from Missouri, written by one who is a stranger to us, contains the following:—

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, What is the will of the Father? J. A. C."

The quotation is from Matt. 7: 21. In John 6: 39, 40, Jesus said it was the Father's will that he should lose nothing of all that had been given him, and, that all that believe on him may have eternal life. But this cannot afford any answer to the question. The Scriptures do, however, afford a very definite answer. And,

1. We will notice the connection. The subject introduced in verse 21 is carried out in verses 22, 23. First, some who say, Lord, Lord, cannot enter the kingdom because they do not the will of the Father. Secondly, though they may cry, Lord, Lord, and profess very strong faith in Christ, they are rejected

because they work iniquity. The obvious teaching of these declarations is that doing the will of the Father stands contrasted with working iniquity. We must, therefore, examine this word "iniquity."

The word from which *iniquity* is translated is *anomia*. The *Diaglott* gives its equivalent, "lawlessness." Greenfield defines it, "violation of law." Robinson, "lawlessness, violation of law." Liddell and Scott, "(a, priv., *nomos*), without law, lawless, impious." Which is to say, the prefix *alpha* signifies without, *nomos*, law. Barnes says: "It properly signifies lawlessness, in the sense that the requirements of the law are not conformed to or complied with." Of the two words used in 1 John 3:4, he says: "'He who doeth sin (*hamartian*) doeth also transgression' (*anomos*). Sin is the generic term embracing all that would be wrong. The word "transgression" (*anomos*) is a specific term, showing where the wrong lay, to wit., in violating the law." There is no room for question that the Saviour taught in this passage that, however strongly people may profess faith in him, they will be rejected if they do not the will of the Father, that is, if they break his law.

2. In confirmation of this we identify the will of the Father as his law in many scriptures. God is a Governor; we are all his subjects. We rejoice to address him as our Father; but this is not the only character in which he appears to us. We must all appear in the judgment. And where should we expect to find the will of a governor except in his law? And so it is said: "Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment." If we do not keep his commandments we cannot expect to stand in the judgment. The text upon which our correspondent frames his question teaches that faith in Christ is of no avail without obedience to the Father. And again, the Scripture says: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. "Faith without works is dead."

But we have testimony even more direct than this. In a prophecy concerning the Saviour he is represented as saying to his Father: "I delight to do *thy will*, O my God: yea, *thy law* is within my heart" Ps. 40:8. And the apostle of Christ speaks to those to whom "were committed the oracles of God" (Rom. 3:2), thus: "Behold, thou art called a Jew, and restest in *the law*, and makest thy boast of God, and knowest *his will*, and approvest the things that are more excellent, *being instructed out of the law*." Rom. 2:17, 18. Here is testimony most positive that they who are instructed out of the law thereby know the will of God. And the apostle proceeds to identify the law as that of the ten commandments, by referring to the eighth, seventh, and second commandments, and sums up, and gives his estimate of the whole, saying: "Thou that makest thy boast of *the law*, through breaking *the law* dishonourest thou God?"

Jesus said he came into the world to do the will of his Father, and gave the Jews a test of his doctrines as follows: "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. Here we notice that, 1. The will of the Father is to be done.

It is something to be obeyed. 2. It is distinct from the doctrine of Christ—of the cross. 3. It existed before Christ came. He came to do it, and to lead others to do it. The law of God was in his heart. He came to put away sin by the sacrifice of himself. Heb. 9:26. Not to put away his own sin, for he had none. It was our sin he came to put away. And sin is the transgression of the law. He came to put away our transgressions of his Father's law; to overcome the rebellion against his Father's authority, and to restore us to obedience to his Father. And strange to say, men with the Bible open before them, professing to honour God by acknowledging his Son, praying to him, calling him, Lord, Lord, yet continue in sin, trampling down the law of his Father. Not only that, but they claim exemption from obedience to the revealed will of the Father through the faith of the Son! They try to make void the law through faith (Rom. 3:31); they sin that grace may abound (chap. 6:1-3); they make void the commandment of God through their tradition; and turn from the words of Jesus, who pronounces their worship vain (Matt. 15:1-9). J. H. W.

The Watch Tower.

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

SOCIALISM.

ONE of the great problems of the age is that indicated by the word which stands at the head of this article. The poor have grievances, labouring men have grievances. Justice is on their side oftentimes when law is against them. Great moneyed corporations and rich monopolists combine against them. How to meet this it is difficult indeed to tell. Some of our greatest statesmen stand dumb before the social sphinx. But socialists are doing no good in the course they are pursuing. Violent threats will not help them. Nothing short of successful revolution will satisfy many. Their loud talk of a few years ago was scarcely heeded, but to-day it means something. At this writing there are about 88,000 on strike in the United States, and 16,000 more thrown out of employment on account of the strike, not being able to get coal. The most important of these strikes is that of the coal handlers and their sympathizers. They are now threatening through the Knights of Labour to stop every industry in New York City, by calling out the gas and electric light workers, and plunging the city in total darkness at night, thus leaving it to the merciless thugs and thieves and robbers which abound there. Many of the steamships, some of them Atlantic liners, have been delayed for days. Cordons of police line the docks. Business is stagnated, orders cannot be filled, and depots are filled with unshipped goods. The Knights are gaining and losing sympathy. But this is demonstrated, they have power.

They are as active in England, and are gaining in numbers. They have been looking for better times, unreasonably perhaps, and are now growing desperate. At a Camberwell meeting not long since, Comrade Morris uttered the following sentiment, which was heartily cheered:—

"They had got nothing by six years' peaceful agitation, and the only resort now would be to

physical force to put a stop to the present state of things. His class, driven to desperation, would sweep the robbers off the face of the earth."

The same sentiment actuates many in America. In France, Russia, Germany, and in fact all European countries, Socialism has ceased to be "the skeleton in the closet," but is now a giant robber, ever increasing in strength, in which European governments are engaged in a life-and-death struggle. In the recent German elections their "manifesto" urges the Socialists to prosecute a vigorous campaign, and hasten the moment when the purifying fire of revolution will devour the old world, which is filled with crime and violence. The police tried to suppress the manifesto, but despite their efforts they found that 40,000 copies of it had been distributed in a single morning." Germany's anxiety is measured by the efforts she is making to defeat them by suppressing them, and buying the favour of the Vatican. Says Paul, "In the last days perilous times shall come." 1 Tim. 3:1. Have we not reached those times?

WAR AHEAD.

It is almost impossible to keep pace with the kaleidoscopic changes and rumours of the military operations of the world. But though the changes vary materially and occur frequently, they all point to war, war. Italy's huge war ships possess speed and battery power, and they form one of the strongest of the continental navies. Russia's navy, as in fact that of Austria, France, and Spain, is rapidly increasing. Britain leads all other nations. Germany's present preparation, with Bismarck's recent speech, and the attitude of France are emphatic denials of peace. The *Christian Commonwealth* of Jan. 20, in an article on "Brute Force," in referring to Germany's increased preparations for war as a means of securing peace, says:—

"Surely, there is room for reflection in the enunciation of such a doctrine at the close of the nineteenth century. Is it true that our modern civilization is practically maintained at the point of the bayonet? Can it be true that our standing armies are the only guarantees of peace? And must it remain true that these armies must go on increasing in the ratio of our progress in other things? This seems to us to be practically the outcome of our modern system of development. And if this state of things is to be perpetuated, then we do not see how it is possible to escape the conclusion that we are indebted to brute force for most of the blessings we enjoy. Surely such an admission ought to be humiliating, at least to all Christians. We had hoped that the time was beginning to dawn when we should have statesmanship substituted for generalship; when peaceful negotiation would take the place of the arbitrament of the sword; but the speeches in the German Reichstag do not encourage this view of the matter. It appears that brute force must still be the arbiter of nations."

The tokens everywhere indicate war, war. The United States is waking from her dream of peace and beginning to feel that her condition is very insecure in case of an attack by any great power. Yet, insecure as she is, it seems very probable that retaliatory measures will be passed against Canada for the action she has taken in the seizure of the United States' fishing vessels. Yet few indeed are the men of any prominence who expect any trouble between United States and Britain or any of her Colonies. The United States is favourably situated. The country which could better endure war has the least to fear from it. She has no western rival. But not so with European governments. Old jealousies are continually fostered by the continued prep-

aration for war which must come. Military men, trained for war, desire it that they may win glory. And the prophetic Word has long ago predicted the age we have now reached. Joel 3: 9-16. It is an evidence of the coming of the King of Righteousness. Men may cry peace, but there is no peace in this world. The only peace in this condition of the world is in Christ. The only reign of peace will be his reign which awaits the faithful in the near future.

CAN IT BE?

PAUL said to the Corinthian church, "The temple of God is holy, which temple ye are." 1 Cor. 3: 17. But can it be said of those who rejoice in such things as indicated in the following, that, "The temple of the Lord are these"? Thus did the Jews say when they had wandered from God. But the prophet said that such were "lying words." Merriment and self pleasing may blunt the moral sense as well as avarice or profanity. In fact all have the same root—the selfishness of the unregenerate heart. "Lovers of pleasures, more than lovers of God," Paul characterizes a certain class in the last days, who have a form of godliness, but deny the power thereof. 2 Tim. 3: 4, 5. Jesus said to the Jews, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Matt. 21: 13. In the light of the following we ask two questions: Were the deeds of the Jews which called out the denunciation of the Saviour worse than the bazaars, the fairs, the religious soirees, and raffles of to-day? and are not the words of Jesus just as applicable to those who engage in such things as to the Jews? The item referred to above was clipped from the *Christian Leader's* "News of the Churches" department, and is as follows:—

"Mr. Childers, M.P. in opening a bazaar at Edinburgh to clear off the debt on Haymarket church, gave a humorous address on a remark once made to him by an old gentleman that many things were done at bazaars which were not quite consistent with the commandments. It wasn't quite consistent with the eighth, he said, to sell goods above their value, or with the ninth to puff them in a way that was not strictly within the bounds of truth, or with the tenth to wish that those who came would buy them all, or with the eleventh, 'Thou shalt not be found out,' for visitors to spend more money than they ought. It must, however, be said that they did it with their eyes open and intentionally combined profit with pleasure. The drawings amounted to £463."

A true church of God needs not these traps and snares of Satan to support it. If it cannot live without such means, better let it die. God's holy law and the gospel of our Lord Jesus are contrary to such things. God pity those who are so blinded that they cannot see it. No end justifies the employment of such means, and God forbid that evil should be done that good may come. Rom. 3: 8.

THE HALF-SOVEREIGN IN THE PLATE.

A HEBRIDEAN correspondent sends us the following, which points its own moral in these days when so much is said and written about Christian liberality. In justice to the congregation, however, it ought to be explained that it is mainly composed of very poor people:—

In a Highland church on a recent Sabbath, among the money collected was found a bright half-sovereign. This was so unusual a circumstance that a pulpit intimation was made on the following Sabbath, to the effect that if the coin had been slipped in by mistake, it would be returned on application being made. No claimant has yet appeared.—*Christian Leader*.

The Missionary.

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

FURTHER ON.

HATH thine heart grown very weary?
Do the tired hands long for rest?
Are the temples hot and throbbing?
And the lips together pressed?
Very heavy seem thy burdens?
Strength to lift them almost gone?
Bear up still a little longer,
There is sweet rest further on.

HAVE thy brightest hopes been shattered?
Hast thou suffered bitter wrongs?
Hath the wailing sob of anguish
Hushed upon thy lips the song?
Hath thy precious love been slighted?
Is each fond assurance gone?
Lethé comes for every heartache,
Bright joys wait thee further on.

IS it hard to be submissive?
Doth the proud soul chafe and cry,
And hot tears fall all unheeded,
When no one but God is nigh?
Even yet are broken heart-strings
Quivering with music gone?
Murmur not, they'll catch the cadence
Of the lost strains further on.

Soon the pulse will cease its beating;
Eyes no longer shed a tear;
Hands grown weary, rest 'neath daisies;
Nothing but a grave left here.
But when come no nights of anguish;
When no days of sorrow dawn;
Longings all shall find fruition,
In that bright home further on.

—J. Alice Danner.

ENGLAND AND IRELAND.

DURING the past four weeks I have been labouring at various places in the above-named countries. In England, at Leeds, Blackburn, Wigan, and Liverpool. At Leeds the turnout was not large, but those who did attend were much interested. One man who became interested one year since, but who when the Sabbath question was introduced honestly took the position that the law was abolished, was present, and at the end of a discourse in which I taught the relation between the law and the gospel, he came forward, and on shaking hands, said, "I now see the point, and with the help of the Lord I will keep the Sabbath." He did so, and has ever since, and has subscribed for the PRESENT TRUTH, and is becoming interested in the circulation of our reading matter.

On leaving Leeds I visited Blackburn. Living there is a minister who formerly was an accredited curate of the Church of England, but on account of receiving immersion as the only scriptural mode of baptism, and other truths, has withdrawn from them. He recently received some reading matter, and had a conversation and correspondence with a brother at Leeds. While I was at Leeds holding meetings, we sent him word to attend. He replied that he could not, but gave me a very cordial invitation to visit him. He met me at the station, and soon after we reached his house, we sat down with Bible in hand, and with the exception of one half hour for refreshments, we held a Bible-reading for some ten hours. In the evening some of his congregation came in and took a deep interest in our reading, participating in the same. As the reading closed at the hour of midnight, we felt as though the hours of our association had been well spent. His difficulty in relation to the Sabbath question was the binding obligation of the Sabbath command and the law of which it is a part. I carefully tried to remove every objection, and in so doing taught the relation between the moral and ceremonial laws.

I sold him seven shillings worth of books,

and he has since ordered "Thoughts on the Revelation." He has of late written that quite a number of his people are becoming interested in the Sabbath question. May the Lord bless them as they search for truth.

At Wigan I held a long Bible-reading with a gentleman who first learned of us and our people by reading PRESENT TRUTH in a reading-room. He is a news agent, is deeply interested and anxious to learn the truth, and says that if he is fully convinced we are correct, he shall not only embrace the truth, but do all he can to circulate our reading matter.

At Liverpool I held several meetings. Our workers there induced a few to come, who seemed interested in the subjects presented. We have a number of workers at Liverpool who are selling several hundreds of our papers each week besides disposing of quite a quantity of our books and tracts.

During the past two weeks I have been preaching near Clones, Ireland. The turnout has been good considering surrounding circumstances. The Methodists, who have a meeting house only a few rods from where my meetings were held, started a protracted meeting a few days after my meetings began, which drew some of their members from my meetings and kept others away, but as my meetings continued longer than theirs some returned and attended my services.

As I expect to return to America in a few weeks, or months at most, I requested Pastor Durland to join me in my closing meetings near Clones so he might become acquainted with the field and labour for them after my return. He did so, and spoke twice to a fair congregation. The work was started there by Pastor Andrews one year since. The last day of our meetings two were baptized by Pastor Durland. We are now labouring at Armagh. S. H. LANE.

KETTERING, ENGLAND.—During the latter part of January and the most of the month of February, I have been preaching, holding Bible-readings, and visiting in this place. Some who were much prejudiced against the truth have been led to acknowledge that our positions are correct, and are thinking seriously about walking in the light they are receiving. The attendance at the meetings has been very good.

I called upon the editor of one of the weekly papers of the town, to ask for space in his journal for a reply to an article that appeared in his columns on the Sabbath question, in which the writer endeavoured to prove that Sunday was the Sabbath. The editor received me very kindly, and said I could have space at any time. He made inquiry about our people and said he thought these things should be investigated at any rate.

The Sunday evening following our interview, I noticed the editor among my hearers. In his next issue the following notice of the meeting appeared:—

"THE SABBATH DAY.—On Sunday evening, Mr. J. H. Durland conducted a service of the Seventh-day Adventists at the Coffee Tavern, where there was a good congregation, showing that the new denomination is making headway here. The order of the service was much the same as that of other Nonconformist bodies, Sankey's hymns being used. Mr. Durland, who would be easily recognized as an American, took for his text the words, 'The Sabbath was made for man, and not man for the Sabbath.' From the Old Testament he proceeded to show that the seventh day had always been observed by the Jews as the Sabbath, as marking the day on which the Almighty rested from his work. The preacher then went on to show that the decalogue was still binding upon Christians, and he proved from the New Testament that Jesus and his disciples observed the Sabbath. Mr. Durland denied that the first day of the week was kept by Christians as the Sabbath, and said that Sunday, as its name implied, was observed by sun-worshippers, and was Pagan, and not of

Christian origin. There was no proof St. Paul or any of his associates kept Sunday as the Sabbath, and he (the preacher) asserted that it was not so kept till after the Laodicean Council. Questions were invited, but none asked."

Those who embraced the truth here last summer are faithful, and ever ready to learn the way more perfectly. They have taken quite an interest in the missionary work, which I hope will be the means of adding many good souls to their numbers.

IRELAND.—In company with Pastor Lane I have spent one week in this country. I am pleased to find some good souls on this island who love the truth of the third angel's message. I find the people of this country very warm-hearted and sociable.

At Clones, I had the privilege of burying two persons in baptism. These had accepted the truth under Pastor R. F. Andrew's labours last year. We have had some good meetings, and leave this island with a good impression of the work already started, believing the day is not far distant when there will be many souls in this country keeping the Sabbath of the Lord. May God bless the few who have already made a start, and make them shining lights to those around them.

Armagh, Ireland. J. H. DURLAND.

REPORT OF MISSIONARY SOCIETY.

[For Quarter Ending Dec. 31, 1886.]

The subjoined report, which has been received since the quarterly meetings, including also the work of the canvassers and ship missionaries, is very encouraging, as it shows the largest amount of work done during any one quarter. There never has been a time when the missionary work seemed more prosperous in many respects than at present. Thousands of papers have been carried by various vessels to different parts of Europe, Asia, Africa, and the islands of the sea. Several of our local missionary societies have been carrying on the work by loaning tracts from house to house, and have been greatly encouraged by their success. We are glad to say that one new local society has been organized and set in working order since our last report. The report for the quarter is as follows:—

No. of members Oct. 1,	53	
" " members added during quarter,	14	
" " reports returned,	47	
" " missionary visits,	492	
" " ships visited,	2,233	
" " letters written,	19	
" " Bible-readings held,	69	
" " Present Truth taken in clubs,	311	
" " " " subscriptions obtained,	449	
" " " " sold,	7,560	
" " " " periodicals distributed,	14,583	
Total,		22,143
" " pp. of tracts and pamph's sold,	225,861	
" " " " " " loaned,	63,731	
" " " " " " given,	7,180	
Total,		296,772
Rec'd on membership and dona's,	£ 3 15 7	
" " Present Truth,	65 3 2	
" " book sales,	132 14 10	
Total,		£201 13 7

MRS. S. H. LANE, Secretary.

REPORT OF LABOUR FROM SCANDINAVIA FOR JANUARY,

SWEDEN.—Pastor J. G. Matteson writes: "Most of the labourers are now in Stockholm, and the most interesting feature of our work is the colporteur school. Twenty young men and women (besides several others who attend part of the classes) attend all the classes, in order to become successful colporteurs. Thirteen of these are every day in active service, gathering subscriptions and selling books from four to six hours between school hours. They commenced the second week in January, and by Jan. 31, they had collected on sales and subscriptions more than £20, and yet they acknowledge that they have only got fairly

started in the work. One brother is with us from Dalarna where Bro. Johnson is labouring, and where there now are about sixty Sabbath-keepers.

"We are in the middle of a series of lectures on the prophecies, and there is a good interest to hear, so that our hall is filled at every meeting. There are several candidates for baptism, and some others are on the point of deciding to obey the truth.

"From the 2nd to the 6th of Feb. I attended the yearly meetings in Christiania and took part in the business of the different associations. All these business proceedings were characterized by such interest, unity, and harmony, as to make every thing move off quickly and pleasantly. Our religious meetings were well attended, and the hall was full Sunday night."

NORWAY.—Pastor O. A. Olsen writes from Christiania Feb. 8: "During the last month I have continued to hold meetings here in Christiania, and our hearts have been refreshed by the blessing of God. The meetings are well attended, and some seem to be much interested. The mission school is progressing. I have visited Moss a few times, where twenty-five souls have now decided to obey all the commandments of God.

"Sunday, Feb. 6, eight dear souls from Moss came here to receive baptism, and unite with the church of this place. We have also had the pleasure of having Pastor Matteson with us for some time, as he came here to attend the yearly meetings. The blessing of God was with us during all these meetings. We have also had a visit from Pastor W. C. White, who came here from Basle. He rendered great assistance in many respects by his good counsel and advice. We feel grateful to God, because he remembers us in mercy."

Pastor K. Brorsen has been holding meetings with the friends at Laurvig, Drammen, Sandsvår, and Moss. At Laurvig a tract and missionary society was organized by Pastor O. A. Olsen. The Lord has been very near the friends at Sandsvår. The interest at Moss is not diminishing, and some new ones are commencing to obey the truth.

DENMARK.—Pastor E. G. Olsen writes from Copenhagen, Feb. 7: "During the month of January I have laboured all the time in Copenhagen. The meetings have been well attended. Sabbath, Jan. 15, five dear souls followed their Saviour in baptism, and six were added to the church. Ten more have commenced to keep the Sabbath, and others are deeply interested in the truth. I have received twelve subscriptions for *Sandhedens Tidende*, and made quite a number of family visits. We are of good courage in the Lord."

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.

SATAN AND HIS WORK.

1. HAVE angels ever sinned?

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2: 4.

2. What became of those angels that kept not their first estate?

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 2: 4. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

3. By what name is the leader of these fallen angels commonly known?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting

fire, prepared for the devil and his angels." Matt. 25: 41.

4. Is he known by any other name?

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Rev. 20: 2.

5. Are we sure that Satan fell from heaven?

"And he said unto them, I beheld Satan as lightning fall from heaven." Luke 10: 18. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isa. 14: 12.

6. What position did he hold while in heaven?

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezek. 28: 14.

7. Are we certain that this anointed cherub did sin?

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire." Verse 16.

8. Was he ever perfect?

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Verse 15.

9. Was this cherub ever in the garden of Eden?

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." Verse 13.

10. Has he great wisdom?

"With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures." Verse 4. "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty." Verse 12.

11. Was this anointed cherub ever cast down?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Verse 17.

12. Why was it that this exalted being sinned?

"Son of man, say unto the prince of Tyrus, Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God." Verse 2. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Verse 17. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds: I will be like the Most High." Isa. 14: 13, 14.

13. What is his character in regard to truth?

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8: 44.

14. What was his first lie to mankind?

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5.

15. What did the angel say about his work when speaking to John?

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the

kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12: 10.

16. Give illustrations of this work.

"Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blest the work of his hands, and his substance is increased in the land." Job 1: 9, 10. "And Satan answered the Lord, and said, Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Job 2: 4, 5. "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Zech. 3: 1, 2.

17. Was Christ tempted and tried by the devil?

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." Matt. 4: 1-11.

18. Was he tempted on all points like ourselves?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15.

19. Did Christ overcome Satan?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12: 7, 8.

20. Will the church finally overcome him, and perfect a pure and holy character?

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14: 1-5.

21. Will he have any part to act in gathering the people together to the great battle of God?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of

the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 13, 14.

22. How will Satan be able to deceive men?

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 13, 14.

23. In what form will he appear?

"And no marvel; for Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

24. Why will men be thus deceived?

"Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 9-12.

25. What is Satan's last work?

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20: 7, 8.

26. As they compass the camp of the saints about, what then happens?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Verse 9.

27. Where is the devil cast that deceived them?

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever." Verse 10.

28. Will he be destroyed finally?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Heb. 2: 14.

29. To what condition will he be reduced?

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezek. 28: 18, 19. Compare also Mal. 4: 1. In this reference, "root" refers to Satan, and "branch" to the wicked.—*Abridged from Bible-reading Gazette.*

Interesting Items.

—The Etruria has crossed the Atlantic in six days and four hours, the fastest passage on record.

—A fire broke out in Wellington, New Zealand, Feb. 27, in the business portion of the city. The damage is estimated at £150,000.

—The Anti-polygamy Bill has been passed by Congress. It contains stringent provisions to stop polygamy among the Mormons.

—Sir Wilfred Lawson spoke at a great temperance meeting at Mile-end, Feb. 23, and a resolution in favour of local option was passed.

—The captain of the steamer Galic, which has arrived at San Francisco from China, reports that a Chinese junk, sailing from Haman for Siam, has been wrecked, and that of the 600 passengers and crew on board only six are known to have escaped.

—The cotton docks at Staten Island, New York, were struck by lightning and set on fire. The damage was estimated at 300,000 dols.

—The Peabody Trustees have issued their annual statement. The £500,000 left by Mr. Peabody for the poor of London has through rent and interest increased to £910,668.

—It is estimated that the Russian securities which have been bought back by Russia from the Berlin Bourse since the commencement of the year amount to more than 200,000,000 roubles.

—Severe earthquake shocks were felt in the south of France and Italy Feb. 23 and 24. In the latter country the loss of life has been very great, some estimating the number of victims as high as 2,000.

—A river steamboat on the Tombigbee River, State of Alabama, caught fire on the night of March 1, and before those on board could escape, twenty persons were burned to death. Of these ten were whites and ten negroes.

—A telegram from Ottawa, Feb. 23, announced that the elections to the Canadian Parliament had resulted in a majority of forty-five for the Government. In Nova Scotia fourteen Unionists had been returned, and the secession movement is considered to be at an end.

—An alliance is said to have been formed between Germany, Austria, and Italy. In case of a war with Russia, Italy undertakes to place 200,000 men at the disposition of its allies in the east; and if war breaks out in the west simultaneously, 200,000 more along the French frontier.

—The iron sailing ship Locksley Hall, with a cargo of grain and tinned meats from San Francisco, collided with the steamer Regulus in the Mersey, Feb. 26. Locksley Hall then drifted up the river, and coming into collision with the ship Brenda, sank under her bows. The Regulus and Brenda were both seriously damaged.

—A telegraph message was sent the other day from New Westminster, British Columbia, to London, over 6,000 miles of land and stormy sea, and a reply was received within five minutes! Middle-aged men in British Columbia remember when it took from six to twelve months to get a reply to a letter from the capital of the empire.

—The only Gaelic word for hell, *ifrinn*, oddly enough signifies "the isle of the cold land;" and Mr. Munro thinks "there is surely something of the irony of fate in the fact that perhaps the strongest supporters of a gehenna of everlasting fire who now anywhere exist, have got no word in their vocabulary to express it but *ifrinn*, or the gehenna of everlasting cold."—*Christian Leader.*

—It will probably surprise Roman Catholics in other parts of the world to hear that the archbishop of Baltimore has forbidden the holding of a charity ball on the ground that the decrees of the recent council held in that city condemn such a method of raising money.—*Christian Leader.* It will surprise no one who is acquainted with Rome. She is very law-abiding, very pious, when necessity compels or expediency dictates. Policy not principle is her motive, and policy asks not What is right? but What is expedient?

—The New York Sun and Herald for the purpose of getting ahead of all contemporaries sent out a recent morning's issue in a special train through New Jersey, Philadelphia, Virginia, Delaware, Maryland, terminating at Washington. The waggon left New York at 2 A. M. crossed the ferry, loaded contents in train, and in one hour and fifty-five minutes the train was in Philadelphia, a distance of 91 miles, having been delayed by a goods train 9 minutes. In a little over two hours after the type was in the stick these papers were being read nearly 100 miles away. At 8 A. M. the train was in Washington having delivered papers at all important stations on the route. This is a fair sample of New World enterprise.

—The controversy which has been going on in the Dutch established church for several years past has ended in disruption. Six ministers and sixty-nine elders and deacons were expelled from the church at Amsterdam because they would hold to what the synod of Dort called orthodox, and would not yield to the majority who denied the plenary inspiration of the Bible and the divinity of Christ. It is estimated that 15,000 will follow those who cling to the faith of their fathers. Of course they are thereby deprived of State pay. There is doubtless much in the decisions of Dort synod which would bear revision and restatement, but it is to be preferred to that belief or non-belief which would strike at the very vitals of the plan of salvation.

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SLAVERY still exists in Christian lands in more degrading forms many times than when, as Whittier says Americans were, "to market driven and bartered like the brute for gold." We refer to the bondage of habit. We will not speak of that of drink, it is known and to some extent realized everywhere. We refer to that of tobacco. How forcibly it was brought to our mind by two incidents recently. 1. In a large ironmonger store we heard the users of the weed discussing it the other day. Said one strong-looking young man, "I must have a chew of tobacco when I first get up. I cannot wait till I am dressed. I must have it." 2. We were in the editorial rooms of a leading Albany (N. Y.), daily. While penning a little item, a writer by our side, who had just exhausted a cigar, stopped his writing and inquired, "Has any one in the room any tobacco? I must have some for inspiration." And both of these cases were young men. They are typical of thousands who are slaves to the vile, filthy, poisonous, health-destroying habit of tobacco-using. If the slaves were the only sufferers, we would not be so

solicitous; but they are not. The atmosphere of stores, shops, coaches, carriages, cars, and houses, the air we breathe, one of the great blood purifiers, is poisoned and contaminated by tobacco's filthy odour, the poison of nicotine. Worse evils follow. Children suffer from the sins of the father, born with incurable and terrible maladies, and mothers go to consumptives' graves because the husband desires the sensuous ease which comes through the stupefaction of all sensibilities—moral and otherwise—by the poisonous tobacco. "Inspiration"! There is much of the same kind. A strong cup of tea or coffee, a cigar or pipe of tobacco, a glass of wine or brandy, furnish inspiration for many a speaker and writer. Do they not inspire some of the sermons of to-day?

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