

The Present Truth.

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

VOL. 1, No. 22.

THURSDAY, DECEMBER 17, 1885.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY;

On the First and Third Thursdays of each Month,

At 72 Heneage Street, Grimsby, England,

—for—

The International Tract & Missionary Society.

Terms: 3s. a year (post free) in advance.

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CHRISTMAS CAROL.

O LOVELY voices of the sky,
That hymned the Saviour's birth!
Are ye not singing still on high,
Ye that sang "Peace on earth"?
To us yet speak the strains
Wherewith, in days gone by,
Ye blessed the Syrian swains,
O voices of the sky!

O clear and shining light! whose beams
That hour heaven's glory shed
Around the palms and o'er the streams,
And on the shepherd's head,
Be near, through life and death,
As in that holiest night
Of Hope, and Joy, and Faith,
O clear and shining light!

O star! which led to Him whose love
Brought down man's ransom free;
Where art thou? Midst the hosts above
May we still gaze on thee?
In heaven thou art not set,
Thy rays earth might not dim,
Send them to guide us yet,
O star which led to Him!

—Mrs. Felicia Hemans.

GENERAL ARTICLES.

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

THE SUFFERINGS OF CHRIST.

BY MRS. E. G. WHITE.

(Continued from page 306.)

The disciples were suddenly aroused from their slumber by a bright light shining upon and around the Son of God. They started up in amazement, and beheld a heavenly being, clothed in garments of light, bending over their prostrate Master. With one hand he lifted the head of the Divine sufferer upon his bosom, and with the other he pointed toward heaven. His voice was like the sweetest music, as he uttered soothing words presenting to the mind of Christ the grand results of the victory he had gained over the strong and wily foe. Christ was victor over Satan; and, as the result of his triumph, millions were to be victors with him in his kingdom.

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that

encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no further fear for their Master, since God had taken him in charge, and an angel was present to protect him from his foes. They were weary and heavy with sleep, and again they dropped into unconsciousness.

The Saviour arose and sought his disciples, and, for the third time, found them fast asleep. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

He stood in advance of his disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." As these words were uttered, the mob staggered back; and priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Christ ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When he answered, "I am he," the angel who had lately ministered to him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of this Divine glory, and they fell as dead men to the ground.

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am he. If, therefore, ye seek me, let these go their way"—pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any further trial of their strength.

Judas, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and bestowed upon him

the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and softened his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid hold upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good.

When the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter, in his vehement anger, rashly cut off, with his sword, an ear of the servant of the high priest.

When Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," he touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus then turned to the chief priests, and captains of the temple, who helped compose that murderous throng, and said, "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled."

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear which Peter had cut off, and they knew that if he chose he could deliver himself from that murderous throng. They blamed him for not

doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden.

(To be continued.)

THE CHURCH IN DANGER.

DURING the recent political excitement several important subjects were brought prominently before the public, but the cry of "the Church in danger," which has been raised throughout the country by a certain class of politicians, has probably been the chief topic of discussion, especially among those who profess themselves interested in the welfare of "the Church" and who desire to maintain its connection with the State. There can be no doubt that this party cry has greatly aided the object which its promoters have in view, but it is extremely doubtful whether the benefit they hope to derive from it will fully satisfy their expectations or be of lasting duration.

While we do not wish to discuss political questions, we cannot but express our opinion that even though the Church of England should be disestablished, the results therefrom would not be of that terrible character which many have been led to believe. Infidelity would not reign supreme, as some have asserted, for those who truly love the religion of Christ would not be influenced in their regard for the truth of God by the preservation or destruction of any human organization, or by the separation of any form of religion from the aid and patronage of the State.

The Word of God alone is the only sure foundation upon which to build our faith, and it is certainly not dependent upon human creeds or national support. Men have thought to change the religion of the Bible, and have instituted practices and doctrines totally at variance with Scriptural teaching. The results of their efforts are seen to-day in the internal dissensions that exist among all religious organizations built upon any other foundation than that of which Christ alone is the chief corner-stone.

It is, however, absolutely certain that "the Church" is in danger, but we believe this to be so for reasons altogether different to those that have been recently advanced. The danger exists not because the Church is threatened with disestablishment, but because it has departed from the faith once delivered to the saints, and has accepted instead some of the traditions and doctrines of an apostate system of religion which has for centuries past been opposed to the teachings of the word of God. The Scriptures have foretold that this falling away would take place (2 Thess 2:3), and have given us ample warning in order that we may not be deceived. St. Paul exhorts us in these emphatic words: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:14-16.

In these last days when solemn events are occurring which plainly show the dangers by which we are surrounded, may we remember the cheering words of the Psalmist: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Ps. 125:1.

The time is fast approaching when all the systems and institutions of men that are opposed to the truth of God, will be overturned never again to rise; and in view of the speedy coming of Christ, it is our solemn and im-

portant duty to be prepared for that momentous event by conforming our lives to the precepts of God's Holy Word, which is the only sure guide, and by faith, and obedience to his commandments, prove ourselves worthy of the glorious reward awaiting the faithful.

It is not by becoming members of churches that we shall be secure; but earnest personal effort in the strength that God alone can give us, is necessary, so that we may overcome all our imperfections of character.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7.

"Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.
J. F. SHEPPARD.

ABRAHAM AND JOSEPH SMITH.

A BRIEF historical retrospect of the characters of Abraham the patriarch and Joseph Smith the Mormon, was given in the last number of the PRESENT TRUTH, under the heading, "Polygamy and Mormonism." I now propose to notice the contrast between the two.

By comparing the former with the latter—however wrong Abraham's case might have been—no one can fail to see a vast difference between them. Abraham, a virtuous and upright man, for the sole purpose of perpetuating his posterity, at the earnest prayer of his devoted and legitimate wife, consented to an act of concubinage—not, however, with another man's wife, but—with his wife's own handmaid. This act was confessed to be wrong. The Lord also showed his disapproval by rejecting Ishmael, the adulterine, and giving them Isaac in a legitimate and miraculous manner, as the one through whom the promise was to be fulfilled.

How different is the case of Joseph Smith, —a man polluted with sin, professing to receive a revelation from Heaven authorizing him to violate the chastity of other men's wives against the entreaties of his own legitimate wife! He could not plead that he was childless, for his son has been the prophet of the Reorganized Mormon Church for years, at Plano, Illinois. It is only just to say that this class of Mormons oppose polygamy, and make strenuous efforts to check it in Utah, and with some success.

But the mantle of polygamy fell upon Brigham Young, and it is through his instrumentality, chiefly, that the civilized nations have occasion to mourn that the nineteenth century has been stained by such a foul blot. The entire system is a libel on the Bible and the God of the Bible.

"The Mormon church teaches that there are many gods, and that eminent saints become gods in heaven, and rise one above another in power and glory to infinity. Joseph Smith is now the god of this generation. His superior god is the Lord Jesus Christ, whose superior god and father is Adam. Above Adam is Jehovah, and above Jehovah is Elohim. All these gods have many wives, and they all rule over their own descendants, who are increasing in number and dominion."

Also the "pre-existence of spirits," "transmigration of souls," "repentance after death," "that all will finally be saved except those who become devils," etc., etc., are taught, but I forbear. The foregoing is confirmed by the extract here given from Great Britain's standard book of reference:—

"*Doctrine.*—The Mormons no longer claim to be a Christian sect any more than do the Mohammedans. A system of polytheism has been grafted on the original creed, according to which there are grades among the gods, the place of Supreme Ruler of all being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mohammed, Joseph Smith, and Brigham Young also partake of divinity. The business of these deities is the propagation of souls to people bodies begotten on earth, and the sexual relation permeates every portion

of the creed as thoroughly as it did ancient India or Egypt. The saints on leaving this world are deified, and their glory is in proportion to the number of their wives and children,—hence the necessity and justification of polygamy, and the practice of having many wives sealed to one saint."—*Encyclopædia Britannica* Art. Mormons, which see.

A public debate with "one of the twelve" from Plano, lasting over ten days, enables the writer to say, without the fear of successful contradiction, that a more unscriptural set of doctrines have not been propagated, outside the See of Rome, during the present century than these.

MONOGAMY.

Or, only one wife at a time, was originally, and is to-day, the Bible rule. The words of Jesus (Matt. 19:3-10) throw great light upon this subject. "They *twain* shall be one flesh," *i. e.*, they *two*, and not, they *six*, *ten*, or *twenty-five*, shall be one flesh. No provision is made in the New Testament for anything like polygamy. Paul says, to avoid "fornication, let every man have his own wife, and let every woman have her own husband." 1 Cor. 7:2. Not wives, but *wife*. Perhaps you ask, Why was concubinage permitted among the Israelites? I suppose, for the same reason that divorce was allowed: "Moses because of the **HARDNESS OF YOUR HEARTS** suffered you to put away your wives: but **FROM THE BEGINNING IT WAS NOT SO.**" Matt. 19:8. The children of Israel at this time were very corrupt. The Lord did not cut them down at once, but tried to gradually correct their errors. In verse 9, the Saviour forever settles the question, so far as we are concerned: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and **SHALL MARRY ANOTHER, COMMITTEH ADULTERY.**" This is emphatic, and shows that, while a man's wife lives and keeps inviolate the marriage vow, he cannot marry another without **BEING AN ADULTERER.** Mark this plain statement: for if it is adultery to have two wives, though a man live with only one, is it not **MORE ADULTEROUS** to have two wives and *live with both of them?* and is not the crime *proportionately greater for every additional wife*, even up to fifteen or twenty-five? Yes is the only logical answer that can be given to these questions.

In Ephesians 5:22-33 we have a strong testimony in favor of monogamy. "The husband is the head of the *wife*." "He that loveth his *wife* loveth himself." Let every one of you in particular so love his *wife* even as himself; and the *wife* see that she reverence her husband." Verses 23, 28, 33. "Even as the Lord the church." Verses 25, 29. As Christ has but one universal church, from which his love cannot be separated, so the husband should have *but one wife*, and she should have the undivided love of him who made the solemn vow that, forsaking all others, he would keep himself wholly unto her as long as both should live. The apostle bases his argument on the original and unaltered plan, "They *two* shall be one flesh." And "for this cause a man shall leave his father and mother, and shall be joined unto his *wife*." Verse 31 and Gen. 2:24.

If the divine instruction in 1 Tim. 3:2, 12 was regarded, it would almost completely settle the question in Utah; and bishops and deacons would be in demand. But Joseph Smith's Bible, the Book of Mormon, and the "revelations" are all made use of to adjust and bolster up this criminality by which hundreds have been duped; and thousands of honest, innocent persons are thus induced to seek for the kingdom of heaven in Salt Lake City, not heeding the Saviour's words, "If they shall say unto you, Behold, he is in the desert, **GO NOT FORTH.**"

A. A. JOHN.

HOME & TEMPERANCE.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

NOT FOR ME.

Acts 1: 7.

'Tis not for me to know each time
And season known
To Him alone who sits sublime
Upon His Throne:
Enough for me to know that, though unseen,
He governs still,
And not an arm can intervene
To thwart His will.

Not mine to ask explained to me
The plans He makes:
Enough for me to know that He
Makes no mistakes;
What He ordains in His decrees,
I cannot tell.
But this I know, that He in these
Does all things well.

His judgments deep on either hand
I can not plumb;
Amid their mysteries I stand
Before Him dumb;
But these, though wrapped to human ken
In gloom throughout,
Shall yet be solved, and naught shall then
Be left in doubt.

I through the veil that intercepts
Ask not to see,
If He but show my way by steps,
Enough for me;
Though round about me all be dark,
With Him is day,
And at His word I launch my bark
Unawed away.

Here though I oftentimes in tears
Forsaken seem,
And fleeting all in earth appears
As in a dream;
Yet with His presence ever nigh
I onward tread,
And leave to Him the reasons why
Without a dread.

Though night its shades may darkly lay
On hills and lakes,
Yet this I know, that day by day
The morning breaks;
So let life's lights and shadows drear
Be what they may,
His voice enjoining faith I hear,
And I obey.

Then ask I not to have revealed
My future lot;
But though my way be all concealed,
I falter not:
Where my Redeemer bids me go,
He'll give me light,
And, though inscrutable, I know
His way is right.

—Oliver Crane, D. D., in *National Presbyterian*.

CULTIVATE A TENDER CONSCIENCE.

A TENDER conscience is like the apple of a man's eye; the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make upon us. If we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupefying; for a tender conscience will no more allow of small sins than of great ones.—*Bishop Hopkins*.

CLEAVING TO CHRIST.

I HAVE seen a heavy piece of iron hanging on another—not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current

is in contact with the mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely; but if the circle be broken, the dependent spirit instantly drops off.—*Arnot*.

NOTHING LEAVES US AS IT FOUND US.

IF a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of it will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then, in darkness, be laid on a plate of hot metal, the spectre of the key will again appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on the brain. These traces, which under ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the spectre image of the key starts into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Selected*.

EFFECTS OF ALCOHOL.

THE power of alcohol to cause either temporary or permanent insanity is well known to all of us. I have been told that one single visit to the padded room of the London Hospital, where those suffering from *delirium tremens* are confined, is sufficient to shake the faith of the most confirmed alcohol-worshiper in his mistaken creed. As regards its relation to permanent insanity, we have the statement of a former bishop of London, who has informed us that of twelve hundred and seventy-one maniacs whose previous histories were investigated, six hundred and forty-nine wrecked their reason by excessive drinking.

But the most terrible results of this list of evils have yet to be considered. Even supposing we grant that from the moral point of view it is allowable that, for the gratification of a mere animal desire, we may risk both our own health and reason, there can be no doubt that to risk the entailment of the above terrible afflictions upon those who are to come after us, is among the most wicked and unjustifiable of deeds. Yet this is the guilt of all who indulge in the fatal vice of drink. Many diseases are well known as being capable of transmission by inheritance, so that the wickedness of one individual may literally cause the "iniquity of the fathers" to be visited upon the children and upon the children's children, even "unto the third and fourth generation," entailing such results in future upon the innocent unborn that even the most hardened sinner may turn with horror from the prospect of such a crime.

To give one instance. Dr. Howe, in his report on idiocy to the Legislature of Massachusetts, says, "The habits of the parents of three hundred of the idiots were ascertained, and one hundred and forty-five, or nearly one-half, are reported as *known* to be habitual drunkards."

In the social world alcohol is equally a source from which many evils flow. A short time since, a medical man who had large experience among the workhouses of the metropolis, and who, though not himself a

total abstainer, has taken great interest in this question, assured me that he had never known a teetotaler to apply for parish relief. In Edinburgh, out of twenty-seven thousand cases of pauperism, twenty thousand were traceable to drunkenness; and in London it is estimated that two-thirds of our paupers owe their condition to the same terrible evil. This is no matter for wonder when we come to consider the amount of money which is squandered in drink, coupled with the unprofitable and unproductive nature of the trade to the community at large. During four years, up to 1879, the amount spent in the United Kingdom upon intoxicating liquors amounted to £574,000,000, a sum within £18,000,000 of the total of our export trade with the whole world during three years! And judging from the number of workmen in proportion to the money value of the various liquors sent out at the large Caledonian Distillery in Edinburgh, the drink money spent in the country would, if more productively applied, employ nearly two million, instead of two hundred and fifty thousand of our population.—*Science Monthly*.

A ROMAN CATHOLIC ON STRONG DRINK.

At the late Plenary Council of the Roman Church held at Baltimore, Md., Bishop Ireland presented the statistics concerning strong drink and its effects. It is not a very flattering record:—

In San Francisco last year there were arrested 25,669 people. Of these 19,500 were for drunkenness, or disturbances of the peace owing to drunkenness. In Philadelphia in 1881, 27,228 arrests out of 44,097 were for intoxication. In Baltimore in 1883 there were 7,783 arrests made, a very small number when compared to other cities, but of this number 5,313 were for drunkenness and disturbances of the peace, arising from too much drink. In 1881 there were in the United States 185,769 liquor dealers, one dealer to every 270 persons, including men, women, and children. The saloons are more numerous in the larger cities. In Boston there is a liquor saloon for every 150 people, in Chicago one saloon to 140, in New York one to 135, and so on. The speaker then argued that the average number of drinking people could not possibly support the saloons, unless they drank to excess. In Boston, in 1881, the Bureau of Labor statistics made an effort to trace the source of every arrest made, and after a careful research they found that *seventy-two per cent. was due to drink*."—*Sel.*

"LICENSED TO SELL."

"Don't, oh! don't, sell him any more drink! Have pity upon us," cried a poor heart-broken wife to a gin-shop keeper. "You have got nearly all we had in the world; my poor husband's character, health, and reason are nearly all gone. For the sake of his poor unhappy family, don't let him have any more liquor."

"Get out of my shop, or I'll turn you out; don't come here with your noise; I am licensed to sell," responded the hard-hearted gin-seller.—*Selected*.

It is not want, but rather abundance, that creates avarice.—*Montaigne*.

WHAT you say or do while you are angry is a truer measure of your inner self than what you say or do while you retain your self-control. And, again, the treatment which you receive from another person who is angry shows better than anything else the true estimate of you by that person.

THE PRESENT TRUTH.

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

GRIMSBY, DECEMBER 17, 1885.

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RETROSPECT AND PROSPECT.

THE present issue closes with the year the first volume of the PRESENT TRUTH. Its publication was begun as a monthly, May, 1884. It is now a semi-monthly, and we hope that it may begin the year 1887 as a weekly. While its success has not been so flattering as its most sanguine supporters had hoped, they have no cause for discouragement. Upon a combination of the most unpopular truths of the Bible,—truths trodden down by error, hidden by tradition, and contrary to all custom,—it took the field alone. It will have circulated when the present issue is before the public upwards of 150,000 copies to different parts of the United Kingdom, the Colonies, Continent, and America—North and South. The major part of these have been circulated free. Many have been sold, and many subscribers have been obtained. Its aim has been to present the truth of God in his fear; and while this has been done very imperfectly as compared with its importance, we are cheered by the fact that it has met a hearty response from many hearts,—hearts that have been educated to regard as error the truths it advocates.

During the publication of its first volume, the political sky has been stormy and threatening. Internal dissensions have perplexed and are perplexing the great statesmen of the world, who are hoping almost against hope for a better condition of affairs. To-day it is peace; to-morrow some seemingly insignificant act may rouse the whole world to arms. But in the meantime the Ruler of the Universe holds the winds of war, and will hold them till the world is warned of coming judgments, and the way of escape presented to them.

The great religions denominations remain about the same. Loaves and fishes, power and position, modern science, and evolution, have occupied the time and talents of many in the Christian ministry; and souls hungry for the Bread of Life have been turned disappointed away to famish or nominally exist on the dry dead husks of a compromised Christianity. Thank God there are yet some noble exceptions, who are the "salt of the earth," popular though they may not be. Christian missions among the heathen have made some advance. We are glad for every increase of light in the dark places of the earth. Another notable feature of the year has been the publication of revisions of the Bible in Great Britain, America, and Germany. This has stimulated investigation in that Great Fountain of light and knowledge, out of which some good will come.

But with individuals the great battle of life has gone on as ever. As Whittier has it:—

"And Wealth has filled his halls with mirth,
While Want, in many a humble shed,
Toiled, shivering by her cheerless hearth,
The live-long night for bread."

Good times have been promised the poor, while the grasp of oppression has been tightening its clutches upon its victim. Thus it will ever be while the selfish, unregenerate heart bears sway. Its motives are ever the same—selfish. Its aims are ever the same,—wealth, pleasure, fame, power. The old methods—open, grasping avarice, and cruel, high-handed oppression—may be unpopular; so the deeds of wrong are performed, under the sanction of laws for the rich or the perversion of just law, by companies and syndicates which have no conscience, while the individual members are practicing the virtues (?) of Christianity in open

private life to cover the deeds of darkness whose fruits of oppression, dishonesty, and robbery they reap through the companies to which they belong. Evil has many guises, and in none is it more dangerous than when in sheep's clothing. A great blow has been struck at moral impurity; it has been revealed what a sink of corruption exists; but will it be remedied? Will society heal itself? Not as society. Only as individual members. The aggregate will be just what the individual members are that compose it. Mighty and noble efforts are put forth by a few in the great struggle for moral freedom and victory. God help them in the conflict.

We shall try to do our part in the year to come. Our work is not an aimless one. Our platform is not indefinite. We have no desire to compromise the truth to gain friends, win popularity, or make money. Such a course would be the extreme of folly. The PRESENT TRUTH was not founded for that purpose. If, as we believe, in the providence of God, it has a work to do, it will not fail. It was founded by self-sacrifice, by those who counted the cost. It will be carried on, if necessary, in the same way. We shall endeavor to keep before the people of this Kingdom the great and important truths of repentance and faith in Christ our Life, the integrity and immutability of every precept of God's law, holiness of heart and life, and the "blessed hope" of the soon-coming Master.

To do this we must have the help of God. Weak are the mightiest efforts without it. We shall by His grace whose truth we try to proclaim, endeavor to make the PRESENT TRUTH better the coming year than in the past. We ask the prayers of its friends that the Lord may use this journal to his glory, and help those who conduct it. We are grateful for the material aid it has received from its friends. We solicit their help still. We ask its readers to ponder its teachings. Compare them with God's word. At all hazards, at whatever cost, follow *its* teachings. They will lead to light and life. If our readers do this,—if they serve God faithfully, they will be assured of what we most heartily wish them,—A HAPPY NEW YEAR.

THE THREE ANGELS' MESSAGES.

(Continued from page 308.)

THE TWO HORNED BEAST. REV. 13.

REGARDING the fifth and sixth specifications of the prophecy, as noticed in our last, we find them amply fulfilled and fulfilling in the United States. "He [the beast] had two horns like a lamb." That is, the two principles upon which the government would be founded and administered would be mild and lamb-like. What are those principles? Undoubtedly, Republicanism and Protestantism. These have been the bulwarks of the American government. These principles have taken to their shores the millions who have fled from the religious intolerance of the Old World, to find, in the language of Hon. A. J. Bingham, "a church without a pope, and a state without a king." Religion would not be connected with the civil power, and civil liberty would be granted to all. So both of these principles are set forth by that government. The preamble to the Declaration of Independence, by which the colonies of Great Britain, breaking from parental restraint, declared themselves free and independent, reads as follows: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." Article IV., Sec. 4, of the Constitution declares, "The United States shall guarantee to every State in this Union a republican form of government." This form of government is indicated by the symbol, the horns, upon which were no crowns, as there were upon the horns of the preceding beast, showing that the government was not monarchical. Thus civil liberty is assured by that

government, by its declaration of rights, and its Constitution. Religious liberty is secured as well. We read in Art. VI. of the Constitution, "No religious test shall ever be required as a qualification to any office of public trust under the United States." And Art. I. of "Amendments of the Constitution" declares, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." In regard to religious freedom, Geo. Washington wrote Aug. 4, 1789, as follows:—

"If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecutions. You can, without doubt, remember that I have often expressed my opinion, that every man who conducts himself as a good citizen is accountable to God alone for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

Memorials for prohibiting the transportation of mails and the opening of the post-offices on the Sundays, were in 1830 presented to the Congress of the United States. That body referred them to the Committee on Post-offices and Post-roads. The report of the committee was adverse to the prayer of the memorialists. It was adopted by Congress and printed, and the committee discharged from further consideration of the subject. Concerning the Constitution, the committee report as follows:—

"We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day, has been made holy by the Almighty.

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than of a whole community. That representative who would violate this principle would lose his delegated character and forfeit the confidence of his constituents. If Congress should declare the first day of the week holy, it would not convince the Jew nor the Sabatarian. It would dissatisfy both, and consequently convert neither. . . . If a solemn act of legislation shall in one point define the law of God or point out to the citizen one religious duty, it may with equal propriety define every part of revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowments of the church, and the support of the clergy."

We have given this lengthy quotation, and would be glad to give more had we space. But this is sufficient to show the character of the government as stated in its fundamental law and confirmed by its representative body. "The Bible and the Bible alone" being the Protestant rule of faith, and religious and civil freedom being guaranteed by statute law, the country presents all in these respects that could be desired. Civil and religious liberty,—Republicanism and Protestantism,—are the foundation principles upon which it is based, which give it strength, and which have been the attraction that has drawn to it the oppressed and down-trodden of every nation. These are the two powers represented by the two horns,—civil republican (equal liberty to all) and Protestant ecclesiastical. Truly they are good, mild, and lamb-like. Would that they could always so remain; but the subsequent words and acts of the beast are to give the lie to its lamb-like appearance. Events of the future will show that a republican power can persecute the people of God as well as a monarchical power.

THE DRAGON VOICE.

All of the specifications hitherto have been met in the United States, and they have been met in no other government known to history. Have we any indication that the dragon voice will there be heard?

John says the beast "spake as a dragon." The dragon, as we have before shown, is used as a symbol of Satan, the great arch-enemy of God's people, and the prime instigator of all the persecutions which have been waged against them. The *speaking* of a government must be the promulgation of its laws. Speaking like a dragon would be the promulgation and enforcement of laws oppressive in character.

Is it probable that such will be the case? Is that government which boasts itself as "the land of the free, and the home of the brave," to become a persecutor of the people of God? It is not at all improbable. The Scriptures indicate that in the last days, just before Christ comes the second time, though many will have the form of godliness, evil will increase, "wax worse and worse" (2 Tim. 3); the world will be as in the days of Noah and Lot (Luke 17:26-30); iniquity will abound, love will wax cold (Matt. 24:12); scoffers at Christ's coming will arise (2 Pet. 3:3, 4); faith will be scarcely found (Luke 18:8); and those who will welcome Christ's coming will be a "little flock" (Luke 12:32). Truth of God will be rejected for tradition and man-made theories, God will withdraw his Spirit, and man will be given over to believe a lie. 2 Thess. 2:8-12. Already the United States, according to Mulhall's Statistical Dictionary, leads all the civilized nations in the commission of crime. (See article in another column entitled "Prevalence of Crime.") Rome is increasing in power in America as well as in Great Britain. The ranks of infidelity are also augmenting. In the words of J. H. Merle D'Aubigne, "While superstition has increased, unbelief has done so still more. Until now, the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity; but how far does the present surpass it in this respect! . . . But there is a still sadder feature of our times. Unbelief has reached even the ministers of the Word." This is a solemn utterance. Sin and corruption exist everywhere. The newspapers teem with the record of iniquity. Especially is this true in regard to sinful pleasure. All reveal the sad fact that was stated more than 1,800 years ago by Inspiration, "Men shall be lovers of their own selves; . . . lovers of pleasure more than lovers of God."

One mighty agency in producing the result predicted by the prophecy is that of Modern Spiritualism. "He doeth great wonders," says the prophecy. These wonders, or miracles, are wrought for deception. It is Satan's great masterpiece for which he has been preparing the world since the first great lie, "Thou shalt not surely die." He would persuade mankind that the dead are not dead; and his angels will come in the name and guise of those who have gone before to the silent land. And he has already deceived his thousands and millions. Paul says that before Christ's second coming Satan will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess 2:8-10. Our Lord says, "There shall arise false christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Again, says Paul, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 3:1. So John says in speaking of this deception, "For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

And is not Modern Spiritualism a fulfillment of the prophecy? As one writer remarks, "No faith before it ever took so victorious a stand in its infancy. It has swept like a hurricane through the land, compelling faith from the baffled scoffer and the most determined doubter." Beginning in Hydesville, State of New York, in 1848, it has had a

marvelous increase throughout the whole country, till the number of Spiritualists in the United States alone estimated at from five millions (5,000,000) to eleven millions (11,000,000). All classes, professions, and vocations are ranked among them. Ministers of the various denominations, doctors, lawyers, judges of the supreme court, college presidents, members of Congress, etc., etc., are among the devotees of the new faith, which Mrs. Harriet Beecher Stowe thus phrases:—

"It is a beautiful belief, that ever round our head
Are hovering, on viewless wings, the spirits of
the dead."

Whereas the Bible declares, "The dead know not anything;" "His sons come to honor, and he knoweth it not;" and many other declarations of like import. But the doctrine is not confined to America, it is spreading throughout the world. Members of the royal families of Europe are said to be believers in its claims. Those who reject the truth of God will fall under its influence. Our only safeguard is the truth of God's word inwrought in the life and character.

AN IMAGE TO THE BEAST.

The essential characteristics of the beast as before shown, are church and state, or religious dogmas enforced under penalties by civil authority. No government or church could or would become a persecutor of the people of God without these essentials. So the papacy, the power symbolized by the leopard beast, enforced her decrees by civil authority, and for refusing to obey many were put to death. An image to the Papal beast need not necessarily clothe with civil authority the decrees of one church, but it must combine these two essentials, religious dogmas enforced by law.

Is it probable that there will ever be such a combination in free America? It did not seem probable when, nearly forty years ago, Seventh-day Adventists, in view of the prophecy under examination, took the position that such would be the case. No indications of the fulfillment of the prophecy then appeared. But in a short time agitation began. Efforts tending toward the union of all denominations in co-operating on the common points of faith were spoken of by Dr. Manning in N. Y. City, in 1869, as a "prominent and noteworthy sign of the times." The N. Y. *Church Union* is quoted as saying: "If we are not Christians, let us make no hypocritical pretensions of founding our government on Christian principles. If we are, and believe they should govern our whole life, let us have them incorporated in the basis of our government, and the national policy shaped to them." (Quoted in *Facts for Times*, p. 122.) This is but one of scores of testimonies from influential sources which might be adduced to show the rapidly growing sentiment of the Christians of America. We have space for no more. Just how the image may be formed, just what its worship may be, we cannot now determine. Future developments will reveal it. Suffice it for the present, that we know its essentials and character.

In our next we will consider the "mark of the beast."

Forty-six murders and five suicides are counted in a single issue of the N. Y. *Weekly Sun*. The quickest way to become popular in America just now appears to be to commit a cold-blooded murder, especially if it is so a little mystery is left about it. Maxwell *alias* Brooks bids fair to rival the desperado James in his popularity. Legal counsel free, thousands of gifts, photograph selling for a dollar each, etc., etc., till one is disgusted at the sickly sentimentalism that will applaud Sam Jones one day and weep in sympathy over a doubly-dyed criminal the next. It is one of the sad tendencies of the times.

ALEXANDER received more bravery of mind by the pattern of Achilles than by hearing the definition of fortitude.—*Sir Philip Sydney*.

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.

PREVALENCE OF CRIME.

STATISTICS of crime in America do not show that the progress of the "land of the free" is proceeding very rapidly toward the millennial reign of peace and holiness, unless it reaches the goal by the reverse way. According to Dr. Mulhall's Statistical Dictionary, as quoted by the *Christian at Work* (N. Y.), "carefully collected statistics" show the following proportion of murders to population in the principal countries of the world:—

Great Britain,	237	murders to 10,000,000 population.
Belgium,	240	" " "
France,	265	" " "
Scandinavia,	266	" " "
Germany,	279	" " "
Ireland,	294	" " "
Austria,	310	" " "
Russia,	323	" " "
Italy,	504	" " "
Spain,	533	" " "
United States,	820	" " "

This is an appalling statement. Nearly four times as many murders committed as among the same number in this country. It cannot be owing to the form of government; for republican and revolutionary France has less than one-third as many, while revolutionary and hot-blooded Spain and Italy must yield the palm to the young giant across the seas,—the "self-lauded Christian and Protestant country." Suicide, says the same journal, is greatly on the increase. The causes are thought to be, "Infidel doctrines, cheap, fictitious, sentimental literature, and the decadence of family training." And we might add, intemperance. At the very hour he writes, remarks the editor, there are 650 applications for divorce before the courts of Chicago, and over 700 in Philadelphia. Increase of educational facilities do not diminish crime. In Massachusetts, the most educated part of the country, according to the census reports, the crimes of the native population have more than doubled in thirty years. In 1850, one-half the criminals were natives, while in 1880, the native criminals were two-thirds. And this State is distinguished above all others for her schools, colleges, poets, metaphysicians, etc., etc. During the seventeen years ending 1880, the population of Massachusetts increased 37 per cent., while, during the same period, the ratio of divorce increased 105 per cent. "No doubt," says the *Christian at Work*, "the unwashed and reckless foreigner adds his share to our criminal records, but the great cause lies not in the foreigner." It is all an evidence of the truthfulness of that inspired declaration, "This know also, that in the last days perilous times shall come."

ROMANISM IN CANADA.

UNDER the heading of "Hospital Horrors at Montreal" the *Christian Leader* of Nov. 26 says that "disclosures reveal that the sick of small-pox in the Roman Catholic hospital at St. Roch have been huddled together in foul smelling, filthy, narrow rooms; even a cup of cold water has been denied to the dying; while the dead bodies have been subjected to such indignities as make the blood run cold. All this has happened in the presence of nuns whose skill and self-denial as nurses were loudly applauded by their ecclesiastical superiors from the first outbreak of the plague as the only panacea for the sufferings of the city. The authorities, to their disgrace, refuse to inquire into the scandal. The deepening subjection of public men in the Dominion to the priests of Rome seems one of the most ominous symptoms in the condition of Canada, and must militate against its

material and moral progress. The sound Protestant sentiment has doubtless lost hold of its municipal and political life." And so has it everywhere, even in Scotland. Already has the Pope been chosen to act as arbitrator between two great powers, and ere long the help of the Papacy will be solicited to govern the turbulent masses as the authorities at Montreal were forced to call in the aid of the priests to quell the rising against vaccination. Though slowly, Rome is surely advancing.

DRIFTING TOWARD ROME.

PRAYERS FOR THE DEAD.

"A REQUIEM service in commemoration of the members and associates of the English Church Union who have departed this life" was held at St. Mary Magdalene's Church Nov. 28. The *Church Union Gazette* of Dec. 2 gives the following in its report:—

"The Sermon, which was preached by Rev. Canon Carter, was an able vindication of the value of the Catholic practice of Prayers for the Departed.

"The Order of Service, which was distributed in Church, was prefaced by the following Notice:—

"The President and Council request your prayers for the Members and Associates of the Union who have departed this Life, more especially for the following Deceased since June, 1884.

"(Here followed the names of 60 Priests, and 228 Lay Members and Associates)."

"Drifting" did we say? No; not drifting, but traveling toward Rome. And is this the Protestant Established Church of England?

THE MORAL WARFARE.

Our fathers to their graves have gone;
Their strife is past,—their triumph won;
But sterner trials wait the race
Which rises in their honored place,—
A moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And, strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,—
The Light, and Truth, and Love of Heaven.
—J. G. Whittier.

EDITORIAL NOTES.

"Here a little, and there a little."—Isa. : 10.

We are glad to see the increase of vegetarianism and vegetarian restaurants in different parts of the Kingdom. Several new restaurants have been opened in London of late, and now we hear of another opened in Leeds, 9 Park-lane, by Mr. D. Nield. Vegetable food is much cheaper and more healthful than the traditional gouty roast beef and bacon. This we know by experience. It is not confined to vegetables, so called, but includes grain, fruits, eggs, and milk,—the very fat of the land. And by the way, "Healthful Cookery," for sale at this Office, presents many useful recipes for a plain dietary, and suggestions for those who prefer richer food. Price 1s. Address, PRESENT TRUTH, Grimsby.

A MISSIONARY at Congo River, writing to the *Christian Leader* (Nov. 19), complains that Scottish ships away from home are not very good Sunday-keepers. He says, "In fact, as things fell out, some of the busiest days were Sundays," while "unloading cargo was forbidden on Sunday at Gaboon, a French port, by French authorities." The missionary continues, "The Bible commands with respect to the Sabbath are as much in force in an African port as in Scotland." True; but those commands are not obeyed in either place. Romish superstition is upheld by the law in Scotland, by the conscience of the shipping companies abroad, we suppose; but Roman superstition was never noted for forming "a good conscience;" it always needed the support of civil law to make it effectual. Why will not the land of John Knox take an advance step on the strong solid platform of a Bible Sabbath?

CASTE, which is one of the curses of England, would not thrive so well if dealt with by all in authority as by Lord Tollemache of Cheshire. That nobleman divided his vast estate of 46,000 acres, says a correspondent of the *Daily News* (Dec. 8), into farms of about 200 acres each, built and rebuilt from fifty to sixty farm-houses, at a cost of £148,000, and 260 cottages for farm laborers. He has not been troubled with arrears for rent nor vacant farms during the agricultural depression from 1877 to 1885. But his blow at caste was in the building of schools for the children of farmers and farm laborers. But the farmers objected. Their sons and daughters were too good to breathe the air of the same school-room with the laborers' children. After listening to their objections his lordship said: "There is only one way out of the difficulty; I will send my own sons to the school." This he did for two years, as he adds, "to their undoubted advantage." We apprehend that there would now be a different condition of things in England if such customs had been practiced by landlords. Arrogant and imperious landlords have been aped by arrogant, imperious landholders, and so all the way down to groom and stable boy. Few have learned the lesson that "worth makes the man," and that "God is no respecter of persons." There is no such thing as equality of mankind; even "religious equality is a mere sham and a delusion," says Christ's (?) minister (Dr. Norman McLeod, *Christian Leader*, Nov. 26, p. 727). "All ye are brethren," says Christ. We prefer the authority of the latter.

SUBSCRIBERS AND PATRONS.

CORRESPONDENTS, please notice! Miss Jennie Thayer is not at present connected with this Office. All communications addressed to the PRESENT TRUTH will receive prompt attention. Make Orders and Cheques payable to M. C. Wilcox. Do not attach your name to Postal Orders. The blank for signature is for the name of the person to whom the Order is payable. There are quite a number of subscriptions which expire with this number in both England and America. May we not hope for an early renewal?

IS FAITH IN THE SON DISLOYALTY TO THE FATHER?

The *Christian Leader* of Dec. 3 has among its "Fresh Facts" the following:—

"Rabinowitch and his followers do not at present see the necessity of keeping Sunday as the Sabbath, but continue the observance of the Jewish Sabbath. He thinks, however, it is very likely that at some future time they may observe Sunday as the Sabbath."

We sincerely hope not. Why should they turn away from *not the Jewish Sabbath, but the Sabbath of JEHOVAH*? Why, when these men have accepted Christ, should they be taught to disregard a day of which He was Lord and Protector? And what does the *Leader* mean by saying that they "do not at the present see the necessity of keeping Sunday as the Sabbath"? Is it a necessity that one of the plain commands of God should be disregarded, distorted, perverted, in order to obtain salvation through Christ, or to become Christians? *Is faith in the Son disloyalty to the Father?* The *Leader* puts it truly, however, when it says, "Sunday as the Sabbath." For Sunday is not the Sabbath; at least, not the Sabbath of Jehovah, nor of Christ, nor of the Bible. There is not one word of Holy Writ which authorizes its sanctity, or obligates mankind to observe it as sacred. Every Sabbath precept of the Bible applies to one day, and one day alone, namely, the seventh day. If that is not the Sabbath, then there is none. If Rabinowitch and his followers wish to become or remain Bible Christians, they will still observe the ancient Sabbath of the Lord, a constituent part of the immutable law of Jehovah.

We commend to the *Leader* a sentence found in a previous number of its issue: "Poisoned water is not purified by traveling through miles of pipes, and Roman superstitions have no claim upon us by reason of their age." This is what the Sunday is, though held as otherwise by many good people, a Roman institution. It has not the shadow of a support in God's word. We offer these to the above journal as "fresh facts," perhaps, to some of its readers, but facts nevertheless. And we repeat the question, Is faith in the Son disloyalty to the Father?

MISSIONARY.

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

TRIALS AND HOPE.

AS WHEN a sudden storm of hail and rain
Beats to the ground the yet unbarbed grain,
Think not the hopes of harvest are destroyed
On the flat field, and on the naked void;
The light, unloaded stem, from tempests freed,
Will raise the youthful honors of its head;
And soon, restored by native vigor, bear
The timely product of the bounteous year.

Nor yet conclude all fiery trials past;
For Heaven will exercise us to the last;
Sometimes will check us in our mid career,
With doubtful blessings and with mingled fear,
That still depending on His daily grace,
His every mercy for an alms may pass;
With sparing hands will diet us to good,
Preventing surfeits of our pampered blood;
So feeds the mother bird her craving young,
With little morsels, and delays them long.

—John Dryden.

PREPARATION FOR THE WORK.

GOD does not call men to work for him without fitting them for his work if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6: 5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfill his solemn commission. This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in the manner that God could accept.

God does not want men to go out to labor for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. Men cannot preach the truth acceptably to God till they have first felt its saving power on their own hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached. It must be preached from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interest, nor the praise of men, nor our own ease and convenience, but shall seek only the honor which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be overestimated. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it. Those who name

the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who is then sufficient for these things?—*J. N. Andrews.*

RISELEY.

AFTER our effort here with the tent last summer, I consented to bring my family to this place, and do what I could to establish the work already commenced here.

Through the kindness of a sister who accepted the truth last summer, we have a comfortable hall in which to hold our meetings. The interest to hear the truth seems to be good, as our meetings are well attended. Many in this place believe the truth that has been presented, but it requires more faith than they possess to move out and obey.

Since we have our meeting hall completed, I have been holding meetings at night, and visiting during the day and holding Bible readings where the way seemed to open. Our school last Sabbath numbered fifty-one. All gave the best of attention and seemed to enjoy the exercises. An old gentleman, who belongs to the Methodists, was present, and said he admired our way of instructing the children. May this be the means of getting the truth before others, and bringing them with us. For this we shall labor.

KETTERING.

Through the missionary efforts of Sisters Gresswell and Short, one lady in this town has begun to keep the Sabbath. Last Monday I visited her, and held a Bible reading with her family and a lady she had invited to be present. In the evening I spoke in her house to a small company she had invited to be present. It may be that this is the beginning of a good work in this town. Thus the work goes on, and soon will be finished.

J. H. DURLAND.

INTERESTING ITEMS.

—Lloyd's agent at N. Y. City telegraphs, says the *Daily News*, that 13 vessels were driven ashore at Colon, all total loss.

—The fiftieth anniversary of the opening of the first railway, in Germany, from Nurnberg to Fuerth, was celebrated at the former place.

—One of the largest robberies ever committed in Vienna took place the 7th. In one of the busiest thoroughfares a jeweler was robbed of valuables to the amount of a quarter million florins, about £24,000.

—The federation of the Australian colonies, Victoria, Queensland, Tasmania, South Australia, and West Australia were completed the 9th inst. The first meeting of the Federal Council will be held at Hobart Jan. 25.

—A serious earthquake occurred in Algeria Dec. 3. Three-fourths of the village of Msila have been destroyed, 32 lives lost, and 12 injured.—Several great earthquake waves from the Pacific have been observed at San Francisco.

—A document which has excited no little interest during the election campaign is one in favor of disestablishment, signed by no less than 200 curates of the Church of England. Twelve reasons are, with much vigor and conciseness, put forth to show why the church should be disestablished.

—The French are still pursuing their unholy war in Madagascar. According to news received by the Society for the Propagation of the Gospel, they recently threw 875 shells into the town of Mahomere, and effected the ruin of 50 houses. Other reports tell us, as might be expected, that the 875 shells killed a good many people, in addition to destroying much property.

—During the first ten months of 1885 there were 187,000 emigrants left the United Kingdom, 34,000 less than the same period of last year. The majority of these, notwithstanding that great efforts have been made to turn the current toward the Colonies, have gone to the United States, namely, 66,000 English, 12,000 Scotch, and 48,000 Irish. To Australasia 23,000 English, 4,000 Scotch, 5,000 Irish; and the balance to various fields.

—During the year ending June 30, 1885, the number of shipping casualties on our shores were 3,647. The year previous they numbered 3,654. In the last thirty years there have been 66,377 wrecks, and the lives lost number 22,312. The National Life-boat Institution saved during the same period not less than 22,161. Collisions amounted to 721; the year previous, to 686. Only 313 of the above casualties happened to foreign steamers.

—Mr. William H. Vanderbilt of New York, the great "Railway King," dropped dead in his office Tuesday, Dec. 8, at twenty minutes past two. His property is estimated at nearly 200,000,000 dollars. The *Daily News* says that Prince Esterhazy is the only man living who is wealthier,—worth perhaps four or five millions more. Mackey of America, and Alphonse de Rothschild follow. Mackey was at one time making just five pounds a minute, day and night. But of all Vanderbilt's vast wealth, he takes none with him. Riches hoarded are vanity.

—A statement was recently published from the Rev. W. A. Bathurst, incumbent of Holy Trinity, Eastbourne, in which he says that girl-decoying is being pursued in that town. He states from his own personal knowledge that girls have been accosted by a procuress and offered pleasant "situations." In one case the girl accepted, and was actually being driven from the London terminus to her destination—a brothel of the worst kind—when the cabman stopped and asked her if she knew the sort of place she was going to, and was thereby the means of saving her.

THE PRESENT TRUTH

FOR 1886.

AN EIGHT-PAGE, SEMI-MONTHLY, PUBLISHED AT GREAT GRIMSBY, ENGLAND.

WITH the present month closes the first volume of PRESENT TRUTH. Its publishers are much gratified at the success which has attended its publication thus far, and the good it has accomplished for its numerous readers. At the commencement of the year it enters upon its second volume. The publishers are determined to put forth every effort in their power, not only to maintain its present high reputation, but to make many improvements during the coming year.

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In this department the articles will be principally devoted to the discussion and expositions of Biblical subjects, and answering questions which appertain to Bible themes.

GENERAL ARTICLES.

Perhaps but few articles of the present volume have been read with greater interest than those found under this head. Those from the pen of Mrs. E. G. WHITE have been perused with profound interest. Articles from her pen in the future may be expected, as well as from some other eminent writers. Many other articles treating on themes of a general nature will be given in each issue.

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The title of this department fully explains the nature of the reading matter it will contain. None but that of the choicest nature will be admitted into it. Its articles will contain instruction in regard to the education and training of children, and inculcate principles of obedience to parents, kindness and affection to all, benevolence to the poor, and compliance to those principles so faithfully set forth by the Gospel. The Temperance portion will be replete with articles discussing all phases of the question, and especially its relation to the laws of life and health. Its denunciation of the evils of intemperance will give no uncertain sound, yet it will avoid extreme views of the question.

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Will furnish an excellent opportunity to publish the reports of those who are laboring for the furtherance of the Gospel in preaching the good news of the soon coming King, both in the Old and New World. Many reports and interesting items incident to their labor will be given in the next volume, as well as such other matter as will instruct and encourage the workers.

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In this department will be given many interesting articles which will plainly teach the fulfillment of those prophecies which clearly indicate that we are living in the last days just prior to the second coming of Christ. All important events which shall occur as signs of the times to teach that our redemption draweth nigh will be commented upon.

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Believing with many godly men that the spirit of compromise has brought nothing but worldliness and weakness into the Christian church, the conductors of the PRESENT TRUTH will strive to keep close to the Word of God, persuaded "that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

TERMS: Single subscription one year, 24 numbers, by post, 3s.; six months, 1s. 6d. Usual discounts to news agents and colporteurs. See first page for address and remittances.

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