

The Present Truth.

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

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ONE PENNY.

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THOMAS CRANMER.

THE lives of some men are so interwoven with the times in which they live and the nation to which they belong that it is almost impossible to give a history of the individual without giving a history of the country during the age wherein their acts were performed. Tyndale had a mighty influence on the English nation and the world. But the influence was indirect. The individual was lost in his work. The prisoner set free—God's Word—came in contact with the people, absorbed their attention, moulded and revolutionized the nation, and the man who gave the Bible to the world—gave the prisoner

Cranmer was the son of a gentleman of good circumstances. He was born at Aslacton, Nottinghamshire, July 2, 1489. His early teacher was a harsh man, "from whom he learned little and suffered much." At the early age of fourteen he entered Jesus College at Cambridge, where he remained till he was twenty-two, becoming versed in the logic, sophistry, casuistry, superstition, and scholastic philosophy of that day. He took his degree of doctor of divinity at the age of thirty-four. The stores of learning he had accumulated by his thorough and painstaking study were of great service in his after life. It is said that he was never at a loss when the king consulted him on a subject of doubt or difficulty. In a

few hours he could communicate information upon "any of the abstruse or complicated questions in which that monarch [Henry VIII.] frequently employed himself." About this time the Lutheran controversy had reached Cambridge, and with all the ardour of youth Cranmer entered into its investigation. He felt that the controversy was an important one, and could only be decided by the Bible. He therefore set himself to this task by a thorough study of the Hebrew and Greek languages. For three years he studied the Word of God without helps or commentaries. Before that light the darkness of superstition and medieval scholasticism faded away, and the plan of salvation in its simplicity, majesty, and glory was revealed to the scholar.

In 1529 the plague having broken out in Cambridge, Cranmer removed to Waltham, at the house of Mr. Cressy, whose sons were under his care. He here met Gardiner, Secretary to Henry VIII., and Fox, the king's almoner, who were among the most active in procuring Henry's divorce from Catherine. Knowing Cranmer's proficiency in theology they directed the conversation to the great topic of interest, the desired divorce. The student told his two friends his opinion frankly, not supposing that it would be made known. He suggested the Scriptures as the standard by which the

matter should be settled. "If God has made this marriage sinful, the Pope cannot make it lawful," said the young reformer. "But how shall we know what the Scriptures say on the point?" inquired his two friends. "Ask the universities, they will return a sounder verdict than the Pope," said the student. Thus early had he rejected the claims of the Roman Pontiff, not for selfish purposes, but because he was compelled to it from the study of God's Word. Henry had before this consulted the



[From "Wylie's History of Protestantism," by permission of Cassell & Co. Limited.]

liberty—was unknown and unappreciated by his contemporaries. Not so, however, with others like Martin Luther and John Calvin and Ulric Zwingle and John Knox. They had a direct moulding power on the nations where their labours were put forth. So also with the subject of this too brief sketch, THOMAS CRANMER, a learned and able scholar who lived under the reigns of three English sovereigns, Henry VIII., Edward VI., and Queen Mary.

OUR GOD.

IN darksome night or radiant morn,
Our God is there.
We know his voice, we trust his word,
We feel his care.

The witness sure we have within,
Our God is true.
He hears us pray, our faltering faith
He will renew.

The "bruised reed he will not break,"
Our God is love.
The healing oil, the soothing balm,
Are from above.

In days of sickness or of health
Our God is near;
The cry of pain, the song of joy
Both reach his ear.

Amazing grace! Oh wondrous thought!
Our God will come;
To beauteous mansions all prepared,
He'll take us home.

—*Eliza H. Morton.*

WHERE are those watchmen, faithful,
true,
Who sleep not all the dark night through;
Who see the danger from afar,
And promptly all the truth declare,
Unmoved by smiles or frowns of men,
Whoe'er they are, whate'er their clan!
Who love the flock and not the fleece;
Who'd rather work than take their ease;
Who'd rather serve than be a guest;
Who never swerve to please the rest;
Who love their Master and his way,
And never fret about the pay;
But faithful to their trust go on,
That they may hear the word—"Well
done." —*Church Spectacles.*

"RIGHT forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future,
And, behind the dim unknown,
Standeth God amid the shadows,
Keeping watch above his own."

"THY purpose firm is equal to the deed:
Who does the best his circumstance allows,
Does well, acts nobly, angels could no more."

BUT never a truth has been destroyed;
They may curse it and call it crime,
Pervert and betray, or slander and slay,
Its teachers for a time;
But the sunshine aye will light the sky
As round and round we run;
And the truth shall ever come uppermost,
And justice shall be done. —*Charles Mackay.*

English universities as to *their opinion* of the marriage, but Cranmer's proposal was not that opinions merely should be requested, but that the universities of Christendom should say what the Bible taught concerning such marriages, and let that decide the question. It was an appeal from the church to the Scriptures. Within three days the words of Cranmer came to the king, who sent for the learned doctor. Not seeking for power or place, he reluctantly obeyed the royal summons. To his learning and sagacity Henry committed the work of collecting the opinions of canonists and papal jurists as to whether his marriage was lawful or not. The universities were also to be consulted.

In the meantime the power of Rome in England had been waning and the power of the king waxing. Wolsey had fallen. The bishops were adjudged guilty of *præmunire* by the king, and the only way given them whereby they could escape the penalties, was to vote Henry "head of the church" in England. This was done in convocation on the principle that "silence gives consent," and afterwards ratified by act of Parliament.

Previous to this the pope had issued a decretal annulling the marriage, which was shown to Henry, but it was destroyed by the papal legate through fear of Charles V. The bishops of England, with the exception of Fisher, were of the opinion that the marriage was unlawful. The universities of Cambridge and Oxford in England, the five universities of France including the Sorbonne, and the universities of Bologna, Padua, and Ferrara in Italy, all declared in Henry's favour. Protestant Germany and Switzerland opposed it. Cranmer was sent to Rome to gain the pope's consent. But the pope, fearful of rulers nearer home, would only consent at the most that Henry should have two wives. What a pitiable spectacle does Rome present of intrigue, evasion, fraud, and deception in this matter! The course of Henry VIII. is to be reprobated, but he no doubt had at first some conscientious scruples about his marriage, imbibed largely from his favourite author, Thomas Aquinas, who held such marriages to be unlawful. But the course of the self-styled "Vicegerent of the Son of God" is vastly worse, and did much to develop the tyrant which slumbered in the heart of the king. But there seems to be no reason to impugn the motives of Cranmer in the matter. He doubtless acted as he did because he believed it to be right.

While Cranmer was absent at Rome on the mission of the divorce, Warham, primate of all England, died. The king appointed Dr. Cranmer to the vacant see. Cranmer protested against it. He was loth to serve under such an imperious master, in such times of importance. He felt he could not take the two-fold oath to the pope and king, and be true to both. But all this was overborne, the primacy was accepted, and the oath to the pope taken under protest "that he did not bind himself to do anything contrary to the Word of God, the rights of the king of England, and the laws of the realm." He also reserved the right to execute such reforms in the Church of England as might be needed. This protest he repeated three times in public before taking the oath. The court of the primate decreed the divorce. The marriage between Henry and Anne Boleyn was declared lawful, and she was crowned queen by Archbishop Cranmer.

Hardly had Cranmer come to the archiepiscopal see, than John Fryth was brought forward for heresy. He denied transubstantiation. The archbishop, who still believed in consubstantiation, was one of the twelve the king had appointed to try him. He laboured hard for Fryth, for he loved him; but it was

no use. Fryth was burned, and another torch was added to the fast increasing light of the reformation.

It was surely not a love of God's Word that urged Henry forward; it was his own will and desire for the divorce. It was the germs and gleamings of truth that impelled Cranmer onward. His knowledge of the Bible, contrasted with what he knew of the theology of the day and what he saw at Rome, confirmed him that the system of Popery was false, iniquitous, and anti-Christian. He was also strengthened by his visit to the Protestants of Germany, where he renounced celibacy and married the niece of Osiander. This was in 1532. The next year he was made archbishop as above stated.

In 1533, Parliament struck some severe blows at papal supremacy. In the debates the great burden rested on Cranmer, and his learning and collections from the fathers, gathered in his early years, were now of great use. Strype says, "He proved so evidently and stoutly, both by the Word of God and consent of the primitive church, that this usurped power of the church is a mere tyranny and directly against the law of God, that the issue was the abolishing of that foreign papal power, and the expulsion of it out of this realm, by the full consent of Parliament."

In 1534 a resolution was passed by convocation, through Cranmer's influence, applying to the king for his order that the Scriptures should be translated into English. This he was unable to do; but under his favour, Coverdale's Bible appeared the next year. In August, 1537, was finished the translation and printing of a new Bible under his own patronage, and allowed by royal authority. It was opposed by Gardiner and the papists, but Cranmer's defence to their objections persuaded the king. "Glory to God," was Cranmer's exclamation on receiving the first copies. Bibles in English and Latin were placed in the churches, and it was ordered by royal authority that every curate should possess an English Bible, "that he might learn to know God and instruct his parishioners." This caused rejoicings among the people. Copies in the churches were continually surrounded by persons listening to the Word of God read by some of the company. It was thus made accessible to the people, though possessed by few, as the price of one of the large Bibles unbound in 1540 was ten shillings, equal to five pounds at the present day.

Cranmer's preaching was sincere and earnest. He saw not all things clearly, neither did his contemporaries. But he preached the Word of God as the paramount standard, and Jesus Christ as our only way of justification and salvation. Sir Richard Morison an eminent contemporary, says, "He used to preach often, and was a minister of the heavenly doctrine. The subjects of his sermons for the most part were from whence salvation was to be fetched and on whom the confidence of man ought to lean. He insisted much on the doctrines of faith and works. . . . And these his holy doctrines he strengthened with plenty of quotations out of the Holy Scriptures, not out of the schoolmen's decrees or later councils; and he recommended them with great integrity of life. And such a heat and conviction accompanied the archbishop's sermons, that the people departed from them with minds possessed of great hatred of vice, and burning with a desire for virtue."

His studious habits were kept up, "so that," as Fox remarks, "no hour of the day was spent in vain, but the same was so bestowed as tended to the glory of God; which his well bestowing of his time, procured to him most happily a good report of all men, to

be in respect of other men's conversation faultless, as it became the minister of God."

In the examination of the condition of the monasteries Cranmer took a leading part. His object was evidently their reformation. But when it was found that these institutions, founded for the purpose of exemplifying "obedience, poverty, and chastity," did but conceal untold wealth, high-handed treason, sins and crimes too vile to mention, it was seen that the only remedy was their suppression. Cranmer desired to divert their spoil to the building of schools, colleges, churches, etc., but was unable to prevail against the avaricious king and courtiers. His action in suppressing the monasteries served to embitter the Romanists more and more. The earnest efforts to use the riches of the monasteries for the purpose of education also displeased the king. The crafty Gardiner, the Duke of Norfolk, and other papists, succeeded in passing "the whip with six strings," a law by which the principal errors of Popery were again established. Cranmer boldly opposed the act, even against the expressed wish of the king, but it was of no use. Plots and conspiracies against him followed, sometimes the chief actors therein being those whom he had highly favoured. But the friendship of Henry, who admired his learning and esteemed his piety and integrity, saved him not once nor twice.

In the latter part of the reign of Henry he was more retired, devoting his time to the duties of his diocese and to literary labours, trying to unite the two parties of his clergy and forwarding the cause of education among the worthy and industrious, poor as well as rich, alleging that "poor men's children are many times endowed with more singular gifts of nature, which are also gifts of God; . . . and also commonly more apt to apply to their study, than is the gentleman's son delicately educated." Although never going as far as he desired, he was chiefly instrumental in effecting many reforms under an imperious monarch and cruel tyrant, who loved the doctrines of Popery though at war with the pope. The king stood by him to the last, and sent for him while on his death-bed. Cranmer was made one of the executors of the king's will.

During the reign of Edward VI. the Reformation grew apace. The efforts of Cranmer and his associates, though impeded at every step by the Romanist party, bore much fruit. Image-worship was prohibited, the Virgin and the saints were no longer allowed that honour which belongs to God, the regular administration of the Lord's Supper took the place of the sacrifice of the mass, the free circulation of the Scriptures in the vulgar tongue was permitted to all, and great blows were struck at human traditions and superstitions; celibacy was not enforced; and above all, the great doctrine of salvation through Christ alone was set forth as the only ground of hope, the only source of good works and holiness of heart and life. The work of Cranmer had but little to do with the political concerns of the kingdom. He was chiefly concerned with the spiritual. Cranmer and Ridley drew up the forty-two articles of religion, since reduced to thirty-nine, the Liturgy and Communion Book was issued, a small catechism, and many other works for which Cranmer was chiefly or wholly responsible. A general visitation of the kingdom took place, and the Word of God was heard throughout the realm. The act of the six articles and the act against the Lollards were repealed. In 1546 Cranmer renounced his views of consubstantiation and frankly confessed his errors. But the principles of reform had not taken deep root. The English services were interrupted by papists, or mumbled in an unintelligible

manner by Romish priests, who had not the courage to oppose, but who for policy's sake acquiesced. Cranmer, with great forbearance, mildly persuaded or gently reproved. Said Underhill to him, "If it ever come to their [the Romanists] turn, they will show you no such favour." "Well," replied Cranmer, "if God so provide, we must abide it."

He withheld for a long time his signature to the document for settling the crown upon Lady Jane Grey, but was at last prevailed upon by Edward to sign it. July 6th, 1553, Edward VI. died. No doubt Cranmer was too easily persuaded in this, and did contrary to his own conscience.

The reign of Queen Jane was brief, and Mary succeeded her. Cranmer was charged with treason and heresy and was committed to the Tower. The queen pardoned him on the charge of treason, and he was removed to Oxford that he might dispute with the doctors, that a semblance of justice might be manifested to condone his murder, which had been already determined by the queen. Nothing like fairness was shown in the disputations, and why should there be when the decision rested not on the strength of his doctrines or the purity of his life, but on the hatred and vindictiveness of Romanism? He was condemned with Latimer and Ridley; and was cited to appear at Rome, while being detained in prison in England.

He was first invested with all manner of robes belonging to the offices he had held, and then degraded by being stripped of them. "All this needed not," said Cranmer, "I had myself done with this gear long ago." Clothed in a beadle's gown he was cast into prison, reduced to abject poverty. Shortly after he was removed from prison, and every means was used to induce him to recant,—threats, promises, entreaties, bribes, appeals to future usefulness,—till at last the resolute spirit was shaken, and he signed a formulary of recantation, which was published throughout the kingdom. But, like others, he found remorse of conscience more painful than fear of death.

Yet this was not enough. Such a man must die. Yet did they not reveal this to him; but desired that his recantation should be made public, and he was brought into St. Mary's church for the purpose. After the sermon by Dr. Cole, Cranmer was called upon to repeat what he had written. He then confessed his sins, and that one great sin that troubled him more than all else,—his denial of his Lord in his abjuration of the Protestant faith. Because of this he wept greatly, declaring that before that recantation he had never dissembled. So Bilney suffered for his denial of faith, so also did Peter. God would have us learn that strength to endure must come from him. He suffered in the same place where Latimer and Ridley had witnessed for the truth of God. He was bound to the stake, and though appealed to by priests and friars his confidence and resolution remained unshaken. He had found the Rock, and his feet were firmly resting thereon. When the wood was kindled, he held out his right hand, which had signed his recantation, till it was burned by the fire before his body was touched, exclaiming, "This hand hath offended! Oh, this unworthy right hand!" He expired with the prayer of the protomartyr Stephen on his lips, "Lord Jesus, receive my spirit." And thus Popery added another victim to her millions, but the cause of God was made richer by another faithful witness.

EXAMPLE is the most powerful teacher, one by which children are irresistibly moulded to the true and good or the false and bad.

THE best way of avenging thyself is not to become like the wrong-doer.—*M. Aurelius.*

Home and Temperance.

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

A HAPPY HEART.

A HAPPY heart goeth all day,
Nor fails in the heat of the noon,
It cheerily plods on the long winding way,
Where sad hearts grow weary so soon.
A heart that is happy and gay,
The sadness of life can beguile;
It beareth the burden and heat of the day,
And meeteth each frown with a smile.
O hearts that are happy and glad,
Ye leaven earth's sorrow and pain—
And ye shall be blest by the weary and sad
Ye bring back to brightness again.

A happy heart goeth all day,
A sunbeam, unquenched by the showers,
It heedeth no thorn-branch besetting the way,
But findeth delight in the flowers.
A heart that is happy and gay,
With sweetness and light can illumine
The lives that go sunless and sad on their way,
And fill them with beauty and bloom.
O hearts that are happy and glad,
Ye leaven earth's sorrow and pain,
And ye shall be blest by the weary and sad
Ye win back to brightness again.

—*Helen Marion Burnside.*

WHAT TO DO IN CASES OF EMERGENCY.

1. If a man faints, place him flat on his back and let him alone.
2. If any poison is swallowed, drink incessantly half a glass of cool water, with a heaping teaspoonful each of common salt and ground mustard stirred into it; this vomits as soon as it reaches the stomach; but for fear some of the poison might remain, swallow the whites of one or two raw eggs, or drink a cup of strong coffee, those two being antidotes for a greater number of poisons than any other articles known, with the advantage of their being always at hand; if not, a pint of sweet oil, or lamp oil, or "dripping," or melted lard, are good substitutes, especially if they vomit quickly.
3. The best thing to stop the bleeding of a moderate cut instantly, is to cover it well with cobweb, flour and salt, half and half.
4. If the blood comes from a wound by jets or spurts, be sly, or the man may die in a few minutes, because an artery is severed; tie a handkerchief closely around near the part between the wound and the heart; put a stick between the handkerchief and the skin, and twist it around until the blood ceases to flow; keep it there until the doctor comes. If in a position where the handkerchief cannot be used, press the thumb on the spot near the wound between the wound and the heart; increase the pressure until the bleeding ceases, but do not lessen the pressure for an instant before the physician arrives, so as to glue up by coagulation or cooling of the hardened blood.
5. If your clothing takes fire, slide the hands down the dress, keeping them as close to the body as possible, at the same time sinking to the floor by bending the knees; this has a smothering effect upon the flames; if not extinguished or great headway gotten, lie down on the floor and roll over; or better, envelop yourself in a carpet, rug, bedcloth, or any other garment you can get hold of, always preferring woollen.
6. If the body is tired, rest; if the brain is tired, sleep.—*Hall's Journal of Health.*

THE profits of the Burton breweries are said to be £400,000 a year, divisible among eight individuals. What good is accomplished by this investment?

BACKBONE.

ONE is tempted to ask, "How is backbone to be formed in the rising generation of Christians, if everything about the religious life is made so pleasant and easy? if sermons must be so light or so short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? and if the other hours of the day given us to be spent at the gates of heaven are to be merely enlivened with 'Sunday talk?'"

We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of *self-denial* in the Christian life. If we let down the tone of the church in this respect it may please God to give her a new chapter of the discipline of persecution, for that has been the great means usually employed for teaching her that "the cross" has to be borne in another sense than as an ornament on a lady's bosom. "If any man will come after me, let him take up his cross daily and follow me."

—*Dr. W. G. Blakie.*

DESERVING OF PROMOTION.

ONE of the unmitigated nuisances to be met with in railway travelling is smoking. If it was confined to smoking compartments, it might be tolerated, but it intrudes in carriages and compartments supposed to be exempt from the fumes of the poisonous weed. Often windows and ventilators of a compartment are closed by some one who is afraid of "taking cold" (by breathing purer air), and to cap the climax two or three will begin smoking,—sometimes without permission, sometimes asked only of the female portion, who, dear creatures, are afraid to say that they object, and generally, if objected to, with more or less grumbling and unpleasant remarks, simply because some one has insisted on the maintenance of his rights, which in this case may be, healthwise, a paramount duty. One cannot but admire the porter, in the following incident related by the (*Chicago*) *Inter Ocean*. Would there were more like him. He is deserving of promotion:—

"Governor Hamilton, the other morning, was boarding a train for Springfield. He had a cigar in his mouth, and was carrying his own 'grip-sack.' He stood on the rear platform of the coach and looked in. The coach was crowded.

"'Can't I get a seat anywhere!' he asked of the colored porter.

"'You 'spect to get a seat in dah, wid a see-gar in yoh mouf? De smokin' keer am back ov de mail keer. You can get a place up dah, an' leave yoh grip heah.'

"The Governor turned to his companion and said quietly, 'I did not think of the cigar. The porter is right.' And he went forward.

"'Do you know that was the Governor of Illinois you were talking to?' I asked the porter.

"'No, sah,' he answered. 'Dah's been so many big folks trabelin' ober dis road lately that you can't tell one from a commoner. And it would hab made no difference to me ef I had known him. No man can smoke in dat keer, whedder he be a gubner or a president. I wouldn't let the president ob dis road do it.'" ONE WHO HAS SUFFERED.

A SHAMEFUL FACT.—Mr. Seymour Keay declares, speaking from personal knowledge, that 85 per cent. of the population of India are total abstainers, and yet the British government is doing all in its power to force distilleries and liquor shops upon them in order to work up an excise revenue!

THE PRESENT TRUTH.

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

GRIMSBY, MAY 6, 1886.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

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

THE SABBATH, OR LORD'S DAY. NO. 2.

In our last we referred to a work entitled "Our Rest-Day," by Rev. Thomas Hamilton, A.M., of Belfast. As we shall quote considerably from this work and endeavour by the aid of truth and the Author of truth to point out (what seems to us) some of its fallacies, a more extended description of the work may be of interest to our readers. Four prizes of £100, £50, £30, and £20 respectively were offered by the Sabbath Alliance of Scotland in 1883 for the four best essays on the Sabbath which should be sent to them before July 31st, 1884. The liberality of J. T. Morton, Esq., of London, furnished the means for offering these prizes. More than two hundred and forty essays were contributed. The committee of adjudication was composed of the Rev. Professor Mitchell, D.D., St. Andrews (now Moderator of the General Assembly of the Church of Scotland); the Rev. Principal Rainey, D.D., New College, Edinburgh; the Rev. Andrew Thomson, D.D., Edinburgh; and the Rev. J. Chalmers Burns, D.D., Corstorphine. They were unanimous in selecting the above mentioned work as the best. It may therefore be taken as a representative work, as embodying some, at least, of the strongest arguments that may be presented in support of the Sabbath, and also of Sunday; for that is, of course, the real object of the essay—to establish and promote the observance of Sunday.

With much of what Mr. Hamilton has written we fully agree. We have already quoted a part of his appeal to the Word of God as the standard by which all theories on this and other moral duties must be judged. We shall hold Mr. Hamilton to this, and measure his theory by the Word of God instead of the creeds of Christendom. Upon this point, Mr. Hamilton, after referring to the fact that nearly all the Protestant denominations had embodied the Decalogue in their creeds, says:—

"Still, on the principle with which we set out in this essay, our appeal must be neither to the creeds of churches, nor to the indications of the human constitution, but to the written law and testimony of God. That is the standard for all. What saith the Scripture? If men speak not according to this Word, verily there is no light in them."

THE SABBATH NOT JEWISH.

The Sabbath was not a Jewish institution. This is evident from the fact that it was embodied among other moral precepts in the law of the Ten Words. We quote again from Mr. Hamilton on this point:—

"There was something in the circumstances of the giving of the law at Sinai which spoke of permanence. 'God spake all these words.' What law meant to be only transient in its operation, do we read of as being given in that manner? Further, when spoken, he wrote the words not on papyrus, nor on parchment, but on the most enduring substance obtainable—on stone—symbol of permanency. Moreover, when so written, he directed them to be disposed within the ark. That ark was the ark of the covenant, and in it they lay as the basis of the covenant. But, more than this, they lay there as in the safest place of custody that could be found—in the very heart of hearts of the tabernacle—symbol of the place they should have in the heart of man, in the heart of the church, in the heart of the world. Is there no teaching in all this? Who shall say there is not?"

"Look now at the contents of the Decalogue. There is not a command in it which contains any-

thing indicating it to be of a temporary nature. Not one. Here it may be convenient to make a slight digression in order to say a word regarding a distinction which has been made—a useful distinction for our purpose—between laws which are moral and laws which are positive or ceremonial. 'A moral law is one which has its foundation in the relationship of man to God, or in the relationship of man to man, or in the constitution of human nature itself. The ceremonial law is one which has its basis in the positive command of the Almighty, and the propriety of which is justified by the circumstances in which at a given time men may find themselves placed. A moral law is one which it is possible to discover by the light of nature, and the rightness of which at once commends itself to the reason and conscience of man. A ceremonial law cannot with certainty be known to be from God except by an oral or a written revelation. A moral law is commanded because it is right in itself, antecedent to all commands. A ceremonial law is right, simply because it is commanded. A moral law is a matter of permanent and universal obligation. A ceremonial law binds those persons only for whom it was intended, and even then it binds no longer than the purpose is served for which it was enacted. A moral law cannot be repealed. But at any time the lawgiver pleases, a ceremonial law may be set aside.' . . .

"Go now through the ten commandments and see whether one of them belongs to the latter category, or whether on the contrary, there is one which is not plainly of the former. Take the first. Under which head are we to write the words: 'Thou shalt have no other gods before me'? What race or nation on earth can claim exemption from that law? What age of man's history has not been subject to its operation? Nay, what rank of heavenly intelligences themselves is not bound by it? That commandment has its foundation in the very fact that God is God and man is man, and can never be abrogated. It can never at any time be right to have any god but God, or to give to any other the worship and glory which are due to him alone. What man will dare to say that this command is abrogated? What man will dare to say that it ever can be abrogated?"

"Take the second. It forbids all image-worship. Is it Jews only that need that law—Jews only that can violate it—Jews only that are bound to keep it? Is it binding upon no one unless he has been brought out of the land of Egypt—out of the house of bondage? Where there is no law, there can be no transgression. Where this law is not in force, there can be no idolatry. Who shall say that it is so? Who shall dare to go to the teeming realms of heathendom, and, standing in the idol-temple, and seeing the gods many and lords many, which receive the homage of the ignorant worshippers, proclaim that this law is abrogated?"

"Go to the third: 'Thou shalt not take the name of the Lord thy God in vain.' Is that a commandment which it was ever right to break—which it ever can be right to break? Is it not a law binding in heaven, on earth, binding for all time and all eternity? Who shall say that it is abrogated? Who shall say that it can be or ought to be?"

"We now come to the fourth commandment, with which we are specially concerned. Note that we only reach it now. As if the great Legislator had foreseen the attempts which would be made to get rid of it, it is entrenched in the very heart of the Decalogue, so that one must get rid of monotheism, must deny the permanence of prohibition of image-worship, must admit that the law against the profanation of the Creator's name is abrogated, before he can plead for the repeal of the Sabbath law. Or, if he approaches it from behind, he must get rid of the Divine prohibitions of injuries to man's person, property, and character, and must weaken the defences of all virtue, before he can lay a finger on the law of the Day of Rest. Is this remarkable position an accident? Has this

law been put in its place at random? And has God inserted a temporary law along with a body of others which are admitted to be permanent? Is the fourth an exception to all the rest of the commandments? How does it come that it is in a code, every other provision of which is admitted to be obligatory, if it alone has lost its force and its authority? There is here a crux which it will be difficult indeed for any sophistry to get over.

"Looking more closely at the commandment, who shall say that in its main features and in the duties which it inculcates, the fourth is not as plainly a permanent ordinance as any of the other nine? If God alone is to be worshipped—if that worship is not to be ordered after man's own devices, but according to His will—if it is to be a reverent and holy worship, must there not be a time set apart for it? Does not the law written on our hearts tell us that a portion of our time ought to be set apart for God's worship? More than that, does not the same law tell us that God has the right if he so pleases, to fix the amount of that portion, and that, where he fixes it, it is our duty to obey his command? What is there in all of this of a merely Jewish character?"

In replying to a position that is sometimes taken, that only so much of the Decalogue is binding as is found in the New Testament, our author says:—"But we submit that the whole Decalogue is recognized in the New Testament as binding." After citing in proof of this Matt. 19: 17; 5: 17-19; Rom. 13: 8; Eph. 6: 2; Jas. 2: 8-12, he speaks as follows: "This is the teaching of the New Testament. We challenge any one to show one solitary statement from it in a contrary direction. There is no such statement. If we submit to its teaching, there can be no question that the law of the ten words is still a law for us."

For quoting the above we make no apology to our readers. We believe the Scripture abundantly sustain the positions taken. We hope our readers will give these quotations a careful perusal, as we shall refer to them hereafter.

FOURTH COMMANDMENT AND CREATION SABBATHS IDENTICAL.

The identity of the Sabbath of the Decalogue with the creation Sabbath is proof that it is not a Jewish institution. This is evident to the most casual reader.

1. They are based upon the same facts, God's work, rest, blessing, and command. God rested upon only one day, namely, the seventh day. So states the record in Gen. 2: 3. The fourth commandment states, "The seventh day is the Sabbath of the Lord thy God," and the reason why follows; "For in six days the Lord made heaven and earth, . . . and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day [rest-day, seventh day] and hallowed it." Facts stated as plainly as these identify beyond a shadow of a doubt as the same seventh day in septenary cycle the creation and fourth commandment Sabbaths. That Sabbath was not given to the Jews; it was made 2,500 years before a Jew existed; hence it could not be a Jewish institution.

2. God did not give the law of ten commandments to the Jews for the Jews alone. They were to be a "kingdom of priests, a holy nation"—the teachers of his truth and law—his church till "the fulness of time," when his Son should come. The Sabbath was a part of that law. Hence, the stranger that would keep "the Sabbath from polluting it," and "take hold" of God's "covenant" (by obeying his voice, Ex. 19: 5) could have "a place and name" among God's people "better than of [his disobedient] sons and daughters" [of adoption]. Isa. 56.

3. The fourth commandment is moral in its nature; therefore was embodied in the law of the ten moral precepts, which was separate and distinct from the ceremonial laws given to the Jews. The moral law, the rule of character and rule of judgment, was spoken by God from heaven, was

written by his own finger on tables of enduring stone, was placed in the holy ark under the mercy-seat. The ceremonial law was spoken by Moses, was written by Moses on parchment, was placed in the side of the ark, and was largely made up of commandments of ordinances, divers washings, etc., "imposed on them until the time of reformation." The wisdom of God places the Sabbath in the very center of the moral law instead of the ceremonial and typical.

4. Like all moral duties, it is founded in the very nature of things; it is ethical in character; it rests upon the attributes of the eternal God.

(a) God's creative power. That which Inspiration has used to distinguish between the true God and false gods has invariably been an appeal to God's creative power. See Neh. 9:6; Ps. 115:3-15; Isa. 37:16; 45:12; Acts 4:24; 14:15; 17:23-29; Jer. 10:10-12, and many other places. It is upon this creative power that the Sabbath commandment is based. Had the Sabbath always been observed, there would have been no idolatry; for it would have continually drawn the minds and hearts of men to the one, only true God who made heaven and earth, and them, and therefore to One to whom they owed all their service and worship. And it is a remarkable fact that, when Israel forgot God and ceased to keep His Sabbath, they fell into idolatry. See Eze. 20:11-20, and especially verse 16, which reads as follows: "Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths: for their heart went after their idols."

(b) The Sabbath rests upon the right of property. God reserved the Sabbath for a special use. It was to be observed in a special manner. It is always called "the Sabbath," "the holy Sabbath," "the Sabbath of the Lord thy God," "my Sabbath," by the Bible; but it is never called man's Sabbath, nor a Jewish Sabbath. Not so with the ceremonial or yearly sabbaths. They were obligatory upon the Jews, "besides the Sabbaths of the Lord" (Lev. 23:38). They are called "her sabbaths." Hos. 2:11. Therefore, to appropriate to our use or to use contrary to his command the Sabbath of the Lord is a transgression of the eighth commandment, "Thou shalt not steal."

(c) Like all moral laws, it existed before sin entered into the world, therefore is not typical nor temporal. Typical laws and temporal laws came in consequence of sin. They were part of a remedial scheme—laws which regulated the offerings and sacrifices and feast days that pointed forward to the antitypical Lamb of God, and events in his ministration as great High Priest. These types were shadows of the substance to come. As soon as the substance is reached, the shadow ends, the type meets antitype, and is no more, and obligation to observe it is no longer binding. So with the yearly sabbaths of the Jewish dispensation. They were types of events in the Christian dispensation. The prophet said there would come a time when they should cease (Hos. 2:11); and the apostle records the fulfillment of that prediction in Col. 2:14-17. Notice the language the apostle uses, "Blotting out" "handwriting," "nailing it to the cross," "shadow of things to come." Now all these expressions as applied to the ceremonial law written by man with ink, on parchment, are consistent; but to say they have reference to the tables of the Decalogue, the law of the eternal God, engraven in the enduring stone by the finger of God, is as inconsistent as a perverted theology can make it. "Nailing" stone to the cross! "Blotting out" an engraving in rock! These yearly feasts and sabbaths, these sacrifices, offerings, etc., were shadows. Not so the moral law. There is nothing shadowy in its claims. The Sabbath of the Lord points backward to the work of creation, and is a memorial of the great God who made all things.

(d) The Sacred Record proves the binding force of every one of the ten commandments prior to the organization of the Jewish church. Sometimes

the law is proved by its institution, sometimes by its observance, sometimes by its transgression. The first commandment was transgressed by Eve in Eden, when she listened to and believed the serpent instead of God; the transgression of the second is rebuked by Jacob (Gen. 35:2); the third transgressed by Pharaoh (Ex. 4:2); the fourth commanded (Gen. 2:3) and transgressed (Ex. 16:23-28); the fifth transgressed by Canaan (Gen. 9:22-24); the sixth by Cain (Gen. 4:8); the seventh faithfully kept by Joseph (Gen. 39:9) and transgressed by Judah; the eighth by Rachel (Gen. 31:19); the ninth by the wife of Potiphar; the transgression of the tenth precedes the transgression of nearly all of the others. The commission of the sin mentioned in Genesis proves the existence of the law; "for where no law is, there is no transgression." Rom. 4:15.

God's moral law is binding on all men in all ages. It enjoins not one duty too many, there is not one precept too few. They give no license to sin; but they give the fullest, freest, happiest liberty to those who through Christ walk in them. The Sabbath law of the Decalogue is as binding as any other moral precept, and as universal as God's created earth. The law of the Lord's Sabbath, like all other moral precepts, is contrary to nothing but the carnal heart.

THE LIFE EVERLASTING.

A SUBLIME faith is announced in the closing words of the "Apostle's Creed": "I believe in . . . the resurrection of the body, and the Life Everlasting." This life everlasting is the great theme of the gospel; and the careful student will notice that Inspiration has chosen a special word to designate it. Among the different kinds of life brought to view in the New Testament, and the different terms employed to describe them, one particular term seems to be consecrated to be the vehicle of expression whenever this higher and more lasting life is referred to. Of the one hundred and thirty times of its occurrence, not more than ten times is it used to designate anything else but the everlasting life to be conferred by the Son of God upon his people; and most of these may by implication be referred to the same thing. This word is *zōē*; and no other term is ever used to describe the life which is set before us as the hope of the gospel. This term is always translated "life."

There is another kind of life also spoken of in the New Testament Scriptures, and another term is used to indicate it. This is the physical, animal, transitory life common to all living creatures; and the term employed to express it is *psuchē*. This word is never coupled with the adjectives "eternal and everlasting;" and with the exception of one expression is never applied to the future life.

The Saviour uses the expression (several times quoted in the gospels), "He that loseth his life for my sake shall find it." Here the word rendered "life" is *psuchē*; and it is used in its proper sense, referring to this present life. The future life is then referred to by the pronoun "it" (*autēn*), which by grammatical construction belongs to the *psuchē* just before expressed. We are, however, to consider the more than a hundred and twenty times in which we are assured that the future eternal life we are to enjoy is the *zōē*-life; and this includes all that is essential to the *psuchē* life, and infinitely more. In the former the latter is absorbed and swallowed up. Hence, while grammatically the idea is limited to a future *psuchē*-life, logically the (*autēn*) "it," which we are to find hereafter, if for Christ's sake we lay down our *psuchē* here, embraces the *zōē*-life; and hence the expression can hardly be taken as an exception to the rule above stated.

The distinction between these words should be carefully noted. *Zōē* is always rendered "life." *Psuchē* is forty times rendered "life," but fifty-eight times translated by the word "soul." This

has tended greatly to confuse the subject, and mislead the reader. If some uniform rendering could have been given to this word showing it to represent some lower kind of life than *zōē*, a distinction would have been preserved quite essential to a clear understanding of the subject.

Take these examples: "In him was (*zōē*) life; and the (*zōē*) life was the light of men." John 1:4. "And this is the record that God hath given to us (*zōēn aiōnion*) eternal life, and this (*zōē*) life is in his Son. He that hath the Son, hath (*zōēn*) life; and he that hath not the Son of God hath not (*zōēn*) life." 1 John 5:11, 12. "We know that we have passed from death unto (*zōēn*) life, because we love the brethren." 1 John 3:14. But in only the second verse from this statement (verse 16) we have this: "Hereby perceive we the love of God, because he laid down his (*psuchēn*) life for us; and we ought to lay down our (*psuchas*) lives for the brethren."

The *psuchē*-life we derive from Adam; for "so it is written, The first man Adam was made a living (*psuchēn*) soul." The *zōē*-life we derive from Christ; for "the last Adam was made a (*zōo-poioun*) quickening spirit" (1 Cor. 15:45); that is, the one who gives the *zōē*-life. This Adamic life we have first; we obtain the spiritual *zōē*-life afterward; for so the record continues, (verse 46), "Howbeit that was not first which is spiritual, but that which is (*psuchikon*) natural, and afterward that which is spiritual." The *psuchē* life is never said to be eternal or everlasting; the *zōē*-life is always everlasting; that is to say, whenever the terms "eternal" and "everlasting" are used in connection with life, it is always the *zōē*-life. The other is common to all living creatures; it is of the earth, earthy, transitory, and destined to come to an end. And he who possesses nothing better nor higher than this life, must at last perish and become extinct.

How, then, are we to secure a title to the life everlasting?—Only through Christ; for he alone is the (*zōē*) life; and he that hath not the Son, hath not life. The *psuchē*-life we obtain through generation; the *zōē*-life through re-generation. The latter comes to us from another source, through a different channel; it is of a different nature, spiritual and is Divine. It is the life of God, through which alone we become partakers of the Divine nature. "For the law of the spirit of (*zōē*) life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. "The true antithesis," says Trench, "of *zōē*, is *thanatos* [death]."

This life we do not now in reality possess. According to a text already quoted, God hath given unto us this eternal life (in purpose); but this life "is in his Son." The evidence, and representative of this life for this present time, is the Holy Spirit, which we have in our hearts. For the apostle says, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. If he is none of Christ's, he has not Christ; and if he have not Christ (or the Son), the other text assures us he has not (*zōē*) life. And this is the only life that takes hold upon the future. If a man has not the Spirit of Christ, he has no hold upon this life; if he has that Spirit, then he has a sure pledge of it. And if with that Spirit in his heart he even falls in death, he sleeps "in Jesus" and his "life is hid with Christ in God." Col. 3:3. And then, "when Christ, who is our (*zōē*) life, shall appear," we, receiving from his hand the actual gift of the life everlasting, "shall appear with him in glory." Verse 4.

Thus Christ becomes the second Adam, sustaining the same relation to the multitudes endowed with eternal life that the first Adam sustains to the inhabitants of this world, possessed of their temporary, physical, mortal, life. He is the great Life-giver, the Author of eternal salvation to all them that believe. But if we say that every man has eternal life in his own nature, by creation, we rob Christ of his high prerogative, and his crown.

ing glory. And this is done by that system of theology which has been dominant in Christendom ever since the great apostasy was accomplished in the Christian church, and the Dark Ages settled down upon the world. And how tenacious still are multitudes of this view which so dishonours our Divine Redeemer! In the language of another, "How unwilling dying man is to put his entire dependence on Him who died to redeem him from death! How reluctant he is to give him all the glory of his salvation!"

We point the reader to a more excellent way,—a way which shall in the end prevail; for finally every creature shall ascribe the praise and glory of his salvation to Him who sitteth upon the throne and unto the Lamb. Let us begin here to anticipate the true strains in that song of adoration.

U. S.

The Watch Tower.

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

A DREAD ALTERNATIVE.

HOW SHALL trade and commerce be revived, is an important problem, and one that has as yet received no solution. False and flattering hopes are raised by the politician, the demagogue, the peace-and-safety prophet, till "hope deferred maketh the heart sick." But while it is better to hope, it is not best to rest on a delusive hope. It is better to face the facts. The times ARE hard; the probabilities are that this will to a greater or less extent continue and increase. This is not simply the opinion of premillennialists or pessimists, it is the opinion of men in the commercial world. The *Daily News* (of March 30), in an article on "Trade and Finance," after reviewing the causes of the present stagnation in trade, says, "Without another great war, or series of wars, it does not appear likely that prices will recover much." And war means increased government expenses, heavier taxation, and still harder times. A dread alternative truly for a world to meet which is already groaning under the weight of huge armies and navies, complex and expensive governments, and, worse than all, hydra-headed intemperance. This "final hope is flat despair."

PRESENT DAY DANGERS.

We cannot truly realize the importance and the necessity of a belief in "present truth" without at the same time recognizing the existence of "present day dangers." The Scriptures clearly teach that in the last days perilous times shall come (2 Tim. 3:1), and the present condition of the world affords ample evidence (if such is needed) that the inspired Word has correctly foretold the dangers that now prevail. We are undoubtedly passing through serious and solemn times, and from a human point of view it is but natural that we should be unwilling to regard the existing evils as being beyond all hope of improvement. We cannot, however, join with those who are raising the cry of "the good time coming;" for we do not believe the Bible teaches the popular and pleasing idea so prevalent concerning the speedy advent of the temporal millennium.

In a pamphlet written by Mr. Baxter entitled, "The Great Crisis at Hand," he says:—

"The battle of Armageddon is fought immediately after the ingathering to the heavens of the great multitude of the elect; after this the Millennium is ushered in, and the spared remnant of mankind will be converted, and the kingdom of Christ will be universally established. During the millennial dispensation Christianity will obtain a complete outward victory, unconditional recognition from all potentates and governments, and the most glorious development in all relations and situations of life, art, and science."

Many will doubtless derive great consolation

from Mr. Baxter's description of "the Millennium," encouraged by the thought that they can get "converted" by and by; but we respectfully and earnestly protest against the views here set forth; it is in fact a very delusive and dangerous doctrine to teach that persons may be "converted" "after the ingathering to the heavens of the elect"; the Scriptures afford abundant evidence to prove that when Christ comes, probation will be over, and that never again will mercy be extended to those who are unprepared. "He that is unjust, let him be unjust still." Rev. 22:11. Just as in the days of Noah the flood came suddenly and overwhelmed the wicked, and as in the day when Lot left Sodom fire and brimstone rained from heaven and destroyed the inhabitants thereof, "even thus shall it be when the Son of Man is revealed." Luke 17:30.

Let us then reject the dangerous theory of the world's conversion in the future; for a fearful responsibility rests upon those who teach this unscriptural doctrine, but may we heed the solemn warnings given in the Word of God. "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

There are other "present day dangers" which we must guard against. In the course of an able article upon this subject, a writer, in a recent number of *Word and Work*, says:—

"The great danger of the hour is unfaithfulness to God in the tolerance of error or evil. There is abundant room for the exercise of Christian love in bearing each others burdens, and the strong can never be excused from bearing the infirmities of the weak; but in neither case are we to suffer wrong or falsehood to remain. Tenderness to persons is quite compatible with fidelity to truth; nay, we do injustice to our brethren, no less than injury to ourselves, when we sacrifice a single doctrine the Scripture reveals."

These are wise words, and they are certainly worthy the attention of all who love Bible truth; we certainly cannot be faithful to God if we tolerate error or evil in any form; both are displeasing in the sight of God, and it is a Christian duty not only to avoid sin, but to embrace every opportunity that is afforded to point out to others the errors and traditions of men that make void the teaching of the unchangeable Word of God.

While we should be kind and courteous towards all with whom we come in contact, let us not yield one atom of the great principles of Divine truth which we believe to be of supreme importance; we may be thought uncharitable, but fidelity to truth must govern our actions. The writer in *Word and Work* further remarks:—

"The liberalism of to-day is not the charity of the New Testament. The Holy Spirit teaches us to speak the truth in love; the spirit of the age tells us to speak something very different. We may lead a quiet life and have a pleasant time if we swim with the current and with a supreme unconcern for truth allow all doctrines to be indifferent."

These words are especially applicable in these days, and if we believe this to be so, let us not halt between two opinions, but taking the Word of God for our guide, may we humbly follow out its precepts, and thereby prove the sincerity of our convictions.

We are living in an age when dangers abound on every hand; the truth of God is to a great extent ignored, and the doctrines and traditions of men are accepted instead. The rebellious people who would not hear the law of the Lord, said to the seers, "Prophecy not unto us right things; speak unto us smooth things, prophesy deceits" (Isa. 30:10); but the words of our Saviour are, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8:31.

J. F. SHEPPARD.

A CURIOUS TEXT OF SCRIPTURE.

IN the last days glorious times shall come, for men generally shall have true love one for another; being benevolent, retiring, humble; not blasphemers, nor disobedient to parents, but grateful, holy, with large natural affection, covenant-keepers, not accusing falsely; being chaste, gentle, lovers of goodness, faithful to trust, not headstrong, but lowly-minded, loving God rather than pleasure; without formality, and having true piety in the soul. To such join yourselves. "This singular passage is not found in the Apocrypha, nor Jewish Targums, nor in any of the versions, but it is the way 2 Tim. 3:1-5 would have to read if the common doctrine of the temporal millennium, or world's conversion, were true. Will the reader please turn and read the text?—*Gospel Sickle*.

The Missionary.

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

THE WORK IN THE BRITISH ISLES.

IN reviewing the progress of the work during the last three months, we have thought that a brief report might be interesting to the reader.

In Ireland, through the faithful labours of Pastor R. F. Andrews, three good earnest souls have embraced the truth. They are taking the PRESENT TRUTH, and through it and additional reading matter, others are becoming interested. At one place opposition arose, and earnest efforts were put forth to stop the spread of the work, but as is usually the case, they only served to give publicity to it, and the attention of several was enlisted which otherwise would not have been. Quite a number are deeply interested, and we look for further fruits.

About the middle of March, Pastor Andrews and the writer visited Scotland. After looking for a hall in three different towns, we secured a nice one at Lochmaben. We continued meetings four weeks. Our congregations ranged from six to seventy persons. Being the first effort of our denomination in Scotland, the views presented were entirely new to the people there. We visited nearly every house in the place, and many in the country, giving and loaning tracts and papers. We were received kindly, and the papers taken with a hearty "thank you." We held quite a number of Bible-readings in private houses, which were nearly as well attended as our meetings in the public hall. All seemed to be deeply interested in them, and were affected by the truth presented. Although none commenced the observance of the Sabbath, we have reason to believe that some may yet obey.

The Scotch people are emphatically a church-going people, and we were never in a country where Sunday was kept so scrupulously strict as in the part of Scotland which we visited. The streets all day were nearly as silent as at night. Nearly all belong to the Presbyterian church, there being three meeting-houses of that denomination in the place, which are well filled every Sunday. Nearly all brought their Bibles to our meetings as well as to their own, and when the text was announced, they turned to it and followed the speaker as he read. They are very firm in their religious views, and it will take patient labour to bring the truths especially applicable to these times to bear upon them to that extent that they will obey them; yet in the end hundreds will embrace them, for many fear God and revere the Bible in Scotland.

Our donations more than covered our hall rent. We left some reading matter with an old gentleman of wealth and influence. He became deeply interested in it, and finally invited us to visit him. He was especially interested in the tract, "Sufferings of Christ." When our pleasant visit closed, he gave us a sovereign, to aid in the good work. We are not in the least discouraged in regard to the work in Scotland, and hope in due time to return and labour at other points.

In Central England, through missionary efforts, and the labour of Pastor J. H. Durland, several have embraced the truth. At the town where he is labouring we expect to carry forward the effort in one of our large tents as soon as the weather will permit.

During the last quarter, besides the ministers, ten colporteurs and ship missionaries have been at work. It has been impossible for them to labour all the time on account of the very severe, rainy winter just past. In fact, they have not been able to labour more than one half of the time. Notwithstanding this, they have sold £90 worth of books and papers, besides giving away many hundreds of papers, visiting scores of families, holding many Bible-readings, and obtaining some two hundred and twenty-five subscribers for the PRESENT TRUTH. Several more workers will be added to the number in the immediate future, and we expect a much greater work will be accomplished during the coming season than has ever been accomplished before in the same length of time.

Our ship missionaries find many who are deeply interested in our work, so much so that some have visited their lodgings to inquire further in reference to the subjects upon which they have read, and through the kindness of the ship officers our books and papers have been sent to all quarters of the globe. As the result, some are beginning to ob-

serve the Sabbath, and are introducing it to others. Over two thousand ships have been visited during the quarter, and reading matter distributed in them.

From April 23 to 26 it was my privilege to labour with the church at Southampton. As a church they seem to be prospering well, and there are among them some who really have a missionary spirit, which leads them to visit their friends and neighbours. By so doing, and loaning the reading matter, quite a number have become deeply interested. Some of these attended my meetings.

Our social meeting, in connection with the communion service, was especially interesting. Donations were made to the tent fund to the amount of £7 6s., and nearly £7 were donated to the English Mission as tithes. A club of twenty-five of the PRESENT TRUTH was renewed, for which we received pay in advance. Our meeting was one long to be remembered by all present.

S. H. LANE.

CHRISTIANA, NORWAY.

OUR meetings have increased in interest since we began to use our new mission-house. About one hundred and fifty attend our Sabbath meetings, and between four and five hundred attend our evening meetings. Some prejudice and ill feelings have existed in the church, but the Lord has helped us to remove them to a great extent. Confessions have been made, and as point after point has been explained relative to the work connected with the new building and office, prejudice has been removed. A much better feeling exists in general, and we hope for still better results. A few have drawn back, but others come in to take their places.

Last week we had three so-called conversation meetings, in which we discussed the subject of the millennium and gathering of Israel. Such meetings are quite common here. The subject is announced, a moderator and secretary chosen, and every one invited to take part. Those who wish to speak must first present their names to the secretary. Those who are first recorded speak first; no one can speak longer than ten minutes, and those who affirm and deny speak in turn. Some priests and students were present, but took no part; but enough spoke on the popular side of the subject to bring out the truth plainly and forcibly. Sunday evening I presented a synopsis of the whole subject; the hall was well filled, and the people manifested great interest. This week we converse on the immortality question and destiny of the wicked. Several desire baptism, and this will be administered next Sabbath. I remain here two weeks longer.

We heard from Bro. E. G. Olsen last week that twenty-one persons in Laurvig had signed the covenant, while several others still are weighing the subjects of truth presented. Some of them have been with us here. It is interesting to hear and know that many of these who now embrace the truth first heard it or read a tract or paper containing it some six or seven years ago. These fruits of our early labour encourage us very much to increase our efforts to sow the seed of truth.

The interest is still good in Copenhagen. Four have been baptized, and others wish to be soon. The Sabbath meetings are attended by forty or fifty persons. I feel encouraged in the Lord, and wish to consecrate myself anew to his service.

April 5. J. G. MATTESON.

LLANBADARN, WALES.

Most of the people in this village speak Welsh. The attendance is quite regular, though not large. A few seem very much interested. I am glad to receive from the Office of the PRESENT TRUTH a Welsh tract treating on the second advent of Christ. As other publications may be translated into this peculiar language we hope for encouraging results. My health seems much better this spring, and I hope, therefore, to be able to do much effective work for the Master, aided by the prayers of his people. One young lady whose very being was thrilled by the glorious present truths of today, at our humble meetings, has fallen asleep. The seeds of truth were sown none too soon, nor did the reaper, Death, wait long when the corn was ripe. How important it is to act at once when the Holy Spirit impresses truth and duty upon our hearts and minds.

A. A. JOHN.

Aberystwith.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

SIGNS OF THE TIMES.

1. Are there things transpiring which indicate the time of the world's history in which we live?

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 1-3.

2. Did the disciples expect that there would be signs to indicate Christ's second coming?

"Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3.

3. What did the Saviour give as some of the signs of his 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." Luke 21: 25.

4. As the perplexity of the nations increase in the last days, how will men be affected by it?

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21: 26.

5. Will there be some that will know anything in regard to Christ's coming?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

6. As the servants of the Lord preach the second coming of Christ in the last days, will some oppose the doctrine?

"There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3: 3, 4.

7. What will be the general condition of society in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

8. Will the last days be an age of brilliant pretensions and sad realities?

"Having a form of godliness; but denying the power thereof; from such turn away." 2 Tim. 3: 5.

9. In what will the men of the world be engaged as Christ is about to appear?

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17: 28, 30.

10. Will some amass great fortunes in the last days?

"Ye have heaped treasure together for the last days." James 5: 3.

11. Will these riches be accumulated in many instances by oppressing the poor?

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5: 4.

12. Will calamities overtake the rich in the last days?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1.

13. Will Satan work with wonderful power just prior to Christ's coming?

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 9.

14. Through Spiritualism will some depart from the faith in the last days, and consult familiar spirits?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

15. Amid the perils of the time of the end will some be developing holy character?

"And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried." Dan. 12: 9, 10.

16. Will some be ready and waiting to hail with rejoicing the coming of Christ?

"Lo, this is our God; we have waited for him, and he will save us." Isa. 25: 9.

17. When the people of God see the signs fulfilling around them, in the working of Satan, the distress of nations, and a general apostasy from true religion, what should they do?

"And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21: 28.

18. What should their prayer be?

"Even so, come, Lord Jesus." Rev. 22: 20.

S. H. LANE.

At the annual meeting of the London Congregational Union, it was stated that all the Congregational Churches in London, with the exception of thirty, are now affiliated with the Union. Mr. James Scrulton was elected chairman for 1887.

Interesting Items.

—A serious outbreak of cholera was reported from Brindisi. Several deaths have occurred.

—About 15,000 persons attended a sacred concert at the Crystal Palace on Good Friday.

—Sir U. Kay-Shuttleworth succeeds Mr. Heneage as Chancellor of the Duchy of Lancaster.

—Cholera has broken out in Burmah, and fourteen of the soldiers of the 43d regiment have died.

—Disastrous floods have occurred at Montreal, the loss being estimated at from three to six million dollars.

—The Grimsby Hospital receives a bequest of £1,000 free of legacy duty, under the will of Mr. John Vise, shipwright.

—The remains of Mr. W. E. Foster were interred at Burley in Wharfedale, a large number of representatives of public bodies being present.

—The divers have at length been able to examine the wreck of the Oregon, and their report establishes the fact that a collision took place.

—A boating accident occurred near Battersea, on the Thames, April 25, at which four young women and two young men lost their lives.

—The Cardiff Savings Bank has suspended. An examination of the books showed a deficit of £30,000. The defalcations had been going on for thirty years.

—The Bishop of Durham has taken charge of the Durham Sunday Closing Bill in the House of Lords. The second reading has been fixed for the 11th of May.

—All the members of the Italian Scientific Expedition under Count Parro, which left Zaila on March 27, have been treacherously murdered by the Emir of Harrar in the Somali country.

—The new steamship Eros, of Hull, has been wrecked on the American coast, seven miles from Barnegat, while on a voyage from Swansea to Philadelphia. Fortunately, the crew have been saved.

—Lord Shaftesbury shot himself with a revolver in a cab in Regent-street, and died shortly afterwards in the Niddlesee Hospital. The Coroner's jury brought in a verdict of "suicide while of unsound mind."

—The Socialist trial closed by the acquittal of all four defendants, the jury stating, however, that they considered the language of Burns and Champion to have been highly inflammatory and greatly to be condemned.

—An explosion took place in a Madrid church April 23. Two persons were injured, and some of the images were destroyed. The explosive substance had been placed by some unknown persons in one of the candles before the altar.

—The first torpedo vessel built in Turkey, and which has been constructed according to a French model, has been launched at Constantinople. A trial of the vessel was made, during which she attained a speed of eighteen knots per hour.

—Minnesota, one of the United States, has been visited with cyclones. Fifteen of the inhabitants of St. Cloud were killed and forty injured; at Sank Rapids thirty were killed and one hundred injured; and at Rice's Station twenty-two were killed and many others injured.

—The largest German gun has just been mounted on the fortifications at Wilhelmshaven. Its weight is seventy tons, length thirty-three feet, diameter of bore fourteen inches, weight of charge nearly three cwt., weight of shell over seven cwt. It is the largest gun ever turned out by Krupp.

—The Mansion House Fund for the relief of the unemployed amounts to £78,292. It was resolved that on the accounts being made up, the balance should be divided between three well established societies, on condition that the amount shall be exclusively devoted to the relief of the unemployed.

—Rebecca Jarrett, having completed her six month's imprisonment, has been released. Mr. Bramwell Booth, who was waiting to receive her, drove off with her to Clapton. A great number of letters had arrived for her from all parts of the country, and were handed to her on arriving at Clapton.

—The Pimlico poisoning case was brought to a conclusion April 17 by the acquittal of Mrs. Bartlett. On the jury announcing their verdict an extraordinary burst of applause broke out from those in Court, which the Judge afterwards described as an outrage in a Court of Justice and an insult to himself.

—With a view to open up a new deep-water entrance from the Thames, a concrete wall weighing nearly 8,000 tons was blown up by dynamite at the Albert Dock. More than 1,400 holes had been drilled to receive charges of dynamite. An examination showed that the work had been most effectively done.

—The German steamers Valuta and Petropolis collided in a dense fog off Goodwins, April 19. The Valuta sunk shortly after the collision, but the crew of twenty men, with Captain Mulgrave and two passengers succeeded in rowing to the Petropolis, which brought them to Dover, whence they proceeded to Hamburg.

—The French Minister of war has decided that the troops returning from Tonquin shall be received with honours. An order was given to the Mint to strike off 30,000 medals for the survivors of the expedition. The ceremony is to be very imposing, and will be the occasion of fetes and celebrations throughout the whole of France.

—Owing to the refusal of the Mackay-Bennett Cable Company to join the "pool" to which all the other Atlantic companies belong, a war of cable rates is threatened, and on and after May 5, the rate for private despatches from the United Kingdom to the principal North American cities will be sixpence, and for Press messages, three-pence per word.

—The plans of a new Tower of Babel have been drawn by a French engineer, which he proposes to erect within the precincts of the Exhibition of 1889. The monument would consist of an iron framework or scaffolding 975 feet high, through which the wind might circulate freely. Visitors would be taken to the top in a lift. The estimated expense is about £200,000.

—The town of Stry, in Galicia, has been destroyed by fire which broke out April 14, and one hundred and fifty persons have perished. About six hundred houses, besides the railway station and telegraph office have been destroyed. It is said seven thousand persons have lost all they possessed. On April 25 a fire broke out at Lisko, in Galicia, destroying the whole town. Lisko has about 7,000 inhabitants.

—A gallant rescue from drowning was recently made by two officers of H. M. S. Raleigh, between Fernando Po and St. Thomas. The night was very dark, and while the ship was going at the speed of six knots, a seaman fell overboard. Command-r the Hon. Curzon Howe, who was in the cabin on the sick list, suffering from a severe attack of rheumatism, rushed to the embrazure port and plunged into the sea to the man's rescue, followed by Lieut. Dennon. The engines were stopped, the electric light was turned on, a boat was lowered, and in less than ten minutes all three were safely on board, and the ship was proceeding on her way.

THE PRESENT TRUTH.

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

GRIMSBY, MAY 6, 1886.

Will our readers give the article on the Sabbath question a thoughtful perusal, and especially that quoted from Mr. Hamilton. We shall refer to it again. Do not fail to read, "Life Everlasting."

Reciprocal.—The *Bible Standard* says in noticing this journal, "We disclaim all sympathy with its views on the 'Sabbath question,' and on the nature of the Millennial era." All we have to say is (and we say it in all friendliness) that our feelings in this matter are reciprocal. All are not Israel that are of Israel, neither is all according to the Bible standard that is of the *Bible Standard*.

A Wrong Interpretation.—It is stated by Mr. Baxter and others that the legs of the great symbolic image of Daniel 2 represent Eastern and Western Rome, consequently the divisions of that empire represented by the toes must be half in each division. But this view is manifestly wrong for the following reason: The Grecian empire was represented by the "belly and thighs of brass." The thigh reaches to the knee. Rome is represented by the legs. The legs extend from the knee to the foot. See lexicons. Therefore, if the legs were designed to represent Eastern and Western Rome, that empire should have been divided from the beginning; but, on the contrary, it was a unit until the fourth century of the Christian era. The legs simply represent Rome.

Second Advent Conferences.—A conference of believers in the premillennial advent of Christ was held at Mildmay Park, London, March 2-4. A great many true things were said, a great many good things, some errors, some differences of opinion; but a noticeable feature of the addresses, as published by *Israel's Watchman*, is the conspicuous absence of all reference to the reform messages, revealed in the "sure word of prophecy," which are to precede the coming of our Lord and prepare a people for that event. What about the threefold message of Rev. 14, with its solemn and terrible warning? That message is not a Jewish message, for it goes to all nations and tongues. It develops a class of people who "keep the commandments of God and the faith of Jesus." What about this work? Another Second Advent Conference is to be held at Exeter (Lower) Hall Wednesday evening, May 5, and an all-day meeting in the Council Hall May 6. Will we hear more of the practical side at this meeting? Is the trumpet to give no certain sound as regards dangers and duties? We shall see.

New Publications.—"The Marvel of Nations," by Uriah Smith, author of "Thoughts on Daniel and the Revelation," "Nature and Destiny of Man," "The Sanctuary and Its Cleansing," and other works. This is a work on the United States in the light of prophecy, history, and probability. It sketches the rapid rise of that great republic to a foremost rank among the great governments of earth, its rapid and great accessions of territory, its marvellous advance in the fields of inventions and science. It discusses the union of Church and State, a question of transcendent interest among our transatlantic cousins, and makes clear by a reasonable interpretation a prophecy in which so many expositors see only darkness. The work contains forty-two illustrations, among which are Plymouth Rock, where the Pilgrims landed, Chicago in 1833, the Chicago Fire, Chicago in 1880, New York City in 1648 and 1880, the First Locomotive, Birds-Eye View of the United States, portraits of fifty of the fifty-six Signers of the Declaration of Independence, and many others of equal interest. The subject matter of the work is of intense interest. Elegantly bound in cloth, post free, 4s. Can be had at this Office.

This Office has also issued two small tracts: One 16 pp. on "Polygamy and Mormonism," being the reprint of an article which appeared in the *PRESENT TRUTH* some time since, with a Bible-reading on the coming of the Lord added. Price 1d.; 25 for 1s. 3d., post free. Also an 8-page tract in Welsh on the "Coming of the Lord." Price 1d.; 25 for 8d., post free.

Thomas Cranmer.—Space did not allow us to give a detailed sketch of the life of this great man. We regret that it is as long as it is; but it will serve to refresh some minds, instruct others, and encourage all to press on in the work of reformation, which is not yet done. Thomas Cranmer was mortal. He had his faults, held to some errors, made mistakes, and doubtless, at times, lacked resolution. But he lived in that part of the Dark Ages when the gloom and mist of morning yet hung heavily over the land. He was forced into position under the reign of a strong, imperious, self-willed king—tyrant. His conduct in concealing his marriage, in the divorce of Annie Boleyn, his connection with the martyrdom of Joan Bocher, his silence when others were prosecuted for their faith, are not to be excused. But he doubtless acted as wisely as he knew. He occupied a high position, and it is to be remembered that such an one is always a mark for the arrows of envy, enmity, and obloquy. He was a reformer in heart, a compromiser, a reconciler, in disposition. With less integrity he would have been a time-server. His virtue, simplicity, gentleness, and integrity of life, are to be esteemed, honoured, and imitated, while we should shun his mistakes and errors. He saved much from the wreck into which Henry would have plunged everything, and he built amidst those ruins, during the reign of Edward VI., some noble works, though constantly hindered by Romish Sanballats, Geshems, and Tobiahs. But the greatest work for the cause of Christ, in which his influence was paramount, was the dissemination of the Holy Scriptures, and that work gave him most joy. It was the true and stable foundation of the Reformation in England, and the downfall of the papacy. Well it is for Englishmen to remember this, and that Tyndale, the translator of the Bible, Rogers the editor of the first edition, and Cranmer, the great patron and supporter of the work, sealed it with their life. But with that almost innumerable company of witnesses for Jesus and the Word of God, "of whom the world was not worthy," they sleep, till "that day," when Rome, "drunken with the blood of the martyrs of Jesus," shall meet her just doom at the hands of an offended but long-suffering Christ, and those who have confessed His Name shall be crowned with his own hand, heirs of immortal glory.

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