

The Present Truth.

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

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WALKING WITH THE WORLD.

THE Church and the World walked far apart
On the changing shore of time ;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come give me your hand," cried the merry World,
"And walk with me this way ;"
But the good Church hid her snowy hands,
And solemnly answered, "Nay,
I will not give you my hand at all,
I will not walk with you ;
Your way is the way to endless death ;
Your words are all untrue."
"Nay, walk with me but a little space,"
Said the World, with a kindly air ;
"The road I walk is a pleasant road,
And the sun shines always there ;
Your path is thorny and rough and rude,
And mine is broad and plain ;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above me is always blue ;
No want, no toil, I know ;
The sky above you is always dark ;
Your lot is a lot of woe ;
My path, you see, is a broad, fair one ;
My gate is high and wide ;
There is room enough for you and me
To travel side by side."
Half shyly the Church approached the World,
And gave him her hand of snow ;
The old World grasped it, and walked along,
Saying in accents low,
"Your dress is too simple to please my taste ;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace ;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls ;
And over her forehead her bright hair fell,
Crisped in a thousand curls.
"Your house is too plain," said the proud old World ;
"I'll build you one like mine ;
Carpets of Brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house ;
Splendid it was to behold ;
Her beautiful daughters and sons were there,
Gleaming in purple and gold ;
And fairs and shows in the halls were held,
And the World and his children were there,
And laughter and music and feasts were heard
In the place that was meant for prayer.
She had cushioned pews for the rich and great
To sit in their pomp and pride ;

While the poor folks, clad in their shabby suits,
Sat meekly down outside.
The Angel of Mercy flew over the Church,
And whispered, "I know thy sin."
Then the Church looked back with a sigh, and longed
To gather her children in.
But some were off at the midnight ball,
And some were off at the play,
And some were drinking in gay saloons ;
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports."
So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers,
As she walked along with the World ;
While millions and millions of priceless souls
Were to utter ruin hurled.
"Your preachers are all too old and plain,"
Said the gay World with a sneer.
"They frighten my children with dreadful tales,
Which I like not them to hear ;
They talk of brimstone and fire and pain,
The horrors of endless night ;
They talk of a place which should not be
Mentioned to ears polite ;
I will send you some of the better stamp,
Brilliant and gay and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great, and good,
Tender, and true, and kind ;
Do you think he would take one child to heaven
And leave the rest behind ?"
So he filled her house with gay divines,
Gifted and great and learned ;
And the plain old men that preached the cross
Were out of her pulpits turned.
"You give too much to the poor," said the World,
Far more than you ought to do ;
If the poor need shelter and food and clothes,
Why need it trouble you ?
Go take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty food,
And rare and costly wine ;
My children, they dote on all such things,
And if you their love would win
You must do as they do, and walk in the ways
That they are walking in."
Then the Church held tightly the strings of her purse,
And gracefully lowered her head,
And simpered, "I've given too much away ;
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
She heard not the orphans' cry ;
And she drew her beautiful robes aside,
As widows went weeping by ;
And the sons of the world and the sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease, and said,
"I am rich, and in goods increased ;
I have need of nothing, and naught to do
But to laugh and dance and feast ;"
And the sly World heard her and laughed in his sleeve,
And mockingly said aside,
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."
The angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame ;
And a voice came down through the hush of heaven,
From Him who sat on the throne,
"I know thy works, and how thou hast said,
I am rich ; and hast not known
That thou art naked and poor and blind,
And wretched before my face ;
Therefore, from my presence I cast thee out,
And blot thy name from its place."
—Mrs. Edwards, in *Baltimore Christian Advocate*.

General Articles.

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

THE PAST AND FUTURE.

THE past of all individuals, as far as their experience is concerned, is a living reality. Memory paints oftentimes the scenes of the past in such living colours that we seem to live our lives over again. To learn what transpired before the date where our memory begins, we are wholly dependent upon those older than we, and the pages of recorded history. At most, we can learn of the past only for a few years from those older, for there are very few living in the world at the present time whose memory can call to mind the events of the past one hundred years. The other and only remaining source of knowledge in regard to the past, is recorded history.

Authentic history deals with the deeds of nations and the world's great actors. By reading its pages we may become acquainted with the past ; but from all of its numerous volumes we cannot glean one sentence of knowledge in regard to the future. It is not in the power of man to determine what is to occur in the future. He may judge of what will transpire in a measure in the immediate future, as he contemplates present existing circumstances, and correctly judges that they all conspire to produce certain results. No human eye has ever, unaided by the enlightenment of the Spirit of God, penetrated the dark veil of the future, and viewed the fields of action beyond. At times nearly all wonder in regard to that which shall transpire in the future. Are nations to rise and fall as in the past? Is anarchy, war, and bloodshed always to continue? Are standing armies always to exist? Is the land always to be corrupted with moral pollution? Is the gospel always to be preached? Is our world always to exist in its sin-cursed condition? Or is Christ soon to come, and the year of jubilee to open, when the nations are to learn war no more? There is but one source of knowledge from whence these questions in regard to the future can be answered. That source is from the prophecies contained in the Word of God.

Prophecy is really history in advance ; for the prophets have in their writings foretold of the rise and fall of all the world's great kingdoms ; and history has, in its records of the acts of these kingdoms, verified the truthfulness of the prophecies. That we are correct in reference to the matter, we call the attention of the reader to a consideration of the second chapter of the book of Daniel. This chapter, in verse 29, teaches us that Nebuchadnezzar, the king of Babylon, on one occasion thought, as many have before and since done, about what should come to pass hereafter. Our merciful Heavenly Father saw fit to reveal to the king what was to transpire in the future

by the means of a most remarkable dream.

In this dream God presents to the king the world's history under the symbol of a great image. When the king awoke, he could not call the dream to mind. That the king might know what should come to pass in the future, the Lord revealed to the prophet Daniel in a night vision what the king had dreamed. Then was Daniel brought before the king, and as he stood in his presence he said to him, verses 31-35: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

After Daniel had thus fully stated to the much astonished and deeply interested king the dream, he adds, verses 36-38: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." In these few verses the prophet opens to the king's mind the world's history for centuries. Never before or since has so brief a record embraced so much. With what absorbing interest must the king have listened as Daniel informed him that he, or rather his kingdom, was the golden head of the great image he had seen.

The Babylonian kingdom, the head of gold, was founded by Belesis B. c. 747. It really grew out of the ancient Assyrian Empire, founded by Nimrod, Gen. 10:9, 10, and constituted one of the greatest and grandest kingdoms of ancient times. One writer says, in speaking of it, "It was the golden kingdom of a golden age." The city of Babylon, the capital and metropolis of the kingdom, far surpassed all other cities in beauty and magnificence.

Notwithstanding the power and richness of the great Babylonian kingdom, the prophet declared to Nebuchadnezzar, verse 39, "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." The astonishment of the king must have been unbounded when the prophet said, "And after thee [or thy kingdom] shall arise another kingdom inferior to thee." The king might have reasoned that it was an impossibility for an inferior kingdom to overthrow a superior one; but the Lord had shown that such should be the case, and thus it was.

Soon after the death of Nebuchadnezzar, war broke out between the Babylonians and the Medes and Persians. In the war, the Medes and Persians, under Cyrus, were successful, and in the reign of Belshazzar the great and powerful kingdom of Babylon was conquered, Dan. 5:30, 31, and passed into the hands of the Medes and Persians,—a kingdom much inferior in wealth, luxury, and magnificence. Thus an inferior kingdom overcame a superior one. Thus the kingdom represented by the head of gold was supplanted by a second kingdom represented by the breasts and arms of silver,

Daniel had declared that a third kingdom of brass should arise. After the Medo-Persian kingdom had ruled the world some two hundred years, war broke out between them and the Grecians, who, led by Alexander the Great, in the decisive battle of Arbela, B. c. 331, gained so complete a victory over the Medes and Persians that they were unable to rally successfully their army. Thus the Medo-Persian kingdom passed into the hands of the Grecians,—a third kingdom, which did bear rule over all the earth.



Daniel, in interpreting the great image of the king's dream, or vision, says, verse 40: "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." The specifications are many and distinctly stated. What kingdom has been strong as iron, and broken in pieces and subdued all kingdoms? But one answer can be given to this question, namely, Rome. As a kingdom, it has in a most wonderful manner fulfilled the

prophecy. It has broken, bruised, and conquered. The noted historian Gibbon, a disbeliever in the Bible, in describing Rome, uses much the same language as that employed by Inspiration. He says: "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

The same historian, writing of Rome when she became a universal kingdom, says: "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

Although Rome was universal, and her king could place the world under tribute, Luke 2:1, yet it was not always to be thus, for the prophet says of it in verses 41-43, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

The statement is here plainly set forth that the fourth kingdom should be divided. How true of Rome! The kingdom was divided between the years A.D. 356 and 483. In the divisions of Rome there has existed elements of strength and weakness as foretold by the prophet. Every effort to unite them has proved a failure. Many times have men tried to cement the divisions and form a fifth universal kingdom, but how futile the attempt. There exists enough of both elements to defeat all such attempts.

The prophet looks to events to transpire in connection with the smiting of the image upon the feet by the stone, and says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44. The vision closes with the establishment of the kingdom of God. What a grand termination,—the kingdom for which Christ taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." When the will of God shall be done in earth as it is done in heaven, what a contrast will be seen from the world's present, sad, sin-cursed state! The change will be a glorious one to the righteous, for the kingdom and dominion and the greatness of the kingdom shall be given to the saints of the Most High, who shall possess it for ever. Our blessed Saviour himself shall be king, and the blood-washed throng shall serve him forever. There will be no more pain, sickness, or death, and sorrow and sighing shall flee away. Our earth shall be restored to her original glory; the glory of God shall fill the earth as the waters do the sea; and the very earth which once drank the Redeemer's blood shall constitute the place of his reign. Reader, are we prepared to dwell in that soon-coming kingdom? If so, we can but exclaim in regard to its establishment,—

"Glide swift around, ye wheels of time,
And bring the welcome day."

S. H. LANE.

HE that cannot see well, let him go softly.—
Bacon.

£50 REWARD.

PROTESTANTS of all denominations declare that what you cannot read out of the Bible, or prove from the Scriptures, is not required of any one that it should be believed. This is true Protestantism. It is also an established truth, acknowledged in all governments, that it takes the same authority to change or repeal a law that enacted it. No inference or guess-work is admissible in such a case.

That God proclaimed the ten commandments, Ex. 20 plainly states. He there says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." In Matt. 5: 17-19 Christ shows that he did not come to set aside any part of this law. And James, in his epistle, 2nd chapter, verses 9-12, warns us against setting aside the claims of any one of the ten commandments of God. He says, that we "shall be judged by the law."

Believing that the fourth commandment is trodden under foot, and that a purely human institution is now observed in its stead, which God has nowhere expressly commanded in his Word, and that the great mass of the Protestant world are doing this unwittingly, in order to have the Scriptures more thoroughly examined on this subject, and that the people may be induced thus to do, we offer the following rewards:—

1. £10 for one Bible text showing that the Sabbath has been changed to the first day of the week.

2. £10 for one Bible text calling the first day of the week "Lord's Day," or "Christian Sabbath."

3. £10 for one Bible text that commands us to keep the first day of the week in honour of the resurrection of Christ.

4. £10 for one Bible text that shows that God, Christ, or any Divinely inspired man, ever set apart as holy time the first day of the week, or forbade labour from being done upon that day.

5. £10 for a Bible text which shows that the Sabbath of the fourth commandment (the seventh day of the week) is not to be kept in the gospel age.

What say you, fellow-travellers to the bar of God, are the above texts in the Book of God? If not, is not Sunday-keeping a purely human tradition that makes void the commandment of God? "Sin is not imputed where there is no law" (Rom. 5: 13), "For where no law is, there is no transgression" (Rom. 4: 15), are the words of the great apostle to the Gentiles. We say, Let the law for Sunday-keeping be produced from the Scriptures, or else let men stop their boasting of being Protestants. "What is the chaff to the wheat? saith the Lord." In a matter of so great importance, involving the violation of the fourth commandment of God's law, we must have plain and pointed proof.

This offer is made upon honour, and holds good for six months from the date of this paper. Send your texts to the office of the PRESENT TRUTH to me. And consider that we have carefully examined the subject before making these offers. Truth is mighty, and will prevail. R. F. ANDREWS.

AMUSEMENTS, AND MISS MARSH'S RULE.

MANY years ago (says the biographer of Hedley Vicars) four simple thoughts as to the vexed question of how far those who desire to live for God should join in social amusements, seemed to me to reduce every mountain of difficulty to a molehill. They were these: As I belong to the Lord Jesus by creation, by redemption, by his choice and by my choice, I will not go to any entertainment where I could not ask for his presence to go with me; where I could not, as opportunity might occur,

give a message for him to any one who should converse with me; where, if he were still on earth, I could not have expected to meet him; and where, if he should return suddenly, I would rather that he should not find me.—*Christian Leader.*

Home and Temperance.

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

GOD'S LOVE.

I CAN measure parental love. How broad, how long, and strong, and deep it is! It is a sea,—a deep sea, which parents only can fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets,—these have been determined; but the height, depth, breadth, and length of the love of God pass our knowledge. Such is the Father, against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him, who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits our coming.—*Dr. Guthrie.*

THE CHRISTIAN GENTLEMAN.

HE is above a mean thnig. He cannot stoop to fraud. He invades no secret in the keeping of another. He never struts in borrowed plumage. He never takes selfish advantages of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is not one thing to a man's face and another behind his back. If, by accident, he comes in possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bands and securities, notices to trespassers, are none of them for him. He may be trusted alone, out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honourable he practices toward every man.—*Selected.*

THE STRONGEST DRINK.

WATER is the strongest drink. It drives mills; it is the drink of lions and horses; and Samson himself never drank anything else. Let young men be teetotalers if only for economy's sake. The beer money will soon

build a house. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, poor-houses would never be built. The man who spends his money with the publican, and thinks the landlord's bow and "How do you do, my good fellow?" means true respect, is a perfect simpleton. We don't light fires for the herring's comfort, but to roast him. Men do not keep pot-houses for the labourer's good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house?" If I spend money for the good of the house, let it be my own house, and not the landlord's. It is a bad well into which you must put water; and the beer-house is a bad friend, because it takes your all and leaves you nothing but a headache. He who calls those his friends who let him sit and drink by the hour together, is ignorant—very ignorant. Why, the lions, and tigers, and eagles, and vultures are all creatures of prey, and why do so many put themselves within the power of their jaws and talons? Such as drink and live riotously and wonder why their faces are so blotched and their pockets so bare, would leave off wondering if they had two grains of wisdom.

They might as well ask an elm tree for pears as to look to loose habits for health and wealth. Those who go to the public-house for happiness, climb a tree for fish.—*C. H. Spurgeon.*

TRY HIM WI' A TEXT.

MANY a time has Satan succeeded in his efforts to overcome frail humanity, but in no case could he have done so if always and ever his victims had known how to use the "sword of the Spirit, which is the Word of God." "It is written," said our Saviour in the wilderness, and Satan "departed from him."

"What's wrang wi' ye noo? I thoct ye were a richt," said one Scotch boy to another, who had recently been converted, but who was still disquieted and desponding. "What's wrang wi' ye noo?"

"Man, I'm no richt yet," replied the other, "for Satan's aye tempting me."

"And what dae ye then?" asked his friend.

"I try," said he, "to sing a hymn."

"And does that no' send him awa'?"

"No, I'm as bad as ever."

"Weel," said the other, "when he tempts ye again, try him wi' a text; he canna staun that."

This is the great remedy for temptation; and we can only conquer our adversary the Devil by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left.—*Selected.*

A SUGGESTIVE ILLUSTRATION.—Mr. Wm. Hoyle calculates that to grow the grain to manufacture the £134,000,000 worth of liquor which has been consumed yearly, would take a cornfield of more than 2,000,000 acres, or it would cover the entire counties of Kent, Surrey, Middlesex, and Berkshire! Yet we lament over dull trade, while we have more than one million paupers, and as large a number more on the verge of starvation! And all this in a civilized, free, and Christian country!—*Christian Leader.*

THE *Medical News* of August 4th, 1883, says: "The evils of intemperance are seen by physicians more frequently, perhaps, than by any other class of men, if we except the officials in our courts and prisons. Rum is the most fertile source of physical disease and deterioration, to say nothing of its results—wastefulness, crime, and moral destruction."

THE PRESENT TRUTH.

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

GRIMSBY, MARCH 18, 1886.

M. O. WILCOX, RESIDENT EDITOR.

B. L. WHITNEY, ASSOCIATE EDITOR.

Corresponding Editors:—

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

EARLY SUNDAY-KEEPING.

It would be more natural to suppose that the true design of an institution could be better ascertained from the standpoint of the times in which it was instituted rather than from subsequent ages. And how was such institution or ordinance observed in the times of its origination? should be the question, and not, How do we regard it, or how have we been taught to regard it? Appeal is made to the apostolic church by the Presbyterians as a sanction to their form of church government and constitution; by Methodists to support the system of the itinerancy; by Baptists to support their practice of immersion. And each of these bodies of Christians (which we have taken as they came to mind, not designing to make invidious comparisons) have ground for their claim in the particulars named. The same claim is made concerning Sunday sacredness,—that Sunday was set apart by Christ and his apostles as the Christian Sabbath, and hallowed by their examples. Unfortunately for those who hold the theory, the Bible does not support it. There is not an intimation that Sunday was regarded in any other light than that of secular, working day. To those who believe the Bible to be the standard of Christian faith and practice, the question could be left here. If not taught in God's Word, it is not to be received by any, or required that it should be believed.

But men regard not the Sunday from the standpoint of New Testament times. Many earnest Christians find themselves holding sacred as the Sabbath of the Lord the first day of the week; their fathers held it before them. And they think there must be proof that it was so considered by the apostles and early Christians. Illogical inferences drawn from the Scriptures are made to do dishonourable duty; but finding these insufficient to support the frail fabric of Sunday holiness, the Fathers and church historians are loudly appealed to to bridge over the chasm, and connect the apostolic observance of the day with the present. And one of the strongest piers in that bridge is the testimony of Mosheim, considered by many a sufficient support. Of early first-day observance he speaks as follows:—

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded on the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies of the most credible writers." (Maclaine's Mosheim, cent. 1, part ii., chapter iv., section 4.)

The above is one of the principal supports for Sunday. Is the statement true? or did Mosheim judge early Sunday observance by his own times and desires? Is it confirmed by other writers equally learned and respectable, who had access to the material upon which Mosheim based his statement? Is it confirmed by Mosheim himself? We impeach his testimony by other witnesses equally learned, equally pious, equally credible, and equally able to decide as to the nature of early first-day observance. Mosheim was a writer of the 18th century.

1. We bring a witness from the preceding century, viz., Bishop Jeremy Taylor. He says:—

"The primitive Christians did all manner of works upon the Lord's day, even in the times of

persecution, when they are the strictest observers of all the Divine commandments; but in this they knew there was none." (Duct. Dubitant., part i., book ii., chap. ii., rule 6.)

Morer in his "Dialogue on the Lord's Day," p. 293, Sir Wm. Domville in his "Examination of Six Texts," p. 291, and many others, all first-day observers, bear testimony of the same import.

2. We impeach the testimony of Mosheim by so eminent a witness as the most distinguished church historian of the 19th century, Dr. Neander. He had access to all the materials that Mosheim had; and thus he speaks of early first-day observance:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a Divine command in this respect, far from them and the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin." (Neander's Church History, translated by H. J. Rose, p. 186.)

3. We impeach Mosheim by Mosheim. In 321 A.D. the Roman emperor Constantine issued the following edict for the first day of the week:—

"Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

Now for the testimony of Mosheim concerning this law and its effect on Sunday observance. He says:—

"The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been." Eccl. Hist., cent. iv., part i., book ii., chap. ii.

This certainly disproves the statement often made that Sunday was observed as the Christian Sabbath by the early church. For even in the fourth century a law enacted by a heathen ruler, allowing labour in the country, restraining only town people, caused the day to be "observed with greater solemnity than it had formerly been." Thus, according to the showing of the one principally relied upon to prove early Sunday-sabbatism, it is manifest that Sunday was not a day in which labour was abstained from by the early Christians.

In fact, Mosheim's testimony in favour of Sunday shows a different colouring as translated by Dr. Murdoch, a more literal translation. Maclaine says, "I have taken considerable liberties with my author;" and he explains what these liberties are by saying that he had often added a few sentences to render an observation more striking, a fact more clear, a portrait more finished." Evidently the Sunday-sabbath portrait needed finishing.

It may be safely affirmed that a candid, faithful, exhaustive examination of the early Fathers furnishes no proof that Sunday was held as a sabbath or a sacred day, on which it was considered a sin to do secular work. Later on, a heathen emperor and an apostate church hedged it round by restrictive edicts. But the same writers who prove Sunday sacredness, or who identify it with the "Lord's Day" of the N. T., prove also purgatory, prayers for the dead, the sign of the cross, and many other senseless, superstitious notions and practices.

But is not the Bible sufficient? If so, why appeal to the Fathers? If their testimony is sufficient proof for Sunday observance without the Word of God, why not accept their testimony as regards purgatory, prayers for the dead, etc.? "No; but their testimony is not sufficient for that, because we

do not now hold those doctrines," could be truthfully answered by many. Why not adhere to the Word of God instead of tradition? Their relative worth is thus presented by some of the most eminent writers of Protestantism. Says Dr. Adam Clarke, in his comments on the 8th chapter of Proverbs:—

"But of these [the Fathers] we may safely state, that there is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The Word of God alone contains my creed. . . . No part of a Protestant creed stands on the decisions of Fathers and councils."

Dr. Dowling, in "History of Romanism," book ii., chap. i., speaks as follows:—

"THE BIBLE, I SAY, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS! Nor is it of any account in the estimation of the genuine Protestant how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired Word? was it taught by the Lord Jesus Christ and his apostles?"

"He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority."

The above are the principles of true Protestantism. We believe it yet has many true adherents, who will cleave to the Word of God though long-cherished institutions fall before the strength of its truth. The Sunday sabbath is such an institution. It has no support in the first centuries of Christendom; there is not a scintilla of evidence in favour of it in God's Word. The above testimony has been considered by request. In future numbers the Sabbath question will be examined in the light of the Scripture.

DISTRESS AND POVERTY.

NEVER was there more money in the world than at present, and never was there more distress caused by poverty and want. Of course, much of this is due to habits of improvidence, thriftlessness, and intemperance, especially the latter. But on the other hand there are many, very many, artisans and labourers of all classes and kinds who are not simply able to keep the wolf from the door, but must see him enter till the house is stripped, and the faces of the occupants are pale and pinched with hunger. A representative of the *Daily News* mentions cases of builders who had lost all in business, got behind in rent, could not get work, tramp as they would, tools, furniture, and bedding taken from them, with the prospect for the future just as gloomy. Of one case it speaks as follows:—

"They took every bit of bedding from under them, and they left eight nice children, the oldest of whom opened the door to me, to sleep on the bare boards. During this bitter weather they actually huddled there—ten of them—father and mother and eight children, without a bed under them or a rug to cover them, for two nights before they could raise the price of a truss of straw. 'When I had a tenant,' said the poor fellow, trying hard to keep, as the Americans would say, a stiff upper lip, 'he got three quarters behind with me, and I told him if he'd get out I would not press him for it. I couldn't treat a fellow like this. He's served me with notice to leave. But who'll take me in now, with only a truss of straw for furniture? And I had a comfortable little home of my own!'"

The writer well adds:—

"I hardly know which is the more execrable—to take away a man's tools, or to drag the beds from under crying children. But to do both in times of distress, and in the depth of winter! Good God! what stuff some of us Christians are made of!"

In some cases even the children's underclothing

had been pawned to keep from starvation. "In a recent issue of the *Daily News*," continues the writer, "I described what I had seen at one of the gates of the East and West India docks soon after daybreak. To-day I have been down into a good many houses of the men who trudge down here morning after morning and wait about day after day, week after week, hungry and sick at heart." Several other families are referred to, of which he says that "furniture has gone, beds have been pawned for bread, and underclothing has been 'put away' as the people say, to get a spark of fire."

And so the sad recital of poverty and woe goes on. And it is not confined to London; it is everywhere. Much is being done through public, free dinners; much more through private charity, known only to the giver and receiver, and to Him who has said, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." And many times those who are the most charitable are those who are in want or verging on want themselves. Yet there are thousands of others as heartless as was the French noble at the time of the Revolution, who on asking what was the trouble with the people, was told that they could not get bread: "Why don't they eat cake then?" was the heartless reply. The unequal conflict between labour and capital will end sometime; and fortunate it will be if it does not end with a revolution like that which turned "sunny France" into a slaughter-house.

SEVENTH-DAY ADVENTISTS.

WHO ARE THEY?

A BODY of evangelical Christians, who in common with most other denominations believe in one supreme God, author and ruler over all, in his son Jesus Christ, the divine Redeemer, who was with the Father in glory before the world was, but who gave himself, and came also as a gift of the Father, to this world to die for men, and who at the last day will again personally visit this earth, this time in power and glory, to establish his kingdom on the overthrow of all the works of sin.

They believe the declaration of the apostle that "Without the shedding of blood there is no remission," and that the world's only hope is through the atonement, the blood of Christ.

They believe that the Scriptures are the inspired Word of God, pointing out man's whole duty in faith and practice, and the designs and work of God, past, present, and future.

They believe in the Holy Spirit, operating on the heart in the conversion of the sinner and manifesting itself in other ways in the Church of Christ.

The chief difference between them and other bodies consists in their observance of the seventh day as the Sabbath, according to the letter of the fourth commandment, and the interpretation of certain prophecies from which they conclude that the second advent of Christ is now near at hand. We can hardly speak of the view that man is mortal, and that immortality is to be secured alone through Christ, as characteristic of this people; for those outside the denomination, among all classes who believe this doctrine, are many fold more than those who compose the denomination itself.

The doctrines which have given rise to this movement began to be developed in 1844. Churches were first organized in 1857. Their one great anxiety is that the people may investigate their teachings, so as to be benefited by the truths they have to present, if they are truths. To this end they have earnestly prosecuted the publishing work, maintaining eight offices of publication in America, England, Switzerland, Norway, and Australia, and issuing twenty-three periodicals in English, German, French, Danish, Swedish, Italian, and Roumanian. A capital of some £100,000 is invested in these enterprises. They maintain two health institutions, two colleges, one academy, and

a number of local private schools, have twenty-eight State Conferences, with parallel organizations of tract societies and Sabbath-schools. They have over 20,000 members, and upwards of 300 ministers and licentiates in the field.

They are thus active in the promulgation of their views because they believe they have truths to teach which are of the utmost importance at the present time, that a great work is to be done, and time is short, and they wish to secure as many souls as possible for Christ and his kingdom.

We make these statements to introduce to the reader a people with whom we wish him to become better acquainted. Respect will be shown to the opinions of others, and our own will be presented, though earnestly, with the utmost kindness and friendly feelings. May we ask the reader to receive and examine them in the same spirit?—U. S., in *Gospel Sickle*.

"WE MUST HAVE CHARITY."

INDEED, we must. Without it our religion is vain, and we are nothing. But many are entirely deceived as to the nature of charity. It is not that *sympathy* which some are ever ready to extend to those in error. We have known some whose kindness of heart was never known to overflow until some one was proved guilty of a grievous wrong, and then they were ready to take him right into their hearts, and become his most valiant defender against any action which the church might see fit to take.

The Father said unto the Son: "Thou hast loved righteousness, and hated iniquity." For this he was anointed with the oil of gladness. We should ever cultivate the spirit of Christ; and if we do, we, too, shall be haters of iniquity. And this is consistent with the exercise of true charity. Paul says of charity that it "Rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6.

No one whose heart is not hardened and whose mind is not blinded would ever cite the case of David to excuse their own adulteries. David was exceedingly penitent, and continually confessed his sin. "My sin is ever before me," said he. But notwithstanding his penitence and confession, the Lord said the sword should never depart from his house, because he had given the enemies of the Lord great occasion to blaspheme. And they made ample use of the occasion.

It is strange indeed that those who have taught the Word of God to others have never taught themselves. Rom. 2:21, 22. Strange that they do not understand that David's case is set forth in the Scriptures as a *warning*, and not as an example to follow. Was Peter's blasphemy put on record that we may follow his example? We can hardly believe that they who thus abuse the word of God to uphold sin are sincere in their actions. Their purpose is to deceive; selfishness is the controlling motive with them.

"Be not deceived." They who love righteousness and hate iniquity, and have a proper regard for the honour of God and his truth, will not be deceived by any such attempt to justify sin at the expense of God's sacred truth. We are in perilous times. Jesus says that in the last days it will be as it was in the day when Lot went out of Sodom. When we look at the prevalence of "free-lovism," and at the wide-spread reception of the teachings of modern Spiritualism, we are inclined to think that the history of Sodom will be repeated in the last days. There is danger before us. They who accept excuses for gross immoralities, and let their sympathies run toward such crimes, are opening the way for Satan to triumph, and they need not wonder if their own hearts are made to bleed because of his wicked workings. They who teach obedience to "the commandments of God and the faith of Jesus" should be a most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show peni-

tence and a spirit of confession. It is safe to turn a deaf ear to excuses and self-justifications, and the honour of the cause of God demands that we do so. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8.

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.

UNIVERSAL REST-DAY.

God has given us one,—"the Sabbath of the Lord thy God," "the seventh day." It has been in existence since the creation. That all men have not recognized it, is no fault of his. He has as publicly declared it as he has the gift of his Son. A usurper has come in, the commandment has been made void through tradition. Finding no law for the support of the usurper, men lay hold of national law. The latest proposition, however, is not national, but international. An esteemed Christian brother sends us the following, clipped from the *North Wilts Herald* of Jan. 26:—

"Mr. Luis Jackson, of Chicago, proposes the formation of a World's Day of Rest League. He claims, from a practical study of the subject, that human rapacity is becoming so great that unless the working men of all denominations take measures to preserve a uniform day of rest they may lose it altogether. He desires the league to be untrammelled by any question of particular belief, simply advocating that which he believes was the original and humane intent in Mosaism—namely, the guaranteeing to labour a day of rest. He has already proposed to his Jewish brethren, on the broad claims of humanity, from prudential motives, and in the interests of Jewish artisans, that at a convention of representative Jews from all parts of the world to be held in Paris in the year 1900, the Jewish Sabbath be transferred to the national day of rest by authoritative diet."

The movement seems destined to become popular. It has been widely noticed. It is only another indication of what this journal has predicted,—extreme Sunday legislation,—and will help forward the same. Its plea is specious but fallacious. "Claims of humanity" and "prudential motives" will take with those whose conscience is ruled by self interest. Many leading Jews regard it with favour now. It sounds marvellously like the first introduction of the pagan Sunday, which was brought in, says the *North British Review*, by "patriotism" and "expediency" uniting. "Opportunity and common expediency are surely argument enough," says this zealous defender of Sunday, "for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath." Many will, however, prefer the example and precept of the world's Creator to the empty terms of "claims of humanity" or "Christian patriotism."

INCREASE OF UNITARIANISM.

It must necessarily follow that cardinal doctrines will suffer if the spirit of compromise is allowed to bear sway in the church of Christ. Such has been the case with the Protestant churches of Christendom. They were formerly aggressive where now they are almost if not quite apologetic. Seeking the honour which comes from men, and finding many whose honour they crave, whose friendship they desire to gain, who are moral, philosophical, influential, yet who do not accept the doctrine of the Atonement, vicarious substitution, life only through Christ, the name of Jesus the only name whereby men may be saved, the "offence of the cross" has ceased to be preached, and men are told in effect that there is another way than the "Door." The following from the *Weekly Churchman* is significant:—

"Mr. Spurgeon said a few weeks ago that English Nonconformity had been 'eaten through and through with a covert Unitarianism less tolerable than Unitarianism itself.' This testimony was curiously confirmed by the Lancashire and Cheshire Unitarian Assembly, which has just held its 240th anniversary at Liverpool. The President of that body is reported to have said that 'a gradual but appreciable decay of sectarian bitterness was observable in the attitude toward them and each other of several of the Nonconformist bodies, as indicated, for example, in the interchange of pulpits. But he discerned no similar approximation in the Church of England. It still held proudly aloof.' The interchange of pulpits with Unitarians means indifference to the cardinal truths of the gospel—the Incarnation, Atonement, Resurrection. Long may the Church of England 'hold aloof' from such indifference!"

THE TEACHINGS OF CHRISTENDOM.

WHILE it is cheering and inspiring to know that many devoted soldiers of Christ, who counted not even life dear for His sake, have gone forth to teach the truth of God and the cross of Christ in the far East, it is sad to contemplate the evils that have been planted by so-called Christian nations and professed Christian churches. They find the followers of Confucius and the worshippers of Buddha apt pupils. Says the *Rock* :—

"The *Queen* states that Buddhist fancy bazaars are now organized in Ceylon to 'raise the wind' for religious purposes. Two fancy fairs, presided over by the Buddhists, have provided funds to buy a fine building for a temple, and a third is about to be held in Colombo."

What with the fairs and bazaars and pious gambling taught by Christian churches, and the intemperance enforced by Christian nations, heathendom can say to Christendom as did the North American Indian to the white man, "Thou hast taught me *thy* arts of destruction, for that alone I thank thee."

RICH AND INCREASED WITH GOODS.

ONE writer has well said that it would be a "difficult task to find in the whole range of sacred biography, one holy man called of God to the exalted office of priest, prophet, or apostle, that filled his office faithfully and left it with an honourable discharge, who, upon taking an inventory, found himself richly increased in goods." The injunction of our great Exemplar is, "Lay not up for yourselves treasures upon earth; . . . for where your treasure is, there will your heart be also." He has also said, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." His apostles believed his words, and their lives were reflections of the life of Him who "became poor" that we might become rich in the eternal riches. Wealth and pomp was not needed by them to give them power or prestige. The power of God that attended their self-denying lives, and the plain presentation of the truth of God, gave them prestige, and souls saved were their seals to the ministry. What a parody on their lives are the lives of many who claim to be their successors at the present day, especially when there are so many who are in crying want, so much misery, and ignorance, and destitution everywhere. The *Christian Leader* in referring to the late Archbishop of Ireland, in its issue of March 11th, says :—

"As we noted at the time, Dr. Beresford left property to the amount of £91,000; and we now learn that he has not bequeathed a penny of it to the church which gave him a stipend of £10,525 a year. This may be accepted, we suppose, as a proof of the reality of the apostolical succession theory."

Wealth and riches, gold and silver, luxury and splendour, abound; so also do poverty and destitution, rags and wretchedness, filth and squalor and starvation. Worse than even these, myriads of souls are continually passing on to ruin. How a Christian, to say nothing of an ambassador of Christ, can hoard such princely fortunes in view of all these, is beyond our comprehension! Riches and luxury harden and stupefy the heart, and render it impervious and insensitive to others' woes.

The Missionary.

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

WHAT CAN SEPARATE US FROM THE LOVE OF GOD?

SWEET assurance of endurance,
"I will guide thee with mine eye;"—
Dost thou love me?—for I chose thee,
Long before I arched the sky.

Ne'er forsake me, I will guide thee,
Yes, will guide thee with mine eye;
When in sorrow, now, to-morrow,
I will be a helper nigh.

Trouble shall not be thy sad lot,
I will cheer thee with mine eye;
Only trust Me I will save thee,
Make thy grievous troubles fly.

Comfort shall then flow to thee when
Thou art guided with mine eye;
God Almighty is beside thee,
He who can thy needs supply.

If in famine, I am still thine
Helper, thou shalt not then die;
Naked art thou? I will clothe thee,
And will guide thee with mine eye.

Should friends leave thee or deceive thee,
Still I am unto thee nigh;
Cease thy weeping, watch I'm keeping
With my great omniscient eye.

If the dread sword, at vile man's word,
Flash and cause to terrify;
I can turn, yea, break, destroy it,
Thou art guided by mine eye.

Yes, I trust Thee, Thou wilt keep me
Living, or if called to die;
Nought can sever us for ever,
For I'm guided by thine eye.

Sheffield.

E. CHURCHILL DEAN.

THOMAS BILNEY.

THOUGH the truth of God may be unpopular, and though living out one's convictions of duty may bring persecution, yet it is only those who adhere strictly to principle that will have the peace of God abiding in their heart. A striking proof of this is seen in the life of Thomas Bilney, who suffered martyrdom near Bishopsgate, London, in the year 1531.

From an early age he had been educated at Cambridge University, and was proficient in the study of the civil and canon law. But God had a higher calling for him than could be obtained through classical lore. Hearing that the New Testament had been eloquently translated by Erasmus, he purchased it, allured by the Latin rather than by the Word of God. In his first perusal of the book, he was struck with the text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief,"—that text which has been like a life-boat on a tempestuous ocean to many a shipwrecked soul. Being almost in despair at the guilt of his sins, this thought so comforted him that his "bruised bones leapt for joy."

"After this," he says, "the Scripture began to be more pleasant unto me than the honey or the honey-comb; wherein I learned that all my labours, all my fasting and watching, all the redemption of masses and pardons, being done without faith in Christ, who alone saveth his people from their sins; these, I say, I learned to be nothing else, but even, as St. Augustine saith, a hasty and swift running out of the right way."

Bilney now left the University, and with Thos. Arthur, one of his converts, traveled from place to place teaching the truths of the plan of redemption, as he found them in the Scriptures. His teaching was frequently attacked by the Romanists, and at length he was apprehended by command of Cardinal Wolsey. One of the principal depositions against him was that he preached Christ as the only

Mediator between us and the Father, and as we had no need to "seek any saints for remedy," it was blasphemy to do so.

Tonstal, bishop of London at this time, who though a Romanist was not inclined to take extreme measures against the Protestants, was particularly desirous of releasing Bilney. Being seconded by several friends of the Reformer, their continued attacks upon Bilney's constancy at length caused him to recant, and even to admit the worship of saints. He was then released, and returned to Cambridge. He had exchanged a prison cell and the prospect of an early death for a home with friends and, apparently, many years of usefulness; for he was not yet thirty years of age. But was he happy? Was Peter happy when he had denied his Lord? No; neither was Bilney when he had denied his faith in Christ alone for redemption and salvation. Latimer, who was converted to Christ through Bilney, says his agony was so great "that his friends dared not suffer him to be alone day or night. They comforted him as they could, but no comforts would serve. And as for the comfortable places of Scripture, to bring them to him was as though a man should run him through the heart with a sword." Thus he "was pierced with sorrow and remorse" for two years, and found no quietude of conscience till he resolved to give his life for the truth which he had renounced. He took leave of his friends at ten o'clock at night, and set out on his journey knowing, like Paul, that bonds and imprisonment awaited him. Having counted the cost, he first went to Norfolk and preached, privately to the brethren and sisters, to confirm their faith, openly to the multitudes in the field, confessing his faith, and preaching the doctrine he had before renounced as the very truth. He exhorted all to take warning by him, and never to trust to earthly friends in causes of religion. From there he went to Norwich, where he was apprehended and cast into prison. Here earthly friends besought him again to recant, but to no purpose. Having been examined and condemned at London, he was committed to two sheriffs, one of whom, Thos. Necton, was his special friend. Though this sheriff could not refuse to receive the Reformer, through Necton's influence Bilney was more kindly dealt by during his custody than he otherwise would have been. While in prison this passage of Scripture seemed to afford him much satisfaction, "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

He proceeded to the stake without any word of recantation or charging any man with his death. Kneeling down he engaged in private prayer, ending with the one hundred and forty-third psalm, the second verse of which he thrice repeated, "And enter not into judgment with thy servant; for in thy sight shall no man living be justified." He met death calmly, and no doubt was happier in contemplating it than he had been in the two years previous. The last words he was heard to utter were "Jesus" and "I believe." Thus died Thomas Bilney, the first disciple and evangelist of the English Reformation. Better to even die a martyr's death, believing in Jesus, than to live ever so prosperously in this world without hope in him.

JENNIE THAYER.

It may be questioned if the apostle's meaning in 1 Thess. 5: 17, "Pray without ceasing," was ever unfolded more accurately than in the discourse by the late Dr. David King, which regarded Paul as saying,—

1. Pray though there should appear to be no hope from prayer.
2. Pray though there should appear to be no need for prayer.
3. Pray though there should be no time for prayer.
4. Pray though there should appear to be no power to pray.—*Christian Leader*.

SOUTHERN ENGLAND.

FEBRUARY 10 I arrived at Exeter, after an absence of eight months. I found those who had accepted the truth last summer of good courage and desirous to see the work go forward. I spent five days with them and tried to encourage them all I could. As halls were so expensive, I did not hold any preaching services. But we endeavoured to make good use of the time by holding Bible-readings. The readings were quite well attended, and some were much interested. One young gentleman, with whom I spent two half days, was much interested in the truths we have to present for this time. He purchased some of our books to aid him in further study, and said he would live out all that he could understand.

I met another man who has been reading our books and the *Present Truth*. He was much interested, and as far as he had examined, believed in the third angel's message. I trust the time is not far distant when there will be a large number of Sabbath-keepers in Exeter, who will be shining lights in that part of England.

Feb. 13, after the Sabbath, I went to Kingswear, near Dartmouth. Here I remained until Tuesday morning with a family who became interested in the truth when I was there last year. I had a pleasant visit, and I trust a profitable one. May the Lord open the way for these kind friends to obey the truth.

On my return, I called at Paignton, where I met friends who were glad to see me. I obtained one subscription for the *Present Truth* for one year. After a short stay at Paignton I returned to Exeter, where I remained until Friday, the 19th, when I went to Southampton.

At this place we had some excellent meetings. Some who had been much opposed to the truth, came to the meetings and became persuaded that we had the truth, and expressed themselves as anxious to obey. An effort was made in raising money to help purchase another tent for the coming summer. £11 10s. was pledged, and I think there will be more paid than what is pledged at present. Even the children wished to have a part in this work, and made liberal donations. May the Lord bless this church for the spirit of sacrifice they have shown.

In my trip I saw omens of progress wherever I went. The Lord is working upon hearts, and soon many honest souls will come out upon the Lord's side, and the message will go with a power that will shake the British Isles. Let us all seek to have a part in this great work.

J. H. DURLAND.

STOCKHOLM, SWEDEN.

FEBRUARY 11 I went on my journey to Stockholm, and commenced meetings here the next evening. I remained till Feb. 28, and held twenty-one meetings. During this time six persons were baptized and united with the church. Bro. Norlin has laboured here with faithfulness in my absence, and the Lord has blessed his labour. There are now seventy-nine members in the church, and ninety Sabbath-keepers. The interest to hear is good. The hall seats over two hundred, and it is full on Sundays. No doubt more people would attend if we had a larger hall in a suitable place.

There is, however, great need of a more experienced person, because all are young and inexperienced in the truth. I have therefore hired rooms, and intend, the Lord willing, to move to this place in May. There are hard times in Stockholm at present financially, and the outlook in this respect is dark. Some banks and even millionaires have become bankrupt, besides several large farmers. But this is only what we must expect in the last days.

Two of the above meetings were held in Knifsta in a mission house, by invitation. About seventy persons congregated in the middle of the day, and two hundred in the evening. Bro. Svenson is in Dalarna doing colporteur work, and is having some success. Bro. Norlin preached and some in that vicinity this winter. There were five Sabbath-keepers, and we received letters that two more had embraced the truth. They are holding meetings three times a week, and people crowd together to attend. There is a brother and sister, who present the truth to some extent. Bro. Karlson, another young colporteur, who has lately commenced to work with success, is now here, and we have agreed that he shall canvass Stockholm for two or three months to come. I am now on my way to Laurvic and Christiana.

March 1, 1886,

J. G. MATTESON.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

THE MISSION OF CHRIST.

1. Why did Jesus give his life for us?
Titus 2: 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."
2. Why was he called Jesus?
Matt. 1: 21: "Thou shalt call his name JESUS; for he shall save his people from their sins."
3. What is sin?
1 John 3: 4: "Sin is the transgression of the law."
4. Upon what was the moral law written?
Ex. 24: 12: "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written."
5. Can there be sin without law?
Rom. 4: 15: "Where no law is, there is no transgression."
6. Is conscience always a sure guide?
Titus 1: 15: "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." See Heb. 10: 22.
7. Is the law of God thus liable to change?
Luke 16: 17: "It is easier for heaven and earth to pass, than one tittle of the law to fail." See also Ps. 111: 7, 8, and 119: 152.
8. How, then, is the only true way to know sin?
Rom. 3: 20: "By the law is the knowledge of sin."
9. Was this the way Paul knew sin?
Rom. 7: 7: "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."
10. Are all sinners before God?
Rom. 3: 23: "All have sinned, and come short of the glory of God." See verse 9.
11. All being sinners, what is their just doom?
Rom. 6: 23: "The wages of sin is death." Eze. 18: 4.
12. Will the law save the sinner?
Rom. 3: 20: "By the deeds of the law there shall no flesh be justified in his sight."
13. In whom alone can we be saved?
In the name of Jesus. Acts 4: 12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."
14. Who has borne the penalty of God's law?
2 Cor. 5: 21: "For he [the Father] hath made him [Jesus] to be sin for us, who knew no sin." Read also Isa. 53.
15. How did God show his love to us?
Rom. 5: 6, 8: "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Read also 1 John 4: 9, 10.
16. What is necessary for men to do to be saved?
Mark 1: 15: "Repent ye, and believe the gospel."
17. What will true repentance lead them to do?
Isa. 55: 7: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord."
18. Will man obtain mercy unless he forsakes his sin?
Prov. 28: 13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."
19. Can we do right in our own strength?
Rom. 7: 15, 18: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." "For to will is present with me: but how to perform that which is good I find not."
20. How is deliverance from sin obtained?
Rom. 7: 25: "I thank God through Jesus Christ our Lord." Rom. 3: 24.
21. What will true faith have?
Jas. 2: 17, 18: "Faith, if it hath not works, is dead, being alone."
22. What does our service show?
The master we serve. Rom. 6: 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Read John 8: 34, 39, 44; and 15: 14.
23. How does the apostle John say we should love?
1 John 3: 18: "Let us not love in word, neither in tongue: but in deed and in truth."
24. How will we regard the commandments of God?
1 John 5: 3: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."
25. Must we constantly exercise faith to overcome?
1 John 5: 4: "This is the victory that overcometh the world, even our faith."
28. What kind of faith will this be?
Gal. 5: 6: "FAITH WHICH WORKETH BY LOVE."

M. C. W.

Interesting Items.

- A tug boiler explosion at Cardiff Mar. 8 resulted in the loss of six men.
- A Church of England vicar has opened four butcher shops in various parts of London.
- The Fribourg Cantonal Government has decided to found a Catholic University at Fribourg.
- A large fire occurred in Wilmington, North Carolina, Feb. 21, causing a loss of £200,000.
- Four thousand carpenters struck in the city of New York March 8. Other strikes are reported.

—Horatio Seymour, ex-governor of New York State, an eminent Democrat, died Feb. 12, at the age of 76.

—The compensation for damages done by the rioters in London is to come from the Metropolitan Police Fund.

—A severe earthquake shock took place in Italy March 7. At Marano several houses fell in. One person was killed and several injured.

—A terrible accident occurred at Madras on Feb. 26. A wall of a new building fell, burying 30 or 40 persons. The cause of the fall is not mentioned.

—Lady Flora Wilmot died at Swansea the other day from an overdose of chloroform, administered to her for the purpose of extracting a tooth.

—A St. Petersburg correspondent telegraphs that it has recently been discovered that the sandy bed of the Kasanska river, in the Kasan district, is very rich in gold.

—The French Minister of War has pronounced in favour of the demolition of the Paris fortifications. He considers they would be more injury than good in case of another seige.

—The *Kansas City Times* (U. S. A.) reports that thousands of cattle have perished in the northwestern part of the United States in consequence of the severe cold and heavy storms.

—"General" Booth, says an exchange, agrees for the modest sum of £60,000 to prevent a repetition of the recent riots in London. Is the "Army" going to fight with "canal weapons"?

—The United States Government is the greatest printer and publisher in the world. The number of publications issued annually amounts to about 2,500,000, of which about 600,000 are bound volumes.

—The disarmament of the Indians after the Riel rebellion is said to have been a farce, the redskins hiding and retaining all their good guns. They lack horses, however, and the settlers anticipate an era of horse-stealing when spring comes.

—Peace was concluded between Bulgaria and Servia March 3, but it is not looked upon as lasting. Prince Alexander will doubtless become by this treaty Prince of Bulgaria and Governor of Eastern Roumelia, subject to a limited extent to Turkey.

—A University is to be opened in Siberia in July, which will increase the number in Russia to eight. There is strong feeling against it, for the reason that there are so many disaffected persons in that portion of the Russian empire. It is thought that the University will strongly militate against Russian unity.

—A motion, introduced by Mr. Labouchere, declaring it to be "inconsistent with the principles of representative government that any member of either House of the Legislature should derive his title to legislate by virtue of hereditary descent," was negatived by a vote of 202 against 166.

—A severe snow-storm accompanied with high winds swept over Northern Europe the first week of the month. Many small cattle are reported to have died, trains were blocked, and much suffering caused. The steamship Missouri, an Atlantic Liner, capsized off Holyhead, the crew just escaping in time.

—The Ordnance factory at Enfield when in full productive order, men working ordinary hours, turns out 2,000 stands of fire-arms per week. The number of people forming this ordnance colony is about 2,200. The number at Woolwich is from 8,000 to 10,000. All these engaged on life-destroying implements!

—The Knights of Labour, who can now dictate their terms to many an American capitalist, is the strongest organization in the world. Their membership numbers over two millions, with over four thousand assemblies. While holding some good principles, they hold others that are revolutionary, and may prove dangerous.

—The publishers of General Grant's memoirs sent Mrs. Grant a short time since a cheque for 200,000 dollars, being her share of the profits on the first volume to the present date. The publishers say they expect an equal amount from the second volume, and her profits on both will probably reach half a million of dollars.

—Mar. 6th 9,000 men on the Gould system of railways in the United States struck in obedience to the Knights of Labour Association. They did not strike because they had grievances, but in obedience to the Association because higher wages are not paid to stevedores on the steamships of the same company. Boycotting is rampant throughout the country. The cablegram states that great anxiety is felt.

—A committee of doctors and painters has met at the Casino of the Cloitre, Notre Dame, Paris, to examine about one hundred infant candidates for the baby show. Many were rejected. Several of the babies were discovered to be afflicted with diseases and ailments, the existence of which the parents were not aware. The doctors have reported to the effect that baby shows might become one of the best means of sanitary inspection, which parents would not shrink from, but on the contrary would court, in order to gratify their paternal and maternal vanity and affection.

THE PRESENT TRUTH.

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

GRIMSBY, MARCH 18, 1886.

Tent Fund.—We are grateful for the response that has been made to the appeal for the above fund.

The True Educator.—This is a bright, enterprising 16-page monthly devoted to practical, industrial education. The work is performed by the students of the South Lancaster Academy, Massachusetts. We wish it success, and the school also, which has done noble work not only in the education of the young, but in the conversion of souls.

The Sabbath Memorial.—The January number of this little quarterly, which has for eleven years been a faithful exponent of the Sabbath truth in this Kingdom, contains among other good things, "A Serious Question" (for Baptists to answer), and "Dominicum Servasti? or, the Examination of a Famous Falsehood." The price of this journal is 1s. 3d. a year. Address Pastor W. M. Jones, 56 Mildmay Park, London, N.

Mr. William Hoyle.—This well-known temperance worker, writer, and statistician died at Southport, Feb. 27. His death will be a great loss to the temperance party. As a compiler of temperance statistics he was unequalled. He was a most thorough reformer, being a total abstainer, vegetarian, and very abstemious. The *Commonwealth* justly says: "A man who can deny himself in this fashion, and devote his substance to works of religion and social reform, is among the noblest of the race."

Great damages have been caused by floods in the United States. A heavy fall of snow followed by two-day's rain soon swelled the rivers to overflowing. Heavy floods are reported from Connecticut, New York, Pennsylvania, the Mississippi Valley, New Jersey, and the Eastern States, and other parts. Whole streets of the city of Boston were flooded, pavements torn up, bridges wrecked, houses carried away, cellars inundated, many head of cattle, pigs, sheep, and fowls swept away, and some persons drowned. The *Boston Herald* of Feb. 15th and 16th has illustrations showing the condition of the city. The suffering of the poor is great and pitiable. The loss reaches millions of dollars. The rainfall in Boston was from 4.64 to 6.09 inches.

Appropriate.—The following from the *Deal Telegram* points to the origin of Sunday sacredness:—

"Lord Dufferin, so the Calcutta correspondent of the *Times* says, usually devotes Sunday to the study of Persian. His Excellency, in this arrangement, no doubt has a proper regard to the eternal fitness of things. The literature of the Guebres can most appropriately be studied on the day which the Saxons also dedicated to the sun."

An apostate church adopted the "venerable day of the sun" as the substitute of the Lord's Sabbath, thereby lightening the cross of the sun-worshipper who could thus change his gods without changing his customs. Sunday fits the study of Persian much better than it does the Fourth Commandment.

Personal and Local.—The friends of the Sabbath truth at Grimsby had the pleasure of a visit from Pastor R. F. Andrews, a member of our Mission Board, who has been labouring in his native land, Ireland, for several months. Sabbath evening he gave an instructive and searching discourse from Gal. 6: 7, 8, Sabbath morning he spoke from Heb. 12: 1, 2, on the danger of the besetting sin of unbelief, and the necessity of faith. After brief remarks on the nature and design of baptism, and the necessity of full consecration to the service of God, a dear brother was baptized by Pastor Lane Sunday morning. Meetings were held by Pastors Andrews and Lane at Bogen's school room, New Clew, at 3 and 7:30 P. M. We hope that the words of counsel and admonition spoken by this servant of the Lord may bear fruit in the lives of those who heard. From Grimsby the above-named brethren go to preach the truth of the last message of reform in the land of John Knox and the Covenanters.

Persecution among the Puritans.—The old spirit of persecution seems to be inherent in Massachusetts. The Puritans, fleeing from religious intolerance in the Old World, had no sooner established themselves than they flogged and banished Baptists, put to death and imprisoned Quakers, hung and burned persons suspected of witchcraft. And now the liquor party are having their turn. Boston Commons can be used for dances, political meetings, low concerts, but last summer men were fined for preaching thereon. Appeal was made to the Supreme Court, and the judges of that court have confirmed the decision. Mr. Wm. F. Davis was fined \$83.25 (£17) for preaching the gospel twice on Boston Common. The worship was orderly, there was no obstruction; but a city-by-law, enacted by men in the interests of King Alcohol, had forbidden it. Mr. H. L. Hastings, editor of the *Christian*, and others have also been fined.

What with men fined and imprisoned for preaching the gospel in Massachusetts, and imprisoned and fined for keeping the commandments of God in Tennessee, Arkansas, and California, where, O Columbia, is thy boasted freedom?

Strange Logic.—A correspondent asks the *Christian Commonwealth*, "Do the Scriptures teach the present conscious condition of the dead?" and received as his reply, "Yes. See Luke 16: 19-31; 20: 29-38." We are not surprised that Luke 16: 19-31 is referred to; for an erroneous interpretation of the parable of Dives and Lazarus constitutes one of the principal supports of the conscious-dead theory. But interpreted in harmony with the plain, positive declarations of Scripture, it teaches nothing of the kind. But what does Luke 20: 29-38 have to do with the conscious state of the dead? To interpret that passage as teaching consciousness in death, makes of our Lord a strange logician,—a pitiable logician! He is asked a question concerning the resurrection. His reply pertains to that. "In the resurrection whose wife of them is she?" is the question. And our Lord proves that there will be a resurrection by quoting from Ex. 3: 6 in connection with an admitted fact, that the Lord is God of the living. But how can he be the God of Abraham, Isaac, and Jacob?—they are dead. Yes; but in God's purpose they live (verse 38), and in his own good time will be raised. And unless they are raised from the dead, the Lord is not their God. That he has called himself their God proves the necessity and the fact of the resurrection. See verse 37 of Luke 20: "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham," etc. Mark has the question, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them?" Says our Saviour, "As touching the dead, that they rise; have ye not read in the book of Moses," etc.? A strange logic that would set out to prove the resurrection, and then prove a doctrine which would destroy all the force of the resurrection! Let those that have a theory to maintain place our Lord in that position if they will; we have more reverence for his words than that. To such we would say, in his words, "Ye do greatly err." "The dead know not anything."

TENT FUND.

It is well known to many of the readers of PRESENT TRUTH that Pastor J. H. Durland and the writer preached several months in a large missionary tent last summer in Bedfordshire. Through the blessing of the Lord, our efforts were successful, and several embraced the views so clearly set forth in the columns of this paper from time to time. Besides this, scores became deeply interested in Bible subjects, who have not yet embraced our views. As the workers in our mission have increased, we are very anxious to secure a second tent for missionary purposes. We have presented this matter before our friends at Grimsby, Ulceby, and Southampton, and some £27 have been donated towards a tent fund. Should any of the readers of PRESENT TRUTH be interested in our work, we would be glad to receive donations from them for this purpose. We hope to be remembered in this our time of need.

Send all donations either by cheque or P. O. order to Mr. M. C. Wilcox, 72 Henegge St., Grimsby. Give, and it shall be given you. "The Lord loveth the cheerful giver." Who will respond?

S. H. LANE,
Chairman of British Mission Executive Board.

CONSIDER THEM, "CONSIDER HIM."

We gave in our last number a picture of John de Wycliffe with a short sketch of his life and influence. We give in this present number a sketch of the life of Thomas Bilney, called by Latimer, "that blessed martyr of God." In this age, when there is such a crying need of reform everywhere, it will do all good to study the lives of those who have witnessed for God in "times that tried men's souls,"—witnessed with the loss of reputation, at the peril of life, at times with the loss of life itself, as did Bilney. It will help us to consider them, who, "though weak, sinful, and faltering, even as we, 'fought the good fight,' and triumphed through His Name,—triumphed in dungeon, tower, and martyr-fires.

But to make their doctrines our standard, their lives our example, would lead to a low ideal; for they were fallible men, neither did they see all things clearly. So God has given us a perfect Standard, the Bible; a perfect Example, the Lord Jesus Christ; and the inspired apostle bids us, "Consider Him,"—Jesus the Son of God, the mighty Saviour, the Wonderful, the Counsellor, the Messiah, the Prince of Peace, etc., etc. The apostle uses none of these names, but a term expressive of all. Consider Him,—the One with the Father, the Creator of worlds. Consider Him in that ineffable glory, laying aside that glory, denying self, coming down step by step till the Uncreated is lower than the created, suffering the infirmities of the flesh,—heat and cold, weariness and pain,—enduring reproach, scorn, contumely, toiling, dying, to save fallen, sinful man; such a career, so many offices, cannot be expressed by one name; so Inspiration uses a term that includes them all—Consider Him, the Him, the One such who endured. It sums up the whole story of the great Sacrifice, the great trial, the great endurance, for man. Fellow-traveller, art thou tempted? Consider Him; for he was tempted, yet without sin. Art thou weary? Consider Him; for he was weary, yet did not pause, nor faint, nor was discouraged. Art thou poor in this world's goods? Consider Him; for, though Creator, he had not where to lay his head, yet found he joy in winning souls. Do thy friends fail thee, turn against thee, cast out thy name as evil, malign thy motives? Consider Him; for "he came unto his own, and his own received him not," was crucified of them, yet he "endured the cross," despised the shame. Yes; consider Him; consider his Word. All our hopes, our joys, all enduring happiness, all of any worth, centre there. He will not disappoint thee. "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

Publication List.

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The above Publications will be sent, post free, on receipt of price. Address, "The Present Truth," Grimsby.

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