

The Present Truth.



A PROPHEETIC AND RELIGIOUS PERIODICAL.



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The Present Truth.

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

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TRUTH AND ERROR.

BY ELD. URIAH SMITH.

SINCE first in Eden sin an entrance found,
When sad success the Tempter's efforts crowned;
Since first the sunlight saw its hideous birth,
Dark floods of error have swept o'er the earth.
Stern and unceasing has the conflict been,
'Tween light and darkness, 'mong the sons of men;
Many the ways the Prince of death has tried
God's truth to weaken and his name deride;
Many the snares he ne'er has ceased to weave,
Many his doctrines fashioned to deceive,
Many his artful schemes, mankind to win
From ways of holiness to ways of sin;
Many his frauds to make the world believe,
While grasping error, they the truth receive.
So must we closely search if we would know
Where blooms the truth, where poisonous errors grow;
With closest scrutiny each form must scan,
Lest it conceals the Tempter's artful plan.

O sacred Truth! dark was for thee the hour,
When man first bowed to the Deceiver's power;
When sin first came, thy spotless page to mar,
And on thy precepts wage unholy war;
To pour rank poison in thy purest streams,
To shut men's vision to thy brightest beams,
To make apostates of our fallen race,
And drive thee, slighted, from thy rightful place.
Yet art thou not cast down; thy lovely form
Has rode triumphant over every storm;
Sin has not undermined thy structure fair,
Though it has turned mankind from worship there;
Firm thou hast ever stood, and e'er shalt stand,
Guarded by Heaven, upheld by God's own hand;
Still dost thou shed, fair as the morning light,
Thy holy radiance o'er earth's moral night;
Still does thy form, majestic, lead the way,
And point us onward to eternal day.

GENERAL ARTICLES.

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

SEARCH THE SCRIPTURES.

BY MRS. E. G. WHITE.

It is the duty of every Christian to seek a thorough knowledge of the Scriptures. The importance of this can hardly be over-estimated. "Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works," the Book of books has the highest claim to our reverent attention. We must not be satisfied with superficial knowledge, but must seek to learn the full meaning of the words of truth, and to drink deep of the spirit of the holy oracles.

To read a certain number of chapters daily, or commit to memory a stipulated amount

without careful thought as to the meaning of the sacred text, is a work of little profit. We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are, indeed, too plain to be misunderstood; but there are others whose meaning does not lie upon the surface, to be seen at a glance. Scripture must be compared with scripture; there must be careful research and patient reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure, find truths of greatest value, which are concealed from the view of the careless seeker.

No effort should be spared to establish a right habit of study. If the mind wanders, bring it back. If the intellectual and moral taste has been perverted by the over-wrought and exciting tales of fiction, so that you are disinclined to apply yourself to the diligent study of God's word, then you have a battle to fight with yourself to overcome this depraved habit. A love for fictitious reading should be broken up at once. Rigid rules should be enforced to hold the mind in a proper channel. The pernicious practice of story-reading is one of the means employed by Satan to destroy souls. The mind that is occupied with exciting stories, loses all relish for solid reading that would improve the memory and strengthen the intellect.

I am acquainted with many sad examples of the evil effects of this baneful practice. In youth, the persons of whom I speak had well-balanced minds. God had endowed them with mental powers of no ordinary character. But they took up the reading of romance, and the more they indulged the appetite for this food, the greater was the demand. The imagination constantly craved its accustomed stimulus, as the inebriate longs for his wine or tobacco. Their mental and moral powers were weakened and perverted. They lost their interest in the Scriptures, and their relish for prayer; and they were as truly ruined, mentally and spiritually, as is the liquor-drinker or the tobacco devotee. Novel-readers are mental inebriates; and they need to sign a pledge of total abstinence as verily as does the victim of any other form of intemperance.

Another source of danger, against which we should be constantly on our guard, is the reading of infidel authors. Such works are inspired by Satan, and no one can read them without loss to the soul. It is true that some who are affected by them may finally recover; but all who tamper in the least with their foul influence, place themselves on Satan's ground, and he makes the most of his advantage. As they invite his temptations, they have not wisdom to discern or strength to resist them. With a fascinating, bewitching power, unbelief and infidelity fasten themselves upon the mind. To harbor their suggestions is like recklessly taking to your bosom a serpent whose sting is always poisonous and often fatal.

We are surrounded by unbelief. The very atmosphere seems charged with it; only by

constant effort can we resist its power. Those who value their soul's salvation, should shun infidel writings as they would shun the leprosy.

Dear youth, be careful what you read. While the mind is directed into hurtful channels by an improper course of reading, it is impossible for you to make the truth of God the subject of constant meditation. If there was ever a time when a knowledge of the Scriptures was more important than at any other period, that time is the present. I appeal to young and old: Make the word of God your text-book. Here you will find the true standard of character. Here you may learn what it is to be a Christian in the true acceptance of the term.

The Sabbath-school affords to parents and children a precious opportunity for the study of God's word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach. We should especially impress upon the minds of the young the importance of seeking the full significance of the scripture under consideration.

Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents as well as children will receive benefit from this study. Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth; and the habit will prove a most valuable aid to religious growth.

If the time that is worse than wasted in gossip, in ministering to pride, or for the gratification of appetite, were devoted with equal interest to the study of the Bible, what encouragement would be given to our Sabbath-schools! But when parents are more anxious to have their children fashionably dressed than to have their minds stored with the truths of God's word, the children themselves will soon learn to regard dress and display as of more consequence than the things which concern their salvation.

Parents, yours is an important and solemn responsibility. Make it your life-work to form the characters of your children according to the divine Pattern. If they ever possess the inward adorning, the ornament of a meek and quiet spirit, it will be because you perseveringly trained them to love the teachings of God's word, and to seek the approval of Jesus above the approbation of the world.

Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature, dispense with all unnecessary sewing, and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an

hour each day devoted in a cheerful, social manner to the word of God. Make the Bible its own expositor, bringing together all that is said concerning a given subject at different times and under varied circumstances. Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's word than to secure the gains or pleasures of the world.

All over the field of revelation are scattered the glad springs of heavenly truth, and peace, and joy. They are within the reach of every seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the river of the water of life. Our Saviour prayed that the minds of the disciples might be opened to understand the Scriptures. And whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read.

Let the youth be taught to love the study of the Bible. Let the first place in our thoughts and affections be given to the Book of books; for it contains knowledge which we need above all other. "The fear of the Lord is the beginning of wisdom." Let us seek to be thoroughly furnished unto every good work. Let us put forth earnest efforts to draw near to God, that his angels may be near to protect and bless us. Thus may we gain the victory over the power of Satan, and finally receive the crown of glory, honor, and immortality.

SEVENTH-DAY ADVENTISTS.

BY ELD. J. N. ANDREWS.

THE denomination of Christians bearing this name has arisen in the United States of America during the last thirty years. The doctrines which distinguish it from other denominations are indicated by the name it bears. They call themselves *Adventists* because they believe in the near coming of Christ. But it is proper to add that they do not belong to that class of people who have set the time when this event will transpire. They believe in the near coming of Christ, because the chains of prophecy which give us the leading features of history from the days of the prophet Daniel to the end of time are all, or nearly all, fulfilled. Therefore we must be very near the second coming of Christ. They believe also that the signs given in the Bible which indicate the approach of the judgment have already been witnessed. For these reasons they look for the coming of Christ in the near future.

They bear the name of *Seventh-day Adventists*, because they observe as the Sabbath the day on which the Creator rested from all his work, and upon which he placed his blessing in memory of his rest. They find no proof that this divine institution has been abrogated, and another day put in its place. On the contrary, they find the commandment concerning the Sabbath is of perpetual obligation, the same as the other precepts of the moral law. They find also that prophecy foretells that the Sabbath would be trodden under foot by the great apostasy during a long period. The prophecy predicts also that this down-trodden commandment will be restored and re-established in the last days; and we now see the accomplishment of this, concerning which we will hereafter offer proofs.

Seventh-day Adventists attach the greatest possible importance to the work of the Spirit of God upon the heart of man. They believe that unless "a man be born again he cannot see the kingdom of God." They believe that the work of regeneration, or real conversion, makes of men new creatures in Jesus Christ. They believe that no one can be justified by the law of God, for the law is holy, and men

are guilty. They well understand that it is not the work of the law to forgive sins, but to condemn them. They understand that pardon can only be obtained by the death of the Son of God as a sacrifice to satisfy the claims of the law of God that man has transgressed; and that the work of Christ does not consist, only in making pardon for past offenses possible, but in putting the law of God in the heart of man, and giving him the grace to obey its holy precepts. Thus men are saved through grace, by faith; not that kind of faith which makes "void" the law, but which, on the contrary, "establishes" the law.

Seventh-day Adventists are eminently a missionary people. Their churches have no settled pastors, but their ministers labor as evangelists. They have thus in a very short time extended their work from the Atlantic to the Pacific Ocean, and have adherents in all parts of the world. Their faith compels them, so to speak, to be missionaries; for they believe that the day of judgment is near and the world is not prepared to meet it. But it is through the agency of the press that this people has accomplished the most important results. Their largest publishing house is located at Battle Creek, Michigan, and they have another house of publication at Oakland, California. These American publishing houses issue three weekly and five monthly journals with an aggregate monthly circulation of 200,000. They have also published more than 300,000,000 pages of books, pamphlets and tracts in order to present these Bible truths to the people. These publications are not in the English language only, but also in the German, French, Danish, Swedish, Holland, Italian, and Roumanian.

They have been distributed in a great number of countries, and everywhere have borne good fruits in the conversion of men. The denomination has already three publishing houses in Europe. The one located at Christiana, Norway, issues publications in the Scandinavian languages only, publishing two monthlies in the Danish and one in the Swedish, besides large numbers of books, pamphlets and tracts in these tongues. The publishing house for Central Europe is located at Bale, Switzerland. Monthly journals in French and German, and quarterly sheets in the Italian and Roumanian, are issued from this office in addition to other publications in these languages. The third, just opened at Great Grimsby, England, is represented by this journal and other publications.

They are a temperance people. They have not only been zealous advocates of temperance, but are also trying to practice temperance in all things.

We have not space to speak at length upon these subjects in this article. We conclude by adding that our only rule of morality is the law of God as expressed in the ten commandments and the two great precepts on which they hang. We consider the "sermon on the mount" a correct explanation of the principles of this law, and believe that in order to be saved man must keep the law of God with all his heart.

Persons who follow these principles will never give occasion to be justly accused by the civil authority, or by their compatriots, for these principles demand that they shall always abide in the truth, that they shall be honest, charitable to their neighbors, submissive to authority in all that is just. They do not seek to mix in political affairs. Their object is to invite men to keep the commandments of God, to seek Jesus as their Saviour, and prepare themselves for the day of final account.

TRUTH crushed to earth will rise again.

ALL FOR GOD.

BY S. ISADORE SUTHERLAND.

God wants an undivided heart;
He cannot bless of it a part,
But asks the whole
Of every soul,
Filled with his love, and cleansed from sin,
That he may come and dwell therein.

Can we expect the Lord to stay
Within our hearts, if this we say:
"A part for thee,
A part for me;
Some of the world, and some of God;
Bless us, and spare the chastening rod"?

We cannot see our Saviour's face,
We cannot hear his words of grace,
No answering tone
Comes from the throne,
Where oft in prayer should bend the knee,
Till from the world our hearts are free.

Oh, let us draw close to his side,
In his majestic presence hide!
His glories bright,
The heavenly light,
All earthly splendors will outshine,
And there we'll whisper, "Wholly thine."

THE WAYS AND WORKS OF GOD HARMONIOUS.

BY ELD. R. F. COTTRELL.

THE ways of God are perfect; they need no mending. "The law of the Lord is perfect." That which is perfect cannot be improved; hence no revision ever was necessary, or ever will be necessary. "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119.

The primary law of God—the moral law—and all the principles of his dealings with mankind have been the same from the very beginning. His plan of operation has not been improved, because his wisdom cannot be improved. It is true that when sin is disposed of, so that it exists no longer, he has promised to make all things new; but that relates to our earth, which now lies under the curse on account of sin; and this is in accordance with all his operations from the beginning. The time has never been, in the working out of his plan, that he has abandoned one principle of action, changed one precept of his primary law, or laid these all aside in order to begin anew. Yet people talk as though they thought that God had demolished all the past, and started out under a new plan of operation, with a new law to supersede the old; and they quote this text: "Old things are passed away; behold, all things are become new."

But this declaration is suspended upon an *if*,—"if any man be in Christ." The change is all in him; "he is a new creature;" his old life of sin is passed away, and he enters upon a new life,—a life of obedience to the law of God. This is all that the text teaches. The apostle did not teach that if a man be in Christ, to him the law of God is abolished. If he did, what is the case of the man who is not in Christ? Is the old law abolished to him also? or is he still bound to keep it?

God says, "I change not;" and every consistent believer in the God of the Bible must perceive that God ever acts upon the same principles,—that the law by which he governs mankind is always the same, and consequently that the very same acts that were sins at one time, are sins at all times. No old principle nor precept of moral law, has been abolished or changed, and no new principle has been introduced.

All the ways of God are harmonious. His plan goes constantly forward. He does not pull down to build greater. He does not improve upon the original plan; for that was perfect, and therefore cannot be improved. The Father and the Son have ever been one.

The law of the one is the law of the other; no change has taken place in the administration. The Son has not superseded the Father; neither has the New Testament superseded the Old; but there is harmony throughout. The whole building of God is upon one foundation,—a foundation which was laid in the beginning, and a foundation which never has been, and never will be, removed. Those who build their hopes upon this foundation will build securely. Those who build upon any other, will find that the storms and floods which are about to come will sweep them away. Let all be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. Those who hear and do the sayings of Christ, as set forth in the sermon upon the mount, build upon the rock; those who do them not, build upon the sand. Soon every one's work will be tested.

THE SECOND ADVENT OF CHRIST: ITS IMPORTANCE.

BY ELD. A. A. JOHN.

THERE are but few if any doctrines which have agitated the public mind so much during the past generation, as that of the second advent of Christ. The result of this general agitation of the subject shows that among all the leading Christian denominations a large number of the most earnest and devoted Bible students regard the doctrine as one of the most important of any taught in the Scriptures for the welfare of the Christian church. Indeed, in many localities, it is quite popular. While there is some diversity of opinion concerning the particulars connected with this grand event, it is quite generally believed that we are living in the last days of the gospel dispensation, and that it will be terminated by the personal and visible second advent of the Lord Jesus Christ. And it is confidently hoped that, as the doctrine shall be studied in the light of the unerring word of Inspiration, the unity of the faith upon this question will be attained by the people of God.

No attempt is here made to examine the Scriptures which prove the doctrine of the personal second advent of Christ; but, instead, to show the importance of the event.

The fact that a doctrine is taught in the word of God should be sufficient to convince any one of its importance; for it is quite generally conceded that non-essentials are not mentioned in the Bible. Yet there are persons who treat the doctrine of the Lord's return as they would a fabulous tale.

In Titus 2: 13, we are taught to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This hope has ever been the mainspring of action in the Christian church. And so long as it is cherished, so long will individuals labor with untiring zeal for the extension of the "gospel of the kingdom."

Its importance is more fully shown by the solemn injunction of the Saviour where he commands us to "watch." See Mark 13: 32-37, and Luke 21: 36.

The consequence of not watching will be to have the great and terrible day of the Lord burst upon us unawares, just as it was in the days of Noah. Matt. 24: 37-39, and 42-44. Those who are watching will discern the signs of the times (1 Thes. 5: 4-6); they will purify themselves as Christ is pure (1 John 3: 2, 3); they will exclaim with joy, as the opening heavens reveal the coming Saviour, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

Dear reader, do not let the peace and safety cry that is sounding around you lull you to

sleep. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." Zeph. 1: 14. Do you believe it? That you should believe it is important for your eternal welfare. Read Matt. 24: 48-51. If you are ready to meet the issue when it comes, you cannot be indifferent to the claims which the Lord has upon you,—not only that you should be ready yourself, but that you should do all that you can to have the light and truth presented to your fellow-men. Since Jesus has died to redeem his people from sin, what, now, could be of more interest and importance to them than his glorious second advent to redeem them from the power of death and the grave.

As we see the woe and suffering on every hand, the ever-multiplying burial trains, which bear our loved ones to their last resting place on earth, where the clods of the valley hide them from our view; when our souls are overwhelmed with anguish,—what heart does not yearn for the better, heavenly country, the land in which "the inhabitant shall not say, I am sick," where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

"Beautiful Eden, my soul longs for thee."

The city of God, whose jasper walls and pearly gates surround the mansions which Jesus has gone to prepare; the streets of gold, upon which the redeemed hosts shall walk; the river of life, whose waters shall forever slake the thirst of the weary pilgrim; the tree of life, whose fair fruit shall impart immortal vigor to the blood-washed throng; the ineffable glory of God and the Lamb, which are its light,—when such ecstatic joys and untold bliss are to be ours at the appearing of Jesus, how important it is that we "comfort one another with these words," and earnestly unite in the Apocalyptic prayer, Come, Lord Jesus, come quickly.

MAGNIFY AND MAGNIFIED.

BY ELD. A. S. HUTCHINS.

Is not the signification of each of these words equally obvious in the following scriptures? "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42: 21.

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Josh. 3: 7.

"And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." 1 Chron. 29: 25.

The following are definitions of the word *magnify*, by Mr. Webster: "1. To make great, or greater; to increase the apparent dimensions of a body. 2. To make great in representation; to extol; to exalt in description or praise. 3. To extol; to exalt; to elevate; to raise in estimation."

Respecting magnifying Joshua and Solomon, there can be but one mind. In the clearest possible manner the Lord told how they would be magnified and how it was done. And is it not just as evident to every candid mind how the law of God was magnified by the Son of God? Are not the following points sustained by facts in the case?

1. The law was magnified, exalted, by the teachings of Christ, in his sermon upon the mount, in declaring its immutability and perpetuity. He magnified it in showing that it takes cognizance of every motive and intention of the heart, as well as the outward actions of life.

2. The law was magnified by his life of strict conformity to its just and holy precepts, thus setting an example for those who would follow in his footsteps. Here the law of the Most High "was drawn out in living characters."

3. The law was exalted, and its sacred precepts vindicated by the death of the Son of God. If the law was of so high an estimate in the mind of its Author, as to give his Son to die that man might be redeemed from its curse, how could the Lawgiver, consistent with any principle of reason or of respect to his own authority, abolish his law, and thus legalize sin?

It would almost seem that men have come to believe it dangerous to render obedience to God's commandments, as though the Scriptures read: Whosoever, therefore, shall disbelieve and disobey the commandments shall be saved, but whosoever shall do and teach them shall be damned.

"From worldly wisdom save me, Lord,
Though men may prudence call it;
My heart be anchored on thy Word,
Whatever storms befall it."

The pious Dr. Adam Clarke bears a most decided testimony in favor of the law of God in his comments at the conclusion of the eighteenth chapter of Leviticus, as follows:—

"1. How true is that word, *The law of the Lord is perfect*; in a small compass, and in a most minute detail, it comprises every thing that is calculated to *instruct, direct, convince, correct, and fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that it forbids; whatever is calculated to comfort him, promote and secure his best interests, that it *commands*. It takes him in all possible *states*, views him in all *connections*, and provides for his present and eternal happiness.

"2. As the human soul is polluted and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself!* This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in all them who *believe*; for *Christ is the end of the law for righteousness to them that believe*. Reader, magnify God for his *law*, for by it is the *knowledge* of sin; and magnify him for his *gospel*, for it is the *cure* for sin."

ESTABLISHED WITH GRACE.

BY ELD. I. D. VAN HORN.

"It is a good thing that the heart be established with grace." Heb. 13: 9. Grace is God's favor to man, and by it every trusting child of God is saved. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2: 8.

God's favor towards man was manifested in its highest degree when he gave his beloved Son to the world to become a ransom for sinners. Who can estimate the infinite love God has shown, in this great sacrifice, for fallen man? How all our best efforts to do right sink into insignificance when compared with it. We make a very poor return for all his grace, even when we do our very best to serve him. Yet no one need be discouraged. The faintest whisper of the name of Jesus, coming from the penitent's heart, is heard at the throne of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

The throne of grace implies a kingdom of

grace. There is, then, a kingdom of grace on earth, which is the gospel, or good news of salvation. It was set up as soon as grace was given to fallen man. Adam and Eve heard it in the sentence God pronounced against the serpent, to the effect that the seed of the woman should bruise his head. Abel felt its power to save when his offering, presented in faith, was accepted of God. Noah was a preacher of righteousness, and must have proclaimed saving grace to the antediluvians. Abraham had the gospel preached to him in the promise, "In thy seed shall all the nations of the earth be blessed." It was manifested in figure in all the offerings and sacrifices of the Mosaic age. As we pass from the shadow to the substance at the death of Christ, it shines forth with the brightness of the sun, and its rays of divine light penetrate to every part of the globe. Many people, from every nation, have heard the sound of the gospel, believed it, and have been made to rejoice in its saving grace.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope." Titus 2: 11-13. The grace of God separates us from the world, and unites us to Christ. It bids us look and long for the "blessed hope," the second coming of our Redeemer. It has buoyed up the desponding heart, strengthened the drooping faith, and given courage to the fainting martyr, as the last ebb of life was flowing out of his tortured frame. "It is a good thing that the heart be established with grace." Those of the people of God who have been called to pass through trials, persecution, and suffering for Christ, have seen the benefit of having the heart established with grace.

The last days are described as perilous. The conflicts through which the people of God are to pass will be terrible. The sufferings they will have to endure will be severe. Yet with the heart established, the overcomer, while passing through all these trials, will hear the Lord saying, "My grace is sufficient for thee." What soul-inspiring words are these! How welcome they come to the heart bowed down with sorrow, bidding it look forward with joy to the "blessed hope,"—to the day of relief. God, on his part, has offered his grace to all; it is ours to accept and be saved.

THE NIGHT COMETH.

BY ELD. L. D. SANTEE.

"The night cometh, when no man can work." John 9: 4. The day of probation will soon cease forever. The night may be nearer than we imagine. As often as the heart beats, men and women are sinking down into darkness. With us the silver cord may soon be loosed, the golden bowl broken.

Wonderful things are transpiring around us. Nature is full of strange phenomena. The nations and kingdoms of the world are filled with a wild unrest. Changes are taking place among the people of God. Link by link, the grand chains of prophecy have run out, and we stand to-day virtually looking back over a completed dispensation. The signs of the times flash their solemn warning over the earth and up into the sky. The voice of God thrills with the solemnity of a

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His last message has been for years before the people. It draws the line between mercy and despair,—between those who will be translated and those who will be lost. The third angel's message calls for us to choose once for all between the worship of God and

the worship of his enemy. Jesus is urged by the eternal interests at stake to add his counsel, Rev. 3: 18: "I counsel thee to buy of me gold tried in the fire." We must not sleep on the enchanted ground. Even though we have reached the borders of Beulah, still there is danger. "Watch and pray, that ye enter not into temptation."

THE NIGHT COMETH!

It will be a darker night than this world has ever known; none of the wicked will survive it. Unholy hearts and disobedient hands will never see the morning. The shadows of evening are lengthening. Soon toil will cease forever. "Awake! thou that sleepest." If you desire to lay your body on the altar a "living sacrifice," do it now; soon the temple service will cease. If you desire to draw near to God, come now, when he will accept your allegiance. *The night cometh!* Then, though you should seek space for repentance carefully and with tears, you will not find it.

"Too late, too late! will be the cry,
Jesus of Nazareth has passed by."

Perhaps you have a name to live; you are identified with some church; you have plighted your vows to your covenant Lord. This is good, and yet this is not enough. In the light of eternal interests, in the lurid light of a world in flames, let the investigation go still deeper. Have you crucified the old man of sin? Do daily supplies of heavenly grace keep the flame of love burning on the altar of your heart? Are you bearing in your body the marks of the Lord Jesus? Is the separation between you and the world a decided thing? Are you bearing the fruit of the spirit,—the peaceable fruit of righteousness? Answer God in your closet, and do not wait until mercy is forever past. If you are not in close communion with God, seek for consecration now. If you are cumbered with evil habits and carnal desires, now is the time to cut loose from a sinking, perishing world. The bands binding you to death may now be sundered. If your robe is all spotted with sin, when are you going to cleanse it? The fountain for uncleanness will soon be sealed up. It may be said of you, "He which is filthy, let him be filthy still." If such is your condition, you will be among that hopeless throng who are cast into outer darkness.

THE NIGHT COMETH!

My friend, where are you? Is your light burning? Does the oil of love fill your lamp? Can you meet the coming Bridegroom with joy? Is your mind imaging eternal things? "Blessed are the pure in heart: for they shall see God." Purity of heart, and a life in strict conformity to the law of God, are the passports that will open to us the pearly gates. Strong hands have set them ajar, and the righteous nation shall enter in. Oh! the price paid for our ransom. The Christ of God drank with quivering lips of the bitter cup,—that potion of agony, and humiliation, and shame, and death; and since that time his scarred hands have been extended to us in loving invitation. The car of time is rolling on, and mortal hands cannot reach the brakes, cannot stay its speed. The day of grace is closing; the sun is sinking; the night cometh, when no man can work.

WHAT ARE YOU DOING

while probation yet lasts,—while mercy still lingers? Perhaps you toil for yourself until the hands hang down in weariness. You labor until your tired limbs almost refuse to sustain your weight, and all for earthly treasure! This seems necessary, and yet it is all of perishing interest. What are you doing for God? Are your prayers, your influence, your life, building up the cause of God? You have earthly means. Are you as a faithful

steward or tenant giving to the great Owner of all the just proceeds of your stewardship? He does not need them for himself, but he has poor children starving for the bread of life, and he sends you out to seek and to save that which was lost. *The night cometh!* Gather in the wanderers. Unless you work for Jesus, how can you meet him? There will be souls lost that your labor might have saved. There have been enterprises crippled for lack of means, because you were not just in your stewardship. There have been friends and neighbors lost that your godly living might have led to the Saviour. And while the toilers for the Master stand with the dawn of a brighter day on their foreheads, the King will say to you with unutterable sadness, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

WHAT MANNER OF PERSONS.

BY ELD. J. H. DURLAND.

THE apostle Peter, in speaking of the time when we should expect the Lord to come, says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." He wants the people to know something about the time, that it may have a purifying effect upon their lives. In ver 14, we read: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Why does the Apostle admonish us as he does? If there will be a thousand years after Christ's coming, and if this refers to the spiritual coming of Christ, during which the whole world will be converted, as some religious teachers would have us believe, why should we be without spot when the Lord comes? If the work of the judgment is completed before the Lord comes to this earth, and every man's case decided, then the language of the apostle Peter should have some effect upon us. We find that this language is written for those who have seen the force of the prophecies, and believe the Lord is soon coming. Such persons will understand something about the work of the judgment, and know that all cases will be decided before that time. They will understand the Scriptures in regard to the judgment.

These thoughts lead us to inquire in regard to the work of God's people just before he sends his dear Son to take the kingdom, and execute judgment upon the wicked. The Apostle says we should be found without spot and blameless. This would denote a perfect character. Can all have this? I think they can. You ask, How can they obtain it? I answer, By overcoming their sins. This can only be done by a daily effort. Listen to what Jesus says about the overcomer: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 5, 21.

Precious promises are left on record for us, if we overcome our sins. How can we do this great work? Not in our own strength, for we are not able. But the Lord has promised to help us, if we will bring everything to him.

But we must examine our hearts daily to see our sins. We must look into the law of God, and there we will see that which will point out our sins. When we see them, we must repent of them, and put them away. A great many people repent of their sins, but never put them away. They ask the Lord to

forgive them, but they never think the Lord wants them to forsake their sins. Such will be deceived when the Saviour comes.

Suppose we should overcome one imperfection each day for a year. Would it not make quite a difference in our character in the sight of God? I think we would feel the blessing of God come in, and we should be an instrument that the Lord could use in bringing the light of truth to others.

Then we must be diligent. Some say that we can tell nothing about the coming of Christ. Would such a belief as this tend to diligence? The lack of true faith in this great event has put thousands of Christians to sleep: The man that firmly believes the coming of Christ near at hand will be at work. He will be anxious to have his friends know about it. He will try to have his life in harmony with the truth he teaches. His life will be like a light that shines through a clear glass, the glass does not hinder the rays of light. But that man whose life is contrary to the truth he professes, is like a light placed behind smoked glass, the rays of light are hindered from shining out to others.

It will be a perfect character that will stand the test of the judgment. One that God's law can in no wise condemn. To attain to such a character as this, is what the apostle Peter means when he exhorts us to be diligent. When we look over the great field of prophecy and see where we are living, it seems as though these words were written for us. Oh, may God help us to be faithful and found without *spot* and *blameless* in that great day.

NO MAN LIVETH TO HIMSELF.

BY H. JUDD.

THIS is an inspired declaration of the apostle Paul. However much we may incline to believe to the contrary, it is nevertheless true that our associations with others exert an influence upon them for good or evil. This influence will tend to gather with Christ, or scatter abroad. For us to say that we can live and act among men without casting influence one way or another, is to contradict the Scriptures, which plainly declare, "No man liveth to himself."

It is an old saying that we are creatures of circumstance. This is true to a great extent. It seems to be instilled into our very nature to pattern after others; and it is doubtless because of this tendency on our part that he has given us a pattern to go by, as well as instruction on points of duty. Every Christian is expected to make Christ his pattern. We are to walk even as he walked. 1 John 2: 6. And in no case are we to follow others only as they follow Christ. See 1 Cor. 4: 16, and 11: 1. Elders and leaders, as well as others of experience, are expected to be examples to the flock, especially to young converts. 1 Pet. 5: 1-3; 1 Tim. 4: 12. Woe unto him who puts a stumbling-block, or an occasion to fall, or to depart from the simplicity of the way of Christ, in his weak brother's way, whether by word, or example, or otherwise.

Again: it is said of the people of God, "Ye are the salt of the earth," "Ye are the light of the world," "The epistle of Christ." Matt. 5: 13, 14; 2 Cor. 3: 3. The world should read Christ in those who follow him. Hence the necessity of letting our light so shine that it will faithfully exemplify the teachings of Christ, and thus cast its saving influence upon those around us.

When thinking of these things, and the solemn responsibility resting on those who profess the name of Christ, we can but exclaim, "Who is sufficient for these things?" But if we humble our hearts, and do our best to return to the simplicity of his ways as re-

vealed in his word, God will be our sufficiency.

But we must come out from the world and be separate. We cannot conform to its ways in conversation, or otherwise, and be guiltless. We cannot attend its scenes of pleasure, except at the expense of our spirituality, and to the injury of the cause of God. As our love for these things increases, our regard for the requirements of God decreases. And any attempt to hold on to the world with one hand and grasp heaven with the other, will only tend to prove our ruin in the end.

Ye cannot serve God and mammon. Christ meant what he said, so let us not be deceived. The words which he has spoken the same shall judge us in the last day. Paul in writing to the Romans says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12: 2. If by our conformity to the world, others are led back to the world, or hindered from coming out of it, how will our account stand the test at the bar of God? Will we hope to be excused?

Some seem to think that their influence over the world would be lessened if they did not overstep the bounds a little, and conform somewhat to the world. In this they are deceived. They may gain its approbation, its love; for if ye are of the world, the world will love its own. So if you want the friendship and love of the world, conform to its ways. But if you want the love of God, then conform to his ways. It is safe to do what the Lord says, and not try to court the favor of the world by a conformity to it. If we hold up a false standard, and win men to it, what have we gained for Christ? The higher and more prominent the position we are called to occupy, the greater our responsibility for the influence which we cast.

What is wanted is more sanctified independence of spirit. Those are wanted who, in the meek and lowly spirit of Christ, will stand out alone, if need be for a time, and do what the word of God commands in all things, because God says it, and because it is right. By so doing, the more timid ones are emboldened to follow on to do the same. Thus we may help to lift up the hands that hang down, and strengthen the feeble knees, and the impending judgment will reveal our faithfulness. "No man liveth to himself."

CHOICE GEMS.

"A word spoken in due season, how good is it."—Prov. 15: 23.

PERISH policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right.
Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
Trust in God and do the right.

WISDOM is better than rubies.—Solomon.

WHO best can suffer, best can do; he best can reign, who first hath well obeyed.—Milton.

THERE is no policy like politeness; and a good manner is the best thing in the world, either to get a good name, or supply the want of it.—Bulwer.

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

FIRESIDE READINGS.

"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.

TRUE LOVE BEGINS AT HOME.

BY T. R. WILLIAMSON.

A GROUP of ladies once in great old Rome,
Showed each to each her wealth of jewels rare;
And one there was within whose humble home
No jewels were, but wealth of love was there.

So when they asked where her bright treasures were,
She pointed to her children at her side,
And gently said, "These are my treasures fair,"
And smiled upon them with a mother's pride.

Home is the door whence our best blessings flow:
And they who, like that Roman dame of old,
Prize home's wealth first, they best can feel and know
How to reach kindly hands into the cold

Of this great world, and call the wanderer back,
And bear God's message far across the seas,
Where Arabs cower in the simoon's track,
Or billows harden in the Arctic breeze.

True love begins at home. The children dear
Whom God has sent to cheer my earthly way,
Clasp tendril hands about my nature here,
And link me fast to others far away.

What easy lessons God gives first to learn!
Love father, mother, sister, brother, friend,
And wife and children; then may we discern
To love our neighbors to the great earth's end.

True love begins at home, and, reaching thence,
Twines sympathetic arms round all our race,
And fills our interval of time and sense
With airs from heaven, its native dwelling-place.

Love's royal banner floats above our heads;
Beneath its folds majestic do we rest.
Home's window-star its radiance outward sheds,—
Come in, lone heart, be thou a welcome guest.

Swing back, ye cloudy curtains, from the skies,
And let me see the architecture fine
Of those transparent palaces that rise
Where crystal streets in wondrous brilliance shine.

But little like them can I hope to build,
And yet in meek resemblance I would raise
A home with their transmitted luster filled,
Whose walls shall echo to Immanuel's praise.

For home shall be a type of that above,
Like Israel's desert temple long ago,
Built of the same grand masonry of love,
As that bright dwelling-place to which we go.

LOVE IN THE HOUSEHOLD.

WHATEVER else betide, whatever losses may come or separations intervene, let nothing prevent the perfect confidence and mutual love that should exist between the heads of the household. Let each one feel, believe, and know that storms may rage without, but cannot come between them; that other friends may be dear and cherished, but no friend can separate them; that fortune may fail to smile, but cannot shake the impregnable fortress of their love. In order to preserve this state of affection, there must be entire confidence in each other; nothing must come between them. They cannot always feel and think alike; this is as impossible as it is unnecessary, and it is better so. The indulgence they ask for themselves they can readily accord, and should delight to do so. Instead of considering what they have given, they should remember what they have received; instead of making comparisons and estimates as to gifts and services rendered, have hearts full of gratitude for the evidences of affection that gold cannot buy. We cannot compel love. It is a tender plant that requires the most gentle nurture.

"A word, a look, has crushed to earth
Full many a budding flower;
Which, had a smile but owned its birth,
Would bless life's latest hour."

A household without love would be like the

earth without the sun; a desert, for want of a living spring to waken it into beauty; a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it, our homes are the nearest approach to heaven our earth affords. A household united in the service of God is a picture of heaven.—*Domestic Journal*.

SINGULAR FOR CHRIST'S SAKE.

If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!" "Mine heritage," says God, "is unto me as a speckled bird; the birds round about are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact, we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and willfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel, and many a man has said it to his fellow-man by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them, and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures.—*Spurgeon*.

THE HEARTHSTONE.

MAN IN THE HOME.

A MAN'S real character will always be more visible in his household than anywhere else; and his practical wisdom will be better exhibited by the manner in which he bears rule there, than even in the large affairs of business or public life. His whole mind may be in his business; but, if he would be happy, his whole heart must be in his home. It is there that his genuine qualities most surely display themselves,—there that he shows his truthfulness, his love, his sympathy, his consideration for others, his uprightness, his manliness,—in a word, his character. If affection be not the governing principle in a household, domestic life may be the most intolerable of despotisms. Without justice, also, there can be neither love, confidence, nor respect, on which all true domestic rule is founded. Erasmus speaks of Sir Thomas More's home as "a school and exercise of the Christian religion." "No wrangling, no angry word was heard in it; no one was idle; every one did his duty with alacrity, and not without a temperate cheerfulness." Sir Thomas won all hearts to obedience by his gentleness. He was a man clothed in household goodness; and he ruled so gently and wisely that his home was pervaded with an atmosphere of love and duty. He himself spoke of the hourly interchange of the smaller acts of kindness with the several members of his family as having a claim upon his time as strong as those other public occupations of his life which seemed to others so much more serious and important.

MAN AND HIS WIFE.

For a man to enjoy true repose and happiness in marriage, he must have in his wife a

soul-mate as well as a helpmate. But it is not requisite that she should be merely a pale copy of himself. A man no more desires in his wife a manly woman than the woman desires in her husband a feminine man. A woman's best qualities do not reside in her intellect, but in her affections. She gives refreshment by her sympathies, rather than by her knowledge. "The brain women," says Oliver Wendell Holmes, "never interest us like the heart women." Men are so often wearied with themselves that they are rather predisposed to admire qualities and tastes in others different from their own. "If I were suddenly asked," says Mr. Helps, "to give proof of the goodness of God to us, I think I should say that it is most manifest in the exquisite difference he has made between the souls of men and women, so as to create the possibility of the most comforting and charming companionship that the mind of man can imagine." But though no man may love a woman for her understanding, it is not the less necessary for her to cultivate it on that account. There may be difference in character, but there must be harmony of mind and sentiment,—two intelligent souls as well as two loving minds,—

"Two heads in council, two beside the hearth,
Two in the tangled business of the world,
Two in the liberal offices of life."

DISAPPOINTMENT IN MARRIAGE.

Some persons are disappointed in marriage because they expect too much from it; but many more, because they do not bring into copartnership their fair share of cheerfulness, kindness, forbearance, and common sense. Their imagination has perhaps pictured a condition never experienced on this side of heaven; and when real life comes with its troubles and cares, there is a sudden waking-up as from a dream. Or they look for something approaching perfection in their chosen companion, and discover by experience that the fairest of characters have their weaknesses. Yet it is often the very imperfection of human nature, rather than its perfection, that makes the strongest claims on the forbearance and sympathy of others, and, in affectionate and sensible natures, tends to produce the closest unions. The golden rule of married life is "Bear and forbear." Marriage, like government, is a series of compromises. One must give and take, refrain and restrain, endure and be patient. One may not be blind to another's failings, but they may at least be borne with good-natured forbearance. Of all qualities, good temper is one that wears and works the best in married life. Conjoined with self-control, it gives patience,—the patience to bear and forbear, to listen without retort, to refrain until the angry flash has passed. How true it is in marriage, that "the soft answer turneth away wrath"!

MORAL INFLUENCE OF A WIFE.

There are few men strong enough to resist the influence of a lower character in a wife. If she does not sustain and elevate what is highest in his nature, she will speedily reduce him to her own level. Thus a wife may be the making or the unmaking of the best of men. An illustration of this power is furnished in the life of Bunyan. The profligate tinker had the fortune to marry, in early life, a worthy young woman of good parentage. "My mercy," he himself says, "was to light upon a wife whose father and mother were accounted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or a spoon betwixt us both), yet she had for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died." And by reading these and other good books, helped by the kindly in-

fluence of his wife, Bunyan was gradually reclaimed from his evil ways, and led gently into the paths of peace.—*Selected*.

TEMPERANCE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

NO DRUNKARDS ARE THERE.

THERE is a beautiful land, we are told,
With rivers of silver, streets of gold,
Bright the beings whose shining feet
Wander along each quiet street;
Sweet is the music that fills the air—
No drunkards are there.

No garrets are there, where the weary wait,
Where the room is cold and the hours are late;
No pale-faced wife, with looks of fear,
Listens for steps she dreads to hear,
The hearts are freed from pain and care—
No drink is sold there.

Father, look down from thy throne, I pray,
Hasten, oh, hasten a better day;
Help us to work as a temperance band,
To drive the demon from the land,
Help us to wipe away all fear
Which drink brings here.

—*Selected*.

TRUE TEMPERANCE.

"Every man that striveth for the mastery is temperate in all things."—PAUL.

"Look not thou upon the wine when it is red."—SOLOMON.

"Cattle know when to go home from grazing; but a foolish man never knows his stomach's measure."—SCANDINAVIAN PROVERB.

True temperance is the proper use of good things, and total abstinence from bad things.

"He who knows what is good and chooses it, who knows what is bad and avoids it, is learned and temperate."—*Socrates*.

It is a grave popular error that temperance is the moderate use of everything, irrespective of quality. Good things may become evil when used in excess, on account of quantity. The most wholesome food may cause serious diseases when thus abused. There is another class of substances which are intrinsically bad. They are evil, and only evil, in all proportions and quantities. They have no redeeming qualities. The slightest indulgence in these articles is intemperance. The glutton, the gormand, the epicure, is intemperate because he abuses, by excessive use, that which might nourish him if taken with moderation. The tippler or wine-bibber is intemperate, not because he uses wine or brandy in great quantities, but because he takes even the smallest portion of the poisons. The boy who robs an orchard is a petty thief. The official who puts his hand into the national treasury and abstracts the public money is a defaulter. Each individual is a thief. Both are criminals of the same class. They differ only in the degree of the crime committed. They stand, respectively, at the two ends of a long series of gradations which all incline in the same direction.

Intemperance presents two similar extremes. At one end is the man who takes his daily or occasional glass of wine or beer—just to make him "feel well," or "for his stomach's sake"—and at the other is seen the confirmed inebriate reeling into a drunkard's grave. Both individuals stand in the same line, their names belong in the same category. Moderate drinkers—as small tipplers term themselves—really differ from beer-guzzlers, toppers, and "old soakers," in only one particular. They have taken only a few degrees, only the initiatory, perhaps, while the latter are nearly ready to graduate in ignominy. The moderate drinker has only to continue his course in

the same direction in order to bring up at last in the same slough with other wretched victims of intemperance.

THE SIN OF INTEMPERANCE.

Primarily, the crime of intemperance is a sin against the body. The moral evils which result are the natural consequences of injuries suffered by the physical organism. The act of drinking, itself, is not a sin, whether the liquor taken is beer, wine, or brandy, or be the individual a hod-carrier or a clergyman; no criminality can be attached to a mere mechanical act. The real sin consists in subjecting the body to *unnatural and harmful stimulation*. Nature has given to each organ of the body its proper function. When allowed to act unrestrained, these functions are all properly performed, and harmony reigns in the vital domain. But so soon as any organ or set of organs is unduly excited, the harmony is destroyed, and discordant action results. A whole train of ills then follow as immediate consequences of the disturbed action. The mental and moral evils which result from the use of intoxicating liquors are the direct consequences of the first sin against the body, *artificial stimulation*.

TEA, COFFEE, AND TOBACCO DRUNKARDS.

Alcoholic liquors are not the only means by which artificial stimulation may be indulged. A large number of drugs and poisons possess properties which are capable of occasioning the same results. Tobacco, opium, hasheesh, tea, coffee, and absinthe are some of the more common of these. The effects of these several agents may be said to be essentially the same in kind, though some of them are doubtless productive of more injury than others. True temperance discards all of these poisons. They all go together. It is a question upon which there is considerable division of opinion, whether rum or tobacco is productive of the greatest amount of injury to the human family. We will not here discuss the relative importance of a reform in the two directions. Both are great evils. Both will stand or fall together.

Dr. Arlidge, of England, has recently called attention to the fact that tea drunkards are very common among the women of the laboring classes of that country, and every physician knows that similar cases are not uncommon in this country.

TRUE TEMPERANCE PLATFORM.

The only true platform upon which the cause of temperance will ever find a substantial basis, is total abstinence, not only from alcoholic drinks, but from every other stimulant or narcotic. There is no room for compromise on this subject. Christian temperance is more radical still, and requires that the appetite must be held within the bounds of moderation in eating as well as in drinking.—*J. H. Kellogg, M.D., of U.S.A.*

THE alcohol is the one evil genius, whether in wine, ale, or whiskey, and is killing the race of man.—*Dr. Willard Parker.*

It is not poverty, it is beer, that has robbed the children of knowledge, liberty, morality, and long life. It is not poverty that fills our hospitals and jails; it is gin. By the time that a child can use its hands, and earn eighteen pence a week, it is offered upon the altar of the great sin-god.—*London Telegraph.*

GRAPPLING with small difficulties is the only training which fits one for dealing with great problems; faithful performance of small duties, the only preparation for grand services; patience, fidelity, and steadfastness to-day, the only seed that will make to-morrow golden with harvests of fame or usefulness.—*Christian Union.*

SELECTIONS.

"The law of the wise is a fountain of life."—Prov. 13: 14.

HOW, WHEN, WHERE, WHY.

You ask me *how* I gave my heart to Christ.
I do not know.

There came a yearning for him in my soul,
So long ago.

I found earth's flowers would fade and die;
I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart to him in prayer.

I do not know—
I cannot tell you how;
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ.
I cannot tell.

The hour, or just the day, I do not now
Remember well.

It must have been when I was all alone
The light of his forgiving spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let him in.

I do not know—
I cannot tell you when
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ.
I cannot say.

That sacred place has faded from my sight
As yesterday.

Perhaps he thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.

I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ.
I can reply;

It is a wondrous story; listen, while
I tell you why

My heart was drawn, at length, to seek his face:
I was alone; I had no resting-place;
I heard of how he loved me, with a love
Of depth so great, of height so far above
A human ken,
I longed such love to share;
And sought it then
Upon my knees, in prayer.

You ask me *why*, I thought this loving Christ
Would heed my prayer.

I knew he died upon the cross for me—
I nailed him there;

I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that I might live;
My head was bowed upon my breast in shame;
He called me, and in penitence I came.

He heard my prayer!
I cannot tell you how,
Nor when, nor where;
Why, I have told you now.

—Selected.

THE STANDARD.

IS THE Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant Church. Whatever they divide upon, they are united in this, that the word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority it is of the highest authority. By this Word we must be judged at the last day, and by this Word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard, and constantly. Preaching by explaining and enforcing the word of God, has well nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday evening discourses upon popular proverbs,

slang phrases, or quotations from Shakespeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times, we need preaching for eternity. Preachers are demanded who can "*speak with authority*, and not as the scribes" who read smooth essays that lull their hearers into a feeling of false security.—*Earnest Christian.*

PRAYER.

PRAYER is as a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O, blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all besides; while the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.—*Chrysostom.*

LIKE CHRIST.

REMEMBER that Christ, the great Teacher, is your pattern, and that in order to be a faithful teacher, pleasing God, you must be like him.

Like him in prayer. The stillness of night and early morn witnessed his supplications for his disciples.

Like him in knowledge,—possessing the knowledge of the life that now is, and of that which is to come.

Like him in teaching. The hearts of his hearers burned within them, and their souls were quickened by his words.

Like him in spirit,—peaceful, meek, humble, and pure in heart.

Like him by the way,—ever uttering words of kindness to all who came to him troubled.

Like him at all times,—doing the will of your Father in heaven.—*Morning Watch.*

A PRECIOUS CARPET.

A PRECIOUS carpet has been recently destroyed in San Francisco. It had covered the floor of one of the rooms in the mint, and had been used for five years. The dust of the precious metals used in the coinage had during that period daily fallen upon it, and when it was taken up, the authorities had it cut in small pieces and carefully burned in pans. The ashes were subjected to the process employed with mining dust, and they realized *two thousand five hundred dollars* (about £500). Thus the carpet after years of wear was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world enriches them, and when God tries them, they "come forth as gold." Job 23: 10.—*Christian Herald and Signs of our Times.*

ABRAHAM believed, and committing himself to his faith, he went out, not knowing whither he went. It was one feature of his faith, that he should not know. If he had known, he would not have believed. If the spiritual world were mapped out to us like our native village, it could hardly be said that we believe. Faith strikes its roots into darkness. Take up its roots to examine them, and it would be like unearthing the roots of a tree. It would die.—*James Drummond.*

THE PRESENT TRUTH.

"And be Established in the Present Truth." 3172

GREAT GRIMSBY, MAY, 1884.

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THE PRESENT TRUTH.

We take pleasure in placing before the world the first number of our journal, THE PRESENT TRUTH. This journal is not only devoted to the exposition of the Scriptures in general, but, as its name indicates, to certain great Bible truths of intense interest and special application at the present time. Among these great truths are the chains of prophecy, reaching down to the end of time; the signs of the soon coming of Christ; the proclamation of the hour of God's judgment; the sanctuary of the Bible, and its ministration; the fall of Babylon; the return of our Lord in the clouds of heaven; the resurrection of the dead; the events of the day of judgment; the creation of the new heavens and earth; the setting up of the everlasting kingdom of God; the perpetuity, the authority, and the holiness of the commandments of God; the faith of Jesus; and, finally, the preparation of heart and formation of character necessary to receive the boon of immortality at the coming of our Lord Jesus Christ.

These great doctrines are *present truth*. And by *present truth*, we do not mean *new truth*, but truth which has a special application at the present time, and which calls for a special faith on the part of the people of God.

The subjects to which we call attention are of the utmost importance; they merit the most serious examination. God has spoken plainly concerning these things. His Word contains many testimonies confirming the doctrines which we present before you. If it is true that the coming of Christ is at hand, that the last judgment is just before us, it is of the greatest importance that it should be made known to the human race. If there are those who are not keeping all of the commandments of God, and the ordinances of the Church of Christ in their purity, as commanded in the Bible, it is certainly the duty of the servants of God to lift up their voice like a trumpet, and show the people their sins. Those who sincerely desire to walk with God and do his will, will hail with joy the light which is sent of God to direct them.

The above remarks indicate the nature of the work that we seek to perform by the publication of this periodical. And right here we wish to say that this paper is not owned, nor controlled, by any individual. Its publication will in no way advance the pecuniary interests of any. It is published by a religious society, whose only object in its issue is to lead souls to the truth of God's Word.

We hope, by the help of God, to speak like earnest Christians; and though we must do so in frankness and plainness, we wish to avoid bitter words. In combating error, let it be understood that we do so to warn and save our fellow-men from its dire results. "We war with principles, not with men." Our object is not to oppose men, but to save them; therefore we must speak. But do not misunderstand us. Our desire is to save souls for whom Christ died. This must be done in God's appointed way,—the way of his truth. We design to teach that way as it is revealed in his Word. To him who has an obedient heart, the truth of God is more precious than fine gold.

We do not teach that men may be saved by simply believing in Bible doctrines. All have sinned before God and come short of his glory. The only remedy for sin is in the blood of Jesus. This rem-

edy does not save mankind *in sin*, but *from sin*. Every man must make an application of the merits of this blood to his own soul by repentance toward God, and faith in our Lord Jesus Christ. The repentance that is acceptable to God leads man to forsake sin; and true faith in Christ will be made manifest by good works. True faith will lead men to obey the holy commandments of God.

Our only rule of faith is the Bible. In that is our creed. If we do not bring the clear testimony of God's Word in support of the doctrines we teach, we ask no one to believe. God gave the Bible, not to befog our minds, but to instruct us in the way of righteousness and life. Those who examine it with care will find that it is its own best interpreter. It will prove a lamp to the feet and a light to the path of all who with honesty of purpose and sincerity of motive diligently seek to know what God would have them do.

When we wish to know what the Bible teaches concerning a certain doctrine, it is needful to bring together and compare all the passages of Scripture which seem to teach that doctrine. When figures and symbols are used, they are explained either by the context, or other portions of the Bible. A true interpretation can only be arrived at by comparing all the scriptures which apply to the subject; and the interpretation which most naturally follows such a comparison will be the correct one.

To the subjects which will appear in these columns, we invite the serious attention of all. We ask those who love the coming of our Lord Jesus Christ to examine the evidences of its nearness. We request those who love and fear God to consider their duty as regards his commandments. We beseech those who desire a home in the kingdom of God to seek to know the means whereby it can be obtained. We entreat those who are walking in rebellion against God to become reconciled to him through our Lord Jesus Christ.

We hope for the aid and co-operation of those who love these great truths. Our prayer is that this journal may be an honored instrument in the providence of God in bringing many souls to Christ and life. To this end we pray that God may give us his holy Spirit, without which our work shall prove a failure, to direct and inspire us in the accomplishment of this great object. "If God be for us, who can be against us?"

THE SABBATH OF THE LORD.

"The Sabbath was made for man." Mark 2: 27. There are few theological questions now being discussed which are of more interest and importance than that of the Sabbath. Large numbers of Christians believe that upon its proper observance depend the well-being of mankind and the prosperity of nations.

The most zealous Christians of our time realize the necessity of its religious sanctity, and are greatly pained that it is so generally desecrated. If the Sabbath was made for the whole human family, as our Saviour declares, it must be an institution of immense importance. Believing it to be such, those who conduct this journal will discuss the subject of the Sabbath in all its various phases. They believe that for centuries past it has not received the attention from the church which its great importance demands. They feel that it is a question which must and will receive the thoughtful and prayerful consideration of the truly good in the immediate future. In short, they think the Sabbath question "*present truth*," that is, truth which demands present and special attention.

ITS ORIGIN.

In this article we propose to consider the origin of the Sabbath, and ascertain if possible what day the Bible recognizes as the Sabbath. The text declares that the "Sabbath was made for man." The

term "man" is evidently used in its broadest sense, the same as in the expression, "Man is mortal." It refers to the race of man. The Sabbath then was made for the whole race. It therefore must have been coeval with the race. In the original Greek, the text reads, "The Sabbath was made for *the man*," pointing unmistakably to Adam, our first ancestor, and through him to all his descendants.

If the Sabbath was thus made for the whole human family, there must have been a particular time when it was made. We go back to the beginning of human history, and we are informed of the process of making it. In Genesis, the first chapter, we have a history of the successive steps by which our earth was created and fitted for the abode of man. There were six days employed in this work of creating and arranging. On the first day the heaven and the earth were created and light also; on the second, a firmament caused the waters above to be separated from the waters beneath; on the third, dry land appeared, and the earth brought forth grass, and plants yielding seed, and trees yielding fruit; on the fourth, the sun moon and stars appeared; on the fifth, fishes appeared in the waters, and fowls in the air; and on the sixth, were created reptiles, living creatures, beasts of the field, and man and woman the crowning work of God. Thus the heavens and the earth and all the host of them were finished in six days, and all was pronounced "very good."

What took place on the seventh day of this first week of time? "And he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Gen. 2: 2, 3. The word *Sabbath* is an untranslated word, transferred from the Hebrew. It means *rest*. Here we see how the first six days of the week became "working days," and the seventh day of the week became a rest day. Eze. 46: 1. Thus a command for keeping the seventh-day Sabbath was given at creation.

HOW MADE.

Let us notice particularly the steps by which the Sabbath was made a rest day for man. The first act of the Creator in regard to the seventh day of this first week was to "rest" upon it. It thus became his rest, or Sabbath, day. Next he "blessed" this day of his rest, and it thus became his blessed rest day. And lastly he "sanctified" it. The word *sanctify* means "to set apart or appoint to a holy or religious use." It will be noticed that the record states that he blessed and sanctified the seventh day "because that in it he *had rested* from all his work which God created and made." The Creator's act of resting upon the seventh day was all in the past before he blessed and sanctified it. The blessing and sanctification then of the seventh day could not apply to that original seventh day of the first week of time, which had already passed into eternity, but must apply to the recurrence of the day in the weekly cycle as it came to man. The seventh day of the week thus became not only the *rest day*, and the *blessed rest day*, but a day which was "set apart, or appointed, to a holy and religious use" for man. As often as it returned to him, he was to use it as the example of his great Creator indicated. It was to be distinguished from the six working days, by not only a cessation from ordinary labor, but as the day reserved by God himself as his own, a day for holy and religious uses.

The fact that God made the Sabbath in connection with the creation of our world, before sin and the curse had entered it, and at the birth of the human race, is one of the greatest possible moments. It demonstrates its highest antiquity, its absolute purity, and its most honorable dignity. It takes it out of the realm of types and shadows, ceremonies and ordinances, fast-days and holidays, which are connected with the work of redemption from sin and the curse, and places it among the pure institutions which are fit for sinless beings. Its nature is always elevating, calling our minds back to God, our Cre-

ator. The Sabbath and the marriage institution both originated in paradise.

WHY MADE.

It is interesting to consider relative to the institution of the Sabbath why God should employ just six days in the work of creation. He might have called it into existence in three, ten, fifty, or a hundred days, or he might have created it in a moment of time. But he declares he took just six days in which to accomplish his work. Why was this? No other reason can be assigned but this: He was laying the foundation for one of the most important institutions ever given to mankind. In his infinite wisdom he foresaw that six days for labor and one for rest,—six days to devote to the necessary avocations of life, and one to God,—was the best arrangement which could be made for man's physical, mental, and moral nature. Man's experience has ever demonstrated the correctness of God's plan.

It is sometimes objected that there was no Sabbath commandment given to man till God spake to the children of Israel from Mount Sinai. This position is manifestly incorrect when we candidly consider the language employed in the second chapter of Genesis. It states that God "sanctified" the seventh day, that is "appointed it to a sacred use." How can anything be appointed to a special use except by telling those who are to use it *how* it must be used? How could God "appoint" the seventh day to a religious use, as he says he did, except by telling Adam and Eve, the representative heads of the human family, just how they must treat that day? The appointing of a day to a special use necessarily implies some act of appointment by the law-making power, and an acquaintance with that appointment by the subjects of that power. "The Sabbath was for *the man*." And this language in Genesis positively proves that God commanded Adam, the father of the race, to keep it. Thus the Sabbath was made for man.

NOT JEWISH.

The Sabbath was made more than 2,000 years before the birth of Abraham, or the existence of the Jewish people. Hence in no sense is it Jewish. It is the Sabbath of the Lord our God, which he made for the human family. Though there is little said of it in the brief history of thousands of years covering but a few pages in the Sacred Record, yet there are traces of its existence shown by the weekly division of time in several places. Gen. 7: 4, 10; chap. 8; 10, 12; chap. 29: 27. This division of time does not owe its existence to natural causes as does the year, which results from the revolution of the earth around the sun; or the month, derived from the moon's motions; or the day, caused by the earth's revolving on its axis. There is nothing in nature which can be assigned as the cause of time's being divided into weeks. Yet we find traces of the week and the Sabbath, not only among the Jews, but according to the best scholars and historians, among the Egyptians, Assyrians, Greeks, Romans, Arabs, and even among the Hindoos, Chinese, and other ancient nations. How can this be accounted for only on the supposition that it had its origin away back in the remotest antiquity, and was given to a common ancestor of all these nations?

OBLIGATORY BEFORE SINAI.

We know the Jews kept the Sabbath before the giving of the law on Mt. Sinai, for we have the record of it in the sixteenth chapter of Exodus. Verses 4, 5, and 22-30. Here we learn that God miraculously showed which was the true seventh day by the falling manna, which continued forty years. On the six working days it fell, but not on the seventh day. It would corrupt if kept over on the working days, but on the Sabbath it did not. God tested them upon his law (Verses 4, 5, 22) by commanding them not to cook, or go out to gather the manna on his sacred day, thus showing he had a law before he spoke from Sinai, and that the seventh-day Sabbath was a part of it. Here is positive proof that the seventh-day Sabbath did not

owe its origin to the giving of the law as recorded in Exodus 20; for we learn of it in the 16th chapter more than a month before.

THE FOURTH COMMANDMENT.

When God spoke the ten commandments with his own voice, and wrote them with his own finger on the two tables of stone, he conferred great honor upon the seventh-day Sabbath by associating it with the other nine moral and immutable precepts. There was no other law ever given to man which was so highly honored by the Almighty. That the Sabbath should be thus connected with the law of God is the highest possible evidence of its sacredness. This fourth command reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: 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." Ex. 20: 8-11. Here God commands man to rest on the day upon which he rested. Did God rest upon a particular day? He did. Was it distinguished from the other days of the week? It was by his pronouncing his blessing upon it, and his appointment of it to sacred and religious uses. Why does he call upon us to rest upon it? Because he has set us the example, and wants us to remember him as the Creator of all things. The Sabbath thus becomes a memorial of the true God. His act of creating distinguishes him from all other deities. His rest upon the seventh day shows a completed creation. Our resting upon it shows we acknowledge him as the Creator. Our resting on any other day of the week would not show this. The observance of the seventh-day Sabbath thus becomes an acknowledgement of the true God.

A DEFINITE DAY.

God's rest day is as definite as one's birthday. He rested on only one day of the weekly cycle, and commands us to keep that day holy when it comes to us. No other day of the week can become the rest day of the Creator unless he goes through the work of creating again and rests on some other day. The seventh day, therefore, cannot cease to be God's rest, or Sabbath, day. We are not commanded to keep our sabbath, or man's sabbath, but we are commanded to keep holy the rest of the Lord our God. The idea of changing the rest or Sabbath of the Lord to some other day on which he did not rest is preposterous. It should be specially noticed that in this great commandment, God identifies this day which he commands man to keep holy, with the creation Sabbath which he there set apart for man.

In the second chapter of Genesis, the historical facts are given upon which the Sabbath is based. In the fourth commandment, man is required to keep that very day thus set apart by the act of God in resting. It is therefore absolutely impossible to make the fourth command sanction the keeping of any other day than the original one on which the Creator rested. "The seventh day is the Sabbath of the Lord thy God: . . . wherefore the Lord blessed the Sabbath day, and hallowed it." And this day man is commanded to rest upon and keep holy. God made it holy. *Let man keep it such.*

SUBSEQUENT HISTORY.

For 1,500 years, the Jewish people observed this Sabbath more or less sacredly. The prophets refer to it from time to time. Jeremiah told the Jews that if they would keep it sacredly, their city should stand forever. Jer. 17: 25. Reformers among them enforced the observance of the Sabbath, and intimated that its desecration had been one of the great causes of their misfortunes. Neh. 13: 15;

Eze. 20: 12-20. When we reach the time of Christ, we find that the Jews had gone to the opposite extreme, and had heaped upon it many exactions, which made it a heavy burden. Christ did not regard their human traditions, but placed the Sabbath back to its original position where it was a blessing to mankind. He said it was made *for* man. It was not therefore against him, or contrary to him. It was his custom to meet the people in the synagogues and teach them on that day the truths of the gospel. Luke 4: 16. We know Christ did not break the Sabbath as the willful, unbelieving Jews charged him with doing. If he had done so, he would have made himself a transgressor. He kept his Father's commandments. John 15: 10. He showed his regard for the Sabbath just before his crucifixion by commanding his disciples to pray that their flight from Jerusalem might not occur on that day, when the Romans should take the city nearly forty years later. Matt. 24: 20.

QUERIES.

We have thus traced the Sabbath of the Lord from its institution at the creation of the world to the death of Christ, four thousand years after. The Lord had thrown around it the most sacred associations. He commanded mankind to keep it; he set the example by resting upon it himself. All his holy prophets and patriarchs, and the Son of God himself, had kept it sacredly. Promises of rich blessings had been made to those who should keep it, and fearful curses had been pronounced upon those who should break it. Was it now to be set aside, and another day instituted as a sabbath in its stead? Was that law which required its observance to be repealed?—that law of which Christ himself had declared that not a jot or tittle of it should pass away till heaven and earth pass? There are many that think so, but with them we greatly differ.

The discerning reader will notice that in our remarks thus far we have ever spoken of the seventh day of the week as the Sabbath, and not the first day of the week commonly called Sunday. This day God used as a working day, commencing the work of creation upon it. During all the time of which we have been speaking, no term of sacredness had ever been applied to it, but for 4,000 years it had been used as a day for ordinary labor. Was it now to take the place of the original Sabbath while the day the commandment enjoins should be transferred into a secular day? These are important questions.

The length of this article forbids that we should discuss this subject further; but we hope to do so in the next number. We shall be able to show that the original Sabbath of creation, made such by God himself for the whole human family, continued to be observed by the apostles and the early church till the canon of inspiration closed, and that it is to be in paradise restored after sin and the curse have passed away, and that no other day of the week but the seventh is ever called the Sabbath in the word of God.

G. I. B.

EVERY MAN AS HIS WORK SHALL BE.

WHEN the Saviour comes, he brings with him a reward for every man according as his work shall be. To every one is given his work. It is not a work which can be accomplished by the zealous efforts of a few days or a few weeks, and all the rest of our time be left to run to waste, or be devoted to other matters. It covers the whole life. A certain portion pertains to each day. The work for that day being done, so much of duty is accomplished; so much of a record is made up which will give us joy, not pain, hereafter. But the duty of that day neglected, we leave so much of the demands of duty against us uncanceled, and make work for repentance.

How many of us, as each new day is given us,

think of the requirements of God upon us for that day, and earnestly seek to ascertain the work he has for us to do that day? and how many can say at the close of each day, I have faithfully performed the work the Lord gave me to do this day? When the young let the hours go by filled up only with frivolous thoughts and chaffy, nonsensical talk; when time is foolishly wasted in games, even those which are called innocent; when all their influence is against sobriety in word and deed, and for the world and the world only; do they ever stop to inquire if this is the work the Lord gave them to do for that time? Do they expect a reward for such work when Christ comes, which will give them joy? Do they expect the Master to say, Well done! you have been faithful in the foolish talking which it was my pleasure you should indulge in; you have been faithful in frittering away your time in games and pastimes; you have been faithful in appearing and acting very much as the world, as I wanted you to do, and hiding all the Christian light that was ever given you—enter into my joy? Do they expect a welcome like this for such a course? If not, what? Let them read the answer in such passages as these: Matt. 7: 19: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." John 15: 6: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christian living is earnest work; and the sooner the young convert, and the old one too, comes to understand it, and act accordingly, the better. As is the sowing, so will be the reaping; there is no power on earth or in heaven that can change this result. Every day we are making provision for a future harvest; what shall that harvest be?

The true end of all Christian effort, and of all revelation of truth, is the salvation of souls. What have we done, what are we doing, toward saving souls? He that is instrumental in saving a soul has done more than to perform the greatest achievements known to this world. To save a soul is more than to rule a kingdom. The verdict of an apostle is, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

This be our prayer, that the Master, in whose service we profess to have enlisted, may help us to redeem the time, and be in his hands the instruments to lead some of our fellow-beings to his service here, and to his kingdom hereafter, that we also may be entitled to some share in the "joy of the Lord," and may behold in our crowns some stars representing those whom we have been instrumental in leading to life. U. S.

HARMONY BETWEEN THE OLD AND NEW TESTAMENTS.

1. THEY have the same author. There cannot be that contrast, not to say conflict, between the two Testaments which some affect to see. It is a great mistake to ascribe the authorship of the Old Testament to the Father, and that of the New Testament to the Son. In all the dispensations, purposes, and revelations of Heaven to and toward man, the Father and Son have been, and are, perfectly united; and in all these the Father has revealed himself only through the Son. The highest evidence of divine authority that God ever offers in his word is that he made all things; and yet he made them by the Son. Heb. 1: 1-3. Creation reveals to us the Son as certainly as it does the Father.

Not only in creation, but in the revelation of the Old Testament, we behold the Son as clearly as we do the Father. He talked with the patriarchs. He was the angel of God's presence in whom he put his name, who led Israel out of Egypt, who communed with Moses, and ordered and arranged the first covenant with Israel. He went with Joshua, as "captain of the Lord's host," to bring the Lord's people into the land of Canaan. He

inspired the prophets of old to speak concerning himself, as Peter says the Spirit of Christ testified in the prophets.

And in like manner in the work of salvation, in all the New Testament, do we behold the Father and the Son. They who shut the Son out of the Old Testament and the Father out of the New, represent God as a stern, inexorable, and almost cruel governor, and, in contrast, they represent Christ as loving, kind, and merciful. They find a relief to their feelings in the thought that, as a no-law minister said, "their allegiance is transferred from God to Christ." This is nothing less than a monstrous perversion of the gospel. In the New Testament we are told that "God so loved the world that he gave his only begotten son;" "the gift of God is eternal life, through Jesus Christ;" "God was in Christ, reconciling the world to himself;" "Behold, what manner of love the Father hath bestowed upon us;" in short, that "God is love;" and the richest blessing mankind can enjoy is to have the love of God "shed abroad" in the heart.

2. They have the same object. Ever since the fall of man, since the first promise that the seed of the woman should bruise the head of the serpent, we can see the same ideas and purposes running through all the revelations of God to man. By sin, God's government was reproached, the earth was cursed, and man lost his dominion and his life. The offering of Abel, and all the offerings of the patriarchal and Levitical ages, looked forward to the same gospel truth, that the son of God would put away sin by the sacrifice of himself.

3. The Levitical system was preparatory to the gospel age. It was introductory, looking in the same direction. We should suppose from the teachings of some that they were in antagonism; but that is not the case. And so, also, the prophets spake by inspiration of the Spirit of Christ. They not only foretold the glories of the work of grace through Christ, but they looked for it, and longed for it.

4. The gospel is built upon the law of the Old Testament. The gospel is remedial—a system of pardon. It was a necessity because sin was in the world. And as sin is the transgression of the law, the gospel is a recognition of law, not merely a recognition of its existence, but a recognition of its claims, and of the justice of its claims. For as Andrew Fuller forcibly and correctly remarked, "If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it."

5. The perpetuity of the law is essential to the existence of the gospel. This may be shown in many respects, but we will content ourselves with a further quotation from Andrew Fuller, the celebrated Baptist author, on the atonement. He says: "Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void."

On the other hand, all can see that if the law were holy, and just, and good, and the rebellion

against it wrong; if the authority, the claims, and the penalties of the law were worthy of the highest regard, then an atonement to the law does honor to the government which enacted the law, and to the principles of justice and right. Truly, as the prophet wrote, the Son of God, in his obedience and death, has magnified the law and made it honorable; and, as the apostle said, we do not make void the law through faith, but we establish the law.

6. The New Testament endorses the Old as a means of instruction in righteousness. Says Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. This is a most important testimony, and demands careful attention.

(a.) The word "Scripture" is here used as it is generally used in the New Testament, namely, as referring to the Old Testament exclusively. To this the Saviour referred when he said, "Search the Scriptures." Paul used this as his authority when he "reasoned out of the Scriptures." And this is rendered certain by Paul's words to Timothy in the verse preceding the ones quoted: "From a child thou hast known the Holy Scriptures." Timothy might have known the Old Testament from a child, but not the New, for the very good reason that the New Testament was not yet written when Timothy was a child. Hence all that Paul here says must apply to the Old Testament exclusively. If the Old Testament was for the Jews only, and of no profit in this dispensation, as some teach, then Paul surely knew it, and he would speak accordingly. And how does he speak of it?

(b.) He says of the Scriptures which Timothy knew from a child that they were "able to make him wise unto salvation." No one can say more than this of the New Testament. Were this our own language, and not that of Paul, we are sure that they who teach that "rightly dividing the word of truth" is to separate the Old Testament to the Jews, and reject it as a rule of right and means of instruction for Christians, would accuse us of being fanatical and of teaching error. But the words of this apostle to the Gentiles are a standing rebuke to that system of error which discards the Old Testament from the Christian church.

(c.) Paul says of the Old Testament it is "profitable for doctrine." Hence on doctrine we are not shut up to the New Testament, and out of the Old, in this dispensation. We have as our book of doctrine all that God has spoken to the human race in all ages. They who accuse us of having a special hobby, or of being narrow and exclusive in our faith, are blind in regard to the instructions of the apostles on this subject, and they lose much of the blessedness and fullness of God's revelations to his people.

(d.) Paul says the Old Testament, which Timothy knew from a child, is profitable "for reproof and for correction." Here again we discover the error of those who make the New Testament their sole book of "discipline." And why not accept the reproofs given by the writers of the Old Testament? They spake by inspiration of God, even as they were moved by the Holy Ghost. And this is not the only place where Paul indorses them as authority. He says to the Ephesians, who were "Gentiles by nature," they were "built upon the foundation of the prophets and apostles." Therefore they who teach that the churches from the Gentiles are to depend on the instructions of the apostles alone are plainly in error. They who accept both the Old and New Testaments as the rule of their faith have a broad foundation on which to build. And this is what Paul calls it: "The foundations of the prophets and apostles." They who reject the Old Testament, who receive only the teachings of the apostles, have a defective and one-sided foundation. Their whole system needs to be corrected in the light of Paul's teaching.

(e.) The Old Testament is profitable "for instruction in righteousness." Says another apostle, "He that doeth righteousness is righteous." Hence, righteousness consists in right-doing. And thus is proved that the Old Testament is not merely profitable to us theoretically, or as to mere doctrinal points and prophetic declarations, but profitable as laying down rules of right action; as giving us divine instruction for regulating our lives, and forming our characters. This being true, how much is lost to many professors of religion by their neglecting the study of the Old Testament. The Holy Spirit dictated the words written by "holy men of old," and inspired the apostles to confirm them as a rule of life; and they who reject those words grieve the holy Spirit of God, and are left to walk in darkness. This is the reason why they who reject the Old Testament are found so generally denying the power of the Spirit of God. Their religion becomes nominal and formal.

(f.) Some would be willing to admit that Paul's indorsement of the Old-Testament Scriptures is correct in some degree; they would accept his words, yet under large limitations. But Paul's words allow of no limitations; he has been careful to put them out of the way of restrictions. After saying they "are able to make thee wise unto salvation," that they are profitable for doctrine, for discipline, for instruction in right-doing, he adds "that the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." However strongly people may doubt that all good works are embraced within the teachings of the Old-Testament Scriptures, there is no room to doubt that Paul says so. And his statement must be approved by all who examine the subject with any care and candor. A sufficient vindication of his words (if they need any) is found in the fact that the law of the Most High God is written in the Old Testament. Concerning this law Jehovah himself said, if they would keep it, they would be holy. Moses said it was their righteousness and their life to keep those commandments. Deut. 6: 25; 30: 15-20. David said that law was perfect. Solomon said it contained the whole duty of man. The particular declarations of the New Testament in favor of the law, equally broad and emphatic, will be considered hereafter. It is a very evident truth that a law which can make men holy in obeying it, which is righteous, which is perfect, which contains the whole duty of man, must indeed embrace "all good works." But this is the nature of the law of God, and this law is written in the Old Testament. And so Paul's words stand vindicated, that we are "thoroughly furnished unto all good works" in the Old Testament Scriptures. Had we no other evidence in the New Testament in favor of the perpetuity and perfection of the law of God, we should consider this text amply sufficient; but, having much more equally decisive, we have no hesitation in planting ourselves on this truth, and claiming in its behalf a "full assurance of faith."

(g.) The perfect harmony of the Old and New Testaments is further found in Paul's answer to the objection which may be raised against his strong indorsement of the Old Testament Scriptures. Thus, the objector questions, If the Old Testament is able to make us wise unto salvation, and gives complete instruction in doctrine, discipline, and right-doing, even furnishing us the rules of all good works, what need have we of the New Testament? Is not the Old Testament therein affirmed to be complete and sufficient without the New?

To open this subject more fully to the mind of the objector, we ask in return: If the law of the Lord was perfect, why make any further revelation through prophets and apostles? Is there a complement of moral perfection? or, if the commandments of God contained the whole duty of man, why add the New Testament to them?

Does God require man to do more than his whole duty?

The whole difficulty is in the mind of the objector, in that he sees no difference between moral obligation and a remedy for sin. It is a Bible truth that the whole duty of man was revealed in the Old Testament; and it is equally true that man did not do his duty. Having failed in his duty, having subjected himself to condemnation and to punishment, he finds himself utterly helpless, unable to extricate himself from the difficulty and the danger. As a rebellious creature, he is subject to the righteous wrath of God, without any means of averting it. God looks down upon him in pity. But the government of God is a right government; his claims on man are just, and cannot in justice be yielded. He cannot in any respect release man from his whole duty without doing violence to his own justice and dishonoring his own government. But in his infinite wisdom he devised a plan, wrought out through his own dear Son, whereby "he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 23-26. Had man done his whole duty, he would, of course, have been accepted on his obedience; but now, in addition to future obedience, he must receive "remission of sins" that are past by the forbearance of God. And more than this, his rebellion has so alienated him from God that he is incapable of restoring himself to those privileges and to that allegiance from which he has fallen. Both remission for the past, and obedience in the future, are secured through his surety. Thus "being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Hence, now, when Paul vindicates the sufficiency of the Old Testament as a divine instructor on morals, he adds the means of restoration, as follows: "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Here we have a perfect union of the two Testaments—the Old, containing the law of Jehovah, defining the whole duty of man, and also pointing out his fall, his repeated failures to discharge his duty—the New, revealing the remedy for sin through God's only Son. Thus we have "repentance towards God" because of transgression, and "faith toward our Lord Jesus Christ," for remission of sin; past failures forgiven in "being justified by faith," and future obedience insured by our having "peace with God," the enmity or carnal mind, which is not subject to the law of God, being taken away.

Long time, has error, like a pall of darkness, hung over the Christian world in regard to this important point. Grievous wolves have foisted their heresies upon the church, since the "falling away" foretold by the spirit of prophecy. And no greater heresy has ever obtained than that which places the Son in antagonism to the Father; which makes void the law of the great God through faith in Jesus Christ; which makes God's will, as revealed in this dispensation, conflict with his will as revealed in past dispensations. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8. J. H. W.

THE SPIRIT OF CHRIST.

"Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9. The only perfect example of the principles of the religion of the Bible, we find in the life of the Son of God. This life is the grand model which all should imitate who desire to be genuine Christians. He alone is the perfect pattern, and we must imitate his life, if we wish to be true disciples.

When Adam was created, God implanted in his heart the great principles of obedience and love. These principles would have produced in him a

perfect character, and if he had been faithful, sin would never have entered into the world. Not only would it have been possible for man to obey his Creator, but it would have been natural for him to do so; and sin would not have entered into the world through the violation of these good principles that God had implanted in his nature.

When man, by transgression became a sinner, his innocence and his purity were lost, and the principles in his heart were so greatly changed that, although formerly it was his nature to be obedient, he has since become established in disobedience, and is a follower of the way of evil. Having lost his innocence by an act of his own will, man had no power in himself by which he was able to satisfy the just claims of God upon him. When the human race had forfeited the approbation of Heaven, and had fallen into a condition of helplessness and ruin, God had toward them thoughts of mercy. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ, his divine Son, animated with an infinite love, offered himself a sacrifice, in order that man might have pardon of his sins, and obtain power to become again obedient. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14. The plan of salvation conceived by the Father and the Son, was that Christ should take upon himself our human nature, that he should become man, that he should be exposed to all temptations as Adam had been; and, that should he endure these temptations without falling into sin, he would thus demonstrate that man had no good reason for transgressing the laws of his Creator. He was to give up the power and glory to which he had the right as the only Son of God, and be humbled to the nature of man, being made inferior to the angels of whom he was the chief; and with no more power to resist sin than had Adam, he was to show to the world that if man had been faithful to these principles, he never would have fallen. His life would have been a true delineation of the perfect character that God desired man to form when he created him.

The life of Christ on earth, as man, was a perfect example of the pure principles which God placed in the heart of man at the beginning. Having lived this perfect model, Christ then suffered the penalty of the transgression of the holy law which man had broken, and became a sacrifice which God accepted, and through which sinners might be able to receive pardon of their sins, and grace by which they might render to God the perfect obedience which he claims.

This pardon and grace are offered on conditions that man embrace Christ as his Saviour, have faith in his blood for the forgiveness of sins, and accept his grace as the means by which he will imitate the perfect example given in the life of Christ. Those who truly accept these conditions become the disciples of Christ, and are the children of God; while those who refuse are the children of the wicked one. All those who thus become children of God are called to become conformed to the image of his Son, to manifest the same spirit that he manifested; and the apostle assures us that, if they do not do this, they are not the children of God. We ought, therefore, with great care and faithfulness, to study the life of Christ, in order to become familiar with these principles, and that we may become imbued with his Spirit.

What is then the Spirit of Christ, that was manifested in his life? We reply: 1. It is a spirit of perfect obedience to the will of his Father. He declares: "I seek not mine own will, but the will of the Father which hath sent me." John 5: 30. "My meat is to do the will of him that sent me, and to finish his work." John 4: 34. In all his work on the earth, he

exalted nothing more than implicit obedience to his Father's wishes. And when he arrived at the last hour—terrible hour—when the sins of the world rested on him, causing him inexpressible anguish, when his human nature trembled before that awful trial, he cried, "O my Father, if it be possible, let this cup pass from me;" but, true to the great principle of obedience, he added, with humble submission, "Nevertheless, not as I will, but as thou wilt." Matt 26: 39. He was thus able to give the greatest proof that this principle was the chief motive of his life. We must be animated by this spirit if we would be his disciples. Whatever God commands, we must obey with joy, and without hesitation, at any cost,—even the dearest idols of our heart. This is the principle which led Abraham to sacrifice without hesitation even the son of the promise, when God commanded it. And God accepted this act of obedience on his part as the sure evidence of his faithfulness and integrity. "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Dear reader, have we this spirit?

2. It is the spirit of love which led Christ to demonstrate the greatest self-denial in favor of man. Not only is this a demonstration of the greatest of all acts illustrating the infinite love of the divine Being for a race of sinners,—a love which led him to leave the glory of heaven, to come to this earth, endure temptation, privations, and finally death, in order to redeem a race of rebels; but, in all his life, he manifested this spirit, in blessing man, in lightening his afflictions, in healing his diseases, and in relieving those who were in pain of all their miseries. In heaven he was adored as the Commander of the celestial armies. All honor was rendered him as the divine Son of God; but on the earth, as man, without home, and without friends, he went about doing good, by helping all who needed his aid. He sought not his own pleasure, nor his own well-being, or comfort; but in all things he sought the good of others. Unless we possess this spirit, we are not his disciples.

The life of Christ was thus a perfect example of the two great principles of the law of God—the great rule of his universal government—supreme love for God, our Creator, and love also toward our neighbor. On these two great commandments hang all the law and the prophets. These principles, fulfilled and exemplified in the most perfect manner in the character of Christ, are in complete accord with his holy Spirit. The principal object of Christ's mission to this earth was to render it possible for man, who had by transgression lost his purity and integrity, to re-establish in his heart those principles, by which alone a perfect character can be formed.

The Spirit of Christ and the spirit of the world are directly opposed the one to the other; therefore we have not by nature the Spirit of Christ; but we must faithfully cultivate it in us. While his Spirit demands of us entire obedience to God, we desire to follow our own way. While it requires that we love our neighbor, that we be interested in his well-being, that we be willing to forgive him, that we be patient towards him, we desire to do that which will best please ourselves, and to consecrate our lives to our own selfish interests. We can, if we prefer, serve these natural inclinations of our hearts; but in doing thus, we lose the right to be called disciples of Christ. Says Jesus: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

God has given us the rule by which we can know if our life is imbued with the Spirit of his Son, and by which our characters will be tested in the day of judgment. "If any man have not the Spirit of Christ, he is none of his." Those who have his Spirit are the only ones who will reign with him forever.

B. L. W.

THE MILLENNIUM.

"MILLENNIUM" simply means a thousand years; but the term is almost invariably applied to the thousand years of the twentieth chapter of the Revelation, during which time the faithful saints will reign with Christ. Upon this reign, Satan has built one of the most delusive errors that he has ever palmed off upon credulous, unbelieving humanity,—credulous to imbibe pleasing error; unbelieving as regards testing truth. Whenever we preach that Jesus is soon coming, we are met by the remark, "That cannot be; for the world is yet to be converted, and there is to be a reign of righteousness and peace for a thousand years before he comes."

The doctrine is a pleasing one. It lulls to ease and security. But, dear reader, however pleasing it may be, if it be not true, we do not want it for part of our faith. What does the Bible teach concerning this? Is the world to be converted? Are all men to turn to the Lord? Is the great flood of sin and vice and crime and oppression and fraud and intemperance and suffering and death, to roll back its waves before our Lord shall come? Will mortal man partake of the blessings of that hallowed state? We would that it might be so. We should rejoice if we knew that all the world would, in the near future, turn to the Lord with all the heart. We should be glad to believe it, if it were true; but, if not true, it will mislead us, and we shall be deceived at last. Truth is better than error, though it be unpleasant to the carnal heart, or involve a cross.

We believe the doctrine of the so-called temporal millennium, or world's conversion prior to the second advent of Christ, to be an error. We cannot accept it for the following reasons:—

1. It was not the design of the gospel to convert all men, but to "take out of them a people for his name." Acts 15: 14. So the gospel is not to convert every creature; but is to be preached "for a witness" that all who will may reap of its benefits, and all who reject it may be without excuse. Matt. 24: 14. This has been the case in all the generations past. The gospel has gone forth testifying the "good tidings," and warning men to flee from the wrath to come. Some have heeded its merciful warning, and have come out from the world; others have turned a deaf ear, and gone down without hope. And if the holy prophets and apostles with their mighty works and great power, if the church in its state of primitive purity and obedience, could not bring the world to Christ, what can be hoped from the professed church at the present time? Does not the prospect, candid reader, look darker and more hopeless?

2. The little horn, or the Papacy, exists, and wars against the saints till Christ comes in glory. Dan. 7: 11, 21, 22. The Roman church will always remain a foe to true religion till it is destroyed by the presence of Christ. 2. Thess. 2: 2-7. Would it be possible for the world to be converted with this power still corrupting and opposing the religion of the Bible?

3. The lot of the people of God in all ages has been to suffer persecution and tribulation. Abel died a martyr, and from that time to the present, Satan has ceased not his work of persecution. It has been lighter at some periods than others, but whenever a reform has been in progress, then has the enemy of all righteousness brought persecution against the church of God. Says the inspired apostle, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12. Another inspired writer declares that there will be special persecution in the last days: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. Satan will work at that time with great power. 2 Thess. 2: 9, 10. There will arise scoffers who will mock the people of God, and ridicule the coming of Christ. 2 Pet. 3: 3, 4.

4. The last days are to be as were the days of Noah and Lot. The great mass in those days were seeking the world with all its allurements. They rejected the solemn messages borne them by Noah and Lot, and were lost. A few—only Noah and his family at the time of the flood, only Lot and his two daughters at the destruction of Sodom—believed and were saved. Our Saviour declares, "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30. Certainly this could not be, if the world was to be converted.

5. The way to life is a narrow way, and the way to destruction broad. Says Jesus, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14. Will these conditions ever cease to be? Will there come a time when the broad way leads to life, and the narrow to death? Or, will both ways merge into one, in which all will walk? This must be so, if the theory of the world's conversion is true; yet there is not the slightest intimation of it in God's Word.

6. The last days are said to be full of special peril. This could not be the case if all men served God. Read what the apostle says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4. Here are eighteen different sins which will be prevalent in the last days, and, sad to say, will be possessed by those "having a form of godliness, but denying the power thereof." Verse 5. From such we are warned to turn away. These sins and examples, and the power of Satan will be such that, if possible, they will deceive the very elect. Matt. 24: 24. Certainly, this state of things does not argue well for the world's conversion.

7. The wicked and righteous continue together till the end of the age, or second advent of the Messiah. Our Saviour illustrates this by the parable of the wheat and tares, as recorded in Matt. 13: 24-30, 36-43. Jesus says that the tares are children of the wicked one, or sinners; the wheat represents the righteous. Both grow together till the time of the harvest. "The harvest is the end of the world; and the reapers are the angels." Verse 39. This is positive testimony that the conversion of the world is an impossibility.

8. The preaching of the Millennium, or conversion of the world, by so many in different parts is one of the signs of the end. Isa. 2: 2-5; Micah 4: 1-5. Both of these predictions are similar, and couched in almost the same language. The prophecy points to a time when the Christian religion, and Christian nations will become nominally popular. Because of this, "Many people shall go and say," says Isaiah; "Many nations shall come and say," says Micah, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob. . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Mark the language, dear reader. The prophet does not say that this time of peace will come to pass in the last days; it is the "many nations" and "many people" that raise this cry. And if we remember rightly, there was exhibited at the International Exposition at Vienna a plowshare wrought, or forged, from swords. Thus the prophecy is being fulfilled. And it is not the prophet who says, "The

mouth of the Lord of hosts hath spoken it;" but the "many people" and "many nations."

But how does the Lord regard this cry of peace and safety? Read what the prophet says in Isa. 2: 6, and onward. "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines." Soothsayers are those who tell smooth stories of the future; and it is because of this that the Lord is angry. Read the words of his prophet in Joel 3: 9-13. The apostle Paul has also spoken very plainly upon this point. In 1 Thess. 5: 3, he says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

The foregoing testimonies from God's word are plain and positive; there is no way to evade the force of them. While it is true that there will be a reign of righteousness and peace, it is not true that it is to occur before the Lord comes. Then, and not till then, will the course of sin be checked. Then, and not till then, will the earth be "full of the knowledge of the Lord, as the waters cover the sea." Then, iniquity will be brought to light, the faithful will be rewarded; the afflicted, tempest-tossed child of God will be comforted. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

The above are some of the reasons why we cannot believe this doctrine of the world's conversion. It leads men to become careless, put afar of the second coming of Christ, and thus neglect to prepare for that event. Upon those who are deceived by it, will come sudden destruction; but to those who are faithfully watching and preparing for the coming of the Lord Jesus Christ, will come life for evermore.

A LEADING QUESTION.

"WHEN the fullness of the time was come, God sent forth his Son." When the fullness of time came that the "Man of Sin" should be checked in his unbounded and sinful success, God raised up Martin Luther, Ulric Zwingle, John Calvin, and others to preach his Word. No power could stay the work of these men; it was of God. It was a great *present truth* for that time.

Just so it is at the present time as regards the Sabbath question; it is being agitated everywhere. It is, as expressed in another column, "present truth." This agitation will not and cannot be put down. There will be divisions, schisms, parties; there always have been in all reformations. This does not come because of the truth, but because men do not love the truth, and seek to evade unpleasant duty which truth brings.

This agitation is wide-spread. It is not confined to church and religious circles; it is one of the leading questions discussed in legislative halls. It is not confined to one country alone; it is almost universal. In both England and the United States the subject is of especial interest. Lord Thurlow's resolution, recommending the opening on Sundays of national museums, picture-galleries, etc., was negatived in the House of Lords by forty-six to thirty-eight, the bishops voting against it. At the same time the debate on the above was being carried on, a resolution by Mr. Willis in favor of "excluding the bishops from legislative functions was discussed and rejected by the House of Commons." The vote stood one hundred and thirty-seven supporting, and one hundred and forty-eight opposing. These facts we gather from *The Deal, and Kentish Telegram*. *The Telegram* further says:—

"The closeness of the numbers in the two cases, taken together, is significant of the growing feeling in favor of secularization in all State matters. As for the bishops, they are our only life-peers; they are selected on account of their eminent character and capacity; and they represent both a learned profession and a vast aggregate amount of corporate property. Yet they are unpopular to at least a very large minority of politicians, in these days

of religious equality or indifference. And now a strong attack has been made upon these right reverend legislators, just as they have brought themselves into new opprobrium. We may therefore be prepared for a vigorous denunciation of the bishops in connection with their vote on the Sunday question, and for energetic efforts to turn into a majority the large minority of the Commons who deprecate episcopal legislation. But really we ought not to allow any prejudice against the bishops as legislators to interfere with our consideration of the Sunday question. The Archbishop of Canterbury, who spoke for the episcopacy on Lord Thurlow's motion, did not attempt to argue the question on Sabbatarian religious grounds. Both he and his episcopal brethren must know that the Fourth Commandment cannot apply to Christians keeping another day in a different way from the Jews, and that the only warrant for Sunday observance is an immemorial tradition of the Universal Church—of great authority to orthodox theologians, but not of much weight in a political assembly of modern Englishmen. Even among the clergy most zealous in maintaining Sunday as a special day of worship, there are many who tolerate or encourage the application of part of the day to recreation and amusement.

"The question of the Sunday opening of museums and picture-galleries must therefore be treated in a political assembly as a secular question of social expediency. We permit too much work and traffic on Sunday to meet this question with a pious *Non possumus*. The main point at issue is, whether the working classes wish the maintenance of the existing legal safeguards for their day of rest. They cannot with any consistency demand that the State shall compel its own servants to do unnecessary work on the Sunday, and yet punish other people for doing work on that day. If national museums are to be opened, the exhibitions of societies or companies, such as the Zoological Gardens, the Royal Academy Exhibition, or the Crystal Palace, cannot long remain closed against paying visitors, and then theatres and music-halls will reasonably demand to be put on the same footing. If the working classes want all this, leading eventually to the abrogation of Sunday as a legal day of rest, they can no doubt obtain their wish. They are strong enough on the electoral registers to carry such a question at any general election. But they have not yet given any evident manifestation of such a desire; and in the absence of this it would be premature for Parliament, and especially for the House which does not represent the working classes, to attempt to dictate to the Executive on the matter."

The working classes, not only do not desire the "abrogation of Sunday as a legal day of rest," but many have earnestly protested against it. It is stated that over 500,000 names have been obtained on petitions against Sunday opening. But, if we read the times aright, Sunday as a legal rest day will be enforced; not on religious grounds only, but "as a secular question of social expediency." It must be carried on this basis; for the people are coming to understand the true merits of the question. Says *Lloyd's Weekly Newspaper*, a periodical having a weekly circulation of 600,000, in discussing the Sunday-opening question, "The Sabbath quibble gets its quietus, when it becomes understood that Sunday is not the Sabbath." But this does not affect the question as one of "social expediency;" in this way, if in no other, the "immemorial tradition of the Universal Church" is and will be exalted above the *commandment of God*.

SABBATHS are quiet islands on the tossing sea of life.

GENTLEMEN, no reform worth having, was ever carried except in the teeth of clenched antagonists; and most reformers, though we build statues to them now, have had to

"Stand pilloried on infamy's high stage,
And bear the pelting storms of half an age."

—Canon Farrar.

SEEK to love nothing out of God. God makes a broken heart and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest, to God; let them not bring thee away from him.—*Dr. Pusey*.

PRAY.

If you never prayed before, pray!
Truth hath need of prayers to-day,
Satan's minions crowd the way.
Pray! Pray!

Faint at sight of rushing tide,
Coward feet quick turn aside,
Loth with Jesus to abide.
Pray! Pray!

Leaders bend to siren hand,
Go at touch of golden wand,
Sell for pottage all the land.
Pray! Pray!

Many, too, for tinselled toys,
Epaulets, and base alloys,
Trade the future's fadeless joys.
Pray! Pray!

Hear you not the Saviour's call,
"Snares are set alike for all,
Watch and pray, lest ye, too, fall!"
Pray! Pray!

"Cut away from living root,
Voice and life alike are mute,
Withered branch can bear no fruit."
Pray! Pray!

Budding fig-tree lifts her head,
Eastern skies aglow with red,
Betoken true what prophets said,
Pray! Pray!

Our redemption now is nigh,
Lift, oh lift the ceaseless cry,
"Let the Day-star dawn on high!"
Pray! Pray!
—S. Roxana Wines.

PROGRESS OF THE CAUSE.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." —Psalms 126: 6.

THE CAUSE IN AMERICA.

UNDER the above department heading, "Progress of the Cause," we shall endeavor to give from month to month an account of the work we are doing in different countries and parts of the world. Of course, as regards detail, this will be impossible. Space will only permit us to give a summary of the most interesting and marked incidents in connection with the progress of what we believe to be the last merciful warning to men. But in thus doing, we but mark its apparent progress. The silent, strong under-current moves, we believe, more rapidly than the breeze-rippled surface. God's Spirit has gone out in advance of his people, and is moving upon the hearts of men to investigate his word, and take a bold stand upon the platform of his eternal truth, unpopular though it be.

In giving an account of the work in America, we shall notice it by States. The progress of our cause in this empire will be reported by the laborers in the different parts of the field. The work for the past month in the United States has been something as follows:—

NEW ENGLAND.

Eld. S. N. Haskell reports that there are omens of good in that section. Some have started to serve the Lord for the first time, and others who had become discouraged have taken hold anew. New and promising laborers are entering the work. Steps have been taken to start a mission in Boston. Work is also in progress in Springfield and New Bedford, especially in supplying ships with religious reading. The school at South Lancaster, Massachusetts, in which physical labor is judiciously connected with intellectual, is in a prosperous condition. New buildings are in process of erection, and will be ready for the next year.

MINNESOTA.

A good interest is reported from the ministers in Minnesota, especially among the Germans. Twenty have decided, in the last few weeks, to keep all God's commandments.

NEW YORK.

The President of this conference, Eld. M. H. Brown, reports in *Review* of March 4, something as follows: "The laborers throughout the State

have not been idle. The Conference Committee, in connection with Eld. J. N. Loughborough and Bro. Kinne, have labored among nearly all the principal churches of the State." Missions have been opened in the cities of Auburn, Syracuse, Buffalo, Cortland, New York, and other places under favorable auspices, and the laborers are of good courage. "The work in New York is onward."

WISCONSIN.

Favorable reports reach us of the work that is being done in this State, especially in the way of distributing reading matter among the people.

OHIO.

The colporter work is onward in Ohio as elsewhere. Twenty-three, according to the *Review*, have embraced the truth during the past month.

ILLINOIS.

Sixteen are reported as having embraced Christ in this Conference. There is a goodly interest in the city of Chicago among the Scandinavian people.

MISSOURI.

Bro. Donnell reports eight as accepting the truth where he has been laboring, and a good report is given of the general work by the President, Eld. Jones.

KANSAS.

The labor reported in this Conference has been mostly among the churches and classes of Sabbath-keepers throughout the State. Advance moves are reported, and courage and hope are increasing.

PENNSYLVANIA.

Eld. J. G. Saunders reports from this State that twenty-four have been converted to Christ under his labors during the four months past. Other laborers are doubtless meeting with success, although they have not reported.

INDIANA.

Much opposition has recently been manifested throughout this State; but, notwithstanding this, upwards of seventy have embraced the truth. Quite a work has been done in the organization of Sabbath Schools. How true are the words of the apostle "For we can do nothing against the truth, but for the truth."

MICHIGAN.

Many interesting items of general interest are given in the *Review* by Eld. J. N. Loughborough in his account of labor in this Conference. Quite a number have accepted the truth during the past few months, not less than fifty having been reported during the past four weeks. Two churches have been organized by Eld. Van Horn. May God bless the work in Michigan.

IOWA.

But two or three of the ministers have reported their labors. One reports six having embraced the truth. Eld. Pegg, the last of February, was having a wonderful interest at Afton. The Adventist house of worship having proved too small to accommodate the large congregations, he was given the free use of the Presbyterian house. At another place near there, he writes that seventeen more have become converted, and united with the church.

OTHER PARTS.

The work of the truth is onward in other parts of the country. Eld. Hutchins reports interesting and reviving meetings in old Vermont. The same is reported from Nebraska, Maine, Dakota, and Virginia. Bro. Hersum, of Maine, reports twelve as having embraced the message of salvation; and two are reported by Bro. Rife and Purdham, of Virginia. Eld. Olsen says that at Swan Lake, D. T., was held the best meeting Dakota has ever known. Services were held in three languages—German, Scandinavian, and English.

CENTRAL EUROPE.

DECIDED tokens of encouragement and progress are observable in different parts of Prussia. This is in a great measure owing to the circulation of the new German paper *Herold der Wahrheit*. The interest that has been manifested in this journal, and the truths it contains, is an indication that the time has come, in the providence of God, for this message to go to the world. Eld. Whitney, the editor, in writing of this says: "One man to whom the first number of the *Herold* was sent by a sister, responded in a few days, saying that it

came to him like a ray of light in a dark place, and sent the names of twenty-two subscribers. To-day we have received a list of sixty-eight subscribers, the result of a week of missionary work by two faithful sisters."

Not only in Germany are to be seen tokens of good, but in Switzerland and France as well. It will be encouraging to the laborers in that field to have the help of the Brn. Bourdeau, of Canada. In Italy and Roumania the work is onward. Rays of light are illuminating the horizon, betokening "eternity's morn," when the King shall appear in his beauty. God speed the work of warning souls of his coming, and gathering them into the fold of Christ. God bless the laborers and burden-bearers, and imbue still others with the spirit of labor.

NORTHERN EUROPE.

THE work of God is rapidly going forward in the Scandinavian countries. Fourteen members have been added to the church at Christiana during the past year; and accessions have been made in other parts. One colporter, who has recently commenced the work, has sold nearly £3 worth of books, tracts, and papers per week for eight weeks in succession. In Denmark and Sweden, some have been led to keep the commandments.

SOUTHAMPTON.

I AM happy to say that the good cause of truth is making some progress in this place. At our last Sabbath meeting, two more signed the covenant to keep the commandments of God and the faith of Jesus, and five offered themselves as candidates for baptism. If the Lord will, I hope to administer the ordinance of baptism next Sunday morning.

In our meetings for the past three weeks, we have had a fair attendance. Quite a number are becoming interested to hear these truths, and some are deciding to obey.

The Lord has been very good and given his blessing in our meetings. I have never enjoyed better freedom in preaching.

This church now numbers twenty-two members. There are from eight to ten Sabbath-keepers in this vicinity who have not as yet united with the church. I think it will not be long, however, before these persons will come into the organization. I am anxious to see all united in church fellowship; for I think it will have an influence to forward the cause.

I shall continue my meetings as long as there is a desire to hear on the part of those who are interested.

The brethren here are anxious to receive a copy of the new paper, THE PRESENT TRUTH.

Pray for the work in this part of the field.

April 7.

J. H. DURLAND.

LINCOLNSHIRE.

GRIMSBY.

SINCE the opening of our mission in this place two years ago, many things have transpired which would be of interest to the readers of this report, but our limited space forbids a lengthy account.

As the progress of the work here has been reported from time to time in the *Review*, and *Signs of the Times*, it will only be necessary to say, that from the first, there has been a growing interest in our work, and a continual increase of those who, having heard the arguments which have been presented in favor of the doctrines that we believe and teach, are trying to obey God.

In our labors we have ever sought to encourage and strengthen believers, as well as to point sinners to Christ. We shall always remember the Christian courtesy which has been shown us by leading citizens; and here we wish to thank the friends who have so kindly assisted us in various ways. To God be the praise for the success of the work.

IMPORTANT CHANGES.

We are greatly encouraged by the arrival of a corps of efficient helpers for our mission work.

At a council recently held in this place, which was attended by Elders Geo. I. Butler, Pres. of the Seventh-day Adventist General Conference, from America, B. L. Whitney, editor of *Les Signes des Temps*, Bâle, Switzerland, M. C. Wilcox, J. H. Durland, and A. C. Bourdeau, Bro. Geo. R. Drew, port missionary of Liverpool, Sr. Jennie Thayer, from Southampton, and others, it was decided to

locate our General Tract and Book Depository, and also our publishing work at 72 Heneage Street, Great Grimsby. It was also decided to publish a sixteen-page, monthly journal, THE PRESENT TRUTH.

It is confidently hoped that, with the efficient staff of experienced Christian ministers as its editors, together with those who may contribute to its columns, THE PRESENT TRUTH will meet a long-felt want in our work for Christ in this Empire.

The friends at Grimsby have done nobly in ordering the paper. They see the hand of God in the work, and are of good courage.

ULCEBY.

The "Bible Studies" have been continued here for some time. Quite a number of adults have commenced to observe the Lord's Sabbath (Saturday.) Four have been baptized, and several others are anxious to go forward in this solemn ordinance. The interest is still good, and we hope that many more, who have treated us so kindly, will walk in the light which God has permitted to shine upon their pathway.

BARTON.

The attendance has been quite large at this place. Many are convinced that our teachings are true and important. Some have decided to obey the truth, and we hope that others will do likewise.

A. A. JOHN.

LIVERPOOL.

I HAVE been residing in Liverpool just one year, engaged in the missionary work. The labor put forth has been principally confined to the large number of ships which constantly visit this port.

We have been much cheered from time to time in the progress of the work and the deep interest manifested in reading upon Bible doctrines by those "that go down to the sea in ships, that do business in great waters." At times, we have been cheered by receiving letters, stating, that through our feeble efforts, some had found an interest in reading the Bible.

In the shipping department, Liverpool is the largest missionary field in the world, and promises to become very interesting. The principal European nations are here represented by their flags, and sometimes the flags of the East Indian nations are to be seen floating in the breeze. We are doing missionary labor in seven different languages, the greater amount being in the English and Scandinavian tongues. There are, in a direct line, eleven or twelve miles of docks in Liverpool and Birkenhead, besides other smaller ports near here.

Since we began our work at Liverpool, we have distributed over 20,000 periodicals, and more than 350,000 pages of tracts and books, and in addition to this, have disposed of a great deal of our temperance literature, including the "Home Hand Book of Hygiene and Rational Medicine," a work which ought to find a place in every home, and upon every ship.

The work done here is having its influence in all parts of the world. Some who purchased our books are now living in Australia. Some of our books have been sent from here to Egypt. We feel of good courage in the work, which is fast increasing upon our hands, thus calling for more help.

Geo. R. Drew.

April 19.

HEAVEN is worth the whole world.

OUR greatest glory consists not in never falling, but in rising every time we fall.

THERE is not in the world a surer sign of a little soul, than the striving to gain respect by such means as dress and rich clothes; none will depend upon these but they who have no other.

THE Lord is "thy keeper," but not thy jailor. His keeping—it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.

CHRISTIANITY looks upon all the human race as children of the same Father, and wishes them equal blessings. In ordering us to do good, to love as brethren, to forgive injuries, and study peace; it quite annihilates the disposition for martial glory, and utterly debases the pomp of war.—Watson.

THE MISSIONARY.

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

CONSECRATION HYMN.

TAKE my life, and let it be
Consecrated, Lord, to thee.

Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and "beautiful" for thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.

Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store.

Take myself, and I will be
Ever, only, ALL for thee.

—Frances Ridley Havergal.

OUR WORK.

BY ELD. S. N. HASKELL.

THE work in which we as a people are engaged is, in many respects, unlike all other denominational enterprises. It is not a work which presents one or two main features merely, but every point of practical Bible truth is made a specialty. It not only inculcates the Sabbath reform, but every good principle contained in the Bible. We believe in heeding the instruction of the apostle to eat and drink to the glory of God, and to dress modestly, as becometh the church of Christ. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

These truths are presented before the world as a *specialty*, having in view a definite object, namely, a preparation to meet God. To this generation it is said: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9-11. This truth is not of such a character that it makes no difference whether men believe it or not; but it presents as a warning against its rejection the most awful threatenings found in the Bible. It restores every lost or down-trodden truth of past centuries as presenting salvation to the receiver, and condemnation to those who reject it.

The message is given in haste. Men and women who listen to this solemn warning will be witnesses of the outpouring of the vials of God's wrath; and those who reject it will receive the same, and be destroyed thereby. "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2.

This is a warning which will be given but once. There are prophecies which refer to events like the rise and fall of nations, which are repeatedly fulfilled, as those concerning "wars and rumors of wars;" but not so in this case. Like the rising of the sun lighting up the eastern horizon, dispelling

the fog and mist until the whole earth is lightened with its cheering rays, so it is with this work. It is represented in prophecy as small in the beginning, but gradually increasing as it gathers truths from every part of Inspiration, until it goes forth in majesty and power, arresting the attention of people and nations, from the king on his throne to the humblest peasant in his cot. It will present itself before the world as embracing every genuine reform. And when the message has gone to every nation, kindred, tongue, and people, has gathered together in the truth the meek of the earth, and they have enlisted under the blood-stained banner of Prince Immanuel—then the curtain drops upon the scene, and the wicked are destroyed from the face of the earth.

This people will have a different experience from those who have seemingly learned everything necessary to their advancement, and graduated in spiritual things. They will have the experience of genuine reformers; not learning to-day that the light of yesterday was darkness, but gathering additional light, and thus growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Ways and means will be devised to carry forward this work upon a larger and still broader scale, until the influence of it will be felt to earth's remotest bounds.

The commandments of God and the faith of Jesus embrace all the practical truths applicable to the present time. God will honor this message. Those who have no other earthly interest, and whose lives are devoted to the promulgation of this cause, although they may be despised by men, will be honored in heaven. It is not a high-sounding title which gives vitality and power to this work, but the spirit of our Lord Jesus Christ witnessing to every unselfish act. It may be the sending of THE PRESENT TRUTH to some unknown person; if it be done in love and faith, the Spirit of God will make it fruitful of good results. Therefore the first inquiry of the heart should be, How much can I do? How much of means, or of physical and mental strength, can I put into this cause during the few remaining days of my probationary time? How much of my past life can I redeem by using what I have acquired of means, experience, learning, and ability in this closing work?

It is solemn but still glorious to live in these closing moments of the world's history. May God give us wisdom, integrity, and courage to finish our work, that with joy we may exclaim with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Publication List.

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THE PRESENT TRUTH.

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

GREAT GRIMSBY, MAY, 1884.

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IS A Sabbath-school Department will commence in our next number.

IS WE bespeak a careful perusal of the article entitled "The Sabbath of the Lord," by one of our corresponding editors, Eld. Geo. I. Butler. It is a subject of intense interest which the candid truth-seeker will not ignore.

IS THE April number of *Les Signes des Temps*, published at Bâle, Suisse, edited by Eld. B. L. Whitney, comes to our table filled with good instruction and earnest exhortation relative to present duty, and the important period of time in which we live. This journal is a monthly of sixteen pages, devoted to the promulgation of the soon second coming of our Lord Jesus Christ, and the preparation of heart necessary in order to receive the gift of immortality at the resurrection of the just. We pray that it may be the means of bringing many souls to Christ and life.

IS In the establishment of our publishing office, and in the laying of plans for the spread of the work throughout this Empire, we were happy to have the counsel of the President of our General Conference, Eld. Geo. I. Butler, as also that of the Associate Editor of this journal, Eld. B. L. Whitney. The friends of the truth were much cheered by their presence and words of encouragement. They are

now on a general European tour, during which they will visit our missions in Switzerland, France, Italy, Prussia, Roumania, Denmark, Holland, Norway, and Sweden. May God abundantly bless their labors wherever they may go.

THE commandment of the Sabbath, as given by God from Mt. Sinai, is based upon that which concerns man *universally*; viz., the creation of the heavens and the earth. The earth was created, not for the Jews alone, nor for any other one race, but for all men; therefore the Sabbath was made for the whole of mankind. Hence also our Saviour's words, "The Sabbath was made for man." The obligation of the Sabbath rests upon all who live upon the earth. This conclusion is unavoidable.

It is evident from the following item, clipped from *The Deal, and Kentish Telegram*, that the future monarch of Britain will be a liberal ruler as regards religious dogmas and observances:—

"At Rockford Petty Sessions, Sarah Sykes, aged 70, described as a sweet-seller, was, under the Lord's Day Act, fined 5s. and 10s. costs for 'exercising' her business on Sunday. In reply to a letter addressed by her son to the Prince of Wales upon the subject, the following has been received: 'Marlborough House, Pall-Mall, S. W., March 26, 1884. Sir,—I am desired by the Prince of Wales to acknowledge the receipt of your letter of the 23rd inst., and to inform you in reply, that his Royal Highness the Prince of Wales regrets that the law to which you refer, and which bears so hardly and vexatiously in many cases, has not been repealed. I am, Sir, your obedient servant. (Signed) Francis Knollys. To Mr. John Sykes.'"

SAYS one, "If I keep the first day, or any day, holy, will it not be just as acceptable in the sight of God as though I should keep the seventh day?" No, my friend, it would not; for you could not do that. God has hallowed, or made holy, only one day of the seven, and that is the seventh day. He commands man to *keep* holy that which he himself has *made* holy. No act of ours can keep holy a day which is not already made holy; and surely it lies not in sinful man to make holy a day.

The art of the alchemist has not yet been able to transmute base metals into gold. They appear like the precious metal for a little time, and so deceive some, but their luster soon grows dim. They do not bear the test. So it is with false doctrines. They may be accepted by the good without a thought as to their genuineness; they are, by their associations, clothed with a seeming sanctity; but, sooner or later, in "fulness of time," they are tested. The covering is torn off and their falsity revealed. We might still call the base metal gold, we might still call the false doctrine true, but this changes not their natures. We might keep the base metal bright so that it would appear to the careless observer to be like gold, but it is base and worthless just the same. These principles are just as true as regards the Sabbath of the Lord our God. We can only *keep holy* what he has already *made holy*.

DEATH, THE CONQUEROR.

THE Queen has again been called to mourn. Thrice has death visited her household. In the language of another, "She is the widow of the noblest Christian prince ever honored by an alliance with the English Crown, and now she has been bereaved both of her favorite daughter, favorite of her people also, and of her youngest and most gifted son." Ere the first number of our journal reaches its readers, they will be made acquainted with the sad fact that Prince Leopold, Duke of Albany, has gone to the "silent land."

Death, the "grim monarch," spares neither rich nor poor, high nor low. He enters the palace of the king as easily as the hut of the peasant. He lays his icy hand upon the cheek of health, and it

becomes pale and cold. The voice which inspired hundreds with its utterances yesterday, is to-day still. Death still reigns a proud conqueror. But thanks be to God, "the last enemy" will sometime be destroyed. When the "stronger Man," the "Prince of the House of David," "King of kings and Lord of lords," is come, Death's reign will be over. Not only "The inhabitant shall not say I am sick;" but over the renewed plains of earth shall echo and re-echo the glad, triumphant shout, "O death, where is thy sting? O grave, where is thy victory?" Till then may the consolations of Christ be the comfort of those who mourn.

FRANK ADMISSIONS.

THE following frank admissions from English Churchmen are commendable. In the late "London Diocesan Conference," Dr. Walter Phillimore, in offering a resolution in favor of Sunday opening, is reported by the *Church Times* of Mar. 1, as saying:—

"If there was any religious objection to the opening of museums and picture galleries on Sunday, then there was nothing to be said on the matter, but no one had taken up the challenge which he had thrown out at the Reading Church Congress to find anything in the Bible or in ecclesiastical tradition showing that the early Church either Sabbatized or treated another day of the week as the Sabbath. Unless that statement could be disproved, the whole fabric which had been built upon the supposed unlawfulness of Sunday labor fell to the ground. He maintained that for the first three centuries of the Church's history no trace could be found of keeping the Sunday as the Sabbath. There was no trace during the times of persecution of any one's being detected as a Christian through his refusing to work on a Sunday. He believed that they owed this custom of keeping the Sunday as the Sabbath to the Emperor Charlemagne. That being so, he appealed to the Evangelical party to reject the mediævalisms that had grown up round this question. On behalf of those whose homes consisted of one single room in which the whole family lived, he asked that the museums and picture galleries should be opened during certain hours on Sunday.

"The Rev. Robert Eyton seconded the motion. He yielded to no man in the deep regard which he felt for the spiritual value of the Lord's-day; but he thought that the best thing they could do for its defense was to make reasonable concessions. If Churchmen were unreasonable, and set their faces like flint against any relaxation, he believed the spiritual associations of the day would go away before another century was over; and the greatest injury they could do to a man was to 'corner' him by teaching him to think that he had broken God's law when he had only broken human tradition."

But is not the learned Doctor a little wide of the mark when he states that the early Christians neither "Sabbatized or treated another day of the week as the Sabbath"? Prof. Edward Brerewood, a learned astronomer and antiquary of the seventeenth century, thus speaks: "The Sabbath of the seventh day . . . was religiously observed in the East church three hundred years after our Saviour's passion. That church being a great part of Christendom, and having the apostles' doctrine and example to instruct them, would have restrained it if it had been deadly."

CLEANLINESS with half of the human race is a religious duty. Daily prayers are not more obligatory than daily ablutions.

THERE is a large class of professing Christians whose Christianity is limited to a desire to be saved. They are always anxious about the extent of indulgence in worldly pleasure allowed to the Christian. Their burden consists of a dread lest they exercise a little more self-denial than is absolutely necessary, and thereby lose some coveted pleasure. A lady of this class once asked her pastor if he really thought it would be wrong for her to attend a certain dancing entertainment. She wanted to go ever so much, but would not go if she were right sure that it would be wrong. The minister replied, "My dear sister, when you become converted, you won't ask such questions." And that sentiment covers the whole ground.—*Sel.*