

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 THE—

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THE THIRTY THOUSAND PROMISES OF THE BIBLE.

THIRTY thousand! God's promises told,
Like pictures of silver and apples of gold;
Not for the sinless, the pure and the free,
But only for sinners, like you and like me;
You who are thirsting for fountains above,
You who are longing for light and love.
Thirty thousand! an army strong
Of varying force for a conflict long;
Shields in the battle of faith well tried,
A shining phalanx, and side by side.
Were there only ten, yet they must have stood,
Because they came from the mouth of God.

But thirty thousand! they thickly shine;
How they strew with gems the path divine!
How they gleam as coin of heavenly state
That current will pass at the pearly gate!
To the exile here in the realm of sin,
They tell of an endless life within,
Of boundless bliss where they meet no more,
An ocean where lieth a golden shore.
Thirty thousand! like banners of light
Hanging above us as stars of night.
Thirty thousand blessings from God!
The great, the good, and the glorious God!
Thirty thousand! they stand forever—
Will they fail or deceive us? Never! oh never!
—Mrs. E. Barnard, in *Heart Offerings*.

General Articles.

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

TRUE STANDARD OF MANHOOD.

BY MRS. E. G. WHITE.

GOD designs that improvement shall be the life-work of all his followers, and that it shall be guided and controlled by correct experience. The true man is one who is willing to sacrifice his own interest for the good of others, and who forgets himself in binding up the broken-hearted. Many fail to understand the true object of life; and under the influence of cherished errors, they sacrifice all there is of life that is really valuable.

Nero and Cæsar were acknowledged by the world as great men; but did God regard them as such? No! they were not

connected by living faith to the great heart of humanity. They were in the world, and ate, and drank, and slept, as men of the world; but they were Satanic in their cruelty. Wherever went these monsters in human form, bloodshed and destruction marked their pathway. They were lauded while living; but when they were buried, the world rejoiced. In contrast with the lives of these men, is that of Martin Luther. He was not born a prince. He wore no royal crown. From a cloistered cell his voice was heard, and his influence felt. He had a noble, generous heart, as well as a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for truth and right, and breasted the world's opposition to benefit his fellow men.

Intellect is a mightier force than wealth or physical power. If sanctified and controlled by the Spirit of God, it can exert a powerful influence for good. Yet intellect alone does not make the man, according to the divine standard. One's claim to a true manhood must be determined by his use of the powers which God has given him. Lord Byron had rare intellectual gifts; but he was not a man, according to God's standard. He was an agent of Satan. His passions were fierce and uncontrollable. He was sowing seed through his life which ripened into a harvest of corruption. His life-work lowered the standard of virtue. This man was one of the world's distinguished men; still the Lord acknowledged him only as one who had abused his God-given talents. Gibbon, the sceptic, and many others whom God endowed with giant minds, and whom the world called great men, rallied under the banner of Satan, and used the gifts of God for the perversion of truth and the destruction of the souls of men. When made a minister of vice, great intellect is a curse to the possessor and to all within its influence.

That which will bless humanity is spiritual life. If the man is in harmony with God, he will depend continually upon him for strength. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” It should be our life-work to press forward continually toward the perfection of Christian character, ever striving for conformity to the will of God. The efforts begun upon earth will continue throughout eternity. God has set before the human family an elevated standard, and he who is true to his God-given manhood, will not only promote the happiness of his fellow-creatures in this

life; but will aid them to secure an eternal reward in the life to come.

The members of the human family are entitled to the name of men and women only when they employ their talents, in every possible way, for the good of others. The life of Christ is before us as a pattern, and it is when ministering, like angels of mercy, to the wants of others that man is closely allied to God. It is the nature of Christianity to make happy families and happy members of society. Discord, selfishness, and strife will be put away from every one who possesses the Spirit of Christ.

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ did not become weary in his efforts to save fallen man. Our work is to be continuous and persevering. We shall find work to do until the Master shall bid us lay our armour at his feet. We must wait and watch, submissive to God's will, ready and willing to spring to our duty at every call.

Angels are engaged night and day in the service of God, for the uplifting of man in accordance with the plan of salvation. Man is required to love God supremely, that is, with all his might, mind, and strength, and his neighbour as himself. This he cannot possibly do unless he shall deny himself. Said Christ, “If any man will be my disciple, let him deny himself, and take up his cross, and follow me.”

To deny self means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak fault-finding words; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever duty requires it, not for the purpose of applause, not for policy, but for the sake of the Master, who has given each of his followers a work to be done with unwavering fidelity; when one might praise himself, to keep silent and let other lips praise him. Self-denial is to do good to others when inclination would lead us to serve and please ourselves. Although our fellow men may never appreciate our efforts we are to work on.

Fellow Christians, search carefully, and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the closet of prayer? Does your religion stand guard

at the door of your lips? Is your heart drawn out in sympathy and love for others outside of your own family? Are you diligently seeking a clearer understanding of Scripture truth, that you may let your light shine forth to others? These questions you may answer to your own souls. Let your speech be seasoned with grace, and your demeanour show Christian elevation. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Ever remember that the moral nature needs to be braced with constant watchfulness and prayer. As long as you look to Christ, you are safe; but the moment you trust to yourself, you lose your hold upon God, and are in great peril.

Many limit the divine Providence, and divorce mercy and love from his character. They urge that the greatness and majesty of God would forbid him to interest himself in the concerns of the weakest of his creatures. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of greater importance. But should not this union exist? Man formed in the image of his Maker should unite the larger responsibilities with the smaller. He may be engrossed with occupations of overwhelming importance, and neglect the instruction which his children need. These duties may be looked upon as the lesser duties of life, when they in reality lie at the very foundation of society. Happiness of families and churches depends upon home influences. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds, as of good men who will be a blessing in their homes.

LOOKING FOR THE LORD. NO. 2.

II. "THERE SHALL BE SIGNS IN THE MOON."

THE above sign is the second one mentioned in Luke 21:25, but it is not defined as to its nature. Matt. 24:29, helps us on this point, as well as on the one last considered. Here we find "*the moon shall not give her light.*" This must occur when it would be natural for the moon to give her light. It would have to be darkened by a supernatural darkening, the same as the darkening of the sun. Has such a sign been given? is the question to be considered. We think it has and will give evidence of this fact. The night of May 19, 1780, when the sun had been so mysteriously darkened the greater part of the day, the moon, which was then in the full, was obscured from sight, in as mysterious a manner as the sun during the day. A gentleman who witnessed the phenomena mentioned above, writes as follows:—

"The 19th of May, in the year 1780, I well remember; I was then in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my

father came into the house and said there was an *uncommon appearance* in the sun. *There were no clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment was near. They sat up that night, during the latter part of which, they said the darkness disappeared, and then the sky seemed as usual, but *the moon, which was at its full, had the appearance of blood.*" See "Facts for the Times," p. 160.

The above shows that there is another sign, which Jesus gave, in the past. But let us go on in our investigation.

III. "THERE SHALL BE SIGNS IN THE STARS."

Here, again, we must go to Matt. 24:29 for an explanation. He records it thus: "The stars shall fall from heaven." This sign must follow the signs just given, therefore must come this side of 1780 A.D. Has there been an unusual display of falling stars, or meteors, since that period, that would answer to the description given by our Saviour?

In 1833, we find just such a phenomenon. Those who saw it can best describe it, therefore we will let some testimony from them answer. Prof. Olmstead, of Yale College, says: "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendour until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance. This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as *visitants from other worlds*, or from the planetary voids."

Horace Greeley says of this phenomenon, "While a mere lad, I was waked in the night to see a pale frightened face bending over me and to hear, 'Get up! get up! the day of judgment has come, I believe, for the stars are all falling!'" For other extracts see "Facts for the Times," for sale at PRESENT TRUTH office. In Matt. 24, this is the last sign given

before looking for the appearing of the Son of Man. But Luke records some things omitted by Matthew, which mark the way before us more clearly. According to Luke's testimony, what are we to look for next when we see the stars have fallen?

IV. "DISTRESS OF NATIONS WITH PERPLEXITY," ETC.

The above words give a sad picture of the condition of the world just before the Master appears, quite contrary to the pleasing testimony of some who teach that the whole world is to be converted before Jesus comes. Whether we have fully arrived at that point, when these words have their complete fulfilment, we will not attempt to say; but think it safe to say that certainly we are entering that period. Our newspapers are filled with accounts of the distressed and perplexed state of the nations of the earth. How true it is that "men's hearts are failing them for fear, and for looking after those things which are coming on the earth!"

That the reader may be impressed with the signs of the times which surround us we will recapitulate, by giving a diagram of the line of prophecy just noticed.

A.D. 1780.	A.D. 1833.	SON OF MAN Appears.
Sun and Moon Darkened.	Stars Fall.	Distress of Nations. Last Generation.
"Look up."		

From the above diagram, we can see that immediately after the last sign in the heavens, when the nations are becoming distressed, is the time our Saviour means when he says, "Look up," for your

V. "REDEMPTION DRAWETH NIGH."

Where are we at the present time? Should we give any heed to the subject of the second coming of Christ? We have passed the signs in the sun and moon. The sign in the stars is over *fifty-three* years in the past, and the world is in the condition that Jesus said we would find it in the period after the sign should be seen in the stars. Men are becoming more and more perplexed, not knowing what the future will bring forth. Their hearts are failing them for fear. How long are things to continue as they now appear? is the question that interests every one.

Little do men realize, where we are living. Like the blind man nearing the precipice, they are walking along toward the judgment day. But the Apostle Paul says of such, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3. Will all be found in such a blind condition? No; no. "But ye, brethren, are not in darkness, that that day should overtake you as a thief, ye are all the children of light and the children of the day." Verses 4, 5. How is it that this class are called the "children of light"? Let Peter tell us. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet.

1 : 19. The children of light will be watching the fulfilment of the lines of prophecy, and when they see them fulfilled to their own times, and find that they are living near the time for their Master to come, they will "look up" and not get "perplexed" and "distressed," as do the world. They will not expect the world to get in a better condition, but "look up" and remember that they are soon to be redeemed out from this wicked world, to have a part in that city whose "builder and maker is God." But there is another expression in the discourse of our Saviour which we wish the reader to carefully notice, viz. :—

VI. "THIS GENERATION SHALL NOT PASS."

After giving the signs that were to precede his appearing, and speaking of the coming, he then gives a parable of the fig tree. This parable is used as an illustration of the subject under consideration. As they would know that summer was nigh when the fig tree put forth its leaves, "So likewise ye, when ye shall see all these things, know that it [margin, he] is near even at the doors." Matt. 24 : 33. The next verse adds a very strong sentence to those who are living when the last sign is hung out in the heavens. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." This is the generation to whom Luke's words apply, when he says, "your redemption draweth nigh." Have we passed the generation that saw the falling stars? Fifty-three years have gone! The term "generation" is not definite. Our Saviour did not intend to give the day nor hour, or even the year that he might be expected to return, but to mark the generation who should live at the time of the event, that by the signs given they might be "looking for him." All the signs given in Matt. 24 : 29-34 and Luke 21 : 25, 26 have met their fulfilment, with the exception of the very last act, which is the shaking of the heavens, and the appearing of the Son of Man in the clouds.

Are we not living in a time when we should look for Jesus to come? Will he come and find his professed followers asleep? God forbid. Oh, may the last message of truth which is to go forth with a loud voice (Rev. 14 : 9-12; Rev. 18 : 1-5) soon shake the foundations of empires, and wake the inhabitants thereof, before that great and awful day comes upon us. Reader, may you have a faith that is founded upon the sure Word of God. If so, salvation is sure, and you may hail the coming King with joy.

J. H. DURLAND.

JESUS AND THE LAW.

THE life of Jesus is very fully portrayed in the prophetic Word. His birth, his ministry, his sufferings, his patience and meekness, his death, burial, resurrection, and ascension are all outlined by the prophetic pen. And as it was predicted, so we find him. There are two texts of which I wish to speak at this time,—two texts which point out the relation Jesus was to hold to the law of God. The first is found in Ps. 40 : 8. Here is presented before us the first advent of the Saviour into the world, and in an address to the

Father he exclaims, "I delight to do thy will, O my God : yea, thy law is within my heart." Could an expression be used which would more impress us with the deep reverence of the Son for his Father's law? Out of the heart "are the issues of life" says the wise man, and "out of the abundance of the heart the mouth speaketh," said Jesus. When the law of God has possession of the heart, it will produce a life in harmony with that law, and so a life of loving obedience to God. For those who have the law of God in their heart will be God's people, and he will be their God. Jer. 31 : 33. Such a heart will not be at enmity against God, but will delight in his law after the inward man. Such a heart was the heart of Jesus.

Instead of abolishing the law, as some teach, in harmony with the sure word of prophecy, he would "magnify the law and make it honourable." Isa. 42 : 21. This would be an evidence of the Messiahship. To abolish the law would be opposed to the prophecy concerning him, and so prove that he was not the Messiah.

To be in harmony with the sure word of prophecy absolutely forbids the abolition of the law, so, equally, it positively forbids any change of the law. For the law of God was "perfect" from the beginning, and to change that which is already perfect must necessarily render it imperfect.

With these two fearful heresies the Saviour grappled at the very beginning of his ministry, and the trumpet gave no uncertain sound. "Think not that I am come to destroy the law, or the prophets," are his words, "I am not come to destroy, but to fulfil." Dr. Adam Clarke in a note on the word "fulfil" says : "It is worthy of observation, that the word *gamar* among the rabbins, signifies not only to fulfil, but also to *teach* . . . and this he and they [the disciples] have done in a most pointed manner." Having thus settled the question of the abolition of the law, Jesus turns his attention to the subject of a change of the law, "For, verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17, 18. And then in the following verses he fulfils the prophecy by magnifying the law and making it honourable.

Some tell us, and for the proof appeal to the Fathers, that the fourth command of the law has been changed so that it demands the observance of the first day of the week instead of the seventh as the Sabbath. Let such read the above testimony and remember that He who spoke not his own words, but the words of him that sent him, has said, that the teaching of such doctrines is vain, seeing they make void the commandments of God (Matt. 15 : 9), and being a plant not of the Father's planting shall be rooted up. Verse 13.

GEO. STAGG.

"LABOUR ON from dawn till nightfall,
Choose not what thy work shall be,
Even if a homely service
Is what God requires of thee.
For the task that first appeareth
Is the one that needs thy care ;
And while doing it remember
'Thou must hallow it with prayer."

FAITH IN GOD.

THE great lack in men is the lack of faith. Hence they are fearful—they dare not trust in God. When duty is presented, they fear that if they obey, their worldly interests will suffer. They have a farm, a mill, a shop, or a store, on their hands, and they cannot see what will become of these interests, if they obey the truth, and keep the commandments of God.

Supposing they *should* lose all these things, and become poor in consequence of obeying God ; and, as the result, be rich in faith and heirs of the kingdom that God has promised to them that love him. Would they lose anything? Would they not rather be infinitely the gainers? Why is it that

"The mote of worldly interest fills the eye,
And hides from view the worlds of bliss on high"?
Would it not be a happy exchange to give all of this world, and even life itself, for a portion in the world to come, and eternal life? Why do you hesitate, O you of little faith? Ah! it is because you do not confide in God and believe his promises. If you venture upon the promise of God, he is pledged that you shall lose nothing by it. But you dare not trust him! And so, failing to trust in him, you insure a portion with "the fearful and unbelieving." Rev. 21 : 8.

But your fears are false and groundless. You will not be left to poverty and woe, because you believe and obey God. His promise is pledged for all that you need in this life. Your heavenly Father knows that you have need of these things. Seek first the kingdom of God, and the righteousness required by him, and all these things shall be added unto you. You shall receive a hundred-fold in the present time, and in the world to come life everlasting. The only obstacle is the want of confiding faith in God. It is better to trust in God, than to trust in the "uncertain riches" of this world.

R. F. COTTRELL.

THE WRONG BOOK.

OUR Episcopal friends, among other good deeds at the Convention, consecrated a bishop for the Indians and other rough settlers of the very far West ; apropos of which may be told the following : A Methodist minister having many years ago been sent as missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, "What are you going to do with that?"

"Baptize you," replied the minister.

"No deep enough for Indian : take 'em to river."

The minister explained that "that is not our practice ;" to which the noble red person replied :—

"You give me wrong book, then ; me read 'em through."

The ceremony was postponed.—*Sel.*

LIFE is broader than any science of life.

DID YOU THINK TO PRAY?

ERE you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour,
Did you sue for loving favour,
As a shield to-day?

When you met with great temptations,
Did you think to pray?
By his dying love and merit,
Did you claim the Holy Spirit,
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

Oh, how praying rests the weary!
Prayer will change the night to day;
So, when life seems dark and dreary,
And the way is sad and weary,
Don't forget to pray. —Selected.

A BESEECHING GOD.

AND what facts in the divine conduct does this great word represent? A God that beseeches. Well, think of the tears of imploring love which fell from Christ's eyes, as he looked across the valley from Olivet, and saw the temple glittering in the early sunshine. Think of "O Jerusalem! Jerusalem! . . . how often would I have gathered thy children together . . . and ye would not." And are we not to see, in the Christ who wept in the earnestness of his desire, and in the pain of its disappointment, the very revelation of the Father's heart, and the very action of the Father's arm? "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." That is Christ beseeching and God beseeching in him. Need I quote other words, gentle, winning, loving? Do we not feel, when looking upon Christ, as if the secret of his whole life was the stretching out imploring and welcoming hands to men, and praying them to grasp his hands, and be saved? But, oh! brethren, the fact that towers above all others; which explains the whole procedure of divinity, and is the keystone of the whole arch of revelation; the fact which reveals, in one triple beam of light, God, man, and sin in the clearest illumination, is the cross of Jesus Christ. And if that be not the very sublime of entreaty; and if any voice can be conceived, human or divine, that shall reach men's hearts with a more piercing note of pathetic invitation than sounds from that cross, I know not where it is. Christ that dies, in his dying breath calls to us, "and the blood of sprinkling speaketh better things than that of Abel;" inasmuch as its voice is, "Look unto me, and be ye saved, all the ends of the earth."

Not only in the divine facts of the life and death of Jesus Christ, but in all the appeals of that great revelation which lies before us in Scripture; and may I say, in the poor, broken utterances of men whose harsh thin voices try to set themselves, in some measure, to the sweetness and the fulness of his beseeching tones,—does God call upon you to draw close to him, and put away your enmity. And not only by his Word written or ministered from human lips, but also by the patient providences of his love he calls and prays you to come. A mother will

sometimes, in foolish fondness, coax the sullen child by injudicious kindness, or, in wise patience, will seek to draw the little heart away from the faults that she desires not to notice, by redoubled ingenuity of tenderness and of care. And so God does with us. When you and I, who deserve—oh! so different treatment—get, as we do get, daily care and providential blessings from him, is not that his saying to us, "I beseech you cherish no alienation, enmity, indifference, but come back and live in the love"? When he draws near to us in these outward gifts of his mercy, is he not doing himself what he has bid us to do; and what he never could have bid us to do, nor our hearts have recognized to be the highest strain of human virtue to do, unless he himself were doing it first? "If thine enemy hunger, feed him. If he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

Not only by the great demonstration of his stooping and infinite desire for our love which lies in the life and death of Jesus Christ, nor only by his outward work, nor by his providence, but by many an inward touch on our spirits, by many a prick of conscience, by many a strange longing that has swept across our souls, sudden as some perfumed air in the scentless atmosphere; by many an inward voice, coming we know not whence, that has spoken to you of him, of his love, of our duty; by many a drawing which has brought us nearer to the cross of Jesus Christ, only, alas! in some cases that we might recoil further from it,—has he been beseeching, beseeching us all.

Brethren! God pleads with you. He pleads with you because there is nothing in his heart to any of you but love, and a desire to bless you; he pleads with you because unless you will let him he cannot lavish upon you his richest gifts and his highest blessings. He pleads with you, bowing to the level, and beneath the level of your alienation and reluctance. And the sum and substance of all his dealings with every soul is, "My son! give me thy heart." "Be ye reconciled to God." —Alexander McLaren, D.D., in *Christian Commonwealth*.

THE TESTING OF CHARACTER.

THERE are thousands of people who plume themselves upon never having committed this or that form of evil, when they ought rather to thank God that they never had either the power or the opportunity to sin in that particular way. There are thousands of men who stand to-day happy in their simple integrity, to whom the opening of new opportunities, or the enlargement of their power, would bring temptation, transgression, and disgrace.

There is no testing of character like the testing which comes with the possession of power. No man knows, or shows, all that is in him, until he has the power to do with impunity whatever he pleases. Plato suggests that men are usually just from compulsion, rather than from choice. And there is a certain amount of truth in the suggestion; for human nature, fenced in as it is by social custom and by religious law, often breaks out into such wantonness of wickedness as to give us reason

to ask ourselves what the result would be if there were no restraints to prevent, and no laws to regulate, the exercise of man's wild will.

The truth is that we are liable to congratulate ourselves that we are above some particular form of temptation, when in reality we are below it; and often we only need to be lifted into a higher region of capability and opportunity, to find ourselves struggling for our lives with the very temptation from which we had judged ourselves to be most safe. Much of what we call virtue in ourselves and others, can be called so only by courtesy; for that which is guiltless simply because it never has had the chance or the power of transgression, may be innocence—the untried purity which has committed no wrong; but it is not virtue—the strength which knows its own weakness, and which has fought and conquered.

Every increased opportunity or capability for good, brings increased opportunity and capability for evil. Nor is this peril to the character associated solely with the possession of a particular kind of power. It belongs to acquirements of every class. It comes with the possession of material wealth. "Money will do anything," says the popular proverb; and one of the peculiar dangers of the wealthy is that they are tempted into forbidden places to which their wealth serves as the golden key. This peril comes with intellectual power. Who is so exposed to the temptation to turn aside from the narrow and straight path as the man whose brain is clear enough to see how, by a little unscrupulousness—by a little lowering of his standard—he may "make the most of himself," from a worldly point of view? And this peril comes with the possession of even spiritual power. Wherever the place of spiritual privilege is, there is the place of spiritual temptation. The Jewish tradition which declares that it was the highest of angels who fell from his first estate, and became Satan, receives sad confirmation when we contemplate the history of the church, and see how frequently the highest have fallen, and how the first have become the last. And we know that our Lord's sharpest rebukes were spoken to the religious leaders and the literary men of his day—the classes which best knew the revealed will of the Lord, and by whom the power which came of that knowledge had been degraded to serve personal ambition and personal greed.

No man is quite free from the temptation to imagine that an increase of power and opportunity would make it easier for him to live an upright life. Few have that knowledge of self which forbids them to thrust forth their hands for the Master's cup, and to proclaim their own ability to drink of it. There is a general forgetfulness of the fact that the brighter the light in which a man stands, the deeper is the shadow that he casts; and that the more a man gains, the greater the burden which he has to carry. The man who stands at the top of the cliff sees farther and more clearly than the man at its foot; but his chances of falling are also vastly greater.

No, no! what is wanted in the lives of most of us is not more power and larger opportunities, but the more faithful use

of the power and the opportunities which we have, and more gratitude to God because he has not called us to the possession of powers which we could not control, and to the facing of opportunities which might be, for us, by-ways from the way of life to the gate of hell. If God has not given us great powers, he has not given us the heavier responsibilities which these bring with them; it may be that the hand of mercy is holding back from us the talents and the opportunities which we covet, but, which committed to our frail bark, would swamp our tiny vessel. The man who possesses much material wealth, the man of genius, the man who occupies a place of high spiritual responsibility, is a man to be warned, to be encouraged, to be prayed for, rather than a man to be envied. We ought not presumptuously to demand that these powers shall also be ours; in this, as in aught else, we ought rather to pray, "Lead us not into temptation." And if, on the other hand, it be God's will to call us to higher possession and greater power, our duty is to accept his decision cheerfully, not shrinking from the greater perils which that implies, knowing that He who gives the greater responsibility will not refuse to give with it his all-sufficient grace; and that to his ever trusting child the promise comes, "As thy days, so shall thy strength be."—*S. S. Times.*

SAY YOUR PRAYERS IN FAIR WEATHER.

A SHIP was overtaken by a storm. The tumult of the wind and the waves was rendered more fearful by the flashes of lightning and the roar of thunder. One of the sailors, overcome with terror, fell down upon his knees upon the deck, and prayed for mercy and deliverance. At that moment the captain shouted an order for which all hands were wanted. Seeing the man on his knees, he ran at him and shook him by the collar crying: "Say your prayers in fair weather."

The captain was, in one sense, right, and his words carry a useful lesson for all times and places. There is never a time when true prayer—the lifting up of the heart to God—is not seasonable. But there are times when prayer must not interfere with the work of hands and limbs. The duty of this sailor was instant obedience to the captain's order, and he deserved the rope's end with which he was threatened, for being on his knees on deck instead of up the rigging along with his comrades.

Two Scottish ministers were once crossing a loch in the Highlands. It was a ferry, and the boat was full of passengers. A sudden storm arose, as often happens in these mountain waters. It seemed a time of peril. One of the passengers exclaimed, "Let the ministers pray, or we'll a' be drowned." "Na, na," said the head boatman, "the little ane may pray, but the big ane maun tak' an oar and pull while he prays."

The boatman's advice was sensible like that of the captain who told the sailor to say his prayers in fair weather. It was wise advice also, in recognizing the fact that prayer—the praying of the heart, which alone God regards—is possible when the hands are engaged in work and

duty. Abraham's pious servant prayed while he was waiting with the camels at the well near the city of Nahor. Nehemiah "prayed to the God of heaven," while he was standing in the presence of Artaxerxes before he answered the king's question. "Men ought always to pray." Every work and every occupation of daily life is to be sanctified by the Word of God and by prayer.

On the other hand it is quite true that times of trouble and trial are especially times for prayer. It was out of the depths, and, as it were, out of the belly of hell; that Jonah cried for salvation: "When my soul fainted within me, I remembered the Lord, and my prayers came in unto thee in thy holy temple." It was in the anguish of his troubled spirit that the publican smote upon his breast and prayed, "God be merciful to me a sinner." It was when sinking in the waves that Peter cried, "Lord, save, or I perish!" Whether literally or figuratively, a storm is the time for setting men to cry on the Lord for deliverance. "He commandeth and raiseth the stormy wind, which lifteth up the waves. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to the desired haven. Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

It is never too late to pray. While there is life there is hope. It was in his old age, after a long life of wickedness, and of making others to sin, that Manasseh prayed and was pardoned. It was on the cross that the penitent thief sought and found mercy. And Jesus is able to save to the uttermost all that come unto God through him.

Still the lesson is good, "Say your prayers in fair weather." It is a desperate venture to delay till a death-bed the cry for mercy. Some cases of salvation at the eleventh hour are on record, to save men from despair; but they are few, not to encourage men to presumption. It is rare that men who have not sought God in life find him at death. Sickness is seldom a time for attending to matters of importance; and no matter is to be compared in importance with the safety of the soul. The senses may be dull or the brain oppressed; and if the mind be clear, there is rarely time for all the thoughts that press into the short interval of remaining life. Besides, the Spirit of God does not always strive with men. Very solemn are these words of warning: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me,

but I will not answer; they shall seek me early, but they shall not find me."

They that know God in prosperity have not to seek him in adversity. He is near to them that call on him. The best preparation for trial is habitual prayer. The forlorn and too often hopeless cry for mercy in the stormy time of peril does not come from those who have been accustomed to "say their prayers in fair weather."—*The Word, The Work, and The World.*

CHRIST THE JUDGE.

"THEN will I profess unto you I never knew you; depart from Me, ye that work iniquity." He, the meek, the humble, who never claimed for himself anything except what his conscience compelled him to assert, who desired only that men should know him for what he was, because it was their life so to know him, here declares that the whole world is to be judged by him, who has such knowledge of men as will pierce beneath the surface of professions and will be undazzled by the most stupendous miracles, and beneath the eloquent lips of many a preacher and the wonderful works of many a so-called Christian philanthropist, will see the hidden rottenness that they never saw, and tearing down the veil will reveal the men at the last to themselves.

That is no human function, that is no work that belongs to a mere teacher, pattern, martyr, sage, philosopher, or saint. That is a divine work; and the authority of Him whose final word to each of us will settle beyond appeal our fate, and reveal beyond cavil our character, is a divine authority. He has a right to command because he is going to judge; and the lips that declare the law are the lips that will read the sentence.

So, my brethren, do you take the whole Christ for yours, the Son of God, the crown and end of revelation, the sinless and the perfect, who died on the cross for our salvation, and loves and pities, and is ready to help every one of us; who therefore commands us with an absolute authority, and who one day comes to be our Judge. If you turn to him and ask him, "Art thou he that should come?" let him speak for himself, and he will answer you: "I that speak unto thee am he." When he asks each of us, as he does to-night, "Whom sayest thou that I am?" oh that we may all answer, with the assent of our understandings, with the love of our hearts, with the submission of our wills, "Thou art the Christ the Son of the living God."—*Alexander McLaren, D.D., in Christian Commonwealth.*

It is not enough to "reconcile" religion and science. Religion must assimilate the results of science as part of her food, not disarm them as though they were her foes; and it is idle to think, to hope, or to wish that this assimilation can take place without more or less profoundly affecting the whole intellectual framework of our religious faith.—*Rev. P. H. Wickstead, M.A.*

REVENGE is always the pleasure of a narrow and little mind.

Home and Temperance.

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

A WORRYING WOMAN.

A WORRYING woman will always, no doubt,
Find something or other to worry about;
She worries at this, and she worries at that,
And nobody knows what she's worrying at.

If she sees a small cloud she will worry for fear
A terrible cyclone is hovering near;
If she hears any noise in the night she's in dread,
And fancies a burglar is under her bed.

If the children are out she is on the alert
To worry because they may chance to get hurt;
And if they're at home and unusually still,
She's sure to imagine they're dreadfully ill.

If a window is open she'll worry and scold
Because she's in danger of getting a cold;
If the windows are closed then she can't get her
breath,
And worries for fear she'll be stifled to death.

If she travels by boat she imagines the worst
That can happen—is certain the boiler will burst;
And if by the train she decides to come back,
She is sure that the engine will run off the track.

If there's work to be done she is in a great stew,
For fear that the workmen will never get through;
And when they have finished and gone out of
sight,
She worries for fear they've not done the work
right.

If she goes out to shop she is worried for fear
The goods she buys cheap will turn out to be dear;
And if little or much of her money is spent,
She never is happy, and never content.

She worries if she remains single too long;
And if she is married she thinks she did wrong;
She worries if she is not treated just right;
And in this way she worries from morning till
night.

A worrying woman you never can please;
She's always unhappy, and never at ease;
And with nothing to vex her, she'll worry, no
doubt,
Because she has nothing to worry about.

—Sel.

TEDDY'S BOOK.

SOMETHING about it struck Teddy very forcibly. I am not sure whether it was the text itself or the minister's reading it the second time in a very earnest manner. He was a new minister, and was preaching to the children this morning.

His text was: "And another book was opened, which is the book of life;" and as I say, he read it over twice.

The book of life, the book of each one of our lives; do you ever think of that book, children, and what you are writing in it? Every morning you start with a fresh page, and at night what do you find written there—temptations met and overcome, kind words spoken, little acts of helpfulness performed? Or is it a record of temptations yielded to, cross and fretful words, and no kind actions. Think of it, children, when you are tempted to do what is wrong, that it will be written in your book of life, and at that last great day it will be opened and read.

Teddy sat at the end of the seat that Sabbath, and was just wondering if he could possibly snap an apple-seed—he had some in his pocket—at Joe Peters without Sadie's seeing it, when, as I said,

something, either in the text itself or the reading of it, caught his attention. It was such a thoroughly new idea, he writing a book—one that would be opened and read on that awful day. On the whole he did not like the idea, certainly not if *every thing* was put in it, was his decision as he recalled some of the many things he had done "just for fun." Then he tried to think of something he had done during the past week that he should like to see in his book; but he failed to recall anything, unless it was that he carried poor Mrs. Kent a basket of apples. "Would n't 'a done it, though, only mamma made me," he was obliged to confess to himself just as he had decided that that was quite a meritorious deed.

"I say, mother," he asked, anxiously, when he reached home at noon, "the minister said God puts every thing we do down in a book; do you b'l'ieve he does? Maybe he do n't see every thing, you know."

"O, yes! he does, Teddy—every single thing. We cannot hide even our thoughts from God. So we should be very, very careful, even of them," replied mamma, smoothing his rumpled curls lovingly.

"Well, then, I guess folks forget about it; do n't they? Or else maybe they do n't know."

"I think we all forget sometimes, Teddy: but mamma wants her little son to remember that God sees him always wherever he goes, or whatever he does; will you?"

"I'll try," said Teddy, with an unusually grave look in his brown eyes.

Just then the dinner-bell rang. Teddy went down-stairs, and being very hungry forgot all about the sermon, his book, and all, until Monday afternoon in the spelling-class at school.

Now Teddy did not like spelling. In fact, he was not overfond of study of any description, but spelling was his particular aversion. He almost invariably failed, and this very afternoon Miss Westwood made a rule that all who failed must remain half an hour after school. Teddy heard it in dismay. It was splendid skating down the river, the first they had had this winter, and they were all going down directly from school. For once he was utterly oblivious of every thing around him; he never lifted his eyes from his book after Miss Westwood said that, until the class was called.

But it was all in vain; the very first word that came to him was "believe," and he could not remember whether it was "ei" or "ie." He hesitated, grew red in the face, and was just going to say "leive," when Miss Westwood was called to the door.

"Ahem," said some one softly.

Teddy looked around, and there was Will Adams, holding up his slate with "ie" in great big letters on it.

Teddy felt as though a mountain was lifted off his shoulders, for he was quite sure of the rest of the lesson. Then it was that he remembered yesterday's sermon, and his promise, and the words of the text; it all flashed through his mind in an instant. Suppose he were to spell the word as Will had written it for him, which was not the way he would have spelled it himself, how would it look in

that book? But then to think of having to stay in when all the rest were having such sport, and his new skates just aching to be used. What should he do?

It seemed to him that it was all of half an hour before Miss Westwood closed the door and resumed the lesson, though it was but a few moments.

"Well Teddy, how is it?" she said.

Teddy felt positive that every one in the room must hear his heart beat, it thumped away so loudly.

"B-e, b-e-l-" What should he say?

"God sees us always: whatever we do is written down in our book of life. Remember that, children, when you are tempted to do wrong; think how it will look in your book."

"E-i-v-e," he said, hurriedly.

Will Adams looked up in blank astonishment.

"Could n't you read it on my slate?" he asked after school.

"Yes," replied Teddy, colouring; "but you see I—did n't want to write a cheat in my book."—*Sunday-School Times.*

GRACE IN LITTLE THINGS.

THERE is an old story of a certain minister, who, in arranging his toilet for his afternoon parochial calls, found a button gone from his shirt collar, and all at once the good man's patience left him. He fretted and scolded and said undignified and unkind things, until the tired wife burst into tears and escaped to her room. The hours of the afternoon wore away, during which the parson called upon Brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young Brother Hall, wasting away with consumption; upon good old Grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns, as happy as a bird; upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene, in the views of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, and his good wife near him busy with her needle, he could not help saying, "What a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said,—

"Yes, it is wonderful indeed; but there is one thing that the grace of God does not seem to have power to do."

"Ah, what can that be?" said the husband.

"Why, it does not seem to have power to control a minister's temper when his shirt button is gone."

That was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember.

There is many a man who can stand up before a multitude and "confess Christ;" who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion, but who is too weak to keep his temper at home. The value of art is in the fineness of the work—the perfection of music

is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's prayer upon a sixpence than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.—*Golden Rule.*

MARRIED PEOPLE WOULD BE HAPPIER.

If home trials were never told to a neighbour.

If household expenses were proportioned to receipts.

If they tried to be as agreeable as in courting days.

If each would try to be a support and comfort to the other.

If each remembered the other was a human being, not an angel.

If women were as kind to their husbands as they were to their lovers.

If fuel and provisions were laid in during the high tide of summer work.

If both parties remembered that they married for worse as well as for better.

If men were as thoughtful for their wives as they were for their sweethearts.

If there were fewer silk and velvet street costumes, and more plain, tidy house dresses.

If there were fewer "please darlings" in public, and more common manners in private.

If men would remember that a woman cannot always be smiling who has to cook the dinner, answer the door-bell half a dozen times, and get rid of a neighbour who has dropped in, tend to a sick baby, tie up the cut finger of a two-year old, gather up the playthings of a four-year old, tie up the head of a six-year old on skates, and get an eight-year old ready for school, to say nothing of sweeping, cleaning, dusting, etc. A woman with all this to contend with may claim it as a privilege to look and feel a little tired sometimes, and a word of sympathy would not be too much to expect from the man who, during the honeymoon, would not let her carry as much as a sunshade.—*Saturday Evening Mail.*

A THING TO BE PROUD OF.

"How does it taste, I wonder," said Jamie, as he saw Patrick Flynn take a glass of steaming punch from the bar of a restaurant.

"Did you never taste strong drink, James?" said a handsome old man standing by.

"Never," said Jamie, "I wonder if it's good."

"I cannot tell how it tastes," said Mr. Landers, "I am sixty years old and never tasted it in my life, and I am proud to say it. I see what it does. It has cheated poor Flynn out of his snug little home; it has clothed his poor wife and children in rags, and made him cross and quarrelsome; it is liquid fire and theft and poison. I don't want to know how it tastes."

"Neither do I," said Jamie. "Thank you, Mr. Landers, for what you have said. When I am a man sixty years old I, too, will have it to say, 'I never tasted strong drink in my life.'"—*Selected.*

TEMPERANCE NOTES.

THE great Doctor Guthrie long followed the custom of most Scotch ministers in his day—taking a glass of wine. But there was in Scotland a poor, ignorant driver, who was wise enough to prefer total abstinence. And one day the doctor drove in his cab, over a wild part of the country in a pouring rain. When an inn was reached, the doctor took some whisky in a glass to keep off the cold, and offered some to the cabman. "No, I thank you, sir; I am a teetotaller." A very simple answer; not a word of argument, only example. I do not suppose he ever knew that his refusal did any good. But the learned, eloquent doctor remembered it. Soon after, when he was called to Edinburgh, and went round among his poor parishioners, he found rum was the cause of much poverty. He could not say anything to them while he took his glass, and he thought of the course of the poor cabman. He became a teetotaller, and did what a man in his position could do. The good done by his sermons, addresses, books, schools, and labours, will never be known until the judgment. A short time ago I went through the Ragged Schools he founded in Edinburgh for poor children—temperance homes. In four kingdoms I saw no such joyful sight as that of these ruddy-faced, happy urchins. The cabman was not aware that by his modest refusal to drink he that day helped to wear away a habit in another that leads only to evil, and to start a great man in a course that was salvation to multitudes for whom he laboured.—*The Methodist.*

THE STRAWBERRIES AND THE DYING CHILD.

A LITTLE girl once had a bed of strawberries. Very anxious was she that they should ripen and be fit to eat. The time came.

"Now for a feast," said her brother to her one morning, as he pulled some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for making a feast, for they are the greater treat."

"Yes, but they are the first-fruit."

"Well, what of that?"

"Dear father told us that he used to give to God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah, but," said her brother, "how can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkin's dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms, and take the ripe, round fruit in her shrivelled fingers, and saw her eyes glisten and her little

faded lips smile, they felt that God had accepted their little offering.—*Sunday at Home.*

THE BEST MEN, THE HUMBLEST MEN.

1. THEY see themselves the greatest debtors. The more mercies they have, the more they are indebted to God for them. What have they to boast of who are deepest in debt? 2. They dwell more on their defects than on their excellencies, mourning more frequently over the former than feasting on the latter. 3. They have the closest communion with God. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee, I abhor myself in dust and ashes.* 4. They have the clearest view of the spirituality of the divine law, and are therefore most sensible of their shortcomings. 5. Their conscience is most tender, and therefore the slightest guilt distresses them. They feel a prick, where some would not feel a gash. They mourn over a stumble, when others will hardly grieve because of a fall. 6. They see themselves to be the weakest, and therefore walk in all lowliness. Peter presumes and falls! Nehemiah fears and stands. 7. They are warned and humbled by the falls or inconsistencies of others. They do not triumph over the fallen, but they pray to be themselves kept from falling.—*Wesley Banner.*

PURE AND CORRECT LANGUAGE.

PERHAPS there is nothing that more fully indicates the true lady or gentleman than the habitual use of pure and correct language. Those who would appear genteel in society, should cultivate good English in conversation. Unclean speech is in keeping with a smutty face, unclean hands, and soiled clothes. It is wonderful how easily and almost imperceptibly one glides into a careless and vulgar way of talking; and, often too, those who are familiar with the rules of grammar, and who in writing use good orthography and syntax, and pure and chaste words. Yet in conversation, through neglect, they use improper language in a confused and desultory manner.

Early culture and association with refined society are essential to the attainment of this accomplishment; but if one has been unfortunately deprived of these, much might be gained by carefully watching his own words and manner of speech, until he contracts the habit of correct speech, of using his mother tongue in sound and accurate language. Nothing so strongly marks one's bearing in society as his speech. No matter how admirably he is attired, his grade in good and refined society will be gauged by his speech.—*Selected.*

FOR every good deed of ours, the world will be the better always. And perhaps no day does a man walk down a street cheerfully, and like a child of God, without some passenger being brightened by his face, and, unknowingly to himself, catching from its look a something of religion, and sometimes, not impossible, what just saves him from some wrong action.—*Christian World Pulpit.*

THE PRESENT TRUTH.

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

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CHRISTIAN UNITY.

THAT union among Christians is desirable no one who loves God and understands his holy Word would for one moment question. It would seem desirable from the stand-point of policy, if nothing else. It is one of the great objections which the world brings against the Christianity of to-day, and hence against the Bible. "How," says the man of the world, "am I to know which is the right way when there is so much difference between those calling themselves Christians, each condemning the other? They agree no better than do we of the world." "How," says the sceptic, "am I to believe the Bible to be a revelation of Deity when so many diverse and contradictory views are taught therein? An Infinite Being must be one, his teachings harmonious; can we believe the Bible to be his word?"

And no one can say that these objections are not well founded. Once the church of God was one; but now we behold it divided into innumerable sects and denominations, and division is not strength but weakness. The power of union is forcibly set forth in the scripture, "How should one chase a thousand, and two put ten thousand to flight?" The power of each of the two is increased fivefold by union. But how "can two walk together except they be agreed?" How can their efforts be made fruitful and efficacious unless there be union in the efforts? A house divided against itself cannot stand; a divided kingdom falls an easy prey to its enemies. And it is even so with the church of Christ. While that church was united it "went forth" as represented in the apocalyptic vision, "conquering and to conquer." But when division entered, the adversary of souls made many a conquest and made small many times what otherwise might have been a glorious victory. And the divisions and differences of the professed church have caused "the enemies of the Lord" to blaspheme.

Yet in this divided condition the church of God has done a great work; but how much more she might have done had her people been united! After so many years of mission work, how few have been brought into her fold! How fewer still have been brought into the fold of Christ, and are really children of God! While the heathen world has been penetrated, and some have been converted, the increase of the heathen is greater than that of Christians; and how few of the nominal Christians are real Christians, according to a Bible standard, in either heathen or Christian lands! And furthermore the increase of infidelity in Christian lands, yea, even in the church itself, is appalling. This is the condition of religious matters which faces the Christian world, and the inability of the present means and forces to meet the opposing evils of intemperance, infidelity, and worldliness, is one of the reasons why there is such a cry for Christian unity at the present time. Religious newspapers

abound in articles on the subject, conventions are called for the purpose, and sermons have been preached in abundance.

But most of the efforts put forth are for unity without unity, paradoxical as it may seem. That is, it is unity of effort and spirit and labour, while all the diversity of belief continues the same as now. Generally stated, the desire is one worthy, but brought to detail it seems to us no union at all; it is as weak as the system it is designed to replace. A recent sermon by Joseph Parker, D.D., voices so much of the popular sentiment that we quote therefrom to show what is desired and hoped by many in the line of Christian unity. The sermon appeared not long since in the *Christian Commonwealth*. The doctor's text was John 17:20-27. He defines Christian unity as follows:—

"What is Christian unity? Is it an affair of regulation, compromise, concession, toleration, for the sake of good neighbourhood; and easy social and ecclesiastical movement? That view of Christian unity certainly receives no support from the Lord's intercessory prayer. The deepest meaning of Christian unity is union with Christ, oneness with the Son of God, identification with Christ in spirit, purpose, and labour; and coming out of that, as a cause and an inspiration, union of Christians, genuine brotherly love and trust, a love that sees the Christian in the man and that sees Christ in the Christian. Christian unity is living sympathy with Christ; it is being so like Christ as to be almost himself; it is to be under the sweet dominion of passionate devotion to the blessing and all blessed cross of Christ. How strange it is that Christian unity should now need to be defined and to be guarded by most careful safeguard! Has Christian unity been interfered with, simulated, perverted, tampered with? Surely a relation so simple needs no definition, unless wicked hands have been laid upon it to force it into unholy and inadequate uses. In endeavouring to promote the cause of Christian unity, let us get rid of all the simulations and mockeries which have gathered around it; let us go back to that which is fundamental and biblically authoritative, and take our quiet stand there, and judge every thing by the standard of the written word."

"There can be but one final book, and that book is never final,—namely, the Book written by the finger of God; and it is never final, because it holds within itself the very seed of truth, and is always expressing itself in new leaf and bud and blossom, and gracious fruitfulness; the same, yet not the same; always in substance and in grace and in eternal gift, immutable, but as to its forms, phases, revelations, always part of the very time we live in, part of the very breath we breathe: so it is the ancient of days, and it is the gospel of this very morning; old as God's eternity, new as our present progress and immediate necessity."

With this general statement we have no fault to find as far as it goes. We believe that the Bible is the only standard of faith, hence in it is the only true rule of union. And we further agree that it is the only final book, which is not final. But this we will consider later. He makes this union spiritual union. We will notice his application in our next article.

Christian union we plead for. It is a part of the divine plan. It is not only approved of in the Word of God, but it is taught and en-

joined therein. Let us collate some of the testimonies of Holy Writ which speak upon this important subject.

The psalmist likened unity to the most precious things he knew, even to the dew of Hermon and the precious ointment compounded by divine recipe, in the following words: "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Ps. 133.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Rom. 15:5, 6.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no divisions [Greek, *schisms*] among you; but that ye be *perfectly joined together in the same mind and in the same judgment.*" 1 Cor. 1:10.

"Nevertheless, whereto we have already attained, let us *walk by the same rule*, let us mind the same thing." Phil. 3:16.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

And our Lord Jesus Christ prays, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. . . . I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; *as thou, Father, art in me, and I in thee, that they also may be one in us*: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:11-23.

It is after the above manner that the Word of God speaks of unity. To this Word Dr. Parker appeals, in fact all do nominally, who advocate unity. The bond of union is Christ. Hearts must be united through him. It is as impossible to unite hearts together in God's work unless these hearts are united to Christ, as it is to weld two pieces of cold iron. Christ is that bond of union, not abstractly, not as a mere profession, not simply a spiritual bond as advocated by Dr. Parker, but Christ is that bond of union in all that he represents. It will include spiritual unity or that unity which is brought about by the possession of the Spirit of Christ by those united. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. There is but one other spirit in the world and that is the spirit of the world, of the flesh, of evil in all its various and deceitful forms. And it is utterly impossible to

unite two hearts, one of which is actuated by the spirit of the world and the other by the Spirit of Christ. They will no more mix than iron and lead will weld, or oil and water blend. It is just as impossible to unite hearts in which the spirit of the world reigns.

There may be union in opposing the work of God; it is generally so. There may seem to be union in carrying forward the work of God; but it is only a superficial union. For, as the spirit of the world is a selfish spirit, when issues come which involve individual interests, those hearts inspired by the spirit of the world will seek every one his own, and the work of God will be left to care for itself. But the Spirit of Christ is unselfish, and hearts actuated by that Spirit will be unselfish also.

But our contention is that the Spirit of Christ alone is not sufficient to produce that unity which is enjoined by the apostles and for which our blessed Lord so earnestly prayed. This will be evident to all who will reflect for a moment on the history of the Christian church. No true Protestant will contend that Martin Luther did not have the Spirit of Christ. He perilled his life again and again for the sake of his Master. No one will contend that Ulrich Zwingli did not have the Spirit of Christ. He laboured night and day and at last laid down his life for what he believed to be the cause of Christ. But these two ardent Reformers were at one time bitterly opposed to each other. So were Wesley and Whitefield. So have many others been in the various churches of Christendom. They have warred and striven and opposed each other, and yet both sides zealous for Christ. They might have possessed more of his Spirit, doubtless they should have possessed more, but they could not possess that Spirit in its fulness while they occupied the position they did. There will never be the union that Christ prayed for in the church of God till they have the fulness of his Spirit, and they will never have the fulness of his Spirit while they remain where they are.

The Spirit of Christ leads not only to true union, but to *union in the truth*. And it is on this point it seems to us that the modern ideas of unity are wanting. Unity of effort and purpose is desired outside of unity of belief, unity of faith, or unity of practice. But the unity which our Saviour prayed for includes unity in the truth. This includes its form as well as its spirit so far as that form is revealed in the Word of God. It is expressed in our Saviour's prayer. After praying that his disciples might be one as he and the Father were one (John 17:11), he prays as follows: "Sanctify them *through thy TRUTH*: thy Word is truth." Verse 17.

To *sanctify* is to set apart to a holy use. It is *separation* from the ways of the world and the flesh unto the ways of God. And it is not a profession of separation, but a real separation, a separation through, or by, the truth of God. We need not argue that this must refer to *practical truth* especially, to that truth which shapes, moulds, or transforms the lives and characters of those who enter the service of God. It is a coming out and being separate from the world, and walking in purity and holiness. Those who walk contrary to God walk in the ways of the flesh, following the desires of their own heart. The natural promptings of the unregenerate heart are all the law that is needed or desired in order to walk contrary to God. But to be sanctified to him, separated

from the world, we must have something which points out a different way, a law to guide a blinded and perverted conscience, a system contrary to all worldly systems, even the truth of God in our Lord Jesus Christ. We cannot reject Christ as our Redeemer and bond of union; neither can we reject the truth which sets us apart, or sanctifies our lives to the service of God. Jesus said to Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. It is not simply Jesus as an atoning sacrifice, a reconciler to God; it is not simply Jesus as a life-giver; but Jesus as the revealer of God's precious truth in all ages and times, the One through whom God gives his holy Word. John 1:1-3.

Now there is a certain way in which men become united to Christ. This truth is plainly revealed in God's Word, so plainly that it needs not the wisdom of the sage, nor the learning of the scribe in order to understand it. It is in the comprehension of all. Our Saviour presented it in his ministry: "The time is fulfilled, and the kingdom of God is at hand: *repent ye, and believe the gospel.*" Mark 1:15. The Apostle Paul states the same thing: "And how I kept back nothing that was profitable unto you, but have showed you, and taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, *REPENTANCE toward God, and FAITH toward our Lord Jesus Christ.*" Acts 20:20, 21. This was the substance of the apostle's teaching; it is the epitome of all practical truth in the formation of character. He taught this to all irrespective of nation or class. Let us see what is implied in the expression, *repent and believe*, or as Paul expresses it, "*Repentance toward God and faith toward our Lord Jesus Christ.*"

Repentance, or reformation (for the word implies that), signifies a turning away from sin. A turning away from sin is a turning to righteousness. Repentance implies conviction of sin, contrition or sorrow for sin, confession of sin, and reparation of wrong. *Sin* is clearly defined in the Word of God as the transgression of God's holy law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. The law here referred to is God's moral law, summarily comprehended in the ten commandments. Says Paul, "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. But one law says, "Thou shalt not covet," and that is the law of ten commandments. The same apostle in the same epistle declares that "by the law is the knowledge of sin" (Rom. 3:20), and "where no law is, there is no transgression." Rom. 4:15. Repentance, then, is the turning away from this transgression of God's law.

We know that the law as the rule of sin is very little preached at the present day. Its breadth, and depth, and height, and divine holiness are not set before the sinner. He has some consciousness of sin in his own heart; a conscience however perverted would condemn him to some extent. The Spirit of God quickens that conscience, and deepens the sense of guilt in the heart of the sinner. But to know what sin is, not according to a blinded, wrongly educated conscience, not according to a worldly standard, but according to God's standard, there must be a divine law given. We repeat that man has some sense of sin in

himself, but it is God's law carried home by his Holy Spirit to the heart of the sinner in all its pungency, its force, its power, its far-reaching, quickening influence, which takes hold upon every thought and motive,—it is this standard, this way by which the sinner should be brought to a sense of sin, should be made to feel his lost condition. If a man does not realize this, he will feel no need of a Saviour. If he does not know the sinfulness of sin, he will not realize the holiness and purity of character required by God. If he does not realize the depth and degradation and destructiveness of sin, the awfulness of the death which is the wage of sin, he can never appreciate the gracious and blessed salvation offered by Christ. If he does not hate sin and Satan, he will not love Christ and holiness. And that he may do this, that he may realize all these, God's law laid upon the heart, and pressed home by his Holy Spirit is necessary, because it is God's way, and nothing in God's plans are unnecessary.

The next step, the other great essential, is faith in our Lord Jesus Christ. Not simply faith in him as the Saviour of the world but faith in him as an individual Saviour,—our Saviour, *my Saviour*. The truly repentant, if properly instructed, will truly believe. He will accept of Christ as a personal Saviour. His own sins of the past, scarlet and crimson though they may be, are all covered over with the blood of Christ, he is free from the bondage of sin, and finds joy and peace in believing. Sin may have abounded in the past, grace abounds in the present. The law has magnified Christ, and Christ has magnified the law.

Repentance toward God and faith toward our Lord Jesus Christ reconciles the sinner to God. He is in union with an offended God through faith in his Son. He is no longer an alien and foreigner, but a fellow citizen with the saints and of the household of God. God is his Father, Christ is his Saviour, the Holy Spirit is his Comforter, the promises of God in his holy Word are to him a sure ground of hope.

But more is implied in these terms—repentance and faith—than is generally supposed. We will consider these more fully in a future article, and how this union with Christ is maintained.

"WE THINK" VERSUS "WE KNOW."

THE following question and answer are found in the *Christian Commonwealth* of December 9th, and we quote them as illustrating many of the answers to religious questions by present-day religious teachers, unlike many of the answers found in our esteemed contemporaries:—

"Can you inform me if departed spirits know anything of their friends on earth? Or have they any knowledge of what is being transacted on it?—MOURNER.

"We think there can be no doubt about this matter. There are many passages of Scripture that clearly suggest it, while the case of the rich man and Lazarus makes it almost certain."

The editor says, "We think there can be no doubt about this matter." Passages of Scripture suggest it, and "the case of the rich man and Lazarus makes it almost certain"! Hardly worth while building on such a foundation,—a suggestion and an almost. No sound system of interpretation would make a parable or apologue the foundation of a doctrine. The

same rule of interpretation, would in the parable of the rich man and Lazarus, make heaven in sight of hell, the righteous beholding the torments of the damned, and the latter praying for an immaterial (!) spirit (for there are no others in heaven according to the common orthodox view) to dip his finger (!) in water (is it also immaterial?) and cool his tongue tormented in flame! A literal interpretation of Luke 16: 19-21 makes nonsense of the Word of God. Personifying the dead and making them utter what their final destiny will be when all shall be judged and rewarded (2 Pet. 2: 9; Rev. 22: 12; Matt. 16: 27), makes the parable a consistent one, and a forcible lesson to the proud, covetous Jews.

Passages "suggest" that departed spirits know aught of their friends in the same way that the sixth commandment suggests murder or that life suggests death, or righteousness suggests sin. The editor says "we think;" may not we say we know the opposite, that departed spirits do not know anything about their friends on earth? The man healed by our Saviour could say, "Now we know that God heareth not sinners." How did he know? God had revealed it in his holy Scriptures. See Ps. 18: 41; and 66: 18; *et al.* So we may know as regards this question because God has revealed it in his Word. What say the Scriptures?

"The dead know not anything, neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. Says the psalmist, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. And Job declares of the dead, "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

Such teaching as is found in the above-quoted answer from the *Commonwealth* is the very foundation of Modern Spiritualism, and the Romish doctrines of purgatory and invocation of saints, with many others equally false, equally pernicious. If our dead friends know all about us, why can they not converse with us? It is only a step to such a conclusion, and such a conclusion is full-fledged Spiritualism. And demons, taking advantage of this belief, come in the garb of supposed departed spirits and deceive those who are not grounded in the truth of God.

God has warned us of these things. 1 Tim. 3; 2 Thess. 2: 9, 10; Rev. 13: 13, 14; and 16: 13, 14. He has also made known to us our true condition in death as revealed in the foregoing quotations from the holy Scriptures. He has not left the "mourner" comfortless, but has revealed to him something better than an "almost" or "we think." 1 Thess. 4: 13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*" Those who have a well-grounded hope in the Lord Jesus Christ will God bring with Christ from the prison-house of the dead. Heb. 13: 20. "We know" is better than "we think."

ITEMS FROM OUR GENERAL MEETINGS.

We would gladly give a lengthy report of our general meetings, but space will not permit. We will give a few more items of interest regarding General Conference proceedings. Among many other recommendations which were adopted were the following from the Committee on the Distribution of Labour: That Pastor F. D. Starr go to Basle, Switzerland, to assist in the German work; that Pastors C. W. Olds and S. S. Smith, of Wisconsin, labour in Alabama and Mississippi; that Pastor T. H. Gibbs go to British Honduras; that Pastor Kimball of Vermont make Nova Scotia and New Brunswick his field of labour; and that Napoleon Paquette labour in the Province of Quebec among the French. Additional labourers were also sent to Washington, D. C.; Atlanta, Georgia; British Guiana; South Africa; and other fields. We are glad to see the increasing interest for the truth in our various Colonies.

Resolutions were adopted recommending that city missions, where practicable, introduce a foreign department; that more earnest effort be put forth in the cause of health reform; that suitable libraries be furnished our city-mission training schools; that more widespread effort be put forth among the French-speaking people of the world; that the subject of education be given more attention at all our camp-meetings; that our several missions and those engaged in them be made subjects of special prayer by all our people; that a telegraphic code be designed, adapted for our work; and that a German hymn-book be provided. A committee was appointed to arrange for the publication of the Year Book for 1887.

December 18, 25, and January 1 were appointed as days of fasting and prayer that God might in a special manner let his blessing rest upon his work the coming year.

It was considered necessary to raise £20,000 the coming year in addition to the regular funds and provisions already made, and to raise £10,000 inside of sixty days by holiday offerings. A part of this fund is to be used to take a test case of prosecution of Sabbath-keepers to the Supreme Court of the United States. The Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." In reply to a Sunday memorial in 1830 Congress again placed themselves on record, stating that the conscience of the Jew was as sacred as that of the Christian; and that if Congress could point out one religious duty, it could with equal authority point out all. They recognize that man's relation to God is above human enactment. Contrary to the Constitution of the federal government the State of Arkansas, among others, has passed a very stringent Sunday law. But in all other cases except those who faithfully observed the seventh day, the law was practically a dead letter. But those who obeyed the fourth commandment

of God's law were arrested, fined, and imprisoned *ad libitum*. The Supreme Court of Arkansas has decided in favour of the present oppressive law; and it was decided that a test case should be brought before the Supreme Court of the United States in order to know whether respectable citizens and conscientious Christians have the right to worship God as his Word dictates, as long as they interfere with the rights of no-one else. The case of Pastor James W. Scoles was selected for this purpose.

The officers chosen for the coming year are as follows: President, Geo. I. Butler, Battle Creek, Michigan, U. S. A.; Secretary, Pastor U. Smith, Battle Creek, Michigan; Corresponding Secretary, Mrs. M. J. Chapman (address as above); Executive Committee, Pastors Geo. I. Butler, S. N. Haskell, O. A. Olsen, W. C. White, R. A. Underwood, U. Smith, A. J. Breed.

God blessed the work of the past year. Marked prosperity has been seen in many places. More has been done than in any two years of the past. While other denominations much larger, have had fewer doctrines and truths unpopular to the worldly heart, their increase has been less than that of this people—those who have the Sabbath, Advent, and Life only through Christ. Some of the items of increase are as follows: There has been again of 27 ministers, 15 licentiates, 57 churches, 2,564 members, and £5,000 in tithes.

The closing meeting was held December 6th. The next General Conference will be held in the State of California.

We have before spoken of the International Tract and Missionary Society and its work. Its eleventh annual session was held in connection with the General Conference. One hundred and ten delegates were present from the Old World and the New at the first meeting. The membership fee is £2. Quite a number became members at this meeting. This society was organized in 1874. At the close of the first three years its receipts were only about £90 and its expenditures £91. It was known at that time as the General Tract and Missionary Society. At its seventh annual session the name was changed to the International Tract and Missionary Society. The importance and extent of its work have greatly increased since that time. The donations last year were about £450. The special work of this society does not include the many local and State branch societies in the Old and New Worlds, but work outside of all local organizations in new territory in both Continents and in the islands of the sea, where there is much interest in different parts. In British Honduras a large number have become interested through missionary effort, and thirteen are observing the Sabbath. Most of these were brought to decision on the truth through a sister who felt the burden of working for others.

Among the resolutions the following were passed, recommending that the canvassing work for our periodicals be given greater attention and suitable persons be encouraged to engage in it; that the various State societies use all efforts in connection with the *American Sentinel* to place the true issue of the intentions of the National Reform party before the people, and that with the *Sentinel* be used the book entitled the "Marvel of Nations;" that "Historical Sketches of the Foreign Missions of Seventh-day Adventists" be circulated among our people in order to give them a better

knowledge of our work in the Old World; that, as the devoting of the fourth Sabbath of each month to the interests of the missionary work has proved a great benefit, these meetings be continued and renewed efforts be put forth to make them interesting and profitable; that greater efforts should be put forth in instructing each and all of our brethren and sisters in the missionary work; that diligent effort should be put forth to disseminate intelligence on the matter of health and temperance reform; that the work of visiting from house to house, holding Bible-readings, etc., be encouraged on the part of our lay brethren and sisters; that we urge the increased use of the *Signs of the Times* as our pioneer missionary paper. The use of the *Gospel Sickle* was also indorsed. Clubs of the *Good Health* amounting to 5,220 were taken by the State societies. It was recommended to make special efforts to increase the circulation of the *Youth's Instructor* the coming year.

The following officers were elected for the ensuing year: President, Pastor S. N. Haskell, South Lancaster, Mass., U. S. A.; Vice-President, Geo. I. Butler; Secretary and Treasurer, Maria L. Huntley, South Lancaster, Mass., U. S. A.; Assistant Secretaries, Annie L. Ingals, Oakland, California; F. H. Sisley, Healdsburg, Cal.; Jennie Thayer, 72 Heneage Street, Grimsby, England; B. L. Whitney, Basle, Switzerland; Josie L. Baker, Melbourne, Australia; Elizabeth Hare, Auckland, New Zealand; Mary Heileson, Christiania, Norway; A. B. Oyen, Battle Creek, Michigan; A. Swedberg, Battle Creek, Michigan; Executive Board, S. N. Haskell, Geo. I. Butler, W. C. White, O. A. Olsen, M. C. Israel, W. C. Sisley, M. L. Huntley.

The total number of members belonging to the society, including branch societies are 12,512; added last year, 2,091; missionary letters written, 44,387; missionary visits, 131,183; Bible-readings held with unbelievers, 27,365; number of yearly subscriptions obtained for periodicals, 18,678; shorter term subscriptions, 6,177; *Signs of the Times* taken in clubs for missionary work, 10,219 copies; pages of reading matter distributed, 18,904,112; periodicals distributed, 1,806,774; wholesale value of publications sold by agents, £7,622; number of public libraries containing our bound denominational books, 475; donations, etc., to T. and M. fund, £12,000; amount pledged to home work during the year, £5,716; of which £5,200 were paid; pledged to other enterprises during the year, £13,471; total amount of tithes paid during the year, £28,241; total amount paid for carrying forward the work, about £50,000. When it is taken into consideration that the tithes are voluntary, as well as other offerings, the rate per member will compare favourably with other religious societies. But we would not compare ourselves with others. God has shown us great and precious light. Many are not giving as much to the cause of Christ as they formerly gave for tobacco alone when walking in the lusts of the flesh. We ought to do much more. May God convert us anew to his blessed work.

We would be glad to give more space to the meetings of this important society, but our limits forbid. God has made it a blessing to many souls. May the people of God sustain it by their prayers, offerings, and co-operation. May God more abundantly bless the society during the coming year.

JUDGMENT OF THE GREAT DAY. NO. 9.

In this article consideration is to be given to the antitypical "scape-goat," with a view of ascertaining what individual will constitute that actor in the complete riddance from sin of the finally saved. The very term itself would seem to indicate the direction in which we are to look. In the common acceptance of the word, the name "scape-goat," is about synonymous with scape-grace,—any worthless creature who has forfeited all claim to esteem or confidence; and while it is revolting to all our conceptions of the character and glory of Christ, to apply such a term to him, our minds instinctively turn to an opposite character, whom the Scriptures style the "accuser," "adversary," "Beelzebub," "Belial," "dragon," "enemy," "evil spirit," "prince of devils," "serpent," "tempter," "seducer," "the father of lies," and a "murderer from the beginning."

But we are not left merely to infer that the scape-goat was a type of Satan; there is direct and conclusive evidence that such was the case. The Hebrew name, as given in the margin of Leviticus 16: 8, is "Azazel;" and we have testimony that the ancient people of God, both Hebrew and Christian, regarded this word as the name of the devil.

The Comprehensive Commentary speaks of the scape-goat as follows: "Scape-goat. . . . Spencer, after the oldest opinions of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmuller, whom see. 'The Syriac has Azazel, the angel (strong one) who revolted.'"

Cassell's Illustrated Bible speaks thus of the scape-goat: "We offer the following exposition as much more likely, and much more satisfactory: that Azazel is a personal denomination for the evil one."

Charles Beecher, in his work "Redeemer and Redeemed," pp. 66-70, says:—

"Two goats were to be presented before the Lord by the high priest. They must be exactly alike in value, size, age, colour,—they must be counterparts. Placing these goats before him, the high priest put both hands into an urn containing the golden lots, and drew them out, one in each hand. On the one was engraven, LA YEHOVAH (for Jehovah); on the other, LA AZAZEL (for Azazel). The goat on which the lot *La Yehovah* fell, was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the sins of the congregation, and gave him to a fit man to lead away and let go in the wilderness, the man thus employed being obliged to wash his clothes and person before returning to the congregation."

After examining two views respecting the meaning of the word "Azazel," which he shows to be incorrect, Mr. Beecher proceeds to state his own view as follows:—

"The third opinion is that Azazel is a proper name of Satan. In support of this the following points are urged. The use of the preposition implies it. The same preposition is used on both lots, *La Yehovah*, *La Azazel*; and if one indicates a person, it seems natural the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations

treat Azazel as a proper name. The Chaldee paraphrase and the targums of Onkelos and Jonathan would certainly have translated it, if it was not a proper name; but they do not. The Septuagint, or oldest Greek version, renders it by *hapopompaios*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices.

"Another confirmation is found in the book of Enoch, where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews of that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit.

"In addition to these we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen, 'He who is called in the Septuagint *hapopompaios*, and in the Hebrew Azazel, is no other than the devil.'

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible that Moses commanded a sacrifice to the evil spirit,—an objection he never could have thought of had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favour of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan.

"The meaning of the term, viewed as a proper name, was stated in 1677 by Spencer, Dean of Ely, to be, Powerful Apostate, or Mighty Receder."

Prof. Bush is also referred to by Mr. Beecher, on p. 72 of his work, as another authority for considering Azazel a proper name for Satan.

Gesenius, the great Hebrew lexicographer, says:—

"Azazel, a word found only in the law respecting the day of atonement. Lev. 16: 8, 10, 26. . . . By this name is probably to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars; but afterward, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with victims, in accordance with this very ancient and Gentile rite. This name Azazel is also used by the Arabs for an evil demon."

Milton represents Azazel as one of the fallen angels and the standard-bearer of Satan:—

"That proud honour claimed Azazel as his right, a cherub tall; Who forthwith from the glittering staff unfurled The imperial ensign."—*Paradise Lost*, book 1.

These testimonies certainly show conclusively that the scape-goat was a type of Satan; from which it follows that when the investigative judgment in the most holy of the

heavenly sanctuary shall be finished, Satan will receive upon himself all the sins for which atonement has been made in the sanctuary, and which the High Priest bears out from thence, and under that load will be sent away into a "land not inhabited."

The consistency of supposing that these sins will then fall upon the head of Satan, and the guilt of them cleave to him like an ineradicable curse, together with the event by which the sending away of this antitypical scape-goat is plainly brought to view, will next demand consideration. 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.

THE COMING REVOLUTION.

THAT all Europe is living under a tremendous pressure all observing minds will admit. Not only is this true as regards their fear and jealousy of each other, but as regards their social condition as well. As Mr. Stackpool E. O'Dell argues in the *Christian Commonwealth* of Dec. 9th, the condition of the common people, the lower classes, is such that a revolution is imminent, in his own words, "a judicial state of mind is out of the question." He thus speaks in his "Brompton Lectures," New Series, No. 6:—

"The state, the miserable, demoralizing state into which women and children are forcibly thrust through their necessities in this country, has been before the consideration of this country for generations. The *pros* and the *cons* have been considered in the pulpit, in the press, and upon the platform; all have pointed out, and fully acknowledged the deplorable condition of millions of the common people. Governments have likewise considered the matter, municipal government as well as imperial. The destitution, and degradation through destitution, vice and criminality, the result of destitution of the suffering common people have been shuttlecocked from one to another for personal profit, personal glorification, the obtaining of personal power, or for party purposes. The exceptions to this are so rare that their influence has been almost *nil*. The only hope is that the common people themselves will rise up in just and God-inspired indignation, and claim the right to live, as moral-minded men and women ought to live. The oppression and the poverty of the common people are undermining their morality, more especially of women, of girls, of even children. This is what is before my mind now, and this is what I would like to place before your mind now. This is what was before my mind when I said it were better for these women and girls to be left to die in the Soudan desert; when I said that judicial talk was not judicious, and more especially when I alluded to the tiger and the woman. What right have you to be calm, or I to be calm, when the tiger of licentiousness and lust is taking a cowardly advantage of the poverty of the women and children of the common people in order to demoralize them? You know that this is so, the whole of this Christian State know it—how that women and children are bought and sold for money, and know that this money is an inducement, because of lack of bread, lack of ability to procure the common decencies of life. Tell me, if you dare, that any language is too strong to denounce the State for its criminal apathy in permitting these awful facts to be even possibilities. Can you, let me ask, limit the acts of the common people for redress?"

A writer in *Harper's Weekly* of Jan. 1st, may well say, "May the dread destiny that seems to hang over so many European States and families be averted!" But it is impossible.

The time for its outbreak may be prolonged, but it will surely come. The great and rapid preparations for war on the part of Russia, Germany, and, in fact, all the great nations of Europe in greater or less degree, are not in vain. And the declarations of God's Word indicate that all these preparations are preparatory to the great battle of the day of the Lord. Jer. 25: 15-33; Joel 3: 9-11; Rev. 16: 12-14. May God help his people not to be deceived by the cry of "peace," when there is no peace nor promise of peace.

DO NOT READ THEM.

THE announcement has been made in some of the daily papers that a recent divorce case is to be tried again and that others from the "West End" are also to be brought forward. Whether it is true that particular cases are known to be on the way or not, there can be no doubt, judging from the past, that many such cases will yet be brought before the public in a very objectionable manner. In view of this I would like to have those who wish to be pure consider the following:—

When you are informed that the particulars of a divorce case, or any other scandal, are to be made public through the press, at once make a determined resolution that you will not read the details and that you will do all that you can to discourage others from reading them.

Perhaps you are ready to inquire, What harm can come from reading them? Allow me, therefore, to express my honest convictions concerning the matter, without meaning to give offence to any one.

If you are a Christian,—one whose real aim is to overcome the world, the flesh, and the devil,—you cannot reasonably hope to be an overcomer, while your mind is feasting on such corruption. You cannot read the details of a wanton life without being contaminated. "As a man thinketh so is he," and that which he reads is chiefly responsible for his thoughts. You cannot with assurance pray, "deliver us from evil," while you deliberately are courting temptation by what you read.

There are fathers and mothers who would rather die than visit houses of infamy with their noble sons and virtuous daughters where they could behold the iniquity which is practised there among their fellows. The thought itself is revolting, and there is no danger in that direction. But there are fond fathers and mothers who feast upon the published details of scandal in the higher circles of society, and at the same time speak about the matter in a familiar way in their homes, thus domesticating vice, without seeming to realize the fearful temptation to which they are subjecting their inexperienced darlings when they thus read and speak of those things. However, when one of their number becomes infatuated and falls a prey to temptation and the unfortunate family are surfeited with the details which tell of the violated innocence of their once happy home, then, perhaps, they will see that it is not safe to allow their children to become familiar with vice even though it be adorned with royal robes and is introduced to them in the home circle through the medium of the popular family newspaper. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals and his feet not be burned?" Prov. 6: 27, 28.

Pope seems to have expressed the truth clearly, as follows:—

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Are Christians to remain ignorant of what transpires around them? No, they could hardly do so if they would. The violations of God's law are too common and too flagrant to allow it. However, this ought to cause the Christian so much sorrow that he would have no desire to eagerly peruse the dark, loathsome records of criminality. Of these, it may be truthfully said, that "ignorance is bliss." "Finally, brethren, 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." "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4: 8, 7.

A. A. JOHN.

The Missionary.

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

SOWING TIME.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here,
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfil.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again.

In the morning's dewy hour
Mid noontide's sultry heat,
At evening time when the shadows fall,
To drop the gospel wheat.

I know not which will thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow"!
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee
When the work is done and the workers throng
To the harvest jubilee?

—*Christian Times*.

THE WORK AMONG THE GERMANS IN EUROPE.

THE good work among the Germans in Europe is still onward! Honest souls are constantly embracing the truth, many are becoming interested, and more calls for labour come in than we can fill. Our meetings in Basle are still going on, sixteen or more have decided, others are deeply convinced, and twelve are already admitted for baptism. We expect another examination of candidates this week and to have baptism next Sabbath. So far our colporteurs have taken over thirty

subscriptions for the *Herold*. Our meetings on Christmas and New Year, which we held in the mission house, were well attended; and on the eve of the 26th, when the Sabbath-school had their celebration, the hall was the fullest it has ever been. Over twenty pounds were on the tree for the Russian work. We expect as soon as we can find another hall to give another course of lectures in this city.

Over New Year I visited the brethren in Prussia again. We had real good meetings. The quarterly meeting in Vohwinkel was well attended, nearly all being present from Elberfeld. Five have recently been baptized in this city, and another has lately commenced to keep the Sabbath. Nine joined our tract society, a number of papers were ordered for missionary work, and the interest is on the increase. I also held a meeting in Solingen and visited our friends in Gladbach for the first time. Both meetings here were well attended, and there is hope that some will take a stand soon. The friends at these places gave me more than the whole journey cost, and I received nearly twenty pounds on tithe and tract work from the two churches in Vohwinkel and Solingen.

Last Sabbath and Sunday I was with the church in Lausanne and attended their quarterly meeting. At this time we ordained an elder and deacon, the Lord coming very near. Although not one has his own house and all are poor, yet forty pounds have been paid by this church since it was organized last May. If all our brethren in America would be so faithful in paying their tithe, and put forth such efforts to raise money for missionary work, the cause would not lack for means. We are glad that the good seed sown is still ripening and that a number are deeply convinced. A few weeks' effort among the Germans seems very necessary here. At present the brethren Vuilleumier are holding a course of meetings in French in a town six miles from here and they report good interest.

Nearly every week we are receiving letters from Russia in which we learn of new ones who are embracing the truth. About twenty or twenty-five have lately commenced to obey near Saratow, through the labour of Bro. Laubhan. The pastors are doing every thing in their power to hinder the work, but in spite of them the interest steadily increases. Bro. L. has sold quite a number of books, and taken some subscriptions. He also scatters and sells one hundred *Herolds* every two weeks, and we hope that with the help of the Lord the truth may steadily advance.

Bro. G. Perk in the south of Russia, has to meet very bitter opposition from the Lutheran pastors, and he only, as by a miracle, escaped their hands and another imprisonment. While taking subscriptions for the *Herold* and selling our books, he was, just as he wanted to leave the colony, called before the magistrate of the town and only on his promise to leave the colony inside of an hour and through his earnest entreaties they let him go for this time. The people here became so stirred by reading our publications, especially on the Sabbath question, that they began to ask the pastor, why he taught them to keep Sunday instead of Sabbath? He inquired what led them to ask such questions, and as he found out the reasons, he immediately proceeded to Odessa and laid the facts before the presiding elder or superintendent. He at once inserted the following notice in the leading German paper in Odessa:—

"With this we warn most earnestly against a young man, called Perk, who pretends to be a colporteur in the employ of the British and Foreign Bible Society, scatters tracts of the Sabbathists in our colonies and takes subscriptions for a paper entitled, *Herold der Wahrheit*, and if possible takes at once the money for it. . . . It is plain that a work like this can only disturb our churches, and may therefore every one beware of him and his publications.

"SUPERINTENDENT BIENEMANN."

Bro. Perk wrote me that he had told no one that he was in the employ of the British and Foreign Bible Society at present, but that he had been formerly. The whole charge in this respect was false, and the real fact is that the churches are troubled or disturbed by the truth. Our good pastor was not satisfied by the insertion, but also put the Russian police on the track of Bro. Perk and he only escaped another imprisonment because the mayor of the town and the officer had more mercy than the professed teachers of the gospel. The reader can judge from this how much better the Lutheran church is to-day than her fallen mother.

Several have of late embraced the Sabbath also in the south of Russia, and Bro. Perk sends many subscriptions for the *Herold*, and sells many books, especially the "Thoughts."

We are thankful to God for the good omens of success we see everywhere, and we hope as the number of labourers is soon to increase, that the message may soon move with power. Our earnest desire is that we may not only preach the truth, but that we may preach it in power and the demonstration of the Spirit.

Basle, Jan. 19.

L. R. CONRAD.

REPORT FROM SCANDINAVIA FOR DECEMBER, 1886.

SWEDEN.—Brother Johnson has had some meetings with the friends in Orebro, and writes that the interest is good. He is now on his way to Dalarna to continue his efforts there. Bro. Anderson held meetings among the friends on Vädö during the Christmas week. The rooms were filled with people, who were anxious to hear the Word of God.

Bro. Matteson writes from Stockholm, Jan. 10: "We did not know what our brethren in America would decide in regard to the exercises during the week of Christmas; but we agreed with Pastor O. A. Olsen, who was there some time before, to hold meetings every day and arranged a programme with subjects for contemplation. We agreed to lay aside all extra enjoyments and to spend no money for gifts, and then bring our donations to the mission on the second day of the new year. The means obtained here in Stockholm amounted to £10 5s., which we agreed to use for the colporteur school, seeing that it is the most pressing want in the mission just now.

"The school has now commenced. Some over thirty persons attend it, but only about twenty-five attend all the classes. Every Sunday morning from 7-8 o'clock is devoted to prayer. Instruction is given in Bible-readings four times a week. These Bible-readings are made out from the lectures. Each scholar reads his questions and texts, and they are criticised, and one is appointed to lead the reading in a meeting.

"We have a mission in the south part of the city, and one is appointed to hold one of these Bible-readings there every Sunday forenoon. Another is appointed to lecture Sunday evening on the same subject, that was presented at the hall the previous Sunday, and also has been used for a Bible-reading.

"We have book-keeping twice a week, Swedish grammar twice, lessons in English twice, instructions in canvassing three times, arithmetic once, writing once, and singing once.

At the same time we have a series of lectures on the prophecies and practical religion three times a week; prayer-meeting Sabbath evening and Sabbath-school Sabbath afternoon. The classes meet every morning at seven o'clock, but the time from 9-3 is given to canvassing the city, which has been divided into ten districts, to be worked by twelve colporteurs. We intend to continue three months. The first week is passed, and all feel encouraged, as we have got a good start. Pray for us, that these efforts may be a help to more successfully spread the truth among the millions of Sweden."

DENMARK.—Bro. E. G. Olsen sends the fol-

lowing report from Copenhagen: "The interest is still good, and we have experienced much of the blessing of God in our meetings. Some new ones have united with us, and others are deeply interested. Our meetings during the week of prayer were especially good and well attended. New Year's Day was a day of fasting, and on the following Sunday was brought in kr. 185. 00 (£10 5s.) as a New Year's gift to advance the cause. From Dec. 20-26 I visited our brethren and sisters on Selland. They live very scattered, and cannot very often meet together. Sabbath, the 25th, I visited Ordrup, where a few brethren and sisters had met together. The Lord met with us, and we felt that it was good to praise his name."

NORWAY.—Bro. K. Brorsen writes from Moss: "During the last month I have held meetings in Moss and Laurvig, in all twenty-nine; besides I have held thirty-nine Bible-readings, in which one hundred and fifty-one persons have taken part, made fifty-nine family visits, obtained twelve subscribers, sold books to the amount of kr. 16 (17s. 6d.), written eleven letters, distributed and loaned one thousand two hundred and fifty-six pages of books and tracts and twenty-two papers. Five more souls have commenced to obey the message."

From Stockholm I went to Copenhagen. It was a disappointment to me to pass by Halmstad, and I know that it also was a disappointment to the friends there. But it was not possible for me to stop there, and at the same time meet the appointment made for the week of prayer. I expect to visit these friends at the first opportunity.

In Copenhagen I remained a few days, and held meetings in connection with my brother. It was a great pleasure to see the interest manifested in the truth. The friends here have now a very convenient hall for worship, and viewed from any stand-point there has never been better prospects for the advancement of the truth, than there are now. From Copenhagen I went to Asaa. In doing this I had to pass by Valsömagle; but it is our intention to visit both Valsömagle and other places in Denmark as soon as circumstances will permit. In Asaa we remained two days, and held six meetings. We felt that the Lord was near with his blessing.

Dec. 22 I arrived at Christiania to be there during the week of prayer. We held meetings every day according to appointment, and can say that we experienced some of the blessing of God. At Christmas and New Year, offerings were brought into the mission fund, amounting to kr. 389. 43 (£20 10s.). We have now commenced a series of lectures on the prophecies. Two meetings are held every week with good attendance. I have also visited Moss and Laurvig, and found the interest still good in both places.

O. A. OLSEN.

A GOOD RULE.

To be severe with myself is the surest way to prepare me for being gentle with my fellow-creatures. I keep myself under; I smite myself in the eyes, lest having preached to others I myself should be a castaway.—so said the chief of us all, the loyalist, noblest Christian that ever followed the Saviour; and if he, so mentally strong and spiritually rich, needed so much self-discipline, what do we need, who feel how small we are and frail, and how easily we are moved about by every wind of doctrine and by every subtle temptation? My soul, hope thou in God!—*Joseph Parker, D.D.*

LOSE this day loitering—'twill be the same story
To-morrow—and the next more dilatory;
Then indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? seize this very minute—
What you can do, or dream you can, begin it,
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated—
Begin it, and the work will be completed.

—Goethe.

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.

IS THERE A SECOND COMING OF CHRIST?

1. At the ascension the announcement was made that Christ would return again.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

2. The Apostle Paul has spoken prophetically upon this subject.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28.

3. Christ comforted his disciples with a promise of his return.

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

4. The Bible teaches that his advent will not be in secret.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24: 26.

5. By the same authority we are informed how he will appear.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24: 27.

6. This coming will be literal and visible.

"Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7.

7. He will come in his majesty.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 16.

8. Angels will accompany Christ at his return.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31.

9. Their numbers are innumerable.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

10. At this time the righteous dead will be raised.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

11. Both the living righteous and the resurrected saints are changed, and prepared to dwell with Christ.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53.

12. They are then taken in charge by the angels.

"And he shall send his angels with a great sound of a trumpet, and they shall gather to-

gether his elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

13. These holy beings will take both the resurrected and living righteous to Christ.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

14. Not many of the living will be in readiness for the coming of the Lord.

"But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24: 37-39.

15. Christ will come as a thief to those who are not looking for him.

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5: 1-3.

16. He will not come in this manner to all.

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

17. Those who are not in darkness will welcome his return.

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

18. In order to be ready there must be earnestness on the part of those looking for him.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 36.

19. All that do not watch and pray will join in the prayer of the impenitent.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

WM. INGS.

Interesting Items.

—Coldbath Fields, almost the largest prison in England, is for sale.

—It is computed that there are about one million blind people in the world.

—Three thousand British churches use unfermented wine at the Lord's Supper.

—A fire occurred at Memphis by which six thousand bales of cotton have been destroyed.

—An Imperial decree has been issued in Berlin prohibiting the export of horses from Germany.

—Several evictions have taken place at Glenbeigh. Some of the tenants were readmitted as care-takers.

—Mr. Neville was returned for the Exchange Division of Liverpool, defeating Mr. Goschen by seven votes.

—The second session of the twelfth Parliament of Queen Victoria was opened by Royal Commission Jan. 27.

—The Prince of Wales has granted a warrant for a new Masonic lodge, to be called the "Anglo-American."

—Father McGlynn of New York having refused to go to Rome, the Pope has forbidden him to exercise his priestly functions.

—Several German residents in England have received orders to hold themselves in immediate readiness for military service in Germany.

—A granite monument, inscribed simply "Gough," has been placed over the grave of the late Temperance orator, at Worcester, Massachusetts.

—Serious floods have occurred in the southern part of Queensland, causing considerable damage. It is stated that fifty-eight persons have been drowned.

—The Abyssinians attacked a body of Italian troops numbering 480, near Massowah, on Jan. 30. The Italians lost 430 men, and all their guns were captured.

—A Bombay telegram stated that a small fort on the Quetta Railway had been attacked by the Duranis, who massacred the Khan and one hundred coolies.

—In view of the forthcoming mobilization of an Army Corps, orders will shortly be issued calling out the first-class Army Reserve, numbering about 50,000 men.

—Telephonic communication was opened between Paris and Brussels, on Feb. 2, and compliments exchanged by the King of the Belgians and President Grévy.

—Intelligence received at Odessa, Jan. 30, states that the British steamer Blair Athol has been lost with all hands, during a storm in the Black Sea. The crew numbered twenty men.

—The director of the telephones in Genoa has issued a notice saying that the offices must be closed, the damage caused by the recent snow-storm amounting to more than £80,000 sterling.

—Serious rioting occurred at Belfast on Jan. 29. The police were violently attacked, and were compelled to fire to protect their lives. One constable was seriously injured. About fifty arrests have been made.

—One person was killed and about fifty seriously injured by the fall of a temporary gallery in a workhouse at Cornwallis-road, Upper Holloway, London, where an entertainment was being given by the Mohawk Minstrels.

—An extensive cotton warehouse in Duke-street, Liverpool, was totally destroyed on Jan. 28. The contents included about four thousand bales of cotton and a large quantity of India rubber, valued at about £45,000.

—At a dinner given to seven hundred poor children at Chatham, a congratulatory telegram was sent to the Queen, bringing the reply: "The Queen thanks you and the assembled children for your kind congratulations and good wishes."

—The Peninsular and Oriental Company's steamship Nepal collided with a Chinese war vessel at the entrance of the Whanpo, Jan. 21. The Chinese vessel sank, and eighty of her crew are reported to be missing. No one was hurt on board the Nepal.

—A telegram received from Lisbon states that the British steamer Brentford, from Cardiff for Malta, with a cargo of coal, has been wrecked off Gronho, on the Portuguese coast, and become a total loss. The crew consisted of twenty-four men, of whom only one was saved.

—During a hurricane in the mountains near Tacoma, Washington Territory, Feb. 1, a tree under which several Chinamen were encamped was blown down, killing nine of the men and injuring twelve. A similar accident by which six white men were injured, occurred a few miles west of the same spot.

—During a dense fog, the Weymouth and Channel Islands Company's steamer Brighton, with mails and passengers from Weymouth, struck on the Bray's Rocks to the northward of Guernsey, and sank in fifteen minutes. The passengers and crew were saved. The mails went down with the steamer.

—The Kapunda, an iron sailing ship of about 1,100 tons burden, which left Plymouth on Dec. 18, with 313 emigrants for Western Australia, came into collision with the Ada Melmore, near Maccio, a port about one hundred and fifty miles south of Pernambuco, on the coast of Brazil, on Jan. 20. The number of persons missing is 298. The Ada Melmore was a much smaller vessel, had a cargo of ore, and is reported to have lost two of her crew. Both vessels sunk. The collision is supposed to have occurred during the night, as no women were among the saved.

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SAFETY ONLY IN CHRIST.

OUR safety is in abiding in Christ. Separated from him we are in the power of the enemy. United with Christ nothing can overthrow us. Nothing can destroy such union but sin. Tribulation, distress, persecution, famine, nakedness, peril, sword, loss of worldly reputation, nor anything else but sin can separate us from the Lord Jesus Christ and his love. But if we sin, if we fail in doing for God as we ought, if we wander away from him, shall we remain away? Shall we so fear him as not to return? Shall we cling to the sin which has caused all our weeping and weakness and woe? As we might we ask shall the chicken or the dove nestle in the nest of the hawk or the eagle when a saviour is nigh? Will we remain in the scorching sun when the sheltering shadow of a great rock invites us? Shall we remain in the fire of the enemy, wounded and beaten, when an open tower of defence is ready to admit us? Shall we remain in the storm and tempest, exposed to the fierce blasts of the elements, when the refuge of the riven rock is so nigh? Even so is Christ to him who longs for Christ's salvation. Jesus is a Saviour, is the Great Rock which casts its refreshing shadow, is the Tower of Strength and safety, is the Riven Rock to all who will forsake sin and come to him, whether that coming is for

the first time or a returning to him. He wants us to come. "Look unto me, and be ye saved, all the ends of the earth," "whosoever will." He desires us to return: "Return, ye backsliding children, and I will heal your backslidings." How gracious, how inviting, is such a Saviour! Who would remain away from his presence? Who would slight his mercies? And who would not despise the selfishness and sin which would separate from such a gracious Redeemer?

GOD'S LAW OUR RULE OF CHARACTER.

God's holy law of ten commandments contains the principles of all morality—all righteousness. So the psalmist tells us, "The law of the Lord is perfect." Ps. 19: 7. Again he declares, "All thy commandments are righteousness." Ps. 119: 172. A perfect law never ought to be abolished. The righteousness of God's government could not be, from the very nature of the case, and God's holy law is the basis of his righteous government, the reflect of his own character. So he declares by his prophet that though the things which to man look the most stable and lasting—the heavens and the earth—though these pass away, his righteousness—his holy law—will not. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished." Isa. 51: 6. The psalmist likewise declares, "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8. And Jesus says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

SUCH a law—holy, perfect, immutable, enduring, eternal—God has given as the rule by which his people are to form character. Moses says to the children of Israel, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6: 25. So the Lord teaches by his prophet that those who know righteousness are those who have his law in their heart. The New Testament presents the same holy rule. Said Jesus to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. Paul the great apostle to the Gentiles teaches the same truth, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 4. And John declares, "And this is the victory that overcometh the world, even our faith." 1 John 5: 4.

WOULD we know what kind of character the law requires? We have it portrayed in Enoch and Elijah. We have a perfect example in the life of our Lord Jesus Christ. "Be ye holy; for I am holy," saith the Lord. How holy? Even as Jesus our Lord. God has given us the rule to work out life's great problem of character. He has given the perfect Example worked out under this rule. Jesus kept the Father's commandments. John 15: 10. God desires in us a like character; and while we cannot keep this law in our own strength, the grace of Christ is sufficient.

BUT shall we reject the holy law of God, because it condemns us? Some have so done. Some rejected Christ at his first advent because his holy life and pure teaching condemned their own lives; they rejected their own salvation. Some accept God's law in part, they agree with all but one command, it may be the fourth, it may be the tenth. They do not realize what is true, nevertheless, that rebellion, stubbornness, or the despising of a single command of God, is just as much rebellion against God's government, as though his whole law was rejected. That man is just as much a murderer who cuts one link in a chain upon which depends human lives, as though he cut every one. So he who transgresses one precept, knowingly, willingly, or wilfully, is a rebel against God's holy government, child of God though he may consider himself. He may not know the reason why he transgresses God's law. He has not stopped to consider. Reader would you know? Let the inspired Word answer, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7, 8. May God help all to whom this comes to take hold upon Christ's strength and make peace with God, to be no longer rebellious, but "willing and obedient." Then will they say with the psalmist, "O how love I thy law! it is my meditation all the day." Ps. 119: 97.

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—AND—

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