

The Present Truth.

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

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THE PRESENT TRUTH.

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—for—

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The Secretary, MISS JENNIE THAYER.

TRUTH LIVES ON.

THROUGH the rugged march of time,
Marked with mis'ry, sin and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The truth lives on.

Warriors strong and brave, of yore,
Drenched Judea's plains with gore,
And the land with war was rife,
For His tomb who hated strife,
In the teachings of whose life
The truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The truth lives on.

Burning fagots blazing high,
Gibbets tow'ring to the sky,
Inquisition's rack and pain,
Slavery clanking loud its chain,
Falsehood triumphs still in vain;
The truth lives on.

Underneath this load of wrong
Truth still sings her triumph song.
Every true heart's mighty thro'ee
Rolls away some human woe;
Error reels beneath the blow,
And truth lives on.

Fountains of the deep are stirred,
Mighty thoughts unbreathed in word,
Till the living Future's soul,
Bursting forth, will spurn control;
Shouts of freedom heavenward roll,
And truth lives on. —Selected.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION. NO. 7.

BY MRS. E. G. WHITE.

DANIEL'S PRAYER.

As THE time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. He saw that the time was at hand when God would give his chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of heaven in behalf of Israel, in these words: "O

Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land."

Daniel does not proclaim his own fidelity before the Lord. Instead of claiming to be pure and holy, this honored prophet humbly identifies himself with the really sinful of Israel. The wisdom which God had imparted to him was as far superior to the wisdom of the great men of the world as the light of the sun shining in the heavens at noonday is brighter than the feeblest star. Yet ponder the prayer from the lips of this man so highly favored of Heaven. With deep humiliation, with tears and rending of heart, he pleads for himself and for his people. He lays his soul open before God, confessing his own unworthiness, and acknowledging the Lord's greatness and majesty. What earnestness and fervor characterize his supplication! The hand of faith is reached upward to grasp the never failing promises of the Most High. His soul is wrestling in agony. And he has the evidence that his prayer is heard. He knows that victory is his. If we would pray as Daniel prayed, and wrestle as he wrestled, humbling our souls before God, we should realize as marked answers to our petitions as were granted to Daniel. Hear how he presses his case at the court of heaven:—

"O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord hearken, and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. And whiles I was speaking and praying, and confessing my sin and the sin of my people, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

As Daniel's prayer is going forth, the angel Gabriel comes sweeping down from the heavenly courts, to tell him that his petitions are heard and answered. This mighty angel has been commissioned to give him skill and understanding,—to open before him the mysteries of future ages. Thus, while earnestly seeking to know and understand the truth, Daniel was brought into communion with Heaven's delegated messenger.

The man of God was praying for the blessing of Heaven upon his people, and for a clearer knowledge of the divine will. The burden of his heart was for Israel, who were not, in the strictest sense, keeping the law of God. He acknowledges that all their misfortunes have

come upon them in consequence of their transgressions of that holy law. He says, "We have sinned, we have done wickedly. . . . Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us." The Jews had lost their peculiar, holy character as God's chosen people. "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate." Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient.

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer. Those who claim to be sanctified, while they have no desire to search the Scriptures, or to wrestle with God in prayer for a clearer understanding of Bible truth, know not what true sanctification is.

Daniel talked with God. Heaven was opened before him. But the high honors granted him were the result of humiliation and earnest seeking. All who believe with the heart the word of God will hunger and thirst for a knowledge of his will. God is the Author of truth. He enlightens the darkened understanding, and gives to the human mind power to grasp and comprehend the truths which he has revealed.

Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction which he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God. "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all. . . . Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days.

The great truths revealed by the world's Redeemer are for those who search for truth as for hid treasures. Daniel was an aged man. His life had been passed amid the fascinations of a heathen court, his mind cumbered with the affairs of a great empire. Yet he turns aside from all these to afflict his soul before God, and seek a knowledge of the purposes of

the Most High. And in response to his supplications, light from the heavenly courts was communicated for those who should live in the latter days. With what earnestness, then, should we seek God, that he may open our understanding to comprehend the truths brought to us from Heaven.

"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. . . . And there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." All who are truly sanctified will have a similar experience. The clearer their views of the greatness, glory, and perfection of Christ, the more vividly, will they see their own weakness and imperfection. They will have no disposition to claim a sinless character; that which has appeared right and comely in themselves will, in contrast with Christ's purity and glory, appear only as unworthy and corruptible. It is when men are separated from God, when they have very indistinct views of Christ, that they say, "I am sinless; I am sanctified."

Gabriel now appeared to the prophet, and thus addressed him: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

What great honor is shown to Daniel by the Majesty of heaven! He comforts his trembling servant, and assures him that his prayer has been heard in heaven. In answer to that fervent petition, the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impression of the Spirit of God during the three weeks while Daniel was fasting and praying, but heaven's Prince, the archangel Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.

"And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips . . . and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." So great was the divine glory revealed to Daniel that he could not endure the sight. Then the messenger of Heaven veiled the brightness of his presence and appeared to the prophet as "one like the similitude of the sons of men." By his divine power he strengthened this man of integrity and of faith, to hear the message sent to him from God.

Daniel was a devoted servant of the Most High. His long life was filled up with noble deeds of service for his Master. His purity of character, and unwavering fidelity, are equaled only by his humility of heart and his contrition before God. We repeat, The life of Daniel is an inspired illustration of true sanctification.

PATIENCE strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, and tramples upon temptations.—*Horne.*

SCIENCE in her own province is a glorious and welcome revealer of God's truths. Let her only be rightly, cautiously, and reverently interpreted.—*Roden Noel.*

THE SANCTUARY AND 2,300 DAYS.

BY ELD. J. N. ANDREWS.

THE earthly sanctuary was only made as the pattern of the sanctuary in heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9: 1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8: 1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9: 8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8: 5; 9: 8-12; 10: 1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8: 3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament. Rev. 11: 19. The ark marks the second apartment as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God, or work of the gospel for fallen man is finished. Rev. 10: 7; Eph. 3: 4-6. It is certain therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things," so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9: 23. The same word which Paul uses to express the *purification* in this text is used in the Septuagint version of Dan. 8: 14, for *cleansing*. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new-covenant dispensation. The sanctuary of the new covenant is in heaven. Heb. 8: 1, 2. This heavenly sanctuary is to be cleansed; for Paul affirms it. Heb. 9: 23. The time marked for its cleansing is that fixed by John for the finishing of the mystery of God. Rev. 11:

19: 10: 7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now, this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan. For the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10: 29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9: 17, 26. His view was in exact harmony with that of Paul in Heb. 9: 1-5. And ought we not to understand that the entire 2,300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2,300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9: 24. So we have the highest authority for saying that only 490 of the 2,300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself; for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary; for that was left of God at this very time (Matt. 23: 38), and was, with all the typical system, here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8: 10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed, was that which at this very point took the place of the earthly sanctuary. It was the temple of God in heaven which Gabriel thus brings to Daniel's view. The 2,300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new-covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

(Concluded next month.)

THE history of the world teaches no lesson with more impressive solemnity than this: that the only safeguard to a great intellect is a pure heart; that evil no sooner takes possession of the heart than folly commences the conquest of the mind.—*C. C. Bonney.*

THE SECRET OF A HAPPY DAY.

Just to trust, and yet to ask
Guidance still;
Take the training or the task
As He will;
Just to take the loss or gain
As he sends it:
Just to take the joy or pain
As he lends it.
He who formed thee for his praise
Will not miss the gracious aim;
So to-day and all thy days
Shall be moulded for the same.

Just to leave in his dear hand
Little things;
All we cannot understand,
All that stings;
Just to let him take the care
Sorely pressing,
Finding all we let him bear
Changed to blessing.
This is all! and yet the way
Marked by him who loves thee best,
Secret of a happy day,
Secret of his promised rest.
—*Christian Observer.*

THE COST OF HUMAN SALVATION.

BY ELD. R. F. COTTRELL.

Who can estimate the value set upon our race? the wondrous love, the amazing condescension, the infinite sacrifice, the immense labor, and intense interest and solicitude, on the part of Heaven, manifested toward a sinful and rebellious, degraded and ruined race? No human pen can describe it, and Inspiration fails to impress the human heart with a just appreciation of it. It is beyond the reach of finite comprehension—too vast to be measured by such beings as we are—yet, if we would, we could see enough of it to cause us to admire the plan, adore and praise its Author, and to the utmost of our limited capacity, reciprocate the love of God, and show by our actions that we enter into the spirit of the plan, and are willing to labor, sacrifice and suffer, in the work of salvation to sinners,—a work in which the Father and the Son, and all the heavenly host are engaged.

Yet, though we cannot measure the love of God, nor comprehend the vastness of the sacrifice and the labor on the part of Heaven, let us attentively consider the wonderful plan which "the angels desire to look into."

Man had sinned, and had forfeited all, even life and being. God would be just in cutting him off and consigning him to oblivion. But his tender pity and compassion led him to devise a plan for his redemption and salvation. The divine Son enters into the plan with such unbounded love and zeal as to offer himself to be a sacrifice for the sins of men, so that the just law of God should be honored, and at the same time sinful man be saved. The plan is devised, the Son of God is to leave his glory and come to earth to labor, suffer, and die at the hands of those he came to save. And this, though amazing, is not all. He that could bring worlds into existence at a word, who spake, and it was done, devotes as many thousands of years to the salvation of our ruined world as there were days spent in its creation. We might speak of the wonderful humiliation of the Son of God, his labors and suffering on earth, his agony in Gethsemane, and his cruel death on Calvary; and the theme could never be exhausted; but we wish to speak more particularly of his incessant care and watchfulness during the whole period of man's second probation, his work of intercession and of judgment at its close.

Who has weighed this matter with sufficient care? Who has ever valued the cost of our salvation, as demanding the active energies of the divine Son of God for six thousand years? Who has estimated the intense solicitude of our Advocate with the Father, and the guardian care of the Shepherd and Bishop of souls, listening to the prayers and watching the conduct

of every individual of the countless millions of our race who have sought his intercessions during this whole period? And who has considered his sorrows and his long-suffering as he has so frequently been crucified afresh, even by his professed friends, and put to open shame?

But he has not been the only one employed in this vast and protracted work. The angels of God, who desired to look into the plan, and share in the work, and whose number is no less than "ten thousand times ten thousand, and thousands of thousands," have been sent forth as ministering spirits to minister to those who should be heirs of salvation. Think of their constant watchfulness, their extreme solicitude and tender care during all this time. And since there is joy in heaven among the angels of God over one sinner that repenteth; think of the grief of those kind messengers of mercy over the sins and apostasy of those they have labored to save.

As a consequence of giving an individual probation to the innumerable hosts that have peopled the earth for six thousand years, a day of reckoning, a general judgment, must come at close. And, with this consummation in view, the records of men's lives must be kept, the books must be written which are to be opened in the judgment, when every man shall be judged according to his deeds, as they are found written in the books. What a vast amount of labor, even for ten thousand times ten thousand, and thousands of thousands of angels! And all this to save fallen man, justly condemned to death, who might have been consumed in a moment by the word of Him who spake him into being!

Oh! matchless love and condescension! How great the cost of human salvation! How infinite the sacrifice, and how vast the labor of love expended upon so vile and sinful a creature!

And what return do we make? How is this costly salvation, proffered to our race, esteemed? How is love, so amazing, so divine reciprocated? How was the Prince of Salvation received, and how have his most devoted followers been treated? How has this costly salvation been slighted by the majority of our race?

But let us come a little closer. What return has been made by those who have coveted this great salvation so dearly purchased? How loth, even to leave their sins! And instead of inquiring, How can I reciprocate such matchless love?—by what labor and sacrifice can I show how highly I value the immense labor and sacrifice that this salvation has cost?—the inquiry has rather been, how little may I do, and yet share in the fruits of all this labor and sacrifice? and how far may I follow my sinful propensities, my carnal appetites and pleasures, and yet not miss of this salvation which cost so much?

"Is this the kind return?
Are these the thanks we owe,"

Thus to abuse such wondrous love, and slight the sacrifice of the Son of God, his untold agony and immense labor of love?

Shame! shame!! to that person who halts at duty, and inquires, is this a saving ordinance? May I not omit this duty and still be saved? Can such a one share in this costly salvation?

"O God! my inmost soul convert." Let me feel it a precious gift, not only to believe on His name but to suffer for his sake. Let me share in the labor, and partake of the sufferings of Christ, and of those who shall be heirs of eternal glory. Bring me not into the society of Jesus, angels and martyrs, till I have in some degree, appreciated this divine love, and shown by my works that I value the great salvation, which has cost such immense labor, suffering and sacrifice.

BIBLE CONVERSION.

BY ELD. D. T. BOURDEAU.

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." Acts 3: 19, 20.

The word "conversion" signifies primarily the act of turning. It also denotes a change. The act of turning involves a change, whether it be taken in a literal or spiritual sense.

Bible conversion is the act of turning from sin unto God. It is a change from sin to holiness, "a radical change of moral character" (Webster's Dictionary), and should interest every son and daughter of Adam. "All have sinned, and come short of the glory of God" (Rom. 3: 23); and all need to be converted to glorify God and secure true happiness in this life, escape the doom awaiting the finally impenitent, and have a place at last in God's glorious and everlasting kingdom.

HOW CONVERSION IS EFFECTED.

Conversion is effected through "repentance toward God and faith toward our Lord Jesus Christ." Acts 20: 21; 3: 19; Mark 1: 14, 15; Luke 13: 1-5; John 3: 3, 14-18, etc. Repentance is necessary because men have sinned. "It consists in conviction of sin, accompanied by sorrow for it, confession of it, hatred to it, and renunciation of it."—*McClin- tock and Strong's Cyclopedia.*

Nothing short of this can be said to constitute thorough and genuine repentance. Thorough conviction of sin is indispensable, yet it is not sufficient. Millions have been convicted in the past who have never thoroughly repented, and who will be lost at last; and the masses will have powerful conviction when they shall see Christ coming in the clouds of heaven with power and great glory; but it will then be too late to repent unto salvation. Rev. 6: 14-17; 16: 8, 11, 21, 22; Amos 8: 11-13; Prov. 1: 24-31.

Men can have pungent conviction of sin, and yet stifle that conviction by not cultivating godly sorrow for sin, and by not confessing their sins. Paul speaks thus of godly sorrow: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7: 10, 11.

Of confession of sin, Inspiration says: "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. Again: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

Men may confess their sins, and yet not complete the work of repentance by not hating and forsaking them. It is in ceasing to do evil and learning to do well (Isa 1: 16, 17), or in breaking off our sins by righteousness (Dan 4: 27), that we evince true and thorough repentance. (Read Luke 3: 7-14; 11: 32; Jonah 3.)

But this we can no more do in our own strength, burdened with our load of guilt, and trammelled by the power of sin, than we can stop the sun in his course, or dry up the proud waters of the St. Lawrence. Hence the imperative need of exercising faith in Christ.

By this faith, we receive and rely upon Christ as a complete Saviour; as our bleeding, dying, sinless, divine Sacrifice, who was wounded for our transgressions and bruised for our iniquities, and by whose stripes we are

healed (Isa. 53: 4, 5); as our Advocate presenting the merits of his precious blood shed on Calvary, and our repentance and faith to his Father, that we may have pardon, justification and his imputed righteousness. By this faith, our carnal and rebellious hearts and perverse natures may be so changed that we shall love and practice righteousness. By this faith, we make peace with God, are adopted into the royal family, receive of his Spirit, and shall, if faithful and obedient, reap the reward of eternal life in his kingdom. 1 John 2: 1; 1 Tim. 2: 5; John 14: 16; Matt. 19: 17; Rom. 8: 15-17; Eph. 1: 13, 14, etc. By this converting, saving faith, we also receive and rely upon Christ as the Coming One. No one was ever truly converted who did not love the coming of the Lord Jesus Christ. 2 Tim. 4: 8; 2 Pet. 3: 12; Heb. 9: 28; Isa. 25: 9; 1 Thess. 4: 13-18; etc.

That faith in Christ which is saving and converting is a living, operative faith. If we possess it, we will show it by our works. James 2: 17, 18. We will co-operate with God, Christ, and the Holy Spirit in the work of conversion. We will offer earnest prayers in harmony with the pleadings of our divine Advocate. We will confess Christ as well as confess our sins. We will do all in our power to turn away from sin and do right, using all the means of grace that God places within our reach.

It was said of Paul while experiencing genuine conversion: "Behold, he prayeth." Acts 9: 11. It was when the publican smote upon his breast, saying; "God be merciful to me a sinner," that he went down to his house justified. Luke 18: 13, 14. What is worth giving is worth asking for, and God has made it a duty for us to ask that we may receive. Matt. 7: 7-11. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 10. All who have had a genuine experience in conversion can say; "I have found relief, and the Spirit's aid in prayer, in confessing my sins, in confessing Christ; in short, in the performance of every duty embraced in conversion.

"What wilt thou have me to do?" is the language of every heart that truly repents and believes and that has a clear view of the immense sacrifice that was made to save man; and God never meets this question by saying, "Do nothing," but invariably presents actions to be performed, not as meritorious of the blessings desired, but as conditions to be complied with, that those blessings may be conferred as a favor of God's mercy. Acts 9: 6; 2: 37, 38, etc.

Those who thoroughly repent and believe will not fail to be converted. They will be characterized by genuine humility, and by a willingness to obey God in all things. They will regard their moral duties, and will not be indifferent toward those emblematical rites which Christ has left us to show to the world that we have repented and believed. All these will give further exercise to aid and strengthen our faith, afford us additional opportunities to exercise repentance, and aid us in perfecting Christian characters.

(To be continued.)

UPON the SECOND COMING OF CHRIST depend the hopes of all those who have believed or will believe in Jesus. If he come not again, there will be no resurrection of the dead, no reward of everlasting life; for it is *at his coming* that the dead are raised, and the rewards are given. Is it then a wonder that those who love Him should look and long for his appearing? Is it not rather a wonder that there should be found so many who are so careless and unconcerned in regard to the return of the King? Do they really *love* him?

PENAL CODE OR MORAL SUASION: WHICH?

BY ELD. A. A. JOHN.

It is the duty of every Christian to do all in his power to advance the cause of Christ. He should walk "in all the commandments and ordinances of the Lord blameless," and endeavor to get others to do the same. Jesus has given the rule by which we are to work. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7: 12. "Come, now, and let us reason together, saith the Lord." Isa. 1: 18. This is the manner in which the Lord would have us act under all circumstances. It is our duty as ambassadors for Christ, to present the claims of the law and gospel to our fellow-men. We should appeal to reason, and, if the mind cannot grasp the simple truth when clearly presented, we can only leave the individual to the mercy of the just and true God who is "too wise to err, and too good to be unkind."

The tendency of the heart which has not truly been renewed by grace is quite the opposite of this. A movement is now coming rapidly to the front, not only in Great Britain, but on the Continent and in America also, which has for its ostensible purpose the enactment of such laws as will, when carried out, enforce certain religious dogmas, prominent among which is the religious observance of the first day of the week. Now, if the Scriptures gave any intimation that Sunday should be regarded as a holy day, in the place of the seventh day or Sabbath, it would not justify legal action on the part of nations to enforce its observance. In any case, they would have no right to do more than secure to every individual the right to rest according to the commandment, and protect him in so doing.

But when a merely human institution is brought to the front as the rival to the Sabbath of God's own appointing, seeking help from civil authorities to enforce its observance upon individuals who have no regard for the "wild solar holiday of heathen times," now dressed in papal garb, is it not presumptuous for men to assist and urge forward such a measure?

There ever has been a tendency to mold the Sabbath institution according to individual notions and national prejudices. The nations who once were God's chosen people, and who at times enjoyed much of his blessing, are a striking illustration of this. As piety and consecration declined, the void was filled with bigotry and a spirit of over-exaction. They tried to maintain the *outward* observance of the Sabbath even though they were corrupt at heart, and when Jesus came on earth it was so loaded down by traditions that the Pharisees actually accused him of profaning it! The Saviour freed this holy institution from the hoary traditions which from time to time had been attached to it, and gave them to understand that they had made a curse of what God gave as a blessing to man.

While the Jews as a nation were the people of God, there was a national law for the observance of the Sabbath. But as the distinction of nationality ceased at the first advent of Jesus, and as the people of God to-day are those only who believe in Jesus, the Son of God, and as they are scattered throughout the civilized world, it is evident that God would not have the divine law enforced by the civil, only so far as the general interests of mankind are concerned. And as Christians are so widely scattered, and in the minority, it seems foolish in the extreme to attempt—contrary to the teachings of Christ—to enforce the papal Sunday by civil law, as a failure to do so might cause wicked *majorities* to legislate against them.

MORAL SUASION

rather than the penal code should be used to

cause men to obey the commands of God. Ex-President Hayes, on the National Reform, says, "God must be first in the hearts of the people. I believe it is a mistake to reform society by legal enactment and statute law." *The Christian Statesman*, Dec. 13, 1883, says, "Neither God nor my conscience bind me to obey the will of a million any more than one of my neighbors." It is our duty to labor to get the two fundamental principles of God's law—love to God and love to man—thoroughly implanted in the hearts of *individuals*; God will care for the *nations*. "They shall not teach every man his neighbor, saying, *Know the Lord* . . . For I will be *merciful* to their unrighteousness," etc. Heb. 8: 11, 12. This is the spirit of the new covenant. Peace on earth and good will toward men! Let the past with its "eye for an eye" be forgotten, and let the living present boast of victories won by "speaking the truth in love."

"They always win who side with God,
No cause with him is lost."

The evil and folly of trying to make men obey God—enforcing religious institutions and ordinances by civil law—is shown by past history. This was tried in the fourth century, A.D., when Constantine and Sylvester, (bishop of Rome) tried to Christianize the empire, but with disaster to the church of Christ. "When Christianity was imposed by Constantine on his pagan subjects, paganism introduced itself into the church of Christ. . . . A pagan flood flowing into the church carried with it its customs, practices and idols. . . . But the church did not prevent the sin."—*Gavazzi's Lectures*, p. 290.

And here were sown the seeds of superstition and error which, a few centuries later, ripened and fed the fiends of the "dark ages," who drew rivers of blood from the people of God. This has ever been the policy of the church of Rome. What a dark picture will be brought to our gaze as the curtain is lifted in the judgment and a panoramic view of her atrocities are made to pass before a world of spectators, when the martyrs shall stand up to bear witness to the terrible consequences resulting from a *church clothed with civil power*.

What has she won by her course? She has the eulogium of her popes, cardinals, bishops, priests, and laity who have shared in the spoils of her carnage. By her unlawful connection with the world she has so allured mankind that "all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies," and some people, to-day, look upon her with wonder and admiration; but in the Book of books she bears the deserved title, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

Such an example should forever settle the question of enforcing religious dogmas by legal enactments. Revelation, experience, and common sense teach that we should be guided by the "golden rule" in our endeavor to win individuals to Christ. Under this banner we conquer all. But let the people of God be lukewarm and vain-glorious, seeking the help of the *civil* arm instead of trusting wholly in the *Divine*, and her defeat will be chanted in requiem ere the conflict begins. On the other hand let the church purge itself from worldliness and iniquity, leaving the traditions and commandments of men; let her lean hard on the arm of her Beloved—Jesus, the all-victorious Conqueror—and she will come forth triumphant "fair as the moon, clear as the sun, and terrible as an army with banners."

SPIRITUAL DARKNESS.

BY ELD. J. H. DURLAND.

How sad we are when we see any of our fellow-men that have lost their eyesight! They have our sympathy and we try to assist them in every way we can. To become blind is an affliction that all shudder to think about. The thought of never more seeing the bright sunlight, and the beauties of nature, sends a thrill of horror through our mind, and we pray that such may never be our sad misfortune.

If it be such a sad thing to be deprived of our physical eyesight, what must it be to become blind in spiritual things? If we sorrow when we are deprived of seeing the rays of light from the sun, what should be our grief when we can no longer behold the rays of spiritual light from the Sacred Word? Christ says, "Walk while ye have the light lest darkness comē upon you; for he that walketh in darkness knoweth not whither he goeth." John 12: 35. What a sad thing to be walking in darkness! You know not the dangers that are before you, nor what may befall you at any moment. To a person in darkness, everything looks strange. The man that has lost his way in the dark night fancies that the trees are men, and other familiar objects seem very different, and he does not know where he is nor which way he is travelling. So it is with the person who gets into darkness concerning the truth God has revealed in his word.

It is often asked why some individuals enjoy the light of truth from God's word more than others. We see some who feast upon the Sacred Word, while others ridicule it and think it unworthy of their attention. Just so with nations. We see some nations who are intelligent, and take a great interest in studying the Bible and promulgating its great truths, while others, whom we might reasonably expect to be as much interested in the work, have but little if any reverence for the truths contained in that Sacred Volume. Why this difference in individuals and in nations? It shall be our object to answer this inquiry from a Bible standpoint. In answering the above questions, we hope to find an established principle which will apply to us in this generation, as well as to those who lived when the Scriptures were given.

Jesus says, "Walk while ye have the light." Walking signifies moving. Then the light must advance or we should not be required to move to walk therein. If we stand still, we will be left behind, and find ourselves in darkness. Let me use an illustration: Suppose we were with a party walking in a dark night. One of our number carried a bright light which was sufficient to light the way for the company. As long as we kept near the light we would have no trouble to see our pathway. But let one of our company stop, and the light go on, and what will be the consequence? How soon that person finds himself where the light does him no good. He gropes to find his way, but all is darkness. Why? Because he did not walk in the light, when he had the light. So it is with the light on God's word. If we walk in the light God has given us, we will be ready to receive more light from time to time. There is no place for us to stand still. The command of our Saviour is to *walk*. This brings before us the fact that

LIGHT WILL INCREASE.

We mean by the above statement, that light on God's truth as it travels becomes brighter and brighter. The wise man says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18. We need not expect the time to come while probation lasts, that we

can say we have no need of further light upon God's word. We look back a few hundred years, and see the Bible chained to the desk, and none but those who wore the priestly robes were permitted to read its contents. In that dark time in the world's history, the mass of the people lost sight of the truths of the Word, and were given the commandments of men. The world was in a terrible state of darkness. Lest the last spark of light be put out, God raises up men to bring back the light so nearly vanished. How will he proceed? If all the truth is brought out at once by one man, it will have the same effect that it would to keep a man in a dark room for months, and the first light he sees be the powerful light of the sun. He could not endure it. His eyes are not prepared to receive so much light at once. But let the light come in gradually, and he can bear it and he receives it with joy. So with God's light on his word. He brings the light to his people just as they are able to receive it if they will. Luther acted an important part in the work of reformation. Other reformers followed him and brought out additional light, and so the work has been going on, and light has been increasing to the present time.

If those who had received some light had walked in that light, they would have been in a condition to have received more light when God saw fit to reveal it to them. Thus the church of God would have been united, instead of being divided into the different sects that we now see. But the satisfied condition of some to remain where they were has caused others to push out from them to keep up with the progress of the truth. Light has been increasing, but the people have not been willing to receive the light. This is why some persons who once enjoyed the light of the gospel are in darkness. What is true of individuals is equally true of nations.

The prophet speaks on this subject, when he says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4. The words of the prophet must have their application within the last one hundred years. For the time of the end was not reached till the close of the papal supremacy 1798. Then began an age of science, art, and invention, unparalleled in the annals of the past. When these things are brought into existence, there shall be a wonderful increase of knowledge. Knowledge in what? Perhaps the prophet may speak of knowledge in everything, yet we think he has special reference to knowledge on the word of God. Men should be raised up who will search the word of God and will obtain a better understanding of the Scriptures, and will be enabled to explain the prophecies that teach the soon coming of Christ. This will be an increase of light. But will the people be ready to receive it? Some will, while the mass will cry, "Where is the promise of his coming?" Although the signs are plain, they shut their eyes and say the doctrines of their forefathers are good enough for them. In the knowledge of the sciences, they expect to see men advance, but they think Scriptural knowledge cannot be increased. They would not employ a physician who practiced medicine after the teaching of the schools of the tenth century; but they are anxious to follow the same rut, in religious matters, cut by their forefathers hundreds of years in the past.

If you talk to them about special light on God's word for our times, they scoff at the idea and point you to Luther, Wesley, and others, as the great reformers of the world, and brand you as a fanatic, if you think to advocate anything beyond what they taught. But the Psalmist says "Light is sown for the

righteous." Ps. 97: 11. Then the righteous will walk in that light or lose their righteousness. If they lose their righteousness, they are left in the dark.

(Concluded next month.)

ETERNAL LIFE.

BY H. JUDD.

THAT eternal life or immortality is not possessed by man now, but is a matter of hope, is evident from the following promises: "And this is the promise that he hath promised us, even eternal life." 1 John 2: 25. "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, [God will render] eternal life." Rom. 2: 6, 7. In this text, it is conditioned on seeking for it "by patient continuance in well-doing."

Obedience is one of the conditions upon which eternal life is given. Says our Saviour, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ."

Eternal life belongs to the world to come. "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

Eternal life comes through Christ. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6: 4. "Verily I say unto you, He that believeth on me hath everlasting life." Verse 47. Some say that this text teaches us that we are already in actual possession of eternal life; but how can this be if it is a matter of promise? We have eternal life as a matter of faith, not as a condition of being, and this life is in Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11.

We come into actual possession of this life when Christ appears the second time. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 3, 4. Read the testimony of the apostle as to his own case in 2 Tim. 4: 6-8. Says the apostle Peter, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. How evident it is from these testimonies, that it is at the coming of our Lord Jesus Christ, and the resurrection of the righteous dead, we receive eternal life! May we be found complete in Him, that we may share eternal joys with him at his coming.

GIVE not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles*.

WHERE is the fiery furnace hot enough to burn despair into our souls, so long as we see walking with us the form of One like unto the Son of God?—*Huntington*.

NO SOUL was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*Faber*.

SELECTIONS.

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

TRIBULATION WORKETH PATIENCE.

As THE harp-strings only render
All their treasures of sweet sound,
All their music, glad or tender,
Firmly struck or tightly bound;

So the hearts of Christians owe
Each its deepest, sweetest strain,
To the pressure firm of woe,
And the tension tight of pain.

Spices crushed their pungence yield,
Trodden scents their sweets respire;
Would you have its strength revealed,
Cast the incense in the fire.

Thus the crushed and broken frame
Oft doth sweetest graces yield;
And through suffering, toil, and shame,
From the martyr's keenest flame,
Heavenly incense is distilled!

—The Voice of Christian Life in Song.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

POPERY HAS DEGRADED IRELAND.

MY DEAR SIR,—In my last letter, in which I sought to illustrate that the influence of Popery is to make the masses superstitious, and the intelligent, infidels, in all the countries where it predominates, I made the following assertion: "It has rendered our noble-hearted, noble-minded, impulsive countrymen, the hewers of wood and the drawers of water, in all the countries to which they emigrate. The degradation of Ireland which has made it a by-word, I charge upon Popery." To some of the evidences of the truth of these assertions I wish to call your attention in the present letter. Perhaps the present state of feeling in our country towards famine-stricken Ireland may secure for what I shall say to you some attention.

That Ireland is a degraded country, as to its masses, with all our pride of country, neither you nor I can deny. Its general poverty, its pervading ignorance, its mud hovels, its innumerable beggars, its insubordination, are the sad and tangible proofs of its degradation. They lie upon the surface of the country, where every traveller can behold them. And the untravelled American has the evidences of this degradation brought to his own door. He sees it in the perfect ignorance of his Irish servant—in the squalid appearance of the Irish beggar—in the deep-rooted superstition of the Irish papist—in the Irish brawls in the low tippling-houses—in the furious passions of an Irish mob—in the large proportion of Irish convicts in our prisons, and of vicious Irish in our places of moral reform. It is, my dear sir, with feelings of regret and shame that I make this statement. My love of country has never forsaken me for an hour. With all its faults I love Ireland still; and in the lowest depths of their degradation its children manifest a sensibility and a nobility that would honor those in the highest ranks of civilization and that evince what they would be under a right development of their social and moral nature. What are the causes of this degradation?

I will not, I cannot omit from the list of causes what is technically called Absenteeism: the lordly proprietors of the land living in foreign countries, and expending abroad the hard earnings of their tenants at home. This is one of the grievous curses of Ireland.

* * * * *
Bad, my dear sir, as I think of these causes, and much as they have contributed to the degradation and impoverishing of Ireland, they are but as the dust of the balance when compared with the influences of Popery. And that

yourself may see this, hear me to the close, calmly, and without prejudice.

Why this Absenteeism, of which we so bitterly and justly complain? I am not about to excuse it; but one of its reasons is the opposition of the priest to the efforts of the land proprietor to elevate his tenantry, and the fierce jealousies which the priest excites in the minds of the people. There is but little Absenteeism in Scotland; why is it so general in Ireland? The cause we find in the difference of the religion of the two people. If the parish priest of Ireland was like the parish minister of Scotland, the Marquis of Sligo would have as pleasant a home upon his estate as the Duke of Buccleugh, or the Marquis of Breadalbane.

Popery does nothing for the education of the people of Ireland. With the wealth of the middling classes under its control, and almost at its beck, where are its schools and its colleges for the education of its people? You send to Ireland for money to establish them here; why erect none there? Connaught, where your church has complete control, is an almost unbroken mass of ignorance. And Munster is precisely like it. And these are the portions of it where the famine rages. Ignorance brutalizes and sensualizes, and renders men improvident. It places our higher in subjection to our lower nature; and in withholding education from the people Popery has degraded Ireland. And wherever its children are carried by the tide of emigration, their want of education places them in the lowest grade of society: and they are more dreaded as a burden, than hailed as an accession. Without the high aspirations which knowledge imparts, and without the self-respect which it creates, they are satisfied with being menials where they might be masters—to be carriers of mortar, where they might be chief builders on the wall. If the ignorance of Ireland has any thing to do with the degradation of Ireland, I charge that ignorance upon Popery.

CURSE OF POPERY.

And if Absenteeism, and sub-letting, and the tithe system do much to impoverish the people, Popery does yet more. It meets them at the cradle, and dogs them to the grave, and beyond it with its demands for money. When the child is baptized, the priest must have money. When the mother is churched, the priest must have money. When the boy is confirmed, the bishop must have money. When he goes to confession, the priest must have money. When he partakes of the Eucharist, the priest must have money. When visited by sickness, the priest must have money. If he wants a charm against sickness or the witches, he must pay for it money. When he is buried, his friends must pay money. After mass is said over his remains, a plate is placed on the coffin, and the people collected together on the occasion are expected to deposit their contribution on the plate. Then the priest pockets the money, and the people take the body to the grave. And then, however good the person, his soul has gone to purgatory; and however bad, his soul may have stopped there. And then comes the money for prayers and masses for deliverance from purgatory, which prayers and masses are continued as long as the money continues to be paid. Now when we remember that seven out of the nine millions of the people of Ireland are papists, and of the most bigoted stamp; and that this horse-leech process of collecting money, whose ceaseless cry is "give, give," is in operation in every parish; and that as far as possible every individual is subjected to it, can we wonder at the poverty and the degradation of Ireland? Can we wonder that its noble-hearted, noble-minded people,

are everywhere hewers of wood and drawers of water? Shame, shame, upon your church, that it treats a people so confiding and faithful so basely! Shame, shame upon it, that it does so little to elevate a people that contribute so freely to its support! O, Popery, thou hast debased my country—thou hast impoverished its people—thou hast enslaved its mind! From the hodman on the ladder—from the digger of the canal—from the ostler in the stable—from the unlettered cook in the kitchen, and the maid in the parlor—from the rioter in the street—from the culprit at the bar—from the state prisoner in his lonely dungeon—from the victim of a righteous law stepping into eternity from the gallows, for a murder committed under the delirium of passion or whiskey, I hear a protest against thee as the great cause of the deep degradation of as noble a people as any upon which the sun shines in the circuit of its glorious way!

My dear sir, your religion is for the benefit of the priest, and not that of the people. Its object is not to spread light, but darkness,—not to advance civilization, but to retard it,—not to elevate, but to depress man, that he may the more readily be brought under your influence. And we have in Ireland a type of what our happy land will be when the priest wields the power here which he wields there.

I own, dear sir, that I have digressed a little from my original object in these letters. But in my next I shall commence with the reasons which on the most mature reflection yet prevent me from returning to the pale of your church.

With great respect, yours,

KIRWAN.

POINTLESS PREACHING.

THERE is a great deal of pointless preaching at the present time. After sitting under the ministry of the Word, a person is often led to inquire, What is all this for? What is the preacher's object? What end has he in view? so aimless and pointless is the discourse. It cannot be intended to convert sinners; for there is nothing in it to alarm their fears, arouse their guilty consciences, and lead them to repentance. It cannot be the spiritual edification of believers; for there is nothing in it to quicken them into newness of spiritual life, to encourage them amid trial, or to stimulate them to greater Christian activity. It is a sort of abstract, ethical theorizing, with scarcely any reference to the life and power of true godliness in the soul. No wonder that a person longs to hear one of the old-time trumpet-blasts, when some son of thunder reasoned of temperance, righteousness, and judgment to come, and when sinners, like Felix, trembled beneath the power of divine truth. A man seldom accomplishes more than he aims to effect. A minister who does not aim in the pulpit and out of it to save souls, will have a barren ministry and many fruitless regrets at the last.—Methodist Recorder.

A CATECHISM FOR INFIDELS.

DID you ever see a counterfeit five-pound note?—Yes.

Why was it counterfeited?—Because it was worth counterfeiting.

Was the five-pound note to blame?—No.

Did you ever see a scrap of brown paper counterfeited?—No. Why?—Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian?—Yes, lots of them.

Why was he counterfeited?—Because he was worth counterfeiting.

Was he to blame?—No.

Did you ever see a counterfeit infidel?—No. Why?—You answer, I am done.—Sel.

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.

A CHRISTMAS CAROL.

THERE'S a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a king!

There's a tumult of joy
O'er the wonderful birth,
For the virgin's sweet boy
Is the Lord of the earth.
Ay! the star rains its fire, and the beautiful sing,
For the manger of Bethlehem cradles a king.

In the light of that star!
Lie the ages imperaled;
And the song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing
In the home of the nations that Jesus is king.

We rejoice in the light,
And we echo the song
That comes down through the night
From the heavenly throng.
Ay! we shout to the lovely Evangel they bring,
And we greet in his cradle our Saviour and King.
—J. G. Holland.

TO MAKE A HAPPY HOME.

1. LEARN to govern yourselves, and to be gentle and patient.
2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayer, and a sense of your own shortcomings and errors.
3. Never speak or act in anger, until you have prayed over your words or acts, and concluded that Christ would have done so in your place.
4. Remember that, valuable as is the gift of speech, silence is often more valuable.
5. Do not expect too much from others, but remember that all have an evil nature, whose development we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.
6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
7. Beware of the first disagreement.
8. Learn to speak in a gentle tone of voice.
9. Learn to say kind and pleasant things whenever an opportunity offers.
10. Study the character of each, and sympathize with all in their troubles, however small.
11. Do not neglect little things, if they can effect the comfort of others in the smallest degree.
12. Avoid moods and pets and fits of sulkingness.
13. Learn to deny yourself, and to prefer others.
14. Beware of meddlers and tale-bearers.
15. Never charge a bad motive, if a good is conceivable.
16. Be gentle but firm with children.
17. Do not allow your children to be away from home at night without knowing where they are.
18. Do not allow them to go where they please on the Sabbath.
19. Do not furnish them with much spending money.
20. Remember the grave, the judgment-seat of eternity, and so order your home on earth that you shall have one in heaven.—*Pres. Chronicler.*

THE living Christian, pure of heart and unspotted by the world, is the best preacher of the gospel in these days.—*T. L. Cuyler.*

PERSEVERING PRAYER.

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you Aunt Polly, it is of no use. Once for all, I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well I am going to pray over it, and I have found out from experience that when I keep on praying, *something always gives way.*"

And the next time she came, the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."—*Christian Secretary.*

TEMPERANCE.

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

INCREASE OF DRINK IN THE UNITED STATES.

RECENT statistics show that the consumption of intoxicating liquors in the United States is enormously increasing. The following figures will show how rapidly:—

In 1840	there was consumed	71,000,000	gallons.
In 1850	"	94,000,000	"
In 1860	"	202,000,000	"
In 1870	"	293,000,000	"
In 1880	"	506,000,000	"
In 1883	"	655,000,000	"

The population in 1840 was 17,000,000. It is now about 50,000,000. While the population has increased but threefold, the increase in drink has been nearly *tenfold*. And all this in spite of the mighty efforts which have been put forth in the cause of temperance. It is a disheartening record.

THREE TESTS.

IN order to distinguish a poison-stimulant from a harmless and nutritive substance, Nature has thus furnished us three infallible tests:—

1. *The first taste of every poison is either insipid or repulsive.*

2. *The persistent obtrusion of the noxious substance changes that aversion into a specific craving.*

3. *The more or less pleasurable excitement produced by a gratification of that craving is always followed by a depressing reaction.*

The first drop of a wholesome beverage (milk, cold water, cider fresh from the press, etc.) is quite as pleasant as the last; the indulgence in such pleasures is not followed by repentance, and never begets a *specific craving*. Pancakes and honey we may eat with great relish whenever we can get them, but if we can't, we won't miss them as long as we can satisfy our hunger with bread and butter. In midwinter, when apples advance to six dollars a barrel, it needs no lectures and midnight prayers to substitute rice-pudding for apple-

pie. A Turk may breakfast for thirty years on figs and roasted chestnuts, and yet be quite as comfortable in Switzerland, where they treat him to milk and bread. Not so the dram-drinker: his "thirst" cannot be assuaged with water or milk, his enslaved appetite craves the wonted tippie,—or else a stronger stimulant. Natural food has no effect on the poison-hunger; nature has nothing to do with such appetites.—*From "The Remedies of Nature," by DR. FELIX L. OSWOLD, in Popular Science Monthly.*

A FATAL MISTAKE.

A MAN may drink moderately but steadily all his life, with no apparent harm to himself, but his daughters become nervous wrecks, his sons epileptics, libertines or drunkards, the hereditary tendency to crime having its pathology and unvaried laws, precisely as scrofula, consumption, or any other purely physical disease. These are stale truths to medical men, but the majority of parents, even those of average intelligence, are either ignorant or wickedly regardless of them. There will be a chance of ridding our jails and alms-houses of half their tenants when our people are brought to treat drunkenness as a disease of the stomach and blood as well as of the soul, and to meet it with common sense and a physician, as well as with threats of eternal damnation, and to remove the gin shop and rum sellers for the same reason that they would stagnant ponds or unclean sewers.—*Trade List.*

WHERE DOES THE SIN COMMENCE.

TO DRINK deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink is its proper and natural state; drunkenness the state farthest removed from it. The state of drunkenness is a state of sin. At what state does it become sin? We suppose a man perfectly sober who has not tasted anything that can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passion; a fourth increases all this; a fifth makes him foolish and partly insane; a sixth makes him a savage; a seventh or eighth makes him stupid—a senseless, degraded mass; his reason is quenched, and his faculties are for a time destroyed. Every noble and generous principle within him withers, and the image of God is polluted and defiled. This is sin, awful sin; for drunkards shall not inherit the kingdom of God. But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system toward that of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—*John Bright.*

As it is the British Constitution now floats in strong drink.—*Times.*

It is stated that Hanlans, the athletes, wholly abstain from intoxicating liquors at all times, and under all circumstances. This has been with them a fixed rule.

Al! what avail the largest gifts of heaven,

When drooping health and spirits go amiss!
How tasteless then whatever can be given!

Health is the vital principle of bliss,
And exercise, of health; in proof of this,

Behold the wretch who flings his life away,
Soon follows in disease's sad abyss;

While he who toil has braced, or manly play,
Has light as air each limb, each thought as clear as day.
—*Selected.*

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, DECEMBER, 1884.

M. C. WILCOX, RESIDENT EDITOR.
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 J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

DOESN'T LIKE IT?

It is hard to suit every body in any profession, trade, or occupation. We know of no one who ever succeeded in accomplishing the herculean task. The very efforts to please the multitude and gain its applause, call down upon the individual or individuals, as the case may be, the justly deserved pity, if not contempt, of all truth-loving people, especially if truth and principle be sacrificed in the attempt. Were it possible for some individuals to look at matters and things alike, from a common-sense standpoint, they would choose rather to examine them with the distorted eye-glasses of party or tradition. This is especially true in the religious world. If one keep strictly to Bible truth, so far as he can see, and condemn the moral looseness of professed Christendom, he is called bigot, fanatic, growling pessimist, narrow-minded, etc.; while if he join hand with the world, he is condemned by the good, by his own conscience, and by the Living Word.

It is impossible to please all men. We came to that conclusion long ago. The only wise plan that we can take is to follow the teachings of the word of God, proclaim the truth as it is in that word, labor for souls according to the plan instituted by Divine Wisdom, and leave the results with God. We may fail in many ways, but we shall endeavor to be honest with God and our conviction of duty. While this course will not win the applause of the multitude, it will, we believe, meet the approval of God and the peace of conscience born of doing duty.

These thoughts have been called out by a letter from a correspondent, who, while he frankly states that "many of the subjects are dealt with in a most Christian manner," cannot indorse our journal because of three things, viz., The title of our periodical, the Jewish Sabbath and the Advent. We are glad that these are the only faults our correspondent brings forward. And we will try to treat these in a Christian manner also. He thinks that "'The Present Truth' is a vague name for a religious paper." Strange conclusion! the name was chosen for an opposite reason. We wanted a title which would indicate what we were trying to proclaim to the people of the world. Our correspondent says that the truth in the Scriptures "is represented as the same yesterday, to-day, and forever."

But as regards man in his relation to truth this is not so. Some truths apply only at certain times, and are applicable only to certain generations. But in reply to this first objection we will refer our correspondent to the sermon, entitled "Present Truth," a part of which appears in the present number. We believe he will find his objection fully answered therein.

His second objection is the advocacy of what he terms the

"JEWISH SABBATH."

But to this charge we plead, not guilty. The Jewish sabbaths, or yearly festivals and fasts were sometime to cease. See Hos. 2: 11. These pointed forward to events to be fulfilled in the Christian dispensation. They were a part of the shadow that pointed forward to Christ. They were embodied in the laws of ceremonies, types and shadows imposed "till the time of reformation." These pertained only to the Jews, and consequently are called by the prophet "her sabbaths." The apostle Paul records the fulfillment of this prophecy in Col. 2: 14-17. These he expressly says were "a shadow of things to come; but the body is of

Christ." Of these sabbaths, holy days, and feast days, there were seven. These are expressly mentioned as distinct from the Sabbath of the Lord. Lev. 23: 38.

But our correspondent evidently does not refer to these yearly sabbaths, but to the seventh-day Sabbath. We do advocate that, but we do most earnestly and emphatically protest against its being called the "Jewish Sabbath."

1. Because Inspiration never calls it Jewish. It is never spoken of by the Holy Spirit from Genesis to Revelation other than as "the Sabbath of the Lord thy God," "the Sabbath of the Lord," "the Sabbath," and "My holy day." True, the Jews kept the Sabbath before Christ, and have for centuries since. They also worshiped the great Creator of the heaven and earth, but does this constitute him less the Source of all good and Center of all true worship, of the Gentiles? Certainly, it does not. He is the God "of the Gentiles also."

2. The Sabbath was made twenty-five hundred years before there ever was a Jew. Gen. 2: 2, 3.

3. It was made for man, *the man* Adam, hence for all the race. So says our Saviour in Mark 2: 27.

4. It was made before the fall of man, hence is not a type. Types came because of sin, and pointed forward to a Saviour; but man needed no Saviour when the Sabbath was made.

5. It is the Sabbath or rest of God, the great Creator. He rested on *one day only*, viz., *the seventh day*; therefore only one day—the seventh day—can be the Sabbath of the Lord our God.

6. It is a memorial of creation, pointing out the true God from the false. It is the only commandment among the ten in the moral law which does this. It brings him before us as the Creator of all things, the author of our being, and the one above all others who demands our worship. As the creation concerned not one particular race or class, but was the means of bringing all human beings into existence, so the Sabbath, as a memorial of that creation, concerns all men and is obligatory upon all.

7. It was placed in the bosom of the moral law of ten words—that law spoken by God from heaven, engraven in tables of stone by his own finger, called by Inspiration in both Old and New Testaments, holy, just, good, true, right, perfect; that law of which our Saviour said he came not to destroy, from which one jot or tittle would not fail till heaven and earth pass (Matt. 5: 17-20); that law that the apostle said was not made void by faith but established (Rom. 3: 31); that law which will be the rule of God's judgment (Rom. 2: 12; Eccl. 12: 13, 14; Jas. 2: 8-12); that law which is the rule of conduct and rule of sin (1 John 3: 4; Rom. 4: 15); that law honored by our Saviour in his death, magnified in his teaching,—the seventh-day Sabbath is a part of that law.

8. A part of the *present truth* for the last days is the restoration of God's down-trodden Sabbath. The papal power "has thought to change" God's law, and has thus exalted itself above God, and presumed to give laws to the people of God. Dan. 7: 25; 2 Thess. 2. But it is only for a time. The Lord by his prophet calls the attention of his people to this transgression. Isa. 58. There will be those who will "cry aloud and spare not" concerning truths which have been long trampled down. As a result of this, the remnant church will be found when Christ shall come, keeping all God's commandments and the faith of Jesus. Rev. 12: 17; 14: 12.

9. Finally, the Sabbath will be observed in the new earth by all the people of God. Isa. 66: 22, 23.

These are some of the reasons, in brief, why we protest against the term "Jewish" as applied to the rest of Jehovah, and why we believe it our duty to advocate the Sabbath of the Lord our God.

THE ADVENT.

We believe in and advocate the second coming of our Lord for the following reasons:—

1. On account of the prominence which is given to it by our Saviour and the New Testament writers. There are but two hundred and sixty chapters in the New Testament, and *three hundred and eighteen* passages relating to the second advent of our Lord. If it was made so prominent eighteen hundred years ago, ought it not to hold a prominent part in the teaching of Christianity now?

2. It is the time when the Christian's brightest hopes will be realized. So the apostle calls it "the blessed hope." Titus 2: 13. It is the time when the resurrection of the righteous dead will take place, and the saints who are then living will be changed to immortality. 1 Cor. 15: 51-54. This is the one great comforting assurance which the apostle Paul holds out before the mourning Christians of Thessalonica. 1 Thess. 4: 13-18. The hope of the Christian is based upon the resurrection which takes place at the coming of Christ. 1 Cor. 15: 12-20, 32. This has been the hope of the good in all past ages. Acts 24: 14, 15 compared with chapter 26: 6-8. See also Jude 14, 15; Job 19: 25-27; Ps. 17: 15; Isa. 25: 9; Dan. 12: 1-3; *et al.* It is the time when the everlasting kingdom of our Lord shall be set up. Matt. 25: 31; 2 Tim. 4: 1. We are commanded to pray for that kingdom. Matt. 6: 10. At that time the people of God will be rewarded. Luke 14: 14; Matt. 16: 27; 1 Pet. 5: 4; Rev. 22: 11, 12. We might extend this list to almost any extent. We hope our readers and our correspondent will examine the testimony of the Scriptures upon this point.

The *definite* time of that advent "knoweth no man." We firmly believe this. The setting of times and the adjusting of chronological data to mark the time of Christ's second coming in glory, has always resulted in disappointment and disaster; and many have become infidels and fanatics in consequence, and have thus brought reproach upon the doctrine. Many others, not able or willing to see the difference between the false and the true, the counterfeit and the genuine, have erroneously and unjustly accused Adventists, or those who believe in His near coming, of all the mistakes and fanaticism nominally related thereto. It would be equally just to condemn our Saviour for the false christ which have arisen in the past. We wish to repeat right here what we have often repeated before, that those who conduct this journal, and the religious denomination it represents

SET NO TIME FOR THE LORD TO COME.

They have no sympathy or connection with those who make "time setting" a business. We believe all *definite* time, as marked by *definite periods* in the prophetic Word is in the past. But we do believe that the Lord designed to warn the world of the coming of the great event. Joel 2: 1; Zeph. 1: 14-2: 3; Rev. 14: 6-14. There will be found those among his faithful servants who will be giving warning of that great day. Matt. 24: 45. They will not only be preaching the "old, old story," but will be bringing forth from the treasure store of God's word truths "new," or *present truth*. Matt. 13: 52.

And line after line of prophecy, omen after omen, sign upon sign, have been given, are being given of the great day of the Lord, as our Saviour declared there would be. Luke 21: 25. And we not only believe in the second coming of our Saviour in a *general* sense, but in a *specific* sense. We are *commanded* when certain signs take place, to "know that it is near, even at the doors." Matt. 24: 33.

For these reasons we advocate the coming of our Lord. If we are found among the faithful we will not be in darkness nor overtaken as a thief. 1 Thess. 5: 4. But those who *dwell* upon the earth, whose treasures are here, who heed not the light which is shining from God's word, will be taken as in a snare (Luke 21: 35), will be surprised as a thief in the night. 1 Thess. 5: 2, 3.

Dear reader, which class do you wish to be found among. On the one hand are those who have loved and looked and longed for "His appearing

and kingdom;" on the other, are those who disregard the warnings, and are found in darkness when he comes.

We would kindly entreat our correspondent to re-examine his objections, and the great truths advocated by this journal. Is it not being "partial in the law" to reject or ignore these truths to which he objects, and to strenuously advocate others taught by the same Word? What we want is the *truth for our time*, the *WHOLE TRUTH*, and nothing but the truth. Whether we teach that or not, we appeal to the unerring standard—the Bible.

"IT IS WRITTEN."

WHEN Jesus, our pattern, was tempted of the devil, he met the suggestions of the enemy with the words of the Scriptures. At each proposition of Satan the Saviour referred him to that which "is written." This was at once his answer and his refuge. "The Scriptures," which he always honored, and which were with him and with his apostles after him, the sole resort to settle all questions, were the sacred writings of the Hebrews—the Old Testament. Many in this degenerate age have become "wise above what is written," and depreciate the Old Testament, if they do not quite hold it in contempt. In this they are very far from following the example of our divine Master. In the notable parable of the "rich man and Lazarus," he put into the mouth of Abraham these words: "They have Moses and the prophets; let them hear them," with the further declaration that, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

These words of Jesus afford to us an important lesson of the high esteem in which we are to hold the Scriptures and of the use we are to make of them. The words of Moses and the prophets are better evidence, and more convincing, than would be the greatest miracle. Facts bear witness to the correctness of this estimate of the Saviour. He who rejects the word of God will not be convinced by any evidence. Jesus sent word to John that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And it was after all this that the Pharisees and Sadducees came together asking of him a sign! As they were not satisfied with what he had done, we cannot imagine what sign would have been satisfactory to them.

When the Sadducees questioned him concerning the resurrection of the dead, he referred them to "the Scriptures and the power of God." The Scriptures say the dead will be raised, and God is able to fulfill his word; and here he rested it. The Bible is its own best witness, and they who reject the "sure word of prophecy" will not be convinced by any amount of external evidences. Infidelity is more a matter of the heart than of the head. We have said, and we are firm in the belief, that the world is not wicked because of its ignorance of the truth, but it is ignorant because of its wickedness. "Light is sown for the righteous." Thank God for a revelation which our consciousness approves; which reaches the heart as well as the mind; which guides the affections as well as the intellect.

But Satan is crafty; he was intent upon gaining his point, and he also quoted Scripture. Determined not to be discomfited, he thought to meet the Son of God upon his own ground, and with his own weapons. But the Saviour was not even thus to be driven from his stronghold. Calmly and confidently as before, he still appealed to the Scriptures to rebuke the tempter.

In this dilemma the people of God often find themselves. Scripture met with Scripture! So the magicians of Egypt met miracle with miracle. And he of little faith in God often comes off second in such a contest. How shall this difficulty be met?

Here also we find an important lesson. It is

not merely in *the use* but in *the right use* of Scripture that we shall find strength and security. The Saviour quoted the Scriptures to vindicate the right and to honor God. Satan quoted the Scriptures to subvert the right and to accomplish his own selfish and wicked purposes. The Scriptures may be used to aid wickedness as well as to aid righteousness. We need to have our senses exercised to discern motives as well as actions.

How may we know when the word of God is wrongly used, as in the case of Satan's quoting it? We must understand not only the words of the Scripture, but their proper application. A scripture misapplied is perverted. Read Psalm 91, from which the devil quoted, and you will find that it refers to the plagues, to the future, and could not be justly applied to the Saviour or to his time. This is the great error of the present age. Many read the Bible; they learn its words, but they are not wise in its application. Past, present and future are all alike to them. They are as blind as were the Jews to "discern the signs of the times." As the Jews, they will not know the time of their visitation, unless they are more discriminating, and more unselfish, in their applications.

We believe that all perversions of Scripture are founded in selfishness. Of this we may not always be conscious, but that proves nothing. "Who can understand his errors?" Who knows the deceptions of the human heart? Jer. 17: 9. Gerritt Smith once remarked that, according to his observation, men seldom read the Bible to learn what they ought to do, though they profess to reverence it, and to receive it as "the man of their counsel;" but they first decide what they desire to do, and then search the Bible for proof that it is right. There is little doubt that this is quite true of many who use the Bible merely as a minister to their own selfishness. No amount of direct evidence can move such professors. They have just what they want—just what their own hearts devised, and therefore it must ever be highly acceptable to themselves. They may uphold their notions by only the merest inferences, yet the plainest declarations of Holy Writ cannot shake them. They may be moved by still stronger appeals to their selfishness, but by nothing else.

That such conclusions seem unavoidable is to be regretted. We would that it were different; that the heart of man were not so deceitful; that man, in his fallen condition, were not so perverse. But it is so. We shall do injustice to ourselves as well as to the truth of God if we shut our eyes to the truth. In order that we may avoid the danger we must be aware of its existence. We must be convinced of our own weakness before we will seek for help and strength from above. We cannot examine ourselves too closely, nor study our motives too thoroughly, where a mistake may prove fatal. God has magnified his word above all his name (Ps. 138: 2); and it is a fearful thing to pervert it. The Scriptures are a gift too precious to be lightly esteemed. If used aright they have a sanctifying and saving power; if abused they will prove a swift witness against us in the day of account.

J. H. W.

SPIRITUALISM.

IN the latter part of the month of March, 1848, the papers in Rochester, N. Y., came out one morning with sensational headings about certain mysterious noises and knockings which had been heard in the house of Mr. John D. Fox, in the village of Hydesville, near that city. At one bound the whole region round about rose to the highest pitch of excitement, and committees of investigation were appointed who earnestly set about the work of trying to ascertain the source from which the raps proceeded. It was soon ascertained that there was some intelligence behind the manifestations; that certain questions would be answered, certain letters of the alphabet indicated, spelling out words, and thus imparting information.

It was also ascertained that certain ones were particularly successful in calling forth these responses.

The communicating intelligences proclaimed themselves the spirits of departed human beings; and the movement was therefore named *Spiritualism*. Those to whom responses from the unseen world were vouchsafed, were called *mediums*. The agencies, spirits and mediums, through which a new revelation was to be given to the world, were now recognized. A sluice was opened through which a flood of teaching, whatever it might be, could be poured upon the community.

The movement spread like flame in the stubble. The teaching was named a new philosophy. The intelligences behind the curtain declared their object to be, to convince the world of the immortality of the soul. Multitudes offered to be the vehicles by which intelligence might be brought from the unseen world. Lecturers took the field to advocate and defend the system; and papers sprung up to work in its behalf. So marvellous was its progress that in only twenty-eight years from the time it first attracted the attention of the world through the so-called "Rochester knockings," its adherents numbered, according to the estimates of its friends, from five to eight millions; according to those of its enemies, from three to eleven millions in the United States alone.

The phenomena attending the movement were marvellous. It showed itself from the beginning a wonder-working power. That there has been in these later years a great amount of fraud, jugglery, and deception practiced in its name, we do not deny. But there is, notwithstanding, abundant evidence to show that real spiritualism possesses a supernatural power, accomplishing wonders beyond the range of human possibilities. Men of philosophy and culture, after the most careful and scrutinizing investigations, have been compelled to admit that various articles, some of them too heavy for any one man to lift, have been transported from place to place by spirit power alone; that beautiful music has been produced independently of human agency, with and without the aid of visible instruments; that many cases of healing have been presented; that persons have been carried through the air by spirits alone, in the presence of many other persons; that tables have been suspended in the air with several persons upon them; and finally that the spirits have produced many well-authenticated cases of what is called "materialization," presenting themselves in bodily form, and talking with an audible voice.

Professor Zollner, the great German philosopher, a man whose name is ranked with the highest in the scientific world, conducted a long series of careful and conclusive experiments to test the question whether or not spirit power was involved in the manifestations. In a personal interview with Joseph Cook, during the late visit of the latter to Europe, Prof. Z. testified that the following strange occurrences had taken place under his own eye, by some power not human, or if human, not heretofore discovered: 1. Knots were tied in cords without moving the ends of said cords. 2. Messages were written between doubly and trebly sealed slates. 3. Coin passed through a table in a manner to illustrate the suspension of the laws of the impenetrability of matter. 4. Straps of leather were knotted under Prof. Zollner's own hands. 5. The impression of two feet was given on sooted paper pasted inside two sealed slates. 6. Whole and uninjured wooden rings were placed around the standard of a card table, over either end of which they could by no possibility be slipped; and 7. Finally, the table itself, a heavy beechen structure, wholly disappeared, and then fell down from the top of the room in which Prof. Z. and his friends were sitting.

Such wonders are calculated to make a profound impression upon the mind, and it is not strange that a movement in the interest of which they claim to be wrought, should make marvellous progress among men. A writer in the *Spiritual Clarion*

has given us this description of its introduction, power, and progress:—

"This revelation has been with a power and a might, that if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable phenomena. It comes with foretelling, with warning. It has been from the very first its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took so victorious a stand in its infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

Notwithstanding these protestations of innocence and benevolence, this movement, if viewed in its true light, might well be a terror to the soul and chill the blood of the bravest, if not protected by the shield and buckler of truth from its unhalloved influence; for the whole development is from beneath, not from above; it is the work of the prince of darkness; its ultimate object is the ruin of souls; its apparent goodness is but a garb to cover its real character; its piety is a pretense, and its benevolence but a bait to lure the more into its snare. All this will clearly appear from an investigation of its character.

1. The Scriptures plainly inform us that the dead, after going into the grave, have no knowledge nor any part in anything that is done under the sun; that their thoughts are perished, and their love and hatred, and every emotion of the mind, have ceased to be; and that they remain in this unconscious condition, not awaking out of their sleep, till the second coming of Christ, when the heavens shall depart as a scroll, and those who are prepared for a part in the first resurrection shall rise out of their graves. Eccl. 9: 5, 6, 10; Ps. 146: 4; Job. 14: 12; Rev. 6: 14-17; 1 Thess. 4: 13-18, etc. But the very first claim put forth by these communicating intelligences was that they were the spirits of the dead; and in that claim they still persist. But that is a lie; for there are no such spirits in a condition thus to communicate. And this to him who will be guided by the Scriptures, reveals at once both the unseen agents and their character; for we are told of spiritual beings which have to do with the human family,—the angels, of which there are two classes, the fallen and the unfallen, the evil and the good. But these spirits cannot be the good angels; for these do not lie; they must be the evil angels, who have been deceivers from the beginning. And more than this, a prophecy respecting the last days points out a series of wonders to be wrought by this very agency. The nations are to be gathered to the battle of the great day of God Almighty by "spirits of devils" working miracles (Rev. 16: 14); and when Christ appears, it is to be when Satan has reached the very climax of a new development of his wonder-working powers. 2 Thess. 2: 8-12.

U. S.

(Concluded in our next.)

JOY IN HEAVEN.

"LIKEWISE, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

The angels of God do not view repentance in the same light that it appears to sinful men. To them it is an elevated, honorable, and sacred work. To us, alas! it is a work to be shunned, if possible, or if not wholly shunned, to be disposed of in as private a manner as we can. We think of it with shame; we speak of it with pain and regret. It is so humiliating to have it known that we have had to break our hearts, to bow our stubborn wills, to humble our proud natures under the mighty hand of God. We are not so much ashamed of sin, as of repentance. Nay, we are frequently far from being ashamed of sinful conduct, or of wicked dispositions. But to have it known that we have made frank and humble confession of wicked acts, is too humiliating for us to endure. We are not ashamed

of sin, but ashamed of having it known that we confess and repent of our sin. Yet sin is that abominable thing which God hates, and genuine repentance is that which he approves and accepts. Sin is the fruit of our own evil nature, aided by the powerful co-operation of the Devil. Repentance is the work of the Spirit of God wrought in us by our consent, and with our active co-operation.

How strange that we should be ashamed of repentance, rather than ashamed of sin; that we should cherish that which comes from Satan, and loathe that which proceeds directly from the Spirit of God. Sin is the only real cause for shame, and it is cause enough surely. But repentance is something noble, dignified, and honorable. It shows that though we have been wicked, now that we have come to ourselves we put away the wickedness, and allow not one particle of it to cleave longer to us. How the Devil perverts things in our minds when he makes us ashamed of this most sacred work.

What a wonderful fact our Lord has revealed to us in stating that there is joy in heaven among the angels of God when a single sinner repents. Great as is the joy of the angels in their own exalted bliss, they are capable of feeling an addition to this joy when one poor prodigal returns to God. How intense the interest they feel for us! How disinterested and unselfish is their conduct! If that which benefits us alone can give such joy in heaven, shall we not make it the most earnest business of life to develop perfect repentance?

It is worthy of notice that our Lord does not speak of the joy of departed friends, but the joy of the angels at our repentance. Yet if they were in heaven, how much keener their joy than that of the angels!

J. N. ANDREWS.

THE SERMON.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

"PRESENT TRUTH."

BY ELDER D. M. CANRIGHT.

TEXT: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12.

WHY talk so much about the coming of the Lord? Can we know anything about when it is to occur? Does not the Bible say, "Of that day and hour knoweth no man"? And, even if we could know when it was coming, what is the use of saying so much about it? If we are only prepared to die, are we not prepared for the coming of the Lord? Why make division by stirring up the people on this point? Would it not be better to unite with others in converting souls to God by preaching Christ and repentance instead of making a separate party by talking about the coming of Christ? All believe that he will come some time.

These are some of the most common objections that Adventists meet wherever they go; and to answer them is the object of this sermon. No doubt they seem reasonable to those who make them. Yet we think that they are entirely unscriptural. Our text speaks of "the present truth." Not that Peter is speaking of our times, but it shows that there was in his days, and hence that there may be at other times, what he denominates "present truth"—that is, a truth which is applicable at one time, but is not at another. Some truths are always equally true and applicable; as, There is a God; we should love him; men should repent of their sins, etc. These truths should always be preached. But other truths have a more local and temporary application, but yet are equally important at the time. Noah's case will illustrate this. God, at the proper time, gave him a message to warn the world with regard to the coming flood. This he did for about a hundred and twenty

years, till it came. It was important that he should warn the world of that impending calamity. God blessed him in doing it. But suppose that, after the flood was over, Noah had continued to preach that the flood was coming, just as he had before it did come, would there have been any propriety in his action, or any force in his preaching? Would it have been true? Certainly not. The time had passed for that message to be proclaimed. It had been present truth to the generation that perished in the flood; but it was not present truth after the flood was passed; nor would it have been, a thousand years before it came.

NINEVEH.

Take another case. When God sent Jonah to Nineveh, the prophet cried, "Yet forty days and Nineveh shall be overthrown." Was it important that that warning should be given to Nineveh? We well know that it was, from God's dealing with Jonah when he refused to give it; and when the prophet delivered his message, behold how mightily it stirred that great city. It caused them to repent in dust and ashes. It was the means which God used for their salvation. It was present truth to them at that time, and if they had neglected it they would have perished. But suppose that Jonah, because God so greatly blessed that proclamation, had kept right on preaching the same thing for years afterwards, "Yet forty days and Nineveh shall be overthrown," would that have been sensible? would it have been true? Certainly not; it had been present truth, but could be no longer. Take still another case. At the first advent of Christ, God raised up John the Baptist in fulfillment of the prophecy of Isa. 40: 3; Matt 3: 3, and sent him with a special message to prepare the people for the coming Messiah. John preached the baptism of repentance, telling them that they should believe on Him who should come after him. That was a special message, a special warning. God was in it, and greatly blessed it.

While John was preaching, his message was the present truth for that people. Those who heeded it were blessed of God, while those who did not heed it, rejected the counsel of God against themselves. Luke 7: 29, 30: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him." But after Christ had come and the gospel had been fully introduced, would it have been proper for the apostles, or any others, to preach the same message that John did a few years before? It would have been entirely out of order. It would not have been truth, and God would not have blessed it. See this fact illustrated in Acts 18: 22-28; 19: 1-7. Apollos, some fifteen years after the resurrection, did preach and baptize after the manner of John; yet, when Paul came there, he baptized these same individuals over again, into the then present truth of a risen Christ. Illustrations of this kind might be multiplied to any extent, but these are sufficient to show the meaning and import of "present truth."

WHY NOT FOUND OUT BEFORE?

All must agree with us that there are important, stirring truths which the people should hear at one time, which, if preached at any other, would not be true. People are continually asking us, if these things are true which you are preaching about the coming of Christ, why were they not found out and preached before? In the light of facts already stated, the answer is plain: The time had not come, and therefore it would have been entirely out of place. For a Noah, or a Jonah, or a John the Baptist, to have preached what they did a thousand years before the events came to pass, would have been out of place. So it would have been entirely out of place for the people to proclaim the immediate coming of Christ a thousand or even a hundred years ago, when it was not at hand. But

when the fulness of time has come, and that event is just at hand, then it will be present truth. Then it will be the all-important truth to be proclaimed to the world. Christ himself illustrates it in this manner:—

After stating the signs which should mark his second coming, and further stating that it should be at that time as it was in the days of Noah, he says, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Who then, that is, at that time, at the time of his second coming, is a wise servant, and will be found giving the household meat in due season? Look at the illustration—"meat in due season." Here is a man keeping boarders. During the winter, he provides bread, meat, potatoes, and other food commonly used in winter. This they consider proper food for the household during the winter, and no one complains; but, by and by, spring draws near, and early vegetables come, but he provides none for his table. Strawberries and raspberries are ripe, but he buys none for his boarders; cherries and apples are in the market but not any appear on his table. He provides for them exactly the same food that he did during the winter. Would there not be some complaining in that household? Yes, and justly, too; for he does not provide for them food according to the seasons.

This parable of our Lord beautifully illustrates the importance of instructing the church of God with the proper truths which are due at different ages of the world. This, and this only, will keep the church alive. And here we may suggest that the grand failure which many learned theologians make, lies in the fact that they do not keep up with the times and preach living truths, which are due in their day. They go back and study the writings and theological systems of eminent men who lived ages before them. Those men were alive to the truths applicable in their days, and with these they stirred the world; and after those days were passed, and circumstances were changed, these men now take up the same line of argument, fill their minds with those old dead issues of the past, and dwell upon them, while other plain and living truths of their own times are neglected. Hence God cannot use them in his work. He has to choose some poor shepherd, fisherman, or mechanic, whose mind is open to receive the light of present truth. Such humble men, with the living, stirring truths which are applicable to their days, go forth with them and stir the world. Here is where the teachers of the people, the scribes and the Pharisees, erred in their day. Christ upbraided them for not being able to discern the signs of the times. Matt. 16: 3. Jerusalem was overthrown because the people knew not the time of their visitation. Luke 19: 41-44.

IMPORTANT EVENTS REVEALED.

This brings us to consider another important truth: God always reveals his truth to his people as fast as it is due to the world. Thus Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. This text states the great truth which we are trying to demonstrate, viz., that God never leaves his people in the dark concerning any important event which materially affects them. Before the event comes, those of his people who are walking with the Lord are always duly informed with regard to it. Notice a few examples: Noah was informed of the time of the flood, that it was to be after one hundred and twenty years. Gen. 6: 3. A short time before it came, the Lord revealed to him the very time it should commence. Gen. 7: 4. "Yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

The time of the sojourn of the children of Israel in Egypt was foretold to Abraham. Gen. 15: 13, 14. "They shall afflict them four hundred years," said the Lord, "afterward they shall come out with great substance." When the Lord proposed

to destroy Sodom, he said, "Shall I hide from Abraham that thing which I do?" Gen. 18: 17. Then he proceeded to inform Abraham concerning what he was about to do. Lot, also, was warned, and fled out of the city. Through Joseph, God revealed the seven years of plenty and the seven years of famine which were to come on Egypt. Gen. 41: 26-30. When the time of Israel's deliverance from Egypt drew near, God raised up Moses to deliver them. Moses knew that the time had come, and that he was to deliver them; for thus we read of him: "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." Acts 7: 25. Moses understood it, though some of the people did not. The number of years that they should wander in the wilderness was foretold. Num. 14: 34. The seventy years' captivity in Babylon was revealed to God's people: "And this whole land shall be a desolation, and an astonishment, and these nations shall serve the king of Babylon seventy years." Jer. 25: 11. The very year that the Messiah should come was revealed. Dan. 9: 25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." The 1,260 years of papal supremacy were foretold. Dan. 7: 25.

FIRST ADVENT FORETOLD.

At Christ's first advent it was revealed to holy men and women that they should see him before they died, which, also, they did. See Luke 2: 25-30, 36-38. Indeed, they generally expected him at that time. God raised up John the Baptist to go before Christ and prepare the people for his coming. Did John know that the advent of the Messiah was at hand? He did, and told them to believe on him who should come after him. John's mission was no mere guess-work. He knew definitely what his message was, and what prophecy he was fulfilling. Thus we read: "Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 22, 23. Here was a prophecy given hundreds of years before. When the proper time came, John was raised up to deliver that message; and he did it, knowing and claiming that he was fulfilling it.

Thus we might show that every important event connected with the work of God and God's people in every age has been revealed to his church just before these events came to pass. When the generation had come who was to witness them, God raised up men to warn the people of their coming. The true servants of God, who were in the light and were walking with the Lord, were always informed in regard to them, and were ready when they came. At the same time, there always was another class, who were not only ignorant with regard to these events, but opposed those who proclaimed them.

Now we appeal to the reader, if those minor events, such as the flood, the fall of Sodom, coming out of Egypt, destruction of Nineveh, the first advent of Christ, etc., were revealed to the people of God, and a special message was given with regard to them just before they came, is it reasonable to believe that the last great day will come and the people of God know nothing about it, no warning be given concerning it? Those events affected only the generation then living, sometimes only a small portion of that, and yet the Lord thought them of sufficient importance to reveal them to his people, and instruct that generation with regard to them. But when the judgment of the great day shall come, when Christ shall appear King of kings and Lord of lords, when the dead shall be raised, when the world shall end, and all things earthly shall be closed up, how vastly more important will this event be than all others! In this grand event all will have an interest, both the living and the dead, from Adam to the last child born. Before this grand and awful event all others sink into insignificance. Shall, then, such an event as this come upon the people of God and the world, and God's servants know nothing about it, and the world be unwarned concerning it? Reason itself would teach us that it could not be so. The history of God's dealings with his people in the past shows that it will not be so, besides which, we have abundance of direct testimony that God will do in the last days as he always has before, viz., instruct his people and warn the world.

(To be continued.)

THE WATCH-TOWER.

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

DAY IS COMING!

WATCHMAN on the walls of Zion,
What, oh! tell us, of the night?
Is the day-star now arising?
Will the morn soon greet our sight?
O'er your vision,
Shine there now some rays of light?

Tell, oh! tell us are the landmarks
On our voyage all passed by?
Are we nearing now the haven?
Can we e'en the land desery?
Do we truly
See the heavenly kingdom nigh?

Light is beaming; day is coming!
Let us sound aloud the cry;
We behold the day-star rising,
Pure and bright, in yonder sky!
Saints, be joyful—
Your redemption draweth nigh.

We have found the chart and compass,
And are sure the land is near;
Onward, onward we are hastening,
Soon the heaven will appear;
Let your voices
Sound aloud your holy cheer.

—Selected.

"WATCHMAN, WHAT OF THE NIGHT?"

This is a question that does not confine itself to the time of the "gospel prophet." There are many asking it in substance to-day. We are not alarmists. But we would not close our eyes to the condition of things about us, and rush blindly on with the "madding crowd" to destruction. We would inquire calmly and earnestly, "Watchman, what of the night?" What mean this unrest among the nations, the terrible and widespread convulsions of nature, the fear and trembling on the part of rulers, the low state of religion? What do all these betoken? Watchman, what of the night?

Listen, pilgrim, we will tell thee. The world is in rebellion against its rightful Ruler, and the sad consequences of that rebellion are rapidly reaching their climax. The King is coming. Do you wish for signs?—They are all around you. Do you ask for proof that these are signs of his coming?—Read what he himself said in reply to the question, "What shall be the sign of thy coming?" "And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

Are not these things so? But, you say, all these have occurred all along in the ages of the past. True, we reply, but not all at one time, not so widespread, nor so intense. They have been scattered along the centuries of the past, but they culminate in the last days. Are you watching? The King commanded it. Mark 13: 37. Signs in the heavens, in the political world, in the social world, in the religious world, all proclaim the above prophecy, Fulfilled and fulfilling.

What of the night?—"The morning cometh." The long dark night of sin and sorrow, of want and woe is nearly over. Earth's travail will soon be finished. Already the golden dawn of the golden day tips the mountain tops with the rosy light. The heralds of the King are proclaiming his coming, and he will soon be ushered in in his glory. He will meet his loved ones. He will take them to himself. They will dwell with him forever. The hope, oft darkened by doubt and dimmed by tears, will have changed to glad fruition.

"And also the night." Yes, night will await

those who have rejected the Crucified—a deeper, darker night than this world has ever known. Not a night lighted with effulgent moon, nor by occasional gleams from some lone star breaking through the fitful clouds. It will be a night of "the blackness of darkness forever,"—"everlasting destruction from the presence of the Lord, and the glory of his power," to "them that know not God, and obey not the gospel of our Lord Jesus Christ."

But now Mercy waits. Night has not yet folded her sable doors. The long-suffering and love of the merciful King still plead with thee. In encouraging tones he entreats, "If ye will enquire, enquire ye: return, come." Soon he will cease his pleading. His wounded hands and feet, his bleeding side, will avail no longer. It will be said, "It is done." Turn, sinner, from thy ways. Return, backslider, to thy Father's house. "Come." He pleads with thee. He knocks at thy heart's door for admission. He invites thee to his marriage feast. Dost thou make excuse? He will not compel thee to come, though he plead long. "The Spirit and the Bride say, Come." "Who come?"—*Whosoever* will. The morning cometh! The King is near! Are you watching? "Blessed is that servant, whom his Lord when he cometh shall find so doing."

INCREASING LAWLESSNESS.

ONE of the most alarming features of the age is the increasing lawlessness everywhere prevailing. Authority is ignored; government is despised; law is looked upon as a yoke of bondage; the liberty sought is license. Russia is held in chains of fear by Nihilism. Germany is troubled with Socialism. And these principles—principles that resulted in the French revolution—are swiftly and surely permeating a certain class of society all over the civilized world. We will only call to the mind of the reader the condition of society in *Christian* countries. On the Continent, there has recently been held a meeting of the rulers of three great empires, and one of the chief objects of that meeting is said to have been the devising of some plan to check or suppress the power of Nihilism, Socialism, etc. Leo Hartmann, the Nihilist, just returned to America from Europe, is more confident than ever of the ultimate triumph of Nihilism. Its principles have so permeated the army that Russia feels no longer safe without a certainty of help from foreign powers. And the recent developments in that country indicate that Nihilism is not suppressed, it only waits opportunities.

We look to America, the boasted "Land of the free and the home of the brave," and the prospect is gloomy, indeed. While there are no such attempts against the government as are manifest on the Continent, the same turbulent lawlessness exists, ready to burst out like a slumbering volcano when over-pressure becomes too great. As proof of this, witness the lynching mobs and election mobs which are increasing yearly. Look at the government of the metropolitan city of the Western World. New York City is practically ruled by gangs. More than two score of these lawless bands, from twenty to one hundred strong each, patrol its streets, trample on law, murder, rob, steal, insult respectable citizens, control the petty courts, and defy the police. The *N. Y. Sun*, of October 5, has the following:—

"The record of the gangs, printed this morning, proves the strength and the extent of gang rule. In the 120 outrages reported between July 4 and Oct. 1, there are four unprovoked murders committed by the gangs. Not one of the alleged murderers has been placed on trial, and in two cases they have escaped. In one of these cases the Coroner's jury censured the police for making no arrest, and the Coroner publicly expressed the belief that efforts were being made to shield the murderer because he belonged to a well-known gang. Indeed, the *Times* says that 'the police are suspected of being in sympathy with the gang.'

"The record also shows why the police in many cases have failed to do their duty. The Police Justices have not supported them in their efforts to disperse the gangs. Of twenty assaults on officers by the gangs, only six were punished. The heaviest punishment awarded was six months on the Island. A leader

of a gang who had shot a police officer in the breast was released on \$500 bail. Another, who had kicked an officer into insensibility, was discharged from the Tombs after being indicted. A third, who had fired two bullets at an officer, and who had broken the collar bone of a woman with a paving stone, was released on \$400 bail. A fourth, who had cut an officer with a razor, was fined \$5; his companions were let off with five and ten days in prison. A fifth was sent to the Island for six months, and discharged within two days by the very Justice who had imposed the sentence. Others were released in utter disregard of law."

Throughout the coal region of Pennsylvania the notorious and desperate organization of the "Molly Maguires" is reviving.

In our own land, the element of lawlessness exists as elsewhere. Says the *Daily News* not long since:—

"We seem to be experiencing in London a sort of epidemic of brutality and blackguardism. Almost every day for the past fortnight culprits have been brought before one or another of the police courts charged with the sheerest wantonness of ruffianly turbulence."

The Birmingham riot, the disgraceful proceedings which have been going on at Worthing and other places are all manifestations of that underlying spirit of lawlessness which marks the age in which we live. Let some ruler come to the throne, some government come into power that was detested by the people, let still harder times come, and how long would it be before there would be an uprising of the lawless mass?

Yet right in the face of all this, and it is the saddest feature of all, thousands are prophesying "peace and safety," "good time a coming," "a converted world in the near future," "the world growing better," etc. God pity them in their blindness! The world is converting the church. The abounding iniquity familiarizes the mind with sin, benumbs the conscience, and hardens the heart. And who dare say that the antinomian preaching of the present time is not reaping its legitimate fruit in the law-despisers of the day. We believe in looking on the bright side, but at the same time we cannot call evil good and darkness light. God has a people *in* the world, but they are not *of* the world. The world is fast filling up its cup of iniquity. The professed Christian church is retrograding. Our proof?—In the culminating facts of every-day life in all the civilized countries of the world; in the daily record of intemperance, and woe, and misery, and sin, and crime; in the sure testimony of the word of God. "But evil men and seducers shall wax worse and worse, deceiving and being deceived." "And because iniquity [lawlessness] shall abound, the love of the many shall wax cold." "But when they shall say, Peace and safety, then sudden destruction cometh upon them . . . and they shall not escape." Has not Inspiration predicted these as signs of the last days? Are they not being fulfilled all around us?

STERN FACTS.

ACCORDING to the letters which have appeared in the *Daily News* for sometime in the past, the condition of our agricultural laborers, and rural villagers is deplorable indeed. Gross ignorance, unsanitary conditions, poverty, and destitution abound. Of course, there are many exceptions, but the picture is a sad one. Yet all this pales into insignificance when compared with the curse of intoxicating liquors. We would present these stern every-day facts before our temporal-millennium-peace-and-safety friends for their contemplation. If these things are so in Great Britain,—one of the best governments in the world, the nation who has been most influential in giving to the world the Bible—if these things are so here, what are they in those countries whose light and privileges have been much less? There is plenty of room for the benevolence and philanthropy of centuries. But all these things are indicative of the last days. They are precursors of the coming King. The Lord, by his prophet, told us that such things would exist when the coming of the Lord was near.

James. 5: 1-9. There never was an age when there was so much money; there never was an age when poverty and want so abounded. God help the poor to lay hold of Christ and become heirs of the immortal inheritance.

LOVERS OF PLEASURE.

THE *Church Reformer* thinks that there is great danger "lest music should be a means for getting rid of worship out of our churches altogether." It says that "clergy who are looking about for 'dodges' to attract the people to church" are chiefly to blame. We believe that its fears in this direction are well grounded; but we fail to see the consistency of the *C. R.* in begging for the theater. In the same article it deprecates the prejudice which exists against the "stage" on the part of religious people. It will be a marvellous *reform*, indeed, when the church and theater can go hand in hand. To those churches where the chief or only part of the worship is the *form*, it may be well to unite with the theater. It will be a change, at least. And many professed Christians, we are sad to say, are drifting in that direction. Many others, with less consistency, while they hold prejudice against theaters, are free to mimic them in the church entertainments which are gotten up to draw the world. But we are glad, though it be deplored by the *C. R.*, that there are some who speak with no uncertain tone in regard to the danger of the theater and its surroundings. Surely to every one who desires and loves to worship God in "spirit and in truth" the theater has no charms. It is but the *ignis fatuus* to draw the attention of the judgment-bound soul from the pole-star of truth and the rest to be found in Christ. The trend towards the theater on the part of professed Christians, while it causes the scoffer to reproach the church and the Bible, is really a confirmation of the prophetic word. Says the apostle, "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 1 Tim. 3: 1-5.

A SERIOUS QUESTION.

It seems so. It is a difficult question with which to deal; for its source of evil is defect in the home government, and the tendency of the age. It is one of those outbreaks which reveal the moral corruption within. This is what the *Christian Commonwealth* says:—

"According to a 'Home Missioner,' however, who writes in the current number of *Eastward Ho!* (a little magazine which is likely to be very useful) it is quite a common thing in the East End for boys and girls of 16 to get married. Boys and girls of 12 'keep company,' and at 14 or 15 every lad has his 'young lady.' Here are some of the facts related by this writer: in his district a boy of 16 married a girl the same age, and on the evening of the marriage the two children fell out, the bride receiving a black eye; a boy who sits at the back of one of Pickford's vans is a 'married man'; in a printing office in the city there are four boys, the eldest is 19 and receives 13s. a week and is married; the next is 18, has three years of his apprenticeship to serve, and has two children; the youngest is 16 and has to keep a wife and child on 11s. a week; a newspaper boy between 16 and 17 has two children; and a butcher's boy of 16 has one child. These are cases known to this one writer. He may well ask, 'What clergyman performs these atrocious marriages?' What are the parents of these children about? It is easy to see that very serious evils result from such revolting marriages as these. They have a direct bearing on the population question, and on over-crowding. The women grow prematurely old, and become slatternly and drunken; while the men too often lose all affection for their wives, and either neglect or desert them. This writer suggests that, in order to check too early marriages, a license of £5 should be imposed, diminishing in amount as the age increases, and that he should be made to prove that he can keep a wife. But it is a serious question."

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.

THE MISSIONARY.

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

LABOR ON: REST COMETH.

FINISH thy work, the time is short;
The sun is in the west,
The night is coming down; till then
Think not of rest.

Rest? Finish all thy work, then rest;
Till then, rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil,
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill;
And of heaven's everlasting bliss
Take thou thy fill.

Finish thy work, then go in peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of mighty joy
And endless love! —Selected.

THE REFORMATION IN GREAT BRITAIN.

1385 A.D. TO 1525 A.D.

AFTER the death of Wicliffe, his disciples zealously pursued their ministry independent of Rome, deriving their authority from the Bible alone. They held that every minister could administer the sacrament as well as the Pope, and through their preaching, England became impregnated with a desire for "a spiritual and free life," even the royal family being partly won over to the Reformation. "The walls of St. Paul's and other cathedrals were hung with placards aimed at the priests and friars and the abuses of which they were the defenders, and in 1395 the friends of the gospel petitioned Parliament for a general reform." King Richard forbade Parliament's taking the petition into consideration, and threatened its chief supporters with death if they continued to defend their opinions. Though the followers of Wicliffe "sustained much persecution, yet never, from the date of his first protest down to the appearance of Cranmer on the stage, was England without its multitudes of gospel Christians."

Richard II. was soon succeeded by Henry IV., during whose reign the first decree against heretics was issued, and William Sawtre, the first English Protestant martyr was executed. His chief offense seems to have been in presuming to say, "Instead of adoring the cross on which Christ suffered, I adore Christ who suffered on it." Encouraged by his death, the clergy drew up the "Constitutions of Arundel," which prohibited the reading of the Bible, and called the Pope, "not a mere man, but a true God."

Henry IV. was succeeded in 1413 by his son Henry V., in whose reign the London prisons were filled with "Lollards," as the followers of Wicliffe were named, and many were executed according to the decree to burn heretics. Distinguished among these martyrs is Sir John Cobham, illustrious for his boldness in declaring his belief in the truths of God's word, and his contempt for the Pope and his unscriptural doctrines.

Thomas Arundel, Archbishop of Canterbury, having been seventeen years primate of England, died in 1414. Being "a devoted son of his mother the Church, he was an uncompromising foe of Protestantism," and hence had been prime instigator of the persecutions which during this time blackened the history of England. The Lollards, or Protestants, had been burned at Smithfield,

hunted and put to death in the provinces, and "many fled out of the land into Germany, Bohemia, France, Spain, Portugal, and into the wilds of Scotland, Wales, and Ireland." According to Bale, though Arundel died, "yet died not his prodigious tyranny with him, but succeeded with his office in Henry Chicheley."

The persecutions continued, therefore, during the reign of Henry VI., who was but a few months old at the time of his father's death, and consequently incapable of directing the affairs of State. The statutes of Provisors and Præmunire, passed in the reigns of Richard II. and Edward III., had been heavy blows to the papal power in England, as they protested against the prerogatives' and rights' of the crown and nation being made subject to the Pope, "shut out his briefs and bulls, his bishops and legates, and cut off the outflow of English gold so much prized at Rome." The Pope, thinking it a favorable time while England's sovereign was "immature in years and weak in mind," demanded that these statutes should be repealed, but the demand was refused by the House of Commons. Thus, while persecuting Protestants, they were fighting against papal supremacy, and the "shadow of the Vatican" was steadily going back in England.

The civil wars between the houses of York and Lancaster, which for many years threw the kingdom in confusion, did not put an end to the persecution of the Lollards, and when the contest terminated by the union of the two houses at the accession of Henry VII., "the sufferings of the Lollards were even greater during the established governments of Henry VII. and Henry VIII. than they had been during the civil wars. Actuated by avarice and ambition, the first sovereign of the house of Tudors asked the hand of Catherine, daughter of King Ferdinand of Aragon, the richest princess of Europe, for his son Arthur, prince of Wales. Ferdinand consented on condition that Warwick, the last of the Plantagenets and a pretender to the crown, should be put to death, that Catherine's ascension to the throne might be made sure. Warwick was accordingly beheaded, and Prince Arthur was married in November, 1501 to "Catherine the Catholic." Arthur died in April, 1502, and soon after his brother Henry was declared heir to the crown. To prevent the misfortune of losing Catherine's dower, Henry VII. decided to unite Henry and Arthur's widow. This action was opposed by Warham, the primate, and serious objections were raised; but it was at length decided to consult the Pope, "and in December, 1503, Julius II. granted a bull declaring that for the sake of preserving union between the Catholic princes he authorized Catherine's marriage with the brother of her first husband."

The young, beautiful, brave and learned prince, Henry VIII., whom all England "hailed as the founder of a new era," ascended the throne in 1509. Though entertaining scruples himself in regard to the legality of his engagement with his brother's widow, he yielded to considerations of State, and the marriage was solemnized with great pomp. For some time the court of the king was an uninterrupted scene of gaiety graced by the most distinguished scholars of the age, and had the young king been favored with judicious advisers, some of the terrible scenes recorded in his later reign might never have been enacted.

Prior to his reign, Thomas Wolsey "had risen into power, one of the most remarkable men of whom the annals of England make mention." The "pleasant disposition, and gay and reckless manner of the priest, soon rendered him an especial favorite with the young king," and when Archbishop Warham resigned the great seal, it was bestowed upon Wolsey, who for twenty-one years of this king's reign was a prominent character in guiding the affairs of government. On the death of Leo, in 1520, Wolsey was a candidate for the papacy, and confidently expected to fill the papal chair, but this expectation was doomed to disappointment, and caused an estrangement between him and Charles V., Emperor of Germany, who had promised to use his influence in favor of the Cardinal, but had not fulfilled that promise. This event, together with the refusal of the Pope to grant King Henry a divorce from Catherine, brought about one of the most momentous struggles

known in the history of Protestantism—a struggle which eventually resulted in the giving of the Bible to the world and the overthrow of Popery in Great Britain. J. T.

FRANCE.

DURING the past month, God has wrought for his cause in France. Twelve persons have embraced present truth in Corsica, including two evangelists. We have two English converts here, one of whom orders the PRESENT TRUTH. There is much of interest which I would be glad to write, but have not time. Doors are opening at other points.

Bastia, Corsica, Nov. 6. D. T. BOURDEAU.

SOUTHERN ENGLAND.

SOUTHAMPTON.—We have reasons to be encouraged in the work at this place, although we do not see the advancement in the cause we should desire. Our colporteurs have met with more success in the last month than in any previous one. They have been able to take quite a number of yearly subscriptions, besides a goodly number for three and six months. We hope to see good results from the efforts put forth in circulating the PRESENT TRUTH.

Last Sunday morning I had the privilege of administering baptism to a brother who has recently accepted the truth by reading. He is desirous of carrying the truth to others by scattering the papers and tracts in this Kingdom. May God bless the efforts of our missionary workers.

ISLE OF WIGHT.—I visited this island last week. While there I met with Bro. Sargent and family. They have been living out the truth in East Cowes for the past four or five years. While they have not had the privilege of associating with others of the same faith, they have prized the truth, and by what I could see, it has had a sanctifying influence upon their lives. They hold their family Sabbath-school every Sabbath, as well as their prayer meeting. I was much pleased to meet with this dear family, and to see the love manifested for this message on their part. I hope to soon be able to make an effort to sound the message on this island.

PAIGNTON.—I have received some very interesting letters from the friends at Paignton since my return from that place. The young man who accepted the truth on the Sabbath while I was there, is of good courage. The Lord is blessing him in obeying. Others have expressed themselves thankful for the light they have seen in the past few months. I feel that the effort put forth there has not been in vain.

November 4th. J. H. DURLAND.

A MISSIONARY TOUR.

It was my privilege to attend some of the meetings of the United Kingdom Alliance, recently held at Manchester. Their forces are marshalled from all religious and political bodies. Believing the self-evident fact that intemperance is the cancer whose fangs are already encircling the vitals of the nation, they lay aside their widely differing opinions on other questions and unite in using all lawful means for its extermination. Is it not true philanthropy when men join hand to hand and heart to heart in rescuing their fellow-men—believer or unbeliever, Protestant or Catholic—from the power of strong drink? A body of more earnest, rational reformers is seldom seen.

The many donations, varying from twenty to five hundred pounds sterling, is evidence to show that the Alliance is rapidly extending its light, and that, headed with Sir Wilfrid Lawson and supported by a host of excellent workers, it soon will speak in tones which must be heard by the body who enact laws for this nation. God speed the work.

BIRKENHEAD.—While at this place, I enjoyed the hospitality of Bro. Drew's home. This earnest household are working hard to scatter the seeds of truth. Although there are many things which are discouraging to missionaries, they have much to cheer them in their good work. In company with Bro. Drew I visited Sr. Irvine of Liverpool. This aged servant of God has been observing the Sabbath alone for years. She is still rejoicing in the love of God. I also visited Sr. Pullen at Southport. She was among the first to accept the message at Grimsby. We miss her in our meetings. Now that we have a church organization at Grimsby, she wishes to become a member of it. May the Lord bless and sustain her in her declining days, and may she yet have her sons and daughters with her in the service of God.

DUBLIN.—My visit to Ireland was most enjoy-

able. The weather was unpleasant, but this was counterbalanced by the kindnesses shown by the warm-hearted, intelligent people of Dublin. Here I met the wife and daughters of the lamented Dr. Ribton, whose life was sacrificed in the riot of Alexandria. I was happy to find them strong in the advent faith and still holding on to the Sabbath of the Bible. Through their influence many have had their attention called to these great truths, and two have lately commenced to observe the seventh-day Sabbath who meet with them on that day. One of these is a sister of Mrs. Ribton, who kindly opened her drawing-room for the three meetings which we held, and the other one a solicitor, a young man of promise, by whose courtesy and assistance much information was obtained concerning the nation, and the prospects for the extension of our work there. May the Lord bless Ireland and raise up laborers to enter that field for Christ.

WALES.—Returning from Ireland, I spent a short time in Wales. There are many who cannot understand the English language. I trust that in a short time our publications will be read in Welsh as well as in the many other languages into which they have been translated. Are there not men whom God can use for this field? My heart yearns to see the work of God extending more widely and rapidly in this and other countries. "The Lord hasten it in his time."

I have been greatly encouraged by this trip, and I earnestly pray that the thousands of leaflets, tracts, and papers which have been circulated may be the means of leading many to the Lamb of God. Our time to work is very short. A few more years and then—*Eternity!* A. A. JOHN.

ENCOURAGING.

THE following extracts from letters are samples of many that have been received from those to whom specimen copies of the PRESENT TRUTH have been sent. We give these knowing that it will be encouraging to our friends to learn that there are those in all sections of the country ready to welcome the truth when it is presented to them.

Mr. A. writes, "Will you forward the back numbers of the PRESENT TRUTH? I will take them for the year, I like it very much."

Another Mr. A., sending a subscription for himself and several friends, writes, "I have received the three numbers of the PRESENT TRUTH that you kindly sent me. I am very well pleased with the teachings."

Mr. B. says, "I am much indebted for your PRESENT TRUTH. It is (from the little I have been able to read) the highest and best of its kind I have ever met with."

Another Mr. B. writes, enclosing his subscription, "I thankfully acknowledge the receipt of the gratuitous numbers of the PRESENT TRUTH. I may say that I have been deeply interested while perusing the journal, and I thoroughly believe in the important truths it advocates. Most heartily I wish you success, and I can assure you I shall not fail to recommend it to my neighbors and friends, and thus seek to extend its circulation."

Mrs. M. writes: "I desire to thank you very much for the gratuitous numbers of the PRESENT TRUTH. I have enjoyed the reading of them, and am anxious to commence taking them monthly according to your terms stated. I also would like to have one sent monthly to my sister and family who are in Australia. . . . Religious books and periodicals are very scarce in the town where my sister resides, and I am sure they would enjoy the reading of this as I have done."

Another Mrs. M. writes, "I have had great pleasure in reading your journal, and have carefully compared it with Scripture. My husband wishes me to take it. I have sent my subscription with many thanks for your paper."

Mr. P. sends his subscription for the year and returns thanks for the papers he has received, and adds, "I don't feel at present capable to enter into any discussion on any of the various subjects touched upon. . . . Surely this matter should be looked into. Truth should have no mixture of falsehood in it."

Mr. R. sends a yearly subscription, and writes: "I circulate the paper when I have done with it. The contents I do not entirely agree with, but the general get up and printing is all that could be desired."

Miss W. writes: "I am desired by my mother to write and say she is sorry that she has been prevented from writing before this to express the great pleasure she has received in reading the books, and also for the kind interest in sending them. We consider them to be a comfort to the Christian, and a great help to those who are not altogether decided, and she trusts they may meet with the desired success, and that the writers may be abundantly blessed in their work and labor of love for the welfare of souls. We wish to continue them, for which we send you the stamps."

J. T.

THE SABBATH SCHOOL.

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

LESSON XXVII.

(For Second Sabbath in December.)

THE REBELLION OF KORAH, DATHAN, AND ABIRAM.

1. WHAT law was given in regard to sins committed ignorantly? Num. 15: 27, 28.
2. What law was given in regard to sins committed presumptuously? Verses 30, 31.
3. What example is given of presumptuous sin and its punishment? Verses 32-36.
4. What law was given in regard to wearing fringes? Verse 38.
5. What effect was the beholding of this fringe on their garments intended to produce upon their characters? Verses 39, 40.
6. Describe the rebellion of Korah and his associates. Num. 16.
7. What was their number and standing? Ver. 2.
8. What were their words of rebellion? Verse 3.
9. To what test were they subjected? Verses 6, 7.
10. How did Moses expostulate with them? Verses 8-11.
11. What was the fate of the leaders of this rebellion? Verses 11-13.
12. What was the fate of the princes that offered incense? Verse 35.
13. What was done to keep the memory of this sad experience in the minds of the people? Verses 38-40.
14. What terrible sin did the people commit the next day? Verse 41.
15. How did the Lord punish them?
16. How many perished by this plague?
17. By what sign did the Lord show that he had chosen Aaron to be priest? Num. 17.
18. What was done with Aaron's rod, that budded, blossomed, and yielded almonds? Verses 10, 11; Heb. 9: 4.

LESSON XXVIII.

(For Third Sabbath in December.)

DISOBEDIENCE OF MOSES AND AARON; THE FIERY SERPENTS.

1. WHERE was Miriam buried? Num. 20: 1.
2. Describe the murmuring of the people at Kadesh. Verses 2-5.
3. How did Moses disobey God in bringing forth water from the rock?
4. In what way did Moses take the glory to himself?
5. What did the Lord say should be the consequence of this rashness?
6. What request did Moses make of the king of Edom? Verses 14-17.
7. How did the king of Edom answer this request? Verse 18.
8. Describe the death of Aaron.
9. How did the people again manifest their impatience and rebellion as they were compassing the land of Edom? Num. 21: 4, 5.
10. Why did not the Lord command the children of Israel to make war upon the Edomites? Deut. 2: 1-5.
11. Why were they not suffered to harm the Moabites? Verse 9.
12. What may we learn from this? (That God is faithful to keep all his promises.)
13. How were the people punished for their rebellion while compassing the land of Seir? Num. 21: 6.
14. With what petition did they come to Moses? Verse 7.
15. What course did Moses pursue to stay this terrible infliction of the wrath of God? Verses 8, 9.
16. Do you think that any were saved from the fiery serpents, who did not look to the brazen serpent, believing that they would be healed by obeying God?
17. How did this represent salvation through Christ? John 3: 14-16.
18. Will any be saved by the atonement of Christ who do not look to him, by faith, for salvation? Mark 16: 16.
19. Describe the war with Sihon, king of the Amorites. Num. 21: 21-25.
20. Give an account of the war with Og, king of Bashan. Verses 33-35.
21. What is said of Og in Deut. 9: 11?
22. How many cities did the region of Argob contain? Deut. 3: 4.
23. How are the ancient inhabitants of these countries described? Deut. 2: 21.

LESSON XXIX.

(For Fourth Sabbath in December.)

BALAAAM.

1. WHAT did the Moabites fear when they saw what the Israelites had done to the Amorites? Num. 22: 3, 4.
2. Who was king of the Moabites at this time? Verse 4.
3. What course did this king pursue? Verse 5.
4. What message did he send to Balaam? Verse 6.
5. By whom did he send this message? Verse 7.
6. What did Balaam say to these men when they delivered their message? Verse 8.
7. What answer did Balaam get when he asked the counsel of God? Verses 12, 13.
8. What course did he pursue when Balak sent messengers the second time? Verse 19.
9. What inducements did these men offer him? Verse 17.
10. What reply did he make to them? Verse 18.
11. Do you think God was pleased to have Balaam inquire of him a second time, when he had already received a definite answer?
12. What dangers did he meet in the way? Ver. 22.
13. Describe the encounter with the angel. Verses 28-35.
14. What did he say to the king of Moab when he met him? Verse 38.
15. What preparation did Balaam require Balak to make? Num. 23: 1.
16. Where was the first offering made? Num. 22: 41.
17. What message did the Lord give Balaam for Balak? Num. 23: 7-10.
18. Where was the second offering made? Ver. 14.
19. What was the second message? Verses 19-24.
20. From what place was the third attempt made? Verse 28.
21. What was the result? Num. 24: 3-9.
22. Relate the conversation between Balak and Balaam. Verses 10-17.
23. By whom were the men of Israel led to worship Baal-peor, the god of the Midianites? Num. 25: 1-3.
24. Who counseled them to do so? Num. 31: 15, 16.
25. How did the Lord punish the men of Israel for this great wickedness? Ps. 106: 29.
26. How many died of the plague? Num. 25: 9.
27. How were the Midianites punished? Num. 31: 7.
28. What was the fate of Balaam? Verse 8.

LESSON XXX.

(For First Sabbath in January.)

DEATH OF MOSES: THE TABERNACLE TAKEN INTO CANAAN.

1. How many encampments did the Israelites make in journeying from Egypt to Canaan? Num. 33: 5-49.
2. How many days' journey is it from Mount Horeb to Kadesh-barnea? Deut. 1: 2.
3. What did Moses tell the people to do when they arrived at Kadesh-barnea? Deut. 1: 21.
4. What did the people do at Kadesh-barnea that displeased the Lord? Deut. 1: 26-32.
5. What oath did the Lord take? Verses 34-39; Num. 32: 10-12.
6. How did the people then act? and what was the result? Deut. 1: 41-46.
7. How long did the Israelites wander in the wilderness? Num. 32: 13.
8. How long was it from the time they left Kadesh-barnea till they crossed the brook Zered? Deut. 2: 14.
9. How did they obtain clothing in the wilderness to last them so long? Deut. 29: 5.
10. Describe the death and burial of Moses. Deut. 34.
11. Why was he not suffered to pass over Jordan? Num. 20: 12.
12. Whom did God choose to take the place of Moses in leading his people? Deut. 1: 38.
13. Did Joshua take the tabernacle into the land of Canaan? Acts 7: 45.*
14. Where was this tabernacle built?
15. Describe the tabernacle and its apartments.
16. What holy vessels did these apartments contain?
17. Describe each of these holy vessels.
18. What evidence did the Lord give that he accepted this sanctuary when it was set up? Ex. 40: 34, 35.

* The word "Jesus" in this verse means Joshua.

INTERESTING ITEMS.

—The whole number of visitors to the Health Exhibition amounted to about 4,200,000.

—The Congregational Union has unanimously passed a resolution recommending to insure their pastors' lives.

—A bill was introduced in the Vermont legislature, October 17, providing for the execution of murderers by electricity instead of by hanging.

—The two islands in the Straits of Sunda, Steers and Calmeyer, which sprung up last year at the time of the Krakatoa eruption, have again been swallowed up by the sea.

—It is stated that the shrimps which poisoned 69 persons at East and West Northdown, Isle of Thanet, were gotten near the outfall of the Margate town sewer. It is supposed they were tainted with sewage.

—A writer in a recent exchange estimates the present population of the world at four to six billions. He thinks it has trebled the last sixty years. He takes the ratio of increase in Europe as his basis of calculation.

—The *Telegraph* reports the wheat crop of the United States to be 100,000,000 bushels greater than last year. The Indian corn crop or maize will equal 1,820,000,000 bushels; the oat crop, 570,000,000 bushels; barley, 50,000,000 bushels. There is a falling off on potatoes.

—The distress at Sunderland still continues. There has been a great increase in mortality, especially on the part of the little ones. The poverty and distress throughout the Tyneside district is appalling. Thousands are destitute, and in consequence of the depression in shipbuilding, have nothing to do.

—The last thing in the line of instruction as to cheap food, is a pamphlet entitled "How to live on a shilling a week." The author gives his bill of fare for the week, which is wholly vegetarian, with the exception of a little lard and milk. The writer and his little son, with the clergyman of the parish to dinner one day, lived for one week on 25 lbs. of food, which cost just two shillings.

—The discovery of a Syriac manuscript, by Prof. Isaac H. Hall, containing part of the New Testament, including the Second Epistle of Peter, the Second and Third of John, and the Epistle of Jude, is one likely to awaken interest among Bible students. In date, the codex belongs to the 15th century. It has a special linguistic value on account of the numerous marginal notes in Syriac and Arabic on Syriac orthography.

—SAN FRANCISCO, Oct. 13.—The steamer *Oceanic* arrived to-day from Hong Kong and Yokohama. On September 15, Yokohama and Tokio were visited by a terrible tornado. In the latter city 3,000 houses were wholly or partially destroyed, and twenty persons were killed. The loss of life at sea was appalling. No estimate could be made of the number of lives lost. The tornado was followed on the 17th by another of great force, but of brief duration.

—The recent terrible hurricane in Italy destroyed, says a correspondent of *Neue Freie Presse*, "the villages of Cibali, Bongo, Guardia, and Ognissa." "Hundreds of the people were buried under the falling buildings," and the country and vineyards were laid waste. Not a single dwelling marked the site of the villages. The damage to property has been about £200,000. Poor Italy! Inundations, earthquakes, cholera! but a worse curse than all is Popery.

—There is talk of inaugurating a plan for the colonization of Palestine in honor of Sir Moses Montefiore. His hundredth birthday was celebrated among Jews all over the world. It was said that "for 72 years—since he entered the holy estate of matrimony—his Sabbath lamp had ever been kindled by the faithful companion of his labors as long as she lived, and afterwards by his own hands." His is a worthy example for those Jews who are forsaking the Sabbath of the Lord.

—The 555 religious journals published in the United States are divided as follows: Catholic, 80; Methodist, 70; Baptist, 70; Presbyterian, 40; Congregational, 13; Evangelical, 81; Episcopalian, 26; Lutheran, 15; Disciples, 14; Seventh-day Adventists, 10. The remainder are Hebrew, unsectarian, and journals of the smaller denominations. There are also quite a number of Spiritualist journals. The Roman Catholic church leads. She knows the power of the press.

—At the meeting of the International Prime Meridian Conference held at Washington, in October, a resolution was adopted providing that longitude shall be counted from the meridian of Greenwich in two directions up to 180° east longitude plus, and west longitude minus. A universal day was also adopted. It is to be a mean solar day, and is to "begin for all the world at the moment of mean midnight of the initial meridian coinciding with the beginning of the civil day and date of that meridian, and is to be counted from zero up to twenty-four hours."

REVIEWS.

THE BRITISH TEMPERANCE ADVOCATE for November contains much food for thought. "Our Responsibility" should be read by all. Its stirring words ought to awaken reflection in the minds of those who profess to be teachers of the people. May God speed its mission.

"SILVER MORN."—We have received the first (November) number of this little magazine. Published monthly, Partridge & Co. It has enlisted in a good cause, the advocacy of the second personal coming of Christ. We fully agree with it that "the clear perception, and firm advocacy of the personal advent of our Lord, and its near approach, together with their correlative doctrines, are the best means to arouse the slumbering churches;" yet we just as frankly say that we believe the *Silver Morn* includes among those "correlative doctrines" teachings to which a faithful interpretation of God's word gives no support, and which but fetter the message of our Lord's coming. The *Israel of God* are all those who are in Christ Jesus.

Publication List.

THE following Periodicals and Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimby, at the prices given:—

Good Health. An American monthly journal of Hygiene, devoted to Physical, Mental and Moral Culture, Home Topics, Choice General Literature, Science, Practical Suggestions for the Household, News and Miscellany. Each number illustrated. 32 pp. with cover. 4s. per year, or 4d. per number.

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—Definite Seventh Day—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts About the Sabbath.

Assorted Package No. 2. Price, 1s.

This package contains all the tracts in package No. 1, and the following in addition:—

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Law and the Gospel—The Old Moral Code not Revised.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews. 226 pp. 1s.

The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. 5d.

SECOND ADVENT TRACTS.

Assorted Package No. 3. Price, 5d.

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

Assorted Package No. 4. Price, 1s.

Containing package No. 3, and the following in addition:—

The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four.

SECOND ADVENT PAMPHLETS.

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ. 182 pp. 10d.

Matthew Twenty-Four. A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. 64 pp. 5d.

The Three Messages of Rev. 14: 6-12. Particularly the Third Angel's Message and the Two Horned Beast. 144 pp. 7d.

The Home of the Saved, or the Inheritance of the Saints in Light. By J. N. Loughborough. 80 pp. 6d.

The Seven Trumpets. An Exposition of the Symbols of Rev. 8 and 9. 96 pp. 5d.

Hope of the Gospel. By J. N. Loughborough. 80 pp. 5d.

Refutation of False Theories Concerning the Age to Come. By J. H. Waggoner. 168 pp. 10d.

TRACTS ON MAN'S NATURE.

Assorted Package No. 5. Price, 5d.

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

MISCELLANEOUS TRACTS.

Assorted Package No. 6. Price, 1s.

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

PAMPHLETS ON MAN'S NATURE.

Matter and Spirit. An Argument on the Relation of Matter and Spirit. 66 pp. 5d.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 184 pp. 10d.

Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. 10d.

MISCELLANEOUS PAMPHLETS.

The Spirit of God: its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. 7d.

The Atonement. By J. H. Waggoner. An Examination of a Remedial System in the Light of Nature and Revelation. 168 pp. 10d.

Thoughts on Baptism. By J. H. Waggoner. The subject Viewed in the Light of the Bible and History. 186 pp. Bound in flexible cloth, 1s. 6d. Paper Covers. 1s.

Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 1s.

Miraculous Powers. The Scripture Testimony on the Perpetuity of Spiritual Gifts. 128 pp. 7d.

Life of Christ, in six pamphlets. By Mrs. Ellen G. White. For the set. 3s.

The Two Laws, as set forth in the Scriptures of the Old and New Testament. 104 pp. 7d.

Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 5d.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews. 112 pp. 7d.

BOUND BOOKS.

Life Sketches of James and Mrs. E. G. White. The early life and Christian experience of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. 416 pp. 4s.

United States in the Light of Prophecy, or an exposition of Rev. 13: 11-17. By U. Smith. 2s.

Sabbath Readings for the Home Circle. Most excellent reading for Youth and Children. Compiled by Mrs. E. G. White. Four volumes. Price per volume. 2s. 6d.

Song Anchor. A popular collection of Songs for the Sabbath School and Praise Service. 164 pp. 1s. 6d.

A Word for the Sabbath. (A Poem.) 1s. 3d.

Second Advent Keepsake. A text for each day in the year on the Second Advent, etc. 1s.

Bible from Heaven. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 3s.

History of the Doctrine of the Soul. This little work gives the history of the Doctrine of the Soul among all races and peoples, ancient and modern. 184 pp. 3s.

The Soul and the Resurrection. Showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 3s.

Nature and Destiny of Man. By U. Smith. This work treats on the great questions of Man in Death, and his Destiny beyond the Resurrection. 365 pp. 4s.

Biblical Institute. This work contains a synopsis of Twenty-nine Biblical Lectures given at the Battle Creek College by U. Smith. 352 pp. 4s.

Life of Wm. Miller, with Portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent Movement in America. 416 pp. 4s.

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Spiritual Songs. A book of hymns and tunes. 587 hymns, 147 tunes, 416 pp. 4s.

Diphtheria: Its cause, Prevention and Cure. By J. H. Kellogg, M. D. 1s.

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, DECEMBER, 1884.

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To those who are troubled over the agitation respecting the "Return of the Jews," the "Millennium," the "Reign of Christ," etc., we would commend the perusal of the pamphlet, "Age to Come," advertised in another column. It is a critical examination of the temporal millennium, the return of the Jews, time and manner of the establishment of the kingdom of God, the day of the Lord, and the promises to Israel. It deals with underlying principles rather than wearisome detail—principles which will harmonize and establish.

The twenty-third annual session of the General Conference of Seventh-day Adventists began its sittings Oct. 30, at Battle Creek, Michigan, U. S. A. From the Conference of last year, which we had the privilege of attending, we believe that the gathering of the present year will be a most profitable one. Important matters are to be decided. Publications are to be prepared in the various languages of the nations. Foreign missions, and missions to the islands of the sea, are to be considered. Much was done in the year past; we expect much more the present year. May God give those who are engaged in the spread of his truth sanctified wisdom.

"Sabbath Readings for the Home Circle" are excellent books for Christmas gifts to the young. They are wholly unsectarian in character. They consist of choice poems, select moral read-

ing, and short stories. The whole collection has been made by a Christian mother who has had large experience and wide observation. Parents, sow good seed in the soil of your children's hearts and thus leave no room for the evil. Each volume contains from sixty to eighty selections and choice moral stories. Four volumes of nearly 400 octavo pages each. Each volume complete in itself. Price, post free, 2s. 6d. each; 9s. the set.

THE CAUSE IN AMERICA.

The good work in America is still onward. Large camp-meetings were held in October in the States of Indiana, Nebraska, Kansas, Kentucky, Missouri, Minnesota, Tennessee, and California. The largest meeting ever held in Michigan was held in the city of Jackson Sept. 18-30. We fancy that it would be a novel sight to our English readers to behold one of these encampments. Says one of our corresponding editors, in speaking of the Michigan meeting, "It was a happy disappointment to find the meeting much larger than anticipated. The sight of the large tent 80 by 120 feet almost completely filled with Sabbath-keepers, even at the early morning meetings, was one to inspire the dullest heart. The ground might appropriately be called a city of tents; for there were nearly two hundred cotton dwellings and pavilions, regularly laid out with appropriate streets and passage ways, and some eighteen hundred of our people permanently located in the tents or in dwellings near the ground. . . . The citizens of Jackson gave an excellent hearing, so that the large tent was literally packed at every service. The conference voted to purchase for use at the camp-meeting of 1885 a larger tent, at least 100 by 150 feet. Friday the 26th an excursion train took down to the meeting from Battle Creek, two hundred and forty students from the College, and workers from the Sanitarium."

Many have taken their stand at these meetings in the service of God. Perfect order and arrangement is carried out in all the meetings and exercises of the day. Sixty were baptized at the above meeting. Something more than two hundred baptisms are reported in the first three numbers of *Review* for October. Many thousands of dollars have been raised to carry forward this truth into the "regions beyond," Michigan Conference alone raising the present year some seventy-five thousand dollars. We rejoice that the truth is going forward, and that the Lord is working upon hearts to have a part in this work. And all this is expected. "Thy people shall be willing in the day of thy power."

"ALL FULNESS."

"For it pleased the Father that in Him should all fulness dwell." So says Inspiration of our Saviour. Sinner, are you laden with iniquity?—He will "undo the heavy burden." Is the past all blotted and marred and blackened by sin?—"Whoso confesseth and forsaketh [his sins] shall have mercy." Do you fear the deep stain cannot be washed away?—"Though your sins be as scarlet, they shall be white as snow." Are you weak?—"Let him take hold of My strength." Yes; Jesus is able to save "to the uttermost." Bereaved one, do you mourn?—He will comfort you. Toiler, are you weary?—He will give you rest. Yes; there is fulness in our Redeemer. There is a balm for every bruise, a healing for every hurt. Then, sinner, mourner, toiler, why not come? Could you ask more?

OUR NEW DEPARTMENT.

The title of our new department, The Watchtower, sufficiently indicates its character. We shall endeavor to notice those signs that point out the time in which we are living, and the duties of the present hour. We do not wish to magnify mole hills into mountains, nor create needless alarm; but we do believe in heeding the injunctions of our Lord, and we shall try to warn our fellow-beings of the coming danger.

WHERE WILL YOU BE FOUND?

EVERY reform movement or special message that God has given the world has developed three classes. One class will believe that message, and turn to the Lord with all their heart. Another class will profess to believe, but will rush into extremes and fanaticism, and thereby bring reproach upon the work of God. A third class, and by far the larger one, in their worldly wisdom, reject the truth. The message which is going to the world to prepare a people for the coming of the Lord is no exception to this rule. The three classes will be developed. 1. There will be developed a class of which it is said, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. They will be watching and waiting, hence will not be in darkness. 1 Thess. 5: 4, 5. 2. There will be another class who, while professing to believe the message, fail to be sanctified thereby, and are left a prey to Satan. He will lead them into "time setting," gross error, and fanaticism, thereby bringing reproach upon the truth. 3. The third class, and, sad to say, the larger one, will reject the message. They will be the *dwellers* upon the earth, not the *pilgrims* and *strangers*, consequently will be taken in a snare. Luke 21: 34, 35. They will be lulled to sleep by the cry of "peace and safety," and "that day" will overtake them "as a thief in the night," sudden destruction will come upon them. 1 Thess. 5: 2, 3. Reader, in which class will you be found? God's word is very plain in regard to these great truths. Eternal destruction awaits the last two classes; eternal redemption the first. Are you washing your robes of character in the blood of the Lamb? Are you keeping the commandments of God? If not, why not? Where will you be found?

JOHN BRIGHT'S OPINION.

The *Christian World* of October 30 publishes a letter written by the Right Hon. John Bright, M. P., "in reply to a request that he would attend a meeting at Birmingham, in favor of closing all post-offices on the Sunday, so that no letters might be delivered on that day." After giving the reasons why he could not support the object for which the meeting was held on account of the great inconvenience to the public, etc., he says: "There is not a word in the New Testament leaning to your views so far as they are influenced by religious considerations." An opinion both truthful and honest.

CHRISTIANITY.

CHRISTIANITY is not a garment to be put on as occasion requires, and laid aside at pleasure. It springs from within. Its deeds are the natural fruit of an infused nature, prompted by the Spirit of God, guided by his holy word. It enters into all the relations of every-day life—behind the counter, in the counting-room, on the sea, on the farm, in the workshop, in the home, in the halls of legislation, in the club,—everywhere. The business-life becomes a religious-life. It is "Christ formed within," "the implanted Word;" it is "a well of water springing up into everlasting life."

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