

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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REMEMBERING GOD.

When my soul fainted within me, I remembered the Lord.—Jonah 2: 7.

O BLESSED are they whom evil days
Constrain to think upon the Lord,
And 'midst of failing props and stays,
To trust his word;

When winds and waves in tempest toss,
And leave but emptiness and pain,
Who turn through weary, bitter loss,
To him for gain;

Who, when the star of hope is low,
And all is dark and troubled night,
With faltering, painful gropings go
To him for light.

—Christian Leader.

General Articles.

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

“WALK IN THE LIGHT.”

BY MRS. E. G. WHITE.

“THERE is a way which seemeth right unto a man, but the end thereof are the ways of death.” Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is travelling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God's Word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation

of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything, but to know what is truth. He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth.

The Word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. They do not compare their characters with the great standard, the law of Jehovah. While they are holy, judged by their own imperfect standard, the Scriptures present them as sinful Pharisees, under the condemnation of the law of God, which they transgress daily. They walk after the imagination of their own heart, and follow their own devices. Yet many of these persons are sincere. They think they are right; for “there is a way which seemeth right unto a man, but the end thereof are the ways of death.” Feeling is no criterion for any one; the assertions of men are no evidence of truth. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.”

Men present many theories and doctrines, and this is the reason that so many claim to be sinless while they are transgressors of the law. Should they look into God's great mirror, they would start back with horror. They would say with Paul, “I was alive without the law once; but when the commandment came, sin revived, and I died.” Oh, how many forsake the “Fountain of living waters,” and hew them out “cisterns, broken cisterns, that can hold no water.” This is a correct representation of the spurious holiness so prevalent in the world to-day. But God's way is the humble way of penitence, faith, and obedience, and no human substitute will be accepted. “Thou desirest not sacrifice, else would I give it;

thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” But all this vain boasting of holiness is not of God.

The Lord declared to ancient Israel, “Ye shall not do . . . every man what is right in his own eyes;” but ye shall “observe and hear all these words which I command thee.” And he promised them, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments,” he “shall keep unto thee the covenant and the mercy which he swore unto thy fathers,” and “thou shalt be blessed above all people.”

Will you, dear reader, examine critically the reasons of your faith by the law and the testimony? Satan has many by-paths strewn with tempting flowers, that lead directly to the broad way to death and hell. Our only safety is in the path of obedience. Men cannot follow their own desires, and be right. They not only involve their own souls in ruin, but by their example they imperil others also.

God is exact to mark iniquity. Sins of thoughtlessness, negligence, forgetfulness, and even ignorance, have been visited by some of the most wonderfully marked manifestations of his displeasure. Many who have suffered terrible punishment for their sins, might have pleaded as plausibly as do those of to-day who fall into similar errors, that they meant no harm, and some would even say that they thought they were doing God's service; but the light shone on them, and they disregarded it.

The Lord sent Samuel to king Saul with a special message. “Go,” he said, “and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Saul was faithful and zealous in performing a part of his commission. He smote the Amalekites with a great slaughter; but he took the proposition of the people before the command of God, and spared Agag, the king, and “the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good.”

The Lord commanded Saul to “utterly destroy the sinners the Amalekites, and

fight against them until they be consumed." The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry.

Saul thought he had done all that was essential of that which the Lord commanded him to do. Perhaps he even flattered himself that he was more merciful than his Maker, as do some unbelievers in our day. He met Samuel with the salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But when the prophet asked what meant the bleating of the sheep and the lowing of the oxen which he heard, Saul was obliged to confess that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord in Gilgal.

Did the Lord accept this justification of Saul's conduct? Was he pleased with this partial obedience, and willing to pass over the trifle that had been neglected out of so good a motive? Saul did what he thought was best, and would not the Lord commend such excellent judgment? No. Said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

These instances show how God looks upon his professed people when they obey part of his commandments while in other respects they follow a course of their own choosing. Let no one flatter himself that a part of God's requirements are non-essential. He has placed no command in his Word that men may obey or disobey at will, and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that "the end thereof are the ways of death."

THE SURE WORD OF PROPHECY. NO. 1.

IN the Bible, from the fall of man until the days of the apostles, God has given to the world a succession of prophecies, sometimes speaking himself, at other times through his servants the prophets. On some occasions the prophet was directed by the Spirit of God to bear a clear and definite message, which he himself and those whom he addressed could fully understand, as when Jonah declared Nineveh should be destroyed. On other occasions they have uttered prophecies which they did not understand, but which were spoken and re-

corded for the benefit of those who should live in future ages, and were at last to be clearly understood. This is true of the prophecies recorded in the book of Daniel. These lines of prophecy are given in such a manner as to awaken and keep alive our faith in the glorious appearing of our Saviour, and the final triumph of the saints, and the infinite reward to be bestowed upon the people of God.

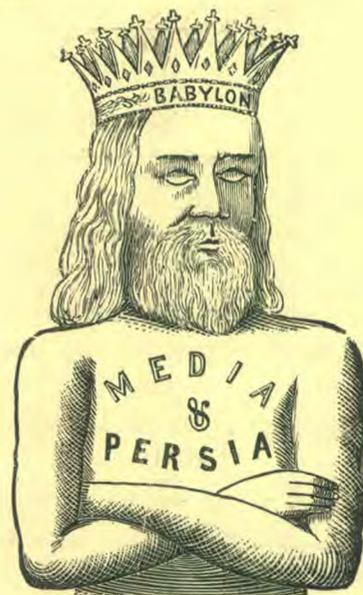
Prophecy is really history in advance. The prophets have foretold the rise and fall of the world's great kingdoms, and history has, in its records of the acts of those kingdoms, verified the truthfulness of the prophecies. As this fact is nicely illustrated by the prophecy in the second chapter of Daniel, I call attention to that chapter.

This chapter, in verse 29, teaches us that Nebuchadnezzar, king of Babylon, thought, as many have before and since, about what should come to pass hereafter. Under those circumstances the great God of heaven, who knoweth the end from the beginning, saw fit to impart to the king some knowledge of the future by means of a remarkable dream.

In this dream the history of the world in its outlines was presented to the king under the symbol of a great image. When the king awoke he could not call to mind the dream. He immediately summoned into his presence the wise men of his kingdom not only to interpret the dream but to relate it. The wise men failing to do this, the king was enraged, and sent forth a decree that they should be put to death. In going forth to execute this decree, the officers of the king sought Daniel and his fellows to slay them.

Daniel implored at the hand of the king a little time, and if granted he would show him the interpretation of the dream. The life of Daniel and that of his companions being at stake, they sought the Lord with earnest supplications that he would work for their deliverance from the penalty of death by revealing to them the interpretation of the dream. In answer to their prayers the Lord revealed to Daniel in a night vision what the king himself had dreamed. Daniel immediately communicated the glad news to Arioch, the king's executioner, that the secret had been revealed, and that officer in haste presented Daniel to the king. As Daniel stood in his presence, he addressed him thus: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces to-

gether, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.



After the prophet had thus fully stated to the much astonished and deeply interested king what he had dreamed, he adds, as recorded in verses 36-38, "This is the dream; and we will tell the interpretation thereof before the king. Thou O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

In these few verses the prophet opens to the king's mind the world's history for centuries. Never before or since has so brief a record embraced so much. With what absorbing interest must the king have listened as the prophet declared to him that he, or his kingdom, was the head of gold, or in other words the head of gold was a symbol of the Babylonian kingdom.

The Babylonian Empire really arose out of the Assyrian Empire which was founded by Nimrod (Gen. 10: 9, 10), and in the time of Nebuchadnezzar it extended over Chaldea, Assyria, Arabia, Syria, and Palestine, and constituted one of the greatest and grandest kingdoms of ancient times.

The city of Babylon, the capital and metropolis of the kingdom, far surpassed all other cities in beauty and magnificence. It was a walled city situated on the River Euphrates, which ran directly through it. It was laid out in a perfect square, sixty miles in circumference, fifteen miles on each side. The walls at one time were three hundred and fifty feet high and eighty-seven feet thick, with a ditch around them of equal cubic capacity with the wall. The city was traversed by fifty streets, crossing each

other at right angles, twenty-five each way, each fifteen miles long, dividing the city into six hundred and seventy-six squares, each two and a quarter miles in circumference. The river was walled on each side in the city.

The city was adorned with many beautiful parks, gardens and pleasure grounds, interspersed with magnificent castles and dwellings. It contained the temple of Belus, which was the chief idol of the Assyrians. It also contained the hanging gardens of Babylon, which were so constructed that they appeared to be hanging in the air, and were covered with large trees, and flowers of the most exquisite beauty.

Notwithstanding Babylon was rich and powerful—"a golden kingdom in a golden age," the prophet Daniel declared to Nebuchadnezzar (verse 39), "And after thee shall arise another kingdom inferior to thee." The king in reason might have declared that it was impossible for an inferior kingdom to overcome a superior one, but the Lord had said it should be thus, and the sure word of prophecy could not fail, and in a short time Babylon was subjugated by the Medo-Persian kingdom.

Little is known of the history of Persia until the time of Cyrus. He energetically extended his empire in all directions. One of his chief exploits was the capture of the city of Babylon. The walls of the city were so high and broad that Cyrus well understood he could not break them down and thus capture the city, so he undertook to do by strategy what he knew he could not do by force. The River Euphrates ran directly through the centre of Babylon. Cyrus caused ditches to be dug around the city so deep that he could draw off the water of the river and leave the channel dry.

On a certain night, Belshazzar, the last king of Babylon, made a great feast. During this feast his guards and many of the inhabitants gave themselves up to feasting and drinking, thoughtless of the enemy on the outside of the walls. The Persians, concluding that the time had come to capture the city, opened the dams of the ditches, and soon where the mighty river had so lately rushed along there were now the tread of the footsteps of the vast Persian army entering the city. The guards at the royal palace were surprised, and Belshazzar that very night was slain (Dan. 5 : 30), and the great Babylonian kingdom became a part of the Medo-Persian Empire, and thus an inferior kingdom overcame a superior one.

The Medo-Persian kingdom answers to the breast and arms of silver. That kingdom ruled the world for two hundred years, and then was invaded by the Grecians under Alexander the Great, who dealt a death blow to the kingdom in the battle of Arbela B.C. 331.

In my next I will trace the fulfilment of this line of prophecy down nearer the consummation of all earthly kingdoms, and prove that we are nearing the time when

the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and when his everlasting reign shall be established. May the Lord aid us to so live that we may be the subjects of that kingdom.
S. H. LANE.

THE OLD PATHS.

"INQUIRE, I pray thee, of the former age, and prepare thyself to the search of their fathers." Job 8 : 8.

To rob the decalogue of one of its brightest and most precious gems, to abase the fourth commandment from its lofty position as one of the great and immutable laws of God, and to treat the divine statute, "Remember the Sabbath day to keep it holy" as a mere ceremonial or ritual appointment,—the observance of which has passed away with the types and shadows of the Mosaic dispensation,—has long been the device of the wise and prudent in their own eyes. Their religious sensibilities, not being sufficiently spiritual to discern the true excellency of the design of the Sabbath, and its sanctifying influence wherever faithfully understood and observed, have encouraged them to lower and dishonour God's holy day; and by aiding the worldly and the dissolute with their false but specious arguments, they have thereby given great occasion to the enemies of the Lord to blaspheme.

One foundation upon which it has been attempted to build up this argument, is that there are no primitive traces and indications of the Sabbath till it was given by God to Moses in the wilderness on Mount Sinai; and that, consequently, the institution thus appointed was part of the ceremonial law connected with the Jewish economy, and terminated with it at the cross of Christ. But, just for the sake of argument, let us suppose that no primitive traces can be found. What then? Will the absence of any records of the observance of a law prove that the law has never been enacted? It might afford presumption of this, but no more. Presumptions of this kind are always very questionable, as I can show by offering one on this very same subject, which is nevertheless contradicted by the record of the law of Sinai itself. From the period of the final review of his dispensation by Moses (Deut. 5), about 1451 B.C., to that of Amos the herdman of Tekoa, whom some place as late as 787 B.C. and others as early as 810 B.C., that is, for a space of about six hundred and fifty years, there is no reference at all to the Sabbath. But does this long silence prove, or even give colour to the presumption, that the law of Sinai was never delivered? And if it cannot do so with respect to the law given on Sinai, it must be with the greatest caution, indeed, that we pretend to use it with respect to the original one given in Paradise, so plainly recorded by Moses in the second chapter of Genesis. But the silence alleged will be found to be incapable of proof; and I trust by the help of God that I shall be

able to show that the arguments, that are brought against the Sabbath of the Lord are nothing more than ignorance of God's holy Word. It is clearly stated in the second chapter of Genesis that God on the seventh day "ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." The act of the seventh is as much and as certain a fact as that of the first; and if the calling the world out of darkness into light, is a thing credible and true, and one in the blessing of which we daily have occasion to rejoice, no less is it credible and true that God separated the seventh day from worldly use, shed upon it the light of sanctification, and made it a day of blessing and of joy to all who will accept and use it as he has appointed.

The holy Sabbath thus instituted in the time of man's innocency, was, says our Saviour, "made for man;" that is, if words have meaning, made because it is necessary and profitable for man. But if it was necessary and profitable in man's first estate, while yet free from sin in Paradise, as most assuredly it was, how much more so now that he has fallen into sin! For if it was needful to him in his pure and holy state, and needful no doubt to maintain him in that state, how much more so is it now to recover him from his corrupt condition, and to aid in restoring him to his primeval excellency!

Oh that men were wise, that they understood these things, and could rightly discern the loving-kindness of the Lord, and his purpose in the earth, and his mercy in giving the sons of men his holy Sabbath day! Then would they with faithfulness remember the Sabbath day to sanctify it; then would they thereby sanctify the Lord God in their hearts; then would they themselves become sanctified by the Word of God and by prayer; then would they be turned from darkness to light, and from the power of Satan unto God, and so receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus.

While there are those who teach that the first day is the Sabbath, let us earnestly contend for the faith once delivered to the saints, of which the Sabbath was a part. Not only is it argued that we can find no traces of it before we come to Mount Sinai, but it is held by some that there is no Sabbath at all in this dispensation. If this is so, then there is no transgression; for where there is no law, there is no transgression. But Jesus has said that it is easier for heaven and earth to pass away than one jot or tittle of the law to fail till all be fulfilled. Matt. 5 : 17-20 ; Luke 16 : 17.

Having established the fact that the law is still binding upon man in this dispensation, let us see if we cannot find some traces of it before we come to the

giving of the law at Mount Sinai besides the original institution in the second chapter of Genesis. The first that we meet with is the expression in Gen. 4: 3, referring to the time when Cain and Abel mutually brought their offerings to the Lord. The very fact of their coming together, and that for the purpose of worship, would of itself lead to the supposition that the time must have been a stated one and well known and recognized by both; for otherwise we cannot conceive what could have induced the jealous Cain to unite with the pious Abel in the worship of Jehovah. Had there not been a special day set apart for worship, we should rather have expected Cain to avoid that which Abel chose, from hatred and envy of him. It is, however, plainly implied that there was a certain time at which they both came together to worship God. The expression denoting this is rendered in the text of the Bible, "in process of time it came to pass," but in the margin, "at the end of days it came to pass,"—the end of days, that is, the last of the seven—the seventh day, on which God ended his work that he had made, and which he had blessed and sanctified, "because that in it he had rested from all his work which God created and made." And thus we have it indicated to us as that which was commonly used for the public worship of God, and was thereby hallowed and honoured in agreement with its divine appointment.

We conclude, therefore, that here already there are hints, if not much more than hints, indicating just such an institution as the weekly or seventh-day Sabbath. But we have still more remarkable evidence than this to produce, connected with the period of the deluge. In pursuing this inquiry, there is one particular in which I would advise the reader, and that is, that in these early periods the months were always reckoned as containing thirty days and the year three hundred and sixty days only; and that these records of the deluge abundantly prove this. Let us proceed then to arrange the days referred to in the history accordingly.

1. In Gen. 7: 4, 10, 11 will be found two days described, the one occurring seven days before the seventeenth day of the second month of the six hundredth year of Noah's life, the other as being this seventeenth day itself. Now the former of these will be found to be the fortieth day of the year, and the latter the forty-seventh. 2. In verses 12, 17, it will be seen that the flood was forty days upon the earth; that is, it rained forty days and forty nights, the last of which period would be the eighty-seventh day of the year. 3. In Gen. 7: 24; and 8: 4, it will be seen that the waters prevailed one hundred and fifty days, and that on the seventeenth day of the seventh month the ark rested on Mount Ararat. These two days will be found to coincide, and to be the one hundred and ninety-seventh day of the year. 4. In Gen. 8: 5 will be found a day described as the first day of

the tenth month, which is the two hundred and seventy-first day of the year. 5. In Gen. 8: 6–12 will be found four days described, the one as being forty days after the mountains were seen, and as that on which the raven was sent out, and the other three as occurring each at intervals of seven days, and those will be the three hundred and eleventh, three hundred and eighteenth, three hundred and twenty-fifth, and three hundred and thirty-second days of the year. 6. In Gen. 8: 13 will be found a day which was the first of the first month of the six hundred and first year of Noah's life, and which, carrying on into this year the same series of numbers commenced in the preceding, would be the three hundred and sixty-first day. 7. In Gen. 8: 14 is described the twenty-seventh day of the second month, which according to the same plan, would be the four hundred and seventeenth day.

Having thus drawn out the various days in such a manner as to insure their exact position throughout the years, we can the more easily inquire on which particular day they fell. There are four days specially noted as occurring at regular intervals of seven days; and this fact alone might lead us to regard them as having something peculiar about them. Being thus remarkable in every way, both as seventh days and for their events, I conceive it to be in the highest degree probable that these were the regularly recognized seventh days of each week, that is, the Sabbath days. The fortieth, forty-seventh, and two hundred and seventy-first were second days of the week; the eighty-seventh, three hundred and eleventh, three hundred and eighteenth, three hundred and twenty-fifth, and three hundred and thirty-second were seventh days; the one hundred and ninety-seventh was the fifth day; and the three hundred and sixty-first, and four hundred and seventeenth were first days. Thus, for example, the fortieth was the day on which Noah entered the ark, and the forty-seventh was that on which the flood began, and both of these were second days of the week. But since it had been on the second day of the week of creation that God had divided the waters which were under the firmament from the waters which were above the firmament; so when he reversed his decree for a time, and the windows of heaven were opened to pour down upon the earth the waters above the firmament, the second day was most suitable, as reminding the world that He who can make by his word can unmake by the same word, and that He who had originally ordered things good was now pleased in judgment to undo his own work for a season. So again the two hundred and seventy-first day, being that on which the tops of the mountains were seen, was appropriately a second day, as reminding Noah and his family that God would restore all things as at the first. That the eighty-seventh day, being the conclusion of the forty

days during which it ceased not to rain night and day, should be the seventh day was appropriate as denoting God's resting from his work of judgment, and affording Noah and his family opportunity for praising him for his salvation to them. While the days on which the raven and the dove were sent out seem peculiarly suitable as seventh days of holy worship, when the inhabitants of the ark were seeking to discover the mind of the Lord, and inquiring of his providence to direct them in their going forth.

That the three hundred and sixty-first day, being that on which the ark was uncovered, and the four hundred and seventeenth day, being that on which Noah entered once more into possession of the earth, should be first days of the week, seems also appropriate as denoting the commencement as it were of a new creation since the earth came forth from the flood baptized of the moral defilements that had previously polluted it. Nor should it be forgotten that since these were first days, those preceding them (including the day before their leaving the ark) must consequently have been Sabbath days, and, by their religious solemnities and devotions would be peculiarly adapted to such remarkable occasions as preparing for the labours of the week. I think, then, I may say in conclusion, with respect to these days and incidents in the account of the flood, that they greatly strengthen the position that the Sabbath was observed before the flood. Moses declares it was given at the creation. Let us, then, profit by the instruction that has been left on record for us. If God as he declares himself to be, is a jealous God, let us learn to be jealous of his honour and his appointments. Since he has hallowed the Sabbath and designed it for our use, let us remember to keep holy the Sabbath day of the fourth commandment.

J. REEDMAN.

MUTILATION OF HISTORY.

I LEARNED when I was a lad that the Armenian Church were Sabbath observers, and I felt a desire to get hold of their history. I bought a copy of "Christian Researches in Asia," by Claudius Buchanan, L.L.D., as I understood his work contained that fact. The volume which I bought was published by the "American Tract Society." I read and reread, but read in vain, so far as the fact in which I was especially interested was concerned. I was loth to believe that great Society would be guilty of *garbling history*. I looked upon such an offense as altogether beneath ordinary candour and truthfulness, and began to think I might have been misled as to facts; in the meantime I heard of an old volume, some ten or fifteen miles away, and thought I would get that, so I went, and found the book badly worn and still worse smoked. I had to pay nearly twice as much for the old one as I paid for the one which I bought of the American Tract Society. Here is what the author

says: "The Armenians in Hindostan are our (British) own subjects; they acknowledge our Government in India as they do that of Sophi in Persia, and they are entitled to our regard. They have preserved the Bible in its purity, and their doctrines are, so far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day, and they have as many spires pointing to heaven as we ourselves have among the Hindoos." My advice to the American Tract Society is that they publish a tract on moral honesty. I consider it a very grave offense to mutilate history. I make the above quotation for the benefit of any who have not the work, and yet desire the information. The book I have was published by C. Bowles, Nortonville, V. T., A.D. 1813.

As my work is well-nigh done on earth, should any of our institutions of learning desire the volume I have, and will inform me, I will forward it to their order.—*V. Hull, in Sabbath Recorder.*

EVERY-DAY RELIGION.

RELIGION is good for nothing one day in the week, unless it is also good for all the seven days. Character, to amount to anything, must be shown alike in all things. There is no true manliness possible in one relation of life on the part of him who is not true and manly in every relation of life. No boy can be a good son to his parents unless he is a good pupil to his teacher and a good playfellow to his companions. No man can be a good friend unless he is a good husband and a good father. No minister can be a good pastor and a good preacher unless he is a good neighbour and a good man. Among the very many wise and timely words to boys spoken by Mr. Thomas Hughes, none are more important than those in which he has told of the teachings on this very subject by Dr. Thomas Arnold, his old teacher at Rugby. He says: "He certainly did teach us—thank God, for it—that we could not cut our lives into slices, and say, 'In this slice your actions are indifferent, and you need n't trouble your heads about them, one way or another; but in this slice, mind what you are about; they are important'—a pretty muddle we should have been in had he so done.

"He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not; that by a thoughtless word or look we may lead astray a brother for whom Christ died. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, mean and ignoble; therefore the only wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in and who has purchased us with his blood." Or, as Dr. Bushnell has said of the putting on of Christ as the garment of the needy soul: "There can be no

choosing out here of shreds and patches from his divine beauty; you must take the whole suit, else you cannot put him on. The garment is seamless, and cannot be divided." It is this great truth—rather than the duty of sinlessness—that our Lord teaches in his injunction, "Be ye therefore perfect"—complete, entire, not one-sided or partial in our Christian life and character—"even as your Father which is in heaven is perfect."—*Sunday-School Times.*

GOD'S PROMISES.

LORD, I believe! The cross of care
That crowds upon my tired heart,
I bring to thee! No other love
Could lift the load, relieve the smart.
Strength for the day, thy promise gives;
Because thou art thy servant lives.

Lord, I believe! The rain of tears
That dims these weeping eyes to-night,
Can never hide thy rainbow arch,
Thy sign of love and life and light!
In mystic grandeur, calm and high,
It arches o'er my western sky.

Lord, I believe! The Babel sounds
That ring upon my weary ear,
Drown not the still, small voice that speaks
In steadfast accents, true and clear;
Lord, here am I! Thy will reveal,
As at thy blessed feet I kneel.

Lord, I believe! The cross is hard,
The night is dark, and long the road;
Can I forget the form that bowed
'Neath sharper cross, and heavier load?
The wounded feet that here have trod,
And marked with blood the shuddering sod?

Lord, I believe! Mine unbelief,
My weakness and my wrong forgive!
Tired, trembling, troubled, let me touch
Thy garment's hem and I shall live;
For, wounded, sinful though I be,
God's promises are all for me.
—*The Advance.*

REFUSING CHRIST.

GOD beseeches because God has so settled the relations between him and us that that is what he has to do, in order to get men to love him. He cannot force it. He cannot pry open a man's heart with a crow-bar, as it were, and force himself inside. The door opens from within. "Behold! I stand at the door, and knock." There is an "if." "If any man open, I will come in." Hence the beseeching, hence the wail of wisdom that cries aloud and no man regards it; of love that stands at the entering in of the city, and pleads in vain, and says "I have called, and ye have refused. . . . How often would I have gathered, . . . and ye would not." Oh, brethren! it is an awful responsibility, a mysterious prerogative, which each one of us, whether consciously or no, has to exercise, to accept or to refuse the pleadings of an entreating Christ.

And let me remind you that the act of refusal is a very simple one. Not to accept, is to reject; not to yield, is to rebel. You have only to do nothing, to do it all. There are dozens of people in this chapel to-night, listening to me, perhaps without a feeling, who have all their lives been refusing a beseeching God. And they do not know that they ever did it! They say, "Oh! I will be a Christian some

time or other." They cherish vague ideas that, some how or other, they are so already. They have done nothing at all, they have simply been absolutely indifferent and passive. Some of you have heard sermons like this so often that they produce no effect. "It is the right kind of thing to say. It is the thing we have heard a hundred times." Perhaps you wonder why I should be so much in earnest about the matter. And then you go outside, and discuss me or the weather, and forget all about the sermon.

And thus, once more, you reject Christ. Done without knowing it; done simply by doing nothing. My brother! do not stop your ears any more against that tender imploring love.—*Alexander Mac-laren, D.D.*

GOD GLORIFIES OBSCURITY.

"AND it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah." *Isa. 22:20.* Who was he? Nobody can tell. Where else is he referred to in the Holy Writ? Probably nowhere. Was he then a man without renown? That depends upon what you mean by renown, for he is indicated in the text by terms which imply infinite fame. Say "Eliakim," and nobody knows him. Say "My servant Eliakim," and obscurity rises up into eminence unrivalled and never to be surpassed. Renown, then, may be nominal, or it may be moral. Nominal renown is a thing that comes and goes, a coloured cloud, a bubble on the river, a noise in the air, nothing that is substantial, nothing that is beneficent in itself; but moral renown, the renown of goodness, the fame of character, the reputation associated with deeds of sacrifice or valour—that is a renown which lives in heaven. My soul, strive for it! see that no man take thy crown. Yet God glorifies obscurity; he brings forward unknown men to do great public work. Who can tell how God is training men in secret now? Young men, take heart; men working in obscure places, do not be discouraged. God keeps a perfect register of all his servants, and he knows well all their capacities and functions, and at the right time he will say, Come, stand up; O thou least among the children of men, go to the front, and I will crown thee with strength—"I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah." Mark the royal "I." There is no hint of consultation; there is no suggestion of having received a vote, unanimous or divided, from some sustaining, watchful, or critical party; this *I* rolls on like a cataract; it is the voice of infinite sovereignty.—*Jos. Parker, D.D.*

A MAN may go to heaven without health, without riches, without honours, without friends; but he can never get there without Christ.—*Dyer.*

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.

IN THE CUP.

There is grief in the cup!
I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad

In the love of her fair, noble son; but oh! sad,
Oh! so sad, a year had passed by,
And the soft light had gone from her beautiful eye.
For the boy that she loved, with a love strong as death,

In the chill hour of morn, with a drunkard's foul
breath,
And the drunkard's fierce oath, reeled and
staggered his way
To his home,—a dark blot on the face of the day.

There is shame in the cup!
The tempter said, "Drink!" and a fair maiden
quaffed
Till her cheeks glowed the hue of the dangerous
draught;

The voice of the tempter spoke low in her ear
Words that once would have started the quick,
angry tear;

But wine blunts the conscience, and wine dulls
the brain.

She listened and smiled, and he whispered again:
He lifted the goblet; "Once more," he said,
"Drink!"

And the soul of the maiden was lost in the brink.

There is death in the cup!
A man in God's image, strong, noble, and grand,
With talents that crowned him a prince of the
land,

Sipped the ruddy red wine—sipped it lightly at
first,

Until from its chains broke the demon of thirst;
And thirst became master, and man became
slave,

And he ended his life in the drunkard's poor
grave;

Wealth, fame, talents, beauty, and life swallowed
up.

Grief, shame, death, destruction are all in the
cup. —Selected.

A TOUCHING INCIDENT.

THERE are often wells of thought and feeling in childhood, of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires, and will, as being reflections of our own, that we too often forget to study their natures, recognize their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following touching incident:—

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked:—

"Your birthday is near, and perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered:—

"She could give me something else I would rather have, something I would rather have than anything else in the world."

"I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost anything."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said:—

"Aunt, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day; now don't you know?"

The discerning aunt drew the little one to her and asked:—

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself, my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart-longing of a mother's tender caress and loving recognition of little services rendered?"

May the reading of these little paragraphs do other mothers good as the writing of them has done me good. That mother is a pious woman. I know she loves her little daughter as tenderly as I do mine. She didn't think how each impatient word was wearing a sore in that sensitive little heart. She didn't think she was robbing her child's future of the sweet memories of a beautiful childhood. She didn't think how she was cramping the powers of a lovely spirit that needed a continual sunshine for its development. Mothers, pause and reflect.—*Exchange.*

UNCONSCIOUS HYPOCRISY.

THERE is such a thing as unconscious influence—an influence undesigned and unsuspected. Is there such a thing as unconscious hypocrisy? Does not hypocrisy consist in a design to conceal what one is doing, or a design to appear different from what he really is; and can one have such designs without being conscious of them? He must take into account the influence of habit. When one begins to practise on a piano, he is conscious of an act in connection with every key that is struck. When he becomes an expert, he is conscious of only a general purpose to play the tune. There are other acts which become habitual, and their performers do not seem conscious of their moral character.

A lady called on Mrs. Alston. "I am very happy to see you," said Mrs. A. "It is a long time since I saw you."

"I was sorry I was not at home when you called," said the lady; "I was attending a sick friend."

Mrs. A. seemed very glad to see her visitor, and pressed her to spend the afternoon with her. Her manner was so cordial that the lady would have stayed

if it had been possible. She prolonged her call in accordance with what she supposed to be Mrs. A.'s wishes.

"Dear me!" said Mrs. A., "I thought she would never go."

"Didn't you want her to stay?" said her little daughter Mary.

"Mother is very busy to-day."

"Do n't you love her very much?"

"She is a very pleasant woman."

The conversation was not pleasant to Mrs. A. Till her daughter put those home questions, Mrs. A. had not thought that she was playing the hypocrite. She wished to be agreeable, and her efforts took the form above mentioned. What is the true epithet to be applied to her conduct, the reader must decide.

There is a great deal of unconscious hypocrisy among men. It is thought to be necessary in order to get along with men. It is never necessary to do wrong. It is never wise to do wrong. What is necessary in order to get along well with men is kindness and a real interest in their welfare, and not a showy pretense. A thoroughly sincere character is as estimable as it is rare.—*Christian at Work.*

HIS SLAVERY.

It is easier to break off a bad habit suddenly than gradually. The gradual plan was tried at the inebriate asylums, but it was found that the best thing to do with an old toper was to cut off his supply of drink at once. For a day or two, or even three or four days, he suffered much; but the vital powers, after being relieved of the daily poison, quickly rallied, and the man improved in health every hour.

It is so with the tobacco slavery. An interesting anecdote in point is told of the late James Harper, one of the founders of the great publishing house of Harper and Brothers. When he was a young publisher in Cliff Street, he tried hard to dissuade one of his neighbours from drinking. One day when he had talked earnestly on the subject, his friend turned upon him thus:—

"Neighbour Harper, you don't like the taste of liquor, but you are as much a slave to tobacco as I am to rum, and you could n't break off that habit any more than I could break off drinking."

To this retort Mr. Harper made no reply at the time, but it sunk deep into his mind. He thought it over all day, and finally made up his mind that no habit of his should ever be a snare to another. Before he slept that night he put his tobacco, his pipes, and all the apparatus of smoking away up out of sight on the top shelf of his kitchen. To the day of his death he never used tobacco again. It cost him a severe effort to keep his resolution, but he made it cheerfully, and did not mention the matter until the victory was complete.

Many persons are living who have heard him relate this incident of his early life.

Thurlow Weed did something similar.

When he had been a pretty hard smoker for fifty years, his physician told him that his cigars were injuring him, and that he must stop smoking if he wished to ever have better health. Mr. Weed took his cigar from his mouth, threw it away, and never smoked again.—*Sel.*

LEARN NOT TO BE DISAPPOINTED.

"LEARN not to be disappointed," was the advice recently given to one lamenting the failure of hopes and plans. Its quality depended wholly on the manner of putting it in practice, on the means to be employed for its achievement. If it is to be accomplished by cultivating stoicism, it is better let alone, though one suffer many needless pangs. But if, through one's trust in the heavenly Father's provident care of all his creatures, and added to this a reliance on the statement "All things work together for good to them that love God," one rises superior to disappointment, then it is well. And this is the privilege of every one of God's children. Why should we distrust? Through all the annoyances of life, just as truly as through its sorrows, he is drawing us nearer to himself. In great sorrows we easily recognize his hand, but in the simple and multiplied vexations of life we find it more difficult.

And yet the true secret of learning not to be disappointed lies in the habit of attributing every thing that comes to us unsought, whether of good or ill, of joy or sorrow, to a divine hand; and of accepting it with a child-like confidence that is at once the offspring of infinite knowledge and infinite love.

"Not my will, but thine," was the Saviour's utterance in the darkest hour of his life; and such is the spirit we, as his followers, should seek to cultivate. We lose so much of sweetness and joy, of a restful quietness, by fretting and combating instead of quietly accepting. We grow hard and bitter oftentimes under the very discipline that should make us gentle and tender.

Besides, to this trust is given one of the most precious promises of the Bible, "*perfect peace.*" A peace that lifts one above the jars and discords of life into such an atmosphere of security and freedom that it becomes possible, as never before, to discern the true relation of things temporal to things eternal; to use the gifts possessed, whether one or many, to the greatest advantage, and to obey the apostle's injunction, "Rejoice evermore."
—*Christian at Work.*

ALONE WITH GOD.

THERE are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God." There is nothing else in the world that will meet and answer our spiritual requirements, except silent and sacred communion with the divine Father. There

are moments in our lives when, without this intimate and tender relationship with him, the path of duty would be lost to us, and we should wander in the mazes of darkness alone and without a guide. I am sure that the dearest and highest revelations come to us in the moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that exists around the spirit that seeks for the holy right to commune alone with him. Even the presence of a dear friend might cast a shadow between the seeking soul and God, and in some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of his Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night. His care over us is the same in one hour as another.

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fiber groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul communion with Jesus!

Oh ye who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burdens for you!—*Sel.*

MOTHERS.

THERE are two extraordinary things about mothers. One is their patience and the other is their impatience. He who sees a mother care for a child through a long and dangerous sickness, tending it by day and by night, not once merely, but many times, hoping on when all others despair, and keeping up when all others give out, and at last coaxing and loving the little creature back to convalescence, sees one of the sublimest things in nature. The same mother, when the child is well again, will sometimes exhibit an impatience with it that borders on the ridiculous. It is noisy, boisterous, inquisitive, careless as all healthy children are apt to be, and the mother wears out her soul in scolding it. This is often a case of cause and effect. The child has recovered its nervous force, but the mother has not. During the ten weeks' illness of a child its mother may expend the entire reserve of vital energy, and contract a large debt in that line besides, which she may be years in liquidating. She may never liquidate it, but live on fretful and irritable to the end—for a mother seldom passes a whole year without incurring some new drain upon her resources.

It is for this reason that, in all arrangements of a home, the ease and comfort of the mother should be considered before all things. This is her right. Nor is it less the interest of the family, for their happiness depends chiefly upon her health and cheerfulness.—*Religious Telescope.*

KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was made up of sunshine and peace, gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend entering that state, that we here publish it for the benefit of such persons:—

Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother, ever presume to come between you two, or to share the joys or sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace; let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.
—*Selected.*

A WARNING.

THE waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavour of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to hear about the piteous spectacle of his own ruin; could he see my fevered eye, feverish with last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feeble outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.—*Charles Lamb.*

OF a great many that seem to come to Christ, it may be said that they have not come to him, because they have not left themselves.—*Archbishop Leighton.*

THE PRESENT TRUTH.

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

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THE PROMISES TO THE FATHERS.

ABRAHAM'S TWO SONS TYPICAL.

ISHMAEL and Isaac are also typical characters, Ishmael typifying the literal seed of Abraham under the old covenant, and Isaac typifying the seed of Abraham through faith in Christ. So Paul expressly states in Gal. 4:22-31. And the apostle concludes from these types, "Now we, brethren [whether Jews or Gentiles], as Isaac was, are the children of the promise." "So then, brethren, we [who are Christ's] are not children of the bond-woman, but of the free." Verses 28, 31. The same truth is stated in Rom. 9:7, 8: "Neither, because they are the seed of Abraham [according to the flesh], are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, *these are not the children of God: but the children of the promise are counted for the seed.*" Isaac was in a double sense the child of faith (Heb. 11:11, 17-19), and those who have the faith of Abraham are also children and heirs of the promise.

THE LIFE OF JACOB TYPICAL.

The name of Isaac's second son was Jacob, which means "supplanter." His early character was in harmony with his name. He took advantage of his brother's necessity and weakness, and meanly purchased his birthright. He obtained his father's blessing by fraud. And for his sins he was forced to flee from his father's house an exile. But on that eventful night by the ford Jabbok, Jacob, in his wrestling with the angel, passed the crisis of his life, and prevailed with God. A new name was given him indicative of this change. No longer was he Jacob, the artful, scheming supplanter, but Israel, prince of God, one who has prevailed in faith. The term "Israel" is hereafter used in referring to the literal seed of Jacob, but the true and higher signification must not be lost sight of. The origin of the name has a deeper meaning than its mere application to the twelve literal tribes; it applies to spiritual Israel—the prevailers with God of all ages. We are aware that the term "spiritual Israel" is objected to by many who hold the age-to-come theory; but its real signification is *spiritual*. It was bestowed upon Jacob as significant of a spiritual victory. Hence the real Israel is *spiritual* Israel, while the tribes according to the flesh are but typical of the true children of God.

This is the teaching of the New Testa-

ment. "They are not all Israel, which are of Israel," says the apostle in Rom. 9:6. That is, They are not all Israel in the true meaning of the term, who are of the twelve tribes according to the flesh.

God broke off the branches of Israel—the twelve tribes as a nation—because they forfeited the covenant blessings, and on account of their unbelief. Jer. 11:8, 16; Rom. 11:20. The Gentiles were grafted in to the true stock of Israel "contrary to nature" "by faith." Rom. 11:17, 20, 24. Thus also will Israel be grafted in again as individuals, for faith is an individual work. "And they also, *if they abide not still in unbelief*, shall be grafted in again: for God is able to graff them in again." Verse 23. Blindness in part happened to Israel as a nation till God's great plan of salvation in all its fulness, can be offered to every individual under heaven who will accept of its merciful provisions.

That fulness dwells in the Lord Jesus Christ: "For it pleased the Father that in him [Christ] should all fulness dwell," writes the apostle to the church at Colosse (chapter 1:19). Then was revealed "the mystery which hath been hid from ages and from generations, but *now* is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory." Col. 1:26, 27. And in this fulness, which is rich toward all both Jew and Gentile, "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11. It is simply called "the fulness of the Gentiles," because it was to them that the fulness of favour came in a way unknown to them before. In fact, it was opening to them the new covenant which had already been opened to the house of Israel. But that the offer to the Gentiles closed the door of favour to the Jews is denied by the statements already quoted, as also by the following: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Rom. 11:1. "For there is no difference between the Jew and the Greek: for the same Lord over all is *rich unto ALL* that call upon him." Rom. 10:12.

The same truths are forcibly set forth by the apostle in Eph. 2. In verses 11 and 12 he states the condition of the Gentiles by nature. They were "without Christ, being *aliens from the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world." Verses 13-18 state that, through the offering of Christ and the breaking down of the middle wall of partition, which separated Jews and Gentiles, they are brought nigh, and have access unto God. And what

does this make them? "Now therefore *ye are no more strangers and foreigners [from the commonwealth of Israel,*" verse 12] but FELLOW-CITIZENS with the saints, and of the household of God." Nothing could be plainer than this. Those who have prevailing faith in Christ are of the true Israel of God. So also Paul declares in Rom. 11. He states that the Gentiles stand by faith, and that Israel according to the flesh can be grafted in again the same way—"if they abide not still in unbelief." Verses 20, 23. "And so [outo, "IN THIS WAY, IN LIKE MANNER," Greenfield] all Israel shall be saved." "So" answers to as; and as the Gentiles are made Israel by faith, even *so in like manner*, all the true Israel of God will be saved; "for there is no difference between the Jew and the Greek; for the same Lord over all is *rich unto all* that call upon him."

JACOB'S SONS.

The predictions of Jacob concerning his sons (Gen. 49) teach the same lesson, that all the special promises to the Jews alone were for the past dispensation. The prediction of none reaches beyond that of the priesthood of Levi and the reign of Judah. But in the prediction concerning Judah we have the dealings of God with his people, beyond the existence of the literal tribes as a nation, emphatically set forth. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [the Lord Jesus Christ] come; and unto HIM ["the Lion of the tribe of Judah"] shall the gathering of the people be." Verse 10. "And in that day there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isa. 11:10. See also Isa. 42:1-4. *Jew* comes from Judah; hence those who accept of, and unite with, the Lion of the tribe of Judah, of whatever nation, are true Jews, while those of the literal seed who reject him, are but Jews outwardly. So Paul declares in Rom. 2:28, 29: "For he is not a [true] Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: but *he is a Jew which is one inwardly*; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men, but of God." Jesus says through Johu, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." Rev. 2:9.

The true seed of Abraham are those who do the works and have the faith of Abraham (John 8:39; Rom. 4:16; Gal. 3:29); the true Israel are those who by living faith prevail with God (Gen. 32:24-30; Rom. 9:6; 11:23; Eph. 2:11-20); and the true Jews are those circumcised in heart, cleansed by the Lord Jesus Christ (Rom. 2:28, 29); and to the Lion of the tribe of Judah be all the glory.

On the principles so briefly set forth can the Word of God be harmonized. But he who builds up the middle wall of partition, and separates Jew and Gentile, makes void the faith of Abraham, nullifies the Scriptures, and perverts the work of the Lord Jesus Christ, who came to make of "twain one new man," so that there should be "ONE FOLD, and one Shepherd," "ONE body, and one Spirit, even as ye are called in ONE HOPE of your calling." But all of these inspired comments, not made known in past ages (Eph. 3:3, 5, 6), are passed over in silence by those so terribly afflicted with the return-of-the-Jews mania. The doctrine of the return of the Jews is but a delusion to lead away and blind the hearts of the people of God to mighty and important truths. The truth as revealed in the gospel of Christ, the plan by which all are brought into the one fold, is grand and glorious beyond comparison or adequate description, and we are led to exclaim with the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

JUDGMENT OF THE GREAT DAY. NO. 14.

WHEN Christ ascends his own throne, after completing his priesthood, it is the event spoken of in Revelation 19, and in the parables of the 22d and 25th chapters of Matthew, as the "marriage of the Lamb." In this ceremony the heavenly city, the New Jerusalem, is described as "the bride, the Lamb's wife." Rev. 21:9-21. The reason why the city is represented under such a figure is very apparent: Just then completed, a city prepared (John 14:2, 3) to be the everlasting metropolis of the future kingdom, it becomes at once a representative of that kingdom; and when the sovereignty of the city is vested in Christ, it is the ceremony by which he is inducted into his kingly office, and the evidence that henceforth, under God, who is all in all, he rules upon the throne of David.

And the church on earth are not left unapprised of a movement of such interest and importance to them. As they pass the test of the judgment in the closing of the sanctuary work, and are accepted of God, their names being confessed before him by their great Advocate, a new era in their experience opens before them. Then comes upon them the great refreshing spoken of in Acts 3:19; then the day dawns to them, and the day-star arises in their hearts, so illuminating them with heavenly light that they no longer need the lamp of prophecy to guide them (2 Pet. 1:19); then the bright and morning Star, our Lord himself (Rev. 22:16), is given to them as overcomers (Rev. 2:28), and he comes in and sups with them, and they with him (Rev. 3:20); and then,

passing their probation, they are sealed with the seal of the living God (Rev. 7:2-4), and are prepared to stand without a mediator and without sin, during the falling of the plagues, till Christ appears to take them to himself. Thus they are enabled, like Stephen, to behold through an open heaven the Son of Man on the right hand of God. Acts 7:56. And thus they that are "ready" (having been accounted so by the investigative judgment of the sanctuary) go in with him to the marriage (Matt. 25:10); that is, with spiritual eyesight miraculously quickened by the Holy Ghost, they behold the coronation of their King in the courts above. And then the door is shut.

To the wicked also a new era opens, when the priesthood of Christ ends, and his reign as King commences; for then the judgments of God, in unmingled severity, begin to fall upon them. These are the seven last plagues so vividly described in Rev. 15 and 16. These plagues cannot fall upon the earth while a mediator stands between God and man. These are called in Rev. 14:10 the "wine of the wrath of God poured out without mixture," and in chapter 15:1 it is said that "in them is filled up the wrath of God." There can be no wrath without mixture of mercy until mercy has ceased entirely; and this can only be when Christ lays down his mediating censer and probation ends. Therefore when the number of God's people is made up and accounted worthy to escape the things coming on the earth, when the wicked are made his footstool and delivered to him that he may dash them in pieces, he begins to pour out upon them his fury in the seven last plagues, commencing with the very class who reject the message of Rev. 14:9, 10, the last message to be given before the Lord appears upon the great white cloud. How long the pouring out of the plagues as described in Rev. 16 will continue, is not there stated; but in Isa. 34:8, the prophet doubtless alludes to the same time in these words: "For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." And from this the inference seems almost unavoidable, that these plagues will be condensed into the space of a prophetic day, or a literal year. We know they do not commence till after the third angel of Rev. 14 has uttered his warning; and we know that they close before Christ appears on the white cloud; for the scenes attending the revelation of Christ in the clouds of heaven are just such as transpire when the plagues reach their culmination in the outpouring of the seventh vial. See Isaiah 24; Rev. 6:14-17; 16:17-21.

The plagues having all been poured out, the Lord, in fulfilment of his promise in John 14:3, comes to take his people to

himself. And the great separation between the righteous and the wicked will be accomplished, as announced in Matt. 25:31-33:—

"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: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left."

This coming of the Son of Man, with all the holy angels, is described in Rev. 19:11-16 as the riding forth of the King of kings, upon the white horse, followed by the armies of heaven. This must be the same event; for it is declared in verse 11, that "in righteousness he doth judge and make war;" and as has elsewhere been noticed, the very object of the Lord's coming is to "execute judgment upon all." Jude 14, 15. Now it is worthy of notice that in the events brought to view in Matt. 25:31-33, and in Rev. 19:11-21, the second event in each series is the gathering of the nations before Christ. In Matt. 25:32 we have simply the announcement, "And before him shall be gathered all nations;" but in Rev. 19:19 the occasion of this gathering is clearly stated: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army."

That the gathering mentioned in Matthew and the one brought to view in Revelation are the same is evident from the fact that they both take place at the same time and are both connected with the same event; namely, the coming of Christ. The agency by which the gathering is accomplished is stated as follows in Rev. 16:13, 14:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text clearly shows that the gathering of the nations is to be effected not by the angels of God, but by the evil angels of Satan. This mighty working of Satan even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. The purpose God has in view in permitting this is thus stated by the prophet. Zeph. 3:8, 9:—

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all

the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

Thus, in the providence of God, the nations are gathered that he may pour on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene described in Rev. 19:11-15, as the treading of the wine-press of the wrath of God. The central point of this great slaughter will be, according to the prophecy of Joel, the Valley of Jehoshaphat, near Jerusalem. Joel 3:2, 9-12. But the gathering may not all be confined to that point; and certainly the slaughter will not be; "for the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33.

Then the beast is taken, and the false prophet that wrought miracles before him, and they are both cast alive into a lake of fire burning with brimstone. Rev. 19:20. This lake of fire is caused by the appearing of Christ, who is revealed in "flaming fire." 2 Thess. 1:8; Isa. 66:15. Then the "man of sin," the papacy, is consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2:8.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is accomplished by the angels as described in the following texts:—

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31; see also the parallel statement in Mark 13:27.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

The angels who do this work are acting under the express orders of Christ; for, as quoted from Matthew, "He [Christ] shall send his angels." And David in Ps. 50:3-5 bears testimony to the same fact, as follows:—

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that he may judge his people. *Gather my*

saints together unto me; those that have made a covenant with me by sacrifice."

In thus sending forth the angels to gather his saints unto himself, Christ is only carrying out the decisions of the judgment previously rendered by the Father. John 5:22, 27; Dan. 7:9-14. The sounding of the trumpet is the signal for the angels to descend from Christ to gather the saints; but at the sounding of the trumpet the righteous are changed to immortality in the twinkling of an eye. And this resurrection which makes a part of mankind equal unto the angels (Luke 20:35, 36); which makes them immortal (1 Cor. 15:51-54); which shows them to be blessed and holy, and not subject to the second death (Rev. 20:6); and which shows that they were that part of the dead which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16);—this resurrection, which our Lord terms "the resurrection of the just" (Luke 14:14), is in the expressive language of Paul declared to be "*justification of life.*" Rom. 5:18. But this free gift which is open to all men, will be shared only by those who accept the grace and righteousness offered in the gospel.

The righteous dead being now all raised from their graves, and the righteous living all changed to immortality, and the whole company being caught up to meet the Lord in the air, the final separation is accomplished between the sheep and the goats. The former are placed on the right hand and the latter on the left; which expression is simply a figure to show that the one class is accepted of Christ and receive exaltation and honour from him, and the other is rejected and set apart for destruction. u. s.

EVERLASTING PUNISHMENT.

HE must indeed be ignorant of the Scriptures who would deny that the punishment of the wicked is everlasting; and he also is ignorant of the issue involved in this discussion who thinks he has gained anything in favour of the serpent's first and constant assurance to sinners—"ye shall not surely die"—by proving that punishment is everlasting.

The question does not at all turn on the *duration* of punishment, but on the *nature* of punishment. The Lord denounces him as teaching lies, who promises "life" to the sinner. Ezek. 13:22. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6:23. The life of the righteous will be eternal, and the death of the wicked will be eternal. Both eternal, but not both life. Unless the advocates of inherent immortality—the teachers of the doctrine of eternal life for the unrighteous—examine this point and meet this issue, and cease to raise a dust by arguing a point not in dispute, we shall be compelled to think they are deliber-

ately turning away from the teachings of the Word of God. Now as a good starting-point for their further investigations we will quote for them two more passages of Scripture; passages dear to the heart of every believer, the first in the text, and the second more especially in the context.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"And to you who are troubled [he will recompense] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be *punished with everlasting destruction.*" 2 Thess. 1:7-9.

When it is proved that these texts, and scores of others of like import, show that the wicked shall have everlasting life, and that destruction is not their doom, then we shall stand corrected, and we promise then to make open retraction of our error.

The truth is that punishment is not a determinate word. In our courts it covers fines, imprisonment, and death. When it is said that a man shall be punished, that does not determine *how* he shall be punished. He may be fined; he may be incarcerated in a county gaol; he may be both fined and imprisoned, he may be sent to the penitentiary; or he may be hanged. Each of these is punishment, but they are not the same. The wicked shall be punished with death—with destruction, "everlasting destruction."

A dreadful fate! loss of eternal life with all its possibilities of happiness and glory! In the Lord's own words we would entreat the wicked: "Turn ye, turn ye from your evil ways; for why will ye die?"

J. H. W.

THERE IS HELP IN GOD.

THE Lord of hosts is the present help of those who put their trust in him. The arm of man is too feeble to help us in trouble, even when he is disposed to do his utmost for us. Those therefore do greatly err who put their trust even in princes. And why should we ever commit an error of this kind? Has not God invited us to trust in him? And has he not warned us not to trust in the arm of flesh.

God knows our sorrows as man cannot know them. To him all hearts are open. He knows our temptations, he understands our errors and faults. He is able to succour in the hour of our extremity, and he has promised to do it. There is no arm like his. If he is for us, he is more than all that can be against us. There is but one thing that will prevent him from extending help to us, and that is sin. And even sin cannot hinder God from helping us, if we will truly repent of

it. But true repentance always involves a change of conduct. We must leave off our transgressions and turn from them to a course of true obedience.

Now God does not deny his mercy and his favour to penitent sinners. These are the very persons who may trust in him. All his promises are made to this class. We must not forget this fact, for it is of priceless value. God does not reject us because we have sinned, but because we refuse to put away our sins by repentance. If we could keep this fact before our minds, it would be a constant strength and support to us. We could then take hold of God's arm for help, and we should never be disappointed in the result. But we have an adversary who knows how to thwart our efforts in the great struggle for eternal life. He puts forth his utmost effort in every way to lead us into sin, and if he succeeds to any extent in his temptation, he then becomes our accuser that he may cause us to distrust God's mercy, and to neglect to come to him for pardon and for salvation. This is a most cruel temptation, and its effect in paralyzing our strength is great.

But we need not be thus thwarted in our efforts to seek God. When we seek him with all our hearts, he promises to receive us. It is our duty to believe that he is as good as his word. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7. These are exceedingly precious words, and they were written on purpose that our faith may take hold on them. God is infinitely and supremely good. It is our privilege to trust him when every earthly refuge has failed us.

The Saviour says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Matt. 12: 28-30. This invitation is addressed to all who feel the burden of their sins. Though Satan will attempt to hinder us from accepting it by urging the fact that our burden of sin renders us unworthy of the Saviour's notice, yet the invitation is addressed to none but those who feel this burden. Those who feel no need of relief are offered none by Christ. We need not stay away because of the burden upon our souls. We are the ones invited, and we may be sure that it is our privilege to accept the offer of mercy. He will in no wise cast out him that cometh to him. This is the very Saviour we need. We can find salvation through him. We can trust in him with the assurance that he will save us. We must indeed accept his

yoke, but it is a privilege to accept it. We must leave our sins, but they are the very cause of our burden, and in the end they will ruin us if we do not put them away. Let us thank God for such a Saviour. Let us prove ourselves true to him and to his cause. He will never leave us: let us see that we never forsake him. We can trust in him always if we will but keep his sayings; and he will assuredly guide us with his counsel, and afterwards receive us to glory.—*J. N. Andrews.*

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.

LIKE TEACHERS, LIKE PUPILS.

THE press is admitted on all hands to be one of the greatest educators of the people, the greatest director of the public thought and conscience. It is also one of the great representatives of public opinion. A truly Christian sentiment, a constantly growing piety, a world rapidly growing better, ought to show themselves through the press. A people increasing in these graces ought to support such papers only as uphold the principles of righteousness and holiness. But the following picture from the *Christian Commonwealth* of the London press, is not assuring, and we know no reason why the press of "the most Christian city" should be worse on an average than the press of other Christian localities:—

"Any person who has but a general knowledge of the press of London will know that it is to a great extent anti-Christian. A thousand subtle signs, apparently trifling enough in themselves, indicate to a careful observer the *animus* of those who conduct a newspaper. When Mr. Frederic Harrison delivers himself of a mass of rhetorical bombast in praise of the glories of Comteism, our daily journals devote to him a whole column of space; if Mr. Spurgeon, or Canon Wilberforce, or Dr. Clifford were to deliver on the same day a discourse in defence of Christianity he would be dismissed in a dozen lines of small type. Any ordinary reader can see that sceptical men and movements are more generously treated by the daily press than Christian men and movements are. Those of us who have a somewhat special and intimate knowledge of the men who edit and write our newspapers know that many of these men are blatant and blaspheming atheists. It is almost impossible to sit down at a dinner table with journalists of this class without hearing contempt poured upon Christianity and its Founder. And the marvel is that these men seem to be preferred in their profession before their Christian associates. A sceptical editor promotes sceptical writers. It is impossible to name a single London morning paper which treats Christian men and movements with even a decent amount of respect. Some of these papers are run in the interests of capitalists, brewers, and publicans; others in the interests of political parties; others in support of the aristocracy and the military and naval interests. And their proprietors and conductors shrewdly suspect that it would not do for the nation to become too Christian, as far as their purposes

are concerned. It may be well enough to have a conventional Christianity, which will hurt nobody, but the real thing must not be tolerated. Vested interests are against Christianity, and their aim is to prevent its spread, and at the same time to pretend to be friendly, or at least not hostile, toward it."

Add to the fact that it has been quite a serious question among the Christian weeklies as to whether a Christian morning paper could be supported in London, and the aspect is not a hopeful one. It is certainly not optimistic in its nature. Rather is it an evidence that the form of godliness is not necessarily connected with its power, and voting the world Christian does not make it so. The selfishness and depravity of the human heart may just as truly serve the creature instead of the Creator by calling itself religious as in ignoring all religions. The secular press seems to prefer the latter, while certain of the religious press the former. The principle is the same in both.

Depression in trade has also seemed to affect almost every other department of literature except that of fiction. For instance, in 1885 there were issued in new books and new editions, 847 of what may be called religious works, theological, Biblical, etc., some of which will make the world no better; educational, 652; juvenile, 813; fiction, 695. In 1886 the issue of religious books dropped to 629; educational, 572; juvenile, 445; and books on law, arts and sciences, voyages, travels, history, poetry, etc., in about the same ratio. But fiction advanced from 695 to 979. Religious and even Christian some of these works of fiction would doubtless be called by the sickly Christianity of to-day; but we know differently. Unreal in fact, unsound in principle, they are educating the minds of the masses in the same direction. The end will be that predicted in God's Word. Thousands who have persuaded themselves that their cases are all right, their salvation sure, will find themselves deceived in that great day so rapidly nearing. Instead of hearing from the Judge, "Well done," they will hear, "Depart from me, I never knew you."

SPIRITUALISM A TWOFOLD CHILD OF THE DEVIL.

OF all the deceptions by means of which Satan has sought to subvert Christendom, Spiritualism is the masterpiece. I speak of modern Spiritualism from the fact that the present movement had its rise about forty years ago. The Scriptures, however, speak of similar manifestations in Bible times. Owing to this fact I am enabled to give to the movement the above impressive and somewhat suggestive appellation. My purpose in so doing is not to give offense, but simply to show the nature of the system, both ancient and modern, as well as its present workings. Advanced Spiritualists who teach that,

"whatever is, is right," that "the devil is the embodiment of all goodness," and who even pray to his Satanic majesty, ought not to take offense; and I hope that others, less advanced, will carefully consider the matter without injury.

Is the devil the progenitor and promoter of Spiritualism? To decide the question, it will be necessary to understand some of its doctrines. First, I will consider it negatively. Its doctrines are anti-Christian, to which let its own abettors testify. The following, from an editorial in the *Medium and Daybreak*, Nov. 26, 1886, in defense of Mr. Gerald Massey and "his gospel," is to the point:—

"We have worked on Mr. Massey's platform for more than twenty-five years; in fact we were on that platform possibly before he was. In our first utterances on Spiritualism we left out Christianity and Biblism. We have felt from the first that Spiritualism was a new departure. . . . Our work is the most permanent, solid, and generally useful that the movement presents. This is because it is built on the true foundation. We have from childhood realized the rottenness of the Christian doctrine. It was an inspiration which preceded knowledge. . . . We have also been convinced that spiritual knowledge long antedated the Christian era, and that the plea of any Jesus, or Christ, having introduced it 1850 years ago, was false. . . . The longer we labour in the cause, the more clearly do we see that Spiritualism must hew out a course for itself, quite independent of Christianity. It therefore pains us much to observe that many of our public mediums are preaching nothing but Christianity on our platforms from week to week. . . . But when the same spirits 'answer questions,' and therein uphold the basic dogmas of Christianity, they take the ground from under their own feet."

Secondly, Spiritualists teach that man is naturally immortal, and that at death the spirit, unfettered, soars away to the spheres, where it advances in knowledge and felicity to infinitude.

Thirdly, that the spirits of the dead are cognizant of what transpires in the universe, and that they return, at pleasure, to the earth to communicate with mortals.

These facts will be sufficient to enable us to decide the question under consideration. Anciently there were those who held similar views. They were known as wizards, sorcerers, necromancers, or those who pretended to foretell future events by holding converse with departed spirits. And concerning them the Lord has said, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. See also Lev. 19: 31; 20: 6, 27.

Then if God and Christ are not the authors of this terrible deception, by what power is it carried forward? Let us seek a reply from the New Testament. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth

and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14. (Concerning which, we are forewarned in 1 Tim. 4: 1.) Therefore, as modern Spiritualism is a duplicate to necromancy, and as it is not the offspring of Christianity, the conclusion is irresistible that it must be a child of the devil.

This being the case, it is not difficult to account for its duplicity. Satan having power to assume the subtle role of a serpent, to pose as a roaring lion (1 Pet. 5: 8), or to transform himself into an angel of light, it is not, therefore, strange that his ministers should manifest the same characteristics (2 Cor. 11: 13-15), when the occasion seems to demand it.

So when Satan, as an angel of light, addresses himself to you through a medium who professes faith in the teachings of Jesus of Nazareth, then beware! lest he pounce upon you like a roaring lion and you realize, alas! too late, his twofold power to deceive and to destroy.

As a nail in a sure place, which will forever fasten the coffin lid of Spiritualism, we have to thank the Lord for the precious doctrine of life only through Christ. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. "For in death there is no remembrance of thee." Ps. 6: 5. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 4. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8: 19, 20 (*Revised Version*). "For the living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

A. A. JOHN.

ROME IN THE AMERICAN REPUBLIC.—In every State and township in the American republic the people are called upon to battle with a foreign politico-religious machine, which is grasping at the public money and insidiously endeavouring to undermine the Constitution of the United States. At present the Senate of New York has a bill pending, to facilitate the commitment of children to the Romish protectory, and to enable the Romish schools to participate in the common school fund in the same manner and degree as the existing unsectarian schools.—*Christian Leader*.

The Missionary.

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

THE CURSE OF EMPTY HANDS.

At dawn the call was heard,
And busy reapers stirred
Along the highway leading to the wheat.
"Wilt reap with us?" they said.
I smiled, and shook my head;
"Disturb me not," said I; "my dreams are sweet."

I sat with folded hands,
And saw, across the lands,
The waiting harvest shining on the hill;
I heard the reapers sing
Their songs of harvesting,
And thought to go, but dreamed and waited still!

The day at last was done,
And homeward, one by one,
The reapers went, well laden as they passed;
Theirs was no misspent day,
No long hours dreamed away
In sloth, that turns to sting the soul at last.

A reaper lingered near;
"What!" cried he, "idle here?
Where are the sheaves your hands have bound
to-day?"

"Alas!" I made reply,
"I let the day pass by
Until too late to work; I dreamed the hours
away."

"Oh, foolish one!" he said,
And sadly shook his head,—
"The dreaming soul is in the way of death,
The harvest soon is o'er;
Rouse up and dream no more!
Act! for the summer fadeth like a breath."

"What if the Master came
To-night, and called your name,
Asking how many sheaves your hands had made?
If, at the Lord's command,
You showed but empty hands,
Condemned, your dreaming soul would stand
dismayed."

Filled with strange terror then,
Lest chance come not again,
I sought the wheat fields while the others slept.
"Perhaps, ere break of day,
The Lord will come this way,"
A voice kept saying, till with fear I wept.

Through all the long, still night,
Among the wheat fields white,
I reaped and bound the sheaves of yellow grain.
I dared not pause to rest,
Such fear possessed my breast;
So for my dreams I paid the price in pain.

But when the morning broke,
And rested reapers woke,
My heart leaped up as sunrise kissed the lands;
For, came he soon or late,
The Lord of the estate
Would find me bearing not the curse of empty
hands.

—E. E. Rexford, in *Christian Union*.

THE WORK IN ENGLAND.

SINCE my last report I have been labouring mostly at, and near, East Dereham in Norfolk. About two months ago two of our young men canvassers began labour in that field. They sold several thousand numbers of the PRESENT TRUTH, and a good many tracts and pamphlets, and as the result several became interested. Three sincere, devoted individuals commenced the observance of the true Sabbath. The writer and the canvassers, being anxious that these persons, and others interested, should learn the truth more perfectly, meetings were held with them two weeks, which resulted in awakening a deep interest, and strengthening those who had already become interested. Some were very anxious for a public investigation of the Sabbath question, and a meeting was appointed for the purpose. When we

reached the place of meeting, we found quite a number assembled, but our opponent failed to appear. So I improved the time in presenting the Sabbath truth, which deeply interested those present.

On Sabbath and first day, April 10, 11, was the quarterly meeting with the Grimsby church. Pastor J. H. Durland was present and assisted in the meeting. Quite a number of the colporteurs and canvassers and other friends were present. The meetings were of a very interesting nature. Three were baptized, and eight united with the church. The quarterly offerings of the church for the support of the mission were larger than in any previous quarter, and during the last two months nearly a score have embraced the present truth in different parts of the country. The work seems to be moving more rapidly than in the past, for which I praise the Lord, and hope through his blessing success may be greater in the future.

S. H. LANE.

THE TRUE SPIRIT.

THE true servant of Christ will ever seek to exalt the truth. He will not be found exalting himself, but will hide behind the cross of Christ, and will present him as the sole object of attraction and love. There was no apostle whose writings are more prominent than those of the Apostle Paul. Out of the twenty-seven books of the New Testament more than one-half are from his pen. His labours were more abundant, his stripes were more numerous, and in prisons he was more frequent than any other apostle. The secret of his prominence and success lay in the fact of his realizing his unworthiness and the desire he had to exemplify Christ's life as a pattern to those who should afterward believe on him. He felt that he was the chief of sinners because he had been a blasphemer and a persecutor. Yet in his heart the spirit of thankfulness reigned that the Lord had counted him worthy to suffer for his name.

It might be a question whether Paul ever entertained the idea that his writings and his influence would be so extensive. His labours and writings were of a personal character; he had a personal interest for those for whom he laboured. His labour was specially directed for churches as well as individuals. The following words revealed his true feelings: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily." He ever felt that he was under obligation to his hearers. A "debtor both to the Greeks and to the barbarians; both to the wise and to the unwise," he laboured for God, looking for a reward, to the end of the race. The question of personal interest never entered into his heart while labouring for others. The spirit manifested by him was entirely opposite to any feeling that his labour was not appreciated. It was such a privilege for him to suffer with Christ that his heart constantly rejoiced in God. Having this opportunity, he was contented. This spirit will characterize every true labourer for God.

A few men God selects and makes prominent while they live. It is not always that they are the most useful men. The judgment alone will reveal the humble souls who sustain the more prominent positions because of their prayers and faith. The Waldenses in a quiet, unpretentious manner sowed the seed of the Reformation. They travelled throughout Europe, disguised as pedlers; but their real object was to exert an influence that would bear fruit in the kingdom of God. A strange, solemn power attended the words of Scripture which they spoke; it reached hearts which were longing for the truth. Their humility, their sincerity, their earnestness and deep fervour were subjects of remark. So captivated would their hearers become with the truths they uttered that they forgot to inquire whence they came or whither they went. Those with whom they conversed questioned after they had left whether it had not been an angel who appeared

to them. The true Christian spirit clothes with humility.

The judgment will remove from God's work all selfishness and self-interest. The motives of the heart will then be weighed in the balances of God's sanctuary. God weighs moral worth, and it is estimated by the amount of unselfish interest the person possesses. Self is abased, but God is exalted. It is then that God can accept the labours of his servants. He is now waiting to pour out his Spirit and clothe his people with power. Already we occasionally hear of some of the outpouring of his Spirit. The time is not far distant when we shall see more of his power accompanying his truth. May that time hasten. S. N. HASKELL.

TIME IS PRECIOUS.

WE are hastening to the judgment. Each has an individual case to be decided. The decision will be eternal. When once made it never can be reversed. It will be life or death, saved or lost, eternal life or everlasting destruction. And this momentous and everlastingly irreversible decision depends upon the manner in which we spend a brief period of time—the little while that lies between us and the decisive moment. Eternal destinies hang upon this little span of time. How important then that it is spent aright! How prodigal to squander the precious moments, the hours, the days, of which it is composed!

Precious time! the price of eternity put into our hands! Who of us values it as we ought? I fear I do not. Yet it is my earnest desire and prayer to God that I may value it and improve it as I ought. It is only by the help of divine grace that this can be done. Who is sufficient for this? The answer is, and the only answer, Our sufficiency is of God. He condescends to give the Holy Spirit to those who ask—in faith, nothing wavering—and are ready to do the will of God in all things. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Prayer and faith and labour must be combined. And he who labours unselfishly for others' good, labours best for himself; and such labour persevered in will not lose its great reward. There must be a constant and enduring effort; but through the help of God we may finally triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

R. F. COTTRELL.

TO EVERY MAN HIS WORK.

REMEMBER, God gives a special mission to one and to another special work, and each is serving him. One he sends to active service abroad, another to evangelize at home, another he sends into his study to prepare works for the church. Think of the man who compiled the concordance of the Bible. Many thought, I suppose, that he spent too much time in writing, and yet how useful a work he was engaged in for the whole church. A man may not be working in our line, but he is all right if he is following Christ, who gives every man his work. Now don't let us be turning about to see what this man and that man is to do, and to find fault with them; but let us look to the Lord, to receive our orders from him, and from him only—"Follow thou me." Then let us remember, he addresses the words to each of us, he addresses you, he addresses me; and, after all, each one will be called before God personally and individually. Not the church, not the nation, will appear before the judgment-seat of Christ, but you will. You will have to be judged as to your work by yourself. If you wait for others to do their duty before you do yours, you will wait forever. Fancy an army, when the commander would say, "Forward, march!" and each of the soldiers was looking to the right and to the left, to see if all the others marched before he did himself.—*Theodore Monod.*

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.

STANDING UP OF MICHAEL.

1. WHAT important personage is brought to our notice in Dan. 12:1?

"And at that time shall Michael stand up," etc.

2. For whom is he to stand up?

"Which standeth up for the children of thy people." *Ibid.*

3. What is to take place at that time?

"And there shall be a time of trouble, such as never was since there was a nation even to that same time." *Ibid.*

4. Who will be delivered at that time?

"And at that time thy people shall be delivered, every one that shall be found written in the book." *Ibid.*

5. What does Jude say of this Michael?

"Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses," etc. Verse 9.

6. What is said of the archangel in 1 Thess. 4:16?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

7. Whose voice does Jesus say shall raise the dead?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

8. Whose voice raises the dead?

Jesus Christ's.

9. What does Paul call him in 1 Thess. 4:16?

The archangel.

10. What does Jude say of the archangel?

That he is Michael.

11. Then who is Michael?

Jesus Christ.

12. What other name does Daniel give him?

"The great prince." Dan. 12:1.

13. Is Christ ever called the prince?

"And killed the Prince of life, whom God hath raised from the dead." Acts 3:15. See also Acts 5:31.

14. What does Daniel say Michael shall do?

"Stand up." Dan. 12:1.

15. When the expression "stand up" is applied to kings of the earth what does it mean?

That they shall take the throne and rule.

16. Then what must be meant by this expression when applied to Christ?

That he will take the kingdom.

17. Is Christ to receive his kingdom before, or after he comes?

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom," etc. Luke 19:12, 15.

18. If Jesus receives the kingdom before he returns what office will he give up?

The office of high priest.

19. Then what decree will go forth?

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is holy, let him be holy still." Rev. 22:11.

20. Does this decree go forth before or after Jesus comes in the clouds?

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

21. How will the time of trouble come after Christ becomes king?

In the pouring out of the seven last plagues. Read Rev. 16.

22. How will God's people be delivered?

"Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91: 3, 10, 11. (Please read the entire psalm.)

23. What have we learned from our investigation?

(1) That Michael is Christ; (2) That his standing up, is when God the Father gives him the kingdom (Dan. 7: 13, 14); (3) That the time of trouble is the pouring out of the seven last plagues; (4) At that time God's people whose names are still found in the book will be delivered.

24. What should this teach us?

To overcome all our sins, that our names may not be blotted out before that time. See Rev. 3: 5.

J. H. DURLAND.

Interesting Items.

—A Greenland whale, measuring forty-seven feet, has been captured at Skegness.

—The roof of a church fell in Sicily, during service, killing forty and injuring sixty persons.

—A working gardener at Luton has received £72,000 which he has just recovered by a suit in Chancery.

—An iceberg two hundred feet in height and a quarter of a mile in length has been passed in the Atlantic.

—The Cunard Steamship Company earned nearly £1,200,000 last year, and still it cannot pay a dividend.

—Prince Montleart, who died recently, left his fortune, estimated at £2,500,000, to the Queen of Italy.

—The village of Buchel, in the Canton of St. Gall, Switzerland, has been completely destroyed by fire.

—Eight thousand carpenters struck work in Chicago, April 4, for the establishment of an eight hours' working day.

—The State of Maine has reverted to its former system of punishing murderers with life imprisonment instead of death.

—The paper manufactory of McGrath and Co. of Chicago has been destroyed by fire. The loss is estimated at half a million.

—At Origny, France, a woman has been in a trance for forty-five months, and is now reduced to the last degree of emaciation.

—The settlement of the Afghan frontier question has been agreed to in principle between the British and Russian Governments.

—The missing sealing steamer Eagle, reported to have been lost a short time since, has safely arrived at St. John's, Newfoundland.

—Dr. Bowman Stephenson's project to raise ten thousand guineas as a Wesleyan Jubilee Fund for a Children's Home and Orphanage, is now considered certain of success.

—The Anti-Coercion Demonstration in Hyde Park was attended by about 150,000 persons. There were fifteen platforms. Among the speakers were several members of Parliament.

—An extensive fire occurred at St. Augustine, Florida, April 12, in which the St. Augustine Hotel, the ancient Cathedral, and some twenty of the principal houses have been destroyed.

—A large meeting was held in New York, April 5, by the Anarchist party to celebrate Herr Most's release from prison. Most declared he would continue to make war on property.

—The Victoria, the largest war ship ever built on the Tyne and the heaviest vessel in the world, was launched April 9, in the presence of 100,000 spectators. She has cost £750,000, is protected by an armour plate eighteen inches in thickness, and carries two 110-ton guns.

—A violent cyclone passed over Belmont County, Ohio, extending from St. Clairsville to West Virginia. Thirty persons were injured, and great damage was done to property. It is estimated the loss will amount to one million dollars.

—An interesting exhibition of Jewish antiquities—coins, miniature arks, rings, manuscripts, and other curiosities—was opened at the Royal Albert Hall, April 2. It is to be continued for three months.

—The Hotel Delmonico, at San Carlos-del-Monterey, was destroyed by fire on April 3. It was crowded with visitors at the time of the conflagration. The loss is estimated at £250,000.

—A little boy, while flying a kite at Maidstone, stepped backwards and fell into a quarry forty feet deep, but having the string of the kite fastened round his wrist he was lowered gently, and so escaped unhurt.

—The steamer Victoria, while on her voyage from Newhaven to Dieppe, April 13, ran on the rocks near Cape Ailly, and many of her passengers were drowned, some reports placing the number as high as twenty-three.

—The wholesale departure of emigrants from Liverpool to the United States continues. In two days five transatlantic liners have taken over five thousand emigrants. Nearly two thousand left Queenstown during the week ending April 9.

—An English vessel named the Walton, with powder on board for Roumania, has been detained a week by the Porte, but on the interference of Sir William White she was allowed to proceed, accompanied by Turkish officials, whose duty it is to see that the cargo is not landed on Turkish territory.

—Dr. Hymers, rector of Brandesburton, Yorkshire, has bequeathed property valued at £150,000, to the mayor and corporation of Hull, in order to found and endow a grammar school on the model of Birmingham and Dulwich, for the training of intelligence in whatever social rank it may be found.

—No fewer than twenty lost children from Hampstead Heath and vicinity fell into the hands of the police on Easter Monday. The ages of the children varied from fifteen months to thirteen years. All but two were claimed the same day; the two remained at the station all night, and were owned at ten o'clock next morning.

—The revival of trade in the United States and Canada has led to an increase in the number of emigrants from Europe. Nearly all the Atlantic lines have issued notices to their agents to stop booking for the present. More emigrants have been booked for British Columbia during the past two months than in the preceding year.

—Buffalo Bill, with his Wild West Show, has arrived in England, and will be the great attraction at the American Exhibition. His company consists of ninety-seven Indians, one hundred scouts and cow boys (making two hundred and thirty people including camp attendants), besides a number of horses, mules, donkeys, buffaloes, deer, antelope, and elk.

—It is reported that a native official at Honolulu recently accepted £14,000 from certain Chinese residents for a monopoly of the sale of opium, but subsequently refused to grant the monopoly or to return the money. The Chinese thereupon posted placards in the town offering a reward of £1,000 for King Kalakaua's head. The palace guards are said to have been doubled in consequence.

—The directors of the Pittsburg, Cincinnati, and St. Louis Railway have given into custody of the police sixty of their men employed on the freight trains running between Pittsburg and Columbus, Ohio. The men are charged with having systematically for several years stolen goods in course of transit, and it is estimated that the robberies amount to half a million dollars. The ringleader has made a confession implicating several persons not connected with the railway.

—Two ancient city customs were observed in London on Good Friday. At St. Bartholomew's, West Smithfield, twenty-one of the oldest widows in the parish picked up a new sixpence from an old tomb in the churchyard. This observance has existed for over four hundred years. At Allhallows, Lombard Street, sixty of the youngest boys connected with the Blue-coat School were presented with a bag of raisins and a new penny. Peter Symonds, by his will, in 1665, left a sum of money for this purpose.

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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.

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SPECIAL NOTICE.—Any one receiving this Periodical by post, not having subscribed for it, will not be called upon by us to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read them and give them to your friends to read.

Those of our readers who have requested that this journal shall not cease to sound an alarm concerning the work of the papacy will be pleased to learn that with the next issue we commence a series of articles entitled "Is the Papacy a Fulfilment of Prophecy?" We trust that all who are interested in this subject will give these articles a careful perusal.

DOUBLE WITNESS.

THAT a fact might be established under the Levitical dispensation it was necessary to have at least two witnesses who agreed together. (See Num. 35:30; Deut. 19:15; *et al.*) It is also the gospel rule. (See Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19.) It was a merciful and just law. The concurrence of the testimony of two was much surer than that of one; and it is difficult indeed for two individuals to concoct a false scheme upon which in a separate examination they will agree in all particulars. Thus was it with those who witnessed against Jesus: "Their witness agreed not together."

THE divine mission of our Lord was supported by this twofold witness. John 8:17, 18: "It is also written in your law, that the testimony of two men is true. I am one that

bear witness of myself, and the Father that sent me beareth witness of me." The Father bore witness of him by the testimony of all the prophets from Moses to John the Baptist, and this testimony was left on record. "Search the Scriptures," says Jesus, "for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. This is the one great witness,—the Scriptures—testifying to the time, the works, and the character of our Lord Jesus Christ. Christ came at the proper time, did the very works, and manifested the very character predicted. Consequently the works of Jesus were a witness. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John 5:36. Here we have the two witnesses agreeing together and establishing the divine mission of our Lord. His own works alone would not have been sufficient; for they would not have been corroborated. The testimony of the Scriptures was of no account only as its predictions were met in our Lord Jesus Christ. It would in the first place have been impossible for man to have uttered the predictions so many hundreds of years previous concerning such a character as our Lord Jesus Christ; and it would have been equally impossible for a human being to have fulfilled these predictions in his own person as did Jesus without divine aid. Hence the perfect establishment of the divine mission of Christ by the testimony of these two unimpeachable witnesses.

LET us apply the same principle to the Christian. Has he but one witness that he is a child of God? Has he no more to establish his case than his own testimony, or the feeling that he may have? Thousands seem to have no other. They are Christ's because they feel so. His Spirit bears witness with theirs; and the only reason they have for knowing this is what they feel. But God has not left his children thus barren. He has not left them to depend upon inner witness only; for that alone has deceived thousands. God has given his children two agreeing witnesses to establish the truth of their connection with him. One is the witness within; the other is the witness without. The apostle speaks of these two witnesses in the following: "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. The one witness is the consciousness of the supposed "earnest of the spirit in our hearts." 2 Cor. 1:22. *Supposed*, we say; for alone it is not a sure witness. Another is required, and God has furnished it. "And hereby do we know that we know him, if we keep his commandments." 1 John 2:3. We emphasize this witness, because it is so lightly touched upon or wholly ignored by present-day Christianity. It is the feeling, the inner witness, that is considered the one above all others, the only necessary one. God's Word and truth are ignored. But says that Word, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his Word in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:4, 5.

WHEN the truth of God's Word is presented, and its claims are pressed upon men, much is said of being "led by the Spirit:" just as if God's Spirit was not in harmony with God's

Word and truth! "For the fruit of the Spirit is in all goodness and righteousness and truth." Eph. 5:9. Those who walk in the Spirit fulfil "the righteousness of the law." (Rom. 8:4); and there is no law against the fruit of the Spirit (Gal. 5:22, 23), because it is in harmony with law. For God's law is righteousness (Ps. 119:172; Isa. 51:7); and "this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:1-3. Those who only outwardly observe God's law and profess to know him, are clad in the flimsy web of their own righteousness, and are deceived. Rom. 10:3. Those who profess to know God, but in works deny him, are abominable and disobedient in his sight. Titus 1:16. Happy is he who has the double witness; yea, strong is he. He is held within, he is shielded without. Christ is his hope, the Holy Spirit his keeper, and the Word of God his daily food.

HUNT.—Died at the home of her daughter, Mrs. Humphries, in Freemantle, Apr. 6, Mrs. Harriett Hunt in the eighty-first year of her age.

Nine years ago Mrs Hunt accepted present truth, and was baptized by Pastor Loughborough, and united with the Southampton church. Her life has been in harmony with the principles that she professed, and she died in full faith of having a part in the first resurrection. The church has met with a loss in the death of this devoted sister. But they mourn not as others who have no hope.

WM. INGS.

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