

THE Present Truth

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

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ONE PENNY.

THE PRESENT TRUTH.

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TRUST.

BE not anxious for the morrow!
He who portions joy and sorrow
Knoweth what for thee is best;
And whate'er its skies may bring
Thee of joy or sorrowing,
Comes at his behest.

Anxious thought can never yield thee
Grace to bear nor faith to shield thee,
Should the morrow trials bring;
But, if thou in patience wait,
He will help thee in thy strait,
Give thee song to sing.

His is love that lasts forever,
Faithfulness that faileth never!
From thy mind forebodings cast;
And, to know what He will be,
Should a morrow rise on thee,
Read it from the past.

When hath ceased all sin and sorrow,
Where thy life hath no to-morrow,
Sun, nor threatening cloud nor moon;
To the love thy past that planned,
Mid the harps of heaven's band,
Thine shall find a tune.

—Thomas Edmund Reynolds.

General Articles.

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

THE LAW IMMUTABLE.

BY MRS. E. G. WHITE.

How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! In the purposes and dealings of God there are mysteries which the finite mind is unable to comprehend. And it is because we cannot fathom the secrets of infinite wisdom and power that we are filled with reverence for the Most High.

Men shut from their souls the rays of divine light by refusing to walk in it as it shines upon them. How many will sacrifice purity of heart, the favour of God, and their hope of heaven, for selfish grati-

fication or worldly gain. The question comes home to every soul, Shall I obey the voice from heaven, in God's ten words, or shall I join with the multitude who trample upon the law of Jehovah?

God will not always bear with the sinner. Christ declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who have a knowledge of Christ's life and his death in their behalf, but who continue to transgress the law of God. They may look upon Calvary, they may see the Son of God agonizing in the garden and dying upon the cross, and yet many for whom he has made this great sacrifice refuse to obey the law which he died to vindicate. It will indeed be more tolerable for Sodom and Gomorrah in the day of judgment than for the transgressors of God's law.

The infinite sacrifice which Christ has made to magnify and exalt the law, testifies that not one jot or tittle of that law will relinquish its claims upon the transgressor. Christ came to pay the debt which the sinner had incurred by transgression, and by his own example to teach man how to keep the law of God. Said Christ, “I have kept my Father's commandments.” In consideration of all the facts so clearly establishing the claims of God's law, with heaven and eternal life in view to inspire hope and induce effort, it is inconceivable how so many professing to be servants of God, can set aside his law and teach sinners that they are not amenable to its precepts. What a fatal delusion! Satan first devised this heresy, and by it, he enticed Eve into sin. The sad results of that transgression are before us.

We are living in a land of bondage and of death. Multitudes are enslaved by sinful customs and evil habits, and their fetters are difficult to break. Iniquity, like a flood is deluging the earth. Crimes almost too fearful to be even mentioned, are of daily occurrence. Shall we say that all this is because men live in obedience to the will of God, or is it because ministers and people hold and teach that its precepts have no binding force?

Men professing to stand as watchmen on the walls of Zion speak of the Jewish age as one of darkness. They represent the religion of the Hebrews as consisting of mere forms and ceremonies, and present in striking contrast the glorious light and privileges of the gospel age. While it is pleasing to God that we prize the blessings of the gospel, he is dishonoured and

Christ's mission is misrepresented by those who belittle his work in ancient times, as seen from the history of Adam down to the Christian era.

In what contrast to the teachings of these men are the words of Moses, the prophet whom God honoured above all other mortals, talking with him face to face, as a man speaketh with a friend. Moses possessed a spirit which is rarely found at the present day. He had a sacred regard for the right, a morality unmingled with selfishness and policy, and grandly rising above respect for times and people. Moses fully understood the force of his words, as he challenges the Hebrew host: “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?”

Moses understood the sacred character and value of the divine law. Israel was highly honoured of God, and the surrounding nations looked with admiration and wonder upon them. Their laws and discipline, when compared with the laws of other nations, seemed even to their enemies in every way superior to their own. Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God, are dishonouring him and casting a shadow over the most illustrious character presented in the annals of men.

In that memorable sermon upon the mount, in which our Saviour announced to his followers the principles of his government, he expressly declares the perpetuity of the moral law. His solemn warnings to the neglecters and despisers of the law of God are echoing down, even to our time: “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. 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.” And in consideration of the claims of the law, he continues: “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.”

Obedience to the law of God was the only condition upon which ancient Israel

was to receive the fulfilment of his promises. Obedience to that law will bring as great blessings to individuals and to nations now as it would have brought to the Hebrews. The history of that people was recorded for our benefit. We should study it with a prayerful heart, and seek to shun the sins that brought upon them the wrath of God.

Christ came to teach men the way of salvation. And when the shadowy services of the former dispensation were no longer of any value,—when type had met antitype in the death of Christ,—then we might expect that if the law of ten commandments were no longer binding, Christ would declare its abrogation; if the Old Testament Scriptures were no longer to be regarded as a guide for Christians, he would make known the fact.

Let us briefly notice a few events that occurred after the resurrection. As two of the disciples were travelling to Emmaus, conversing in sad tones of their disappointed hopes, Jesus himself, concealing his identity, drew near, and with words of sympathy, sought to draw from these sorrowing ones the cause of their grief. Although they had reason to regard with distrust and fear all men outside the little circle of believers, yet they freely unburdened their hearts to this stranger. Now was the time for Jesus, to give those lessons which he would have repeated to his followers in all coming time. He reproved those disciples for their unbelief in not accepting the Word of God just as it reads. And "beginning at Moses and the prophets," he expounded to them the scriptures concerning his mission and his work. He then impressed upon them the fact that Jesus did come exactly as foretold by the prophets. The hopes of the disciples were revived as the words of the Old Testament were clothed with new life and power. Their hearts burned within them, and when Christ made himself known, they were ready to accept him as the risen Saviour.

That same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures and show that Jesus Christ revealed in the gospel is the Son of God,—the long expected Messiah.

Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God.

There is no discord between the teachings of Christ in the Old Testament and his teachings in the New. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour foretold by proph-

ecy, and prefigured by the typical offerings, has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that his coming destroyed the claims of God's law.

In the very last message to his church, by way of Patmos, the risen Saviour pronounces a benediction upon those who keep his Father's law: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THREE "ONE THINGS."

SAYS David, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27:4.

Here a blessing of no ordinary character is desired,—one which "shall not be valued with pure gold." The mind is raised above earth and earthly treasures, to Him from whom all blessings flow. This desire includes the three following points: 1. That he might dwell in the house of the Lord all the days of his life; 2. To behold the beauty of the Lord; 3. That he might inquire in his temple. This desire implies that there are exquisite beauties connected with the service of the Lord, and that channels for the most fruitful and profitable inquiry are opened to the soul panting after God and holiness. This intimate and holy connection with the Most High and his service, enabling one to behold his divine power, and to experience the Saviour's pardoning love brought to light and revealed through the plan of salvation, David did not expect would fall upon him without a consecrated effort on his part; hence the resolution, "That will I seek after." Precious resolution!

Passing down to the days of the mission of the Son of God to this earth, we have the record of one born blind—one who had never looked upon one of his friends, nor seen the beauties of the Creator's works everywhere spread out before us. The divine power of the Saviour opened these blind eyes, performing a miracle, and conferring a blessing hitherto unheard of. Surely this man's faith in Christ and his decision of character must and will be tested. Where are the parents of this man? Are their hearts filled with gratitude, and are songs of thanksgiving upon their lips? Oh, no; nothing of this kind! They are too fearful of being disfellowshipped to say more than "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age, ask him; he shall speak for himself."

Where are the professedly pious and devout Jews? Do they laud and adore the Son of God for this miracle? No; they are filled with displeasure, anger, and revenge. Of him who performed this wonder, they say, "We know that this man is a sinner." And further, they gave vent to the gall and wormwood of their hearts by saying to the one upon whom the miracle had been wrought, "Thou

wast altogether born in sins." And anon came his excommunication.

But now it is the time for the young man to speak: "One thing I know, that, whereas I was blind, now I see." John 9:25. While the parents tremble with fear, and dare not acknowledge the solid convictions of their hearts, the son worships Jesus, separating himself from the parents, and connecting with the world's Redeemer. How wise the choice! What untold treasures will greet his vision in the judgment, if he was faithful to the end.

Coming down to the Christian experience of the great apostle to the Gentiles, the genuineness of whose conversion is unquestioned, and whose commission was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God," hungering for growth in grace, and perfection in the school of Christ, the language of his heart is, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

All the renown which might have encircled one so able and distinguished, all the honour which might have crowned him as a man of learning, influence, and official power among his people were left behind, forgotten. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

Here is self-denial. Here is a sacrifice, but it is one of gain and glory. Language is inadequate to express the depth of wisdom manifested in this exchange,—an exchange which in this life brings in return "a hundred-fold, . . . and in the world to come eternal life." And who of us desires to dwell in the house of the Lord all the days of our life, that we may behold the beauty of the Lord, and that we may inquire in his temple? Who, once blinded by sin, can now see its heinousness, and with songs of joy behold the beauty of the Lord? And who, henceforth, will "press toward the mark for the prize of the high calling of God in Christ Jesus"?

Dear reader, will you receive and walk in the rays of light as they may fall upon you from the Word of God? Will you, in the Christian warfare, "endure hardness, as a good soldier of Jesus Christ"? Can you say, "What things were gain to me, those I counted loss for Christ"? Are you resolved, through grace, to be an overcomer? If so, bear in mind the words of the Captain of our salvation, "Be of good cheer; I have overcome the world." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

A. S. HUTCHINS.

WE never graduate in religion; because the nearer we are to God the more we shall see there is to be learned.—M. H. Seelye.

THE IRREPRESSIBLE QUESTION.

ON Sabbath, February 12, the lay preachers of the Leeds District met for conference and prayer at the Blenheim Chapel, Woodhouse Lane.

The *Leeds Mercury* of Feb. 14, in reporting it, says: "At the evening meeting, Mr. T. Ward, president of the association, took the chair. Mr. J. Ringrose read a paper entitled 'The Old Testament Sabbath, is it of Perpetual and Universal Obligation?' He traced the history of the Sabbath institution from the creation, and maintained that the moral principle of the fourth commandment was still in force, and the change of the day from the seventh to the first day of the week had the sanction of Christ at his resurrection, and subsequently of his apostles. He rested the observance of the day on a higher and purer principle than that of mere legal restriction. A discussion followed, opened by Mr. G. Fawcett, in which Messrs. Peck, Rawlins, Pickersgill, Waring, Crockatt, and Houghton took part."

Your correspondent, who was present by invitation, thought the paper very strong in setting forth the obligation and perpetuity of all the commandments; and in some places, by the choice language used, it rose to the height of eloquence. But Mr. R. was sadly jumbled in describing the commandments of God as "Mosaic Law," which cannot be universally kept. Would it not be well for Mr. R. to consider if there are not two laws in the Old Testament,—one not a jot or tittle of which shall be abolished till all things are fulfilled, till heaven and earth pass away, another which was nailed to the cross and ended with Christ; the first being the law of God, or ten commandments, and the second being the law of Moses?

He also called the Sabbath the Jewish Sabbath, as though it was not made and given 2,000 years before there was a Jew. And he almost in the same breath quoted Christ as saying that the Sabbath was made for man, as though there were no other men but Jews. We claim that wherever or whenever we find a man, black, white, copper colour, Jew or Gentile, bond or free, he can claim that the Sabbath was made for him. Mr. R. maintained that because of the difference of time in various parts of the globe a definite Sabbath day could not be kept, and therefore a seventh portion of time was all that was required. Here we have confusion again; the antipodes number their days as we do, they commence their week and end it, and when Sabbath comes they know and keep it. Would it be consistent with the justice of God to give a law and condemn a man to death for doing that which he cannot help? If a seventh part of time is all that is required, we have no Sabbath day at all. I may have one day, and my neighbour the next day, and so on, so that every day would be a Sabbath to some one. How definite is the commandment, "the seventh day" (not a seventh day) "is the Sabbath of the Lord thy God"! If any one day of the seven can be kept, surely the seventh of the seven can.

Mr. R. said we hold that the first day is equal in obligation with the fourth commandment. But where is the author-

ity for holding it to be so? surely not in Scripture. Mr. R. summed up with the astounding assertion, without any scriptural proof, that the change of the day from the seventh to the first day of the week had the sanction of Christ at his resurrection, and subsequently of his apostles. To be candid and plain, but without any desire to be unkind, we assert that a greater untruth was never uttered. Mr. R. does not mean to teach that which is not truth, we know, but he has fallen in with the general traditions of men which make the commandments of God of none effect.

Mr. F. maintained that the commandments were all abrogated, but nine of them were re-affirmed in the New Testament, and the fourth was left out, and is not mentioned. We have to ask this gentleman what is meant by the Saviour's instruction to his disciples, "But pray ye that your flight be not in the winter, neither on the Sabbath day." The prophecy was fulfilled forty years after Christ's resurrection. It was the Sabbath then, the Gospels and epistles were written some of them as late as the year A. D. 96. They call the seventh day the Sabbath, and never intimate any change. Acts 20: 7; and 17: 2. And where and when were the *nine* re-affirmed?

Mr. W. inquired if Jesus kept the seventh-day Sabbath. We will let him answer for himself. John 15: 10: "I have kept my Father's commandments." True, the Jews as a civil nation during their journey in the wilderness were not to kindle a fire or to gather, seethe, or boil, because all this would be unnecessary, and consequently violating the commandment; but works of necessity are recognized by our Saviour, who throughout his life sought to rid the fourth commandment from the trammels and traditions of the Jews. We have not a case of Sabbath breaking in the whole New Testament, said one, why? because they kept it as was required of them by the commandment. Col. 2: 16 and other passages seemed to trouble some, but there is no difficulty if we take its connection and see that the handwritings of Moses and not of God are referred to.

Perhaps the puzzled lay preachers could not do better than to accept the invitation to supper which was given them, when they could again confer with open Bible and see what the Scriptures teach and not man upon the sanctity of the Sabbath.

D. NIELD.

9 Park Lane, Leeds.

THE CHRISTIAN.

A TRUE Christian is one who is a sincere follower of Christ in the strictest sense of the term. One who manifests the same gentle disposition in every act of life that Jesus did when he took upon himself man's nature and dwelt among men. He may be tempted of evil, but rather than yield will himself suffer. He checks appetites with strong denials, and dares not pamper nature lest it grow wanton and impetuous.

He walks a free man on earth, but his conversation is in heaven form whence he looks for the Saviour. Though he is tempted to be discouraged at times, he

never wholly yields, but endures as seeing him who is invisible. Though the world is enshrouded in darkness, he dwells in the light. His reason is submissive to faith, and his will to reason. His love casteth out fear, and he marches on in faith to sure victory. He takes the helmet of salvation, not for some particular occasion, and then lays it aside until another peculiar strait demands again its use, but takes it to use until the Lord gives in exchange for it the victor's crown.

S. H. LANE.

GOD'S FORGIVENESS REFORMATORY.

THE following from a sermon by Dr. Alexander Maclaren, in the *Christian Commonwealth*, is directly to the point. It has a healthy tone compared with much of the present-day preaching:—

"So let us learn that God treats his renegades as Paul treated Mark, and not as Barnabas would have treated him. Ready, and infinitely ready, to forgive and to restore, but needing to see the consciousness of the sin first, and needing, before large tasks are committed to hands that once have dropped them, to have some kind of evidence that the hands are stronger and the heart purified from its cowardice and its selfishness. Forgiveness does not mean impunity. The infinite mercy of God is not mere weak indulgence which so deals with a man's failures and sins as to convey the impression that these are of no moment whatsoever. And the severity which said: 'No! such work is not fit for such hands until the heart has been "broken and healed,"' is of a piece with the severity which is love. 'Thou wast a God that forgavest them, and didst visit them for their inventions.' Let us learn the difference between a weak charity which loves too foolishly, and therefore too selfishly, to let a man inherit the fruit of his doings, and the large mercy which knows how to take the bitterness out of the chastisement, and yet knows how to chastise.

"And, still further, this which I have called Mark's eclipse may teach us another lesson, viz., that the punishment for shirking work is to be denied work. Just as the converse is true, that in God's administration of the world and of his church, the reward for faithful work is to get more to do, and the filling a narrower sphere is the sure way to have a larger sphere to fill. So, if a man abandons plain duties then he will get no work to do. And that is why so many Christian men and women are idle in this world; and stand in the marketplace, with a certain degree of truth, saying, 'No man hath hired us.' No! because so often in the past tasks have been presented to you, forced upon you, almost pressed into your unwilling hands, that you have refused to take; and you are not going to get any more. You have been asked to work—I speak now to professing Christians—duties have been pressed upon you, fields of service have been opened plainly before you, and you have not had the heart to go into them. And so you stand idle all the day now, and the work goes to other people that can do it. And God honours them, and passes you by."

"THE wise shall inherit glory."

THY WILL BE DONE.

THY will be done! Not lightly be it spoken,
To fall like tinkling cymbals on the air;
Beyond all other words are these the token
Of resignation conquered from despair.

Not all who say, "Lord! Lord!" can tell what
measure
Of heavy cost it takes their depth to learn;
What loss of ease, what sacrifice of treasure,
What exile out of which is no return.

He who has proved this saying bears the traces
Of furnace-fires that spare the gold alone;
His conversation is in heavenly places;
His life is lived as God's and not his own.

His soul in restful patience he possesses,
Nor sighs for hopes that vanished unfulfilled,
As one who meets with loss, yet still caresses
Regretful dreams with spirit half self-willed.

No more in things of time his heart is centered;
For he has seen their preciousness decrease;
Has weighed the world and proved it void, and
entered
The upper chamber of abiding peace.

Thy will be done! Oh, utterance magnetic!
That thrills anew the soul's diviner chords,
With deep compassion for that woe prophetic
Which filled the anguished chalice of our Lord's.

Behold in that sublime self-abnegation,
What lowly path the Man of Sorrows trod,
And know that out of thy humiliation
Shall grow the grace to stand before thy God.

Then not with lip irreverent be spoken
The hallowed words of God's all suffering Son;
But say with contrite heart and spirit broken,
Through loss, through sorrow, "Let thy will be
done!"

—Frances E. Pope.

THE GATE BEAUTIFUL.

God opens to us the temple of Truth through the gate Beautiful. The grace and beauty of the Bible are a means of moral culture. There are not only noble thoughts, but richest imagery and felicitous diction. This great sum of the intellectual firmament moves in two orbits, a higher and a lower. In the one it moves the reason and the conscience; in the other it warms the imagination and enriches the taste. As God wrought on these distinct faculties of the sacred writers he would have us use ours. The naturalist studies, microscope in hand, the venations of a fern and the lineations of a shell. Shall we not study the pathos, beauty, and sublimity of this the oldest and the best of books, peerless and unique in its rhetorical excellence as it is divine and authoritative as a religious guide? Those sceptics who have called the Scriptures dull, heavy, inelegant, only proclaim their ignorance and blindness. Here is a fountain filled by God. "Other bards have borrowed, but the Bible creates and lends. Homer had his teachers, but who taught Moses?" Hebrew song was no exotic, no echo of olden minstrelsy, but self-developed in minds illuminated from above. The fishermen of Galilee had never seen a Greek or Latin poet; never, perhaps, seen a piece of classic art; yet they have written a narrative that has gone down the ages to stimulate art as well as to redeem humanity. As nature gathers the aroma of many flowers and drops it on the wind, mixing a perfume which the chemist can neither analyze nor imitate, as the statuary chisels a marble bust, zoned by a marble cincture, which we can easily distinguish yet can never separate, so the inspired penmen have mingled sublimity

of thought with a sweetness, purity, freshness, and flavour of style that clearly reveals the celestial source from which it came. There is no attempt at fine writing, no stilted, strained, and showy periods, no tawdry tinsel, and no artful guile. Simplicity, spontaneousness, and naturalness everywhere attend the utterances of these holy seers. They toiled not for fame, as did Socrates, who spent fifteen years working up his immortal panegyric, or as did Montesquieu, who said of one of his works, "You will read it in a few hours, but the labour expended on it whitened my hair." No; they wrote to elucidate truth and enforce duty. For their own fame they made no provisions. The authorship of some books of the Bible is yet unknown. Nowhere is seen such condensation united with pomp and terror of imagery. Moses paints in thirty words an image of chaos that haunts the memory like a midnight alarm. The 18th and 77th Psalms are grand beyond description. Webster considered the last chapter of Habakkuk the noblest composition in the language. . . . Above all, read the Word itself without note or comment, alone, aloud, and on the knees. With this attitude and spirit of devotion, the beautiful gate will open into a glorious temple.—*Dr. E. P. Thwing.*

"WE SHALL SEE HIM AS HE IS."

"We shall see him as he is." Glorious anticipation! how it should strengthen our hands while fighting "the good fight of faith," and comfort our souls when wounded in the conflict. Here the clouds sometimes hide the face of our Redeemer, and we remember then that *once* the Father's face was hidden from him. Sometimes shadows and mists, growing out of weakness of faith and the infirmities and imperfections of our natures, in a degree separate from "the joy of the Lord," which is our "strength." We do not always dwell in the unclouded brightness of the Sun of Righteousness. There are times, even, when the "Father's house" seems far away; and as our thoughts stretch on to the years which lie between us and our eternal home, we grow faint in spirit at the prospect of continuous trial and temptation; we are ready to say with David, "Oh, that I had wings like a dove! for then would I fly away, and be at rest."

What, then, shall cheer us in moments of despondency? The remembrance that at the end of the journey, the goal of the race, we shall see Jesus; "we shall see him as he is"—as he is to us, a compassionate, loving Redeemer; the Pardoner of our sins, the Sanctifier of our nature, the faithful, tender Shepherd of the sheep, the Guide of our pilgrimage, and our Welcomer at the gate of the city of God.

"We shall see him as he is" to the angels—a glorious King, the Lamb upon Mount Zion, the receiver of praise from every tribe and tongue. No thorns on the majestic brow, no wounds in the hands, no more of grief and humiliation; but as the crowned monarch of rejoicing thousands, who ascribe praise unto him who has loved them, and washed them from their sins in his own blood.

And more—oh, soul-sustaining thought! "we shall be like him." These poor,

earth-weary natures, worn with conflict, and bearing the marks of "many a storm, of many a fray," shall be transformed, by his own will and power, until they reflect his image and likeness. Serene and effulgent with his divine calm, there will be no traces left upon the brows of the saved of the storms through which they have passed, the memory of which shall only form the theme of more rapturous praises. Strong with a strength to be nevermore shaken, because nevermore tried, what fields of unattained glory lie before them! Pure as the light of that pure heaven shall be every heart, and there will be heights of knowledge to scale, and depths of love to sound, through the grand, eternal ages. While, then, "we look not at the things which are temporal," let us ever bear up our spirits with this reflection, "we shall be like him." So, Moses-like, may we endure, as seeing him who is invisible.—*Sel.*

KNIT TOGETHER IN LOVE.

"KNIT together in love." Then they will never believe evil of one another; they will never take any outside report about one another: they will dwell with themselves, they will live the life of brotherhood; the world will have no right to pronounce any opinion upon any one of them. The merely worldly man, whose vision is bounded by the horizon and whose objects are served by the earth under his feet, will never be allowed to express an opinion about any Christian man; his criticism would be worthless; he would begin at the wrong point, look at the wrong things, attach a false estimate to every thing which he attempted to appraise, and all his judgment would be smiled at, as would be the judgment of a blind man who wrote a report about a picture-gallery; the man is not in the masonry, or music, or fraternity, or fellowship; he does not understand its pass-words, tokens, signs, pledges, badges; he pronounces upon that which he understands not. "Knit together in love." Who can estimate the strength of the binding force? What has love not done? If we loved one another we should see the virtues rather than the vices, the excellencies rather than the defects and infirmities. Take a mother's estimate of her worst child. She will allow that society has some right to criticise him, but if they knew him as she knows him they would be less severe in their judgment than they are. She may not be critically right, but she is redeemingly and sympathetically and divinely right; and she has a right to take that ground, because she can see further into the case than any outsider can possibly do. Receive the interpretations of love gratefully. There is plenty of criticism in the world, pedantic, selfish, hostile, bitter, clamorous criticism. There is nothing so easy as to find fault; the veriest fool may take high prizes in that art. Some men, unfortunately, are cursed with a disposition which makes every thing as sour as itself. It is most unfortunate; it is, indeed, unspeakably calamitous; still, we must show the strength of our love by even encouraging such to strive against themselves, if haply by the united force of the triune God even they may be saved in the end.—*Joseph Parker, D.D.*

FRIVOLITY.

A FRIVOLOUS life is absolutely inconsistent with the spirit and practice of Christianity. Christianity is misrepresented when it is allied to carnal mirth. It demands earnestness of spirit, and a serious, practical purpose in life. It presents both the brightest and the blackest future ever conceived. It has a shady as well as a sunny side, and we must not conceal this fact to please and attract the world. We must seek to save sinners by telling them the whole truth. They must be warned, or they will perish, and we shall be guilty of helping on their frolic to perdition.

The Puritans were not wholly wrong in abolishing holidays, cutting down May-poles, and suppressing games. The "book of sports" did more to undermine the faith and morality of England than all the writings of Hume, Volney, and Voltaire. Both gospel work and reform work are serious business, and no one can succeed in them without being in blood-red earnest. The church is losing in faith, piety, holiness, and usefulness every day by this course of religious frivolity. The Scriptures condemn "foolish jesting," enjoin "sobriety," and everywhere teach us to pursue an earnest and a consecrated course of life. We should be solid, but not sad; lively, but not light. More vital godliness, more satisfaction in the salvation and service of Christ, is the only effectual remedy for this pleasure-loving spirit. Multitudes are pleasure-lovers, because unsatisfied formalists. It is time to call out a halt in this high, free career of frivolity. This modern spirit and device of the church is proving a specious and a dreadful failure. Oh, let us return to the real apostolic spirit and methods! Do n't trifle. Be in earnest.—*Selected.*

A CROSS FOR EVERY ONE.

EVERY one has his cross. This is evident from the words of Jesus: "If any man will come after me, let him deny himself, and take up his cross and follow me." The cross is essentially the same to all, in that it involves crucifixion to the world. But there are tender places in every man's nature where the nails pierce with keenest pain. "Each heart knoweth its own bitterness." Each nature knows the cost of its dearest sacrifice. To some this is one thing, to some another. To the covetous, it is giving; to the man of appetite, it is abstinence; to the hasty, it is patient forbearance; to the admirers of earth's finery and rich apparel, it is neatness and simplicity in dress; to the ambitious, it is the renunciation of magnificent worldly plans.

An incident may illustrate this principle. There were two members of the same church,—one rich, and able to speak as well as the average, but not, perhaps, with as much eloquence as he could desire; the other was poorer and a painful stammerer. The former was once saying it was a cross for him to speak. The stammering brother arose and brokenly said, "I think it is my cross to speak, but it is his cross to give."

Taking up the cross means a full consecration of all our possessions and

powers to Him who gave himself for us. We need not multiply crosses to ourselves; one is sufficient. And we need not bear it with shame and confusion of face. Paul exulted, and said: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." May the Holy Spirit help us, every one, to take up our cross daily and follow Jesus.—*The Earnest Christian.*

WHAT SIN WILL DO.

THERE was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it little matters how zealous a man may be in a thousand things, if he tolerates one darling sin, Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured, not by its strongest, but by its weakest links; for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed. Any one of our senses or faculties might admit the foe; yea, our virtues and graces might be the gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—*Spurgeon.*

RELIGIOUS PERSECUTION.

LET the Christian sect that is without this sin [religious persecution], in act or intention, cast the first stone. What aggregate of religious opinions, calling itself a sect or church possessing temporary ascendancy has not persecuted those who dared to differ from it? In emancipated, civilized England at this moment, religious persecution with its gloves on, under the veil of the judicious exercise of the responsibilities of property, is flourishing rankly. Is the phenomenon unknown of an ecclesiastically-minded landowner who will refuse to lease a farm to a dissenter, who will lay his veto on a prayer-meeting in the cottages on his estate if conducted by a dissenter, who would with greater readiness grant a patch of land for a slaughter-house than a dissenting chapel? This is the principle of the fires of Smithfield lurking under the unsuspecting garments of high-toned orthodoxy and respectable conventionality. It is Satan transformed into an angel of light, but it is Satan still. Jesus Christ's principle of eye-searching would stifle the fire of persecution at its source, and possibly convince the heresy-hunter that the spirit of

the Inquisition lurks under the cushion of his own pew in church or his own seat in chapel, and that political malice was often the real feeling in his heart when zeal against unorthodoxy was the cloak put over it.—*Canon Wilberforce.*

IMMERSION.

ON strictly exegetical and historical grounds, baptism *must be immersion*. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience's sake. All the symbolism of the text (Rom. 6:3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Christ Jesus, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition*. All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or oriental churches continue to immerse to this day.—*Dr. Schaff.*

THE JUDGMENT HASTENS.

AWAKE, awake, ye heralds of my God, and let the warning thrill the drowsy world—"Fear God, and give glory to him, for the hour of his judgment is come!" The omens are everywhere—natural omens, and political omens, and ecclesiastical omens—omens commercial, and omens mechanical, and omens scientific and literary—omens in the heavens above, and on the earth beneath—in the air and on the sea; the Moslem trembles for his approaching doom, and the hoary Mystagogue of the seven hills reels blindly toward the brink of the unsounded gulf; and men's hearts are failing them for fear, and for looking after those things which are coming on the earth; and falling thrones and dissolving empires, and revolution threatening all rule, and anarchy with crimsoned hands and clotted hair shrieking through the visioned future,—all are heralding Him "who shall judge the quick and the dead at his appearing and his kingdom."—*J. Cross, D.D.*

FUTURE CHARACTER KNOWN TO GOD.

AS THE eye of the cunning lapidary detects in the rugged pebble just dugged from the mine the polished diamond that shall sparkle in the diadem of a king; or as the sculptor in the rough block of marble newly hewn from the quarry beholds the statue of perfect grace and beauty that is latent there, and waiting but the touch of his hand; so He who sees all, and the end from the beginning, sees oftentimes greater wonders than these; he sees the saint in the sinner—Paul the preacher of the faith, in Saul the persecutor of the faith.—*Archbishop Trench.*

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.

KEEP NOTHING FROM MOTHER.

THEY sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young—
A golden and a silver head.

At times the young voice broke in song
That was wonderfully sweet;
And the mother's heart beat deep and calm;
For her joy was most complete.

There was many a holy lesson,
Interwoven with silent prayer,
Taught to her gentle, listening child
As they two sat spinning there.

"And of all that I speak, my darling,
From my older head and heart,
God giveth me one last thing to say,
And with it thou shalt not part.

"Thou wilt listen to many voices,—
And ah, woe that this must be!—
The voice of praise, and the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing that thou shalt fear;
Let never a word to my love be said
Which her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear,
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,
And thy mother's heart from fear,
Bring all that is said to thee by day,
At night to thy mother's ear."

—Selected.

THE FALSE BALANCE.

Two little girls, in the early morning of an October day, were dressing in a sleepy fashion, or rather one of them was dressing, and the other sat on the side of the bed looking at her.

"There," said Bess, impatiently, "now that mean old shoe-string must go and break, and I know that bell's just going to ring. Turn over the leaf, Gussie, so we can be learning the text while we do our hair."

Gussie got up on the bed, and turned over the leaf on a roll of texts which hung on the wall, and then stood a minute, reading it to herself.

"Why don't you hurry?" said Bess, looking up at her, "you'll be awful late. My senses me! What a text to pick out for folks! 'A false balance is abomination unto the Lord.' 'Pears to me if I were a Sabbath-school committee, or whoever does pick out these verses, I'd find some that has some sense in 'em."

"Why, Bessie Maynard, that's in the Bible, and I sh'd think you would n't dare to talk so," said Gussie with horrified eyes.

"Well, I don't mean just that way, of course. I mean sense for everybody. You know yourself there is a difference. There's verses about wives, and husbands, and ministers, and—and grandmothers, and they don't fit everybody. I should think that verse was meant for grocery-men that do n't weigh things right, and I just wish they had to learn it."

"It's easy to learn anyhow," said

Gussie, "only I like to think about my verse. Some of them seem just a purpose for me, like 'diligent in business,' and 'whatsoever thy hand.'"

"Yes," said Bess, complacently, "you are so slow, Gussie, and such a put-off-er; but there isn't a thing in this verse to think about."

There was a little silence, for Bessie was brushing her thick, curly locks, and it took all her patience to struggle through the tangles.

"That's because you did not brush it out last night," said Gussie.

"I s'pose so; but it is such a bother. Dear me! I'm just going to braid it this way; I can't stop."

"O Bessie, you know mamma won't like it; and it spoils your hair," said Gussie.

"It'll do for once," said Bess; "it looks all right, anyhow."

"I wonder,"—began Gussie, and then suddenly stopped.

"What?" inquired Bess.

"I do n't know—I thought maybe that might be what the text meant," said Gussie, slowly; "sort of half doing things; not quite giving so much as you pretend to"

Gussie stopped, afraid of offending her sister, of whose superior gifts she stood greatly in awe; but Bess only laughed as she answered, "You do think of the queerest things, Gussie."

That was what they all said of Gussie, but she kept on thinking.

It was her day to dust the parlour.

"I'll help you," said Bess; "and then you'll get through, so we can go for chestnuts."

"But you don't do the corners, Bessie, and you haven't moved any of the books," said Gussie, as she watched her sister's rapid whisks of the duster.

"What's the difference?" said Bess. "It looks all right; you s'pose anybody's going to peek around after a speck of dust? There, now, that's done."

But Gussie, with the thought of that false balance in her queer little head, kept on until the work was thoroughly done, saying to herself, "If I pretend to give mamma a pound of work, and only give her half a pound, I'm sure that's deceitful balance."

The next thing in order was to pick over the grapes for jelly, and even patient Gussie sighed over the big basket, but as usual, Bessie's part was completed long before hers.

"I wish you would learn to be a little more nimble, with your fingers, Gussie," said her mother, and Bessie added in an undertone, "It's 'cause you fuss so; s'posin a bad grape does go in now and then, who's going to know it when they're all mashed up?"

"I do n't care," said Gussie, feeling a little touched by her mother's criticism. "I sha'n't have any false balance 'bout my work, 'cause the Lord can tell a bad grape if it is mashed up; it's putting it in."

Only one thing more stood between the little girls and the holiday excursion for the chestnuts. The history lesson must be learned for Monday, and then they would be as free as the birds. "How, I hate it," said Gussie, "stupid, dry stuff about ad-min-is-ter-a-tions. I do n't see any use in knowing it anyhow."

"I'll tell you what," said Bess, "let's begin about the middle, because the first of it never does come to us."

"And then," said Gussie, "Miss Marcy will s'pose of course we know the beginning."

"Yes," nodded Bess, beginning to gabble over the words. "I'm going to finish in half an hour—'On account of these things it was plainly impossible'"—

"But we don't know what things," said Gussie.

"No, and I do n't care."

"And if Miss Marcy s'poses we know and gives us a credit, it'll be a deceitful balance, 'cause we make her think we know a pound when we only know a half a pound."

Bessie's face flushed a little. "I just wish, Gussie Maynard, you would n't talk any more about that grocery-man's text. It's just nonsense trying to make it fit us."

But after all Bessie did not feel quite comfortable, and she went back and learned the beginning of her lesson.

"There," she said, "that's good, full weight, and I do n't intend to be a 'bomination any more."—*Christian Observer.*

THE "NO HARMS."

It was my privilege, a short time since, to be one of a large congregation who listened to a brother who related to us, with great simplicity and deep feeling, his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active. But he soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide, and to go farther from Christ and duty, he gave prominence to what he called the "no harms," and he uttered solemn warnings to all persons to beware of these "no harms." He was once a total abstainer; but he was induced to take a little domestic wine, being assured it was some his friends themselves made out of their own grapes. There was no harm in that. The result was he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money staked; it was simply an amusement. No harm in that. The result was he became a skilful and constant gambler. He was invited to join in a parlour dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theatre, he declined; but being assured the play was a perfectly moral and proper one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theatre, and preferred it to the prayer-meeting. Thus was he led down, down, lower, and yet lower, by these "no harms," till all trace of Christian living was gone. Significantly he asked: "Who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?"

I believe the brother was right. These "no harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone. I see a poor

fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago by the assurance that there was *no harm* in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was thus formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, *death*, in it. The solemn warning from all this is to avoid the "*no harms*." They are never safe.—*Sel.*

A LITTLE THING WELL DONE.

ONE raw, windy day this spring, I sat down for a few minutes' rest, by a window looking out on the street. My head was tired as well as my feet, and the hoped-for repose was sadly disturbed by the swinging and snapping of a gate, on the opposite side of the street. Several persons passed along without noticing it, and then came two boys, of about ten or twelve years of age. They were walking briskly and talking to match, but as they came up to the gate, the one nearest to it lifted his hand, and with one firm, quiet motion put the latch into its place, and the thing was done, just as well done as if he had stopped and looked at it, and taken a full minute at the operation.

In the few quiet moments which followed, I thanked my unknown friend for his unconscious attention to my want, and somehow the act, simple as it was, followed me all the day with its lessons and impressions. The lesson that a little thing, well done, is better than a large thing attempted and left unfinished. The impression that the boy who did that little deed, so well and almost unconsciously, must in all probability be a good boy.

Now if it had been the minister, or the deacon, or some staid old lady passing by, it would not have been surprising, of course, but a boy! Why did he not give it a kick which would have caused it to rebound with the *bang* so dear to the boyish heart? No, my boy was evidently well brought up; one used to doing things about the house to help his mother; a boy who loves order, and does his work in the right time and place.

What a treasure is such a boy or girl in the home! The thousand little acts of personal love and kindness and self-sacrifice, which a child has the opportunity to render its parents—the steps saved the tired mother, the story told to divert the fretful little one, above all a certain nameless grace, without which the kindest deeds lose their value, and with which the simplest word or act may have power to soothe the overtaxed nerves, and restore the cheerful tone to the wearied heart—all these are to be classed with the "cup of cold water," and for them there shall be a reward.—*Examiner and Chronicle.*

In this day, when so many English boys are smoking, and thinking it manly to do so, it is well that the fathers should know that in Germany, where this habit has been permitted, if not fostered, by all concerned, it is discovered to be so pernicious in its results, that the State is making it illegal for any under sixteen years of age to smoke, and that the Emperor does not smoke.—*British Temperance Advocate.*

A SECRET FOR MOTHERS.

MR. and Mrs. Ashton, with their numerous family of sons and daughters, came to the Lord's table an unbroken circle. I never witnessed the blessed sight without asking myself, "What secret influence has been owned of God by these precious results?" One day I said to the youngest daughter, a child of twelve years, "Do you ever forget Jesus?"

"Oh! no," she replied, "we can none of us at home ever forget him, for mother talks to us of Jesus every day. He is ever with us."

Oh! mothers, take to your heart the precious secret of that family's bliss. The mother, ever abiding in Jesus, made his name a household word, his presence ever acknowledged, ever felt. "She speaks to us of Jesus every day." Mother, is it true of you? Do your lips and life daily, hourly, breathe the knowledge and the love of Jesus into the hearts of the little ones at your knee? Is Jesus, a name which your baby often hears and early lips? Trust not that formal counsels, invitations, and prayers will be owned and blessed of God in the salvation of your children. The ever-abiding, ever-pleading, outbreathing, outspoken love of Jesus, alone shall prevail. Giving yourself and your little ones unto God to be saved by the blood of Jesus alone, according to his everlasting covenant to you and to your children, trust him unwaveringly to keep his word. So shall you be sustained in your work of Christian nurture, not alone by hope and faith, but by the blessed assurance that God will make your labours effectual unto salvation, by his converting and saving grace.—*Congregationalist.*

INCREASE OF DRUNKENNESS.

IN some parts of the country it would seem as if intemperance, instead of diminishing, is really on the increase. Last week we gave some appalling statistics from the Ayrshire town of Maybole, now an important seat of the shoe manufacture; and this week we are shocked by the figures in the annual report just issued by the chief constable of Lincolnshire. These show that the prosecutions for drunkenness have steadily increased in that county throughout the past quarter of a century, and that to the alarming extent of 300 per cent. For the five years ending 1861 they numbered 3,696; for the five prior to 1871 they were 4,882; in the five terminating 1881 they ran up to 10,104; and in the five years ending with 1886 the shocking total is 11,080. The statistics relating to crime correspond with these, showing a wholesale deterioration in criminal matters generally in Lincolnshire. There has been a fearful increase in juvenile depravity; and the sole relief in the sable picture is furnished by a decline in the convictions for night poaching. These facts, along with the report of how matters stand at Maybole, ought to receive the earnest attention of temperance reformers. They also demonstrate the urgent need for stringent prohibitory measures.—*Christian Leader.*

PEACE with Heaven is the best friendship.

FOUR IMPOSSIBLE THINGS.

1. To ESCAPE trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown upon your own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors the first blast will overturn it. But the same tree, growing in the open field where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb uphill with difficulty, than to roll down with inglorious ease.—*Selected.*

DO IT NOW.

DON'T live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, whatever it is, take hold at once and finish it up squarely and cleanly; then to the next thing, without letting any moments drop between. It is wonderful how many hours these people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the first one that comes to hand, and you will find that the rest all fall into file, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret, the magic word "now."—*Selected.*

A MAN who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, or generous, or Christian. If he is to be a gentleman he will be so, in spite of the boorishness of others. If he be noble, no others' meanness will change his nature. Remember this: You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no one can drag you down.—*Selected.*

THE PRESENT TRUTH.

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

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

THE PROMISES TO THE FATHERS.

IN our last we examined some of the principles which would harmonize the promises which seem to be peculiar to Israel according to the flesh with some of the explicit declarations of the New Testament which declare that "there is no difference" between the Jew and Greek, but that they are "one fold," "one body." The new covenant provides no special work for any class or nation; therefore the promises which are still sure to the Jews under the new covenant are open to all who will comply with the conditions in Christ. We stated in our last that the Abrahamic promises and covenants threw much light on the promises to Israel, inasmuch as they are the basis of all these promises.

But before proceeding to this, we wish to impress one important fact upon the minds of our readers, a fact which cannot be ignored, with the hope of arriving at a true interpretation of the Old Testament prophecies concerning Israel. That fact is this: *It is impossible to come to correct conclusions in the interpretation of these prophecies from the Old Testament alone.* It is right upon this point that many have failed; but it is also upon this point that the apostle has given us special instruction. We quote his words: "How that by revelation he made known unto me the mystery; . . . which in OTHER AGES was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; THAT THE GENTILES SHOULD BE FELLOW-HEIRS, AND OF THE SAME BODY, and partakers of his promise in Christ by the gospel." Eph. 3: 3-6. If some of our age-to-come and Anglo-Israel friends were more willing to learn of the Apostle Paul and allow inspired interpretations of the Old Testament prophecies a place in their theology, their theories would at least be more consistent.

PROPHECIES AND PROMISES TO ABRAHAM TWOFOLD.

By twofold we mean that there are temporal and spiritual prophecies and promises. Let us first consider those temporal in character.

1. *The promises to Abram.* In Genesis 12: 1-3 we have recorded the call of Abram. "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." There is nothing in this scripture but what was literally fulfilled in Abram and his posterity according to the flesh. The light which God has given the world through his literal descendants has been a blessing to all the earth, even though Christ had not come through him.

In Gen. 13: 14-17 the promise is renewed to the patriarch after his unselfish offer to Lot. He is here promised the land of Canaan as his heritage and told that his seed shall be as innumerable as the dust of the earth.

In Gen. 15: 5 he is told that his seed shall be as the stars of heaven, and in the latter part of the chapter we have all these promises confirmed by a covenant. Here is revealed to Abram the hard bondage awaiting his people; but beyond this they are to inherit the land of Canaan from the great River Euphrates to the river of Egypt. All these promises were fulfilled. In 1 Kings 4: 20 it is stated that "Judah and Israel were many, as the sand which is by the sea in multitude," and in chapter 3: 8 it is said of them, "A great people that cannot be numbered or counted for multitude." And the apostle in Heb. 11: 12 refers to the seed of Abram "as the stars of the sky in multitude." Nehemiah bears a very important testimony to the fulfilment of the promises of the above covenant. He says (chapter 9: 7, 8), "Thou art the Lord the God, who didst choose Abram; . . . and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous." Here is an express declaration that this covenant with Abram was literally fulfilled to his seed according to the flesh, and the promises concerning the number of his seed were also fulfilled, as the above cited scriptures prove. These promises were no doubt typical of the broader promises to follow, but in themselves they embraced no more than has been fulfilled to the literal seed. They were temporal in character, and were temporally fulfilled.

2. *The promises to Abraham.* The temporal promises were to Abram and his literal seed; the spiritual, far-reaching promises were to Abraham, or Abram tested. We have a record of these promises and the second covenant in Gen. 17. The conditions to be fulfilled on the part of Abraham that the promises might be sure were faith in God and obedience to his laws. "I am the Almighty God; walk before me, and be thou perfect." Verse 1. On these conditions the former promises are renewed, with a broader, stronger assurance; the name of the patriarch was changed from Abram (high father) to Abraham (father of a great multitude). The token of the covenant was circumcision. Verses 9-14.

In Genesis 22: 1-18 we have a record of the great test of Abraham's faith. God tries the "father of the faithful" to the utmost. But the old patriarch believes God, and obeys with unflinching steps. Because of his faith thus manifested the Lord confirms the promise with an oath, and reveals what hitherto he has not done—the full scope of the promises of the second covenant. "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22: 15-18.

As the promises of the first covenant with Abram were fulfilled to his literal seed after the flesh, according to the testimony of Nehemiah, all promises yet remaining unfulfilled must of necessity come under the second covenant, and be fulfilled according to its terms.

It is important, therefore, to know how and through whom the blessings of the second covenant come. And upon this point the Scriptures have not left us to either doubt or conjecture.

The promises of the first covenant were to Abram's seed (in the plural), the tribes of Israel. See Gen. 15: 13, where it is stated that his "seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." But in the second covenant, and oath-confirmed promise, the seed is singular: "Thy seed shall possess the gate of his enemies."

We notice further that the promise is to be fulfilled through the "seed." It was the seed which would be multiplied, the seed should overcome all his enemies, the seed should be the means of blessing to all nations. Hence it is to Abraham's seed that we are to look for the fulfilment of all the blessings of the second covenant.

But who is the seed of Abraham? It is the Lord Jesus Christ. This is explicitly stated by the Apostle Paul in Gal. 3: 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And who are to be blessed by him? "All the nations of the earth." This has been literally fulfilled in the blessings of Christianity. But some are to be especially blessed. A great unnumbered multitude is to be this seed; and this multitude comes not from the children of Jacob alone. They are described by the apostle in the following words: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29.

Just so the apostle argues in the fourth chapter of Romans. He asks the question, "Cometh this blessedness [justification by faith] then upon the circumcision only [Israel according to the flesh], or upon the uncircumcision [all, irrespective of nationality] also?" And the apostle proceeds to show that this boon was designed for all the race, because it was given to Abraham "not in circumcision, but in uncircumcision," that Abraham "might be the father of all them that believe though they be not circumcised." Verses 9-12. In the above verses we have the condition of acceptance with God—obedient faith in Christ. This entitles all to forgiveness of sin and acceptance with God. But it also goes further: it includes heirship to all that was promised to Abraham's seed, which was the world. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all (as it is written, I have made thee a father of many nations)." Verses 13-17. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Nothing could be more explicit than these texts, that the promises to Abraham are to be fulfilled through Christ to all who will accept him as a personal Redeemer with all which that comprehends.

How much does the heirship include? Paul expressly states in Rom. 4: 13, "the world."

So our Saviour says, "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5. "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. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34. At a certain time in the future, will be fulfilled the prophecy of John, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. 11: 15. (See also Dan. 7: 27; and 2: 44; Ps. 2: 8, 9; and many other scriptures.) Blessed indeed are these promises in their richness, gracious are they in their fulness and wideness, embracing all who will meet their conditions by the faith of Abraham, even faith in our Lord Jesus Christ—even obedient faith.

JUDGMENT OF THE GREAT DAY. NO. 13.

In tracing the events connected with the opening and progress of the judgment of the great day, we have now reached that moment of transcendent interest when the next event is the coronation of Christ as King of kings and Lord of lords. And it is worthy of remark that each of the visions of Daniel brings to view either this coronation of our Saviour, or that event which immediately precedes it; namely, the close of his priesthood. Thus, in the first vision, interpreting the great image of chapter 2, in verse 44 we read:—

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The statements of the seventh chapter in reference to the same time and event are much more explicit. The prophet there describes the act of the Father when he takes the seat of judgment, and opens the heavenly court. Dan. 7: 9, 10. Then he represents the Son as being brought in before him, and receiving, at the conclusion of that tribunal, the crown of dominion. In verses 13, 14 this is stated as follows:—

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

This is the kingdom which is to break in pieces all the wicked kingdoms of the earth (Ps. 2: 9), and the manner in which this will be done is plainly stated in Rev. 19: 11-21. In Daniel's fourth vision, as recorded in chapters 10-12, the coronation of our Lord is also very distinctly marked. In chapter 12: 1 we read:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

This standing up of Michael is simply the commencement of the reign of Christ; for Michael is Christ (compare Jude 9; 1 Thess.

4: 16; and John 5: 25, 28, 29); and to "stand up" means to take the throne. See Dan. 11: 2. And this coronation of Christ will be followed by such a time of trouble as this earth has never seen since there was a nation, as will be noticed hereafter. But there is yet another of Daniel's visions to be noticed, the third one as recorded in chapter 8. And although this says not one word respecting the coronation of our Lord, it distinctly marks that event which directly precedes it; namely, the closing service of his priesthood. In chapter 8: 13, 14, we have this record:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Such is the event to transpire in the conclusion of this vision, or, in other words, in the end of the gospel dispensation. Paul tells us that there are two covenants—the old and the new. Gal. 4: 24. The old was confined to the Mosaic dispensation; the new was introduced by Christ, and still continues. Each of these covenants has its tabernacle, or sanctuary. That of the old covenant was the building erected by Moses after the pattern showed him in the mount. Heb. 8: 5; 9: 1-5. The sanctuary of this dispensation, or the new covenant, is the great original or antitype of that, the tabernacle not made by human hands, the temple in heaven. Heb. 8: 1, 2; 9: 23, 24; Rev. 11: 19. The sanctuary to be cleansed at the end of the new-covenant dispensation must be the sanctuary of the new covenant. A sanctuary implies of necessity a priesthood. The cleansing of a sanctuary is that event which completes the work of the priest who ministers therein. When, therefore, we read of the cleansing of the sanctuary at the end of the 2,300 days, we understand that this is the closing event of the priesthood of the Son of God. It is of necessity a work which brings human probation to a close, and marks the transition from the priesthood to the kingly office of the Saviour.

CHRIST'S TWO THRONES.

At his ascension our Lord entered into the heavenly temple and sat down upon his Father's throne, a great high priest after the order of Melchisedec. Ps. 110: 1, 4; Heb. 8: 1, 2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne and not upon that of his Father. Of this return he speaks himself as follows:—

"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.

It is therefore certain that at the conclusion of our Lord's work in the heavenly temple, an appropriate time is set apart in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of the Father, and assuming his own throne. The judgment session of Dan. 7: 9-14, is, as we have seen, the time and place of this transition. A plain distinction between these two thrones is made in Rev. 3: 21. To the overcomers in the Laodicean church, the Lord says:—

"To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent is described in Ps. 45. As psalm 110 makes prominent his priestly office upon his Father's throne, so psalm 45 describes his kingly office and work upon his own throne. Verses 1-7 read:—

"My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The personage described in these glowing terms, who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 33: 17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1: 10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19: 11-21. The Apostle Paul quotes and comments upon this psalm, making an inspired application of it to Christ. From this it appears that some of its words are to be addressed by the Father to the Son while investing the latter with kingly power. In Heb. 1: 8, 9, he says:—

"BUT UNTO THE SON he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

It is very important to understand the relation of these two thrones to the work of our Lord, in order to a correct view of the positions which he consecutively occupies. As a priest after the order of Melchisedec, who was priest and king (Gen. 14: 18-20; Ps. 110: 1, 4; Heb. 7: 1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6: 12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up this kingdom, which he has shared with the Father, to him alone, that God may be all in all. 1 Cor. 15: 24-28. His reign upon the throne of his Father is brought to a conclusion when the promise of Ps. 110: 1 is fulfilled, and his foes are delivered into his power for destruction.

The throne which he ascends as king, after his priesthood has come to an end, is the throne which he inherits as David's heir. On that throne he will reign over his people, redeemed and made immortal, forever and ever. Luke 1: 32, 33; Isa. 9: 6, 7. Upon the throne of his Father, Christ exercises a joint rule as priest-king; but upon his own throne his people are to exercise a joint rule with him. The first throne which he occupies with his Father as priest, he surrenders up to the Father at the end of this dispensation (1 Cor. 15: 24), that God may be all in all. The second throne, which he occupies as the heir of David, he will occupy forever.

In the light of these facts the relation which both the Father and the Son sustain to the

work of judgment is very apparent. During the investigative judgment the Father sits as judge, and the Son acts as advocate. He confesses the names of his people to the Father before the holy angels. Through him the Father accepts them. Christ's priesthood ends with the acquittal of all his people at his Father's bar. This acquittal of the righteous involves the condemnation of all the wicked. All cases are then decided; and this decision of the judgment rests wholly with the Father. But the execution of the judgment has not yet come. The next step, and the last act of the Father in the judgment work of Dan. 7: 9-14, is to crown his Son king, that he may carry out the decisions which have been reached in that investigative work. This act makes Christ's foes his footstool, and subjects all nations to him. Ps. 110: 1; Rev. 11: 15. Thus, while the decisions of the judgment rest with the Father, the execution of the judgment is committed to the Son, for which very purpose he receives from the hand of the Father the crown and sceptre of his kingly power.

This distinction is recognized still further in John 5, which takes up the judgment work just where the prophecy of Dan. 7 leaves it. The Father having rendered decision in all cases, and having anointed his Son king, it then pertains to the Son to execute the judgment—a work which he distinctly acknowledges in John 5. In verses 22, 23, he says:—

"For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father."

This cannot apply to the investigative judgment; for in that work the Father must sit as judge to fulfil Dan. 7: 9, 10. But he must refer to the execution of the judgment, as we shall see by reading verses 26, 27:—

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man."

It is not, therefore, the decision of the judgment, but the execution thereof, to which Christ refers, and which he even then possessed by promise of his Father. How he will carry out the work he tells us in verses 28, 29, immediately following:—

"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

And that our Lord is, in this, simply carrying out the decisions of his Father, is clearly taught in the next verse (verse 30):—

"I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which sent me."

The execution of the judgment by Christ is all in accordance with the decision which he has heard from the Father, and therefore is right and just. It is evident that the investigation and decision must precede the execution; but it is distinctly stated that when Christ comes, it is to execute the judgment. Thus we read in Jude 14, 15, of the second advent of Christ:—

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince

all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The saints (holy ones) here mentioned are the hosts of heavenly angels who will escort our Lord on his return to this world; for this term is applied to angels as well as to men. Dan. 8: 13. The object of the second advent is here clearly stated. It is to execute the judgment. That event is, therefore, just what Paul describes it, "the revelation of the righteous judgment of God." Rom. 2: 5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Thus again we are brought to the conclusion, of which this whole argument, thus far, has been an accumulation of proofs, that the judgment of God precedes the advent of his Son from heaven.

The execution of the judgment, which begins with the coronation and second coming of Christ, must include the passing of sentence upon the wicked, by Christ and his people (1 Cor. 6: 2), which will occupy a thousand years (Rev. 20: 4), and the execution of that sentence at the end of that period. Ps. 149: 9; Rev. 20: 12-15. This whole period is therefore doubtless covered by the prophecy of Enoch as quoted by Jude; for often when the events of Christ's coming are mentioned in the Scriptures, they include not merely those which transpire at the moment when he descends from heaven, but those which take place in consequence of that event. And when men shall at last find just retribution meted out to them for all their sins, they will indeed be convinced of all their ungodly deeds and of all their hard speeches.

U. S.

SABBATARIANS AS CITIZENS.

THE following letter from an esteemed correspondent will speak for itself. We will give in some future issue a fuller report of Senator Crockett's speech:—

To the Editor of the PRESENT TRUTH.

SIR,—My attention has been called to a most touching incident which is reported in the *Daily Arkansas Gazette*, of Little Rock, Ark., U. S. A. As I am well acquainted with your people both in this country and America, I am sure it will be gratifying to the readers of the PRESENT TRUTH to know in what high estimation your people are held by those who may fairly be termed impartial witnesses, as the sequel will show.

To make the following quotations perfectly clear to the reader, it may be well to observe that up to 1885 there was an exemption clause in the Arkansas Sunday law in favour of observers of the seventh-day Sabbath. In that year, unfortunately, it was repealed, and as the result several devoted Christians were fined and imprisoned for quietly pursuing their labours at home. The speeches of different senators as given below will show how highly the Seventh-day Adventists and S. D. Baptists are esteemed by legislators as citizens of the great Republic. And it will be gratifying to Englishmen to learn that the bill under discussion favouring Sabbatarians has since passed the House by a vast majority. Yours for religious liberty,

EDINBURGH.

"Senate bill No. 58, a bill to amend the law relative to Sabbath breaking, was read the third time. The bill proposes to restore the Sabbath law of the State as it was before the

Act of 1885, so that religious organizations can keep any day of the week for Sabbath, provided that one day of the week is kept.

"Senator Peters made a long speech in favour of the bill. He believed the bill to be eminently proper for a class of people who are hampered by the law as it now exists. He drew a vivid picture of the advancement of the age, showing how the sunbeam is analyzed, how steam controls the commercial world, and how man plucks the lightning from the clouds to subserve his interest. He regarded Sunday as an advantageous day set apart by man for rest, recreation, or jollity. He showed how all nature demands rest, and how at an early day, man learned this important truth and set apart the seventh day as a day of rest. Then how the idea of the seventh day finally had its effect on the seventh year, and then the seventh son was regarded with peculiar favour, and the seventh son of the seventh son possessed extraordinary advantages sufficient for the people to believe that he possessed the power to heal diseases.

"He could not tell exactly when man saw fit in his wisdom to change the Sabbath from the seventh day of the week to the first day of the week. But when the Jewish nation became incorporated into the Roman nation, and when the Roman Catholic Church grew into power, it saw fit to change the Sabbath day and to enforce its mandates. Many cruelties were practised. He referred to the history of the Catholic Church, calling attention to many of its deeds in Europe; also to the persecutions that drove the Puritans to America. He showed that this observance of the Sabbath is the only relic of the ancient customs left to us except the custom of circumcision. This latter custom he showed by ancient historians was introduced in Egypt seventeen thousand years ago as a sanitary measure. It was adopted by Abraham, and given to the Jews as a divine ordinance, and is still so considered by them. He then drew conclusions that the Sabbath has a very ancient origin, and has become part of our religion, just as circumcision became a part of the Jewish religion. He believed that our Sabbath will continue as long as our civilization remains. He believed in a Supreme Being. His references to the beauties of nature, that compel him to recognize the power of a divine hand, were beautiful and impressive.

"He regarded the law as it now stands as unconstitutional, standing in violation of the bill of rights, and tending to prevent men from pursuing their own happiness and worshipping God according to the dictates of their own consciences, as the Constitution guarantees. He then, in conclusion, showed that in the beginning the seventh day of the week was the Sabbath. Now it is the first day of the week, which fact alone shows that man has made this change. If man has the power to change the day, it is not so guarded by divinity as to compel its observance by penal law. And as there are many classes of good citizens who desire to observe some other day than the first day of the week, he hoped the bill would pass.

"The Chair asked the Senate if it was ready for the question.

"The question—question!—was called by several voices.

"Senator Crockett arose. He had hoped that the voices of Senator J. E. Williams, Senator Byrne, and other able orators on the floor would be raised in favour of the bill. 'I take shame to myself,' he said, 'upon the Act that was passed by the Legislature of 1885, upon this matter. It was unwise and hasty legislation that has worked much damage to the State. Some time ago I visited the Northern States to represent to those people the beauties of our sweet Southern Arkansas. I told them of our climate; of our prairies; of our forests; of our flowers; our rich alluvial soil; our social, friendly people; and I induced many of them to come and settle among us. They have built up homes, and many of them would be happy if it were not for their re-

ligious opinions. Many of them belong to churches known as Seventh-day Adventists and Seventh-day Baptists. They came here expecting that they would receive the same protection in Arkansas that is accorded them in England, in all the states of Europe, as well as all the States of the United States except the State of Arkansas. These people conscientiously believe that the divine Sabbath is the seventh day of the week. They go farther. They propose to strictly obey all of the ten commandments. They hold that the mandate "Six days shalt thou work" is as binding as "Thou shalt keep the seventh day holy." Therefore they are an industrious people, making most excellent citizens.

"He showed that an old gentleman at the head of a family had been thrown into prison, and his only horse and his only cow sold to pay fines for working on the first day of the week. He had kept the seventh day holy, and believed that he was obeying divine will by labouring on the first day of the week.

"Another, a young man who had just married, he induced to come to the State. The young man was able to buy a small home. He was a Seventh-day Baptist, and worked on the first day of the week. He was arrested for violating our Sabbath law, tried, and fined. Being unable to pay the fine, he was sent to gaol. His young wife, left at home alone, grew weary waiting his return. The rosy bloom of health left her cheeks, to be replaced by the pallor of disease. The end was that she lay down and died. When the young husband was released from gaol, he hurried home to find his neighbours bearing the remains of all that was dear to him on earth, to the grave. He went with them mournfully, and kneeling down upon the grave he wept as none but a broken-hearted man could weep; and when he arose, he bade a last farewell to his beloved wife and to Arkansas, where he had been so cruelly treated under the operation of law.

"The senator regretted that he voted for the change in the law made in 1885. It had worked many hardships, and he appealed to the Senate to pass the bill, so that these oppressions would cease.

"He concluded with: 'I love these people whom I am defending. Many of them came here through my influence. I made them promises that in Arkansas they could enjoy peace as well as prosperity. But under this law these promises cannot be fulfilled; and I appeal to the senators here to come to my relief—to help me pass this law, if for no other reason, that I may keep my promises to these people.'

"Senator Hudson spoke but a short time. He was proud to see Senator Crockett converted. The law as it stood in 1885 was as it should be. It permitted religious organizations to keep as their Sabbath any day of the week, so that one day in seven was kept. 'When the amendment to the law was offered at the last Legislature, I opposed it. I then attempted to show that it would work hardships upon religious organizations that did not hold the first day of the week as their Sabbath. The bill passed then in spite of my efforts. The gentleman from Arkansas voted for that bill, and I am glad to find that he now is anxious to have it repealed. I hope this bill will pass without a dissenting vote.'

"Senator Martin regarded the bill as one of great importance. He deeply felt its importance, because it affected the religious liberties of a large class of the best citizens of the State. They had been arrested, dragged into court, fined and imprisoned for doing what they believed to be their religious duty. 'I know heads of many good, industrious families who are now watching the action of this Legislature. If this bill is passed and becomes a law, they will remain with us. Being valuable citizens of the State, we should grant them this relief; for, I tell you, that if this bill is not passed, they will pay their fines now levied on them and leave the State.' He hoped the bill would pass.

"Senator Byrne felt that the bill would pass

by a large majority; but as many of his constituents were expecting relief under it, he felt that he would fail to represent them properly if he remained silent. He indorsed all that the senator from Arkansas county had said, and urged the Senate to pass the bill unanimously.

"Senator Smith showed that the law as it stood before the Act of 1885 had been the law of Arkansas since it first became a State. It was originally framed with due regard to the bill of rights. He turned to the bill of rights and read the clauses regarding religious liberty. He then read the law as it stood before being amended. It provided that any day of the week might be kept as Sabbath, so one of the seven days was kept. He regretted that the Act of 1885 had been passed. He remembered that it was introduced to cure certain moral defects of the city of Little Rock, but he had been informed that it had utterly failed. He hoped the bill would pass.

"Senator Crandall, after hearing the arguments, was convinced that the bill should pass, and would support it heartily.

"Senator Fletcher, at one time, had intended to offer the bill. He would be glad to have certain amendments to it, but had decided to vote for it since hearing the arguments offered.

"The bill passed. Ayes, 26; noes, 2."

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.

"THY MOUTH HATH TESTIFIED AGAINST THEE."

THEOLOGICAL picture before us at the opening of each year in eloquent sermons and long and glowing leaders a roseate future. The sun of the millennium has not yet dawned, but from their exalted altitude the light of millennial dawn not only glimmers but gleams and shoots zenithward, indicating the immediate approach of that longed-for day of which so many have dreamed and vainly hoped—the conversion of the world. Would that it were so; but a different picture is presented before us by Inspiration. And in fact the same editors and preachers tell the same mournful tale when recording the past. We give below what one of these over hopeful journals has recorded of the past year, merely prefacing by the words of our Saviour in Luke 21: 25-27. In speaking of the close of the dispensation and his second coming, our Lord says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Note the fulfilment of much of this as recorded by a journal belonging to the class mentioned above:—

"The year now passing from us must be remembered by us all as a period of ignoble fear. For the attitude of the whole civilized world has been through the last twelve months one of indefinable but constant apprehension. There have been blacker years—years of revolution, of terror, of mutiny, of famine, of plague, of war. At such times men have known the exact causes of their loss and trouble. But 1886 has not been distinguished by any very great crisis which will make it monumental in the calendar. No great war has been waged. No revolutionary overthrows of governments have marked the date. Pestilence has not been widespread. Nor have famines

stalked through the oriental lands which have such ghastly familiarity with them. Yet the world has not enjoyed its existence these twelve months. Those who are not oblivious by habit will remember how little of sanguine congratulation was heard as the gates of time creaked open to let in the infant year. There was an expression of mutual suspicion in the eyes of nations looking each other in the face. In our own land parties were viewing each other with sullen distrust. It was a cloudy sunrise. And the year has rolled on through clouds growing ever thicker and darker. As it comes to its grave in the great cemetery of Time, where nearly six thousand years lie buried, we look on Europe and see no brightness, except the lurid flash of armour glittering ready for war. If we would find some hopeful sign by looking at home, we see statecraft paralyzed by the shattering of parties into political chaos.

One feature of the year may be said to have specially distinguished it from its predecessors. It may, perhaps, come to be remembered as the earthquake year. Never in modern times have the seismologists been so active. They have had a series of awful cataclysms to investigate. From East to West, from Tarawera to Charleston, the earth-storms have propagated their terrors. But to many thoughtful minds this is symbolical of the character of the whole year's history. There have been everywhere incessant shakings and alarming oscillations of all the centres of gravity usually accounted immutable, and at last many must have feared whether any system is destined to remain in a state of stable equilibrium."—*Christian Commonwealth.*

PEACE, OR WAR?

THE events that have recently transpired upon the Continent of Europe, bring vividly before our minds the fact that the time has not yet come when men shall learn war no more. The military preparations that are still being carried on, and the determination shown by the various governments to maintain and further increase the efficiency of their forces, prove beyond doubt that we are living in "perilous times" and that the outbreak of war at no very distant date may be regarded as inevitable.

The *Bristol Times and Mirror* in its issue of Feb. 16, says: "At no time within recent memory has the Eastern question assumed a more menacing form than it has at present. The war clouds are gathering over the whole of Europe, and may be expected to burst very shortly."

The opinion here expressed is shared by many of the most prominent men both at home and abroad, although there are doubtless many well-disposed persons who are still inclined to believe that the differences at present existing among some of the most "civilized" and powerful nations of the earth, are only of a temporary nature, and may be amicably settled without having recourse to the terrible alternative of war. It is, however, apparent to all who are carefully watching the signs of the times, that the political outlook has been gradually growing darker and that the actual commencement of hostilities cannot be delayed a very considerable time.

In an age when millions of well-trained men are held in readiness to meet each other upon the field of battle, armed with the most terrible weapons of warfare that the ingenuity of the nineteenth century can produce, the prospect would indeed be sad and gloomy in the extreme were it not for the certainty that the God in whom we trust controls the destinies of nations, and will deliver his people from the judgments that will soon descend upon a guilty world. We learn from the words of Christ that in the time just preceding his second advent men's hearts will be failing them for fear and for looking after those things which

are coming upon the earth (Luke 21 : 26), and abundant evidence is afforded by the present condition of public affairs, to prove that these signs are especially applicable even in A. D. 1887.

The solemn warning uttered by our Saviour concerning the perils of the last days, is followed by a divine declaration that will impart consolation and joy to all who are looking for the return of their Lord, and are ready for his appearing. "When these things BEGIN to come to pass, then *look up*, and lift up your heads; for your redemption DRAWETH NIGH." Luke 21 : 28. These gracious words are particularly encouraging to the true servants of God who are living in the time of the end. In the midst of the prevailing darkness, when men's hearts are failing them for fear, the promise of the Lord's return shines forth as a welcome light to cheer the weary traveller through the pilgrimage of life.

There is a good time coming, for the will of God shall yet be done upon earth even as it is done in heaven; but let us not be led away by the delusive idea still prevalent that this happy condition of things will be brought about by human agency. The Scriptures prove conclusively, that just as wickedness prevailed upon the earth until the very day that Noah entered the ark (Gen. 7), *even thus shall it be* when the Son of Man is revealed. Luke 17 : 27-30. It is sad and surprising that in spite of the plain testimony of God's Word (2 Tim. 3 : 1-5), many who profess to believe the truth are joining in the "peace-and-safety" cry which is so popular and pleasing to the human mind, but at the same time so utterly opposed to the warnings given by Christ and his apostles.

In celebrating the birth of our Saviour at Bethlehem, the angelic host united in praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2 : 14. The day is coming when all the redeemed host will join in the song of victory, and will unite in ascribing praise to the Lord God Almighty. Rev. 15 : 3. What a privilege to be among that great multitude, which no man can number, and forever enjoy the glories of the new earth, when no disturbing element shall mar the peace and happiness that will prevail. What a marked contrast will that glorious age present when compared with the fallen condition of this sin-cursed world, which has so long been subject to the power of Satan!

Instead of love and unity, peace and good will among men, hatred and bloodshed and wickedness in every form reveal in the past history of the world a dark catalogue of crime, the extent of which it is impossible for finite minds to grasp. Notwithstanding the fact that the advance of civilization and education has made rapid strides, especially during the past twenty years, it is impossible to deny that the feelings of enmity and jealousy at present existing among some of the greatest nations upon earth are as clearly manifest as they could possibly be. In support of this statement it may be interesting to quote the words of Mr. John Bright who has long been acknowledged as one whose opinions are entitled to the highest respect. In speaking at the "Friends' Meeting House" at Westminster on February 22, he said: "Notwithstanding the progress made in other respects during the Queen's reign, yet, on the question of war, we *remain as barbarous as our forefathers*. Our war expenditure has risen from eleven millions in 1835 to thirty millions, and ministries are being shattered because this is not enough."

These words of Mr. Bright need no comment; they speak for themselves, and afford another incontestable proof that the millennium is not so near as many people imagine. We are living in perilous times; Christ has plainly given instructions for his servants in the last days, and to these instructions we shall do well to take heed. Relying on the gracious promises of their Lord, the martyrs were enabled to cheerfully submit to the cruel treatment of their oppressors rather than renounce the faith which was dearer to them than life itself. These noble examples of self-denial and faithfulness are worthy the admiration and imitation of all who desire to live in accordance with the requirements of God's holy Word.

When the mis-governments of men are brought to an end, and the earth is restored to its Edenic beauty, may we be among that great multitude of the redeemed who will forever enjoy the presence of God and the blessings in store for the faithful. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21 : 4.

J. F. SHEPPARD.

PRESENT-DAY PRACTICE IN THE CHURCH.

A WAKING DREAM.

FROM social meetings, where the songs of Zion are at a discount or altogether discarded, to lectures on "Bonnie Prince Charlie," illustrated by Jacobite songs; from secular concerts at which church members appear in full dress, as if decked out for an opera, to a social meeting which finishes up with an assembly, the minister and his wife leading off the grand march, is an easy and natural transition. It is only a sliding scale; but unfortunately sliding scales always tend downwards. The poet Burns, with all his faults, must have had something of the prophet in him, for he describes a scene in the auld Alloway kirk which is being enacted here and there and everywhere throughout the churches, and doubtless the heathen orgies are presided over by the same leader still: his Satanic majesty is yet alive.

We read that long ago *all* the women who were wise-hearted did spin with their hands for the tabernacle. Just yesternight methought we saw a group of women, mothers and daughters. How busy they were! What were they about? What strange piece of work is that their hands have produced? A crown, say you? Surely not. "Yea, a crown in very surety, but—of thorns." For whom is it? For some church member who neglects the use of ordinances? or for that other who attends regularly, but sneers at the whole service? Ah, no. These women profess to be Christians, yet they have plaited that crown for the Head of the church.

Next we come upon a gathering of young men. What loud clanging sounds! They seem to strain nerve and muscle to accomplish the work in hand, whatever it may be. What are they doing! They are forging nails—ay, nails harder than iron, cruel as the grave. But they belong to the church! Yes. Yet one spends most of his time in sucking in tobacco juice and pouring out oaths and blasphemies; another uses the breath which God has given him in advocating theatre-going as an educative influence. So it is—for the pit. And so the nails are hammered into shape and made ready

for their woful work amid the shouting of bacchanalian songs.

Look, yonder a little knot of middle-aged men are busy discussing church business! Money matters come up. Of course when church members spend so much on concerts, balls, and ball dresses, not to speak of tobacco, theatres, and drink, church funds must be low. This state of things chafes and irritates those who have been earnestly trying to make ends meet. If you listen to the conversation which is going on you will glean that some of these men are inclined to socialistic views. They do not quite believe in keeping up crowned heads, and this Head seems to demand so much, not tithes, but all—it is too heavy a strain, and so little response from the people too! Matters cannot long go on in this way, and at last, blinded by prejudice and driven on by the love of mammon, the clink of the pieces of gold, one of their number snatches up the hammer of false opinion and drives home the nails the younger brethren have forged. Wonder, O heavens, and give ear, O earth! for once more in this nineteenth century "Jesus, our Lord, is crucified." Yes. "They have crucified the Son of God and put him to an open shame."—*Christian Leader*.

The Missionary.

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

TRUE SERVICE.

So to the calmly gathered thought
The innermost of truth is taught,
The mystery dimly understood,
That love of God is love of good,
And, chiefly, its divinest trace
In him of Nazareth's holy face;
That to be saved is only this,—
Salvation from our selfishness,
From more than elemental fire,
The soul's unsanctified desire,
From sin itself, and not the pain
That warns us of its chafing chain;
That worship's deeper meaning lies
In mercy, and not sacrifice,
Not proud humilities of sense
And posturing of penitence,
But love's unforced obedience;
That book and church and day are given
For man, not God—for earth, not heaven—
The blessed means to holiest ends,
Not masters, but benignant friends;
That the dear Christ dwells not afar—
The King of some remoter star—
Listening, at times, with flattered ear
To homage wrung from selfish fear,
But here amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, he lives to-day.

—J. G. Whittier.

THE WORK IN THE BRITISH ISLES.

At the time of my last report I was labouring with Pastor Durland at Armagh, Ireland. We spent one week there. Each night we held Bible-readings, Pastor D. in one part of the city, and I in another, about one mile apart. We exchanged places alternate evenings. At each place an interest was manifested. At one of the places three young men came constantly, and became not only interested but convinced on some points of our faith. One person has commenced the observance of the Sabbath since Pastor Andrews and I visited the place last fall.

On Sunday, March 6, we held two meetings in the Market House Hall. We secured a good turn-out at each meeting, especially at the last one. Those present were of an intel-

ligent class. The best of attention was paid to the discourses delivered, and all seemed much interested. The donations nearly covered the expense of the hall.

After the evening meeting some interested parties visited our lodgings, and we explained many points of our faith to them. Thus closed our effort in Ireland. We left those who have embraced the truth of the Sabbath question much strengthened, and new ones are interested. We find the Irish a warm-hearted, sociable people, and have enjoyed our labour among them.

On returning from Ireland to England, the writer remained a short time at Liverpool, and held a Bible-reading with some parties who have lately become interested in our views. They seem anxious to learn the truth. I hope to visit them again.

Our ship missionary there finds in his work much of an encouraging nature. Not long since one ship captain purchased a set of our works, and becoming deeply interested in them, requested the privilege of taking another set to dispose of to some of his friends. He soon sold these and returned over four pounds for them.

Our lady canvassers at that place are also doing well. During the last three months, they have sold from eight to fifteen hundred PRESENT TRUTHS each time they have been printed, besides many pamphlets and tracts on various points of our faith. The distribution of so much reading matter throughout the Kingdom is beginning to, and will eventually, have a telling effect in favour of the truth. The Lord will bless all these efforts.

S. H. LANE.

REPORT OF LABOUR IN SCANDINAVIA FOR FEBRUARY.

SWEDEN.—Bro. J. G. Matteson writes: "We have now finished the first two months of our colporteur school in Stockholm, and can report some progress. The scholars are advancing some in the different branches taught, and they are learning better to use their time and work systematically.

"The last three months they have obtained 382 subscribers for the health paper, and the money received for books and subscribers together during the eight weeks since the school began, is 1346.60 kroner, nearly £75. We intend to get 1,000 subscribers before the school closes, and hope to succeed. The health paper proves to be a great help to get into the houses of the better class of people. We leave a specimen number with every family and come again after a week. Then we present our books, and often sell some. At present it is the life of Christ and 'The Visions of Daniel and John' we try to sell mostly. The lectures are well attended, and we find people who come from different parts of the city to hear, because they have read the books."

Bro. O. Johnson writes from Dalarne, that he has commenced meetings in a new district, where they have opened the school-house for him. A well-known preacher warned the people, but they went all the more. He then had a public meeting and warned them still more, but now the people that come to hear can hardly get room to stand. In several other districts they have offered to open their school-houses for Bro. Johnson. There is a wide door open for the truth in Dalarne.

DENMARK.—Bro. E. G. Olsen writes: "The Lord has been very good to us in the new year. His blessing is new every day. We rejoice in labouring in the good cause and in seeing fruits of our labour. Two of our brethren from Jutland write that they have good meetings, and that many are interested.

"The interest in Copenhagen is still good, and some new ones unite with us. We have lately started a Sunday-school, and the prospects are that this will prove a blessing. From Feb. 16-20 I visited our friends on Zealand and held five meetings which were well attended. We are of good courage in the Lord."

Sister Sine Renlev writes from Fünen that she has been invited to come there and hold Bible-readings, and that there is a remarkably good interest. From forty to fifty turn out to attend the readings, and many are interested in reading their Bible and learning the truth.

NORWAY.—Bro. K. Brorsen writes: "In harmony with the wishes of the brethren I have laboured of late in Christiania. I have visited the church members and tried to encourage them and admonish them to more mutual love and earnestness in the good cause. I am thankful for the kindness manifested on the part of most of the members. What a blessing it would be to us and the cause we profess to love, if we walked in the light we have received and cherished the love of God in our hearts. Then we would see and correct our own mistakes and bear with the mistakes of others, and assist them in correcting them. This must be the case with God's waiting people, who are called the little flock, and with Jesus will inherit the kingdom."

We shall continue our meetings here in Christiania. Many seem to be much interested, and not a few are convinced of the truth. There are many among the people here that believe that the coming of the Lord is nigh at hand. We have attended some meetings held in the free church in the city, where several speakers were present. They sustained different views on several points of faith, but all agreed that the coming of Christ was near. It made quite an impression on me to see the great crowd of people—at least 2,000—so attentive and apparently hungering for the word of truth. The Saviour's words in Matt. 9:36 came to my mind: "But when he saw the multitude, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd." Opportunity was given us to speak a short time, and what we said seemed to be well received.

I also receive encouraging news from several places in Denmark and Norway, and what seems best to meet the wants of the people is Bible-readings. We will soon have several more colporteurs at work here in Scandinavia; this is also very encouraging.

O. A. OLSEN.

AN ACCEPTABLE SPIRIT.

It is an exalted privilege to bear some part in the work of God. It is the highest honour that can be conferred upon man in his fallen condition. As the result of personal transgression, every power of man's being has become demoralized and weakened. The fact that God does accept efforts, when put forth in a proper spirit, while in this fallen condition, shows unbounded mercy and condescension, on the part of our Creator, notwithstanding much that is professedly done for Christ's sake is not acceptable to him. Therefore an understanding of what constitutes acceptable service is of the greatest importance. The outward acts of the Pharisee who went up into the temple to pray, so far as we can judge, are not worthy of censure. Doubtless it was his duty to do these very things, yet his service was not pleasing to God; while the poor publican, who perhaps had committed grievous sins, found acceptance. Also it was the duty of rich men to cast much into the treasury; notwithstanding the poor widow's offering was of far greater value in the sight of the Lord than all that they had done.

The lesson here taught is not that those only who are poor, and such as the world does not esteem, can find favour with God; but that he regards the state or condition of the heart more than the outward acts. It was the motive which actuated these individuals that rendered their efforts, although insignificant in themselves, acceptable to him. Had those who did much, possessed the same spirit, their services would also have been acceptable. There are motives unseen by man, and underlying every act of life, which God regards. He reads the heart and sees not as man seeth. The apostle refers to this principle

when he says that, though he should give all his goods to feed the poor, and his body to be burned, if he had not charity it would profit him nothing. It is the spirit that is drawn out for others' good, that labours not for earthly reward, but for the salvation of their fellow men, that is of value in the sight of God.

This spirit is everywhere seen in the life of Christ. It is what led him to come into this dark world, and sustained him in the hours of fearful temptation and terrible agony which he endured. It is the same spirit which prompted those who have left all that was dear and desirable to them to go to heathen lands to spend and be spent in the service of God. Many have seemed to think such earnestness, zeal, devotion, and self-denial, as has been manifested in the lives of sacrificing missionaries, only necessary in instances of great responsibility; but it is the spirit of Christ, and without it we are none of his. The importance of the present time demands that every individual who accepts the light of present truth should possess this sacrificing spirit to a large degree. Children should be educated in it. The responsibility and importance of the work of those who in time past have thus gone to foreign lands, does not equal that of ours. A life-time is short to devote to the service of God, but when only a few years remain in which so much is to be done, the importance of rightly improving every day cannot be expressed.

This spirit prompts to constant action. It cannot rest in inactivity. It will labour long and suffer much, even though its efforts may seem to be fruitless and although it may meet with almost insurmountable difficulties, and the effort to overcome them may wring from the soul prayers and tears of anguish; but it brings no rest, no reprieve, until the work is done. The dungeon and the stake have been arrayed against it in vain. From the inner prisons and upon couches of suffering it has spoken words of eloquence and power which have resounded through the earth; and sang hymns of praise and thanksgiving to God that melted the stony hearts of those who heard. It has no part nor lot with that kind of voluntary humility which pleads unworthiness and inability as an excuse for not bearing burdens in the work of God; when at the same time the business of this world is performed readily and with success. It rather exclaims, Here, Lord, am I, send me.

As the man of this world watches for opportunities to increase his wealth, and takes advantage of every favourable circumstance, so should opportunities for missionary labour be sought out and improved. The providence of God has so arranged it that every one can have a part in his work, and what each individual does is valued in proportion to the ability he possesses to do, and the motive that actuates him in doing it. What then can be said for those who consider themselves or anything they possess too good to devote to a cause like this? It is worthy of the best affections of the heart; and could we rightly view the blessedness of enlisting our interests in the cause of Christ, we should be led to exclaim, "What shall we render to the Lord for all his benefits to us?" Truly, it is a condescension on the part of God, and an exalted privilege to us, that we are permitted to bear some humble part in the work of God upon the earth.

MARIA L. HUNTLEY.

WRESTLING CHRISTIANS.—That is the kind the Bible speaks about. When Jacob got his "new name," it was through wrestling that scarred and broke him. And whatever may have been the precise nature of that strange conflict in the darkness, there can be no doubt of the lesson it teaches. Great victories with God, and the preparation for great victories with men, come through an earnestness fitly called a wrestling with God.—*Christian at Work.*

Two things are to be particularly aimed at by every minister—good conduct and sound truth.

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.

HOW TO FIND THE TRUTH.

1. ARE some hearts especially opened for the reception of truth?

"And a certain woman named Lydia, . . . which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Acts 16:14. Lydia was already a worshipper of God; she was found at the place of prayer. Verse 13.

2. Should prayer be offered to God that he may open our eyes to the truth?

"Open thou mine eyes, that I may behold wondrous things out of thy law. . . . Hide not thy commandments from me." Ps. 119:18, 19.

3. Of whom should we ask wisdom?

"If any of you lack wisdom, let him ask of God." James 1:5.

4. What is the beginning of wisdom?

"The fear of the Lord is the beginning of wisdom." Ps. 111:10.

5. Who have a good understanding?

"A good understanding have all they that do his commandments." *Ibid.*

6. Are the judgments of God greatly to be desired?

"More to be desired are they than gold, yea, than much fine gold." Ps. 19:10.

7. What form of prayer is suitable for one who seeks the truth?

"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart." Ps. 119:33, 34.

8. Who are they that know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7.

9. On what condition did Jesus promise a knowledge of the truth?

"If ye continue in my word, then are ye my disciples, indeed; and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

10. Whose words did Jesus speak?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7:16.

11. Will yielding to the will of God enable one to know the truth of doctrine?

"If any man will do his will, he shall know of the doctrine, whether it be of God." Verse 17.

12. What must characterize the man who would seek God and his truth?

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

13. Who will be guided by the Lord, and taught the right way?

"The meek will he guide in judgment; and the meek will he teach his way." "What man is he that feareth the Lord? him shall he teach in the way that he shall choose." Ps. 25:9, 12.

14. What will make a man wiser than his teachers?

"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. 119:99, 100.

15. How did the Bereans come to a knowledge of the truth?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few." Acts 17:11, 12.

In the search for truth, a humble, obedient spirit is better than sharpness of intellect.

R. F. COTRELL.

Interesting Items.

—Disastrous floods are reported from New South Wales.

—An alliance between Germany, Austria, and Italy has been signed.

—Queen Margaret of Italy reads the Old Testament in the original with ease.

—An infant died at Newcastle-on-Tyne from exhaustion caused by eating sweets.

—A marble bust of the late Lord Iddesleigh will be placed in the Guildhall, London.

—The Italian Navy, it is stated, intends to introduce naphtha as a substitute for coal.

—A burglar died suddenly while gathering up his booty at a house he had entered in Paris.

—A widow, 104 years of age, has just died at Bristol. Her husband died forty-five years ago.

—The ninetieth birthday of Emperor William was celebrated in Berlin, March 22, with much display.

—Earthquake shocks were felt at Kimberley, South Africa, almost simultaneously with the European disturbances.

—It is said that the German Government will not be officially represented at the International Exhibition of Paris.

—A fire occurred at the Assembly Ground near Chautauqua Lake, United States, destroying fifty cottages and other property.

—Her Majesty's ship *Dolphin* captured a dhow in the Red Sea with twenty-six slaves on board, and another with thirty-three.

—José Sevilla, who recently died at Lima, Peru, has left \$500,000 to establish in New York an institution for educating poor girls.

—M. Ball, a member of the Academy of Medicine, Paris, claims to cure consumption by injections of eucalyptus oil under the skin.

—Two hundred persons waited in the streets all night to secure seats the next morning to hear Madame Patti sing at a concert in St. Louis.

—The American President is advised by his physician to take more rest and exercise, or he will not be likely to survive his term of office.

—Belgium will adopt the Männlicher repeating rifle. The manufactories in Liege have received orders for 100,000 of these weapons.

—A portion of the grounds of the American Exhibition at South Kensington will be made to give a faithful representation of life in the wild west.

—A terrible colliery explosion occurred at Bulli, New South Wales, March 23. Eighty-five men were entombed, none of whom could be rescued alive.

—It is estimated that the University of Cambridge has now no fewer than four hundred Non-conformist and Methodist under-graduates among its resident students.

—As representatives from nearly all the Crown colonies were in England in March, they were invited to the opening meeting of the Colonial Conference on April 4.

—The *Nuova Verita* was wrecked in Porti harbour on Friday, her crew and 950 tons of wheat being lost. A dredger also capsized in the harbour, drowning ten men.

—About three thousand persons attended a meeting held at the Cooper Institute, New York, to protest against the adoption of coercive measures towards Ireland.

—The annual report of the Salvation Army, just issued, states that during last year 500,000 indoor services and 345,800 open-air meetings were held in the United Kingdom.

—Mr. J. K. Cross, formerly Liberal member for Bolton, and for some time Under-Secretary of State for India, committed suicide by hanging himself at his residence at Bolton.

—Archbishop Lynch, of Toronto, has written to Lord Randolph Churchill, rehearsing Ireland's grievances, and begging him to study the question and to do justice to Ireland.

—A judge has decided that a member of a friendly society, who, according to a doctor's certificate, was "unable to work by reason of natural decay," is not entitled to sick pay.

—A large hotel in Buffalo, United States, was discovered to be on fire in the night. Several people jumped from the windows, receiving fearful injuries. Ten lives were lost.

—The sealing steamer *Eagle* is reported to have foundered off Bonavista Bay, near St. Johns, occasioned by the bursting of her boiler. The crew numbered 250 men, and it is feared none have been rescued.

—The Queen has fixed the 9th of July as the date of the review at Aldershot to celebrate the Jubilee. It is expected that the muster will reach a hundred thousand regulars, militia, yeomanry, and volunteers.

—The Lords of the Admiralty have given sanction for Captain Lang, R. N., who has been chief naval adviser to the Chinese Government for several years, to accept the command of the Chinese fleet now being formed.

—It is stated in French military quarters that a new *mitrailleuse* of remarkable power is being tried by the Austrian army. It is said to fire 1,000 bullets in a minute and a half, and weighs only forty pounds. The price of this new gun is £260.

—Dispatches were received at the Vatican, March 24, from Vienna and Berlin, informing the Pope that during the term of the alliance between Austria, Germany, and Italy, no attempt to subvert the papacy would be tolerated, and that the allied Governments would do all in their power to assure at all times the independence and liberty of the Pope.

—A serious accident occurred on the Norfolk and Western Railroad, U. S., March 25. As a goods train was passing over a bridge near Liberty, Virginia, the structure gave way, and the train was precipitated into the roadway below. Five workmen who were engaged in repairing the bridge at the time, were killed, and several others injured.

—Messrs. Moody and Sankey are now labouring in Chicago. Before commencing this mission the Evangelists were interviewed by a reporter, who inquired of Mr. Moody whether he was going to attack any special form of city immorality? "No," said Mr. Moody, "we are going to preach the plain yard-wide and all-wool gospel."

—The influx of distressed Jews into London is regarded with the greatest anxiety. Twelve thousand foreign Jews arrived last year. Although seven thousand were assisted by their own people to go elsewhere, the Jewish population of East London has been increased by ten thousand within five years. England and Turkey are almost the only European countries into which they are now allowed to enter.

—The fifth anniversary of the Metropolitan Tabernacle Blue Ribbon Total Abstinence Society was held March 22. Mr. Spurgeon said he had heard that clergymen had applied for shares in the breweries that have recently changed hands, and asked what Christian people did with the dividends before they presented them to God. He thought such gold would need passing through the fire and through the water before being laid upon the altar of God.

—The proposal to present a memorial to the Queen from the women of England, praying that her Jubilee year may be marked by the passing of a National Sunday Closing Bill is being warmly taken up by the representatives of temperance societies. Canon Stowell says temperance reformers are not asking Parliament to introduce any new legislation, but to make the same law applicable to the liquor trade on the "Lord's day" as is enforced against other trades.

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

GRIMSBY, APRIL 7, 1887.

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COMMON SENSE.

WHY cannot men use common sense in the decision of theological questions? Most men are supposed to possess at least a modicum of this commodity. Not long since we heard a preacher railing against and ridiculing the idea of beginning the Sabbath at sunset. Yet the Bible day begins at sunset, and hence closes at sunset. Therefore those who keep the Bible Sabbath begin that Sabbath at sunset, when God began it. If religious teachers would use common sense in the consideration of religious questions, there would be much more harmony in the interpretation of the Word of God than we now see. The secular press in a few words oftentimes hits the nail on the head where a learned divine would write a volume and miss the mark. As an instance of this take the following question from a correspondent of the *New York Sunday Sun* and the answer thereto, found in a late issue of that journal:—

QUES.—"Why does the Jewish Sabbath begin at sunset instead of midnight?"

ANS.—"Why should the Jewish Sabbath begin at midnight? What is midnight anyway? Sunset ends one day according to the

laws of nature; midnight is an arbitrary time, fixed by the created, not by the Creator."

This is *common sense* and to the point as regards the time; and we will just add that the Sabbath appointed by the Creator "is the Sabbath of the Lord thy God" (Ex. 20: 8-11), not for the Jews alone but for the race, as co-extensive as the creation. "The Sabbath was made for man." Mark 2: 27.

TRUE CHRISTIAN LOVE.

How little of this precious grace is found among professed Christians of to-day, though how much we hear said about it! There is more outward friendliness, perhaps, among Christian sects, but many times this seeming friendliness springs not so much from real love and true union, as it does from want of real devotion and lack of strong conviction of the truthfulness of what men profess to believe. They find it much easier to agree by ignoring what they believe, or having no positive belief, than they do to follow the plain truth or their convictions of duty. The first will bring an agreeable union to the carnal heart, the latter course often separates very friends. But love counts not the cost. To know God's will is to do it; to hear his voice is to believe it. While those who possess that love will be forbearing toward others, they will not compromise the truth of God to please others. Love rejoiceth not in iniquity, but rejoiceth in the *truth*." He who has true love for the sinner has true love for God. For love for man springs from love to God. And that soul who will compromise right or truth, or slight God's revealed will, in order to make peace with his fellow men has no true love toward them; for the compromise is to gain a selfish peace. He will break the patched-up union with his friends as quickly as he would compromise God's truth if inducements are sufficient. True Christian love is love first to God, and such love to man as will lead him from sin to righteousness, from evil to good. "By this we know that we love the children of God, when we love God, and keep his commandments." 1 John 5: 2.

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