

THE Present Truth

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

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THE PRESENT TRUTH.

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NO TIME TO PRAY.

No TIME to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
'Mid each day's danger, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray?
Then sure your record falleth short;
Excuse will fail you as resort,
On that last day.

What thought more drear,
Than that our God his face should hide,
And say through all life's swelling tide,
No time to hear!

—Selected.

General Articles.

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

ERRONEOUS DOCTRINES DANGEROUS.

BY MRS. E. G. WHITE.

SAYS the apostle Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles and their co-labourers in the early Christian church were constantly obliged to meet heresies, which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their own pernicious ways, but were not satisfied without drawing away others with them. They had no con-

nected chain of truth, but taught a misjoined medley of ideas, supported by a passage of Scripture here and another there. These disconnected scriptures were woven together into a tissue of falsehood that would strike the fancy, and would deceive those who had not, by searching the Scriptures for themselves, become established in the truth for that time.

Satan worked through these false teachers. Under a profession of regard for the truth, they concealed base purposes, for their hearts were corrupt. Had they come disclaiming faith in Christ, they would have been rejected at once; but professing to believe in him, they gained the confidence of some, and without shame or conscience perverted the truth to suit their own unsatisfied hearts. And when once these deluded souls had departed from the old landmarks of faith, they had let go their anchor, and were tossed about like the waves of the sea. These lying prophets are described in the word of God. Their deeds are recorded in the register of heaven. Their hearts and their deceptive, wicked works were not understood by men; but the Lord saw them; he read their hearts as an open book, and knew that their very thoughts and purposes were corrupt.

False teachers are just as active in our day as they were in the days of the apostles. Satan has many agents, and they are ready to present any and every kind of theory to deceive souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. There are cheap fallacies for those who are easily led into error, and who desire something new, odd, or fanciful, which they cannot explain intelligently, or even understand themselves. A mysterious, disconnected set of ideas is more in accordance with their minds than the plain truth, which has a "Thus saith the Lord" for its foundation. He has other heresies,—intellectual poisons,—which he has concocted for another class of minds in this age of scepticism and proud reasoning. These sophistries have a bewitching power over minds, and thousands are deceived by them.

One class have a theory that there is no personal devil, and that Christ had

no existence before he came to this earth; and they try to maintain these absurd theories by wresting scriptures from their true meaning. The utter folly of human wisdom in matters of religious faith is thus made manifest. The heart that is not sanctified, and imbued with the Spirit of Christ, is perverse in its interpretation of the inspired word, turning the truth of God into senseless falsehood; and some who have not searched the Scriptures with humble hearts allow these wild speculations to unsettle their faith; they accept them in place of the plainly revealed will of God.

Satan assails another class with arguments that present a greater show of plausibility. Science and nature are exalted. Men consider themselves wiser than the word of God, wiser even than God; and instead of planting their feet on the immovable foundation, and bringing everything to the test of God's word, they test that word by their own ideas of science and nature, and if it seems not to agree with their scientific ideas, it is discarded as unworthy of credence. Thus the great standard by which to test doctrines and character is set aside for human standards. This is as Satan designed it should be. Some say, "It is no matter what we believe, if we are only honest." But the law and the testimony remain valid, and we are to seek unto them.

The law of God is the great moral standard by which character is to be judged. It is the expression of his will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show that they despise the riches of the grace of Christ. They cry, "The grace of Christ! we are not saved by works, but by Christ;" but they continue in sin,—continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant.

In these days of delusion, every one

who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet,—the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress,—theories that it will be all the more difficult to meet because there is no reason in them.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to his will as revealed in the testimonies of his Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the inspired word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.

Their character was described and their doom denounced by the ancient prophets. It was ordained of old that those who unsettle faith in the word of God should bear the condemnation of God.

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This will be the sure fate of all the characters described by Jude, who depart from God, and lead others away from the truth. Although the Lord gave Israel the greatest evidences of his favour, and upon condition of obedience, the rich promise that they should be to him a peculiar people, a royal nation, yet because of their unbelief and disobedience he could not fulfil the promise. Because of their transgressions, he removed his restraining power over their enemies, the ungodly nations around them, and did not protect them as he had done.

Some profess Christianity year after year, and in some things appear to serve God, and yet they are far from him. They give loose rein to appetite and passion, and follow their own unsanctified inclinations, loving pleasure and the applause of men more than God or his truth. But God reads the secrets of the heart. Base thoughts lead to base actions. Self-righteousness, pride, and licentiousness are far-reaching, deep, and

almost universal. These are the sins for which God destroyed the inhabitants of the old world by a flood of water, and they are corrupting the churches in these last days. They are the hidden rocks upon which are wrecked thousands and tens of thousands who profess godliness. Only those who are closely connected with God will escape the devices of Satan and the prevailing moral corruptions of this age.

The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability. The servant of Christ will watch unto prayer; he will be devoted, humble, meek and lowly in heart, seeking to know and do the will of God. Whereas he was once the servant of sin, he has, through the grace of God, become transformed in mind and character. He will love the day of Christ's appearing; for he will be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

THE ADVENT AT HAND. NO. 5.

THE number of the believers in any doctrine is no criterion by which to judge of its merits. If it was, the doctrines of the Roman Catholic Church must be better than those of any Protestant sect, and those of the pagan world, better than either. And if the rapid progress of a movement in the world were a test of its divinity, then Modern Spiritualism would bear the palm; for it is safe to say that its rapid progress is without a parallel in the history of the world. It is ever best to bear in mind that it is the broad way, which is thronged by the many, and which leads to perdition, while the narrow way to life is taken by the few. This has ever been, and still is the case.

But the truth, though accepted only by the few, is bound to move onward in spite of the opposition of the sinful multitudes, and accomplish the purpose for which it is sent, namely, to gather out a people prepared for the Lord. The beginning of the gospel of a crucified and risen Saviour had to meet the strong opposition of Jews and pagans. The mass of the whole world was against it; but it lived amid all this opposition. Its worst and deadliest foe was baptized paganism professing the faith of Christ; yet the truth has been preserved and handed down to us of the present day. This endurance and progress in the face of all opposition, gives us a strong proof that God is in the work.

Likewise the preaching of the advent messages of Rev. 14: 6-12, has had to meet the united opposition of almost the whole world, professors of the Christian religion, as well as the outside world;

and yet the work has moved steadily onward, until it is encompassing the world, and finding a few believers in the various places to which it has come. Modern Spiritualism, which arose almost simultaneously with the message of this "third angel" (Rev. 14: 9-12), has found millions of adherents, while this message of truth has gained but its thousands. The reason is, the world, and popular religionists were all prepared for the advent of Spiritualism, its fundamental doctrine, the natural immortality of man, being already held by all the great religious bodies. Satan had managed to lay the track for the car of Spiritualism in almost every creed in Christendom, and so the mass of the people were prepared to get on board. But on the other hand all the superstitions and prejudices of the people have stood against the message of the word of God. The steady onward progress of the work against all the forces that have stood against it, is a proof of its divinity. It thus bears the credentials of a message from Heaven. It is but reasonable that those who embrace it in its incipient feebleness should behold with grateful pleasure its triumphant progress over the earth.

The message of the third angel was promised in prophecy about eighteen hundred years ago. "The Scripture cannot be broken"—the promise of God must be fulfilled. And it is being fulfilled. The message of warning against the worship of the beast and his image, and proclaiming the commandments of God and the faith of Jesus is spreading over the world, to many peoples, and nations, and tongues, and kingdoms. And a few are receiving it as a message from Heaven in almost every nationality in the civilized world. It cannot be stopped or stayed in its progress by the united forces of all the world; for God by his word promised it, and by his providence is fulfilling it. Like the first preaching of the gospel of Jesus Christ, it began in feebleness and poverty; but the hand of God was in it fulfilling his word. It could not be smothered in its infancy, because it was the work of God; and it will not fail to do the work for which it was sent, namely to prepare the remnant of his people for translation at the coming of the King of kings and Lord of lords.

What God requires of all to whom the message comes, is to believe and obey it. Whether we know it or not, each one of us has a personal interest in this matter. It may prove to be our eternal salvation, or our final condemnation. It is not the word of men, but the word of God. That word says, "If any man worship the beast and his image, the same shall drink of the wine of the wrath of God." There is one way to escape that wrath, and that is by keeping the commandments of God and the faith of Jesus; and that as we find them written in the Bible. Now is the accepted time. Who will be on the Lord's side in the closing conflict of the great controversy between

the powers of light and those of darkness? The hosts of Jehovah will triumph at the last. Who will be found on the Lord's side? May this our feeble effort be blessed of God to the salvation of some souls!

R. F. COTTRELL.

BROKEN THINGS.

THE grain must be crushed ere man is fed,
Plants must be bruised to restore his health;
From a wasted barrel and empty cruse
The prophet restored the widow's wealth.
'T was by broken pitchers that Gideon won;
On the vessel's broken pieces, Paul
And his friends were saved, and even Christ
By his broken body has ransomed all!
By the broken bodies of saints the truth
Was made to triumph, and glorious, too,
Was the broken box—Earth's broken hopes
May bring heaven's joy and our crown in view,
And precious in God's sight appear
The broken things that grieved us here.

—*New York Observer.*

MANNER OF CHRIST'S COMING.

IN our last we gave two texts (John 14:1-3; Heb. 9:27, 28) which contain a direct promise of Christ's second coming. If the subject were mentioned nowhere else in the Bible, these two texts would be sufficient. They are unequivocal statements of a fact, and the promises of God are not yea and nay. From those texts we concluded that the second coming of Christ must be as real and literal as his first. We shall now produce positive testimony to that effect. We would first, however, remind the reader that every text that speaks of the manner or object of Christ's coming, is additional proof of the fact that he will come again.

In his first letter to the Thessalonians, the apostle Paul warns the brethren against indulging in hopeless sorrow for their dead friends, as though they were lost. He assures them, "by the word of the Lord," that those who live until the Lord comes will have no precedence over those who fall asleep in Jesus. We will not be with Christ any sooner than they are. And then he proceeds to tell how this can be. "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.

We shall have occasion to use this text again, and we pass it for the present. Turning to the first chapter of Acts, we read the account of Christ's ascension. In his gospel, Luke had previously written, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. In Luke's second narrative we have this account: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as

he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

There is no mistaking these words. Christ was there in person. In bodily form, while in the act of blessing his disciples, he ascended to heaven. And the angels declared that "this same Jesus"—"the Lord himself" (1 Thess. 4:16)—should come in exactly the same manner as he had left the earth. Now, as showing the perfect harmony of the Bible narrative, we quote right here the words of John: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7. The one who claims that the coming of Christ is death, or conversion, or anything else than a literal return to earth, squarely contradicts these plain texts.

Our Saviour foresaw that before his return many would be engaged in this very work. In order to draw the attention of men away from the real advent of Christ, as described in the Bible, Satan and his angels will transform themselves, not merely into angels of light, but into the appearance of Christ himself, and will "show great signs and wonders; inasmuch that if it were possible, they shall deceive the very elect." Matt. 24:24. They will claim that Christ has already come, and will work miracles to support the claim. How, then, can we be sure that they are not the Christ? Here is the sure guide: "Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:26, 27. The reason why it will be impossible to deceive the elect, is because they will remember and implicitly believe the plain declarations of the Bible.

These texts prove not only that the coming of the Lord is a literal event, but that it is yet future. Do you still say that it took place on the day of Pentecost? We answer that Paul's words in Heb. 9:28 were written many years after that time. None of the apostles had written a line at that time, and, since the resurrection of Christ, had engaged in no public work whatever. But they all speak of that day as still future. Is it claimed that the destruction of Jerusalem answers to the coming of the Lord, we remind you that the book of Revelation was written more than a score of years after Jerusalem was conquered by Titus; and in that book, besides the description already quoted (Rev. 1:7), almost the closing words are these: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "He

which testifieth these things saith, Surely I come quickly." Verse 20. These forbid the application of the promise to any event before the close of the first century.

Again, no event has ever yet occurred comparable to the coming of the Lord as described in the Bible. Peter, in answer to those who, professing to be able to see no signs of such an event, derisively ask, "Where is the promise of his coming?" says: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10.

The psalmist says: "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." Psa. 50:3-5.

The heavens have not departed as a scroll when it is rolled together; not yet has the glorious appearing of the Son of man in those opening heavens dazzled every eye as does the vivid lightning-flash. Not yet have "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16. The time is still future when the voice of the Archangel and the trump of God shall call the dead in Christ from their graves, and when the living righteous, with glad accord, shall unite in the exclamation: "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

That day will not pass and leave saints and sinners alike unconscious of its arrival. The Lord comes, not as an intercessor, but as a king, "without sin." There is thenceforward no more mercy for sinners—they receive according to their deeds; no more trials for saints—he appears to them unto salvation. This being so, it is manifestly fool-hardy in any one to say, "We shall know more about it when it comes than we do now." Yes, we will; but those who put off their knowledge of it until it comes, will learn to their sorrow. While the signs that show that coming near are fulfilling all around us, let us search the Scriptures that we may be children of the light, and, having our lamps trimmed and burning, be able to hail our Lord with joy when he returns.

E. J. WAGGONER.

Love the Scriptures, and wisdom will love thee.—*Jerome.*

HOW GOD LEADS HIS PEOPLE. NO. 7.

AFTER my "admission to the office of a priest," or presbyter, in the Church of England, I felt greatly relieved, mentally, from the constant strain of study to which I had been subject while not enjoying good health. But my health now began to improve somewhat; and I was happy in my family and in my work. I spent my time in working in the parish, visiting, etc.; sometimes with the vicar, sometimes alone; visiting the schools, teaching; preparing my sermons; working in my garden; or instructing, or amusing, my own children. I preached extempore from the first; and always in the black gown, as we were what is called low church. That is, we did not unduly exalt "the church" (the *clergy* of the church generally) with the rites, ceremonies, and privileges of "the church," above Christ and the Scriptures. The wearing of the black gown while preaching was in harmony with my own feelings, as well as the wish and practice of my vicar, who had always worn the same badge of "evangelicism," as distinct from modern Ritualism; but my preaching extempore was not the result of his wishes, but rather of a conviction I had that if God sent a man with a message of mercy, or of warning, to any people, he would find a man fit to deliver it properly, or send one with him who could do so. Yet how very many there are of those professing to be "ambassadors of Christ" who seem to be satisfied to read in a monotonous manner, Sunday after Sunday, a mere moral discourse sometimes written by others! Apart altogether from the question whether such can really have the love of God in their hearts, and the salvation of souls as their burden, does not this well-known fact show that the training of "candidates for holy orders" is sadly defective in this point? Would it not be better to train the clergy to "preach the word of God," than to crowd their memories with the history of the Fathers, of councils, of creeds, ancient heresies, and such Latin works as *Vincentii Lerinensis Commonitorium*? Or if these things ought to be done at all, surely the other should not be left undone; so that, true to their ordination promises and vows, they ought to be able on the one hand "to instruct the people, *out of the said Scriptures,*" and on the other hand, "to banish and drive away *all erroneous and strange doctrines contrary to God's word.*" Do they do these things? For instance, Do not the clergy, as a class, eschew controversy? Will they submit to be questioned on their preaching; and patiently hear their doctrines criticised in the light of God's word? And again, which are they most ready to "banish and drive away;" erroneous doctrines, strange or foreign to that Word, or unpalatable and humiliating truths in harmony therewith? Let those who have had the experience tell the truth about this.

However, as we, in our parish, were

free from what we generally considered the peculiar doctrines of Romanism or Ritualism, I got on very well amongst the people, and everything went on smoothly for a time. I began to think that as I had done with examinations I had also done with my troubles, except such as ordinarily, and naturally, fall to the lot of man. I had even forgotten the Spirit's warning referred to in the last chapter; although, as far as I knew, I was faithful in my ministry in all things. As a proof of the estimation in which I was held by the vicar and the leading members of our congregation, I may mention a circumstance which happened just before the light of heaven came flooding into my soul from the pages of divine truth. And though to mention it myself may appear somewhat egotistical, yet as the interests of the truth have demanded it, some insinuating that I left the church for other causes than "the truth," I shall not hesitate to record it. I was invited one Lent, I forget just now what year, to preach in a large church near Manchester, the first of a course of Lent sermons. I went with the consent of my vicar and preached with considerable liberty to an attentive congregation, from Lam. 3:39-41. I learned, after the sermon, that the curate at the church was leaving, owing to his having obtained some preferment. My friend, the incumbent, after some talk with me, offered me the curacy the same evening. The situation offered several advantages; and, with my limited means and increasing family, not the least was an increase to my income of £40 a year. I was already in receipt of what was considered a very good salary for a curate; but as a clergyman is expected to appear respectable, and to keep his family so too, it required some economy on the part of my wife to "make all ends meet," and to have enough left for the rent of a rather large house. Nevertheless we had made it a settled rule, never, if possible, to go in debt for anything, according to the injunction of Rom. 13:8; and we never did incur any debt, except that of gratitude, two or three wealthy friends or neighbours being very kind to us. I thanked my clerical friend for his kind offer of the situation; and asked him for time to consider the matter, that I might advise with my friend and coadjutor, the vicar. A week was given me. I returned, consulted with my wife, then with the vicar. He said that the time was short, and the news sudden; but he would give me an answer of advice in a week, after seeing certain members of the congregation. He did so; and on seeing me again about the matter, he informed me that they had decided to give me the increase offered by my friend if I would stay. I thanked him, and the others; and eventually decided to remain.

How wonderful is God's providence! Had I left, I might never have come to the full knowledge of the truth, which I came to through remaining. I should

not have had so much time to study the questions which were coming under my notice; and I should probably have had greater inducements *not* to study anything that would be likely to conflict with my temporal interests, and that laudable (?) ambition by which we are sometimes possessed. However, as I am somewhat late with this paper, I must now leave for a future chapter to recount how God graciously began to open my eyes to see wondrous things out of his law.

A. SMITH.

HUNGERING FOR RIGHTEOUSNESS.

THE last days were to be noted by the existence of a class of very degenerate professors of religion. 2 Tim. 3:1-5. The great mass would be satisfied with the form without "the power." Instead of earnestly seeking to know what God would have them do, they were to busy themselves in climbing "up some other way;" and "having itching ears," they were to "turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:3, 4. It is evident that the time described by Paul has arrived, and that the perils of the last days are upon us. How men and women professing godliness can cling to the hoary-headed traditions and corruptions of that power which was to think to change the law of God, and to exalt himself above God (Dan. 7:25; 2 Thess. 2:4), after their attention has been called to the matter, is truly wonderful.

Our adorable Saviour has said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. Righteousness! What is it? John says, "All unrighteousness is sin," 1 John 5:17; and "sin is the transgression of the law." 1 John 3:4. This being the truth, of course righteousness would be the opposite, and is obedience to the law. That this is the exact truth is almost clearly proved by the Scriptures. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. "All thy [God's] commandments are righteousness." Psa. 119:172. "Let no man deceive you; he that *doeth righteousness* is righteous." 1 John 3:7.

Notice, it is not he that believeth righteousness, professeth righteousness, or even teacheth righteousness, but he that *doeth* righteousness. Again, the Lord by Isaiah says (chap. 48:18), "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God." Deut. 6:25. Hence, righteousness is right doing—a righteous life is a life in conformity with God's holy, just, and good law.

Hunger and thirst are very strong terms. It has been said that "hunger will break through stone walls," and it often has. Men, urged on by the keen

gnawings of hunger, have dared to imperil their lives to get food. Women have cooked their own children to satisfy the intense feelings of hunger. 2 Kings 6: 29. How anxious the weary traveller is, as he marches under the burning rays of the summer's sun, for a cooling drink from the sparkling fountain to quench his thirst! See that look of distress, bordering almost upon de-pair, depicted on the countenances of the passengers on board that noble ship, in mid-ocean, as they hear it announced, "Our water is spent, there is no more fresh water on board the ship." As thirst presses upon them, they become more and more anxious. There is no carelessness, there is no indifference among them.

Dear reader, do you so hunger and thirst after the commandments of God, after righteousness? Are you as anxious to know what God commands as the famishing person is to get food, as the individual perishing with thirst is to obtain a refreshing draught from the cooling fountain?

If you have been a reader of this paper for any length of time, you know the position is not only taken, but sustained, that Sunday-keeping is a human tradition that makes void one of the commandments of God. How do you feel over this matter? Do you acknowledge that the arguments are conclusive, and the proof clear? and are you still saying by your actions that it makes no difference whether you respect the commandment of God or the tradition of men? "If the Lord be God," why not respect his authority? Oh! why not bow to his will? "Behold to obey is better than sacrifice." There is nothing so acceptable in the sight of God as a cheerful, faithful, willing, complete obedience to his holy will. How can you give "sleep to your eyes and slumber to your eyelids," until you have ascertained the will of God in this matter?

Be entreated by one who loves you, and would seek your best good, even your eternal interests, do not carelessly, and indifferently, turn away from an investigation of this solemn matter. It involves the weekly violation of one of the ten precepts of Jehovah. "As the hart pants after the water brooks," so may you desire to know what God would have you do; and then lovingly do it. Some people claim they are investigating for truth, when they are only seeing how many objections can be raised against it, and if there cannot be some argument that will offset one in favour of it. May you not be of that class who labour to find something to excuse them from obedience to God. But may the prayer of your heart be like that of David: "Open thou mine eyes, that I may behold wondrous things out of thy law." Psa. 119:18. "Show me thy ways, O Lord; . . . lead me in thy truth and teach me." Psa. 25:4, 5.

R. F. ANDREWS.

OVERCOMING.

SAYS the blessed Saviour: "Be of good cheer; I have overcome the world." John 16:33. It is the privilege of the disciple of Jesus to feel an assurance from day to day that he is overcoming; that he is gaining victory over the devices and power of Satan; over the allurements and temptations of the world and over the evil traits of his own nature, and the secret sins of his heart. The deep and earnest cry from the soul, fixed to overcome and gain the victor's reward, will ever be, "Cleanse thou me from secret faults," as well as, "Keep back thy servant also from presumptuous sins."

To overcome in all things, and be numbered with the conquerors at last, is no small thing. The heart must be watched with a godly jealousy. It must be kept with "all diligence; for out of it are the issues of life." The treasure of the heart is good or bad. Good or evil things proceed therefrom. Now to have the heart in that condition that its issues will be good, and tend to life, it must be guarded with constant care.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." If we live in obedience to God, the blood of Christ is adequate to cleanse us from the dark stain of every sin.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1:7. Oh! the unspeakable privilege of being cleansed from *all sin*; of being made white, free, and pure; of being made ready to meet the Lord when he cometh!

This preparation of heart will only be attained unto by overcoming everything unholy, impure, and wrong in the sight of God. The remnant church will attain unto this eminent state of piety and happiness, by keeping the "commandments of God, and the faith of Jesus." And when the final victory is gained it is said of them: "And in their mouth was found no guile; for they are without fault before the throne of God."

Priceless treasure! Inestimable blessing! to be "without fault before the throne of God;" before him who "searcheth all hearts." Shall not this one thought inspire us cheerfully to suffer and toil on in the work of overcoming? Yea, is it not sufficient to make up for all our tears and trials? But, dear saint, dear brother, this is not your reward. No; listen to the Master's promise to the overcomer: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

A. S. HUTCHINS.

IT was well said by Confucius that a man's character is decided, not by the number of times he falls, but by the number of times he lifts himself up.

THE IMPORTANCE OF THE FOURTH COMMANDMENT.

THE fourth commandment commemorates the creation of the heavens and the earth. But is this commandment worthy to be associated with the three which precede it, and to form with them the first table of the law of God? The first commandment forbids us to have any other gods before the Lord. The second commandment forbids us to take the name of God in vain. But what right has the Lawgiver to demand this supreme worship?

It is not enough to say that he is powerful and will punish us if we refuse to obey. This does not prove that he has the right to make such demands. Nor is it enough to say that he is infinite in wisdom and goodness. This may prove that he would not require us to worship him to the exclusion of all other beings if that demand were not just. But the question still remains, Why is it right that God should demand of us adoration supreme and undivided? The fourth commandment was given to teach man why he owes supreme worship to God, and to keep the reason for this worship always present to his mind. God is the creator, and all other beings have been created by him. Whatever we possess of good we owe to God. He gave existence to our earth, and then formed man from its dust, and gave him life.

When, therefore, God commands man to render to him adoration, supreme and undivided, he demands only his just due. Man owes worship to God because he has been created by him, and because that in him he lives, and moves, and has his being. Acts 17:28. It is for this reason that the fourth commandment requires us to celebrate the memorial of the creation of the heavens and the earth, and of the human race. The fourth commandment does therefore constitute the basis of the law of God. Our obligation to obey God grows out of the fact that we owe our existence to him.

Satan has therefore in all ages sought to destroy the fourth commandment that he might cause men to forget God. But God has shown his estimate of the value of this commandment by using the word "Remember" as its first word. The commandment bids men to honour the rest-day of the Creator, which he set apart in the beginning from all the business of this life. Man is always in danger of forgetting God. So God has given to man a memorial that will always bring to his mind the creation of all things. During the six days man must strive to keep God in his mind while labouring for the things of this life. But when the seventh day arrives God bids man stop and think of him alone. To him we owe everything, and therefore he shall receive from us the grateful adoration of our undivided hearts. It is upon this truth that the law of God rests its authority. —J. N. Andrews.

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.

THE SOUL'S TIME.

"To every thing there is a season." Eccl. 3:1.

WHEN thy heart is burdened, sad—
When scarce dear things make thee glad—
Then has come thy time to say,
"New Thy mercies every day;
While I count them o'er and o'er,
Grows the precious heavenly store."

When thy trials thicken fast,
Press thee down to earth at last,
Then is thy own time to sing,
"Neath the shadow of thy wing,
Lord, to thee in loving praise,
Gratefully my song I'll raise."

When thy way is hedged about,
And no path leads on and out,
Then's thy time to rise and fly
Trustingly to God, and cry,
"Jesus, Shepherd, go before;
Open thou the closed door."

When thy life is growing bright,
With success or with love's light,
Then's the very time to clasp
His dear hand with closer grasp,
And with tender fear to pray,
"Keep my heart, Lord, lest it stray."

When the end is drawing near,
Parting, meeting, almost here,
Then how peacefully will rest
Thy tired head upon his breast—
"Lord, I'm coming through thy grace."
"Child, beside me waits thy place."

—Hannah Coddington, in S. S. Times.

GOD'S GIFT OF PEACE.

I AM writing for my own sake to-day, feeling that if I look steadily at the comfort which has dawned upon me, I may get it thoroughly into my mind.

And very likely your need and mine is the same. Perhaps you have a heart-ache this minute. Most people have very often. Now what causes it? Seldom your own present trials. The greater part of human misery is anxiety; gnawing, grinding, or piercing in an instant, and at a time of physical depression, that anxiety settles down upon any weak spot in the outlook, for in this imperfect world there always are weak spots; and there the appalling visions gather. Many of these dreaded things never take place. The actual sorrows are almost few among this ghostly company which fill our lives with pain.

In my morning chapter God put this wonderful recipe: "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds." Read that over slowly if anxiety is pressing you. Is it not everything the wildest wish could crave? I feel like putting into italics each clause as it comes, and then the next seems the one to emphasize. "*Pray*;" just pray, no hard task, no self-denial, a comfort, a

support, in the very doing. "*With thanksgiving*;" and even into the blackest sky flashes at the words some great fear which did not come upon me, averted as I had prayed, some safe point in my darlings' lives which had escaped from a dreadful danger.

"*And the peace of God which passeth all understanding*;" does not every sick heart falter into tears just there? So far is it from our "understanding" that peace can be ours, full and restful, and not in "*heart*" alone but in "*mind*," that is, not in feeling merely, but in fact. Reason accepts that he is well kept whom the Lord keeps.

There is one greatest fear which, happily, turns naturally to God,—the fear for the souls of our dear ones. But most fears do not. A pale face moving around us is an ever-present menace. Yet is not God's finger in each heart-throb? With the mystery of the pulsing blood hides the mystery of infinite power. To whom can we go but unto him? Then we are haunted by the uncertain moods of others. Some live in terror of the shifting tantrums of a drunkard or a brute. Some hold their livelihood at the will of a thoughtless employer. All anxiously watch the minds of their fellows, the feelings, the opinions, the decisions, which are all powerful over us for joy or woe. One of our worst depressions is the depression of those we love. Know that they are all happy, and it is hard to be wretched. These anxieties which would reach out into the unreachable souls of others might be well indeed exchanged for prayers. In his hands are the hearts of the children of men, and he turneth them whithersoever he will. If Hezekiah sinned, in that in his disease he sought not to the Lord, but to the physicians, how silly as well as sinful we, who in these dangers for which there is no physician except the strong God, seek to no one, but just wring our hands and fear.

And if we know, as we often do, that our dark day is really physical after all, how wise to pray. He can exorcise that demon too. Let us take our unhappiness to God.

Pin up somewhere conspicuously this couplet,

"Were half the breath thus vainly spent
To Heaven in supplication sent,"

and prayer may grow into your life from that often-seen suggestion, prayer, and its peace which passeth understanding.—*Christian Weekly*.

AT THE TABLE.

THE temper of the family is often indicated by the atmosphere of the table. Three times a day all gather there to have the body fed. If there is at the same time an animated conversation, pure and dignified, it will prove stimulating to all, and an educator to the younger members. Thus three times a day something is added to the stock of information. If, on the other hand, the

family drop in one at a time, as the manner of some is, and each one hurriedly disposes of what is set before him, as if eating were a burden, then hurries away, there is an unsatisfied feeling, an uneasiness which will develop nervousness and irritability, aside from the irreparable loss of regular, healthful conversation. Whitelaw Reid, in referring to the wonderful conversational powers of Reverdy Johnson, said it was his habit to rise early, read two hours before breakfast, and rehearse what he had read at the table. The act of repeating impressed what he had to read on his memory, so that he could go over a chapter of history, giving the most minute details and almost the style of the author. Pleasant repartee in moderation is stimulating. It promotes good feeling, but sensational or gossipy small-talk narrows the mind and tends to friction and ill-humour; and that family who are led in the social table-talk by wise and cultivated parents will have little time to give to the failings of neighbours or weak-minded members of the community. It will prove very profitable to give some attention to this important question.—*Herald and Presbyter*.

BIBLE HYGIENE.

THE eccentric Lorenzo Dow once truthfully said that prejudice was like a cork in a bottle; it would not let anything out, neither would it let anything into the bottle. So blind prejudice will blockade the mind, and not allow errors to pass out of it, nor the plainest truths to enter into it. And it is asking too much when we say to men, "Give up your prejudices." But few could do this, should they try. In fact, they have a right to their prejudices if held subordinate to reason.

A sane condition is one in which passion and prejudice are controlled by reason. And just so far as reason is controlled by prejudice, passion, and appetite, just so far are men and women insane. There are but few perfectly sane persons in our day. We do not ask men to surrender their prejudices; but in the name of reason and religion, we do invite Christians to so far waive their prejudices as to be qualified to weigh evidence in the scales of reason and justice.

With a large portion of the people, the Bible is the highest and safest authority in all matters of truth and duty. Prove to Christian men and women, who fear God and tremble at his word, that existing reformatory movements are in strict harmony with the teachings of the sacred Scriptures, and they will no longer regard the subject as unworthy of their notice. But the very general impression that the restrictions of the hygienic practice are not sustained by the word of God, has placed many sincere Christians where it is difficult to reach them.

The very general impression that the Bible sustains flesh-eating, swine's flesh not excepted, makes it difficult to im-

press the minds of Christian men and women with the importance of adopting the vegetarian diet, until this false impression first be removed. We are aware that it is no small task to move prejudiced minds, especially on subjects in which taste is concerned; but in God we trust, and in his word we hope for success with all candid students of the sacred Scriptures. There are certain facts which have an important bearing upon the subject of flesh as an article of food:—

1. It was not the plan of God in creation that the life of any of his creatures should be taken. Death, wherever it may exist, came in consequence of sin. Had our first parents maintained their Eden innocency, and had the curse never fallen upon man or beast, the earth would not have been stained with a single drop of blood; and pain, death, and mourning, and the almost universal custom of flesh-eating, by Christians, Jews, and pagans, never would have been known. These are, therefore, the legitimate results of transgression.

2. The Creator, in definitely stating what should constitute food for man, does not mention flesh. But if God formed the human teeth to tear the flesh of dead animals, as some urge, and designed that we should subsist largely upon animal food, flesh would have been at least mentioned in Adam's bill of fare, as given in these words: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

The word "meat" in this passage means simply food. And the best authorities give the word this signification wherever it occurs in the scriptures of the Old and the New Testament. The American Tract Society's Bible Dictionary says: "Meat, in the English Bible, usually signifies food, and not merely flesh. Gen. 1:29,30; Matt. 15:37. So in Luke 24:41: 'Have ye here any meat?' literally, anything to eat. The meat-offerings of the Jews were made of flour and oil. Lev. 2."

William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, says of the word "meat": "It does not appear that the word 'meat' is used in any one instance in the authorized version of either the Old or the New Testament in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by 'flesh.'"

3. And it was not until after the flood, a period of more than sixteen hundred years after the fall and the expulsion from Eden, that a permit was given to man to eat flesh. God said to Noah, "Every moving thing that liveth shall be meat to you; even as the green herb have I given you all things." Gen. 9:3. The very language of this permit clearly conveys the idea that, up to that time, the green herb, or that which grew out of the

ground, the vegetables, fruits, and grains, constituted man's diet.

And, certainly, judging from the sacred record, that was a time of remarkably good health. During the long period of more than sixteen hundred years of vegetarian life, from Adam to Noah, no mention is made of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived in the full enjoyment of health nearly one thousand years, or until the weary springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings and agony in death. No; they mention the great length of human life and its cessation. Thus:—

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Mahalaleel were eight hundred ninety and five years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

"And all the days of Methuselah were nine hundred sixty and nine years, and he died."

"And all the days of Lamech were seven hundred seventy and seven years, and he died."

4. When God was about to establish the seed of Abraham in the land of promise, he took them from the servitude of Egypt to the wilderness, to prove them. While slaves in idolatrous Egypt, their moral powers had become enfeebled, and, in the same degree, their appetites and passions had strengthened. In this condition they were not fit to enter the land of Canaan. And unless they should be proved, instructed, and reformed, they were not worthy to be the guardians and depositaries of the divine law.

And God well knew that unless his chosen people controlled appetite, they could not be governed by law. Hence, he tried and proved them first on the appetite, in the gift of the manna. He could have as easily given the Hebrews showers of beef, pork, sausage, mutton, ham, poultry, oysters, lobsters, pickles, tobacco, tea and coffee, as to have given them angels' food. But God would plant them in Canaan a healthy, happy people. He knew what was best for their health, and most conducive to their mental, moral, and spiritual improvement. And before establishing them in that good land, he would take them back as near as possible to the Eden purity of diet, in the use of the simple manna.

Had the Hebrews submitted to God's

plan, instead of murmuring and rebelling, they would have been established in the land of promise, which was comparatively a second Eden, subject to God's first decree relative to diet. But they would have flesh to eat. And God, in infinite forbearance and pity, lest they should destroy themselves in their murmurings, and in their rebellion, permitted them to use as food the less injurious of his living creatures. These he called "clean;" and in love and wisdom infinite he forbade the use of the more injurious. These are called "unclean." And let it be remembered that this distinction between clean and unclean beasts is not Jewish. It was recognized in the days of the patriarch Noah (Gen. 7:2), nearly one thousand years before Moses.—*Jas. White, in Health Reformer, 1872.*

THE QUEEN OF HOME.

HONOUR the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheeks, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance that can never fade. Ah! yes, she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go further and reach down lower for you than any other upon earth. You cannot enter a prison whose bars can keep her out; you cannot mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside to perish unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you all your virtues, until you almost forget that your soul is disfigured with vices. Love her tenderly, and cheer her declining years with holy devotion.—*People's Journal.*

THE JUG.—The jug is a most singular utensil. A pail, tumbler, or decanter can be rinsed, and you can satisfy yourself by optical proof that it is clean; but the jug has only a hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity by what comes from it.

MEN'S lives should be like the day—more beautiful in the evening; or like the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field.

THE PRESENT TRUTH.

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

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DEATH, SIN, AND THE LAW.

In this expression there is a remarkable association of terms. They are closely connected with each other. Death is the wages of sin. Rom. 6:23. Sin is the transgression of the law. 1 John 3:4. If there were no sin, there could be no death. Rom. 5:12; Jas. 1:15.

The existence of death proves that sin exists, and the existence of sin shows God's law to be in existence. The apostle associates these terms in a weighty and impressive manner: "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:55. Few realize the force of these expressions. Death is personified as though it were a living monster. It has a sting with which it inflicts deadly wounds. That sting is sin. There is an irresistible power in the strokes of this sting, and that power is the law of God.

No one can say that death is not a terrible reality, but sin is the source of death and Satan is the one who brought sin into the world. Sin is that all-pervading moral pollution that covers the whole earth as completely as did the waters of the deluge. The law of God is that perfect rule of righteousness which expresses the will of the Lawgiver, and represents his authority. It forbids sin. When sin is committed it demands the death of the transgressor, and that demand must be fulfilled. Consequently death can never be banished from our earth until sin is exterminated; and sin can never be brought to an end but by the utter destruction of the transgressors. But death, the last enemy, shall be destroyed. 1 Cor. 15:26. All other enemies shall be destroyed first. Sin cannot be destroyed until every transgressor suffers the just penalty of the law, and ceases longer to exist. Death ceases when the last sinner has died, and only immortal beings remain alive.

Death and sin may be said to be in partnership. They belong to the same firm. Sin deceives and death destroys. They will work together until both are buried in one common grave. Then they will cease to exist, but let no one suppose that the law is to be abolished or done away. Were the law abolished, death and sin would cease to exist. But this is not the case. The whole plan of salvation vindicates the law of God, for the death of Christ is to open a way whereby the sinner may escape the just condemnation of the law and reach a state where death

does not hold sway. No sin will enter there, for all will be in harmony with the law of God. The law of God is simply an expression of the righteous will of the sovereign Lawgiver. Sin is rebellion against that authority, and there never will be peace on earth until the law prevails. If sin could prevail, there would be no peace, for peace cannot be found in the path of sin, for Satan and his followers are strangers to such a state. But the issue of this controversy is not doubtful. The law will prevail, for God is its author, and he is infinite. All wrongdoing will be overthrown in the persons of the wrong-doers, when they shall receive their portion in the lake of fire.

The elder of these two terrible forces, sin and death, is sin. Sin is the father of death; and Satan is the father of sin, death being the child of sin and Satan. The law, without which there would be no sin and no death, necessarily precedes both.

The fact that men have a conscience proves the existence of the law, although in a mutilated form, in the hearts of all mankind, the heathen not excepted. What man has by nature in an imperfect condition since the fall, he had in its perfection when an unfallen being. That is to say, the first man in his innocency had a perfect copy of the law of God in his heart. He was in harmony with it. But when sin entered and polluted his soul, he fell from his former perfection, and law now forms the basis of the conscience in the fallen heart. That which effaces the law in the heart, to a greater or less extent, is the carnal or natural mind, which is enmity with the law of God.

Conversion, therefore, is nothing more than the removal of this carnal mind and the writing of the law in the heart. The new covenant promises to do this. Jer. 31:33; Heb. 8:10. The redeemed will have a perfect copy of the law upon their hearts as Adam did before the fall. The apostle alludes to this restoration when he speaks of the epistle of Christ written "not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3.

The object of Christ's coming to this earth was not, then, to do away with the law, but to open a way whereby sin, the transgression of that law, might be done away. "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28, 29. He kept the law of God. He took the curse of that law upon himself, and made a great sin-offering, and he offers to forgive men their sins: even more than this, he promises to take away the carnal mind and write upon the heart a perfect copy of the law of God. He

purposes that the life of every man and woman will be brought into perfect conformity to this law, and, at the second advent, without a sin-offering he will appear to take to himself those individuals whose hearts have been renewed by his grace, and changed to be in perfect conformity to the righteous principles of God's law.

The gospel is a remedial system designed to bring men back to the state of innocency existing before the fall. When men put away their sins and accept Christ as their Saviour and cease to violate those principles which are in harmony with the law, Christ becomes their surety. He places his life, instead of the life of the sinner, before the light of the law. God then may look upon the sinner as he looks upon his own Son, and in this sense Christ becomes the end of the law for righteousness to every one that believeth.

The unbeliever stands upon his own merits, condemned before the law, and must do so in the judgment.

The matter may be summed up on this point as follows:—

1. The law of God is his great rule of right, and by it sin is shown. Rom. 3:20.

2. The law of God condemns every member of the human family. Rom. 3:19.

3. The law is not made void, but established by the justification of men through faith. Rom. 3:31.

4. The law is written in the hearts and minds of the subjects of the new covenant. Jer. 33; Heb. 8.

5. The law of the Lord is perfect, converting the soul; and when men are converted by the law of God, their conduct is brought into exact conformity to it. Psa. 19:7.

6. If men would enter into life, they must keep the commandments. Matt. 19:17.

7. Whosoever obeys the commandments, and teaches men so, shall be highly esteemed in the kingdom of heaven; while those who act otherwise will meet with a different reward. Matt. 5:17-19.

8. Making void the commandments of God, to keep the traditions of men, is very displeasing to God. Matt. 15; Mark 7.

9. Finally, the law of God is perfect, spiritual, holy, just, and good. It is established in truth and uprightness, and stands fast forever and ever. Psa. 19:7; Rom. 7:7-14; Psa. 111:7, 8. Such is the character of God's moral law.

When Christ appears in the clouds of heaven it is for the salvation of those who look for him. It is to change in a moment, in the twinkling of an eye, those who are prepared to meet him. Those who have formed an upright character, whom sin has laid low in the grave, will hear his voice, and will come forth clothed with immortality, beauty, and glory. The

law of God was given as a revelation of the immutable principles which are essential to the perfection of a just character, and at the second coming of Christ our Lord will take from the earth, whether in the grave or living at his advent, those who have cherished these principles in their hearts, put away their sins, and have accepted him as their Redeemer. The Christian can then say, "O death, where is thy sting?" But the sinner shall then fall eternally before its deadly sting, armed as it shall be by the strength of the law of God.

THE FUTURE OF THE PAPACY.

3. THE CONDITION AND POSITION OF ROMAN CATHOLICISM.

WHAT is the condition of the Roman church? Has her power departed? Has her influence over the nations waned away? Has she no force in the field? Is she only a harmless, interesting old fossil? Has she received her final death blow? So some would have us believe. Bunyan has Rome pictured as a beast so old that its teeth are broken out and its terrific growls harmless. But the facts in the case present a far different picture.

Shortly after the Reformation the Catholic Church began to revive from the blow which had been dealt her. She improved her organization; a better education was given her priests, the Jesuits worked out problems which Rome could not solve before, proselyting was begun with vigour, and the zeal of earnest missionaries soon gave to Rome more adherents than she had lost by the Reformation. Southern Europe remained faithful to Rome, the neutral or equally divided countries decided in her favour, thousands were added in the British colonies, and Spanish America yielded to her sway. In numbers Rome was far ahead fifty years ago of what she was at the time of the Reformation. Her progress for the last fifty years has been more marked and rapid, especially in Protestant countries.

She has changed her course, but not her object. Her policy is to meet the minds of men and rulers in every way so as to give her absolute sway over the souls and bodies of men. And to accomplish this end she does not hesitate to sacrifice principle if necessary. In fact, principle—steadfast adherence to what is believed to be right—is no part of the Roman creed. It is not necessary to her existence; it is really against her success. The strength of Protestantism was the steady adherence to the word of God, walking in the light revealed by that Word, ordering the life, and moulding the heart and mind and manners after the great central object of that Word, our Lord Jesus Christ. In doing this, it could be said of her, "Who is she that looketh

forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners?" Her power and strength lay in her union with God and the purity of the doctrines lived and taught by her adherents.

With Rome it is just the opposite. The two systems are entirely different. The one is apostasy or departure from the Word, pandering to the baser instincts and most degrading superstitions of the human heart; the other had its origin in that great fountain of truth, the Bible. We repeat it, the strength of Protestantism lies in adherence to the Bible, and steady advancement in the truths revealed from time to time. Her saviour, her strength, her power, were all of divine origin; and only by constant connection with the great Source could she hope to maintain her own. But not so with Rome. Policy is her power. Her object is not the salvation of men's souls, but the extension of the power of the church. The over superstitious and zealous she puts into convents and nunneries, as she also does at times the dangerous and progressive. The one who is fond of military glory she covers with her benediction and bids him win his victories for the glory of the church. She uses all classes in some way, but the independent and God fearing.

But the right arm of her system is reft of power. How can she sway men with principle when she does not possess it? How can she gain complete control without power to punish what she deems heresy? This power was lost by the Reformation and the events which succeeded it. The wounding of the papal head resulted in a deadly wound, by which her power to punish heresy was taken away in 1798 by the French.

Since that time she has not been idle. Her ecclesiastical arm has grown strong by the burden cast upon it. Her system is the best system *from beneath* that was ever devised. The confessional with its secrets gives her a power which Rome knows so well how to use. The secrets of households are wormed out by the parish priest, often Protestant households through Catholic servants. If important they are conveyed to bishop, from bishop to archbishop, to cardinal, to the Roman Curia, or cabinet, of some of the most experienced men of the world. Rome sees the surface current, she knows the undercurrent. Never was she so active as today in the propagandism of her faith, never was she so successful. Where Protestants meet with defeat, Rome scores success.

One great barrier to Rome's triumph has been almost entirely overthrown. An emasculated Protestantism no longer protests; if at all, so feebly that the multitude heeds it not. While, on the other hand, the leading divines in the Protest-

ant churches recognize Rome as a great factor, in fact, a part of the true church of Christ, upon whom we must not fail to count in the present conflict. And Rome is the gainer. Her old foe has compromised, compromised, yielded point after point, imitated Rome in grasping after temporal power, imitated in methods, in her sacerdotalism, her ritualism, her idolatry, and lost by compromise, by yielding, by imitating. But Rome has gained. Men reason, that if there is good in the imitation, there must be more in the genuine. Rome contends that she is still the same, but Protestant apologists are found in plenty who declare she is not. It pleases Rome, it tends to her triumph, to Protestants' defeat. How true are the words of the prophet, "Through his policy also he shall cause craft to prosper in his hand."

But this paper is already too long. We will consider Rome in her attitude toward education and the nations in our next.

M. C. W.

LETTER TO S. G.—NO. 2.

DEAR BROTHER,—In my first letter to you I dwelt upon two points: (1) That the argument of Paul in Rom. 3 concerns man *as a sinner*, and speaks of him in no other light; (2) That it is utterly impossible for a sinner to be justified by the law, in any degree; he is not justified partly by the law and partly by grace through faith, but "freely by his grace." Future obedience cannot remove past disobedience. Obedience is to prevent future sin, not to remove the past. In all this I am sure we shall be well agreed.

But now suffer me to quote a few sentences from your letter, and point out what I consider a misunderstanding. You say:—

"The Scriptures do not speak to us of the salvation which Christ offers to us as of something conditional, but as of a free gift. Isaiah saw it thus when he said, 'Come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' Isa. 55:1. Does not Paul say that we are 'justified freely by his grace, through the redemption that is in Christ Jesus'? Rom. 3:24."

Here you use the words "justification" and "salvation" as meaning the same thing, or as being synonymous, which they certainly are not. I trust that no one can misapprehend my meaning in my former letter to you, as I tried to enforce by the strongest language the idea that works have nothing whatever to do with justification from past offences. And no one can gainsay the position there taken, because it is based upon the very words of the Scriptures. Now bearing in mind that transgression of the law is sin, "for by the law is the knowledge of sin" (Rom.

3:20), can we also say that works have no bearing on our salvation? I do not speak of *earning* or *meriting* salvation by our works; that is out of the question. But *can we be saved without works?* Or, has the word of God separated works from our salvation as plainly as it has separated works from our justification? Please consider this point well, for it is generally passed over too lightly.

I think it may easily be made to appear that there is a prejudice very generally entertained against works that is not warranted by the word of God. Because we cannot be justified from past sin by works, some, yes, many, pass to the illogical and unscriptural conclusion that works are also separated from our final salvation. Even our justification is not entirely separated from conditions, for though the works of the law can have no influence over it—it is of grace altogether—yet he who despises and continues wilfully to transgress the law cannot hope for justification. A thief could not be justified from past guilt by ceasing to steal; but certainly he would never be justified by grace if he continued to steal. If a contrary conclusion to this be adopted, then Christ is made the minister of sin instead of the minister of righteousness. Gal. 2:17; Rom. 6:16.

Justification is not of works; it is *before* works. Without justification no one can render acceptable service to God. A man found guilty of treason could never be received into the service of his government until the stain of his treason were purged away, and he were restored to citizenship. To receive traitors into the service of a government would endanger the peace of the government and the security of its citizens. And even as no traitor could obtain pardon while fighting against his government, so I think no one will affirm that an open despiser and wilful violator of the law of God could obtain justification; for justification is neither more nor less than pardon from the government.

In the time of the Reformation, while men were just breaking away from papal superstitions, and they saw not yet all things clearly, many supposed that there was a conflict between Paul and James on the subject of justification. It is true that Paul says that we are justified by faith without works, and James says that faith without works is dead, worthless. But there is no conflict between them. Consider that Paul is speaking only of remission of past sins; while James is speaking of present and future life, or the building of character. James is not illogical in his statements, for as justification is the *foundation* of obedience, so is obedience the *preservation* of justification. This confirms what I have said, that though a man is not justified by obedience, he cannot be justified in disobedience.

We are well agreed that faith in the

blood of Christ alone obtains justification; but the point about which you especially queried is, whether the previous obligation imposed by the covenant of works, is confirmed or relaxed by the gospel. Let Paul settle that question by a direct statement. Almost immediately after he says that we are justified by faith without the deeds of the law, he uses the following very strong language: "Do we then make void the law through faith? By no means; yea, we establish the law." Rom. 3:31. It would seem that, with such a statement of inspiration before us as this, there ought to be no question about the close relation of faith and works.

These distinctions may yet be more clear to our minds if we consider the fact that there is no necessary antagonism between grace and conditions. Suppose two men are in prison; they cannot by any means bring themselves out. They desire a pardon, and the governor offers to pardon them on condition that they will be good citizens and thereafter obey the laws of the State. But one of them declares that it is not in his mind to obey the law; he wishes to be delivered from prison that he may have freedom and opportunity to break the law at his pleasure. Will the governor pardon him? Not if he has any just regard for the honour and security of his government, or for the peace and welfare of his citizens. All governments lay some conditions upon those who have been in rebellion, in granting them pardon, to test the sincerity of their penitence. But it is pardon still.

The other promises to obey the law, and to prove himself a good citizen, if he is pardoned. But that does not change the nature of the pardon; it is still an act of mercy on the part of the governor. The man, by promising to do just what all good citizens are doing, and what he also ought to do, and ought always to have done, does not purchase his pardon. Does his promise bring the governor under any obligation to pardon him? Not at all. He may promise ever so much, and yet it rests on the grace or mercy of the governor to grant him pardon.

Perhaps I ought not to close this letter without noticing that the word "salvation" is used in two senses in the New Testament; it is not always applied to the same thing. There is a present salvation, which is *from sin*. Matt. 1:21. They who are living *in sin*, which "is transgression of the law" (1 John 3:4), have not this salvation, though a great many who are in that condition claim to have it. But this is distinct from the future or final salvation, as I will notice hereafter. J. H. W.

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of a great action is gone, like the bloom from a soiled flower.—*Froude*.

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.

WHAT ROME CALLS HER TRIUMPHS.

WHEN a delegation of the Waldensian churches recently visited the German Emperor to pay to him their respects, he referred with praise to the love of peace exhibited by the present pope, evidently congratulating the deputation upon the change in papal policy, which to his mind presaged peaceful and prosperous days for the Protestant churches of Italy. The Emperor evidently attributes the present attitude of Rome to a change in the character of the hierarchy, but not so the spokesman of the delegation, who, upon being granted the privilege of expressing a candid opinion of the pope, said:—

"Among us it is regarded as a settled fact that Leo XIII. has more shrewdness in his little finger than Pius IX. had in his whole body. We do not allow ourselves to be deceived by the seeming peaceful intentions of the pope. Italy can become truly free only when she becomes entirely independent of the pope. Therefore we must evangelize Italy."

Evidently the Waldenses cannot join with the rapidly increasing Protestant body which demands the recognition of Roman Catholicism as a branch of the church of Christ. It is not strange that they do not forget the deluge of persecution which rolled through the Piedmont valleys in the days of their ancestors; but it is marvellous that any children of the Reformation should be so drunken with the wine of Babylon as to refuse to credit the evidence that their own eyes and ears must bring them.

Dr. Miller of Genoa says:—

"Shortly after his [Leo XIII.] election to the pontifical chair, he took occasion in one of his addresses to refer to the erection of Protestant churches and the diffusion of evangelical literature in Rome, and deplored that it was not in his power to oppose as he would 'an efficacious remedy to the inundating impiety.' Only a few weeks ago one of the leading organs in the Vatican, referring to the conditions on which alone conciliation could be possible, made this very explicit declaration: 'The liberty which Catholics demand cannot and ought not to tolerate the liberty that is granted to error and vice;' and as if this were not explicit enough, the pope himself, in a letter of Sept. 20, addressed to the bishops, ordering special prayers to be offered in view of the coming celebration of his jubilee, says: 'Already, on more than one occasion, we have recalled the glories of the rosary, and the splendid triumphs gained over the Albigenses, and other powerful enemies.'"

We are not listening to the words of Innocent III. in the 13th century, but to Leo XIII. in the 19th; glorying, not in spiritual victories over forces of evil, but in wars of extermination, which carried death and desolation into the homes and fertile provinces of those who loved and feared God. As we contemplate the smoking ruins of Beziers, and the wail

of the dying women and children of Languedoc, the exulting words of the professed successor of Peter seem little less than demoniacal; but we will have the charity to attribute them not to the individual alone, but to the accursed system of iniquity, of which he is the figure head, to fawn upon and flatter which is to become partakers of her sins, and to place ourselves under the condemnation of Heaven.

Our American Letter.

PECULIARITIES OF THE UNITED STATES.

Its rivers, mountain ranges, large cities, fertile prairies, and barren plains.—How these deserts are reclaimed.

Battle Creek, Mich., Dec. 27, 1887.

In my last letter I endeavoured to give the readers of the PRESENT TRUTH some idea of our country as regards its extent and situation. In this I will sketch briefly some of its leading features, without a knowledge of which, future "American Letters" would not always be intelligible to the reader.

The United States covers a little less than one-half of the entire continent of North America, and has a land area of 3,547,000 square miles. Its southernmost extremity is in latitude 25 degrees, and its highest northern boundary reaches latitude 49 degrees, which is one degree farther south than the southern extremity of England. Notwithstanding this difference in latitude, the United States has much the colder climate, being unaffected by any warm ocean currents such as are supposed to temper the severity of the atmosphere around Great Britain. Its most southern State, Florida, is so warm as to be never whitened by snow, while in some of its northern territories, as Dakota and Montana, a winter temperature is often recorded of from thirty to fifty degrees below zero. What effect a few days of this temperature would produce in England, the reader can best imagine.

Midway through the lower half of the continent, from north to south, flows the longest river in the world—the Mississippi, which Americans are fond of terming the "father of waters." This great stream, with its several large tributaries, forms the most magnificent system of inland water communication in the world. The eastern half of the United States, comprised between the Mississippi and the Atlantic coast, is more or less covered with forests, and contains by far the greater part of the population. New York, the most populous State, contains about 400,000 more inhabitants than the city of London. New York City, America's largest city, and most important seaport, has a population of about 1,500,000. To the southwest, a little greater distance than from London to Southampton, is Philadelphia, the second largest city, also a seaport. This city has about 1,000,000 inhabitants. Nearly a thousand miles west of New York City, on the southern shore of Lake Michigan, stands the city of Chicago, the largest inland city in the United States, and greatest railroad centre in the world. It is about the size of Liverpool, and is the second city in the United States in commercial importance. More than a score of railways radiate from it in all directions, bringing it into direct communication with every portion of the country, besides which an immense shipping business is done by way of the five great lakes. The capital city of the United

States is Washington, near the Atlantic coast, in latitude 39 degrees. This is the great centre of all political interest. Here is located the capitol building, or American House of Parliament, where assemble, every first Monday in December, the American Congress, to legislate for several months in the ever-growing interests of the republic. Washington is the centre of fashion as well as of politics. Congress has expended money with a lavish hand to beautify the city, and in spite of some natural obstacles, they have made it the most slightly city, probably, in America.

Running nearly parallel with the Atlantic coast, at a distance of two or three hundred miles from it, is the Alleghany Mountain range, the sides of which form the natural water-shed of the greater portion of the Eastern States. Its summits are low, none of them approaching the limits of perpetual snow, and they present no obstacle to travel east and west. With this exception, the surface of the country is generally undulating, rising gradually and increasing in fertility as it approaches the Mississippi.

West of this mighty stream the scene changes. The timbered sections of the country become scattered and soon entirely disappear, and the traveller finds himself on a boundless rolling prairie, once the home of numberless herds of the American buffalo, a noble animal which the rifle and the march of civilization have nearly made extinct. As he continues his journey the country gradually assumes the form of a vast plain, sparsely vegetated, stretching like a level floor as far as the eye can reach, without tree or shrub to break its dreary monotony. So it appears to the eye, though the barometer demonstrates that there is an actual rise in the surface westward of about one foot per mile. At last, nearly 1 000 miles from the great river, loom up in bold relief against the sky the outlines of the Rocky Mountains, the principal mountain system of North America. The character of these mountains is suggested by their name. This chain extends the entire length of the continent, down through Central America, and, with a change of name, to the southern end of South America, forming as it were the backbone of the Western Hemisphere. None of its peaks reach a height of 15,000 feet, though very many approximate this height closely. Many parts of this range are hundreds of miles in width, and the scenery presented is of the most striking and unique character. A third and comparatively short range, known as the Sierra Nevada, extends along the Pacific coast of the continent. Its name signifies "snowy mountains," and its general appearance is in some respects similar to the Alps. The highest peak reaches an altitude of 15,000 feet.

Between these two ranges of mountains lies a vast tract of barren country which goes by the name of the "Great American Desert." This "desert," however, has no fixed boundaries, and within two or three decades its dimensions have shrunk greatly. Irrigation and American enterprise have made fertile many a large tract once thought to be wholly uninhabitable. On the eastern edge of this desert the Mormons, forty years ago, set up their temporal and spiritual hierarchy, and by their industry soon made the desert to "rejoice and blossom as the rose," planting at the same time a moral desert in its place. Millions of acres, however, yet remain, which no amount of irrigation or patient industry can ever hope to reclaim. The ground is strongly impregnated with salt and alkali, and no vegetation can survive save a few varieties of sage-brush and cactus. The reader can perhaps gather some idea of its value from the following incident, said to have occurred some years ago, when the country was comparatively new. A small exploring party, in the course of their travels through that region, chanced one day upon a small and dilapidated hut, with a solitary individual standing idly in the doorway. Observing their looks of commiseration and divining what was in their minds, he ex-

claimed, "I say, strangers, I'm not so poor as you might think. I don't own *all* this land around here."

As previously stated, the country west of the Mississippi River is but thinly populated in comparison with that which lies east of it, and though extremely fertile in many places, can never, for the reasons above given, support as large a number of inhabitants. At the present time but a very small portion of our available lands adapted to cultivation are left unoccupied, to invite the immigrant from a foreign shore. Many of the social and political evils which trouble the nations of Europe exist here, but in a much milder form. It is easier to obtain employment here than almost anywhere else on the earth, yet thousands of honest workmen are often without it in our large cities. No Russian Czar or kingly despot has his throne here to tyrannize over the people, but human nature is the same regardless of titles, and powerful money kings and gigantic corporations and "trusts" plant the iron heel of oppression upon thousands of the poor. No caste or distinction of class exists, save the natural distinction between wealth and poverty, and this is by no means an impassable barrier here; it is an undisputed fact, too, that no great nation of the Old World, not even Great Britain, can be compared with the United States on the point of the inestimable blessings of civil and religious liberty. Of many other interesting features of America we hope to speak from time to time in future letters.

L. A. S.

The Missionary.

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

TREASURE IN HEAVEN.

EVERY coin of earthly treasure
We have lavished, upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small;
It has perished with the using:
We have had it,—that is all!

All the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it:
What we hoarded, we have lost.

But each merciful oblation—
(Seed of pity wisely sown),
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord!

—John G. Saxe.

THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THE International Tract and Missionary Society has been very successful in its operation. It has extended its influence until it encircles the globe. In almost every nation are individuals ready to co-operate with the society in the distribution of religious literature.

But one important question arises, When should local societies be organized? That such societies are essential to securing the most efficient work in advancing the truth must be evident to all. Much more can be accomplished by a united effort than by labour performed without system and harmony. The organization of a tract society is very simple, being merely an enrollment of a company of

individuals who circulate, and enlist the interest of others in circulating, in a systematic manner, religious periodicals and publications furnished by the International Society. These are sent by post to friends and others, placed in reading-rooms, on board ships, and in many ways brought to the attention of the people. The question as to when these societies should be organized in a new field may seem to some unimportant, and the course frequently pursued leads to this conclusion.

Usually local societies are organized at the time of the church organization, or later. At the time of the church organization it is usually the case that the truth has been presented from the desk, opposition, sometimes strong and bitter, has been aroused, causing prejudice, and the expression of unkind feeling. A separation has come between those who have accepted the truth and those who have not, and a large proportion of the people wish to hear no more about it, and the minister is about to leave for another field. Perhaps the last thing he does is to organize a missionary society; and those who have embraced the truth are left in their inexperience to conduct the society, and extend the work of presenting the truth by personal effort in the face of these opposing and discouraging conditions.

Under these circumstances to expect that they will carry forward the work with courage, energy, and success, is unreasonable. If the organization of the society is delayed still longer, the conditions are seldom improved. Much of the interest, zeal, and love first manifested in the truth, owing to a lack of healthful exercise, is gone. In either case the society starts out under very unfavourable and discouraging circumstances for successful home labour. Too often it struggles along for mere existence, and it is very hard ever to bring it into the position it should occupy.

In direct opposition to this course is that pursued by Mr. Moody and other evangelists. When they begin labour in any place they call together persons of influence who are interested in their work, giving them instruction, and some important part to act. In this way they greatly increase their influence and working force, without unnecessary expense. Why should we not pursue a similar course in the presentation of the truth? As soon as an interest has been aroused, and people acknowledge God's claims upon them, why should they not be encouraged to co-operate with us, not in a general hap-hazard way, but by uniting in an organized systematic effort to enlighten the people. They will at this point readily appreciate the character of our work, and oftentimes will esteem it a privilege to aid in carrying it forward by their means and personal effort.

The offer of reading matter for free distribution would be sufficient to induce many to become members of our missionary societies if the matter was properly set before them. By this act they would in a measure identify themselves with us, and it would do much toward establishing them in the truth. Every effort made by them in its behalf, however small, would unite them more closely to it, and also separate them more and more from adverse influences. The advantages to be gained would be twofold, as it would greatly benefit the persons themselves, and through them the minister would be able to reach a class he could gain access to in no other way. It would afford him and his co-labourers the best of opportunities to give instruction in the different methods of labour, and in conducting missionary operations. By the time they were ready to leave, a good working force would be developed, and prepared to carry on the work and extend it under less favourable circumstances. . . . The experience of seeing persons embrace the truth for whom they have laboured in connection with the minister, and under his direction, would be invaluable to them. The following is from "Testimony for the Church, No. 32," page 64:—

"Every member of the church should be

instructed in a regular system of labour. All are required to do something for the Lord. They can interest persons to read; they may converse and pray with them. The minister who shall educate, discipline, and lead an army of workers, will have glorious conquests here, and a rich reward awaits him when he shall meet those saved through his influence around the great white throne."

When a permanent church organization is effected, the tract and missionary organization can be completed, and the names of unworthy members dropped, if there should be any such. As soon as there are two or three of these local organizations they should be united in a general organization, having at least a president and secretary, the latter to act also as treasurer. The work can then be carried on systematically and vigorously before the time arrives for a conference organization. See the recommendations of the International Tract and Missionary Society at its last meeting on this point.

There can be no propriety in waiting until the work goes hard, and our brethren and sisters have lost the enthusiasm and devotion which they had when they first embraced the truth before giving them the advantages of our T. and M. organizations. They should receive their instruction and first experience in missionary labour in their own vicinity under the minister who gives them the truth. They would not then regard it such a task to labour for their neighbours and friends, the very ones who have the greatest claims upon them.

MARIA L. HUNTLEY.

THE AUSTRALIAN COLONIES.

The work here is still onward. In Melbourne the interest centres in the tent-meetings, conducted by Bro. Curtis, which have now been in progress a little more than five weeks. Just as the testing truths were reached, we had rainy weather for nearly a week. This was unfavourable, but many, who were interested, continued their attendance. There are now twenty-four names on the covenant, and a few who have not yet signed have taken a firm stand on the Sabbath. There are others, fine, intelligent people, who are convinced of the truth; but they hesitate to obey. They have n't faith to walk out on the promises of God. If they could only realize the inestimable value of eternal life, surely they would risk everything.

Those who have taken a stand on the Sabbath are such persons as the truth always calls out, sober, substantial persons of real intelligence and moral worth. They take part in the social meetings, sometimes are among the first to speak; and it cheers our hearts to hear them speak of their love for the truth, and the joy and comfort in God which they have experienced since they have accepted the new light that has come to them. The last two Sabbaths our Sabbath meetings have been held in the tent. Bro. Curtis spoke on practical subjects, and on each occasion there were marked tokens of the presence of the Spirit of God.

Bro. Israel went to Trentham the first of December, and remained eight or ten days, holding profitable meetings with the church. He is now in Kyneton, where the opening for tent-meetings seems very good. Meetings commence next Sunday afternoon. Bro. and Sr. Baker are with him.

The churches at Adelaide and Ballarat are prospering. One more has recently signed the covenant at Adelaide. In each place there are some who are interested and investigating.

With the opening of spring, business in Melbourne has revived, and the office has felt the influence of the better times. In some departments there has been just about all the work that could be done, with the present number of employes. The new paper, *Our Australasian Youth and Sabbath-school Guide*, was published the first of this month, and over five hundred copies have now been sent out.

Some of the sisters have done good missionary work by going from house to house with the *Echo*, selling single copies where yearly subscriptions cannot be obtained. Some have succeeded admirably; in one instance a sister sold thirty copies in a single day. It requires patience and perseverance; but in this way many interested readers are found, and much good is accomplished.

The temperance workers of Victoria have recently gained a very encouraging victory. Some time ago a local option law was passed in the colony; but when its practical workings were tested, it was found to have a defect that made it really inoperative. No vote was valid unless the number of votes polled equalled two-thirds of the registered voters. The licensed victuallers found it much easier to keep the people from the polls than to induce them to vote in the liquor interests; and so time after time when the temperance question was to be decided, it was found that the vote was invalid. An amendment has just passed in the Legislative Assembly, which, it is believed, will make the local-option law effective. Dr. D. V. Lucas, a minister from Canada, has been in the colony since last March, labouring in the interests of the temperance cause. He is now about leaving; but there is an able corps of temperance workers in the field, who will not be likely to rest till their object is accomplished, and the liquor traffic is no more. We wish them a speedy success.

E. J. BURNHAM.

Melbourne, Dec. 16, 1887.

NOT A CORRECT MEASUREMENT.

You cannot measure your work by its present fruitfulness or fruitlessness. You cannot measure God's will by present obstacles. You cannot conclude that you have chosen the wrong path because it is apparently hedged up before you. You cannot justly conclude that you are to stop because you cannot see how to go forward. The ashes of Huss were scattered over all Europe by the hands of Luther. The exile of Moses for forty years in the wilderness prepares him to be leader of Israel for forty succeeding years through that same wilderness. Joseph finds the road to the palace lies through the pit and the dungeon. Paul enters Europe with a bleeding back and through a Greek dungeon. God, who selects a parcel of Galilean fishermen and a Galilean tax-gatherer to be his apostles, selects a Jewish working-woman and a Greek jailer to be the first converts in his European church, and inspires the first of all the magnificent choral praise which has gone up from choir and cathedral to ascend from the underground dungeon of a Greek jail. The first European song of Christian praise is a song in the night.—*Lyman Abbott*.

God often chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and the huge elm tree, and lavishes blossom and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation, was an armourer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindostan, was a shoe-maker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herdsman; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Christian at Work*.

The Sabbath-school.

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

LESSON 5.—SUN, MOON, AND STARS.

On the fourth day the sun, moon, and stars appeared. In the Bible the sun is called the greater light, and the moon the lesser light. They were to be for signs, for seasons, for days and years. They were to give light on the earth, and to divide the day from the night. On the fifth day the fishes and whales, and everything that lives in the sea, were created. The birds also, and the insects, and everything that flies in the air, were created on the fifth day.

QUESTIONS.

1. What appeared on the fourth day?
2. What is the sun called in the Bible?
3. What is the moon called?
4. These were to be for what?
5. What were they to do?
6. When did God make the whales, and fishes, and everything that lives in the sea?
7. What else did he make on the fifth day?
8. Of what use is the sun?
9. Does it do any other good besides giving light?
10. What warms the earth?
11. Would plants and flowers grow well without sunshine?
12. Did you ever see any plants that grew in the dark?
13. How did they look?
14. Are there many flowers that bloom in the dark?
15. Do you think boys and girls thrive as well where there is no sunshine?
16. Do they have as red cheeks? as bright eyes?
17. Are they apt to be as happy?
18. What covered the earth when it was first created?
19. Was the earth at first a cheerful place, or a gloomy place?
20. What made it gloomy?
21. On what day of the week did God make light?—The first.
22. On what day was the air made?
23. What was made on the third day?
24. When were the waters gathered together, so that there might be dry land, where trees and grass could grow?
25. When did the sun, moon, and stars appear?

LESSON 6.—BEASTS, CREEPING THINGS, AND MAN.

On the sixth day God made all the beasts, and cattle, and creeping things; and last of all he made man. At first the earth was covered with water; all was dark; there was no day, no sun, no moon nor stars, no light. But on the first day God created light; on the second, air; and on the third day he gathered the waters together, and caused the grass, herbs, and trees to grow. On the fourth day the sun, moon, and stars appeared; on the fifth, birds, fishes, and all things that live in the air or in the sea were made; and on the sixth day, beasts, cattle, creeping things, and man. So we see that man was not made until his home was all fitted up for him.

The sun, moon, and stars were in the sky; the fishes in the sea; the cattle on the hills;

birds and insects in the air. The trees were loaded with fruit; grass, herbs, and flowers covered the ground; and life, and joy, and beauty were everywhere.

QUESTIONS.

1. When did God make the cattle? the beasts? creeping things?
2. On what day was man made?
3. How did the earth look at first?
4. What was made on the first day? on the second day? on the third day?
5. What appeared on the fourth day?
6. What was made on the fifth day?
7. When was man made?
8. Why did God make all these things before he made man?
9. How did the earth look when man was first placed upon it?
10. What were in the sky? what in the sea? what on the hills? what in the air?
11. With what were the trees loaded? what covered the ground? what was everywhere?
12. Do you think the man had everything he needed to make him happy?
13. Where may we learn to be happy?
14. Where shall we go if we do as the Bible tells us?

NOTES ON THE LESSONS.

LESSON V.

TO THE TEACHER.—1. Review lessons three and four. 2. Teach lesson five. 3. Review all the lessons from the beginning. 4. Go over lesson five again.

Do not read nor tell stories. *Stick to the lessons*; let them be your theme, devoting all your time and ingenuity to making them appear attractive and important. Other exercises, however excellent in themselves, will only divert the mind from that which you wish to teach, and hinder the work you have in hand.—*Bible Lessons for Little Ones.*

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.

FOLLOWING THE MULTITUDE.

1. If a person follows the multitude, what is the inference?

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 23: 2.

2. On what road may the multitude be found?

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

3. Why did the Lord once bring a flood upon the earth?

"The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." Gen. 6: 11-13, 17.

4. Were there many good people on the earth at that time?

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I

seen righteous before me in this generation." Gen. 7: 1.

5. Is there any similarity between Noah's time and ours?

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

6. Is it safe for us to follow the practices for which the Noachian world was condemned? It is not.

7. What may the followers of Christ expect from the world?

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." John 15: 18-20.

8. How should we feel on account of these things?

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5: 10-12.

9. Who once refused to follow the multitude to do evil? Dan. 3: 2-12.

10. How did the king feel toward these servants of the Lord?

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king." Dan. 3: 13.

11. What proposition did he make to them?

"Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?" Verse 15.

12. What reply did they make?

"Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 16-18.

13. What course did the king then take?

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace." Verses 19-21.

14. Did God forsake them?

"And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Verse 27.

15. How did the matter end?

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him. . . . Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." Read verses 28-30 entire.

16. Where may we expect to find the great men arrayed in the last days?

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. . . . 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. . . . And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19:17-21.

17. What words of despair will they utter?

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

18. What will the righteous say?

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

WM. COVERT.

Interesting Items.

—Bulgaria has ordered 15,000,000 cartridges from Austria.

—The Baptist Union has accepted Mr. Spurgeon's resignation.

—The Pope's Jubilee presents are estimated to be worth £3,500,000.

—An embankment burst in China, recently, drowning 4,000 workmen.

—The ex-Empress Eugenie spent £100,000 on her Farnborough mausoleum.

—A Japanese Commission is on its way to Europe to place orders for four men-of-war.

—A tax on the profits of railway companies is contemplated by the Russian Government.

—Dr. Dawson Burns estimates that London spends sixteen millions annually in strong drink.

—A Workmen's Industrial Exhibition is to be opened at the Peoples' Palace, Mile-end, on May 18.

—The negotiations between France and Italy for a new Treaty of Commerce have been broken off.

—A prince has been dismissed the Russian army because he had a son christened in the Lutheran faith.

—M. Pasteur proposes to exterminate the rabbits in Australia by infecting them with chicken cholera.

—The Rev. Eli Fay, of California, has offered to endow a women's college at Worcester, Mass., with \$600,000.

—Mr. Sampson Fox, C. E., of Leeds, has celebrated his jubilee by donating £30,000 to the Royal College of Music.

—The prospectus of the new Bass Brewery Company states that the profits of the concern average over £340,000 a year.

—Half-a-million men are now being added to the German army at a cost of more than £6,000,000 for arms and equipments alone.

—Archbishop Heiss, of Milwaukee, says that of the eight million Roman Catholics of the United States three millions are German.

—Professor Stewart, of Liberia, estimates that for every missionary who goes to Africa, 70,000 gallons of liquor are sent to that country.

—A fire occurred at Philadelphia, Jan. 23, by which property valued at \$1,500,000 was destroyed, the principal losers being retail dealers.

—Sir Wilfrid Lawson has invited his tenants to consider a scheme under which their rents shall be regulated by the prices of agricultural produce.

—Mr. Cunningham Graham and Mr. John Burns were sentenced to six weeks' imprisonment for being engaged in the Trafalgar-square riot.

—170,092,425 postage stamps—equalling in weight twelve tons net—were sold at the New York Post-offices in 1886; the postal-cards sold numbered 44,344,000.

—Lunatics have increased from 6,000 in 1870 to 10,000 in 1887 in one department of France alone, this increase being mainly attributed to alcoholism.

—A colliery explosion occurred at the Wellington Mines, Vancouver Island, Jan. 24. Seventy-five miners perished—thirty-four whites and forty-one Chinese.

—During the great storm in the North-west, 97 persons died at Dakota, 12 in Minneapolis, six in Iowa, 17 in Nebraska, and two in Montana. An additional 60 are missing.

—An expedition to Babylonia will start from the United States in June, in order to dig up Sepharvaim, a town near Babylon. The cost of a two years' expedition will be £6,000.

—The celebration of the centenary of New South Wales commenced at Sydney, Jan. 24, the Governors of all the Australian colonies being present. The festivities continued for a week.

—A French chemist claims to have discovered a liquid that will render wood, muslin, paper, etc., unflammable. If exposed to a great heat articles soaked in the liquid do not blaze.

—The floor of a factory collapsed at Burslem, and the heavy machinery was precipitated to a room below. Twelve persons were seriously injured; fortunately, most of the employes had left work.

—Scarlet fever rages among the Northern Indians in British Columbia. Fifty deaths have occurred in the Greenville Methodist Mission alone. The mission is in the Port Timpson district.

—A steam canoe, the Nyassa, has been built at Dartmouth for the Universities African Mission. It is intended for service on the lake, is constructed of metal, and can be conveyed in sections.

—The death is announced of Richard Goldsmith, for eighteen years connected with the Ramsgate life-boat. During that time he assisted in rescuing 433 lives from shipwreck, besides sixty-five vessels and their crews.

—In the House of Representatives at Washington, a memorial has been presented from the Quakers in the United States, England, Canada, and Ireland, urging the establishment of an International Tribunal of Arbitration.

—Five hundred million people travelled by railways in the United Kingdom last year, and only about twenty of them lost their lives. Nearly one hundred people were killed by vehicles in the streets of London during the year.

—Mr. Miller, for two years Superintendent of Dredgers for one of the contractors of the Panama Canal, says the undertaking is not impracticable, but that it will require ten years to finish, and a capital not short of \$750,000,000.

—"The Tower of Eiffel," at Paris, has reached the height of 165 feet. The infiltrations of water at its base have damaged its solidity, and necessitated the strengthening of the sub-structure. It is expected to reach a height of 984 feet.

—A furniture van filled with valuable oil-paintings was destroyed by fire in a few minutes, in the Edgeware-road, on its way to a firm in New Bond-street. The loss is estimated at £30,000, one picture alone being worth a third of that sum. The owner of the pictures is stated to be Lord Rothschild.

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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

LONDON, FEBRUARY 2, 1888.

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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 it and give it to your friends to read.

A PARTY of our friends, nine in number, ministers and their families *en route* for our foreign missions, arrived on the Etruria Jan. 15th. Mr. O. A. Olsen and his son, the former being a member of the General Conference Committee, left for Norway on the 19th ult. Mr. I. J. Hankins and his family sailed for South Africa on the 18th ult. Mr. Erickson and his wife, a Swedish minister who is returning to carry the truth to his native land, remained till the 27th ult. Mr. J. H. Waggoner, whose writings are well known to our readers, arrived from Basle Jan. 18. On the 27th we were pleased to meet Mr. H. P. Holser and family, who are on their way to Basle. Mr. H. has been sent by the Gen. Conf. to fill in part the vacancy caused by the illness of Mr. B. L. Whitney, who has been compelled to leave his arduous work for a time and is now taking treatment at the Sanitarium in Battle Creek, Mich.

We were very glad of the opportunity to consult with these friends in regard to the interests of the work in their various fields and also in the United Kingdom, and to lay plans for its advancement. We trust that all were strengthened and encouraged by the interview and better prepared to enter upon the work to which God in his providence has called them.

MAN'S INVENTIONS.

THE wise man says, "Lo, this only have I found, that God hath made man upright, but they have sought out many inventions." Eccl. 7:29. The text plainly intimates that these

"inventions" are something that is contrary to the divine will. With this thought in mind, we may advert to a few of the theological inventions which the fertile genius of man, assisted by the father of error, has "sought out," and which are now indorsed and upheld by the religious world. There is—

1. The Sunday-sabbath invention.
2. The invention of eternal misery.
3. The Antinomian invention, that the law of God is abolished.
4. The invention of sprinkling in place of baptism.
5. The Whitbyan invention of a temporal millennium, or conversion of the world.
6. The invention that there is to be no literal resurrection of the body.
7. The invention that the second coming of Christ is spiritual, not literal.
8. The very popular invention of a new probation in the world to come.
9. The invention that man is conscious in the intermediate state, thus paving the way for Modern Spiritualism, purgatory, etc.
10. The peace-and-safety invention, that the world will probably stand for ages in its present form, thus quieting the fears of the people when the signs of the times are preached.

Here is a complete decalogue of inventions, which the great artificer of all theological error has "sought out," and which now pass as current coin in the professed Christian world. But the foregoing are not all; if we should go into details, the number of these inventions would be found to be legion.—*Selected.*

THE FOURTH COMMANDMENT.

THE International Sunday-school lesson for Nov. 17, 1887, is upon Matt. 12:4-11, the subject being "Jesus and the Sabbath." In closing its comments upon the lesson the *Interior* makes this practical suggestion:—

"The fourth commandment was not abrogated, but was cleared of the 'traditions' with which men had overlaid it, by our Lord Jesus Christ."

This is just the position taken by S. D. Adventists. In the light of the foregoing most truthful statement, let us notice one point. The fourth commandment requires the observance of the *seventh* day of the week. Now, unless it can be shown that this requirement was one of the traditions with which men had overlaid the commandment, then, according to the *Interior's* own admission, it is still binding, and ought to be observed; for certainly, everything pertaining to the commandment that was not cleared away by Christ, remains in force.

Had Christ cleared away the specification of the Sabbath commandment that names the seventh day as the Sabbath, he would have swept the entire institution out of existence. The Sabbath was instituted as a memorial of creation, and the reason for its existence cannot with the least show of logic or sense be applied if any but the seventh day be selected for its celebration. When the reason for the existence of an institution is swept away, the institution itself is no longer of consequence. It would be the height of absurdity to say that because the Declaration of Independence was signed on the 4th day of July, therefore we will celebrate the 5th day of July as a memorial of that act. It is equally absurd to say that because God rested upon the seventh day,

and constituted that the memorial of his creative work, therefore we will celebrate the first day of the week as such memorial. It is absolutely impossible to make the reason for the institution and observance of the seventh-day Sabbath, do the same service for the first-day Sabbath; such transfer no person in his right mind will attempt to maintain. It follows that the fourth commandment is of no avail whatever in supporting Sunday as the Sabbath, and those who use it for that purpose are making an unwarranted appropriation. Acts of this nature are expressly forbidden by the eighth commandment.

The only way that we can discover whereby the *Interior* can claim to be consistent with itself is to observe the seventh-day Sabbath, or cease advocating the validity and perpetuity of the fourth commandment.—*Gos. Siekle.*

APPOINTMENT.

We are pleased to announce that the interest in Hull is such as to demand a more public effort, and that Mr. A. A. John has accordingly commenced services in the Foresters' Hall, 17 Charlotte St., to be held each Sunday at 2:30 P. M. The public are cordially invited. Bible subjects of special interest to all will be considered.

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