

The Present Truth.

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

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THE PRESENT TRUTH.

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—for—

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"EVEN SO, COME, LORD JESUS."

LORD Jesus, come! The world is growing old
And weary with its awful load of sin:
To take away its evils manifold
O let the bright millennial days begin!
For Faith is weak, and Vice is overbold,
And Unbelief its poison spreads around,
While deep in search of pleasure or of gold
The careless ones despise the gospel sound.

Lord Jesus, come! Come as the Prince of Peace!
With sweet and holy influence from above;
Let strife and hatred, war and tumults cease,
Begin the promised reign of peace and love.
Draw to Thyself the hearts and souls of men
Of every clime and color, race or birth;
A brighter dawn than Eden saw shall then
Rise o'er a glorious, renovated earth.

Lord Jesus, come! Come as the King of kings!
Ascend once more thy universal throne;
Arise supreme o'er all created things
And claim our earthly kingdoms for thine own.
The false religions that corrupt the world,
The impious systems that thy glory hide,
With every form of sin be swiftly hurled
From all their vain strongholds of power and pride.

Lord Jesus, come! thy grace and power reveal!
For sinful men refuse to own thy sway;
Their fears and doubts thine attributes conceal
As thunder-clouds obscure the orb of day.
Arise, O Lord! exalt thy glorious name!
Fulfill in us thine own prophetic words,
Till earth re-echo heaven's loud acclaim,
And hail thee King of kings and Lord of lords!
—Christian Leader.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION. NO. 12.

BY MRS. E. G. WHITE.

THE CHRISTIAN'S PRIVILEGE.

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God, and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When

we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to reign the mind up to a certain intensity of emotion. We may not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should

find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has long been permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"His servants ye are to whom ye yield yourselves servants to obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to Divine strength, and faith exclaims, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—“to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne”?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: “Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” “Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.” By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, “with songs and everlasting joy,” enter through the gates into the city of God.

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to him, and to be constantly growing in grace and in the knowledge of the truth.

The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories he was not permitted to reveal. Yet this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares, “I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.”

Paul suffered for the truth's sake; and yet we hear no complaints from his lips. As he reviews his life of toil and care and sacrifice, he says, “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” The shout of victory from God's faithful servant comes down the line to our time: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death,

nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

Though Paul was at last confined in a Roman prison,—shut away from the light and air of heaven, cut off from his active labors in the gospel, and momentarily expecting to be condemned to death,—yet he did not yield to doubt or despondency. From that gloomy dungeon came his dying testimony, full of a sublime faith and courage that has inspired the hearts of saints and martyrs in all succeeding ages. His words fitly describe the results of that sanctification which we have in these pages endeavored to set forth. “I am now ready to be offered, and the time of my departure is at hand. 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 not to me only, but unto all them also that love his appearing.”

“Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow,
Who reigns in light above.

“Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shown
In which is perfect day.

“Walk in the light! and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light.”

SEVEN REASONS FOR SUNDAY-KEEPING.

BY J. N. ANDREWS.

“ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3: 16, 17.

In this text we are assured that every word of the sacred Scriptures was given by the Holy Spirit; that every doctrine which men should believe is therein revealed; that every fault is therein reproofed; that every error is corrected by its words of truth; and that perfect instruction in all righteousness is therein given.

The design of its Author in providing such a book was, that the man of God might thereby be made perfect, thoroughly furnished unto all good works. This is the treasure which God has given to his church. Nor is this all that he has done. To those who are willing to obey the teachings of his word he has promised the Spirit to guide them into all truth.

To men thus situated, Jehovah thus speaks: “Prove all things; hold fast that which is good.” 1 Thess. 5: 21. That is, bring every part of your faith and practice to the test of God's sure word; ask the Holy Spirit's aid, that your mind may be delivered from prejudice, and your understanding enlightened in the word of truth. Then, what you find revealed in that word, hold fast; it is of price-less value; but relinquish at once every precept or doctrine not therein recorded, lest you make the doctrines of men of equal weight with the commandments of God. “What is the chaff to the wheat? saith the Lord.”

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, we design to examine the grounds on which this observance rests. Those who are willing to submit their opinion to the test of Scripture and of reason are invited to unite with us in the examination of this subject. For what reason

do men prefer the first day of the week to the ancient Sabbath of the Lord? On what authority do men continually violate the day which God sanctified, and commanded mankind to keep holy? Come, now, and let us reason together. Here is the commandment which it is said has been changed:—

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Ex. 20: 8-11.

That this commandment requires men to remember and to keep holy the rest-day of the Creator, which he hallowed at the close of the first week of time, none can deny. We now ask for the authority for the change of this commandment.

Papists believe that their church had power to change the fourth commandment; and, on that authority alone, they are perfectly satisfied in observing the first day of the week.

Protestants deny the authority of the church of Rome, and attempt to vindicate the change of the Sabbath by an appeal to the Bible. This is what we wish them to do. We ask them, therefore, to present a single text in which it is said that God has changed his Sabbath to the first day of the week. The advocates of the change have none to offer. If they cannot present such a text, will they give us one which testifies that God ever blessed and sanctified the first day of the week? Its observers admit that they have none to present. But will they not give us one text in which men are required to keep the first day holy, as a sabbath unto the Lord? They acknowledge that they have none. How, then, do they dare to exalt the first day of the week above the Sabbath of the Lord, which the commandment requires us to remember, and keep holy?

The Bible thoroughly furnishes the man of God unto all good works. Can Sunday-keeping be a very good work when the Bible has never said anything in its favor? Or, if it is a good work, can men be very thoroughly furnished in its defense when God has said nothing in its favor? Instead of being a good work, must it not be a fearful sin against God to thus pervert the fourth commandment, when once the mind has been enlightened on the subject?

But there are several reasons urged for the observance of the first day of the week, which we will here notice.

FIRST REASON. *Redemption is greater than creation; therefore we ought to keep the day of Christ's resurrection, instead of the ancient Sabbath of the Lord.*

Where has God said this? Sunday-keepers are compelled to admit that he never did say it. What right, then, has any man to make such an assertion, and then to base the change of the Sabbath upon it? But suppose that redemption is greater than creation who knows that we ought to keep the first day of the week on that account? God never required men to keep any day as a memorial of redemption. But if it were a duty to observe one day of the week for this reason, most certainly the crucifixion day presents the strongest claims. It is not said that we have redemption through Christ's resurrection; but it is said that we have redemption through the shedding of his blood. “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of

every kindred, and tongue, and people, and nation." Rev. 5: 9. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1: 7; Col. 1: 14; Heb. 9: 12, 15.

Then redemption is through the death of the Lord Jesus; consequently the day on which he shed his precious blood to redeem us, and said, "It is finished," John 19: 30, is the day that should be kept as a memorial of redemption, if any should be observed for that purpose.

Nor can it be urged that the resurrection day is the most remarkable day in the history of redemption. It needs but a word to prove that, in this respect, it is far exceeded by the day of the crucifixion. Which is the more remarkable event, the act of Jehovah in giving his beloved and only Son to die for a race of rebels, or the act of that Father in raising that beloved Son from the dead? There is only one answer that can be given: It was not remarkable that God should raise his Son from the dead; but the act of the Father in giving his Son to die for sinners was a spectacle of redeeming love on which the universe might gaze, and adore the wondrous love of God to all eternity. Who can wonder that the sun was veiled in darkness, and that all nature trembled at the sight! The crucifixion day, therefore, has far greater claims than the day of the resurrection. God has not enjoined the observance of either; and is it not a fearful act to make void the commandments of God by that wisdom which is folly in his sight? 1 Cor. 1: 19, 20.

But if we would commemorate redemption, there is no necessity of robbing the Lord's rest-day of its holiness in order to do it. When truth takes from us our errors, it always has something better to take their place. So the false memorial of redemption being taken out of the way, the Word presents in its stead those which are true. God has provided us with memorials, bearing his own signature; and these we may observe with the blessing of Heaven. Would you commemorate the death of our Lord? You need not keep the day of his crucifixion. The Bible tells you how to do it.

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped; saying, This cup is the new testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 23-26.

Would you commemorate the burial and resurrection of the Saviour? You need not keep the first day of the week. The Lord ordained a very different and far more appropriate memorial. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

It is true that the professed church have changed this ordinance to sprinkling, so that this divine memorial of the Lord's resurrection is destroyed. And that they may add

sin to sin, they lay hold of the Lord's Sabbath and change it to the first day of the week, thus destroying the sacred memorial of the Creator's rest, that they may have a memorial of Christ's resurrection! "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." When will the professed church cease to pervert the right ways of the Lord? Not until the "inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6.

SECOND REASON. *The disciples met on the day of our Lord's resurrection to commemorate that event, and the Saviour sanctioned this meeting by uniting with them.* John 20: 19.

If every word of this were truth, it would not prove that the Sabbath of the Lord has been changed. But to show the utter absurdity of this inference, listen to a few facts. The disciples did not then believe that their Lord had been raised from the dead, but were assembled for the purpose of eating a common meal, and to seclude themselves from the Jews. The words of Mark and of John make this clear: "He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 12-14. John says: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

It is a fact, therefore, that the disciples were not commemorating the resurrection of the Saviour; it is equally evident that they had not the slightest idea of a change of the Sabbath. At the burial of the Saviour, the women who had followed him to the tomb returned and prepared spices and ointments to embalm him; the Sabbath drew on; they rested the Sabbath day according to the commandment; and when the Sabbath was past, they came to the sepulcher upon the first day of the week to embalm their Lord. Luke 23: 55, 56; 24: 1. They kept the Sabbath, according to the commandment, and resumed their labor on the first day of the week.

(Concluded next month.)

THE FINAL WARNING.

IN all the past it has been invariably the case that, when God was about to bring some great evil upon a people, he has given them a warning of what he was about to do. There are numerous instances of this on record. Some of these instances are seen in the warnings given to the antediluvians, the Sodomites, the Ninevites, and the Jewish people before their final dispersion among all nations by the destruction of their city and temple. And, in fact, God has promised that he will not depart from this rule. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7.

Of all the evils that God has ever brought upon men, none have equaled those that are to come in the great day of the Lord, emphatically called the great day of his wrath. See Isa. 13: 6-9; Zeph. 1: 14-18; Rev. 6: 17. According to all his past dealings with men, and according to his promise quoted above, we have a right to expect that God will send a warning to herald the approach of that great and terrible day. And this is clearly promised through the prophet Joel: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the

land tremble: for the day of the Lord cometh, for it is nigh at hand." This is a prophecy in the form of a command. It signifies that when that day is near at hand, the trumpet will be blown, the alarm will be sounded. And the people of God living at that time are to be the agents by which the warning is to be given. The command of God to them is, "Blow ye the trumpet," etc.

We have an illustration of the fulfillment of a prophetic command on record. It took place when Christ rode into Jerusalem. Hundreds of years before the event, God had said by his prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9: 9. When Jesus thus entered Jerusalem, the people did shout and rejoice greatly. And it was imperative—there must be shouting—accordingly Jesus said, "If these should hold their peace, the stones would immediately cry out." It was a necessity, for the promise of God *must* be fulfilled. Even so the warning must be sounded by the people of God, just before the coming of the day of the Lord. God has promised it, and his word cannot be broken.

The terms of the promised warning are more fully given in Rev. 14: 6-12. Here are given in detail the promised "gospel of the kingdom," which should be preached in all the world for a witness, immediately before the coming of the end. Matt. 24: 14. The burden of the first proclamation of the everlasting gospel is, "Fear God, and give glory to him; for the hour of his judgment is come." Such a message must be heard by the inhabitants of the earth at the time when the coming of the Lord is at hand. Can this be done, and yet the day of the Lord come upon men as a thief in the night, that is, unexpectedly? Yes, it can, to those who do not believe the warning; and the Scriptures assure us that this will be the case.

These last messages of probationary time will be preached by men, though they are foretold under the symbol of angels. God has chosen men as his agents to preach the gospel; and when he commissioned his disciples to preach the gospel he said, "Lo, I am with you alway, even unto the end of the world." Men will therefore be the agents through whom the closing messages of the gospel will be preached. And it is certain that those who proclaim these warnings will be believers in the advent of Christ at hand. Those who do not believe that the judgment, the coming of Christ, and the resurrection are at hand will never preach these messages. This is self-evident.

And now the question arises, Do the signs of the times warrant us in believing that we are in the last days? Those who make the study of the prophecies a specialty, universally believe that the end is at hand; and the impression is growing in the popular mind that the day of the Lord and the battle of Armageddon are at hand. The fearful corruption of our times has called forth the acknowledgement from some who do not profess to be Adventists that the present state of society answers to the prophetic description of the last days, as given by Paul in 2 Tim. 3, and in other scriptures. If we are in the last days, and the coming of the great day of the Lord is at hand, then it is time that these promised warnings should be heard. When God's promises become due, they never fail of their fulfillment. Where are the promised messages of warning? Who are proclaiming them? There are more than two hundred thousand Adventists in the world; and if the predicted warnings are being given, it is evident that they are being given by those who

believe that the coming of Christ is at hand.

But the great test of these advent, or judgment, messages is upon the commandments of God and the faith of Jesus. Those who proclaim and heed these warnings are described as those "who keep the commandments of God, and the faith of Jesus." Now it is a fact that Adventists are not all agreed in respect to the commandments of God. Some hold that the ten commandments are not now binding; that they have been abolished, and superseded by the faith of Jesus. Do they fill the prophetic description? Not at all. To apply to them, it should read, "Here are they that are released from the commandments of God by the faith of Jesus." They differ from the apostle Paul in that they make void the law through faith. Rom. 3: 31.

Dear reader, the prophetic description of those who heed the last message of probation, and are to be translated at the coming of Christ, is, "Here are they that keep the commandments of God, and the faith of Jesus." Is it possible for any to be so deceived as to think that they are the people, while they break the commandments of the moral law and teach men so, holding that the commandments written by the finger of God have been superseded and done away by the faith of Christ?

Who are proclaiming the promised warning? It must be heard before the end, and the end is most evidently near. It is impossible that it should be preached by any but believers in the advent near; all others will be far from preaching it. And of Adventists none can be the people described but those who keep the commandments of God as well as the faith of Christ. And is there a class who teach the perpetuity of the whole moral law, in connection with the soon coming of Christ? There is. And as John the Baptist understood his mission to be the fulfillment of the predicted "voice of one crying in the wilderness," so these believe it to be their special work to proclaim the last warning to mankind, to prepare a people for the second advent,—a people who, instead of following the beast and his image, will "keep the commandments of God and the faith of Jesus." And this message is going to "many peoples, and nations, and tongues, and kings."

Who believes the prophetic word of God? Who believes that God still lives, and is fulfilling his word of promise? The day of the Lord is at hand; and the Lord will do nothing, but he revealeth his secret to his servants. He has promised a warning before the great and terrible day of the Lord shall come; and he is fulfilling his promise. Ancient prophets foretold these things; and the Spirit of the living God is moving his people to fulfill these predictions. He reveals these things to his servants; and those who believe his word and providence understand the work he has called them to do. By the aid of the Spirit they will fulfill their mission.

Already this message is being published in eight different languages. Several presses are employed in spreading the news, the good news, the gospel of the everlasting kingdom. In America it has spread from ocean to ocean, and many missionaries in Europe are sounding it forth by the voice and by the press. Oh! solemn thought. The trumpet of the final warning is being sounded. God has called upon his people to sound an alarm, and it is being sounded. He foretold these things by his ancient prophets and by his apostles, and he is fulfilling his word; consequently, unbelievers are left without excuse. The great white throne will remain immaculate, though we should not heed the warning, and so be lost. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

R. F. COTTRELL.

GOD'S WORD.

THE word of God abides,
His precepts all are sure;
Though heaven and earth should pass away,
That word will still endure.

Though 'gainst its sacred truths
The powers of hell combine,
Still like a lamp in midnight gloom
Its blessed light shall shine.

Oh, glorious Book of God!
It tells of sins forgiven;
It tells of Jesus' pardoning love,
And whispers, "Hope and Heaven."

Incline my heart, dear Lord,
Its precepts to obey;
Into the winding paths of sin
Oh! let me never stray.

Let peace, and truth, and love
Within my soul abide,
And let me ever own thy word
My Counsellor and Guide.

Mrs. L. D. A. STUTTLE.

THE MILLENNIUM.

THE word *millennium* signifies a thousand years. By theologians, the word is usually applied to the thousand years mentioned in Rev. 20: 4-6. It has become quite a common belief that during this period there is to be a grand work of the gospel carried on upon this earth, which will result in the conversion of all the heathen nations, if not the whole world. It is also believed by many that the Jewish nation will return to their own land at that time, and again become the chosen people of God. Many professed Christians have let the anticipated joys of the millennial period eclipse the importance of the soon coming of Christ.

If the thousand years spoken of in Rev. 20 is to be probationary time, when thousands will accept Christ, who could, or would not, do so before, we should expect to find the plainest evidence in the Bible to that effect. But when we examine the scripture which speaks of the *thousand years*, we find nothing there to teach us that there will be any conversions whatever during that time. The text says nothing about the conversion of the heathen or the return of the Jewish nation. Then before we come to such conclusions, we should be sure that the Scriptures sustain them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

I wish in this article to call the attention of the reader to some

BIBLE FACTS,

which I trust will assist in forming correct conclusions on this subject. I will bring the subject before the mind, by laying down some propositions from the Sacred Word. If these propositions be proved, and it be shown that it is impossible for the work claimed for the millennial period to take place at that time, then they become stubborn facts which must be removed before our opponents can any longer sustain their theory. The propositions I wish to establish in the mind of the reader are as follows:—

I. *The millennial period is preceded by a resurrection.* After speaking of those who lived and reigned with Christ a thousand years, John says, "But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*" Rev. 20: 5. Then, from the reading of this text, we must come to the conclusion that some at least of this company are those who have been resurrected from their graves. I think all admit that the thousand years are ushered in by a resurrection. Our opponents who hold that a great work is to be performed on this earth during that period, are willing to admit that this is true.

But we find there is a resurrection of two

classes of individuals. In John 5: 28, 29, I read, "Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Here are two resurrections mentioned, one of the righteous, and the other of the wicked. But I wish to examine another text on this subject. "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. This brings me to another proposition.

II. *The thousand years close with a resurrection.* "But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. While Christ and Paul positively state that there will be two resurrections, it is left for the revelator to tell us that they will be a thousand years apart. We have now the two boundaries of the millennium. This will assist us to find out what transpires on this earth during that time. But before we go further, we ask which will be resurrected first, the just or the unjust? "Blessed and holy is he that hath part in the *first resurrection*: on such the *second death hath no power*, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. There can be no doubt in the minds of any on this point. Those who come up in the *first resurrection*, at the beginning of the thousand years *are the righteous*, and those who are brought up by the second resurrection, at the close of the thousand years *are the ungodly*. From the above argument, I conclude that the wicked dead are not raised until the thousand years are finished, therefore there will be none of them converted during that period. My third proposition is as follows:—

III. *The righteous are not resurrected until Christ appears in the clouds of heaven.*

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. Here we read, that the time when the first resurrection shall take place is when the "*trumpet shall sound*." To make this clearer I call the attention of the reader to 1 Thess. 4: 17. The apostle is here giving a discourse on the same subject, that he presented to the church at Corinth. He says, "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the *dead in Christ shall rise first*." Here he says, the dead in Christ rise first, and that resurrection takes place when Christ comes, when the trumpet sounds. I think this fully proves that my third proposition is correct; viz., The righteous are not raised until Christ appears in the clouds.

Now, if my three propositions are proved, and I think no reasonable mind will deny this, we do not have the resurrection of the wicked dead until a thousand years after Christ appears in the clouds. If this be true, we cannot have any of the heathen of the past who have died without a knowledge of the gospel, converted during the thousand years, for they are not raised until the thousand years are finished. So far, the Scriptures seem to be contrary to the generally accepted theory. But as I wish to make this subject clear, I will lay down another proposition, which I shall endeavor to prove in my next article.

IV. *Probation closes before Christ appears in the clouds, therefore there will be no more mercy after the first resurrection.*

J. H. DURLAND.

THREE MISTAKES.

It is a very easy matter to make a mistake, but it is not easy, generally, to correct it. Mistakes which affect us in this life only are bad enough and should be avoided, but mistakes which affect us beyond the judgment are indeed lamentable.

There are at least three mistakes that will be made concerning the second coming of our Lord Jesus Christ.

1. Although the Scriptures clearly teach that Christ will appear the second time to reward every man as his work shall be; also giving signs whereby we may know when that solemn event is near; they also give us to understand that many will give no heed to the warning, as it was in the days of Noah, and thus they will be prepared for the destruction that awaits the ungodly instead of the overcomer's crown. How sad the thought, since ample provision has been made for all who seek an interest in the atoning blood of Jesus! If we make a mistake here, we will be

WITHOUT EXCUSE.

2. Satan will try hard to prevent men from accepting the light and truth concerning the advent of Christ; but if he fails on this point he will try again to cause those who accept the message to become so engrossed with the affairs of this world that their belief in the advent will virtually amount to nothing, being simply a dead faith. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares." Luke 21: 34. This class of believers attach great importance to these words, "Occupy till I come;" but they do not know the meaning of the words. Every rational, accountable being has one or more talents. These may be represented in means or in ability to labor for the salvation of souls. To *occupy* these talents in the sense of the text is to use them, not selfishly, but for the glory of God and the welfare of mankind. Yet there are individuals who control large sums of money who seldom or never give a shilling to extend the message of our Lord's soon coming, which they profess to fully believe. Certainly, the money which they have thus selfishly hoarded will not gain five or ten talents for the Master. Will not this class be among those who cast their idols of silver and gold to the moles and the bats in the day of the Lord's wrath? (Isa. 2: 17-22).

Others who have mental abilities, which might be used in turning men from the errors of their ways and in persuading them to flee from the wrath to come, are using them for selfish purposes. While professing to believe that a few more years will bring mankind to the close of probation, they are seeking for scholarly attainments, fame, and worldly honors. Thus they tie up their talents in a napkin, and, long before they take their degrees and receive their titles, the little light that they once had will have been extinguished by worldly wisdom and so-called scientific speculations.

Would it not be better to receive a liberal, practical education, and, with hearts aglow with the love of God and hope of immortality so soon to be realized, seeking additional wisdom from above, go forth into the wide and fast-ripening harvest field to labor for perishing souls? Titles sought and given by men will soon be valueless, but the true ambassador for Christ wins unfading laurels—"a new name written, which no man knoweth saving he that receiveth it." Those who make a mistake here will have to present to the Lord of the harvest

"NOTHING BUT LEAVES."

3. A third class, while avoiding these mistakes, are in danger of failing to do as much as

they could to extend the "gospel of the kingdom." This mistake does not grow out of selfishness on their part. No, far from this. They have been weaned from the world and sin; they have tasted the sweets of sins forgiven; and as they meditate upon the everlasting rest, and the eternal weight of glory which is to be theirs at the appearing of Jesus, they antedate that glorious day. Thus absorbed, they are in danger of forgetting that the Lord has laid upon them the responsibility of warning the world of its coming doom.

The light and truth has been brought to them at a great sacrifice and cost, both of comforts and money. And until the world has heard the joyful tidings of Christ's return, it is the duty of every one who loves his appearing to be "not slothful in business;" but "fervent in spirit; serving the Lord." It requires means as well as labor and prayer to carry on the Lord's work; therefore let us not forget while we anticipate the glory that awaits the faithful, to "earn all we can, save all we can, and give all we can" to extend the last message of mercy. Having thus used our talents, we at last shall hear from the King of kings, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

A. A. JOHN.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—In my last letter, I submitted to your decision the question, whether or not the Roman Catholic is a church of Christ, after briefly stating to you how some things bearing on its truthful decision strike me. I design the present letter to have no very remote bearing upon the same question; and would ask you to give it the degree of consideration to which, in candor, you may deem its statements entitled.

In reading the prophecies of the Old Testament, I find that they all speak with the most glowing anticipations of the yet future kingdom of Messiah. . . . When I turn over to the New Testament, I find that on the birth of Messiah, the angel of the Lord stated to the shepherds that he came to bring them good tidings of great joy which should be to all people. And having announced the birth of the Saviour in the city of David, he was suddenly joined by a multitude of angels, singing, "Glory to God in the highest, and on earth peace, good will toward men." The Old Testament and the New,—patriarchs, prophets, and apostles, all unite in teaching us that the effect of Christianity upon our world would be to restore it to its primeval state, and to re-instamp upon the heart of man the lost image of his Creator. Now, how far has Popery fulfilled these predictions, and the reasonable expectations of the faithful, founded on them? In other words, what are the fruits of Popery? Our Saviour tells us that a good tree yields good fruit,—a bad tree, bad fruit. And with this test in view, my object in the present letter is to state to you how some things strike me.

What has been the effect of Popery upon *human liberty*? Permit me to use the word "liberty" in its widest sense. As to civil liberty, it has been its unchanging enemy. It has never permitted a spark of liberty to glow for an hour when it could extinguish it. . . . And we are to judge of Popery, not by its pliability where it cannot rule, but by the way which it shows its heart where it can do so without let or hinderance. Kings as well as people have groaned under its tyranny. Henry IV. of Germany was made by the Pope to stand three days in the open air, with bare head and feet. Frederic I. was made to hold his stirrup. He caused Henry II. of England

to be scourged on the tomb of Thomas à Becket. And the present state of Spain, Austria, Italy, shows the effects of Popery on civil liberty.

It is equally the foe of mental liberty. The Bible is without any authority, save what your church gives it. And the Bible must teach nothing save what your church allows. And man must believe nothing save what the priest permits. And philosophy must teach nothing save what the church sanctions. You know that for this last offense Galileo was sent to study astronomy in prison. Pure Popery and real liberty, never have breathed, and *never can*, the same atmosphere. The principle of your church is to allow nothing that bows not to its yoke.

What has been the effect of Popery upon *human knowledge*? When Christianity like a new sun rose upon the world, there was much that might be called education in the Roman Empire. The obvious effect of Christianity was to extend it. After the lapse of some ages, Popery by gradual stages crept, serpent-like, to the high places of power. How soon afterwards the lights of learning go out; how soon the dark ages commence, and roll on as if they were never to end! And those centuries of darkness form the golden age of your church. And what spirit did it manifest on the revival of learning in England after the sacking of Constantinople, and at the Reformation? Leo X. prohibited every book translated from the Greek and Hebrew. This blow was aimed at the Bible. He forbade the reading of every book published by the Reformers. He excommunicated all who read an heretical work. The Inquisitors prohibited every book published by sixty-two different printers; and all books printed by any printer who had ever published a book of heresy! Nor has one of these prohibitions ever been recalled. At this hour, the noblest products of human genius are under the ban of your church; and the Index Expurgatorius is in full operation at Rome!

And what has been the effect of all this upon human knowledge? Look into the countries, for an answer, where your church rules undisturbed. The nobles and the people, in Spain, Portugal, Austria, Sardinia, Sicily, are sunk into almost the same state of ignorance. Upon the intellectual degradation of Catholic Ireland I have already dwelt. The Book of books which the Lamb died to unseal, your church has re-sealed; it has laid an embargo upon human knowledge; it allows the people to read only what it permits; and it permits only what tends to rivet its chains, and to perpetuate the darkness which is its natural element. When the Reformation occurred, the retrograde movement of the world towards ignorance, and barbarism, and idolatry, had almost been completed. Had it not occurred, a radiance might continue to gild the high places of the earth after the gospel sun had set; a twilight might be protracted for a few ages, in which a few might grope their way to heaven; but each age would have come wrapped in a deeper, and yet deeper gloom, until impenetrable darkness had fallen on the world. Even the degree of knowledge which has obtained in the papal world, it owes to the Reformation.

And what has been the effect of Popery upon the *happiness of our race*? This is a question of wide bearing, yet I can do little more than glance at it. Has it ever laid out its energies for the promotion of human happiness? If so, when and where? Has it not, on the other hand, set itself in opposition to everything calculated to promote it? Does general intelligence promote it?—Your church has always opposed it. Does the free circulation of the word of God promote it?—You have opposed this also. Does the inculcation of

pure religion promote it?—You have poisoned, or closed up all its fountains. Does advancing civilization promote it?—Your efforts are untiring to reverse its wheels and to roll us back to the darkness of the dark ages, whose very light was darkness. But what can I say more? for the time would fail me to tell of your monasteries and nunneries, of the wars which Popery has excited, of its crusades, of the bitter jealousies it has sown between States, of the oceans of blood it has shed to obtain its objects, of the inquisitions it has erected to torture the unbelieving, and of the way and manner in which it has caused those of whom the world was not worthy, to have trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment: how it caused them to be stoned, to be sawn asunder, to be slain with the sword; to wander about in deserts and in mountains, in dens and caves of the earth. O! sir, the pathway of Popery through the world is marked by the blood and bones of its victims. It has gone into the earth feeling that Joshua's commission on entering Canaan was in its pocket; and that all who questioned its authority were Hittites and Amorites. And almost without a figure of speech it can be said, that the nations which it found as the garden of the Lord, it converted into a howling wilderness. I know not that human happiness has ever had a more determined foe than Popery.

What is the influence of Popery as to the exercise of *Christian charity*? By charity I mean not alms-giving, nor yet the love of God which the Spirit inspires in the soul, but that grace which induces love to those who differ with us, and to cast a mantle over their defects. The Bible teaches us to do good to all as we find opportunity, to love our enemies, to treat with kindness those who despitefully persecute us. How does your church obey these injunctions of Christ the Lord? Let your inquisitions, your *auto da fe's*, your Bartholomew's day, your Irish massacre, your yearly anathemas against heretics, your consigning to perdition all beyond the pale of your church, answer. All non-papists you place beyond the pale of mercy; you refuse their bodies Christian burial, if such *your* burial can be called; you convert into the bitterest enemies of the man that becomes a Bible Christian, those of his own household; you make the poor Irish servant to feel that his master, and her mistress are the enemies of God, however pious, whose reading of the Bible, and whose prayers to Heaven cannot be heard without committing great sin; you enact a ceremonial law, and proclaim that all who submit not to it are speckled with plague spots. And hence, your priests, wherever located in Protestant communities, instead of going about, as men, to promote the general welfare, move about as spectres, as if afraid of the light of day; here abstracting a child from a Sunday school; there burning a Bible; here poisoning the mind of a servant against his master, and there that of a maid against her mistress; and seeking to place all save his own unlettered followers, like the lepers of Samaria, without the city of God. Does this look like the spirit of Christ?

What is the influence of Popery on *true religion*? To this point I have already spoken. I have told you, sir, how it has corrupted our Rule of Faith, and the sacraments, and the doctrines of the Bible. This is but the *theory* of the matter; O, how can I speak of its practical effects? The religion of Christ it has converted into a system of idolatry in which God and witches—the Bible and traditions, canons, decretals—the worship of God and of saints—the mediation of Christ and of Mary—prayer and scourging—pious deeds, penances and processions, are all of like authority and like efficacy!

The mind of the poor papist it fills, not with light and love, but with darkness and fear. It closes to him the way to heaven through the blood of Christ, and opens it through the fires of purgatory. Leaving him in doubt as to where he will succeed best, he now prays for pardon to God—now to the Virgin—now to Peter or Paul—now before some old picture almost obliterated by age—believing alike the truths of Scripture, and the absurdities of your system, and knowing little of either.

It impresses the poor papist with the idea that religion consists, not in love to God and man, but in external submission to rites and forms. Hence the Spaniard will go to confession with his dagger under his mantle; and the poor, generous Irishman, will go from the Mass and Missal to the pot-house. And your inquisitors have gone out from your eucharist to kindle the fires which consumed *your* heretics and *our* martyrs, and which illumined their pathway to glory!

But I must stop, lest my emotions swell beyond due bounds.

These, rev. sir, are some, and but some of the fruits of your system. How do they appear to you when thus brought together? Is the tree which bears these fruits good, or bad? Has Popery, in any one particular, in any one country, or in any age, ever produced the results which prophets and apostles have told us the religion of Messiah would produce? If not, are not Popery and Christianity, not only different, but antagonistic systems?

With great respect, yours,

KIRWAN.

A SAVOR OF LIFE OR DEATH.

THIS gospel of John was probably written after the destruction of Jerusalem. By the time that our evangelist penned these words, "the Romans had come and taken away their place and their nation." The thing that Caiaphas and his party had, by their short-sighted policy, tried to prevent had been brought about by the very deed itself. For Christ's death was practically the reason for the destruction of the Jewish commonwealth. When "the husbandmen said, Come! let us kill him, and seize on the inheritance," which is simply putting Caiaphas' counsel into their language, they thereby deprived themselves of the inheritance. And so Christ's death was the destruction and not the salvation of the nation.

And yet it was true that he died for that people, for every man of them, for Caiaphas as truly as for John, for Judas as truly as for Peter, for all the scribes and the Pharisees that howled round his cross, as truly as for the women that stood silently weeping there.

He died for them all! And John, looking back upon the destruction of his nation, can yet say: "He died for that people." Yes! And just because he did, and because they rejected him, his death, which they would not let be their salvation, became their destruction and their ruin. Oh! brethren, it is always so! "A Saviour of life unto life, or a Saviour of death unto death!" "Behold! I lay in Zion for a foundation, a tried stone." Build upon it and you are safe. If you do not build upon it, that stone becomes "a stone of stumbling and a rock of offense." You must either build upon Christ or fall over him; you must either build *upon* Christ, or be crushed to powder *under* him. Make your choice! the two fold effect is wrought ever, but we can choose which of the two shall be wrought upon us.—*Dr. Alexander Maclaren.*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—*Solomon.*

FIRESIDE READINGS.

"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.

PAST, PRESENT, AND FUTURE.

WHAT saith the past to thee? Weep!

Truth is departed;
Beauty hath died like the dream of a sleep,
Love is faint-hearted;
Trifles of sense, the profoundly unreal,
Scare from our spirits God's holy ideal;
So as a funeral bell, slowly and deep,
So tolls the past to thee! Weep!

How speaks the present hour? Act!

Walk, upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing.
Scorn not the smallness of daily endeavor,
Let the great meaning ennoble it ever;
Droop not o'er efforts expended in vain,
Work as believing that labor is gain.

What doth the future say? Hope!

Turn thy face sunward!
Look where light fringes the far-rising slope,
Day cometh onward.
Watch! Though so long be the twilight delaying,
Let the first sunbeam arise on thee praying;
Fear not; for greater is God by thy side,
Than armies of Satan against thee allied.
—*Home Journal.*

"FRET NOT THYSELF."

I WAS sitting in my room one morning, feeling all "out of sorts" about something or other, when an orphan child, whom I had taken to raise, came in with a broken tumbler in her hand, and said, while her young face was pale, and her lip quivered,—

"See, Mrs. Graham! I went to take this tumbler from the dresser to get Anna a drink of water, and I let it fall."

I was in a fretful humor before the child came in, and her appearance, with the broken tumbler in her hand, did not tend to help me to a better state of mind. She was suffering a good deal of pain in consequence of the accident, and needed a kind word to quiet the disturbed beatings of her heart. But she had come to me in an unfortunate moment.

"You are a careless little girl!" said I, severely, taking the fragments of glass from her trembling hands. "A very careless little girl, and I am displeased with you!"

I said no more; but my countenance expressed even stronger rebuke than my words. The child lingered near me for a few moments, and then shrunk away from the room. I was sorry, in a moment, that I had permitted myself to speak unkindly to the little girl; for there was no need of my doing so, and, moreover, she had taken my words, as I could see, deeply to heart. I had made her unhappy without a cause. The breaking of the tumbler was an accident likely to happen to any one, and the child evidently felt bad enough about what had occurred, without having my displeasure added thereto.

If I was unhappy before Jane entered my room, I was still more unhappy after she retired. I blamed myself, and pitied the child; but this did not in the least mend the matter.

In about half an hour, Jane came up very quietly, with Willie, my dear little, curly-haired, angel-faced boy in her arms. He had fallen asleep, and she had, with her utmost strength, carried him up-stairs. She did not lift her eyes to mine as she entered, but went, with her burden, to the low bed that was in the room, where she laid him tenderly, and then sat down with her face turned partly away from me, and with a fan

kept off the flies and cooled his moist skin. Enough of Jane's countenance was visible to enable me to perceive that its expression was sad. And it was an unkind word from my lips that had brought this cloud over her young face!

"So much for permitting myself to fall into a fretful mood," said I, mentally. "In future I must be more watchful over my state of mind. I have no right to make others suffer from my own unhappy temper."

Jane continued to sit by Willie and fan him; and every now and then I could hear a very low sigh come up, as if involuntarily, from her bosom. Faint as the sound was, it smote upon my ear, and added to my uncomfortable frame of mind.

A friend called, and I went down into the parlor, and sat conversing there for an hour. But all the while there was a weight upon my feelings. I tried, but in vain, to be cheerful. I was too distinctly aware of the fact, that an individual—and that a motherless little girl—was unhappy through my unkindness; and the consciousness was like a heavy hand upon my bosom.

"This is all a weakness," I said to myself, after my friend had left, making an effort to throw off the uncomfortable feeling. But it was of no avail. Even if the new train of thought, awakened by conversation with my friend, had lifted me above the state of mind in which I was when she came, the sight of Jane's sober face, as she passed me on the stairs, would have depressed my feelings again.

In order both to relieve my own and the child's feelings, I thought I would refer to the broken tumbler, and tell her not to grieve herself about it, as its loss was of no consequence whatever. But, this would have been to have made an acknowledgment to her that I had been in the wrong, and an instinctive feeling of pride remonstrated against that.

"Ah me!" I sighed. "Why did I permit myself to speak so unguardedly? How small are the causes that sometimes destroy our peace! How much of good or evil is there in a single word!"

Some who read this may think that I was very weak to let a hastily uttered censure against a careless child trouble me. What are a child's feelings?

I have been a child; and, as a child, have been blamed severely by those whom I desired to please, and felt that unkind words fell heavier and more painfully, sometimes, than blows. I could, therefore, understand the nature of Jane's feelings, and sympathize with her to a certain extent.

All through the day, Jane moved about more quietly than usual. When I spoke to her about anything—which I did in a kinder voice than I ordinarily used—she would look into my face with an earnestness that rebuked me.

Toward evening, I sent her down-stairs for a pitcher of cool water. She went quickly, and soon returned with the pitcher of water, and a tumbler, on a waiter. She was coming towards me, evidently using more than ordinary caution, when her foot tripped against something, and she stumbled forward. It was in vain that she tried to save the pitcher. Its balance was lost, and it fell over and was broken to pieces at my feet, the water dashing upon the skirt of my dress.

The poor child became instantly as pale as ashes, and the frightened look she gave me I shall not soon forget. She tried to speak, and say that it was an accident, but her tongue was paralyzed for the moment, and she found no utterance.

The lesson I had received in the morning served me for purposes of self-control now, and I said, instantly, in a mild voice,—

"Never mind, Jane; I know you couldn't help it. I must tack down that loose edge of the carpet. I came near tripping there myself to-day. Go and get a floor-cloth and wipe up the water as quickly as you can, while I gather up the broken pieces."

The color came back instantly to Jane's face. She gave me one grateful look, and then ran quickly away, to do as I had directed her. When she came back, she blamed herself for not having been more careful, expressed sorrow for the accident, and promised over and over again that she would be more guarded in future.

The contrast between both of our feelings now and what they were in the morning, was very great. I felt happier for having acted justly and with due self-control; and my little girl, though troubled on account of the accident, had not the extra burden of my displeasure to bear.

"Better, far better," said I to myself, as I sat and reflected upon the incidents just related—"better, far better is it, in all our relations in life, to maintain a calm exterior, and on no account to speak harshly to those who are below us. Angry words make double wounds. They hurt those to whom they are addressed, while they leave a sting behind them. Above all, we should guard against a moody temper. Whenever we permit any thing to fret our minds, we are not in a state to exercise due self-control, and if temptation comes then we are sure to fall."—*T. S. Arthur.*

GOOD SLEEP.

THE ethics of good sleep, says the *American Queen*, should form a part of household morality. It is hardly an extravagant assertion that comparatively few people, after childhood is passed, know by experience what perfect sleep is, but satisfy themselves with a poor apology for this most perfect refreshment. Rising tired and weary from a disturbed, imperfect sleep, they proceed to summon up lost energies by strong tea or coffee, which in its turn again interferes with perfect rest at night; and this process of life, more than any mental or physical labor, wears women out and makes them prematurely old.

"I have been reading myself to sleep after retiring," said a woman the other day, "and when I have done this for two or three nights, I can see that I look five years older." It is an experience that any woman can verify, and conversely, she can see that sleeping in a perfectly dark and well-ventilated room brings back the contour and the roses of childhood or early youth.

The most perfect sleep is obtained by carefully closing the blinds, raising and lowering the windows to admit plenty of pure air, and drawing down the heavy shades, thus making the room perfectly dark. Then, on going to bed, go there to sleep, not to write or read, or think or plan, but for that most valuable of all things, the foundation of all activity and energy—perfect sleep. A few nights of this experience will work a magic transformation in looks and in feelings.

Above all, let us divest ourselves of a traditional prejudice that there is somehow virtue in early rising. When *early sleep* is obtained, early rising is indicated by nature by waking; but artificially produced, it is pernicious. Unless there is an exceptional reason, it is far wiser to sleep till one wakens naturally, and one hour then will do the work of three when one comes to it tired and unrefreshed. "Nature's sweet restorer" is of all things the most invigorating.—*The Safeguard.*

LOVE is like flame—light as many fresh flames at it as you will, it grows instead of diminishing, by the dispersion.—*Kingsley.*

TEMPERANCE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

DRINK BILL OF 1884.

WE referred in our last to the perplexity of the *British Temperance Advocate* over the divided state of the friends of Temperance. The publication of the Excise Returns for the year 1884 justifies the question asked by the *Advocate* of March "Where Are We?" Mr. Hoyle has again placed before the public a statement of the drink evil,—the greatest of all evils that undermine the foundation of social, civil and moral government. In commenting upon Mr. Hoyle's statement, the *Christian Commonwealth* of March 26, says:—

"This statement demands the most serious attention of moral reformers, and especially of such of them as are Christians. The first fact that confronts us is that there was an increase in the expenditure of £871,981 as compared with 1883, the totals being £125,477,275 for 1883, and £126,349,256 in 1884. This is a surprising fact—or it would be so if past experience had not accustomed us to expect that the liquor traffic will flourish whatever other trade may be depressed. All last year we were hearing doleful lamentation about bad trade; "bitter cries" were made to us in behalf of the destitute and the starving; and yet nearly a million more money was spent on drink in that year than in the year before. This one million—the increase in our drink bill in one year, represents just about the amount that this entire nation gives to the cause of missions. Surely no Christian man can reflect on this fact without experiencing a deep sense of shame, and if he be a partaker in the evil deeds of this fatal traffic and have a healthy conscience, a consciousness of personal guilt will probably be added to his sense of humiliation. How many of our great religious and philanthropic organizations, we wonder, will report an increase in their funds in May? Not many, we are afraid. But the liquor traffic reports an increase. In 1883 there was a decrease of the expenditure on drink of £774,084, as compared with 1882; but in 1884 the figures went back to their former point, and nearly £100,000 beyond it. We must not, therefore, flatter ourselves that our drink bill can be kept down to its present point, under the present condition of things, much less can we hope to considerably diminish it. . . . He [Mr Hoyle] points out that we have had the three things which are necessary to ensure prosperous trade—cheap food, cheap money, and good wages, and yet we have not secured the prosperous trade. How is this? The answer is that much of the nation's current income, which represents its purchasing power, is wasted in drink, and consequently the people are to that extent unable to buy the goods produced by our manufacturers. There is certainly a great deal of truth in this view, even though it may not count for quite as much as Mr. Hoyle imagines.

"This increase in the drink bill is the more remarkable, and the more discouraging too, when we consider that the agencies which exist in this country to combat drinking and its attendant evils were never so numerous or influential as they are now. Probably in the year 1884 there were more pledged abstainers, more advocates of Temperance in its various forms, and more Temperance societies than there had ever been in England before, and yet the liquor traffic thrives in spite of them all. Their combined efforts do not even avail to hold this terrible business in check. It mocks their endeavors, laughs at their earnestness, and goes joyously on its hideous path. In the words of the *Times*, 'Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties; the public house holds its triumphant course.'

EVIDENCES arise every day which convince me more and more that the prevalent use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of our country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals, which is truly deplorable.—*Dean of Carlisle.*

THE PRESENT TRUTH.

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

GREAT GRIMSBY, MAY, 1885.

M. C. WILCOX, RESIDENT EDITOR.

B. L. WHITNEY, ASSOCIATE EDITOR.

Corresponding Editors:—

J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

THE THREE ANGELS' MESSAGES.

IN our last number, we propounded the question, "What is the remedy for the dissensions of Christianity?" The question is not only a legitimate one, but a live one. The concurrent testimony of religious representative journals and men, the stern facts of increasing intemperance, vice, and crime, and the confessedly almost ineffectual efforts of modern revivalists and revivals, so far as lasting good is concerned, are ample proofs of this. We say again, the remedy must be found in God's word. Not alone in the proclamation of that word, but in the practicing of its precepts, and belief in its truth. Not simply the preaching of faith and repentance and obedience as was taught by Christ and the apostles, but in preaching the special truths for our time in addition to these. The apostles taught faith and repentance,—truths always applicable and practical so long as men are on probation,—and these were carried home by the great truths of Jesus and the resurrection—type meeting antitype, shadow reaching substance, figure fulfilled in reality. We repeat, The power of the apostles and early preachers of the gospel lay in the fact that they were preaching truth applicable to their time, hence to the needs of the people. It was the word of the Lord, and his Spirit was given freely to those who were willing to work in his way. They carried the *present truth* for their day, and that truth was confirmed by the prophecies of the Old Testament. And it was this evident fulfillment of prophecy, both as regards the time of the first advent and the mission of our Saviour, that gave power to the preaching of the apostles and their co-laborers.

That Jesus was the Messiah is now believed by those who accept of the Bible as the word of God. His mission to the earth as prophet, example, and sin-offering is also acknowledged. That he reigns a priest-king is believed. The burden of the gospel minister now is not to prove that Jesus is the "very Christ." But are there not special truths for our time? Or are all other ages to be thus favored and tested, and this, in many respects, most wonderful age to rest only upon a gospel perverted by that system of iniquity, the papacy, or falsified by the hypotheses of so-called modern science? No, thrice no! The pure fountain of God's word, the inestimable treasure house of truth, is still left us, containing not only truths for Abraham and Moses and the apostles, but for our times also. The words of our Saviour indicate plainly that the gospel preacher would not only preach "old" truth, faith, repentance, and obedience; but "new" truth, that which was applicable to the time in which he lived. "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Again the faithful preacher who lives in that period when the Lord's coming is near, is likened to the householder who not only places before his household that food which is good and necessary at all times of year, but food adapted to the season. "Who *then* is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24: 45. Thousands are bringing forth that which is *new*,

but is it brought from the treasure house—the Bible? Thousands are giving *meat*, but is it proper, seasonable food?

That we are nearing a crisis in the world's history is believed by thousands. Many are looking for a time of "peace and safety;" some for the coming of the Just One, who will immortalize his people and destroy the ungodly by the glory of his presence. This latter view we believe to be in harmony with the Scriptures. In general terms, in specific declaration, in line upon line of prophecy, the Scriptures emphatically predict no better times, no reign of peace, no renovation of the world till Christ shall come as King of kings and Lord of lords. Many lines of prophecy and predictions of omens fulfilled and fulfilling loudly proclaim that the day of the Lord is near. Many of these we have discussed in past numbers. And in the interpretations which we have given we are glad to be in harmony with many of our readers. But in these articles we wish to consider a specific prophecy, a warning message to prepare a people for Christ's coming and warn the world concerning the day of his wrath. We refer to a prophecy found in the book of the Revelation.

We are fully aware that to many the Revelation is considered a sealed book,—mystic, symbolic, incapable of being understood; that its study and interpretation have been and are reprobated by eminent men; but reverently would we undertake its study, believing that it can be understood, and accepting it, as our blessed Lord gave it—a revelation. A revelation is something revealed, and this book is a revelation, but not of St. John the Divine, according to its title in our common versions. What it is and the object for which it is given are both stated by the prophet in the first words of the book itself. "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

A blessing is pronounced not on those who *read* and *hear* alone, but on those who read and hear and *keep*. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3. Would men be likely to keep that which could not be understood? Again, the last chapter contains a similar blessing. "Blessed is he that keepeth the sayings of the prophecy of this book." Chapter 22: 7. Would our Lord pronounce a blessing upon those who keep the sayings of a book they could not comprehend? No; God does not thus trifle with his people. "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." And before the "great and terrible day of the Lord" comes, involving in its mighty events the hope of the faithful, and the doom of the wicked, there will be given a solemn warning to a sin-loving world and world-loving church.

That warning is found in the fourteenth chapter of the Revelation, from the sixth to the fourteenth verses inclusive. It reads as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the

patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

The importance of these solemn messages none who has reverence for the word of God will deny. At whatever time in the history of the world they are due, they must become the one important theme to the faithful, reverent child of God. The consequences of these messages are far-reaching, embracing all nations, kingdoms, tongues, and peoples. And when that period arrives that the proclamation shall be made "the hour of God's judgment is come," or the warning against the worship of the beast and his image is uttered, men disregard these warnings at their peril. The most solemn warning, the most terrible penalty to be found in all the Bible are recorded in the above scripture. Let us then with becoming meekness examine this solemn and important prophecy. "The meek will he guide in judgment: and the meek will he teach his way."

We will first briefly notice two interpretations of this prophecy which have obtained in the past, and are held by some at the present time. (1) That these messages apply to a future age; and, (2) That they have been fulfilled in the past; the first message by the apostles, the second and third by the Reformers.

That these messages do not apply to the future age is evident from the following:—

1. It would make the gospel proclaimed by the angel of verse 6 another gospel, as the commission given by our Saviour reached only till the harvest or end (Matt. 13: 24-30, 36-43; 24: 13; 28: 19, 20); hence, the curse pronounced by the apostle (Gal. 1: 8, 9) would fall upon the bearer of such a message.

2. The second angel of the series proclaims the fall of Babylon. After this fall, God calls out of her his people (Rev. 18: 1-4). But the people of God are taken to the many mansions at his coming, not to Babylon (1 Thess. 4: 16, 17; John 14: 1-3), from henceforth to "ever be with the Lord;" therefore the fall of Babylon and the call, "Come out of her my people," must be prior to the first advent.

3. The warning against the beast, his image, and worship has evident reference to this dispensation. The beast, the papal power, is brought to view in Rev. 13, and is identical with the little horn of Dan. 7, and the "man of sin" of 2 Thess. 2, each of these Scriptures indicating the same thing, viz., that this anti-christian power is destroyed by the second coming of Christ.

The "patience of the saints" (See Heb. 10: 36; Luke 21: 19; Jas. 5: 7); the blessing upon those "who die in the Lord," which death must precede the first resurrection at the second coming of Christ; the Son of man coming on a cloud with a sickle to reap the harvest of the earth,—are all proof positive that this important prophecy precedes the second advent of Christ. In fact, the theory that these messages are given in the age to come is so palpably absurd that it is unworthy of notice, and is referred to here only because it is held by a respectable number.

In our next we will consider the view that these messages have already been fulfilled, and their true application.

HAVE WE NOT THE FULFILLMENT?

In recounting the signs which were to precede his second advent, our Lord utters the following significant words: "And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear and for looking after those things which are coming on the earth." To us, the present attitude of our world furnishes a remarkable fulfillment of this inspired prediction; one

which merits the most serious consideration of every believer.

We are not of those who would attribute to every passing event, particularly if it be of a startling nature, a wonderful importance as a special sign of the immediate coming of Christ. On the contrary, it is a source of pain to witness the disposition to treat a subject of so serious moment in a manner so little worthy of its grave importance. Such a course can but indicate a lack, far from creditable to those who adopt it, of true appreciation of the momentous importance of this most solemn event, and of the manner in which God deals with men concerning such great features of his providence. But we are most profoundly convinced that the general features of our time, the aggregate of the startling events of our present history, taken in connection with the unmistakable fulfillment of the prophetic word, furnish overwhelming evidence that the end of human history is near at hand.

A mere glance at the political, social, and moral status of the great nations of our modern civilization, is sufficient to convince the most skeptical of the serious state into which the affairs of the world have fallen.

The great powers, as we call them, maintain toward each other the attitude of most profound distrust, each watching with a jealous eye for the advancement of its own peculiar ambition and the aggrandizement of its power and authority. In the accomplishment of these objects, the only rule of action seems to be the measure of power with which each may support and enforce its individual claim. The most sacred friendships and alliances, the most sacred rights of others even, are unhesitatingly sacrificed on the altar of national ambition. The maintenance of peace demands the providing of enormous preparations for war, the expenditures for which are exhausting the resources of the people and burdening them with a weight of debt and taxation well-nigh unupportable. The ministers of war and finance, if they may find time from their herculean task of providing for these enormous budgets of useless expenditures, to consider the future, can but ask themselves the question where will all this end?

And our most astute politicians and statesmen have before them, in the light of the history of the past quarter of a century, the alarming and unheard of spectacle of a bankrupt world. The continuance of the present régime can result in nothing short of this, and it is useless to deny that the prospect occasions the gravest apprehensions in the minds of the most candid and discerning men.

The social and moral aspect is not more encouraging. The Nihilists of Russia, with their frequent attempts on the life of the highest dignitaries of the government; the Fenians of England, with their startling dynamite outrages involving immense destruction of property and endangering the lives of the innocent equally with that of the class against whom they would manifest their vengeful spite; the Socialists in Germany, making decided progress in spite of the efforts of the government for their suppression; the hosts of unemployed workmen in France, Spain, England, and elsewhere, who from their unfortunate situation of actual want and distress, make through the representatives of their organizations most piteous appeals to their respective governments for some measure of relief from their sufferings,—all these deplorable conditions which exist in our society of to-day, present the social question in a manner well calculated to arouse the well-defined feeling of distrust so manifest on the part of all those who occupy themselves with thoughts of the future.

And what shall we say respecting the morals of our times? Crimes of the most unheard of malignity abound on every hand. Intemperance, always on the increase despite the many noble efforts for its suppression, sweeps the earth with a destruction of life and happiness more frightful than war itself, and strewing its path with thousands of victims. Licentious immorality abounds

everywhere especially in our large cities, where this flood of evil is so great as to cause one to wonder what must have been the sins of the ancient cities of the plains to have brought upon them such a fearful retribution, while our modern Sodoms stand unvisited. Licentious literature abounds, corrupting the morals of the young and degrading all who come under the influence of its loathsome contamination. Suicides abound, and the evidence of the existence of a flood of evil in all its multitudinous details is not wanting.

Good men stand aghast at the terrible picture they see before them, and inquire with anxious concern, "Is this the best that our boasted civilization and progress can give us?"

And we ask ourselves the question, What is lacking to complete the fulfillment of the predictions of the word of God concerning the last days? Why will not men heed what God has spoken, and prepare for the day of wrath which is fast approaching? As said the Lord to the incredulous Jews of his day, so might he say to the men of our time, "Ye can discern the face of the sky, but can ye not discern the signs of the times?"

B. L. W.

THE PROMISES TO ISRAEL.

IN our last, we published an article on "The Return of the Jews." We hold that the evidences there presented are quite sufficient to prove the position taken. But many really suppose that there are certain promises on record in the Scriptures, given to the Jews as a nation, which remain to be fulfilled. This subject demands a notice. As to the Jews "were committed the oracles of God," and they were made the depositaries of the truth, not only for themselves but for the world, we are related to and dependent on, the truth committed to them. Therefore it is important that we understand the truth concerning these promises. All agree that special blessings were conferred upon them, and the controversy turns upon the correct understanding of two points, namely:—

1. The conditional nature of the promises made to the Jews.
2. Under which of the two covenants the special blessings to them were to be conferred.

On the first, it may be remarked, that all of God's promises to man are conditional. To deny this is to advocate Universalism, and even to deny free agency. True, he chose that people for the love he had for their fathers; but their fathers obtained the blessings by faithful obedience, and *continued* obedience was necessary on the part of the children to retain the promises. When God required Pharaoh to let them go, it was not merely that he might bless them, but that they might serve him. Ex. 10: 3. Also he said unto them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," etc. Ex. 19: 5-8.

As the blessings set before them were conditional, they could *claim* them only on fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gainsaying people." Rom. 10: 21. Therefore, it must be admitted that they can receive nothing in the future for any consideration rendered in the past. And therefore again, if any promise is fulfilled to them in the future, it must be on the future performance of the conditions on which such promise is based. By disobedience the promise is forfeited.

On the second point the conclusion is equally evident. *The first covenant has passed away, and nothing can be claimed or granted under an abolished system.* Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry: to wit, Do the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We say they do not, and appeal to the Scriptures on the subject.

Many of the advocates of the Age to Come, perhaps a large majority, contend that the offerings of the Levitical system will be reinstated in that age. But, according to Paul, they make themselves transgressors against the gospel; and make the gospel a system of transgression against the divine economy, by its setting aside that which must be reinstated. They pervert and confound the testimony of the word, having the first covenant done away to establish the second; and the second not yet made; but, when it is made, it will be by the re-establishing of all the peculiarities of the first!

If all would candidly accept the proof that the new covenant has been made, and the relation it sustains to the purposes and promises of God, this confusion would be avoided. But the promises are read without considering their connection with the qualifying declarations of the New Testament. And yet, it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the Age to Come, by maintaining the future fulfillment of special promises to the Jews. If a few expressions only are considered, a construction may be put upon them altogether at variance with the tenor of the whole. But this is treating the Scriptures unjustly, and the most positive declarations of Scripture, in many places, forbid the construction which Judaizers place upon it.

In the first chapter of that letter the apostle describes the sinful condition of the world. That his remarks are general in their application is proved by the commencement of chap. 2: "Therefore, thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." If any should be inclined to consider this judgment too severe, and that the iniquity described in Romans 1 is very far beyond that of the generality of the unconverted world, they may have their ideas corrected by referring to Gal. 5: 19-21. "The works of the flesh" are those things inherent in the "carnal mind;" and as God's law is spiritual, and may be violated by thoughts and desires (Rom. 7: 14; 1 John 3: 15; Matt. 5: 28), these works are in every natural heart. So, from the apostle's application, it is vain to appeal. He then shows that Jews and Gentiles are all condemned—all subject to the judgment of God for disobedience, and are alike dependent on the grace of God for salvation, through patient continuance in well doing, "for there is no respect of persons with God." The circumcision of the Jew, if he be a transgressor of the law, is thereby made uncircumcision; he is even as a Gentile. But if the Gentile keep the law, his uncircumcision is made circumcision. The "outward" Jew is an Israelite no longer if he is disobedient to God, while the obedient Gentile is "inwardly" a Jew, and as such accepted of God. Rom. 2: 25-29.

The advantage which the Jew possessed is stated in chap. 3: 1, 2, but in verses 9, 10, it is said, "What then? are we better than they? No, in nowise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no, not one." After thus involving the whole world in guilt, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned, and come short of the glory of God." Of course boasting is excluded, and the apostle may well exclaim, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also; seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith."

Those who claim a special blessing for the natural descendants of Abraham should carefully read chap. 4. It begins with the important question as to what "Abraham, our father, as pertaining to the flesh, has found." This is important, for surely none of his children according to the flesh, can claim more than he, their father, obtained on that basis. But the argument shows that he received

nothing on such a consideration. Abraham's blessing or justification was by faith, by believing "on Him that justifieth." And the children of Abraham can claim nothing from their birth, but must seek the blessing as he did, by faith. But in that manner it may be obtained by all alike, both Jews and Gentiles, circumcised and uncircumcised; for Abraham himself received the promise in uncircumcision. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also."

As all are sinners, all are under condemnation of the law, and there can be, therefore, no justification by the law. The children of Israel promised to keep it, but they did not; and, therefore, the covenant under which they received the law could not confer the blessing. If that covenant could have secured the blessing, they would have stood independent of Abraham, and have thus set aside justification by faith, and destroyed the hope of all believers; as it is said in verse 14: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect." And the same is repeated, Gal. 3: 18. "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Thus it is proved that the theory of the Age to Come, for the fulfillment of the Scriptures, is destructive of the faith of Abraham.

This subject is again brought up in Chapter 9. Although Paul was by birth a Jew, and had a strong feeling for his "kinsmen according to the flesh," he could not contradict himself, and destroy the facts set forth in the preceding chapters; but he cuts off the claim of the unfaithful to the name of Israel or of Abraham's children. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter. God had endured with much long-suffering the vessels of wrath fitted to destruction. He had certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from all the connection, and from chapter 10: 21: "But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are vessels of mercy prepared unto glory; and the prophecies, as well as the promise to Abraham, are brought forward to attest this truth. Hosea says, "I will call them my people which were not my people; and her beloved which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, The children of the living God." These promises are fulfilled in the new covenant; and we learn from this, that where God speaks by the prophets of his beloved and his people, he refers to those who are Gentiles by birth, as well as to Jews, for they are "fellow-heirs, and of the same body," and partakers of the same promise.

Chapter 11 is most often quoted as favoring Judaizing notions, but of it we say as of chap. 9, it does not contradict the positive statements of the apostle in other places which disprove those notions. Two points are claimed on this chapter, to wit, (1) That a difference is recognized between Israel and the believing Gentiles, and (2) That all Israel will be saved after the fulness of the Gentiles be come in. These two points we now consider.

1. When speaking of that people nationally, there must of necessity be recognized such a difference; but this fact does not at all favor their theory. To maintain their view, they must not only show a difference of birth, but they must also show that the Gentiles are not fellow heirs, and partakers of the same promises. See Eph. 3: 1-6. But this they cannot do.

2. To maintain the second point, reference is made to the declaration that blindness has hap-

pened to them only *in part*. We admit that God hath not cast them away in the sense of utterly rejecting them, but still calls on them to be reconciled to him, and to receive the blessing of Abraham through faith in Christ. *In part* expresses extent, but not duration. For the *duration* of their blindness, see verses 9, 10, and Isa. 6: 9-11: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." If blindness had happened to them *wholly*, not even a remnant could be saved; and "all Israel," to whom the promises are made, is only a remnant. There are others who are of Israel, but the remnant alone are Israel. Will any one claim salvation for any more of them than that remnant? If so, where are the promises? See chap. 9: 27-29; "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. 1: 9], we had been, as Sodoma, and been made like unto Gomorrah." Paul claims no more than this in any place; and as the promise is made only to the remnant, and to them only through faith in Christ, and also in common with all believing Gentiles, we can see no need of a change of dispensation, or of their having any special privileges in order to its fulfillment.

But the Judaizers assert that the fulness of the Gentiles must come in *first*. *There is the great mistake*. The text does not say, *And then*, nor *after that time*, shall all Israel be saved; but it says, "And so shall all Israel be saved." The word "so" expresses *manner*, and not *time*, and by examining the context, we find that it refers to the act of grafting into the good olive-tree through faith. "So answers to *as*, either preceding or following." And *as* the fulness of the Gentiles shall be brought in through their faith, and grafted into the good olive-tree, *so* (in like manner) shall all Israel (the remnant) be saved; for "they also, *if they continue not in unbelief*, shall be grafted in again. But the question of *time* is settled in another place: verse 5: "Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace." And to this remnant, the promises are made. 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.

PROTESTANTS, "TAKE HEED."

It has been held by the reformers of the past that the "little horn" of Dan. 7, the hybrid beast of Rev. 13, and the "man of sin" of 2 Thess. 2 were symbols of that system of iniquity, the papacy. In fact, the evidence that the little horn of Dan. 7 has reference to the papacy is too plain to be denied except by the invincibly ignorant or basely prejudiced. The evidence is no less clear concerning the "man of sin" and the beast of Rev. 13, existing under the head which received the deadly wound. The rise, the work, the character, the downfall of Popery are predicted in these prophecies so plainly that none need be deceived. The saints of God have been worn out, God has been blasphemed and his truth corrupted, the fourth commandment of his holy law has been trampled down and covered by the traditions of paganism. Dan. 7: 25. The same work is predicted of the beast of Rev. 13, showing that beast to be identical with the little horn of Dan. 7. Endured for long centuries, Popery was at last, through the providence of God, overthrown.

"Then why not let it rest there?" says one. Because the "sure word of prophecy" does not let it rest there. That power was to receive a deadly wound, but that deadly wound was to be healed.

Rev. 13: 8. It has not been healed in the past; it remains to be done in the future. We are aware that these ideas will appear strange to some, preposterous to many. But herein lies the dangers that menace religious liberty. Professed Protestantism holds and cherishes in its embrace to-day doctrines which have no foundation in the word of God, but which were received from that power which should "cast down the truth to the ground;" and rather than turn from these errors Protestantism in the abounding so-called Christian charity ignores the truth and fellowships Popery. While Popery declares itself by dogmas, councils, decrees, and bulls to be the same, Protestantism with a good will that would be highly commendable, were it born of truth instead of a desire to excuse herself and maintain erroneous doctrines, refused to believe it, and calls her, whom Inspiration denounces as the "Mother of harlots," a *Christian sister church*, a part of the church of Christ. There are a few who dare raise their voice against Popery, who realize the danger, but they are indeed few. The mass either regard Roman Catholicism in a favorable light as only a little behind other Christian churches, or if as an enemy to truth as one which is perfectly harmless. The old landmarks are gone. They might do for the Reformation, but not now. And the mass of the people are ignorant of the true character of the papacy or the faithful and repeated warnings God has given in his word against it. Periodicals devoted to an exposure of its aims barely live, and societies organized for the same purpose are languishing. But Popery, what of her? Does she teach the universal brotherhood or sisterhood of Christian churches? Is the work of the "Dark Ages" condemned, or the fifty millions of martyrs who died for the truth of God yet regarded in any other light than that of "cursed heretics"? No; Rome is still the same; and did she possess the power, massacres that would eclipse in infamy that of St. Bartholomew would be repeated.

But all this is not realized; Rome continues to propagate her soul-destroying dogmas, and scarcely a voice is uttered against her. Public journals are opened to her advocates and adherents.

A two-column article appeared not long ago in the *New York Sun*, one of the most influential and largely circulated journals in America, on "How to become a Jesuit." It presents before us a society devoted to God, faithful to his cause. It says that no man can become a Jesuit "unless he can give himself up entirely to work for the Lord." The writer, who is an ex-Jesuit, in speaking of the wrong (?) conceptions regarding the society says:—

"The first of these is that the society is a secret organization. It is not. It has no hidden purpose, no dark lantern methods, no grips, signs, nor passwords. Its objects are plainly stated in its constitutions, its rules and regulations are not kept private, and its members are known as such, and, far from trying to conceal their connection with it, they glory in belonging to it, and put its initials, "H. S. J." after their names as others do titles of honor after their signatures."

He then proceeds to give some of the rules, fasts, etc., and closes in this manner:—

"So the Jesuit is made. But he is not perfected until he has been ordained priest and has discharged for some time the functions of his order—until he has experienced the vigils, the fasting, the deprivations, the sufferings in confessionals and on sick calls, the exacting labors of missionary work, and all the thousand and one anxieties of a priestly life. When he has gone through this experience, like gold refined by fire, he becomes the typical Jesuit. Then, of heroic virtue, all things to all men, considerate, courtly, accomplished, ready for any work, anywhere, in the interest of religion, he is fashioned to the ideal of the society—the Jesuit is made. But it is when the good fight is fought, when the end has come, when the cross has given way to the crown, when the Jesuit folds his tired arms and closes his weary eyes, then verily is he made!"

When teaching like this concerning a society whose true record every student of history knows is one of the blackest that ever stained the pages of history, is allowed to pass unchallenged (and this is but a single instance), it has its influence on

the mass of the people. "After all," they reason, "the Roman Catholic church and the Jesuits are not so bad as we have been told. Those who have written these things against them must have been misinformed or prejudiced." And none who are acquainted with the public mind will deny that the papacy is regarded in an increasingly favorable light.

As to the zeal in propagating her doctrines, the following from the *Christian Leader* of March 25 will serve as an instance:—

"Wherever people assemble in London in the open air on Sunday to listen to street-preaching, the agents of Rome are mingling in the crowd and quietly gathering little groups around them. One of these admitted lately that he is paid for his work. Another, a moustachiod Italian, far too cunning for the most of the Protestant Scripture readers with whom he enters into discussion, has preached every Sunday in White-chapel-road for the last four years. In a third case further west, one of these men who had attached himself to a knot of lazy idlers waiting for the ale-house to be re-opened, was boldly opposed when asserting his falsehoods. In a moment he beckoned to another man, who stepped forward, prepared for 'that department' of the argument, and then signalled to a third, who produced at once a large canvas bag, full of Fathers, Greek, Latin, and Douay Testaments, catechisms, and various books of controversy."

But it is not the low and the ignorant alone who are being duped by Rome. The thirty-second annual report of the Protestant Alliance in speaking of the progress of Romanism says:—

"Statistics have been given, compiled from Roman Catholic sources, showing the extraordinary increase in the number of priests, chapels, monasteries, convents, and colleges in the country since the establishment of the Roman Hierarchy in 1851. But these statistics fail to convey an adequate idea of the increase of Ultramontane power."

The annual report of the Scottish Protestant Alliance states that within the last 32 years the increase of Romish priests has been at the rate of 47 each year; of chapels and stations, about 25 each year; of convents, 10; and of colleges, more than one every two years. In 1829 the priests in Great Britain numbered 447; last year there were 2,514. There are 38 Roman Catholic peers, of whom 30 have seats in the House of Lords, and one of these is a priest in the Church of Rome—the first priest since the Reformation to succeed to this position in Britain. There are 45 Roman Catholic baronets, 6 Roman Catholic members of the Privy Council, and 58 Roman Catholic members of the House of Commons.

Whether the restoration of the papacy will assume the same form as in the past or not, we are not prepared to say: but we can say there will be a restoration. The deadly wound which took from her the power of persecution will be healed. The harlot who has so lamented her widowhood will yet say in her short-lived triumph, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. These views will seem absurd to many; but the word of God will be fulfilled. That there will be almost universal unbelief concerning this is indicated by the prophecy. The healing of the deadly wound causes the world to wonder. Rev. 3: 3. Rotherham's Emphatic translation reads thus: "And the stroke of his death was cured; and marvel was caused in the whole of the earth after the wild beast."

Those who heed God's word will not be deceived. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

"SOUND AN ALARM."

"CHRISTIANITY: not Communism," by Rev. Robert A. Watson, M. A., Dundee, is the heading of a leading article in the *Christian Leader* of Apr. 2. The writer points out the evils that threaten us as a nation, the defects and dangers of communism as a means of relief, and concludes that "to Christianity alone must we look for the remedy for our social ills." His opening paragraph reads as follows:—

"Christians should not be alarmists; yet we cannot doubt the approach of a serious crisis in our history.

In many quarters there are distinct signs of a purpose to alter the whole course of legislation, to urge communistic measures, and practically to set aside religion as the remedy of social ills. The belief is spreading that by means of legislation we may do all that Christianity has attempted, and a great deal more. My purpose at present is to show that the lines of progress hitherto followed point to Christianity—and Christianity alone—as the hope of our future, and that communism, or anything resembling it, would be a reversal of the aims by which under the providence of God our nation has been guided in the past."

But if there is a "serious crisis" before us, whether it be a national crisis or the coming of the terrible day of the Lord, we ask, What should Christians do? Fold their hands supinely, seal their lips, for fear of being called fanatics, bolt their feet fast in the stocks of tradition and worldly policy? Is this the work of the people of God? If so, who is to sound the message when God commands, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." To the earnest cry, "Watchman, what of the night?" the watchman is to keep silent, especially if danger is near.

We do not believe in false alarms, hap-hazard interpretation of prophecy, or the running with uncertain messages; Satan has done much in this way to prejudice many. But when signs predicted centuries ago by the prophets and the Inspirer of the prophets, the Son of God, are being so clearly fulfilled before our very eyes, are we to remain silent? Verily, no! God's cause needs alarmists to-day—those who will lift up their "voice like a trumpet;" those who will "cry aloud and spare not;" those who know from the Word whether it is a day of peace or a night of trouble that lies just before us; those who cleave to the word of God instead of the hoary traditions of the past or the pleasing phantasies of the future; those who can faithfully "show my [God's] people their transgressions" and "sins,"—such men—alarmists let them be called—are wanted. "The Lord God hath spoken, who can but prophesy?"

"HAVING A FORM OF GODLINESS."

SUCH is one of the characteristics of the last days as portrayed by the apostle Paul in 2 Tim. 3: 1-5. He there enumerates as held by those who have a form of godliness nearly if not every sin which can be committed without falling under the penalty of statute law. Our Saviour says: "And because iniquity shall be multiplied, the love of the many shall wax cold." Matt. 24: 12 (*Rev. Ed.*). Many other scriptures point out the same condition of things as preceding the second advent of our Lord. We cite them not because it is pleasant so to do, but that we may do our part in undeceiving the mass who are being lulled to sleep by the "peace and safety" cry heard on every hand. We have not presented our testimony as proof that these scriptures are being fulfilled, but the testimony of men and journals qualified to speak on these things, and whose opinion will be accepted by those who are unprejudiced. And yet what we have presented is not a tithe of what might be adduced in proof that we are living in the "last days," and that a reform is needed in the church of Christ. What Mr. Henry Varley says of St. Louis, as quoted below, is true in greater or less degree of the majority of large towns and cities. From a letter of Mr. Varley's on St. Louis, which appeared in the *Christian Commonwealth* of March 5th, we take the following extracts:—

"I have been grievously disappointed in the Christian life of the city considered corporately. The churches remind me of Goliath's body with the life of a small boy inside. Church membership is easy of attainment here. You can be anything or nothing, just as you please. The showman's remark, who, when asked, 'Which is lion and which is the bear,' said, 'Whichever you likes, you pays your money and takes your choice,' will apply in St. Louis. So that you are respectable and pay your dollars for 'church purposes,' you need not trouble much about regeneration or spiritual life. The Bible in the churches is

practically a proscribed book. It is quite the exception to see any one with a Bible in his hands. The text is given out; no one is concerned about it, or interested to find it. The audiences, as a rule, are small, and enamored of everything 'very short.' They want to 'get through.' 'Two minutes prayers,' 'the first and last stanza of the hymn.' Only 'ten minutes' addresses.' 'Sermons' not exceeding twenty minutes, full of fireworks, rounded periods, poetry, prettiness, neat hits, etc. 'Solo by Miss Sweet,' 'Quartette, with audience sitting.' Notices such as 'Candy pullings and parties,' 'Church parlor socials,' 'oyster suppers, with concert,' 'amateur theatricals,' etc. are rife enough. Next to the mere empty profession of religiousness, 'superficiality,' hurry, and rush may be named as marked characteristics of the public religious services."

"Apart, however, from all this, ungodliness, indifference, and every form of wickedness hold high court in St. Louis, and I regard it as ripe for judgment at any time. Certainly, had my views of the increasing wickedness of these last days needed confirmation, I should have found that confirmation here. We have heard much of the corruption of large and ancient cities in the old world; I certainly can give the same testimony concerning St. Louis, a large city in the new world. Should they be overthrown for their iniquity, who could affect surprise? In the language of the inspired records, I could but ask, concerning the continuance of this centre of human depravity and iniquity, 'Lord, how long?' Verily, the solemn and prophetic testimonies given in the Scriptures concerning the abounding wickedness which precedes the advent of our Lord find abundant confirmation in the actual conditions which exist in the cities of this great commonwealth of States. Would that it were otherwise. I have no desire to be a prophet of evil omen, but I for one will not sacrifice truth on the fascinating shrine of the boasted progress of humanity and the advancement of the world."

BAZAARS.

For our part, we fail to see the difference between gambling under the cloak of religion for the benefit of some chapel or church and gambling at Monte Carlo. The principle is the same. The church bazaars and religious raffles just as surely lead to the gambling hell as moderate drinking does to drunkenness. The *Christian Leader* of March 12 gives a brief account of the debates on that subject at the U. P. Presbyteries of Dundee and Edinburgh, held the first week in March. Rev. T. S. Dickson of Dundee proposed the subject for consideration. His overture was barely adopted—11 to 9—with the omission of "with the view of such legislation as may lead to the suppression of all circuitous, expensive, illegal, and injurious modes of raising money for church purposes, and to the enforcement of Scriptural and worthy modes of church finance."

We do not mention these methods of obtaining money simply because they exist, but because they are supported and countenanced by the greater part of Christendom. Yet are we glad that there are some who are not afraid to denounce these iniquities. The *Leader* says:—

"Mr. Dickson said the practice of raffling was certainly illegal, yet they had sheriffs, principals, professors, and ministers innumerable countenancing such illegality and escaping scot-free, while some enterprising confectioner was pounced upon for selling 'lucky balls.'"

Testimony borne against them at the Edinburgh Presbytery by Rev. John Young and Mr. James, was reported as follows:—

"As spendthrift habits led young men into gambling, so a readiness on the part of congregations to plunge into expenditure which they had no means of meeting, led the church into the violation of the law by lotteries and raffles. Mr. James of Bristo condemned the chambers of mystery at bazaars, which people entered in order to be cheated, mock sales of work and art, the lucky bag, a negro entertainment on a Saturday night, and the scandal of such announcements as 'the following are the winning numbers for the two fat pigs that were raffled for at the church bazaar.'"

And the only arguments brought against these facts, as reported by the *Christian Leader*, were that their presentation was termed "fault-finding," and the intimation that worse things were done at soirees. Lotteries and kindred evils were condemned by a vote of 39 to 16, but bazaars were still allowed sufferance—necessary evils, we suppose.

The following from the *Watchman* of Boston,

U. S. A., well illustrates the effect of some of these religious raffles:—

"A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and seeking the young man, found him in his chamber. He commenced his lecture; but before he completed, the young man laid his hand upon his arm and drew attention to a pile of splendid volumes that stood upon the table. 'Well,' said the young man, 'these volumes were won by me at a fair given in your church; they were my first venture; but for that lottery, under the patronage of a Christian church, I should never have become a gambler.'

With some, if gambling is done for the benefit of some good institution it is all right. A report of a bazaar lately held in Grimsby states that, "Raffles and lotteries—if we except the mild form of the aforesaid bran-tub and fish-pond—were conspicuous by their absence." Now, we contend that the same principle is violated in a fish-pond lottery as in a game of faro at a gambling hell. We can't help but wonder how Wesley or Knox would regard these things, countenanced by "innumerable ministers, professors," etc. How would the Majesty of heaven, who cleansed the Jewish temple by his overawing presence, regard the houses of worship, dedicated to his service, turned into gambling and pleasure resorts? Was the Jewish temple more profaned than they are to-day? How art thou fallen, O daughter of Zion! Deeds condemned and punished by the civil law as crimes are done under thy protection and countenanced by thy ministers! And those who faithfully lift a warning voice against them are said to be "fault-finding"! Thus it was said to a faithful one of old: "Art thou he that troubleth Israel?"

THE SERMON.

"I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

THE BELOVED CITY.

BY L. D. SANTEE.

TEXT: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

"Sweet land, I have dreamed of thee."

If there is anything inspiring in the rapturous vision of the seer of Patmos, it is found in this chapter, the twenty-first of Revelation. Here are brought to view angels, thrones, a sea of glass, streets of gold, vials of odors, and the city is bathed in a flood of glory from God and the Lamb. Truly, we can say, as we close the book,—

"We have heard from the bright, the holy land;
We have heard and our hearts are glad."

The chapter following tells us who are to be its inhabitants: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Verse 14. This home of the soul has long been a subject of desire. Abraham looked for it with longing eyes. Heb. 11: 8-10. As Jesus was about to leave his sorrowing disciples, he comforted them in view of the long separation by promising them a home in its mansions; and the hearts of the Gentiles who have turned to God are gladdened by the promise of a place within its walls better than of sons and daughters. Christ has comforted aching hearts, dried falling tears, and lifted bowed heads by his words of hope and love, offering to those who accept him an abundant entrance through the pearly gates. Hungering and thirsting souls have looked forward with longing to the hour when the waves of time should break into the sea of eternity, and they will find the fulness of hope's fruition as their feet press the bright portals of the holy city. As it is to be the home of the saints, let us consider it closely.

Says the psalmist, "Glorious things are spoken of thee, O city of God." Ps. 87: 3. Again he extols the city immortal in Ps. 48: 2. "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." He adds, Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Verses 12, 13.

Before turning our attention to the city of God, let us, by way of contrast, turn our eyes to the Jerusalem of to-day. Says the Pauline letter to the Galatians, "Jerusalem, which now is, is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all." Chap. 4: 25, 26. The Holy Land, with its capital, is trodden under foot. The sea of Galilee gleams in the sunlight to-day as brightly as it did when the people from the housetops of a hundred cities looked down upon it; but the cities are decayed, and the dwellers gone. Olivet looks down upon Jerusalem as piteously as when the Son of God wept over the doomed and blinded city. The cedars of Lebanon still tremble before Syrian winds. They seem unchanged since the prophets walked beneath their shades; but the discrowned city that once contained the sanctuary of God, is to-day a city of disease, filth, and desolation. She is in bondage, and her children are bearing life's heavy burdens under other skies.

Let us turn our gaze upward, from earthly desolation to heavenly beauty and freedom, from earthly shadows to the calm sunlight of the eternal gardens of the sky, from the vale of Nazareth to the heights where the redeemed shall walk, from the darkness of Gethsemane to that city in which there shall be no night, to the New Jerusalem, the mother of us all. As we turn our eyes to the land of the morning, we realize that we "see through a glass darkly." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" but in the Revelation the beloved disciple is commissioned by the Saviour to bring before us an outline of what shall be. His vision reveals the dewy freshness of the morning so soon to come. Rev. 21: 10 introduces the holy city, which had the "glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." The remainder of the chapter opens before our eager eyes the beauties of that holy place.

Poor pilgrim, sitting lonely in the night of years, listen, while I tell you of your home. This home of rest lies four-square. It is surrounded by a wall of jasper more than two hundred feet high. I used to wonder how the wicked could see the saints in the city while they were on the outside; but the jasper is as clear as crystal (verse 10), and as I look at the crystal of my watch the mystery is solved. It is transparent, rising high in heaven's brightness, like a crystal mountain. Verses 19 and 20 tell us of the foundation upon which the wall rests. These foundation-stones glow with the colors of the rainbow. Here then, we have the external appearance of the city of God,—a grand transparent wall, revealing the glories within, and resting on a rainbow of such living colors as earth has never seen. Alas, for the weeping eyes that shall see only the outside, but can never, never enter in! The Master of the house is risen up, and the door is shut. Back in the ocean of the past their eyes behold lost opportunities, mercies slighted, and laws violated. Angel secretaries have kept the record faithfully, and none of their works are forgotten. Well has the prophet said, "And there shall be weeping."

But we turn our pitying eyes from the lost, and contemplate the glories within the gates. There are three gates on each side, and these gates are of pearl. Scarcely less transparent than the wall are these shining heavenly doors, through whose archways the redeemed of the Lord will pass. The gates swing wide, and grand, rapturous music

greet our ears. It is a song beside which the song of the morning stars is forgotten. It is

"Eternity's long, deep, thanksgiving psalm."

It is "the voice of harpers harping with their harps." Rev. 14: 2. It will roll onward, carrying away all heartache forever. Then will come to us the glad realization that the New Jerusalem is our mother, and that *the children are coming home.*

Verse 21: "And the street of the city was pure gold, as it were transparent glass." Like a shining mirror is the resting place for our feet. Down below are reflected glorious forms, green trees, and shining skies, while all around us is a light and melody that will drive former things from our minds forever. As we look around, we see those brought up in the first resurrection, and we shall know, even as we are known. Hands long parted will be joined in glad greeting; loving hearts will throb together—yes, together and forever! O care-worn mother! do you remember the sunny head that used to nestle on your bosom? Do you remember how you knelt over the tiny casket, and cried in your empty home? How your heart ached, even after the grass was waving over your darling's head! Mother, here you will find your little one. She will be yours, and both of you the Lord's. The children will return to their own border, and the Rachels will be comforted. Tired feet and aching heads will enjoy a rest that is long and sweet. We shall no more have to plead for truth with fevered lungs; and temples that have throbbed with pain will wear the crown of life.

The beloved city is represented as mourning for the children. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. . . . Thy walls are continually before me." Isa. 49: 14-16. "As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth." Verse 18. Notice the twentieth verse. At first, the Jews were the children, but they lost their birthright by rejecting Christ, and verse 22 shows that the children are chosen from among the Gentiles as well. In verse 25 the Lord promises to save the children. He also promises to contend with the lost archangel, and to rescue the captives. He contended for the body of Moses, and the prophet of Horeb was a living presence at the scene of the transfiguration. As his voice wakes the dead, the shout will arise, "O grave, where is thy victory?" The captive will be delivered. Isa. 51: 3-11 contains a reference to the gathering of the children; and chap. 54: 11 refers to the formation of Zion. Verse 18 contains a reference to the saints—"and great shall be the peace of thy children."

Before leaving the subject we wish to notice the condition of the saints. In the scriptures referred to, Zion is represented as being in a state of widowhood, waiting for her children. They are yet in an enemy's land, with the adversary of souls on their track. Angels are ministering to them, leading them on toward home. "And there shall be a highway for the remnant of his people, which shall be left, from Assyria [Babylon]; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11: 16. Here we see that the remnant will have an experience similar to that of the Israelites.

There are two songs sung at the coming of the Lord,—the song of Moses, and that of the Lamb. Rev. 15: 3. In Ex. 15 we find the song of Moses. Listen to some of its inspired utterances: "Thy right hand, O Lord, has become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble." "Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast guided them in thy strength unto thy holy habitation." "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." Verses 6, 7, 13, 17.

This song of triumph may well be taken up by those who are redeemed (translated); the glad song of the resurrection will swell from those rescued from the power of death; while from all will arise, like the voice of many waters, one grand song of praise unto Him that loved us, and washed us from our sins in his own blood. May it be ours to see all Israel safe at home, and with them to enter the city of God, to go no more out forever. Amen.

THE MISSIONARY.

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

"WITH THY MIGHT."

Ecclesiastes 9: 10.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Next your heart lest it grow cold,
Hold it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see
What a child of God should be,
See it.

Whether life is bright or drear,
There's a message sweet or clear,
Whispered down to every ear,
Hear it.

—Missionary Review.

THE REFORMATION IN GREAT BRITAIN.

THE SCOTTISH COVENANTERS.

THE peace and prosperity which the Presbyterians enjoyed during Cromwell's administration changed to alarm and confusion when, after his death, Charles II. became king. Notwithstanding his promise to respect the Covenants, all ministers were required to be ordained by bishops, and use the Book of Common Prayer. Two thousand who refused to obey were deprived of their livings. The King favored the papacy, though he did not avow himself a papist till just before his death. His reign was a dark day for Scotland. He determined to allow no form of worship but the Episcopal, and no measures seem to have been too cruel, treacherous, or base to employ in securing this end. The fourth Earl of Argyll, who had been the first of the Scottish nobles to embrace Protestantism, was the first to suffer martyrdom; and he who had placed the crown upon the King's head was beheaded by order of that King.

In 1662, "Presbyterianism was formally abolished, the Covenants were declared unlawful, null and void. . . . Patronage was restored, and all ministers ordained since its abolition were required to obtain a presentation from the patrons, and collations from the bishop of the diocese, under the penalty of deprivation."*

In the diocese of Glasgow, "three hundred and fifty of the ministers—upwards of one-third of the whole number—at once abandoned their benefices, and along with their families, were expelled from their houses in the depth of winter."

As the Presbyterian ministers were no longer permitted to preach in the churches, they "performed religious services at first in their own houses, and when the numbers of their hearers increased, they repaired to the open fields. This was the origin of the conventicles, or field-preachings, so famous in the annals of Scottish Covenanters." In order to secure an attendance at the churches, Parliament passed an Act in which they denounced all persons who should "ordinarily and willfully withdraw and absent themselves from the ordinary meetings for divine worship in their own parish churches on the Lord's day."

"A system of levying fines on those who absented themselves from their parish churches was now carried into operation. A roll of the parishioners was called over by the 'curates' at the close of the service, and the names of those who were absent were reported to the commanding officer of the nearest company of soldiers, by whom the fine for absence was levied. . . . If a tenant or head of a family was unwilling or unable to pay, the soldiers were quartered on him till they had destroyed ten times the value of the fine, and when poor families were no longer able to sustain them, their goods were distrained and sold for a trifle."

This work necessarily greatly increased the labor of the law courts, and in 1664, the King was persuaded to "restore the obnoxious Court of High Commission for the summary trial and punishment of all recusants, clergy or laity." The Court had authority to summon "all popish-traffickers, inter-communers with and reseters of Jesuits and seminary priests, all who hear or say mass, all obstinate contemners of the discipline of the Church, all keepers of conventicles, all who preach in private houses or elsewhere without license from the bishop of the diocese, all who speak, preach, write, or print to the reproach or detriment of the church or kingdom as now established, and all who do not or duly attend divine worship in their respective parish churches, etc. The mention of papists was intended simply as a blind, for no steps were ever taken against them; but the authority entrusted to this Court was wielded with merciless severity against the Covenanters. . . . Ejected ministers who persisted in preaching to their people were imprisoned and banished; women were publicly whipped through the streets; boys charged with offenses which scarcely deserved a reprimand were scourged, and branded on the face with a hot iron, and then sold as slaves to the plantations. Even relieving the necessities of the ejected ministers, when they were starving, was punished as sedition. But these measures, severe as they were, completely failed to compel the great body of the people to attend the ministry of the Episcopal clergy. The churches remained empty, though the jails were full.

"The Presbyterians for several years submitted in silence to these arbitrary and oppressive measures, but the country was in such a condition that a spark was quite sufficient to kindle into a conflagration the inflammable materials which were scattered on every hand; and at length, in the winter of 1666, the 'oppression that maketh even a wise man mad' raised an insurrection in Galloway which was regarded as a stronghold of the Covenanters. The command of the troops in that district had been committed to Sir James Turner, an English soldier of fortune, who had at one time served in the army of the Covenanters, but was now employed by the Council in plundering and oppressing his former associates."

Goaded by the cruelties and exactions of this commander, the peasantry made a sudden and unpremeditated insurrection. Four of the Covenanters interposed in behalf of an old man whom Turner and his men were threatening with torture because he could not pay his fine. One of the Covenanters drew a pistol in self-defense, and wounded a soldier. Knowing that this would bring upon them the wrath of the Government, they decided to continue in arms. The Privy Council hearing of the insurrection, dispatched a body of troops against them. An engagement took place near the Pentland Hills, when about fifty of the insurgents were killed and one hundred and thirty taken prisoners. Though they had surrendered on promise of quarter, none was allowed them. Eleven of the number "were condemned to be hanged at the cross of Edinburgh, and their head and right arms to be cut off. The former were to be placed in the city gates, and their right arms to be affixed to the prison at Lanark, because there they had been held up in swearing to maintain the Covenant." Nine others were executed at Edinburgh, seven at Ayr, and others were hung before their own doors.

In 1670, the "Act against Conventicles" was passed by which "the ejected ministers were prohibited from preaching or even praying except in their own houses and to members of their own family: no other persons were allowed to be present." Any one holding a field-conventicle was to be punished with death and his goods confiscated. "The more, however, that these conventicles were forbidden and punished, the more they multiplied, and they were now frequented by great numbers, who came with arms in their hands for the purpose of defending themselves if attacked by the soldiers. These meetings were usually held

in some secluded spot or hollow, on wide mountain heaths, or in glens embosomed in the mountain recesses and shut out from the view by the surrounding summits. Trusty sentinels were placed on the hill-tops, commanding a view of the whole district, so as to give instant notice of the approach of the enemy. An elevated temporary pulpit was erected for the clergyman on the level ground, in front of which, generally on a sloping bank, the audience were seated. . . . If, during the service, the sentinels gave notice that the dragoons were within sight, the female portion of the congregation at once dispersed, and sought refuge in some inaccessible fastness, while the men seized their arms and faced the enemy till their wives, daughters, and sisters had reached a place of safety."

In 1676, "his Majesty commanded all and sundry his lieges and subjects not to intercommune with the rebels (as the Covenanters were styled), nor to furnish them with meat, drink, house, harbor, victual, nor any other thing useful or comfortable to them, nor to have intelligence with any of them by word, writ, or message, under pain of being considered guilty of the same crimes as the persons intercommuned." It was calculated that at least seventeen thousand persons, including landed proprietors, ministers, and even ladies, were by this act deprived of the protection of the law, excluded from society and from intercourse with their nearest relations, and compelled to take refuge among the hills and morasses, 'destitute, afflicted, tormented.' Some of them, after being hunted from every mountain and from every glen, and out of the holes of the rocks, for weeks and months, were compelled to flee for safety to foreign countries. Others were captured and imprisoned on the Bass Rock, and left there for years half-starved and neglected, probably forgotten by the authorities."

At Drumclog, near Loudoun Hill, John Graham of Claverhouse was defeated by the Covenanters, and his dragoons, which had so long been their terror, were put to flight. Encouraged by this victory, the ranks of the insurgents swelled to nearly six thousand men. These were attacked at Bothwell Bridge by an overwhelming force which had been sent to crush the insurrection. Some four hundred of the Covenanters fell at this time, and twelve hundred were taken prisoners. They "were tied two and two, and marched to Edinburgh, where they were penned in the Greyfriars' Churchyard, the scene of the memorable subscription to the National Covenant forty years before. Here they were confined for five months with no covering but the sky, and no couch except the greensward of the graves, stinted of their food, and watched day and night by sentinels, who treated them with great brutality."

"Many of the 'Wanderers,' as they were now termed, were driven by their relentless persecutors to take refuge in 'desert wildernesses,' on the summits of lonely mountains, in dank and almost inaccessible morasses, and 'in dens and caves of the earth.' According to the impartial testimony of Defoe, 'they suffered extremities that tongue cannot describe, and which heart can hardly hear of, from the dismal circumstances of hunger, nakedness, and the severity of the climate; lying in damp caves and in hollow clefts of the naked rocks, without shelter, covering, fire, or food; none durst harbor, entertain, relieve, or speak to them upon pain of death. Many, for venturing to receive them, were forced to fly from death, and several were put to death for no other offense.'"

"Five Wanderers who were in hiding had taken refuge in a cave in the parish of Glencairn. They were betrayed by an informer, and surprised by a party of soldiers under Colonel Douglas. They were dragged out and, without any examination or form of trial, were at once put to death. One of their number, though mortally wounded, was observed to be still alive, when a person named Ferguson, an apostate Covenanter, thrust him through the body. The martyr, weltering in his blood, reared himself up, and exclaimed with his last breath, 'Though every hair of my head were a man, I would die all these deaths for Christ and his cause.'"

J. T.

LINCOLNSHIRE AND NOTTINGHAMSHIRE.

WE are again brought by the blessing of God, to the close of another quarter's labor, and I am glad to say that I met with much to encourage me in my labors. I met with many who gladly received the PRESENT TRUTH, pamphlets and tracts. As I visited the different towns and villages in Lincolnshire and Nottinghamshire, I am thankful to say that I found many who were reading PRESENT TRUTH, some of whom had become subscribers for

* For this and the following quotations, I am indebted to an excellent little work published by Cassell & Co., entitled, *The Scottish Covenanters*

the paper, and expressed their thankfulness for the same. O may they with many others be led, by the grace of God, to follow the truth that it is silently bearing to them. Others have also become subscribers for the paper. May the seed sown by the silent messenger be found after many days. This is encouraging to those who are laboring in the Master's vineyard. As we are about to enter other fields of labor, may each one go forth in the full assurance, and in the strength of the Lord. We must expect to meet with obstacles in our pathway, but by the grace of God we can overcome them. If we go forth bearing in mind that we have responsibilities resting upon us, and that we should in the fear of God discharge our duties faithfully, in the spirit of our Lord and Master, and for the love of souls, we shall gain a precious knowledge of his love and power. Let us have hope, for hope gives us strength to remain constant, for when we feel our strength failing, and when our efforts for the labor of others are not sure, hope helps us to struggle on. "Let us not be weary in well doing," says hope; "for in due season we shall reap if we faint not." Gal. 6: 9.

April 5th.

H. JUDD.

LINCOLNSHIRE.

For some time past I have held meetings in several places in this vicinity. I cannot give the number of those who are convinced that they should walk in the light. Our anxiety for them is great, as we intend soon to proclaim the truth elsewhere.

The quarterly meeting at Ulceby was a season of rejoicing. Five who had been observing the Sabbath for some time decided to go forward in the solemn rite of baptism and unite with the church. The tearful eyes, as an index, told of hearts that were overflowing with love and gratitude to God. Eld. Wilcox was present and preached twice. All were encouraged.

We believe that the past quarter has been one of real growth for the church here. God grant that all may be faithful, and that others may be added to their number.

A. A. JOHN.

THE SABBATH SCHOOL.

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

LESSON XLVIII.

(For Second Sabbath in May.)

THE CLEANSING OF THE HEAVENLY SANCTUARY.

1. How often was the ministration in the earthly sanctuary performed?
2. Was the ministration in the heavenly sanctuary repeated? Heb. 9: 23-28, and 10: 14.
3. Where was the ordinary work of ministration performed in the earthly sanctuary? Heb. 9: 6.
4. Where was the work performed on the great day of atonement? Heb. 9: 7.
5. Where will the work of cleansing the heavenly sanctuary be performed?
6. Since the work in the heavenly sanctuary is to be performed but once, of what may we be assured when our great High Priest enters the most holy place and begins the work of cleansing the sanctuary? (That the closing work of probation is being performed.)
7. For what purpose was the work performed in the most holy place of the earthly sanctuary? Lev. 16: 33, 34, 16.
8. What must be the purpose in cleansing the heavenly sanctuary?
9. How could it be possible for the heavenly sanctuary to need cleansing? (Because of the sins of the people transferred to it, the same as the earthly.)
10. Is there a positive declaration that the heavenly sanctuary must be cleansed? Heb. 9: 23.
11. What were the "patterns of things in the heavens?" Hebrews 9: 1-10.
12. With what were these patterns cleansed? Lev. 16: 12-19.
13. What are the "better sacrifices" by which the heavenly is to be cleansed? Heb. 9: 12, 26, and 10: 10.

SECTION II. PROPHECY.

LESSON I.

(For Third Sabbath in May.)

THE CAPTIVES.

1. Who were taken captives to Babylon during the reign of Jehoiakim, king of Judah? Dan. 1: 1-3.

2. What were the characteristics of these young men? Verse 1.
3. How were they supported? Verse 5.
4. What noted persons were among them? Verses 6, 7.
5. To what decision did they come concerning their food and drink? Verse 8.
6. Why did they do this?
7. How were they regarded by the prince of the eunuchs?
8. What request did Daniel make of him?
9. Why did Melzar hesitate in granting his request?
10. What proposal did Daniel make? Verses 11-13.
11. What was the result? Verses 14, 15.
12. What special blessings did the Lord bestow upon them? Verse 17.
13. How did Daniel and his companions stand the test when brought before the king? Verses 19, 20.
14. What period is referred to by "at the end of the days" in verse 18? Verse 5.
15. How long was Daniel counselor to the kings of Babylon? Verse 21; Jer. 25: 11, and 29: 10; Ezra 1.

LESSON II.

(For Fourth Sabbath in May.)

NEBUCHADNEZZAR'S DREAM.

1. What great king reigned in Babylon at the time of Daniel's captivity? Dan. 1: 1.
2. What anxieties perplexed this king's mind? Dan. 2: 29.
3. By what way did that God who reveals the secrets of the future make known to the king what should come to pass? Verse 1.
4. In what way did the king try to find an interpretation to his dream? Verses 2, 3.
5. What complaint did the magicians make?
6. How would the king prove their wisdom? Verse 9.
7. What decree did he make?
8. What servants of God were included among the wise men?
9. What did Daniel say to Arioch?
10. What request did he make to the king?
11. What course did he pursue to find out the king's dream?
12. What was the result of this course? Verse 19.
13. How did Daniel show his gratitude? Verses 20-23.
14. Did Daniel claim to interpret the dream by his own wisdom? Verse 27.
15. To whom did he give the glory?
16. For what purpose was the dream given? Verses 28, 29.
17. For whose sakes was it revealed? Verse 30.
18. Give the dream as Daniel gave it? Verses 31-35.
19. What is said of the brightness and form of the image?
20. Of what material was each of its different parts composed?
21. What smote the image?
22. Where was the image smitten?
23. What was the result?
24. What became of the other part of the image?
25. What did the stone become?

LESSON III.

(For First Sabbath in June.)

THE HEAD OF GOLD.

1. What was the vision seen by Nebuchadnezzar in his dream?
2. What is represented by the head of gold? Dan. 2: 37, 38.
3. What was the extent of the kingdom of Babylon? Jer. 27: 5-8; Daniel 4: 22.
4. How did Nebuchadnezzar gain this power and dominion? Dan. 2: 37.
5. What great image did Nebuchadnezzar set up, and what decree did he make concerning it? Dan. 3: 1-5.
6. What was the penalty for disobedience to the king's command? Verse 7.
7. Who were accused of disregarding this command? Verse 12.
8. By whom were they accused? Verse 8.
9. What noble answer of faith did they make to the king? Repeat verses 16-18.
10. What was done with them? Verses 21-23.
11. What was the result? Verses 24-28.
12. What decree did the king make? Verse 29.
13. Did he always give God the glory? Dan. 4: 30.
14. What punishment was brought upon him for his pride? Dan. 4: 31-33.
15. How did the Lord warn him? Dan. 4: 4-25.
16. What counsel did Daniel give the king? Verse 27.
17. How long did the king suffer that he might know that God's power was supreme. Verses 16, 23, 25, 32.
18. Did the Lord restore him his kingdom and reason? Verse 36.

19. What was the result of his humiliation? Verse 37.
20. What did he say? Verses 34, 35.

NOTES ON THE LESSON.

LESSON XLVIII.

Cleansing of the Heavenly Sanctuary.—That the cleansing of the heavenly sanctuary, the finishing of the mystery of God, and the work of the investigative judgment are identical, the student is referred to the works on the sanctuary advertised in other columns.

LESSON I.

DAN. 1: 8. **Daniel purposed in his heart, etc.**—Trapp, speaking of this, says: "Daniel's piety appeareth in this, that he maketh conscience of smaller evils also, such as most men in his case would never have boggled at. He scrupled at eating of it; and why? (1.) Because it was often such as was forbidden by the law of God (Jer. 11; Deut. 14). (2.) Because it was so used as would defile him and his fellows against the Word of God; for these heathens, to the shame of many Christians, had their grace afore meat,—as it were, consecrating their dishes to their idols before they tasted of them. (3.) They could not do it without offense to their weaker brethren, with whom they choose rather to sympathize in their adversity than to live in excess and fullness. (4.) . . . They knew that intemperance was the mother of many mischiefs. . . . Any one of these reasons had been of force enough to prevail with Daniel. . . . He knew well that the least hair casteth its shadow. A barleycorn laid on the sight of the eye will keep out the light of the sun as well as a mountain. The eye of the soul, that will 'see God,' must be kept very clear (Matt. 5: 8; etc.)."—*Water Drinkers of the Bible.*

VERSE 12. **Give us pulse to eat.**—Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse. Of some of these was the parched corn mentioned in Scripture, and the chief food of the laborers and poorer sort of people.—*Wintle, Clarke.* Probably the term [pulse] denotes uncooked grain of any kind, whether barley, wheat, millet, vetches, etc.—*Smith's Bible Dictionary.*

LESSON III.

CHAP. 2: 38. **Thou art this head of gold.**—The Babylonian empire, this head of gold, was founded by Belesis, B.C. 747. This ruler is also called in secular history Nabonassar, and in the Scriptures, Baladan. Isa. 39: 1. Arising from the ancient Assyrian empire, founded by Nimrod, great-grandson of Noah (Gen. 10: 9, 10), which had governed Asia for about thirteen hundred years, it reached the summit of its glory under Nebuchadnezzar, who added to his original dominions the provinces of Asia Minor, Phoenicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power.—*U. Smith, in "Thoughts on Daniel."*

CHAP. 3: 17. **If it be so, etc.**—Thou mayest cast us into the furnace; the terror of it has no effect on our minds to induce us to alter the resolution we have taken, nor shall the fire change our purpose. We serve a God who is able to deliver us. Should he not, we are equally determined; but we are satisfied that in some way or other he will deliver us out of thy hand. "Render to Cæsar the things which are Cæsar's," is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted. God does not desire Cæsar's things; Cæsar must not have the things of God.—*Clarke.*

VERSE 29. **I make a decree.**—Because of the faithfulness of these three men in nobly standing for principle in the face of a cruel death, the supremacy of the true God was proclaimed by a powerful heathen king, and they were gloriously delivered. Thus God makes even the wrath of man to serve him.

CHAP. 4: 25. **And seven times shall pass over thee.**—*Time* means *year*. See marginal reading of chapter 11: 13. Josephus says of this dream: "A little after this the king saw in his sleep again another vision; how he should fall from his dominion, and feed among the wild beasts, and that, when he had lived in this manner in the desert for seven years, he should recover his dominion again."—*Antiquities, Book X., c. v., sec. 6.*

INTERESTING ITEMS.

—“The Inventions” exhibition will be opened at South Kensington, May 4th.

—The number of new books and new editions published in 1884, is 6,373 against 6,145 in 1883.

—The annual circulation of London periodicals is 1,017,000,000; of Paris, 1,100,000,000; of New York, 516,000,000.

—The revision of the Bible is at last completed. It began in 1870, and since that time, ten of the translators have died.

—A mail train, the fastest in the world, will shortly run between London and Aberdeen, a distance of 542 miles, in thirteen and a-half hours.

—Glastonbury, in Somerset, claims to be the place where the first British Christian church was built.—*The Christian Messenger*, April, 1871.

—The measure for opening museums and national galleries on Sunday was defeated in the House of Lords by the casting vote of the Lord Chancellor.

—Would to God that all Protestants could realize the truthfulness of the following from the *Christian Leader* of April 9: “PEACE WITH ROME MEANS TREASON TO CHRIST.”

—Mr. Peddie’s Bill for the disestablishment of the Church of Scotland, now on the table of the House of Commons, proposes that the separation of that church from the State shall take place Jan. 1, 1887.

—Dr. Whitehead of Manchester says that in 1849, when cancer was first specialized in the reports there were 4,087 deaths from that malady in England and Wales; in 1882 the number of deaths from cancer was 14,057.

—The army estimates have been increased to £18,847,600, as moved by Lord Hartington, March 19. This leaves unprovided for the Nile and Suakin expeditions and the railway to Berber. These will have to be met by votes of credit.

—The late Plenary Council of Roman Catholics held at Baltimore adopted the American “Thanksgiving Day” as a Catholic holiday. The bishop who preached said they would hereafter observe it in common with “other Christians.”

—T. S. Arthur, the well-known author, died at his home in Philadelphia, Pa., March 5th, aged 76. He was best known by his work “Ten Nights in a Bar-room,” and his many temperance and domestic stories, all of which were of a helpful character and pure tone.

—It is a fact that Sunday trading is not so bad in the Moslem Cairo, in worldly Paris, or in Papal Rome, as it is at ten o’clock every Sunday morning, in the New Cut, in Protestant London.—*Christian Leader*. Why should not Papal Rome keep Sunday better?—it is an institution of her own.

—Strange how willing people are to believe error! A local prophet, according to the *Christian World*, predicted an earthquake at Walkley, March 14, and numbers of people turned out to see the expected convulsion; yet the predictions of Inspiration concerning the last days are passed by as idle tales.

—The advance in rapid printing the last fifty years has been almost marvelous. Hoe & Co., New York, have recently built a press for the *New York World* which prints, pastes, and folds 24,000 eight-page *Worlds* per hour. The *Telegram* (N. Y.) has one with a capacity of 75,000 four-page papers per hour.

—Earl Hugh McAlmont Cairns, eminent as statesman and lawyer, died at Bournemouth, April 2, aged 66. He was, as his name indicates, by birth a Scotchman, although born in Ireland. The Right Hon. George Sivan Nottage, Lord Mayor of London, died after a brief illness, at the Mansion House, London, April 11.

—Dr. Georg Buchwald, a teacher at Zwickau, has discovered in the library of that town a number of unedited letters of Melancthon’s, and also unpublished lectures on Old Testament books, exegetical letters on New Testament passages, and an article entitled, “The Sacrifices of the Old Testament Prefigured Christ,” by Martin Luther. The lectures on Judges have been published and have met with a warm reception.

—The *Methodist Times* says, in speaking of Dr. Whiton’s book “Beyond the Shadow,” “It is difficult to believe that apostle’s, angels, and the whole church throughout the world have been all and altogether wrong until Dr. Whiton discovered the truth last year.” Yet it admits his “ingenuity and force,” and says the book is pervaded by a “beautiful and devout spirit.” So Satan comes as an angel of light.

—President Cleveland’s Cabinet are: For Secretary of State, Thomas F. Bayard; Secretary of Treasury, Daniel Manning; Secretary of War, Wm. C. Endicott; Secretary of the Navy, Wm. C. Whitney; Secretary of the Interior, L. Q. C. Lamar; Postmaster-General, William F. Vilas; Attorney-General, A. H. Garland; for Minister to this country, Mr. Edward J. Phelps of Vermont; Mr. Samuel S. Cox of New York has been nominated as Minister to Turkey.

—Says the *Christian Chronicle*: “Between July 1882 and March, 1884, our Egyptian exploits cost us 320 men killed, 871 who died from other causes than wounds in battle; 915 wounded, and 4,405 invalided home from other causes than wounds; making a grand total of 6,511. At a low estimate, the losses in the present campaign would bring this total up to 9,000, or about 5 per cent. of the paper strength of the entire army.” And what has been gained?

—It is said by an American exchange that Washington “society” is terribly shocked because of President Cleveland’s criminal un-“society” manners. The indictment consisted of two counts: 1. He eats breakfast at eight o’clock instead of ten or eleven as “society” does. 2. He works in his private office in his shirt sleeves. Miss Cleveland, the President’s sister, who by the way is a member of the W. C. T. U., has been duly installed as mistress of the White House. We wonder if the susceptible sensibilities of poor, nervous “society” will not be unduly “shocked” by her temperance principles.

—The new French Ministry is as follows: M. Brisson, President of the Council and Minister of Justice; M. de Freycinet, Minister for Foreign Affairs; M. Allain Targé, Minister of the Interior; M. Clamageran, Minister of Finance; M. Goblet, Minister of Public Instruction, General Campenon, Minister of War; M. Sadi Carnot, Minister of Public Works; M. Pierre Legrand, Minister of Agriculture; M. Hervé-Mangon, Minister of Commerce; M. Sarrien, Minister of Posts and Telegraphs; Admiral Galiber, Minister of Marine. It is to be hoped that the present Ministry will pursue a juster and better policy.

Publication List.

The following Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimsby, at the prices given:—

THE GOOD HEALTH.—An American Monthly Journal of Hygiene, devoted to Physical, Mental, and Moral Culture. Terms: 4s. per year, 12 numbers; 4d. per single copy.

LES SIGNES DES TEMPS.—A Religious Monthly in French, of the same character as THE PRESENT TRUTH, published at Bale, Suisse. Terms: 4s. or 5 francs per year.

HEROLD DER WAHRHEIT.—A German Religious Monthly published at Basel, Schweiz. Terms: 4s. or 5 francs per year.

TIDERNES TEGN.—A Religious Danish-Norwegian Monthly published at Christiania, Norway. Terms: 8s. per year.

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—Definite Seventh Day—Sunday not the Sabbath—Why not Found out before—One Hundred Bible Facts about the Sabbath.

Assorted Package No. 2. Price, 1s.

This package contains all the tracts in package No. 1, and the following in addition:—
Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews 228 pp. 1s.
The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner 64 pp. 5d.
The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews 112 pp. 7d.
Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Haiti 68 pp. 5d.
Review of Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath 64 pp. 5d.
The Morality of the Sabbath. By D. M. Canright 8d.

SECOND ADVENT TRACTS.

Assorted Package No. 3. Price, 5d.

The Coming of the Lord—Is the End Near—Can We Know—The Judgment—Without Excuse—The Second Advent—A Sign of the Day of God.

Assorted Package No. 4. Price, 1s.

Containing package No. 3, and the following in addition:—
The Millennium—The Present Truth—The Third Angel’s Message—Exposition of Matthew Twenty-four.

SECOND ADVENT PAMPHLETS.

Our Faith and Hope. Sermons on the Coming and Kingdom of Christ 182 pp. 10d.
Matthew Twenty-Four. A clear and forcible Exposition of our Lord’s Discourse upon the Mount of Olives 64 pp. 5d.
The Three Messages of Rev. 14: 6-12. Particularly the Third Angel’s Message and the Two Horned Beast. 144 pp. 7d.
The Home of the Saved, or the Inheritance of the Saints in Light. By J. N. Loughborough 80 pp. 6d.
The Seven Trumpets. An Exposition of the Symbols of Rev. 8 and 9 96 pp. 5d.
Hope of the Gospel. By J. N. Loughborough. 80 pp. 5d.
Refutation of False Theories Concerning the Age to Come. By J. H. Waggoner 168 pp. 10d.

TRACTS ON MAN’S NATURE.

Assorted Package No. 5. Price, 5d.

Is Man Immortal—Thoughts for the Candid—The Sinner’s Fate—The Rich Man and Lazarus—Departing and being with Christ—The Sleep of the Dead—Milton on the State of the Dead.

Assorted Package No. 6. Price, 1s.

Containing Package No. 5, and the following in addition:—
The End of the Wicked—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor.

PAMPHLETS ON MAN’S NATURE.

Matter and Spirit. An Argument on the Relation of Matter and Spirit 66 pp. 5d.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner 184 pp. 10d.
Ministration of Angels, and the Origin, History and Destiny of Satan 144 pp. 10d.

MISCELLANEOUS PAMPHLETS.

The Spirit of God; Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner 144 pp. 7d.
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"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12.

GREAT GRIMSBY, MAY, 1885.

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Some book notices and reviews were crowded out of this number, which will probably appear in our next.

The "Letter from America" which we promised our readers, and which was certainly expected for this number, has not yet come. We believe there will be no disappointment on this score in our next issues.

Instead of closing our first volume with the twelfth number, we concluded to put the remainder of the year in the first volume. This will make a volume of twenty numbers, which will be more suitable for binding, and will bring the commencement of the second volume at the beginning of 1886.

The series of articles on "Bible Sanctification" from the pen of Mrs. E. G. White, closes with this number. Many have been benefited by them, and have warmly commended them. The whole series can be obtained in pamphlet form at this office. Price, post free, 5d. We believe that they are calculated to do great good in fortifying the mind of the reader against much that is called "sanctification" at the present time, and which consists largely in noise, emotion, and profession.

ERRATUM.—In our last number, page 183, in the article entitled "The Great Burden," it is stated that there are "200,000,000 places in Great Britain where liquor is sold." It should have read 200,000. Certainly, that is bad enough.

WEDNESDAY, April 13, was a good day at the mission. After a sermon on baptism, the ordinance was administered by Eld. A. A. John to five believing souls, three of whom united with the Ulceby society and two with the church at Grimsby, making nineteen who have been baptized the past year.

THE CONQUEROR, TOBACCO.

GEN. GRANT, one of the greatest and most successful military officers of modern times, twice president of the greatest republic in the world, has fallen a victim to a filthy and hurtful habit. He is slowly dying from cancer caused by the use of tobacco. What an ignoble death! And what a commentary on the passage, "He that ruleth his spirit [is better] than he that taketh a city." It is the same farce of life as was enacted by Alexander, Byron, and scores of others. Young man, take warning.

THE PROPER AUTHORITY.

WHY not consult the proper authority in regard to the proper observance of Sunday? We quote the following from the *Signs of the Times* (California); and commend it to the candid consideration of some of the "Sabbath (?) Observance" committees in our own land:—

"In a sermon before the Plenary Council, on 'The Holy Sabbath,' Bishop Ryan uttered some things that Protestants would do well to consider. Among other things, he said, referring to the Catholic Church: 'The authority that has transferred to the Sunday its binding obligation, is unquestionably the most and best qualified to determine the nature, condition, and extent of the obligations imposed.' True enough; and therefore before our 'National Reform' friends proceed to extreme measures in enforcing Sunday observance, they should send a deputation to the pope—the 'head of the church'—to get a definite statement as to how the Sunday should be kept. The Lord has said how his day should be observed; let the pope tell how his day is to be observed."

"TWO OR THREE:" "ANY MAN."

Not long since, a friend expressed himself as to how precious used to seem to him the promise, "Where two or three are gathered together in My name, there am I in the midst of them." Matt. 18: 20. Since then new duties had presented themselves, heavier crosses had been borne for the Master's sake; and these had separated him from others with whom he formerly worshiped, so that he often found himself, not one of the "two or three" even, but alone. But had he no promise? Yes; one more precious still: "If any man hear My voice, and will open the door, I will come in to him, and will sup with him and he with me." Rev. 3: 20. Precious promise to the "remnant" or "little flock" who are scattered among strangers! Precious promises to the earnest and persevering who are living in the midst of the deadly Laodicean apathy and lukewarmness and blindness! All alone, thou mayest be, Christian pilgrim, for the truth's sake, but the promise is thine. "If any man," if any one—it includes thee, youthful soldier in the battle of life; it includes thee, tired and careworn mother, it includes all; it includes any one who will open the heart's door, cast from thence the rubbish of worldliness, sin, and unbelief, and invite thy Redeemer in. The multitude may not partake with thee, but thy Guest is more than they all.

NEW EFFORTS FOR UNION.

A NEW organization for the promotion of Christian unity has been formed in the United States, and has adopted the name of "The American Congress of Churches." Prominent among its moving spirits are Rev. J. L. Jenkins, first Congregational Church, Pittsfield, and Rev. Wm. Wilberforce Newton, rector of the Episcopal Church, of the same town. It holds its first meeting May 11-13. The subjects it proposes to discuss are, 1. The relation of a divided Christendom to the aggressive power of Christianity; 2. Christian worship; 3. Attitude of the secular press towards Christianity; 4. The Christ of history regarded as the central figure of theology.

Such a movement is wished by many in this country, and the *Christian Commonwealth* has thrown out a "feeler" with that object in view. In its issue of April 9, it discusses the practica-

bility of Christian unity and desires to hear from its readers in regard to the holding of a great representative convention for this purpose. It proposes to unite upon those doctrines recognized by all, adopting immersion as baptism from some date in the future, to be decided upon by the convention. In regard to other differences, it says, "As soon as we all agree to take the word of God as an all-sufficient and only rule of faith and practice, all subsidiary questions will doubtless soon be satisfactorily settled."

If they only would—if they only would—but will they? Judging from the past, we must register ourself among the doubters. Gladly would we second such a union. What a platform—the word of God! How creeds would crumble, dogmas depart, and papal institutions be relegated to the bottomless pit! If they would unite on "the commandments of God and the faith of Jesus;" if they would accept this platform in the love of it, what mighty weapons through God would Christendom possess for the pulling down of the strongholds of sin and Satan. But will they? The history of the past, the facts of the present, the prophetic word of God indicate most surely otherwise.

THE WAR CLOUD.

THE war cloud, which a few days ago threatened to burst and inundate in a deluge of carnage and bloodshed, not two great powers of Europe alone, but the Eastern Continent as well, at the time of our going to press seems to be lifting. Yet before this journal reaches its readers, war may have been declared. History makes rapidly in these days of steam and electricity. One little event of to-day serves to throw a world into excitement, and causes panics in the greatest marts of the earth. Prophecy of to-day becomes history of to-morrow. If there ever was a time when our country—when all countries—needed wise statesmen, men who can calmly, coolly weigh the rapidly changing events of the kaleidoscope of the world without party bias, but for the good of the people, that time is now. But unfortunately such men are few. Their voices are heard but faintly; they are drowned by the cries of those whom earthly ambition, "earth hunger," worldly fame, and the glory of war would lead to sacrifice millions of money and thousands of lives upon the altar of strife. But for the time there seem prospects of peace. Both the Queen and Czar are desirous of peace. Russia's greed may be satisfied for a time by the cession of Penj-deh. While peace is prophesied by many, we do not look for its long continuance. We believe this because the word of God declares it. Shrewd and far-seeing politicians see it in the very elements that are at work in the powers of the world. But the storm must burst sooner or later. God has now a work to do in warning the world of its nearing doom and to prepare a people for his coming. His angels are holding the winds of strife till that work is accomplished. Rev. 7: 1. There may be threatenings, thunderings, lightnings, some terrific gales, but before the "great whirlwind" of war shall break (Jer. 25), in which all nations will be involved, the Lord will have finished his work of warning the world.

The cloud has lifted some; there are appearances of rifts in its black outline; but it is still dark. War in America, war in Africa, war in Asia, war in Europe, and preparations for war everywhere. It is a time for Christians to watch and pray—a time for them to walk in the footsteps of the Prince of Peace. "The weapons of our warfare are not carnal," "we wrestle not against flesh and blood" are expressions of Inspiration. "If ye be Christ's, then are ye Abraham's seed," and are "strangers and pilgrims on the earth," seeking "a better country, that is, a heavenly." Christians, though in the world, should not be of the world. These may be old-fashioned sentiments, but they were spoken by Him, and the Spirit of Him who "spake as never man spake." Yes, Christian, awake. Put on the armor of God, and your feet will be shod with peace. Labor for souls, seek out the lost and perishing. Point them to the Prince of Peace, and the Land of Peace. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."