

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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FOREVER WITH THE LORD.

1 Thess. 4: 17.

O SWEET home echo on the pilgrim's way!
Thrice welcome message from a land of light;
As through a clouded sky the moonbeams stray,
So on Eternity's deep-shrouded night
Streams a mild radiance from that cheering word,
“So shall we be forever with the Lord.”

At home with Jesus! Him who went before,
For his own people mansions to prepare;
The soul's deep longings stilled, its conflicts o'er,
All rest in blessedness with Jesus there;
What home like this can the wide earth afford?
“So shall we be forever with the Lord.”

With him all gathered! To that blessed home,
Through all its windings, still the pathway
tends;

While ever and anon bright glimpses come
Of that fair city where the journey ends,
Where all of bliss is centred in one word,—
“So shall we be forever with the Lord.”

Here kindred hearts are severed far and wide
By many a weary mile of land and sea,
Or life's all-varied cares and paths divide;
But yet a joyful gathering shall be—
The broken links repaired, the lost restored,
“So shall we be forever with the Lord.”

O precious promise, mercifully given!
Well may it hush the wail of earthly woe;
O'er the dark passage to the gates of heaven,
The light of hope and resurrection throw.
Thanks for the precious, life-inspiring word—
“So shall we be forever with the Lord.”

—Selected.

General Articles.

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

FAITH THE CHRISTIAN'S VICTORY.

BY MRS. E. G. WHITE.

WE can never graduate in the school of Christ, but we should make continual advancement. We should never be satisfied with our present position and attainments. Like the apostle, we should “press toward the mark for the prize of the high calling of God in Christ Jesus;” and day by day grow in grace and in the knowledge of the truth. Are we doing

this? Are we nearer to God to-day than we were a year ago? What a change there would be in our religious experience, what a transformation in our characters, if day by day we carried out the principle that we are not our own, but that our time and talents belong to God, and every faculty should be used to do his will and advance his glory. If we spent all our spare moments in work for the Redeemer, in searching the Scriptures, and in pleading with God to be imbued with his Spirit, what precious victories we should gain for Jesus!

We should study the Bible more that we may become familiar with the promises of God; then when Satan comes in, flooding the soul with his temptations, as he surely will, we may meet him with, “It is written.” We may be shut in by the promises of God, which will be as a wall of fire about us. We want to know how to exercise faith. Faith “is the gift of God,” but the power to exercise it is ours. If faith lies dormant, it is no advantage to us; but in exercise, it holds all blessings in its grasp. It is the hand by which the soul takes hold of the strength of the Infinite. It is the medium by which human hearts, renewed by the grace of Christ, are made to beat in harmony with the great Heart of love. Faith plants itself on the promises of God, and claims them as surety that he will do just as he said he would. Jesus comes to the sinful, helpless, needy soul, and says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Believe; claim the promises, and praise God that you do receive the things you have asked of him, and when your need is greatest you will experience his blessing and receive special help.

Many know so little of faith that when they have asked God for his help and blessing, they look to themselves to see if their prayer is answered; and if they have a happy flight of feeling, they are satisfied. This is not faith, but unbelief. We should trust God, whether we experience any change of feeling or not. We cannot expect to be very joyful and hopeful while we look to ourselves; for we must think of self as sinful. A large class of the professed Christian world are watching their feelings; but feeling is an unsafe guide, and those who depend

upon it are in danger of imbibing heresy. Satan can move upon our feelings, and he can so arrange surrounding circumstances as to make our feelings changeable. Victory in God is not feeling, but faith. It is the faith that will not yield although there are seeming impossibilities to be encountered.

There is a deep, rich, and full experience for us individually to gain. We shall every one of us be tested and tried. We have a rough pathway before us; but Jesus has travelled this way, and he knows just how to help us. Faith lightens our burdens and relieves our weariness by the anticipation of heaven at our journey's end. Faith rejoices in hope, and is patient in affliction. Faith waxes strong and valiant in conflict, and conquers in the great fight of temptation. We must have a living faith,—a faith that will hold the soul in the hour of trial; for everything that can be shaken will be. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens are fresh and green, while other trees are stripped of their foliage. Just so it is with professed Christians. When no particular test is brought to bear upon them, we may not be able to distinguish between the true Christian and the hypocrite; but in times of trial and temptation the difference is easily discerned, for the source of the Christian's strength is made manifest. There are two classes of builders. One class are building on a foundation of sliding sand; the other, on the eternal Rock, and the winds blow and the tempests beat against this foundation in vain.

The inquiry in many hearts is, How shall I find happiness? We are not to make it our object to live for happiness, but we shall surely find it in the path of humble obedience. Paul was happy. He affirms repeatedly that notwithstanding the sufferings, conflicts, and trials that he was called to bear, he enjoyed great consolation. He says, “I am filled with comfort; I am exceeding joyful in all our tribulation.” All the energies of the chiefest of the apostles were bent to a preparation for the future, immortal life; and when the time of his departure was at hand, he could exclaim in holy triumph, “I have fought a good fight, I

have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And the shout of victory of this warrior of faith has come sounding down the ages to our time.

Has the truth sanctified the receiver? Is he purer, nobler, better, for believing it? The words and deeds are the fruit which testifies whether the mind of God dwells in us, and we are guided by his law. We shall surely deceive ourselves if we think that because we hold certain Bible doctrines firmly, we actually possess the blessings which these doctrines were designed to bestow. The intellect may accept truth in its noblest form; but if this truth exerts no influence on the life and character, it is of no practical value. On the contrary, it proves a delusion if it quiets the conscience while it does not sanctify the soul. A theory of truth may be a beautiful covering to hide the deformity of a carnal heart. This was the sin of Chorazin and Bethsaida, which called forth the denunciation of Christ: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes."

Jesus is coming. Great and important events are just before us. Are we ready, waiting and watching? Have we on the wedding garment, the robe of Christ's righteousness? Now is the time to secure this wedding garment. We must make no delay, but open the door of our hearts to the Saviour, who has long stood knocking for admittance. We must be in sympathy with Christ, and, as soldiers of the cross, make personal, interested efforts for the salvation of souls. What a privilege is ours that we may become co-labourers with Christ, and that our efforts may be accepted of God. We may join the conquering army if we will, and may share in their conflicts and their triumphs; but if we refuse, they will move on to final victory, and leave us behind. We each have an account to render at the bar of God, and it is essential for us to cultivate spirituality, to think often of Jesus, and to keep faith alive. Let us ever remember that God sees us. We may say with the psalmist, "I have set the Lord always before me; because he is at my right hand, I shall not be moved." The whole life should be moulded after the divine Pattern, and then we shall see the King in his beauty, and live in his presence through the ceaseless ages of eternity.

HUMBLENESS is peculiar to Christianity. Goodness is admired and taught in all religions. But to be good, and feel that your good is nothing; to advance, and become more conscious of pollution; to ripen all excellency, and like corn to bend the head when full of ripe and bursting grain—that is Christianity.—*Robertson.*

THE FRUIT OF THE SPIRIT.

HAVE you known aught of grief or woe?
Does every morn new troubles bring?
This fair fruit of the Spirit show—
Long-suffering.

Do others labour to annoy,
Seek to arouse your wrath at length?
Suffer ye long, this faith your joy—
God is your strength.

Do those around say things untrue,
Injure you quite beyond recall?
Suffer ye long, and comfort you—
God seeth all.

Do others taunt because your way
Leads up to heaven from earth below?
Suffer ye long, this thought your stay,
God wills it so.

Just like the martyrs in the past,
When harrassed, tempted, or oppressed,
Suffer ye long, until at last
God bids you rest.
—*Geo. Weatherly, in the Quiver.*

HOW GOD LEADS HIS PEOPLE. NO. II.

I PREACHED one Sunday afternoon from the text, "The soul that sinneth it shall die." Ezek. 18:20. I had prepared a few notes and references to preach from the same text a fortnight before; but my courage had failed me, and I preached instead from a text suddenly chosen, during the service, from the Psalms. But I reproached myself exceedingly for my cowardice and unfaithfulness; and resolved, by the help of God, to preach on the subject of the mortality of the soul a fortnight afterwards. I was then able to do so, though not without much conflict internally between self-interest and duty. My father had come over to spend that Sunday with us. I told him while going to church in the afternoon, that I was about to preach a sermon, which, while it might be a message of life to some everlastingly, would be as the sentence of death to me, temporally, as a clergyman in the Church of England. In thus counting beforehand the cost, events proved I had not miscalculated. I was all the more prepared for this because I had begun to see that there was no authority whatever in the New Testament for sprinkling little children with water and calling it baptism. But more of this anon. However, I felt constrained to bear plain testimony on the life question which was now so clear to me. I had kept silence from good words, but I found it was pain and grief to me; just as the psalmist felt who wanted to know his end, and to be certified how long he had to *live*. When the time came for the sermon, I felt very weak and nervous physically, but had no thought this time of proving recreant. There was a larger congregation present than usual; and when ascending the pulpit stairs, I trembled like a man ascending the scaffold, only without his sense of guilt. A few words of extemporaneous prayer, before beginning, reassured me; and I read my short text twice with deliberation and emphasis: "The soul that sinneth it shall die."

Nearly every face was up-turned, but a dark cloud crossed the vicar's, which was averted. I reasoned with them out of the Scriptures, showing that the soul was the person, the animal life, the affections, etc.; but not an entity distinct from the body; that whatever it was, the Scriptures nowhere affirmed immortality of it; but, on the contrary, taught that it was subject to death, on account of sin; and that this death was represented in the chapter before us, and elsewhere, as the opposite, or antithesis, of life. I showed them that they might have immortal life if they would only honour Christ by seeking it at his hands; and begged them not to give Christ occasion to prefer the complaint against them which he had preferred against some, in the days of his flesh: "Ye will not come to me that ye might have life."

Several were convicted by this sermon, my father amongst the number; and some of them afterwards confessed to me that they dated their conversion from it. But not so with others, nor with the vicar. He waited after the sermon, before going into the vestry, for the preacher, according to ecclesiastical etiquette—always in fact behaving in a gentlemanly manner—but no sooner were we in the vestry together than he told me that he could tolerate this kind of preaching no longer! He had tolerated my doctrines on the advent of Christ, and the kingdom of God, but he could not tolerate this! I was prepared for this, but nevertheless was very sorry to hear him talk of "tolerating," or not tolerating, what I knew was the truth of God! Alas for that man who will not tolerate God's word! What a sad story can be told under the chapter of "Intolerance" all through the centuries! They would not tolerate the prophets of the old dispensation; they would not tolerate the apostles of the new; nay, they would not tolerate even the Prince of Life himself, who came expressly that we might have *life*, and might have it more abundantly. He himself has forcibly portrayed this fact in the parable of the husbandmen, to which the reader may refer. Matt. 21:33. Another fact, too often lost sight of, is this: that generally those who have been so intolerant of the truth of God are those "who profess and call themselves Christians," the husbandmen to whom the vineyard has once been let; and even those who formally pray every Sunday that they "may be led into the way of truth," and be "lovers of peace and concord." How tolerant God has been with such for a long, long while! and how intolerant they have been of his truth! but there is a day of righteous retribution coming upon them except they repent. And yet puny mortals can talk loftily of not tolerating Bible doctrines; or of tolerating only so much as may suit their tastes, or circumstances, and tolerating

no more. Only last week I offered a copy of the PRESENT TRUTH to a minister, who said in a spirit of anger, "Oh! don't, don't; I'm sick of it!" Yet as far as I know he had only had a few tracts on the truth before. I asked him if we ought to be so soon sick of that which is leading men to believe in Christ as the life, and leading them to keep the commandments of God. When men are sick of anything, either the food must have been bad, or the stomach out of order. When the food is sound and sickness ensues, it must be because the stomach is bad. When we try to lead men to keep the commandments of God, and receive the testimony of Jesus Christ, no one can prove from the Scriptures that we are not offering them sound doctrine, good Christian food. Rev. 12:17. If these things do not agree with them, or if they make them "sick," as they say, it follows that their mental or spiritual digestion must be sadly out of order. Spiritual indigestion seems to be as prevalent as physical indigestion; but this is not surprising when we consider the amount of papal traditions, and adulterated doctrines, that have been eagerly swallowed down for many years past. But to return to the vicar. It was not, I believe, that he thought I had no scripture warrant for what I was preaching; but because there was decided opposition to it from influential members of the congregation. He told me that he had no objection to my holding these "views" privately, but if I continued to preach them the same pulpit would not contain us both. I told him that as long as the pulpit held me, I trusted that I should preach the word of God conscientiously; and that if he did not like my preaching I would cease to preach at all rather than not declare the truth. He did not wish me to deny what I believed, but I must "keep off" such "controverted subjects" altogether. I could not promise to do this; so arrangements were quietly made that I should leave. This was a great blow to my wife, who, while she believed I was doing right and preaching the truth, yet feared the consequences if I left the Church of England. My health had begun to decline again on account of the opposition we were meeting, and the anxieties to which I was subjected on account of my determination to leave the church. I could have obtained another curacy had I been so minded; and my vicar, supposing that I would try to do so, promised he would do nothing to hinder me: how he kept this promise will be seen in the next article, when I give the correspondence with the bishop. I knew that if I went elsewhere I should have to hide my light under a bushel, or suffer again as I was doing: I felt I could not do the former, and we had no desire again to experience the latter; hence my resolution. The warning of Ezek. 3:17 was constantly before me: "Son of man,

I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Alas for those who refuse the friendly warning! According to the word of God, death shall be their doom. Reader, beware! Trifle not with the messages of mercy from Jehovah himself. In delivering these messages, we are, you see, delivering, at least, our own souls. We would also deliver yours.

A. SMITH.

THE FAITH OF JESUS.

IN the matter of keeping the commandments of God and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments cannot be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is supported, made perfect, by good works, and these good works consist in keeping the commandments of God. Christ kept the commandments of God: "I have kept my Father's commandments, and abide in his love." John 15:10. By his obedience it is that many must be made righteous. For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. 5:19. But these are made righteous only by faith in him, thus having "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God." Rom. 3:22, 23.

All have sinned, and "sin is the transgression of the law." As all have thus transgressed the law, this is why it is that none can attain to righteousness by the law. There is righteousness in the law of God; in fact the word says, "All thy commandments are righteousness," but there is no righteousness there for the transgressor. When any one has transgressed the law, then if righteousness ever comes to that person, it must come from some other source besides the law. And as all in the world have transgressed the law, to whomsoever, therefore, in all the world righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord. This is the great argument of Rom. 3:19-31. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before

God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God."

Then the question comes in, "Do we then make void the law through faith? God forbid; yea, we establish the law." Notice, he had already said that, although this righteousness of God is without the law, and by faith in Christ, yet it is "witnessed by the law and the prophets." It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteousness with which the law in its perfect righteousness can find no fault. And that is the righteousness of Christ which he wrought out for us by his perfect obedience to the commandments of God, and of which we become partakers by faith in him, for "by the obedience of One shall many be made righteous." Thus we become the children of God by faith in Christ; by faith in him the righteousness of the law is met in us, and we do not make void, but we establish the law of God, by faith in Christ.

This is further shown by Rom. 8:3-10: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." What was it that the law could not do? 1. The law was ordained to life (Rom. 7:10), but it could not give life because all had sinned—transgressed the law—and the wages of sin is death. 2. The law was ordained to justification (Rom. 2:13), but it will justify only the doers of the law, and of all the children of Adam there have been no doers of the law; all have sinned and come short of the glory of God. 3. The law was ordained to righteousness (Rom. 10:5), but it can count as righteous only the obedient, and all the world is guilty of disobedience before God. Therefore because of man's failure, because of his wrong doings, the law could not give him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, what the law could not do in that it was weak through the sinful flesh, God sent his Son to do in the likeness of sinful flesh. What the law could not do, Christ does. The law could not give life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned. But in-

stead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness. And for what? that henceforth the law might be despised by us? Nay, verily! But "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit." "Think not that I am come to destroy the law or the prophets; I am not come to destroy, *but to fulfil*," said the holy Son of God. And so "Christ is the end [purpose] of the law *for righteousness* to every one that believeth." Rom. 10: 4. For of God, Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. 1: 30, 31.

Again, say the Scriptures, "The law is spiritual," and "The carnal mind [the natural mind, the minding of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 7: 14; 8: 7, 8. How then shall we please God? How shall we become subject to the law of God? The Saviour says, "That which is born of the flesh is flesh," and we have just read in Romans that it is "sinful flesh," this is why they that are in the flesh cannot please God. But the Saviour says further, "That which is born of the Spirit is spirit." Therefore it is certain that except we be born of the Spirit we cannot please God, we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This is precisely what the Saviour says, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

We know that some will say, that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh, but the Scripture says, "They that are in the flesh cannot please God," and the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory. "Marvel not that I said unto thee, Ye must be born again." "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." The kingdom of God, the kingdom of grace, is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. Except a man be born again, he cannot see nor enter into the righteousness of God: he cannot see nor enter into the peace of God, which passeth all understanding; and except he be born of the Spirit of God, *how can he see or enter into that "joy in the Holy Ghost"?* Except a man be born again—born of the Spirit—before

he dies, he will never see the resurrection unto life. This is shown in Rom. 8: 11: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is certain, therefore, that except the Spirit of Christ dwell in us, we cannot be raised from the dead to eternal life. But except his Spirit dwell in us, we are yet in the flesh. And if we are yet in the flesh, we cannot please God. And if we do not please God here, we can never see the kingdom of God, neither here nor hereafter.

Again: it is by birth that we are children of the first Adam; and if we shall ever be children of the second Adam, it must be by a new birth. The first Adam was natural, and we are his children by natural birth; the second Adam is spiritual, and if we become his children it must be by spiritual birth. The first Adam was of the earth, earthy, and we are his children by an earthly birth; the second Adam is the Lord from heaven, from above, and if we are to be his children it must be by a heavenly birth, a birth from above. For "as is the earthy, such are they also that are earthy." The earthy is "natural" of the flesh, "but the natural man receiveth not the things of the Spirit of God;" "because they are spiritually discerned," and "they that are in the flesh cannot please God." Such is the birthright, and all the birthright that we receive from the first Adam. But "as is the heavenly such are they also that are heavenly." The heavenly is spiritual, he is "a life-giving Spirit," and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned; he can please God because he is not in the flesh but in the Spirit, for the Spirit of God dwells in him; he is, and can be, subject to the law of God, because the carnal mind is destroyed and he has the mind of Christ, the heavenly. Such is the birthright of the second Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright shall be ours if we be born from above. "Marvel not that I said unto thee, Ye must be born from above." "Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God." With the argument of this paragraph, please study 1 Cor. 15: 45-48; John 3: 3-8; 1 Cor. 3: 11-16; Rom. 8: 5-10.

Thus in briefest outline I have drawn a sketch of the faith of Jesus which must be kept, and by means of which alone the commandments of God can be kept. He who keeps this will live the life of the just, as it is written, "The just shall live by faith." Then can he say with the great apostle, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and *the life which I now live in the flesh I live by the faith of the Son of God*, who loved me,

and gave himself for me." Gal. 2: 20. And when his course is finished, he can say with both the great apostle and the beloved disciple, "I have fought a good fight [it is the fight of faith, 1 Tim. 6: 12], . . . I have kept the faith." "And this is the victory that overcometh the world, even our faith." 2 Tim. 4: 7; 1 John 5: 4.

We thank God for the message which calls upon all men to "keep the commandments of God, and the faith of Jesus." A. T. JONES.

CHANGING OPINIONS AND SACRIFICING PRINCIPLE.

THE two actions mentioned above are entirely distinct, and do not necessarily accompany each other at all times, though frequently they are considered as one and the same. Principles rather than opinions form the foundation and frame-work of character. One may change his mind without altering his character, or sacrificing a principle; but a change in principle involves both. An individual may change his mind and maintain the same attitude toward God and man as before; but when a principle is discarded or one is adopted, the character is modified and the person changes his position as a moral and responsible being.

By the confusion of these ideas people are often placed in a wrong light. Vacillation is regarded as a sign of weakness. But there is a difference between the motion of a pendulum and that of a man walking. One is vacillation and the other is progress. To vibrate between two positions betrays weakness; while to take advanced steps in knowledge and duty is a vital process of Christian life, which does not involve a change of principle. Those to whom steps of advancement are revealed may advance without detriment to their character. Those who find that they are on the wrong side of a question may get right without sacrificing their good resolutions; they *must* get right or abandon these resolutions.

To refuse to accept light is not, as many fondly imagine, to show firmness of character; but it is selfish bigotry, which, were it universally carried out, would forever bar the progress of reform and improvement. To illustrate: People who see the light of the third angel's message and embrace it are apt to be termed "turn-coats," and there are those who fear that appellation. But how is it? Two persons start out taking the highest position which it is possible for man to choose, to live for the glory of God. They embrace the religion of Jesus, and adopt the Bible as their guide, and the Spirit of God as their counsel. One after another duties and crosses are presented and are taken up. Wherever they find that they are not in harmony with the will of the Lord as expressed in his word, they quickly conform to it.

They have proved their fidelity by years of experience, until their attention

is called to the fact that God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." They search the Scriptures and inquire diligently, but find no divine authority for the observance of any other day. Their practices are at variance with the plain word of God. One says, I have been mistaken in my observance of the first day of the week and will now hasten to keep all of God's commandments according to the resolutions I formed at the beginning of my Christian experience. Henceforth he observes the seventh day.

The other says, I will not be blown about by every wind of doctrine. I have been blest in my church and will not now turn from it and deny myself of its privileges and embrace an unpopular cause. It is true the Bible tells me I am wrong, but the change will require much sacrifice, and after all it cannot make much difference if I am only sincere. This position is directly against his former good resolution, and is a repudiation of it. Who, then, has undergone the most remarkable change? One has changed his mind and practices in order to sustain a noble principle; and the other has sacrificed a most important principle to maintain an opinion which the word of God does not uphold.

The former retains his position as a disciple, a learner; the latter assumes to decide what is right for himself and descends from the high position which they at first occupied together.

G. C. TENNEY.

A PROMINENT SCRIPTURE DOCTRINE.

THE second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the judgment, found both in the Old and New Testaments. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent. "Behold," said he, "the Lord cometh with ten thousand of his saints, to execute judgment upon all." Jude 14. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles, have made the same use of the doctrine; and in the very last book, John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming

glory of his presence, as he appears in the clouds of heaven. Rev. 6:14-17.

Christ's coming is also held prominently forth in the sacred writings, as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4:8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch," is the emphatic injunction of the Son of God in connection with the numerous declarations of his second coming in the gospels.

Paul exhorts to deny ungodliness and worldly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

James says, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5:8, 9.

Peter says, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. And again, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Pet. 3:11, 12.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Have not they, therefore, lost the spirit of the gospel, who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?—*James White.*

CHRISTIAN GIVING.

"THIS GRACE ALSO."

OUR giving should not depend upon the coming of a subscription paper that can be looked over, and a sum affixed determined by the amount a neighbour may have contributed. Neither should the duty and privilege of giving be forgotten until the attention is secured by almost irresistible words of eloquent pleading. It may be true that Benjamin Franklin once attended a service with the deliberate purpose of withholding any gift for a benevolent object that was to be presented, but before the service closed decided to empty the entire contents of his pocket-book upon the contribution plate, but it is to be feared that if his example was followed there would be a very spasmodic flow into the treasury of the Lord.

Giving, first of all, should have its source in a right purpose and motive. You are simply bestowing that which is placed in your hands as stewards. The only difference is that some are permitted to handle more of the Lord's money than others, and are therefore intrusted with increased responsibilities. Obligation to God, through the love of Christ, is the spring from which our plans of giving and the measure of their fulness should flow forth.

This implies systematic beneficence, the manner and method of which is illustrated practically and fully both in the Old Testament, the words of Christ, and the letters of St. Paul. The great question of meeting the financial demands and needs of the ministry of the church at home and abroad is solved when every professing Christian gives generously and systematically. A pastor of our acquaintance quite startled his congregation recently by showing in a few figures, based upon a very low estimate of the average income of the families connected with the church, that if they were to give the amount called for under the ancient tithing system, their contributions would annually rise above £10,000, where they now gave but a hundred pounds. And yet this is comparatively a very liberal congregation.

It is very plain that the rule is correct, yet how many apparently forget that they should give as the Lord has prospered them. The mite of the poor widow outweighed in the divine balance all the gifts of gold and silver that had been dropped with ostentatious pride into the treasury box of the temple, but this does not teach that there was any merit in the mite, only as the Master knew that in her great poverty this woman had given all she possessed. There may have been days of struggle and trial when God accepted your mite, but he will not do so now that the sunshine of prosperity again falls upon your pathway. Do not let the increase of luxuries eat into your income until it takes the Lord's portion. It is easy to blind our hearts in this matter. I recall the enthusiasm with which an aged member of a church stated the fact that when he came to the place of his residence years before, a poor young man, he gave four shillings for the cause of missions, and he had never failed to contribute that amount every year. The good man, whose wealth had grown from month to month, failed to appreciate that the streams of his beneficence should have increased in like proportion. He would have been saved this common mistake if he had prayerfully remembered the nature and conditions of his stewardship, and measured his duty by the standard of Bible principles and obligations.—*Rev. E. B. Sanford, in Christian at Work.*

HOLINESS is not to be measured by perfect joy but by perfect resignation.—*Mrs. Fletcher.*

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.

PEACE.

I ONLY ask for peace, O Lord,
The peace that is so wholly thine,
To come within this heart of mine,
So tired, so strained its every cord.

I only ask for that,—for peace,
That these wild passions may be stilled,
And that the yearnings which have filled
My life with clamorous cries may cease.

All earth's most precious prizes, Lord,
I can without a pang resign,
And still count blest this life of mine,
If thou this gift of peace award.

For this, this seems at last to me,
Once with ambitious hope on fire,
The one thing fair that I desire,
And more than joy could ever be.
—*Christian at Work.*

SUCCESS IN FAILURE.

THE man who has learned to make his failures the omens of success, has learned one of the most valuable secrets of life. Some men are discouraged by their failures; they accept the momentary defeat as a final decision against them, and retire from the struggle disheartened and vanquished. Life has gone against them, and they will strive no more. There are other men, however, to whom failure never suggests anything more disastrous than a wrong method, an imperfect plan, a faulty piece of work. The thought of defeat never comes to them; they will simply find the defect, remedy it, and strive again. Failure to such men is the discipline which prepares for success, the education which trains for victory. Such momentary defeats lie in the way of every noble conquest in science, literature, art, public life, or practical enterprise. Few great questions are settled at the start; few great reforms are effected in a day; few notable inventions work well on the first trial; few strong men disclose their full power, and take their true place, by a single brilliant achievement. Slow experimentation, frequent failure, delay, opposition, obstacles, lie along the road to success in every line of work, and remind us continually that God means that every man shall get character out of his work even more richly than he gets material reward.

Our thought and our talk about success are rarely spiritual, often purely material. The end of business is to make men; but to hear most business men talk, it would seem as if men were made for business only. Anything that interferes with the profits of the year is a calamity, although it may mean the return of moral health to the whole community. There are multitudes who would like to put principles, progress, sentiment, out of the world because these things are constantly disturbing the markets. They

would rather the curse of slavery would be perpetuated than that the price of bonds should be disturbed by agitation; they would rather the Irish question would go unsettled than that the country should pass through the turmoil of a general election. Peace at any price is the cry of these men. "Keep quiet, and give us a chance to make money," is their reply to every appeal for aid in the struggle against wrong. But God takes care that the peace that selfishness cries for shall never come. Movement, change, progress, are inevitable; and, so long as the world stands, these things and the results that flow from them will baffle and thwart the schemes and wishes of those who want the quiet road to a low and easy success. There is a divine scorn of our low ideals of success continually manifested in the almost contemptuous indifference with which our carefully elaborated plans are brushed aside and cast ruthlessly into chaos. God does not stop to explain this constant interference; the rubbish of our mean materialism is not worthy of so much notice. The scheme that would bring us a fortune without work and with considerable loss of honour, is whirled out of sight in some sudden tempest of change, and we are left to take the long, arduous road which never brings us to the gold we once craved, but which teaches us to be honest, clean-hearted, humble, patient, and noble. In place of the poor, material success that would have made us vulgar and small, we attain a strong and permanent development of character, an understanding of life beside which Golconda is a heap of rubbish, and a nobility of nature beyond price. This is the only real success, and in the winning of it one must look for failures of all kinds.

The chief value of a great and prolonged struggle is oftener in the effort than in the achievement. The great charm of scholarship is in the scholar and not in his acquirement; the latter serves noble purposes, but its finest result is the man himself. The noblest outcome of a great business career is not the fortune which rewards it, but the probity, sagacity, far-sightedness, and mastery of affairs which it develops in the merchant and financier. A great statesman renders service to his nation and to civilization of quite incalculable value; but to himself the greatest success he attains, lies in the achievement of his character. The other successes he leaves after a while, and as other work presses upon other men, the splendour of his performance fades into past history; but the work he has wrought in himself abides as his permanent possession. It can never be taken from him; it is his training and equipment for the eternal hereafter.

There are thousands of men to whom immediate success rarely comes; they are met by constant failure and disappointment. They struggle with scanty

reward and scantier recognition from the world. The sweets of success are never theirs; the struggle, the labour, and the long-deferred hope are their daily experience. Such men need not miss the crowning success of life; it may be theirs to pluck from failure the immortal flower of noble character.—*Christian Union.*

IRON SHOD.

THE safety of the mountain climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning, a famous man of science started with two gentlemen to ascend Pitz Morterach, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in that district. After reaching the summit of Morterach they started back, and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow, and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foot-hold. Senni shouted loudly, "Halt! Halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got hold with his feet, and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The hair-breadth escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must put his foot down with an iron heel, or he is gone. A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say,

"No, I thank you, sir; I never touch it."
Then came on a rich pudding, which the boy tasted and found there was brandy in it, so he quickly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of

iron and brass" for us to put on. They are truth and honesty and faith and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board on which is written in large bright letters, "He that walketh uprightly, walketh surely."—*Dr. T. L. Cuyler.*

TWENTY-FIVE ARGUMENTS FOR TOBACCO-USING BRIEFLY ANSWERED.

(Continued.)

13. *Only the excessive use of tobacco is injurious.*—"Oh! yes," says the man who thinks that temperance consists in using all things, everything in moderation, "tobacco is of course poisonous and dangerous when used too freely, just as too much food may be injurious; but a little won't hurt any body, any more than will a proper amount of food."

This is very fine sophistry, but it is nothing more. A small quantity of tobacco, or any other poison, is not so bad as more, but it is poison, still, no matter if the quantity is infinitesimal. We do not complain of the abuse of tobacco, as do most of those who have written against it, we condemn its use. The reason why tobacco is unfit to be employed as it is by millions of persons, is that it is a poison; yes, exclusively and irredeemably a deadly, narcotic poison.

It is not the amount of tobacco that makes it injurious; it is its intrinsic badness.

14. *Poison in everything.*—"Pooh! pooh!" says a wise tobacco-eater, "what if there is poison in tobacco! that does n't frighten me; there is poison in everything—poison in our food, poison in water, poison in the air we breathe. In fact, we could not live if we did not eat some poison."

Even so absurd an argument as this is soberly urged by men to sustain their idol, tobacco. It is a fitting illustration of the benighting influence of the filthy weed, and the wretched ignorance of at least some of its votaries. Ask a reliable chemist how much poison there is in corn, wheat, or potatoes; he will tell you, None whatever, and wonder at the ignorance which could prompt such a question. Ask the most intelligent and learned physician in the land how much poison is required to preserve sound health, and he will instantly inform you that poison is quite unnecessary to the maintenance of life.

15. *The use of tobacco increases with the advance of civilization.*—Alas! we must admit that this is quite too true. Intemperance, licentiousness, and several other vices we might mention, also increase as civilization advances. Shall we say, then, that they are necessarily innocent, and conducive to enjoyment, and the general good of society? It must be a perverted, short-sighted judgment that could reason thus. Who but a tobacco-user could frame so shallow an argument?

16. *All nations use it.*—So says an eminent writer, in arguing in behalf of tobacco, and we have no reason to dispute the fact. Does this prove it to be a desirable commodity for universal and constant use? In answer, we need only inquire, Is custom the proper criterion of right? Other vices are universal, as well as tobacco-using. Are they harmless and innocent in consequence?

17. *Tobacco-using prevents intemperance.*—It is indeed surprising that such a claim as this should be made when our most intelligent temperance workers are proclaiming the fact that tobacco is the great predisposing cause of intemperance, and that which drives back to the intoxicating cup so large a proportion of unfortunate individuals who attempt to reform.

But even if tobacco did not lead to intemperance, it is bad enough in itself to preclude the idea of any advantage accruing from its substitution for drunkenness. It is even worse than whisky-drinking. Though it does not excite men to such a degree as alcohol, its influence upon the mind, as well as the body, is more damaging. Alcohol inebriates occasionally; tobacco keeps a man drunk continually. A tobacco-user is seldom entirely free from the influence of the drug, and is always intoxicated to just that degree that he is under its influence. This argument, then, is utterly worthless.

18. *It is the poor man's only luxury.*—Would-be philanthropists put in the plea for tobacco that it is the only luxury which poverty allows the poor labourer who toils for a daily pittance. With tobacco he feels contented with his lot. To him it is food, raiment, riches, and contentment; for it renders him oblivious to the lack of any and all of them. How cruel, then, to take from him such a boon!

Suppose all men were rendered thus stupid and insensible, incapable of aspiring to any condition higher, nobler, or better, than that in which circumstances or fortune placed them. How soon would complete stagnation ensue! How soon would all progress cease! and how quickly would the world relapse into the barbarism of the middle ages!

19. *Many eminent men have used tobacco.*—"Milton, Byron, Burns, Addison, Scott, Johnson, Lamb, Webster, and Adams smoked, and yet they were eminent men; then how can the habit be so bad as represented?" is another favourite argument. All this argument proves, is that these men possessed such superior minds that they were enabled to attain eminence in spite of the devitalizing, enervating influence of tobacco.

Again: what will the champion for tobacco-using on this ground say to the fact that even many of the noted individuals themselves believed and acknowledged that tobacco injured them? Yet such is the case; and it is well known that Daniel Webster, John Quincy Adams, Lamb, and others of the persons

mentioned, entirely abandoned tobacco-using after becoming convinced of its harmful nature.—*J. H. Kellogg, M.D.*

HINT TO MOTHERS.

I KNOW some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp, angry tones resound through them from morning till night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has such a neighbour within hearing of her house when doors and windows are open, and even Poll Parrot has caught the tone, and delights in screaming and scolding, until she has been sent into the country to improve her habits. Children catch cross tones quicker than parrots, and it is a much more mischievous habit. Where mother sets the example you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home where the low, firm tone of the mother, or a decided look of her eye, is law, they never think of disobedience, either in or out of her sight.

O mothers, it is worth a great deal to cultivate that "excellent thing in woman," a low, sweet voice. If you are ever so much tried by the mischievous or wilful pranks of the little ones, speak low. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. Read what Solomon says of them, and remember he wrote with an inspired pen. You cannot have the excuse for them that they lighten your burdens any; they make them only ten times heavier. For your own as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows.—*Selected.*

NEVER give up old friends for new ones. Make new ones if you like, and when you have learned that you can trust them, love them if you will, but remember the old ones still. Do not forget they have been tried and found true; they have been merry with you in times of pleasure, and when sorrow came to you they sorrowed also. No matter if they have gone down in the social scale and you up; no matter if poverty and misfortune have come to them, while prosperity came to you; are they any the less true for that? Are not their hearts as warm and tender if they do beat beneath homespun instead of velvet? Yes, kind reader, they are as true, loving, and tender. Do n't forget old friends.—*Selected.*

THE PRESENT TRUTH.

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

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TRUTHS FOR OUR TIME.

THE question is often asked how it can be that there are any special truths for this time in which we live. It is a fact that is generally overlooked that from time to time God has had a truth belonging especially to the generation in which the people lived to whom he gave it. These special truths are not designed to, nor do they in any way, affect the moral truths of God's law which are as immutable as God's throne; but they are warnings of certain judgments which are coming on the earth. They also point out dangers that await the ungodly and those who are not prepared for the events approaching. What is more, a knowledge of these events is necessary to the salvation of the people thus warned. Such events as the flood, and the destruction of Sodom are examples of this. But none more forcibly illustrates this principle than the first advent of our Lord Jesus Christ. The language of our Saviour to the doomed inhabitants of Jerusalem most distinctly shows this: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44. But to the believing disciples he gave a sign so that they might escape the calamity that would fall on the rejecters of Christ: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21:20, 21. Had these signs been unheeded by the disciples they would have perished with the others. But these are not isolated cases. It is in the plan of God to do this in all ages. The prophet Amos states the Lord's general plan in the following words: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

The doctrine of the soon coming of Christ to this earth the second time is a truth which will be proclaimed in the last days when the day of the Lord is near. It is a truth that could not truthfully be proclaimed in its special sense in the past ages any more than the doctrine of the flood could be proclaimed in the days of Enoch. There was a time when that was due, and to one generation only, and it was given to the generation that was in danger. So to Noah God revealed the coming flood one hundred and twenty years before it came. To prepare for it he was required to build an ark to the saving of himself and his house. See Gen 6:13-22.

So in reference to the second coming of Christ. The apostle to the Gentiles writes to the Thessalonians: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2:1-3. Here it is distinctly stated that there were certain events that would take place before they were to look for Christ to come. "The man of sin" was to be revealed, after him Satan was to come and work in all deceivableness in them that perish. See verses 9, 10. After the working of Satan then Christ would come. The Saviour also bears as emphatic a testimony. When asked by the disciples, What shall be the sign of thy coming, and of the end of the world? he answers, "Take heed that no man deceive you." Then he proceeds to state what will take place. First, ye shall hear of wars and rumours of wars; see that ye be not troubled, for the "end is not yet." There was to be time after that. Nation was to rise up against nation, and kingdom against kingdom, and there should be famines, pestilences, and earthquakes in divers places—all these were but the beginning of sorrows. At the time these words were spoken, Rome was the mistress of the world. See Luke 2:1. But the time came between the years 356 and 483 that that powerful nation became divided up into many distinct petty kingdoms which resulted in the various nations on the Continent of Europe that are seen to-day. The great papal persecution followed with its twelve hundred and sixty years of the reign of terror, when the faggot, the rack, the torture chamber, the dungeon, and every means that human devils could invent was brought into requisition to correct heretics. This has passed for the time, but this is not all.

The same spirit lives, and whether we as Protestants realize it or not, the same element needs but the permission of a slumbering Protestant church and the scenes of Smithfield and the Inquisition would be acted over again.

The gospel is to go into all the world as a witness to all nations, then the end is to come. See verse 14. When these last days shall come then apply words of the Son of God that should never be forgotten: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." Thus in the last days we are referred to the prophecies of Daniel the prophet for a knowledge of truths which would lead to an understanding of the great doctrine of the near coming of the Lord. By turning to that book, we find the second, seventh, and eighth chapters giving the history of the world in symbols, and the explanations are also given, so there can be no misunderstanding of their import. The first three kingdoms of this prophecy, Babylon, Medo-Persia, and Greece are named, so there could not be a misapplication of them. The fourth, Rome, is as definitely described. With these facts before us are we not authorized not only to look for Christ to come when we reach the time thus described but to teach it to others? How often we hear, If these things are so would not our fathers have told us? How could our fathers have told us that the coming of the Lord was near before he was near, when the Scriptures so positively state that we are not to look for that event till certain things transpire? Does not the prophet Daniel in the twelfth chapter tell of the "time of the end" and indicate that in that time the knowledge of these things shall increase? This is the time to which the various writers have pointed in describing that period when the event would take place. "Knowing this first, that no prophecy of the Scripture is of any private interpretation, . . . but holy men of God spake as they were moved by the Holy Ghost," shall we not then study to find that which applies to the times in which we are living that we may be "established in the present truth," and be prepared for "those things that shall come to pass, and to stand before the Son of man"?

THE SEVENTH-DAY SABBATH STILL OBSERVED FOR SEVERAL CENTURIES AFTER CHRIST.

WE shall now show from the testimony of those who observed the first day of the week, as far as they observed any day as the Sabbath, that the seventh day continued to be kept for several centuries after Christ, but with a sacredness gradually decreasing, in proportion to the rising influence of Sunday, until the Roman

Catholic Church became so powerful that it put it down wherever it had sway, and exalted the first day of the week to its place in the observance of the people. This, as we shall see, was a gradual work, taking several centuries for its accomplishment.

Says the learned Mr. Morer, of the Church of England: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."—*Dialogues on the Lord's Day*, p. 189.

A learned English writer of the seventeenth century, William Twisse, D.D., thus states the early history of these two days: "Yet for some hundred years in the primitive church, not the Lord's day only, but the seventh day also, was religiously observed, not by Ebion and Cerinthus alone, but by pious Christians also, as Baronius writeth and Gomarus confesseth, and Rivet also, that we are bound in conscience under the gospel, to allow for God's service a better portion of time than the Jews did under the law, rather than a worse."—*Morality of the Fourth Commandment*, p. 9. London 1641.

The learned Giesler also states the same fact, and that this practice of observing the seventh day was not confined to the Jewish converts: "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the passover, with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Eccles. Hist.*, vol. 1, chap. 2, sec. 30.

These statements are certainly very explicit as proof of the continued observance of the Sabbath in the centuries immediately succeeding the apostolic age, and these evidences come from those who could have no prejudice in favour of the seventh day.

But we notice others of similar import, Coleman speaks as follows: "The last day of the week was strictly kept in connection with that of the first day for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigour and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

In the above extract, this writer speaks of the first day as being observed also. In subsequent language he tells us how it was regarded in these early ages: "During the early ages of the church it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we

have already said, continued to be observed for several centuries by the converts to Christianity."—*Anc. Christ. Ex.*, chap. 26, sec. 2.

He tells us again in a few words how the first day of the week, which he, like many other first-day writers, calls the "Lord's day," though without good authority for so doing, came gradually to work its way into the position of the true Sabbath. "The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Idem*.

We shall see that the facts of history fully sustain these statements of this first-day writer. The Sunday festival at first only asked toleration; but as it gradually gained strength, it undermined the Sabbath, and finally denounced its observance as heretical.

Bishop Jeremy Taylor, of the Church of England, a man of great learning, also bears testimony incidentally to the same fact—the observance of the Sabbath for centuries after Christ—though he was a decided opponent of sabbatic obligation. "It [the Lord's day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, part 1, book 2, chap. 2, rule 6, sec. 51.

We quote another testimony from a member of the English church, Edward Brerewood, professor in Gresham College, London: "The ancient Sabbath did remain and was observed, together with the celebration of the Lord's day, by the Christians of the East Church, above three hundred years after our Saviour's death; and besides that, no other day for more hundreds of years than I spake of before, was known in the church by the name of the Sabbath but that."—*Learned Treatise of the Sabbath*, p. 77. Oxford, 1631.

These testimonies should certainly satisfy reasonable minds of the continued observance of the Sabbath of the Lord for a long time after the death of the apostles. As will be shown when we consider the growth of the Sunday institution, it gradually increased, from several causes, till it became a rival of the ancient day. By the end of the third century it had acquired almost an equality with the Sabbath itself in the regard of many of the Gentile Christians. In the same ratio, the latter was decreasing in

relative importance in the minds of many.

In the beginning of the fourth century an event occurred which vastly accelerated this process, and raised the first day and correspondingly depressed the seventh day in the balancing scale of esteem in the minds of the people. This was an edict of the Emperor Constantine, issued A. D. 321, which required all trades and towns-people to rest on the "venerable day of the sun," though it did not forbid labour in sowing and planting in the country. This is the first law commanding rest on the first day of the week, which can be found on record in all history, either human or sacred. We shall fully consider it when we notice the steps by which the first day rose to authority. The effect of this law upon the ancient Sabbath was to greatly decrease the regard of the people for it, and to turn the tide of influence strongly in favour of its rival.

On this point an able writer, Mr. Cox, remarks: "Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman Empire, the party that had contended for the observance of the seventh day, dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and Latin churches. There is no evidence, however, that either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the Church; and as resting with them on the ground of ecclesiastical authority and tradition."—*Sabbath Laws Examined*, pp. 280, 281.

However, even with this powerful influence of the great Roman emperor thrown into the scale against the ancient Sabbath, it still continued to share public esteem for a long time. It took a strong combination of influences, secular and religious, to entirely obliterate from the public memory this grand ancient institution, the creation Sabbath. But the gradual disintegrating influences continued to wear away its God-given sanctity. A heathen Roman emperor, a tyrant, a murderer, one who killed his own wife and his own son and many other innocent persons, took one prominent step to debase it. The Sabbath never fully recovered from this blow, although it was still regarded as a day for religious meetings. Dr. Heylyn, speaking of the Sabbath in Constantine's time, says: "As for the Saturday, that retained its wonted credit

in the Eastern churches, little inferior to the Lord's day, if not plainly equal; not as the Sabbath, think not so; but as a day designed unto sacred meetings."—*History of the Sabbath*, part 2, chap. 3, sec. 5. G. I. B.

THE "DOWN-GRADE" CONTROVERSY.

THE Emperor Constantine became a patron of the church because he saw that Christianity was a growing power in the empire, the influence of which could not be ignored. Efforts to exterminate the church would weaken the empire by destroying a large class of its citizens, who were proving themselves heroes in their firmness to uphold principles, which were dearer to them than their lives. His interest was that of a politician, anxious to turn everything to account in building up his empire; but he was disappointed in the result, because when Christianity was bound to the wheels of the State, the church soon ceased to be the exponent of heavenly principles, and the product was a set of factions, clamoring for worldly honours and emoluments.

The interest and welfare of society in any form, cannot be separated from the interest and welfare of its members. Looking to the far west we have seen the influence of the church over the welfare of the nation. When the Methodist Church of the United States of America, in 1844, divided into the North and South churches, some of the ablest of their statesmen feared the influence of the movement on the perpetuity or the peace of the union. One of the strongest bonds of union between large bodies of people in the two sections of the government was severed. The spirit of Christian unity was lost, and it was not difficult to see that the influence of such action must be felt in all branches of society.

This "down-grade" controversy which has sprung up in the Baptist Church in England, has become a subject of more than national interest. The denomination is a large and influential one, and it is vain to deny that the effects of this controversy will be felt wherever there are Baptist churches. What the final result will be cannot yet be determined, for the controversy is by no means yet ended.

Mr. Spurgeon made charges of grave departures from the faith, which so far affected the standing of the Baptist Union that he sent in his resignation as a member of that body. After long deliberation, the Council of the Union accepted his resignation, and proceeded to deny the charges and censure Mr. Spurgeon for making them. This concludes the formal action on both sides, and with these facts all before us, we shall give our readers our views of the case as it stands.

Unions and Associations are no neces-

sary part of the organization of the Baptist denomination, and Baptist ministers may refuse to unite with them without disparaging their position in the church. Therefore the right of Mr. Spurgeon to withdraw from the Union is undisputed; and the Union could do no less than to accept his resignation. The offence, if any existed, was in charging that there were ministers in the Union who had departed from the faith, and were perverters of the gospel. And this, it is now claimed, was supplemented by another wrong, namely, that of censuring Mr. Spurgeon for the part he had acted. But this is open to a question. If Mr. Spurgeon was very clearly in the wrong in making such strong charges, and making them thus publicly, the Union was justified in censuring the action. Everything turns on this point whether the charges made by him are true.

At the very outset of his down-grade article, Mr. Spurgeon used the following language:—

"What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of Scripture is denied, the Holy Ghost is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them."

The claim that his charges were not specific will hardly hold on this count, for language could hardly be framed stronger or more specific. Close upon this is the following:—

"At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings. At a certain meeting of ministers and church officers, one after another doubted the value of prayer-meetings; all confessed that they had a very small attendance, and several acknowledged without the slightest compunction that they had quite given them up. What means this?"

The third point is as follows:—

"As for questionable amusements—time was when a non-conformist minister who was known to attend the play-house would soon have found himself without a church. And justly so; for no man can long possess the confidence, even of the most worldly, who is known to be a haunter of theatres. Yet at the present time it is matter of notoriety that preach-

ers of no mean repute defend the play-house, and do so because they have been seen there. Is it any wonder that church members forget their vows of consecration, and run with the unholy in the ways of frivolity, when they hear that persons are tolerated in the pastorate who do the same? . . . The fact is that many would like to unite church and stage, cards and prayer, dancing and sacraments."

These three paragraphs contain the substance of Mr. Spurgeon's bill of complaints; and in regard to these he produces some very pointed testimonies from brethren in various parts of the country, so many and so emphatic that it is difficult to see how any one can read his articles and then say that there is no ground for his charges.

Without regard to anything that Mr. Spurgeon has written, it must be, and is, acknowledged by all that the present is a time of great unrest. Whether in church or in State, in every nation, in every branch of society, there is a spirit of disquiet tending toward the breaking up of things which have long been considered settled. Nihilism, communism, or anarchy, never was so prevalent and so bold as now. That all Europe is trembling for the future, no one can possibly deny. And the disquiet is as great in the churches as in the political world. Protestant Germany—not the people, but the Government—furnishes the crown for the pope to wear on his jubilee. And the highest courts of Prussia have decided that it is a public outrage to speak against the institutions of the Catholic Church. It is doubtful if a monk of the present day would find a German prince to stand by him if he should nail to a church door so stirring an indictment of the papacy as did Luther. Protestant England's queen furnishes the costly vessels for the pope's service of the mass. Scarcely a nation on the face of the earth failed to do him honour, or to pay homage to him on the occasion of his jubilee, many sending their ambassadors to the Vatican as formally as if Italy had no other king. The honours coming from Protestant nations signify much more than they would if he were really a civil ruler; they are given to a church which has not long since issued a syllabus which declares that Protestantism is a schism, that Protestant churches are no churches, and that it is heresy to say that the civil power is anywhere superior to that of "the true church." Judging from the events of this jubilee year it is not a severe saying of one of Switzerland's most earnest religious writers, that, "Protestants there are, but Protestantism is dead."

The tendency of the Established Church of England is strongly toward ritualism, which is but another name for Romanism. We have been assured that there are many hundreds of church ministers who

would go directly over to Catholicism if their livings were taken away by disestablishment. Proofs are abundant to justify the belief that this is true. In America the Catholic Church is receiving honours and benefits which are accorded to no other religious bodies. The tide is everywhere setting toward a reversal of all the decisions and triumphs of the Reformation of three centuries ago.

And is it true that the non-conformist churches are free from this spirit of unrest? Are they holding fast to all that was gained in the Reformation? We do not ask if all their ministers are sound in the faith; that were too much to expect; that has never been the case. But is it true, as Mr. Spurgeon claims, that ministers are tolerated, and held in high repute, who are deserting the old paths, and introducing fundamental errors into the pulpits?

These are questions that concern every one who is interested in the cause of evangelical Christianity, and we shall hereafter examine the positions of the parties in this controversy, and try to ascertain who has the truth on the subject.

J. H. W.

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.

ALCOHOL IN INDIA.

FROM the reports of travellers in India it is evident that while missions are endeavouring to sow good seed in that great field, the enemy is diligently sowing tares. An opponent of Christianity more to be feared in India than Islamism at the present time is alcoholism. The *Christian Commonwealth* quotes from an official dispatch sent by the Government of Bombay to the Secretary of State for India, as follows:—

"The question for decision is, shall we sit quietly and allow the temperance movement in the Colaba district to continue and spread, and thereby forfeit a large amount of revenue, or are measures to be adopted which will bring the people to their senses?"

Following this is an order by the magistrate of Colaba threatening those who are advocating prohibition.

As this business is carried on by those whom the natives look upon as representatives of Christianity, the first step toward successful mission-work in India is in the suppression of the nefarious traffic. And, as the *Commonwealth* says, the most effectual way of suppressing the curse in India is to suppress it in England.

In our opinion the strength of the liquor interests in this kingdom is in that social glass, or that limited allowance which so many of our Christian friends take "just for a tonic." This is what

gives it an air of respectability. When respectable people use liquor upon their tables, the supplying of the beverage becomes apparently a legitimate business. Think you not that were Christ to come suddenly to his temple he would drive out from it all who are implicated in the iniquitous commerce which is carried on even in his professed church? If this evil were frowned upon by Christians, as it should be, we would not so often hear of the rich gift of this or that wealthy brewer to erect some church edifice. Think of it; a house in which to worship God built with money from such a source as this—money perhaps extracted from the pockets of the poor native of India whom this curse of civilization has plunged still deeper into the mire from which it is the mission of Christianity to rescue him! Surely "the stone shall cry out of the wall, and the beam out of the timber shall answer it."

Is it not time for the church of Christ to awake from its dreams of millennial security, and look about for advance steps to be taken? Remember that a fire may be quenched which could not be restrained and restricted to given limits. It is that "temperance" glass, Christian friends, which keeps burning the fire of intemperance; and never, until that is put away from the lips of all who name the name of Christ, will this master-weapon of the enemy of souls, forged in this, the land of the Bible, be turned from its relentless work.

SIGNS OF THE TIMES.

A CONFERENCE of Churchmen and non-conformists has recently been held in London to determine, if possible, "the best mode for themselves and the country of adjusting the inequalities between them and associating their religious power over the national life."

An article with reference to this meeting appeared in the *Daily News* entitled "The Quest of the Impossible." From the report we learn that the meeting was convened by men who describe themselves as "equally opposed on the one hand to any exclusive claims of the Church of England, and on the other to its reduction to a voluntary sect by disestablishment and disendowment." The society having been organized as the "National Church Association" it was explained by Canon Bradby that the object of the promoters is the passing of a measure for "enlarging the Church of England by confederating within it other Christian communities now subsisting by its side." The preamble sets forth that "it is expedient to abolish the distinction between the established and TOLERATED bodies of English Christians, and unite them as equal members of one Established Church." The ecclesiastical property is

to become applicable to the religious use of other organized bodies of English Christians as well as the Episcopal branch of the national church, which branch, however, is to be left in possession of the parish churches, the episcopal residences, and all property acquired by private gift or bequest since the Act of Uniformity. The branches of this "national" church are to consist of existing religious bodies who have had a historical duration of a HUNDRED years, a certain magnitude of effect, and an adequate guarantee for the education and character of their ministers.

The objects of the "National Church Association," as thus expounded, will doubtless be regarded as highly commendable and worthy of support, especially by those who have no sympathy with the Pharisaical exclusiveness frequently manifested amongst certain sections of "the Church." The chief supporters of this scheme, however earnestly they may labour in its support, will probably have to distinguish between what is desirable and what is practicable; many of the most eminent supporters of the Church are constrained to admit that the present aspect of ecclesiastical affairs is certainly not encouraging to those who are endeavouring to effect much needed reform.

A few months ago the Bishop of Liverpool in the course of his visitation charge spoke of the necessity of Parliamentary legislation for the purpose of establishing discipline in the Church. The bishop said dark clouds were hanging over the Church; the first was caused by the undisciplined lawlessness of clergymen who insisted upon forbidden ceremonials. The second evil was no less a bane of the Church,—"it was the growing tendency of most preachers to be content with a low standard of teaching which was at once unsatisfactory and unsatisfying. Taken altogether the Church was in a most unsatisfactory condition; it was a church without order and discipline, it was in a state of lawlessness, anarchy, chaos, and confusion, and unless some remedy was applied must make shipwreck."

The serious charges thus brought by the bishop against the English church having never been refuted, we are justified in the conclusion that the sad picture here drawn is a correct representation of the present condition of the most powerful religious organization in England.

About three months ago a ritualistic clergyman of Bath delivered a lecture on "Church Authority;" in the course of which he declared that the Church (of England) had authority not only to declare to them the truth, and demand the allegiance of their faith, but to frame laws for the regulation and guidance of the spiritual life of her children!! At the close of the lecture one of the audi-

ence complained that the lecturer had not quoted Scripture in support of his statements, and in reply to the charge the clergyman admitted that the things respecting which he had spoken were not ordered in Scripture, but were things which church people were bound to recognize! Replying to the charge that he had hinted at the mass, the lecturer said he meant to say the mass when he spoke of it, for he believed that the mass said in the Church of England to-day was said in the Church before the Reformation! It is interesting to note the fact that the bishop of Bath and Wells felt it his duty to send a letter of remonstrance to the ritualistic clergyman expressing his disapproval of the lecturer's remarks. The *Church Review*, a "high church" paper, in defending the ritualistic lecturer, uses the following argument which undoubtedly places the bishop in a somewhat peculiar position:—

"In the obedience which he renders to the fourth commandment does the Bishop keep Saturday or Sunday holy? There is no doubt that he observes the Lord's day! Why? Because of that unwritten, traditional custom which he opposes in the case of fasting communion? So far as we know, the two traditions rest on the same basis, and the Church of England in her appeal to primitive practice adopts one as much as the other."

This incident affords another illustration of the manner in which the truth of God is sometimes brought out even more prominently through the actions of its opponents; but we are, however, reminded by recent events, that internal dissensions and unseemly wrangles are not characteristic of the Church of England alone; the down-grade controversy has resulted in the manifestation of considerable ill-feeling amongst many of the leading ministers and members of the dissenting churches; and differences of opinion and diversities of belief are prevalent to an extent that certainly is not consistent with the spirit of unity and love that should animate all true Christians. The present aspect of the religious world is certainly not encouraging to those who are looking for the speedy advent of the temporal millennium. In contrast to the discordant spirit now being manifested amongst various sections of the Protestant church it is a significant fact that the Roman Catholic Church in England has been rapidly gaining ground; the following figures taken from a recent copy of the *Christian World* are worthy of note:—

In 1850.	
No. of R. C. bishops in England.....	8
" " priests.....	826
" religious houses.....	17
" children in R. C. schools.....	24,000
" churches.....	598
In 1887.	
" R. C. bishops in England.....	17
" " priests.....	2,314
" religious houses.....	587
" children in R. C. schools.....	280,000
" churches.....	1,304

With reference to the pope's jubilee recently celebrated at Rome the *British Protestant* for February says:—

"Protestant England has prostrated itself, in the person of a royal envoy, before the throne of the papal Anti-Christ! Protestant England has laid golden offerings at the feet of the man of sin! Protestant England has even congratulated—in the most formal and official manner, the Pontifex Maximus of the mystical Babylon upon the prolonged term of his blasphemous usurpations and shameless pretensions to be the vicar on earth of God's own anointed Son!"

The Roman Catholic Bishop of Clifton, (Dr. Clifford), has issued a pastoral letter to "the faithful" of his diocese in which he recites the claims of the Apostolic See, and insists upon the lessons of the recent papal commemoration. He describes the celebration of the Jubilee Mass in St. Peters, of which he was a spectator, declaring that the ceremony left ineffaceable impressions of the reality of the unity and universality of the church!

We can hardly be surprised at this declaration of a Catholic Bishop, but it is indeed sad to know that men can be so deluded as to believe that the pomp and grandeur attending the celebration of the mass should be regarded as consistent with the worship due to Almighty God. They that worship him must worship him in spirit and in truth (John 4:24). Christ when reproving the Scribes and Pharisees for transgressing God's commandments through their own traditions said, "In vain do they worship me, teaching as their doctrines the precepts of men." Matt. 15:9, R. V. Submission to sectarian creeds may be required as an indispensable condition of church fellowship, but the example set by the Jews at Berea who received the word with all readiness of mind and also searched the Scriptures to see "whether these things were so" (Acts 17:11) is one well worthy of imitation in these last days when the doctrines of men are often accepted and believed. We are living in perilous times when forms of religion abound; religious questions are frequently discussed, and various opinions are advanced, but it is of the greatest importance that our belief should be in accordance with the truth of God's inspired word.

J. F. SHEPPARD.

THE *Catholic Standard* claims that the poor, both the reputable and the disreputable poor, are to be found chiefly in the Church of Rome. Protestant churches, it says, have very few of them. Our impression is that Protestantism has done far more for those classes than Catholicism. If few disreputable poor are found in Protestant churches, it is because these churches thoroughly reform them and make them reputable. The true gospel both cleanses and elevates, and with it men are sure to escape grinding, shiftless poverty. It is no great credit to a hospital if it does not cure or relieve its inmates; and the church which gathers in the poor and disreputable and makes no improvement in them is not doing its whole duty.—*Independent*.

The Missionary.

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

REST.

REST will be sweet in the evening, when the day's long labour is done;
Now I must be up and doing, for my work is scarce begun.

Peace may be dear to the veteran, grown weary with war's alarms;
But I'm longing for battle, for the clash and the clang of arms!

Once, in the early morning, when the dews were not yet dry,
In the misty summer morning, or ever the sun was high,

As I looked along the road, whereby I must go,
And saw how great was the journey, how fierce the noon would glow,

Life felt too heavy a burden, and I was so weary and worn,—
Weary before I had laboured, and longing for night at morn.

Weary before I had laboured, but labour has brought me rest;
And now I am only eager to do my work with the best.

What right have I to be weary, when my work is scarce begun?
What right have I to be weary, when aught remains to be done?

I shall be weary at even, and rest will sweeter be;
And blessed will peace be to them that have won the victory!

But now is the time for battle, now I would strive with the best;
Now is the time for labour, hereafter remaineth the rest.

—Dawn of the Morning.

WELLINGBOROUGH.

THE readers of the PRESENT TRUTH will be pleased to hear that the truths of the *third angel's message* are finding a place in the hearts of some good souls in this place.

Yesterday ten persons followed their Master in the solemn ordinance of baptism. There were a goodly number present to witness the scene. As the candidates were buried beneath the wave, the tears that moistened the eyes of many who beheld the scene, indicated that the Spirit of God was present.

In the evening our room was more than full to listen to the words of truth. As the right-hand of fellowship was extended to those who had just been baptized, welcoming them to the duties and joys of the people who are endeavouring to keep the commandments of God and the faith of Jesus, again indications of God's presence were visible.

There are others who will probably be baptized before the month closes. Steps have already been taken toward organizing a church, and I hope to perfect the organization this week. There is still an outside interest, and by the blessing of God, we hope soon to see others connect with us.

Our canvassing school, which has been in session three weeks, is progressing as well, or better, than we expected. I am fully convinced that our publications can be sold by canvassers, so as to make the work self-supporting. When young people give themselves to God, and receive training for their work, success is sure to follow.

Brethren, pray for our school.

J. H. DURLAND.

ULCEBY, LINCOLNSHIRE.

IN this village there is a church of over twenty members, and we are trying to get the truth before the people by distributing read-

ing matter, and in other ways. We have loaned tracts from house to house. Many manifested a deep interest in reading them, and some wished to retain them longer, that they might read them over again. Others refused them, fearing that their deeds would be reproved, and seemed very bitter against us. But as we are commanded to cast our bread upon the water, we have endeavoured so to do.

We also began to take the PRESENT TRUTH in numbers, and went around trying to sell to those who had so kindly received us before. Many purchased them, and seemed to try to encourage us all they could. We have canvassed other villages also, and many purchased the little pamphlet "Home of the Saved," and some "Thoughts on Daniel and the Revelation." This work, seemingly, has been a success, and many welcomed the paper from time to time.

I have now begun with the *Good Health*. Already about a dozen subscriptions for the year have been obtained, and I find that in some places the *Good Health* is taken, where the other papers would not be received. There are still prospects of a greater demand for this book, and I have faith to believe that the work is onward.

I feel a deep interest in getting our publications before the people, and have reason to be encouraged for the prospering hand of the Lord which has already been seen. Although we have met with opposition, yet he that is for us is more than all that can be against us. There are yet more in this place whom we are still desirous of seeing take their stand for God and his glorious truth. We pray that they may realize the solemn obligation that is resting upon them, and of the account which will be required of them in the day of judgment. I am encouraged with the results of our efforts. We know not what fruit each seed that is sown may bring forth. But the apostle says that when Christ shall appear every one shall be rewarded according as his work shall be. And at that time may it be seen that we have done all that we could. E. ARMSTRONG.

THE AUSTRALIAN COLONIES.

THE tent-meetings on Clifton Hill still continue. At first the interest was hardly satisfactory; but of late it has seemed to be improving. Some have seemed interested in the Sabbath question, and have expressed a determination to be loyal to God, obeying all his commandments. But it is too early now to tell what the result of the meetings will be.

There has been some opposition of late. A week ago Sunday, the minister of the Christian Free Tabernacle preached on the Sabbath question. He confessed the weakness of his cause by dealing in abusive language instead of argument. Last Sunday evening a Church of England minister spoke on the same subject, but in quite a different spirit. He gave the Adventists credit for being conscientious. He acknowledged also that the law is just as binding as ever it was; that there is no scriptural warrant for the change of the Sabbath; that the apostles were Sabbath-keepers; and that the change was introduced gradually, quite enough, it would seem, to establish the claims of the seventh day as the Bible Sabbath in the mind of any candid seeker after truth. As an offset to all this, he offered the example of the majority, seeming utterly oblivious of the fact that the majority has always been on the side of error, while there has been only "a vanguard fighting for the right."

Bro. Curtis continued his meetings at the tent, and had a good congregation, also speaking on the change of the Sabbath. Bro. Scott attended the Church of England meeting, and took notes, and last evening Bro. Curtis preached a review sermon at the tent. Printed notices of the review had been well distributed, and a good congregation listened to the other side with evident satisfaction. This same Church of England minister is to

speak on the Sabbath question again next Sunday evening.

The Sabbath question has begun to attract attention in social and political circles as well as in those that are more strictly theological. Christmas came on Sunday this season, and the question whether or not the trains should run on that day beyond the suburban radius was not settled without much controversy, and a great deal of discussion on the part of both the religious and the secular press. In deference to the "Christian sense of the community," the trains did not run; but the matter will not rest. The whole question of Sunday amusements, including Sunday trains, music in places of popular resort, concerts, etc., etc., has been kept well before the people.

Said the *Age*, one of the leading dailies of the city, in its issue of Jan. 6: "This brings up once more the entire question of Sunday observance, which will soon be a pressing one for the community. No large city at the present day can consent to abide by the dictation of ecclesiastical despotism." The *Age* strongly favours liberal legislation in the matter of Sunday recreation, and thinks the churches would have larger congregations, if they would introduce more attractive novelties.

At the annual session of the United Methodist Conference, held in this city the last week in January, the question of Sunday observance was considered, and a resolution passed urging the Government not to extend the radius of Sunday trains. Still later, a letter was read at a meeting of the Fitzroy city council, from a gentleman who is a justice of the peace, calling attention to the opening of shops on Sunday, and declaring several cases to be "glaring instances of disregard for the laws of God and man."

These things, though perhaps small in themselves, show that the heaven is working which is to make the Sunday question a "pressing one in the community."

Melbourne, Feb. 7. E. J. BURNHAM.

WEARY IN WELL-DOING.

THERE are two ways of becoming weary in well-doing. We may be weary *in* it or *of* it. And there is an immense difference in the two experiences. The best men may grow weary *in* their service. Human nature is frail. We are not angels, with exhaustless powers of endurance. But we are to guard against growing weary *of* our great work as sometimes we are tempted even to be. There are discouragements that sorely try our faith, but, whatever they are, they should not be allowed to cause us to faint.

"What is the use of serving God?" cries one. "I have tried for years to be faithful to him and to live as he would have me to live, but somehow I do not succeed in life. I have no blessing on my work. My business does not prosper. There is my neighbour, who never prays, who disregards the precepts of God's word, who desecrates the Sabbath, whose life is unjust, hard, false, and selfish. And yet he gets along far better than I do. What is the profit of serving God?" Many a good man has felt thus in his heart, even if he has not spoken his thoughts aloud.

To all this it may be replied that God's years are long and he is never in a hurry. As a good Christian man said to a scoffer who boasted that his crops were good though he had never prayed for God to bless them, while the Christian's after all his praying, had failed, "The Lord does not always settle his accounts with men in the month of October." Besides, worldly prosperity is not always promised, nor is it always a blessing. There come many times in every man's life when trial is better than prosperity. A little with Heaven's benediction is better than great gains poisoned by the curse of God. Of this at least we may always be sure—that in the end well-doing will succeed and ill-doing will bring sorrow and woe. "My Lord Cardinal,"

said Anne of Austria to Cardinal Richelieu, "God is a sure pay-master. He may not pay at the close of every week or month or year, but he pays in the end."

We may be tempted also to grow weary of doing good to others. There are things to discourage if we look no farther than the present. Attainments come slowly. The buds of spiritual growth open out languidly in the chill climate of this world. Men's faults cling tenaciously. Battles are tedious and victories come painfully, and only after long and fierce struggle. Everything about Christian life is difficult of attainment. In the ardour of his youthful zeal and the glow of his yet untried and untroubled hope, the young Christian is apt to feel that everything is going to yield at once to his strokes. He expects to see every touch of his tell on men. He looks for immediate results in every case. He has large hope and enthusiasm, but he has not strong faith. He begins, and soon discovers his mistake. People are pleased with his earnestness, but their stubborn hearts do not yield. He finds himself beating against stone walls. Results do not appear. To him this is strange and discouraging, but it has always been so. Many people reject the blessings God is sending to their doors. We come to them laden with rich spiritual things, and they turn away to chase some vanishing illusion. We tell them of Christ, and they turn to listen to the siren song that would lure them on the rocks of ruin. That this is disheartening cannot be denied.

But does not God behold our work? Does he not see our toil and our tears? Does he not witness our faithfulness in his service? Suppose the seed does fall partly on the hard-trodden roadway and yield no fruit; will the sower fail of his reward? Will he be forgotten in that day when God remembers his faithful ones? No! Though men may reject your message, if you have given it faithfully and with true motive, you shall be blessed.

The old water-wheel turns round and round outside the wall. It seems to be idle work that it is doing. You see nothing accomplished. But its shaft runs through the mill-wall and turns a great system of machinery there, and makes bread to feed many a hungry mouth. So we toil away, many of us, and oftentimes see no rewards or fruits. But if we are true to God, we are making results somewhere for his glory, and the good of others. The shaft runs through into the unseen and turns wheels there, preparing blessings and food for hungry lives. No true work for Christ can ever fail. Somewhere, sometime, somehow, there will be results. We need not be discouraged or disheartened, for in due time we shall reap if we faint not. But what if we faint?—*J. R. Miller, D.D.*

The Sabbath-school.

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

LESSON XIV.—NOAH.

WE have heard that Methuselah's oldest son was named Lamech. Now when Lamech was 182 years old, he had a son, and named him Noah. Noah was a good man, and pleased God in all his ways. He had no sons until he was about 500 years old. He then had three, and named them Shem, Ham, and Japheth.

At the time when Noah lived, the people had become very wicked. They were so bad that the Lord thought it best to bring a flood of waters upon the earth and drown them all. He told Noah what he had decided to do, but said that he would wait 120 years, so that the people might have time to leave their bad ways, and become good. Noah went and told

all the people what the Lord had said, but they would not heed it. They went on doing worse and worse. God told Noah to build a great boat, so that when the flood should come, he and all his family might go into it, and be safe.

QUESTIONS.

1. Who was Methuselah's oldest son?
2. Who was Lamech's oldest son?
3. Did Noah please God? Gen. 6:8, 9.
4. How old was Noah before he had any sons?
5. How many had he? Gen. 5:32.
6. What were their names?
7. What did the Lord bring upon the earth in the days of Noah? Gen. 6:17.
8. Why did he drown the people? Gen. 6:5, 11, 13.
9. Did he tell any one that he was going to bring a flood upon the earth? Verse 13.
10. To whom did he tell it?
11. How long did he say he would wait before bringing on the flood? Gen. 6:3.
12. Why did he wait so long?
13. What did Noah do? 2 Pet. 2:5.
14. Did the people heed what Noah said?
15. How did they act?
16. What did God tell Noah to build? Gen. 6:14.
17. Why was he to build such a boat?

LESSON XV.—THE ARK.

This great boat which Noah made is called the ark. The Lord showed him how to build it. It was made of gopher wood, which is light and strong, like cedar or pine. It was covered with pitch to keep it from leaking. It was three stories high, with a door in the side and a window in the top. It was very large, being about five hundred and fifty feet long.

While Noah was building the ark, he kept telling the people that the flood was coming. It took him many, many years to build the ark, but he had it all done before the flood came. When the ark was finished, the Lord caused two of every kind of beasts, and birds, and insects, and creeping things, to go into the ark.

Some birds and beasts live only on grass and grains, and have no filthy habits. These are called clean beasts and birds. Of these, seven of each kind went into the ark. After they had all gone in, Noah and his family went in, and the Lord shut the door after them.

QUESTIONS.

1. What was the boat called that Noah built? Gen. 6:14.
2. Who showed him how to build it?
3. Of what kind of wood was it made?
4. What kind of wood is gopher wood?
5. With what was the ark covered to keep it from leaking?
6. How many stories high was it?
7. Where was the door?
8. What was in the top of the ark?
9. How long was the ark?
10. What did Noah do while he was building the ark?
11. How long did it take him to build it?
12. When it was done, what did the Lord cause to go into it?
13. What are beasts and birds called that live on grains and grass, and have no filthy habits?
14. How many of each kind of clean beasts and birds went into the ark? Gen. 7:2, 3.

15. Who went into the ark after all the animals had gone in? Gen. 7:7.

16. What did God then do? Gen. 7:16.

17. Must it not have seemed strange to the people of that time, when Noah built a boat on dry land, and then moved into it before it began to rain?—*Bible Lessons for Little Ones.*

RESTLESS SCHOLARS.

How to interest and keep busy a class of restless boys is a problem that has troubled many Sabbath-school teachers, and doubtless will continue to trouble them as long as restless boys exist. The following suggestions, however, may aid in the solution of the problem:—

One of the surest ways to interest your scholars—especially if they are small—is to illustrate the lesson as you talk. If you can have the use of a blackboard, that is best; but pencil and paper, or slate, can be made to answer very well. It is not necessary to be an artist to do this, for children will follow the simplest marks with interest and appreciation. The scholars will remember the lessons better when review comes, if you make some symbol each Sabbath to represent the lesson. One superintendent, some years ago, when the lessons were in Acts, drew upon his board a wheel, with a spoke for each lesson, and "Paul" written upon the hub. Every Sabbath he put upon the board something to represent the lesson title. Thus, a red lantern (sign of danger), and a church, stood for Paul's warning to the church; a bird flying from a cage, "Paul's escape," etc.; so that, at the end of the quarter, there were few scholars in that school who did not remember something about the lessons.

It is best not to tell many stories. It is true that stories always interest the children; but the trouble is, they are too interesting, and the scholars learn to look forward to them, rather than to the lesson.

A great many teachers omit the recitation of memory verses. They say that it takes too much valuable time to hear each scholar recite all the verses; and while one is reciting, the rest pay no attention to the lesson.

A very good way to avoid this difficulty is to appoint, at the close of each lesson, a class leader, whose duty it will be at the next session to ask any scholar for any one of the memory verses, and then to lead the class in a concert recitation of them. If you make the appointment an honour, you will find the plan work very well; but be sure to learn the verses yourself, for nowhere is it more true that "example is better than precept" than in Sabbath-school work.

If, at the close of the lesson, a few minutes are left unoccupied, it is the time for "questions," when each boy asks his neighbour questions upon the lesson of the day, or any previous lessons of the quarter.

Sometimes assign a special lesson to each scholar. Give him some one verse, and tell him to find in it all the lesson points he can, and to find as many parallel verses as possible. If there is time, have the verses read in class; if not, at least look over and comment upon his list, so that he can feel your interest in his work. This is one of the best ways to familiarize pupils with the Bible.

Is it not sometimes the case that the class is dull and restless, because the teacher has become discouraged and lost all interest in the work? Children are so quick to feel and respond to the influences around them, that, if the teacher is present Sabbath after Sabbath and teaches them merely from a sense of duty, they will have no interest in the lesson; but if, on the other hand, they feel that the teacher has a real heart-interest in them, they are quick to perceive and respond to it. A teacher may not be a brilliant talker, and the possessor of "personal magnetism," but, if he is devoted heart and soul to his work, he will succeed.—*Dorothy Nelson.*

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.

ANY ONE DAY OF REST IN SEVEN.

DOES THIS ANSWER THE REQUIREMENT OF THE SABBATH COMMANDMENT?

1. WHAT is the meaning of Sabbath day?
Ans. Rest day.
2. Which day is the Sabbath?
"The seventh day is the Sabbath." Ex. 20:10.
3. Whose Sabbath (rest day) is it?
"The seventh day is the Sabbath of the Lord." *Id.*
4. What made it his Sabbath (rest) day?
"He rested on the seventh day." Gen. 2:2.
5. Why was the Sabbath commanded?
"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:11.
6. Can any of the days on which he worked be his rest day?
See Gen. 1:3-31.
7. Did God bless and sanctify all days alike?
"And God blessed the seventh day, and sanctified it." Gen. 2:3.
8. Why did he sanctify that particular day?
"Because that in it he had rested from all his work." *Id.*
9. Will either of the "six working days" answer this description?
See Ezek. 46:1.
10. When Israel had manna in the desert, which days could they gather it?
"Six days ye shall gather it." Ex. 16:26.
11. Could they gather it on the seventh day?
"On the seventh day, which is the Sabbath, in it there shall be none." *Id.*
12. Suppose one, in the exercise of his right to choose his day of rest, had selected the second, third, fourth, fifth, or sixth day, what would he have had to eat on his Sabbath?
"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank." Ex. 16:19, 20.
13. But suppose he had decided to gather enough on Saturday to last over Sunday, how would he have succeeded?
"There went out some of the people on the seventh day for to gather, and they found none." Verse 27.
14. If he would not turn each Sabbath into a fast, what must he do?
"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein." Verses 22-24.
15. Did Nehemiah hold the Sabbath to be a particular day, or as merely any one day in the seven, when he shut the gates of Jerusalem during the Sabbath?
"And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day." Neh. 13:19.
16. Where did they lodge who chose to keep some other day as their Sabbath?
"So the merchants and sellers of all kinds of

were lodged without Jerusalem once or twice." Verse 20.

17. When the disciples of Christ "rested the Sabbath day according to the commandment," on which day of the week did they rest?

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:56; 24:1.

18. When Paul preached in the synagogue "every Sabbath," was there any Sabbath in the week on which he did not preach?

"And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

19. While the Sabbath was enforced by the penalty of death, was every one at liberty to choose his day?

"Ye shall keep the sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." Ex. 31:14.

R. F. COTTRELL.

Interesting Items.

—The earthquake at Yunnan caused 4,000 deaths.

—There are forty-five female lawyers in the United States.

—A tram-car driven by air has been successfully tried in Holloway.

—The income of the Church Missionary Society last year was £234,639.

—There are said to be 700 artificial egg-hatching establishments in Egypt.

—Several thousand valuable inscriptions have been found near Babylon recently.

—Out of 1,000 British soldiers stationed in Ceylon, fully 200 are staunch total abstainers.

—Mrs. Grant has already received \$400,000 as her share of the profits from the General's book.

—It is reported that Mr. Chamberlain has declined a baronetcy for his services as fishery commissioner.

—Pensilva, in Cornwall, has a population of 1,700; of this number, 1,400 are said to be total abstainers.

—It is necessary to obtain a \$500 license at Leavenworth, Kansas, for practising Christian science, or faith cure.

—The steamer City of New York, constructed to carry 2,000 passengers, has just been launched at Glasgow.

—Last year, 83,200 persons left Ireland as emigrants; eighty-four per cent. of this number went to the United States.

—There are 4,000 theatres in the United States, and it is estimated that \$1,000,000, a day is paid for amusements in that country.

—A wedding party in Hungary, occupying sixteen carriages, in attempting to cross the Danube which was frozen over, were drowned.

—Dr. Debaussset, of Pittsburg, is spending \$150,000 on an "air ship," 650 feet long, cone-shaped, and 140 feet in diameter, weighing 130 tons.

—A case of surgical instruments was dug up at Pompeii, a short time since. Many of them are said to be similar to those in use at the present day.

—It is estimated that the crops of the United States are damaged by insects to the extent of \$150,000,000 a year, ten per cent. of this sum being lost on cotton alone.

—The steamer Rafael Reyes grounded on a shoal in the river Dique, South America, and whilst attempts were being made to back her off, her boilers exploded. Out of forty passengers on board, twenty were killed outright, and several others were terribly injured.

—A terrible railway disaster occurred near Blackbear, Georgia, March 17, by a train breaking through a tressle bridge over a creek; twenty-five persons were killed and thirty-five injured.

—The Panama Canal has been opened for traffic from Colon to Gatun, through the Mindi-hill. There is now a continuous waterway for fifteen miles, with a depth sufficient to float a thousand-ton vessel.

—The number of direct sufferers by the Yellow River inundations in China is reported at a million and a half to two million persons. No fewer than 100,000 have been drowned. About a third of China, northward of the river, is suffering from more or less acute distress.

—A despatch from Rangoon, dated March 21, says the town of Myingyan, in Upper Burmah, situate on the eastern banks of the Irawaddy, and an important military post, has been almost destroyed by fire. Fifteen thousand people have been rendered homeless.

—The Maharajah Holkar, of Indore, has placed the resources of his State at the disposal of the Indian Government for the defence of the Empire. The Maharajah of Cashmere has offered £100,000, the whole of his war material, and the services of himself and his troops.

Serious inundations were reported from Germany, March 26. The waters burst through the Elbe embankment near Dömitz, in Mecklenburg, and the village stands isolated in the midst of a great lake. Twenty-five men were drowned in attempting to relieve the inhabitants. The floods are estimated to cover about 200 English square miles.

—One of the most severe snow-storms ever known visited New York, March 12. All traffic was suspended. The stock exchange, banks, and other places of business were closed. Trains stood in lines, miles long, filled with business men, unable to proceed. Many of them found their way to the hotels, and those who succeeded in reaching home the same day, "looked like visitors from the Arctic regions." Over two hundred lives were lost.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price, 6s. 9d.

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 338 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

The Truth Found.—The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

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THE PRESENT TRUTH.

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

LONDON, APRIL 5, 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.

The following, taken from one of our exchanges, we would commend to the careful consideration of all our readers:—

"In these days the idea prevails quite largely that God is not very particular, and that not much effort is required to secure salvation; that matters will somehow come out all right in the end. Never was there a more fatal error. Hear the words of Jehovah himself on this point: 'For I the Lord thy God am a jealous God.' Ex. 20:5. The service of God is not a matter of our own convenience. Christ says, 'Strive to enter in at the strait gate;' and, 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom.' It takes something more than a mere profession; it requires implicit obedience, even though that may bring crosses and trials, and even hardships and sufferings. God is particular, and we should not fail to continually recognize that fact."

In speaking of the Sabbath question, which is constantly agitated at the present time, Dr. Parker recently gave utterance to the following:—

"I would not have a Sabbath kept by Act of Parliament. There is something better than legislation. If a man does not take his shutters down simply because the law will not allow him, he does in reality take them down, and he is buying and selling all day. The Sabbath keeping we want is a festival of the heart, and we must make the Sabbath a delight, if we would give it its right function and invest it with its right influence."

Yes; there is something better than legis-

lation. The Sabbath has been blessed and sanctified by Jehovah, a higher authority than Parliament, and there is a "love of God" that keeps his commandments, and "they are not grievous." Gen. 2:3; 1 John 5:3. Where this love exists, no Act of Parliament is needed to prevent the taking down of shutters on God's holy day. His people well understand that his blessing is promised on this condition, "if thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13. And what day is this which is to be called a delight?—"The seventh day is the sabbath of the Lord thy God." Ex. 20:10.

If God will not break his covenant, nor alter the thing that is gone out of his lips (Psa. 89:34), how can man expect to invest the first day of the week with the function and influence which the Creator has bestowed upon the seventh day, and upon no other?

THE SECOND ADVENT.

SAYINGS OF EMINENT MEN.

HON. H. MONTAGUE VILLIERS, rector of St. George, Bloomsbury, in his lectures delivered during Lent, 1843, said:—

"Whatever blame may be attached to myself or to my brethren in the ministry, for enforcing the duty of serving God on other grounds than those which the Scriptures have laid down, this, at any rate, must be clear,—the apostle considered the second advent of the Lord worthy of the greatest prominence in his ministry; and if this be clear, I am free to confess that I am ignorant how any one can venture to neglect this important subject. It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk closely with his God. When I reflect that there are special blessings to those who look for his coming, and special warnings to those who say, 'My Lord delayeth his coming,' I can but feel that it is my duty prominently to set forward the doctrine of the second advent."

Stephen Tyng, D. D., says:—

"Jesus will reign in visible glory among his saints upon the earth. . . . He has now, as regards his visible presence, gone to receive for himself a kingdom, and to return. When the appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. . . . To this blessed kingdom of the Son of God, multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of the happy day when angel voices shall thus announce unto his waiting Zion, 'Thy God reigneth.'"

Hill, in his "Saints' Inheritance," says:—

"In the great view of the Saviour's personal reign on a regenerated earth as the final and everlasting abode of his redeemed, I rest with confidence and delight."

Edward Winthrop, M. A., says:—

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