

The Present Truth.

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

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ONE PENNY.

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WILLIAM TYNDALE.

IN the county of Gloucester, about the year 1484, was born one of England's greatest men. He was not great in wealth and titles and illustrious parentage, but lived unhonoured and unknown, and it was only after centuries had passed that his countrymen began to realize the merits of this now celebrated man. Like all truly great men WILLIAM TYNDALE did not labour to gain the applause of the world, but to benefit his followers, and to him we are mainly indebted for our English Bible, to the translation of which he gave his life.

At an early age he manifested a love of

is left of the change of opinions which Tyndale undoubtedly experienced in such an atmosphere, but he was soon distinguished by his "special progress in the knowledge of the Scriptures." This not being agreeable to the authorities, he retired to Cambridge University, and there obtained the customary academic degrees, having a thorough acquaintance with the Greek language. Instead of seeking promotion after being "admitted into that holy profession to which his learning naturally attracted him," he retired from Cambridge in 1521 to the rather obscure position of tutor to the children of Sir John Walsh, of Little Sodbury, Gloucestershire.

He now spent considerable time in preaching in the surrounding villages, and discussing with the clergy "the great religious questions which were then occupying the minds of all earnest men." Having received the idea that the pope was the antichrist of the Bible, he endeavoured to prove this to the people, but decided that his attempt was hopeless unless they could have the Scriptures in their native tongue. Thenceforth his ruling desire was to translate the Bible into English. With this object in view, he resorted to London, hoping to be aided in the work by Bishop Tunstal, who was "a learned and liberal man." This hope was doomed to a rude disappointment; for the courtly prelate looked with no more favour upon the work of the humble Reformer than did the clergy of Gloucestershire. Though poor, friendless, and persecuted, Tyndale was not discouraged, and the Friend to whom he was true in these trying circumstances, raised him up a friend in the person of Humphrey Monmouth, a wealthy merchant, who took pleasure in assisting men of learning in their need. Here, with John Fryth his friend and convert, he began the translation of the New Testament. But as he found the work impracticable in London on account of bitter opposition and persecution, Tyndale determined to face the dangers of exile, and in the spring of 1524, he sailed for



[From "Wylie's History of Protestantism," by permission of Cassell & Co. Limited.]

learning, which appears from the fact that he entered Oxford when extremely young. His portrait still adorns the walls of Magdalen College. About the time he came to the University all hearts had been roused by John Colet's lectures on the Epistles of St. Paul, who "endeavoured to ascertain the literal sense of the words of the great apostle, and seemed to bring his hearers into personal contact with the inspired writer," thus preparing the way for the light of the gospel to dawn upon the night of papal darkness. No record

Hamburg, never more to return to the country he loved so well, and for whose good he laboured so perseveringly. One of his brothers became a merchant in London, another rose to wealth and dignity, receiving royal favours at the time he was denounced by the sovereign for translating the New Testament into English, and who can tell what honour the Reformer might have attained had he not chosen rather to suffer for the Word of God than to seek worldly gain.

It is thought that Tyndale repared from

THE REFORMERS.

"Of whom the world was not worthy."

From dark to darksome light
They led the way,
From blackest hour of night
Toward dawn of day,
They sought not earthly fame,
They sought not honoured name,
They bore the Christian's shame,
In frequent fray.

From Superstition's night
They led the way;
From Error's curse and blight,
To better day.
Their clarion voice was heard
Appealing to His Word,
Their watchword, Christ the Lord,
He is the Way.

The Bible was their guide,
Their star of hope,
For that they toiled and died
Its truths to ope.
They cast off Error's thrall,
They heard not Pleasure's call,
Christ was their all in all,
With sin to cope.

They lived, the faithful few,—
Lived not in vain,—
To truth and duty true,
Through toil and pain.
The truth to them was dear,
And though not all things clear
Saw they, they knew no fear,
But fear of stain.

They served their day, and we,
On battle field,
Who plainer duties see,
The sword must wield.
God's truth doth brighter glow,
His love as free doth flow,
"Forward," He bids us go,
And never yield.

We reap their fruits of toil
In rendered Word;
By their example true
Our hearts are stirred.
Then forward without fear,
Nor heed no blow nor sneer,
His coming now is near,
Thine armour gird.

Look not here for reward,
Now is the strife;
Cleave to His precious Word
Through dangers rife;
His truth raise thou on high,
Dare for that truth to die,
There waits thee in the sky,
ETERNAL LIFE.

Hamburg to Wittenberg to be cheered by the presence and counsel of Luther. The encouragement he received, no doubt, enabled him to labour with renewed energy, and within a year the translation of the New Testament was finished. He laboured without being "help with English of any that had interpreted the Scripture before time," and "singly and faithfully, as far forth as God gave him the gift of knowledge," he sought to produce a true and honest rendering of the Word of God. Having found a companion, William Roye, to assist him in his work, and having received the money formerly left with Monmouth, but now required for printing the translation, Tyndale proceeded to Cologne, and commenced printing his Testament. Very unexpectedly, at the instigation of Cochleus, a Romish priest who had discovered that an English New Testament was in the press, the Senate of Cologne forbade the continuance of the work. Seizing the sheets already printed, Tyndale sailed up the Rhine to Worms, and here, in 1526, the first English New Testament was completed by Peter Schœffer, a grandson of Faust, one of the inventors of the art of printing. These Testaments were carried to England and widely scattered before the bishops were aware of their presence. Great was the consternation when the book was discovered, and it was burnt by order of the king.

Tyndale laboured rather for the good it would accomplish than for the fame it might bring, and the book was published anonymously, the translator being unknown for some time. When discovered, he was denounced as a heretic, and was obliged to seek refuge at Marburg. Here the Reformer issued several controversial works adapted to the spread of the Reformation in England. The "Obedience of a Christian Man," treating on the relation of kings and their subjects and clergy and people, was read with interest by Henry VIII., who said, "This book is for me and all kings to read." He also published a version of the Pentateuch. It is believed that Tyndale procured the funds to carry on his work from the sale in Antwerp of his Testaments and heretical books to Tonstal, bishop of London, who purchased them to make a public bonfire on his return to England.

Tyndale removed from Marburg to Antwerp in 1531, and this continued to be his place of residence. It appeared for a time that hostility toward him had ceased, and the king of England promised him a safe conduct to his native country. He distrusted the royal promise and did not return, but after recounting his "poverty, his exile out of his natural country, his bitter absence from his friends, his hunger, his thirst, and cold, the great danger wherewith he was everywhere compassed, the innumerable hard and sharp fightings which he endured," he told the king's envoy, "I assure you, if it would stand with the king's most gracious pleasure to grant only a bare text of the Scriptures to be put forth among his people, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide ten days in these parts after the same, but immediately to repair unto his realm, and there most humbly submit myself at the feet of his royal majesty, offering my body to suffer what pain or tortures, yea what death his grace will, so that this be obtained." The noble and unselfish character of the man is clearly manifested in these words.

Some three years after his removal to Antwerp, he printed a revised edition of the New Testament, but this did not meet his ideal, and he began another revision which appeared the following year. Before it was published, however, the Reformer was arrested

and imprisoned. It is not known by whom the plot was formed that succeeded in accomplishing the design of the Romanists. It remains a "mystery of iniquity," as Tyndale had styled the whole Romish system. He had resided in the family of an English merchant, and while under Poyntz's roof, the privileges of the English house protected him. In the absence of the merchant, he was enticed from the house by an English priest who had won his confidence, and was immediately seized. He was at once taken to the castle of Vilvorda, the Bastille of the Low Countries. Here he was confined for some seventeen months in a cold, damp, dark dungeon, and all efforts of his friends to procure his release were unavailing. The prison life of the Reformer was so exemplary that the keeper and his daughter and others of the household were converted. A letter has been discovered in which he asked that the use of a candle might be allowed him and also his Bible and Hebrew dictionary. Tradition says that during this imprisonment he translated nearly the whole of the Old Testament and committed the manuscript to John Rogers, at Antwerp.

On the 6th of October, 1536, he was brought forth to suffer death—a man against whom no charge could be brought, no malice, sin or crime could be imputed, his only offence being that he earnestly desired and diligently laboured that his countrymen might become enlightened in the truth of God's Word. His devotional exercises were brief, and he uttered aloud, "Lord, open the king of England's eyes." After being strangled according to law, his body was consigned to the flames. So perished this Christian hero. Strange to what lengths of cruelty bigoted zeal for error will lead its blind adherents! But the Lord will avenge his faithful servants, and grant them untold riches and honour and peace in his kingdom. The day of retribution is soon coming. Then let every one who is on the Lord's side seek to lead as blameless a life and to labour as zealously and untiringly for the truth of God as revealed in his Word, as did this illustrious martyr, even though a similar fate may await him.

JENNIE THAYER.

THE TWO DISPENSATIONS.

BY MRS. E. G. WHITE.

God's truth is the same in all ages, although differently developed to meet the wants of his people in various periods. Under the Old Testament dispensation, every important work was closely connected with the sanctuary. In the holy of holies the great I AM took up his abode, and no human being was permitted to enter there except by Divine appointment. There, above the mercy-seat, overshadowed by the wings of the cherubim, dwelt the shechinah of his glory, the perpetual token of his presence; while the breastplate of the high priest, set with precious stones, made known from the sacred precincts of the sanctuary the solemn message of Jehovah to the people. Wonderful dispensation, when the Holy One, the Creator of the heavens and the earth, thus manifested his glory, and revealed his will to the children of men!

The typical sacrifices and offerings of that dispensation represented Christ, who was to become the perfect offering for sinful man. Besides these mystic symbols and shadowy types pointing to a Saviour to come, there was a present Saviour to the Israelites. He it was, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, led them in their travels; and he it was who gave direct words to Moses to be repeated to the people. Those who sneer at the old dispensation, and professedly accept Christ in the new, do not discern that this same Christ was the

ancient leader of Israel, and that from his lips came all the commands, all the rules and regulations, to govern more than a million of people. He who was equal with the Father in the creation of man was commander, law-giver, and guide to his ancient people.

The Christ typified in the former dispensation is the Christ revealed in the gospel dispensation. The clouds that then enshrouded his Divine form have been rolled back; the mists and shadows have disappeared; and he stands revealed, not as the Jewish nation expected, as a powerful king who would conquer their enemies and achieve for them glorious victories, but as a man of sorrows, and acquainted with grief. His Divinity is now hid, not under a cloud, but under the garb of humanity.

As time has rolled on from creation and the cross of Calvary, as prophecy has been and is still fulfilling, light and knowledge have greatly increased. But it does not become believers in God or the Bible to pour contempt on the age that has led step by step to the present. In the life and death of Christ, a light flashes back upon the past, giving significance to the whole Jewish economy, and making of the old and the new dispensations a complete whole. Nothing that God has ordained in the plan of redemption can be dispensed with. It is the working out of the Divine will in the salvation of man.

The sacrificial offerings were established by Infinite Wisdom to impress upon the fallen race the solemn truth that it was sin which caused death. Every time the life of a sacrificial offering was taken, they were reminded that if there had been no sin, there would have been no death. "The wages of sin is death."

The Word of God covers a period of history reaching from the creation to the coming of the Son of man in the clouds of heaven. Yea, more; it carries the mind forward to the future life, and opens before it the glories of paradise restored. Through all these centuries the truth of God has remained the same. That which was truth in the beginning is truth now. Although new and important truths appropriate for succeeding generations have been opened to the understanding, the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.

With the broader, clearer light that shines upon us, we can see with greater distinctness the glory of the former dispensation. We can hold converse with the patriarchs of old; we can listen to Moses as he legislates for Israel, to the prophets as they look down through future ages and foretell coming events, and to the apostles as they lay open the mysteries of the new dispensation, and relate their personal experience and the wonderful words of Him that spake as never man spake. As we see the prediction of the prophets fulfilling around us, we are brought nearer to them, and we read them with a deeper and more intelligent interest. And as time rolls on and we near the close of earth's history, we shall, if humble learners in the school of Christ, be able to comprehend still more clearly Divine wisdom.

Noah, Abraham, Isaac, Jacob, Moses, and all the patriarchs and prophets, heard the gospel through Christ; they saw the salvation of the race through the substitute and surety, Jesus, the world's Redeemer. They saw a Saviour to come to the world in human flesh, and communed with him in his Divine majesty. Abraham walked and talked with the heavenly angels who came to him in the garb of humanity. Jacob talked with Christ and angels. Moses held converse with Jesus face to face as one who speaketh with a friend.

From the creation and fall of man to the present time, there has been a continual un-

folding of the plan of God for the redemption, through Christ, of the fallen race. The tabernacle and temple of God on earth were patterned after the original in heaven. Around the sanctuary and its solemn services mystically gathered the grand truths which were to be developed through succeeding generations. There has been no time when God has granted greater evidences of his grandeur and exalted majesty, than while he was the acknowledged governor of Israel. The manifestations of an invisible King were grand and unspeakably awful. A sceptre was swayed, but it was held by no human hand. The sacred ark, covered by the mercy-seat, and containing the holy law of God, was symbolical of Jehovah himself. It was the power of the Israelites to conquer in battle. Before it idols were thrown down, and for rashly looking into it thousands perished. Never in our world has the Lord given such open manifestations of his supremacy as when he alone was the acknowledged king of Israel.

How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man his holy law, which was the foundation of his government in heaven and in earth, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying the constitution of his kingdom, the ten commandments. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent.

In the sacrificial offering on every altar was seen a Redeemer. With the cloud of incense arose from every contrite heart the prayer that God would accept their offerings as showing faith in the coming Saviour. Our Saviour has come and shed his blood as a sacrifice, and now he pleads that blood before his Father in the sanctuary in heaven. It is now, as anciently, only through the merits of that blood that the transgressor of God's law can find pardon. It is by exercising repentance toward God and faith in our Lord Jesus Christ.

While we rejoice to-day that our Saviour has come, that the sacrifices of the former dispensation have given place to the perfect offering for sin, we are not excusable in showing contempt for that period. Those who make slurring remarks concerning the old Jewish age, show that they are ignorant of the Scriptures, and of the power of God. Amid the moral darkness of the idolatrous nations of that time are seen burning traces of the great I AM. His goings forth stand registered in the pages of Bible history. What is now needed is Divine enlightenment, and a more intelligent knowledge of the wonderful dealings of God with his people anciently. The psalmist exclaims, "Thy way, O God, is in the sanctuary: who is so great a God as our God?"

NATURE bids me love myself, and hate all that hate me; reason bids me love my friends, and hate those who envy me; religion bids me love all and hate none. Nature showeth care; reason, wit; religion, love. Nature may induce me, reason persuade me, but religion shall rule me. I will hearken to nature in much, to reason in more, to religion in all.—*Sel.*

It is seldom the case that beautiful persons are otherwise of great virtue.—*Bacon.*

HE makes no friend who never made a foe.—*Tennyson.*

Home and Temperance.

"Whatever 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.*

WHERE DO YOU LIVE?

I KNEW a man, and his name was Horner,
Who used to live at Grumble-corner,
Grumble-corner in Cross-patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about,
He grumbled because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he had n't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then, with a scowl
At something or other, begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it is n't, the Mr. Horner
Who lived for so long at Grumble-corner!"

I met him next day, and I met him again,
In melting weather, in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I shook his hand in a friendly way,
And said, "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear,
For it told of a conscience calm and clear;
And he said, with none of the old-time drawl,
"Why, I've changed my residence, that is all."
"Changed your residence?" "Yes," said Horner,
"It was n't healthy at Grumble-corner,
And so I moved; 't was a change complete;
And you'll find me now in THANKSGIVING STREET!"

Now every day as I move along
The street so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days at Grumble-corner,
Sour and sad, whom I long to entreat
To take a house in THANKSGIVING STREET.
—*Josephine Pollard.*

WHO IS THE MASTER?

IN the course of an address, Mr. J. B. Gough said: I know a man in America who undertook to give up the habit of chewing tobacco. He put his hand into his pocket, took out his plug tobacco and threw it away, saying as he did so, "That's the end of it." But that was the beginning of it. Oh, how he did want it! He would lick his lips; he would chew chamomile, he would chew toothpicks, quills—anything to keep his jaws going. No use—he suffered intensely. After enduring the craving for thirty-six or forty-eight hours, he made up his mind. "Now it's no use suffering for a bit of tobacco—I'll go and get some." So he went and bought another plug and put it in his pocket. "Now," he said, "when I want it awfully, I'll take some." Well, he did want it awfully, and he said he believed it was God's good Spirit that was striving with him as he held that tobacco in his hand. Looking at it, he said, "I love you, but are you my master, or am I yours? You are a weed, and I am a man. I'll master you, if I

die for it!" Every time he wanted it, he would take it out and talk to it. It was six or eight weeks before he could throw it away and feel easy, but he said the glory of the victory repaid him for his trouble.—*Sel.*

THE GAME OF WOLVES.

"THERE is no temptation," said John of Wesel, one of the greatest of the Lutheran reformers, "so great as not to be tempted at all." We have a vivid illustration of this in a picture given us by a late writer in natural history. When the wild horses of Mexico, he says, are grazing, unconscious of danger, on a prairie, there may sometimes be seen gathering in the distance a troop of wolves, which hunger has driven out after food. At first the horses snuff up the scent and become alarmed, and so long as they continue so, all is safe; for their fleetness puts a barrier between themselves and their assailants which the latter are wholly unable to surmount.

But so grave and innocent do the wolves look—so solely graminivorous and urbane—that their intended victims soon become relieved from all fear, and begin again quietly to graze upon the same spot.

Presently two of the older and more wary of the wolves stroll forth as if were listlessly, apparently for the mere purpose of pastime, and every now and then stopping to gambol with each other, as if to show their disengaged simplicity and buoyancy of heart.

Again the horses become alarmed; but again, observing how very innocent and friendly their visitors appear, they fall once more to grazing securely on the fields. But the fatal moment has now come; and with an unerring spring, the nearest of the victims finds the fangs of one of his gaunt and wily pursuers fastened in his haunches and those of another in his neck, and in a moment he is covered by the whole of the greedy pack that has been waiting till this moment to dash upon his prostrate frame.

How like is this to the attack of sin! At first it gathers at a distance with an air of entire innocence and simplicity. "How inoffensive it looks," says an unwarned observer. "Is that what you call a ball? Why, it is only putting one foot before another and looking cheerful." "And how bright and gay and honourable does that party look that is sitting down to spend a friendly afternoon over their wine!" "Root of evil, indeed; but is not a little money a very good thing?" "Yes, church is well enough, but is not God in the woods also? and is there any harm in my going to spend a fine Sabbath morning roving through them?" So it is that sin presents itself to the incautious soul. First it lounges listlessly in the distance, as if to show its harmlessness and disengagedness of purpose. Then when suspicion is disarmed, it comes nearer still, gamboling about as if it were mere pastime. It is not till the soul feels its fangs that it discovers that it is now the victim and slave of a master from whose bitter and cruel yoke there is no release.

Look jealously, O Christian, at a distant approach of sin; for know that if it is once allowed to come near, then art thou within its power, not it within thine. And as the atmosphere is filled with thy spiritual enemies, know that there is no temptation so great as to be conscious of no temptation at all.—*Sel.*

THE best temperance drink is milk. This the Americans have discovered, and they consume it largely at their meals. Here this would be regarded as "odd." I was at an hotel the other day and drank milk with my dinner; the waiters and guests stared at me as though I were a calf. Those who find milk indigestible should put a little lime-water in it.—*Truth.*

THE PRESENT TRUTH.

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

GRIMSBY, APRIL 1, 1886.

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A LEADING QUESTION.

SUCH is the Sabbath question. It is agitating all Christian countries in some of its various phases. Many are labouring most earnestly for a better observance of a day of rest, for the good of society, for the benefit of the labouring man, for the physical needs of the race, for the sake of religion, and what is believed to be the truth of God,—all these elements and motives find a place in this much debated question. Others there are who contend that there is no Sabbath by Divine appointment, that any rest-day in this dispensation has no higher sanction or authority for its support than the civil law of nations. And thus the question is being discussed throughout Christendom. Societies are being organized for and against, large prizes are offered for essays on the subject, and literature of all kinds, from the newspaper letter to a six-hundred page octavo, abounds. The fact is evident that it is one of the leading questions in the religious world.

That man needs a day of periodic rest physically is evident. Repeated experiments and various observations have shown that both man and beast will do more in a given time by resting one-seventh part of that time than they will to work all of the time. Many instances and much authoritative testimony might be cited in proof of this. We present the following testimonies taken from among many:—

In 1832 a committee was appointed by the House of Commons to take evidence on the beneficial observance of the Sabbath. Dr. John R. Farre, a prominent physician, is quoted as testifying as follows:—

"Although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose, the animal system. Physiologically considered, power saved is power gained, and the waste of power from every kind of excitement defeats the purposes of the day. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day of the week, or give him rest one day in seven, and you will soon perceive by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man possessing a superior nature, is borne along by the vigour of his mind, so that the injury of continued diurnal exertion and excitement of his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly, it abridges the length of his life and that vigour of old age which as to mere animal powers ought to be the object of his preservation. This is said simply as a physician, and without reference to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest."

Six hundred and forty-one medical men of London, when it was proposed to open the Crystal Palace on Sundays, sent in a petition to Parliament containing the following words:—

"Your petitioners, from their acquaintance with the labouring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, coeval with the existence of man, is essential to the bodily

health and mental vigour of man in every station in life."

Says Dr. Mussey, a physician of Ohio Medical College (U. S. A.):—

"Under the due observation of the Sabbath, life would, on the average, be prolonged more than one-seventh of its whole period, that is, more than seven years in fifty."

The emigrant trains which used to wend their slow way from the Eastern States of America to California, or other parts of the far distant West, were examples of the physical benefits of a weekly rest. It was invariably found that those who rested one day in seven arrived at their journey's end much sooner and in better condition than those who travelled every day. And such testimony might be multiplied to any extent. Nature needs a day in seven to recuperate the wasted energies of the six. The above testimonies view the Sabbath from its physical stand-point, and do not have reference to the sacredness of a particular day. Man's physical need demands a periodic rest,—one day in seven,—and so far as that alone is concerned, one day would do as well as another, providing it was regularly observed. Man's duty to God in the keeping of a particular day must be determined by another standard.

Not less does man's spiritual nature need a sabbath. The thoughts of the majority of men are placed, to a great extent, during the six labouring days, upon the things of the world. It is one constant strain of thought. Affection is drawn there. Man becomes a part of the world and the world a part of him, and were there not intervals of repose in which the intellectual faculties could rest, the world would become a mad-house. On the Sabbath man's mind is drawn from the world. The strain of muscle and sinew and nerve is relaxed. Higher thoughts take possession of the minds of many, and should of the minds of all. Different faculties are brought into play, and those which have been buried in the bustle and business, the tumult and turmoil of the world, are allowed to rest and recuperate. To the Christian the Sabbath is a precious boon. While he seeks God's help upon other days, it is amid the hurry and worry of everyday duties and engagements that cannot be put off. These, on the Sabbath, are laid aside, and the soul holds communion with its Maker, unfettered by worldly cares. To the labourer the Sabbath is the day of days. It is the home day. Often this is the only day of the seven on which it is his privilege to meet with wife and little ones, and if he be a worshipper of God, the Sabbath becomes a day thrice blessed. We need not pause to argue the blessing of public worship. Perhaps all these blessings would seem of more value if men would at times, in their thoughtlessness and worldliness, contemplate a sabbathless world, a sabbathless society, no day of worship, hence no worship. Hands and feet, nerve and muscle, eye and ear, every power, every faculty, forever on stretch. A sabbathless world would mean a religionless world, or, at least, the only religion would be a religion suited to the propensities of the natural heart; and the only worship would be the worship of self. The marked difference between those nations and individuals that have regarded a sabbath and those who have not, is a sufficient proof of its benefits. In fact, it is considered of such importance even by nations that in many cases it has been hedged about by civil law.

In the agitation of this subject, the question, Which day? is one of great importance. If God has given the race a weekly sabbath (as most assuredly he has), it is important that the day of that rest be a definite and regularly recurring portion of the septenary cycle. To make it simply a seventh portion of that time without designating the particular portion, would lead to confusion, and make the Sabbath of no effect. One could choose the first day in the cycle, another the second, and so on to the seventh, and "confusion worse confounded" would be the result. But "God is not

the author of confusion." Be assured that if God has given a day of rest and enjoined its observance upon mankind, he has not left it so indefinite as to lead to confusion or uncertainty.

In future numbers we will consider some of these important questions. We invite our readers to the investigation. These questions are worth a trial. Let the Sabbath question be tried before that tribunal—by that standard, God's Word,—by which all creeds and practices must stand or fall.

THE SECOND COMING OF CHRIST.

ITS NATURE.

IS IT to be literal? Will the Lord really return to this world in person? Or is the language which in so many different ways predicts the coming of the Lord to be taken in a figurative or mystical sense, meaning death, conversion, spiritual manifestations, calamity, and overthrow, either national or individual?

The next appearing of Christ is to be his second appearing. So Paul explicitly states it: "Unto them that look for him shall he appear the second time, without sin unto salvation." Heb. 9: 28.

Now we say that to make death the second coming of Christ, destroys this language of the apostle; for then we have as many second comings of Christ as there are deaths in the land. If it be said that the death of an individual is not the second coming of Christ in a general sense, but only to that individual, then we inquire, What was the first coming of Christ to that individual? If it is to individual experience that these predictions of the second coming of Christ refer, it must be also in individual experience that the first coming occurs; for these two comings are related to each other; and a second implies that a first has taken place. Now if death is to any individual the second coming of Christ, it is incumbent on those who take this view to tell us what constituted to that individual the first coming of Christ. Will they do it? No doubt they would willingly if they could, but can they?

The same remarks apply to conversion.

The second coming of Christ was not the destruction of Jerusalem; for predictions written after that event prophesied of it as an event yet future. Rev. 1: 7; 3: 11; 6: 16, 17; 14: 14.

To bring out in vivid light the absurdity of all views which spiritualize the second coming of Christ, we have only to view them against the background of some of the plain declarations of the Scriptures concerning this event.

The first passage to which we call attention is one which the Christian reads with ever fresh delight. It is one which electrifies with joy every heart in which the love of Christ is found. It was spoken under circumstances which cannot fail to give a correct and vivid idea of the nature and manner of the return of our blessed Saviour; and it contains an enunciation of the truth so clear and forcible that it cannot well be evaded or ignored. We refer to the testimony of the angels to the men of Galilee, as they stood gazing up into heaven to catch the last view of their ascending Lord. When Jesus had finished the work which he had personally to accomplish on the earth, he led his disciples out as far as Bethany, bestowed upon them his parting blessing, and was taken up into heaven. And while in mute astonishment they gazed steadfastly up toward the cloud which had received him out of their sight, two men in white apparel stood by, bearing to them the very promise best calculated to comfort them in that sad hour of separation, and one which has been of equal comfort to the saints of every following age who have mourned the long continued absence of the Lord.

Hear what the angels said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Cheering words! Worthy to be inscribed in letters of gold! worthy to be worn as frontlets between the eyes, and engraven on every door-post, as no doubt they are deeply enshrined in every Christian heart.

Three points are made clear by this testimony:—

1. That the Lord will surely come again. He "shall come."

2. That this coming is to be in the person of Jesus himself: "This *same Jesus*."

3. That his coming is to be visible, in the clouds of heaven. Otherwise it would not be as they had seen him go into heaven.

Personally, bodily, visibly, he ascended. It was a literal transaction, seen with their natural eyes, accomplished in the light of day. They beheld him till a literal cloud hid him from their view. In like manner will he come again. Literally the clouds will reveal him. All eyes shall see him. Even those which would gladly be buried forever from his presence beneath earth's massive mountains, will be compelled to look upon his majesty and glory. Blessed are those eyes which shall be prepared to behold in the Coming One a friend and Saviour, and shall hail him with the joy that shall be born of the certain knowledge that their salvation is at last accomplished. U. S.

IS THE END NEAR? NO. 8.

THE TESTIMONY DRAWN FROM THE PREVAILING INIQUITY OF THE PRESENT AGE.

THERE is much Scripture testimony showing that in the last days wickedness will greatly prevail. Various eras in our earth's history end with a great destruction because of prevailing wickedness. The antediluvian age closed with a world-wide deluge because "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and he could no longer endure this prevailing impiety. After another period of probation in a land most highly favoured with every advantage, the inhabitants, because of "pride, fulness of bread, and abundance of idleness," became abominable in the sight of God. Their sin was very grievous, and the cry of Sodom and Gomorrah went up to heaven, and when God could no longer bear with their iniquity, fire and brimstone were rained upon them; and that whole region, once the most bountiful and glorious perhaps on earth, was charred and blackened under the frown of Heaven. The judgments of God fell upon Egypt also, and Pharaoh and his host were buried in the Red Sea. Wicked Nineveh, one of the mightiest cities of antiquity, was destroyed from the face of the earth because of the prevalence of luxury and abominable idolatry. The Jewish people, once most highly favoured of God, the depositories of his law, because of the rejection of light, and for prevailing worldliness, pride, haughtiness, and bigotry, lost the favour of God. Christ would have gladly saved them; but they rejected the lowly Man of Calvary because their hearts were given up to worldliness and pride, and their only desire was for worldly glory and high position. Had Christ come as one of the rich and great men, they would have received him; but because he reproved them for their sins, and taught them the pure and righteous way, they rejected him, and cried, "His blood be on us and on our children." After bearing with them until God's mercy could endure no longer, the sword of justice was unsheathed, and 1,100,000 of this hardened and rebellious people suffered a fearful death in the destruction of Jerusalem. In other lands judgments have fallen upon nations because of prevailing iniquity; and when the books of God's records are opened to our sight, we shall doubtless see that his hand was over the nations in mercy while they regarded the principles of right; but that in every age of the world if wickedness prevailed, calamities were sent upon the people. So it will be in the last great epoch of human proba-

tion. The last days will be days of great wickedness; and the judgments of God will fall upon an impenitent world.

We call attention to a few scriptures on this point. Matt. 24: 37-39: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." We have seen that in the antediluvian age every imagination of man's heart was only evil continually; and this language which we have just quoted plainly implies that such will be the condition of things in the period just before the end. While knowledge will prevail, and the Scriptures be within the reach of every one, and world-wide enterprises be in operation, yet the fear of God will have departed from the larger portion of mankind. Marrying and giving in marriage, pleasure loving, earthly hopes, and earthly joys, will be the whole object of contemplation. But reverence for God and obedience to his Word will be rarely found. Men will not believe until the judgments of God shall descend.

In Luke 17: 28-30 we have the same picture of worldliness, love of pleasure, indifference to heavenly things, gratification of the appetite, etc., as in the days preceding the flood. The grovelling things of earth, time, and sense keep the whole attention of the mind. God is forgotten, and the interest in his Word is very small. Finally, God can endure this state of things no longer; then his judgments will descend.

2 Tim. 3: 1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." Here is a long catalogue of eighteen fearful sins that will render the last days the most perilous of any in human history. Let the discerning reader notice that the perilous character of the last days is not because of persecution, or that God's people suffer from the wrath of their enemies, but because of the prevailing wickedness which is everywhere seen. The hearts of the people are waxed gross; their ears are dull of hearing; they do not discern their true condition; they have little reverence for sacred things. How wonderfully the language of this passage describes the present condition of our world!

James 5: 1-5: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for [or in] the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." Then the verses immediately following bring to view the coming of the Lord. Who can read this scripture without perceiving the astonishing accuracy with which the apostle has described our present condition? It is an age of wealth. There never was a time when wealth was so generally distributed among mankind as at the present. Through the discoveries of gold in California and Australia, and various other parts of the world, the amount of precious metals has vastly increased above that of any other age of human history. Gigantic enterprises and speculation are seen everywhere. On the one hand

are the rich men of the earth, with so much wealth that they hardly know what to do with it; while at their next door, perhaps, is a neighbour who has not enough to procure the necessaries of life. This class are becoming enraged at the present state of things, and full of feelings of wrath and malignity, threatening to take the most violent methods to destroy these great monopolies and distribute the riches now in the hands of the lordly few.

The prophet Isaiah forcibly describes the same condition of things in chapter 59. Read the whole chapter. The prophet concludes thus, verses 14-18: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey [margin, is accounted mad]; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies."

This description is becoming alarmingly true of every quarter of the globe. So common is the perversion of justice in our courts that the people in many parts of the world are taking judgment into their own hands. Hundreds have been dealt with by mob law; and Judge Lynch, as he is facetiously called, is one of the most prominent dispensers of justice that we have at the present time. Scores of these cases occur in single States of America, and hundreds are annually hung because the people feel that justice is not secured in the public courts. Justice is sold like oxen in the shambles. Public positions of trust are bought and sold. The man who has the greatest "barrel" can place himself in the highest places of trust. It is safe to say that there is not an election that passes in which bribery does not prevail to a great degree. The great political parties of the nations deal in these methods, and it is hard to tell whether any election is rightly carried or not, there is so much unfairness on both sides. Intemperance and immorality of all kinds are common in all the great centres of wealth and intelligence. Brothels, liquor saloons, gambling places, and dens of all kinds of wickedness are found in all of our large cities, and public justice does not pretend to try to put them down. The recent revelations in the public prints concerning the buying of young girls in the great city of London have startled the public as something heretofore unknown. And this state of things was not found to be among the low, depraved, and vicious, but among the richest and most intelligent classes of that great city. The particulars are too sickening and terrible to place in our columns. The leading papers of London and the leading clergymen in their pulpits speak of these sins as equal in enormity to those that were seen in Sodom and Gomorrah just before those cities were blotted out of existence. But it is evident that London is no exception in this respect, that a similar state of things exists in all the great centers of civilization all over the world. Every day our papers are filled to overflowing with accounts of crimes of all kinds, and the fear of God is fast dying out of the land. While the Bible is printed in almost every tongue under heaven, very few read it or try to conform their lives to its teachings.

The wickedness of our world to-day shows that we are in the last days, as described by the Holy Scriptures. The only hope of our earth is the coming of Him whose right it is to reign, the extirpation of bloodshed, licentiousness, and crime, and the establishment of his kingdom where peace and glory will exist forevermore. The language of every heart should be, "Come, Lord Jesus, and come quickly."

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.

AVARICE AND DECEPTION.

TRULY "the love of money is a root of all kinds of evil," as the Revisers have rendered it; and not the least among those evils is that of the bare-faced fraud and deception to which even professors of religion stoop, and thus barter their souls for paltry gain. The "tricks of trade" are smiled at by the majority of the professed church of Christ, instead of being frowned upon and rebuked. Nay, Christians themselves are partakers. "Are these eggs fresh?" asks the buyer. "Yes, perfectly fresh," replies the Christian shop-keeper, when he knows they are months old. "Is this cloth all wool and of good material?" inquires the purchaser of a suit of clothes. "All wool, splendid material, none better in the market," responds the Christian tailor, and he knows the cloth is part "shoddy." And so it is in every branch of trade. According to the *Daily News*, a great quantity of inferior German cutlery is palmed off upon the public as genuine Sheffield manufacture. Mr. D. Glasgow, Vice-President of the British Horological Institute, alluding to that fact, writes in the same journal of March 8, that the same fraud and deception is carried on in Swiss watches. Many of them are of an inferior grade, but they are stamped as genuine English make. In America the name of some prominent British manufacturing company is to be found on cloths purely American. Merchants weakly confess that it is impossible to be honest and be successful.

And so covetousness rules. Money, or what money will buy, becomes the object of worship, and covetousness like a canker is eating out the waning vitality of modern Christianity. "This know also," says the apostle Paul, "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. 3: 1, 2. And what makes the times perilous is that the terrible list of sins mentioned in this connection by the apostle are held and tolerated by those who have a form of godliness, but deny the power. The form is possessed, the power professed, but denied by the life-work. These sins have always been characteristic of the worldly mind. Held by the world, opposed by the church, they are not so dangerous; for the church serves as a warning and refuge. But when these sins are winked at, tolerated, practised by the people of God, Jesus is wounded in the house of his friends, the standard of truth is trailed in the dust, and thousands who are seeking for the better way become satisfied with a formal religion whose zeal and enthusiasm are born not from above. We are glad to record that the above is not universally true. There are the faithful ones who have not bowed the knee to Baal. "Bigoted," "old-fashioned," "antiquated," "legalistic," "bond-servants," they may be called; but God loves them for their fidelity to Him who has purchased them with his precious blood. They walk at liberty, not at license. May God save his people from the terrible influences about them.

LOVERS OF PLEASURE.

AND very questionable pleasures, too, are many of those in which modern religionists indulge. Card-playing is evil because of its associations and to what it often leads. It is strongly denounced by the pulpit and religious press. But we doubt if it is any worse than many of the games and sports indulged in by the church and Sunday-school,—games which rouse all the baser passions and lead to the lowest crimes. We are glad to see that there are yet those who will protest against these

things. The editor of the *Christian Million*, in referring to these amusements, says, "Side by side with the astonishing development of purient literature, there has grown up in Sunday-school and temperance societies with a close membership an equally astonishing development of kissing games." The old school games have given place, he says, to "a set of kissing games in which teachers and senior scholars indulge for hours together, and which form the great attraction of many gatherings. Our own candid opinion is that these games need reforming off the face of the earth." He remarks further as follows:—

"It was our painful duty to visit a London Sabbath-school entertainment where these things were being carried on from six in the evening till midnight. We protested verbally, and also by leaving an entertainment where we felt the presence of God was not being recognized. It began with a cancan, in which, to an idiotic song and tune, first the upper and then the lower members of the body were raised and swung about. After this an hour was spent in 'kissing and hissing.' Then came the great treat called 'the Army.' Marching round in pairs these Sunday-school teachers went through a drill in which 'Present arms' and 'Fire a volley' meant embracing and kissing between the sexes. When we state that the male 'teachers' knelt down before their partners to embrace them, and that six 'volleys' were ordered at once, or that kissing in that posture was ordered to continue until the word 'Halt' from the fogleman, the reason of our departure and strong indignant protest will be evident."

The inspired apostle has given us an account of how the world regarded the church anciently: "Wherein they [the world] think it strange that ye [the church] run not with them to the same excess of riot, speaking evil of you." Could that language be truthfully used of many gatherings of so-called Christians (we will not say Christian gatherings) for Christian work and entertainment? These amusements are considered necessary, we suppose, to hold the young and win the world.

The words,—

"Thou, O Christ, art all I want,
More than all in thee I find,"

are no longer applicable. Entertainments and games and dinners and teas are now the means to win the world and keep the young in the fold, and repentance before God, forsaking of sin, reformation of life, are lightly touched upon. It is a sad picture. But there are not a few—the salt of the earth—who still believe that "if any man be in Christ, he is a new creature," is still binding; and that those who will be the friends of Christ must keep his commandments. John 15: 14. It is a time for those who love God to "be sober and watch unto prayer."

MODERN LIBERALITY.

MUCH display has been made of the fact that the Church of England has during the last twenty-five years voluntarily contributed to various branches of Christian work the prodigious sum of £81,573,237. This is a large amount in the aggregate, but as presented by a correspondent of the *Guardian* of February 10th, it makes a somewhat different showing. The case as presented by him is one for Christians to ponder. He says:—

"Everything must be judged by comparison with other considerations, and I ask myself, What are the resources of the people who annually contribute this sum (of £3,262,929) to the glory of God? I find that income tax is annually assessed in England on £533,538,379. We shall be far below the mark if we assume that £350,000,000 are in the hands of members of the Church of England. By the law which has been observed by the faithful from the days of faithful Abraham until now, one-tenth of our substance belongs to God, and until that has been paid, charity has not commenced. The sum, therefore, annually due to God from the faithful members of his church in this land, rises up to the sum of £35,000,000 annually, and leaves, between what has been given and what was our debt, at least £30,000,000 per annum. 'Where, then, is boasting? It is excluded. By what law?' By the law of tithes and offerings, to withhold which God has himself characterized in words which I will not here add."

There is quite a difference between £35,000,000 and something over £3,000,000. And this estimate does not include what ought to have been paid by those who pay no income.

The Missionary.

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

THE PROMISE.

"We shall not all sleep!"
Oh, enrapturing thought!
Our eyes—your eyes and mine—
The glory-cloud may yet behold,
Descending through Orion's belt,
Bearing the Majesty of heaven,
Escorted by angelic forms
Who nothing know of sin,
Except that He who now
Is crowned King of kings,
Once left the glory world—
All harps were then unstrung—
And for the sake of him
Who lost his Eden home,
Became incarnate; thus
Bore man's guilt and died.

"We shall not all sleep!"
Then, mourner, lift thy head.
For soon, like trumpet peal,
The Archangel's voice will sound; then
All who sweetly sleep in Jesus
Shall come forth immortal; and we
Shall in the twinkling of an eye
Be changed, and thus with them
Shout, "Death, where is thy sting?
O grave, where is thy victory?"
Transported to the skies,
The New Jerusalem
Appears in view; and loud
Is heard the victor's song
Commingled with the shout,
"Open ye the gates."

"We shall not all sleep!"
Amazing, wondrous change!
Born not to die are those
Who blameless are when Christ appears.
Bidding mortality adieu,
They live for aye, in bliss untold.
Forever with the Lord! Methinks
I see the glory now:
The saints arrayed in white,
Their crowns at Jesus' feet,
In festal songs are heard
Ascribing power and praise,
Blessing and honour high,
To Him upon the throne,
And to the worthy Lamb,
Ever, forever.

"We shall not all sleep!"
Oh! Is the promise mine?
Shall this frail, mortal form
Survive the with'ring blight of time?
Its dangerous calms and storms, its
Sorrows, and triumph over death?
Shall this unworthy penitent
Be meet to then appear
Amid the blood-washed throng—
The travail of His soul—
Before the throne of God?
If so, it is enough.
Then let these mortal lips
Sing and speak forth His praise,
Till ends the strife, and crowns
Star-decked are given.

A. A. JOHN.

THE CAUSE AT LARGE.

THE truth of God, once sent forth, "will not return void." It will accomplish its purpose. Pulseless may become the hand that penned it, silent the voice that proclaimed it, but the truth lives on. Invisible agencies, the messengers of God, are impressing it upon the hearts of those who have heard and read. The army of Israel led by Joshua was not the only power that was to cope with the legions of Canaan; the Captain of the Lord's hosts led forth to the conflict his invisible warriors. Josh. 5: 13-15. Before that mighty host fell Jericho. Our Saviour toiled and laboured, prayed and preached, for over three years, then suffered and died with none but the dying thief to do him homage. But the truth he proclaimed, the words he spoke, were doing their work in developing hearts and characters; and the pentecostal ingathering of souls was not simply the result of Peter's sermon or the sermons of his co-workers, it was but one of the steps in the series which led to that great result, which was the more full de-

velopment of the truth borne by our great Apostle. Thus has it been in every reform. The work has seemed to go slow and hard at first, and the family of Little-Faiths become almost discouraged, but God and angels are at work, and in "due season" the reaping time will come. It has been so with this work in which we are engaged, the work of warning against the great day of God's wrath, of preparation for Christ's coming by ordering the life according to the Word of God, including the keeping of the fourth commandment. Unpopular though these truths may be, we are by no means discouraged. Though knowing nothing of large bequests or legacies, the work of the Lord has been carried forward by those who know what self-denial means. Now is the sowing time, and we expect an abundant harvest. In our own field there are encouraging omens. Bro. Durland reports an increase of souls who have embraced the truth, and an interest to hear. Reports from our colporteurs at Leeds, Hull, South Lincolnshire, and Northamptonshire, are generally cheering, and indicate progress. Our ship missionaries at Hull and Liverpool are doing good work notwithstanding the hard times. Bro. A. A. John reports some encouraging meetings in Wales. Brethren Lane and Andrews report an interest to hear in Lockmaben, in Bible-loving Scotland. Letters received from that part of the kingdom indicate that some are becoming interested in the truth. Though not written for publication we take the liberty of giving two extracts from letters received from two gentlemen. One who has had the paper from the beginning writes as follows:—

"I like the PRESENT TRUTH very much. There are many important things therein advocated, and many evils righteously and wisely denounced. And if there are some views advocated therein with which I do not exactly see eye to eye with Christian brethren who maintain them, in the meantime I can avoid uncharitable criticism on those points, and concurrently rejoice in the general effort to glorify God and benefit our fellow-men, which are so well aimed at in the pages of the PRESENT TRUTH."

Another gentleman, a solicitor and notary public, after saying that he admired our periodical and concurred in most of its teachings, says:—

"What at first struck, and still strikes, me most is the simplicity and purity of its teachings. In the most of its points it is the pure, true, and substantial gospel. It is bold in its vindication of what is right, and strong in its condemnation of wrong, according to the Word of God, no matter what fashionable religious denominations may otherwise practise and teach. . . . I have great sympathy with your views as to the seventh day of the week being the day for rest and worship of God."

Others write us that they enjoy our publications so much, but are too poor to take them.

A letter from a lay brother in the diamond fields, South Africa, informs us that the truth is going forward there. Our publications and periodicals, which are faithfully circulated by this brother, are beginning to bear fruit. Three men of influence have accepted the truth of the Sabbath, and have taken up the cross. There is an interest on the part of others to hear. This brother has sent £8 10s. for publications the last six months.

A number have accepted the truth in British Guiana as the result of reading our publications.

From Australia there comes cheering news. Bro. Henry Scott writes to the *Signs of the Times*, under date of Jan. 25th, as follows:—

"Two weeks ago yesterday, the first Seventh-day Adventist church in Australia was organized, with twenty-eight charter members. Now there are forty-six members, and a Sabbath-school of over fifty. In the Colonies [of Australasia] there are about seventy-five Sabbath-keepers. It would do your heart good to see the zeal and earnestness manifested by those who have lately received the truth."

Fifteen are now keeping all the commandments of God in Honolulu.

The last number of the *Gospel Sickle* reports ninety-three new members to our churches, and one hundred and four new converts to the truth, in the United States, besides mentioning others where the number is not given.

News from the continent is also encouraging. The Scandinavian field is reported by Bro. Matteson in this issue. Meetings held in Geneva by Brethren Bourdeau are fruitful of results. A new periodical (quarterly of 32 pp.) called *Educateur Missionnaire et Journal de L'Ecole du Sabbat*, was issued from the office of *Les Signes des Temps*, in February. The first number is one of interest and value not only to labourers in those branches of the work in whose interest it is published, but for all who love the word of God.

To the Lord we give all the glory. It is his work, and those who labour humbly, faithfully, and zealously for his glory, will triumph with him at last.

Laurvig Norway.

WEDNESDAY, March 3, I came to Laurvig to help Bro. Olsen a short time. I staid one week and held eight meetings. Bro. Olsen has laboured in this place about two months and a half, and there has been awakened a great interest. The people come evening after evening and listen with the greatest attention to lectures on the prophecies, the Sabbath, immortality, and other Bible subjects. He has used two halls, the larger of which will accommodate three hundred persons when they are crowded close together, and they are often crowded to the utmost capacity.

There are about thirty persons who have commenced to obey the truth, and many others are deeply interested. The leaders of some other denominations held some meetings and tried to bring reproach upon this work by misrepresentations and false accusations, but this resulted only in revealing their own bitter spirit and increasing the interest. They tried to get their accusations printed in one of the political papers, but the editor refused to publish their article. Afterwards, Bro. Olsen replied to their attack in three discourses, and the same paper was willing to publish these. The first appeared in print yesterday, and filled about five columns. The Lord has greatly blessed this work. A good spirit prevails, and it was indeed a pleasure to preach to these friends. The short acquaintance I formed with them has been very precious to me, and my prayer is that God may bless them and help them to overcome in their warfare against sin and the world, and that we may meet in the day when Christ shall gather his people.

J. G. MATTESON.

Christiana, March 10.

NORWAY AND SWEDEN.

LAST Sabbath we held our first meeting in our new mission house, which we have called "Bethel." (It is a custom here to give scriptural names to such places.) On Sunday P.M. we celebrated the dedication. More than seven hundred hearers were present. We have seats for about five hundred persons; the rest stood. Appropriate hymns were sung, and after prayer Bro. Oyen presented an interesting sketch of the mission in Christiana from the beginning to the present time, besides a brief story of the history of Seventh-day Adventists in General. I then presented a synopsis of our faith, and the choir sung an anthem. The Lord blessed and helped us in these exercises. We feel under great obligations to God and to our brethren in America for the help we have obtained. The ventilation and heating arrangements are excellent. The hall is well lighted, the whole is plainly yet neatly and tastefully arranged, and the preaching can be heard distinctly in all parts of the room. To-night we begin a course of lectures to be continued five weeks. May God add his blessing, and may souls be gained for the truth and his kingdom.

During the month of February Bro. Johnsen has laboured in Lindsberg, Sweden. There has been a great deal of snow, and travelling has been very difficult, yet he has held meetings once and often twice a day, and the room has been crowded by hearers. Fifteen persons are keeping the Sabbath, and a church has been organized. In Crebro, four have been added to the number of those who are striving to keep the commandments of God and the faith of Jesus.

J. G. MATTESON.

Christiana, March 16.

RISELEY AND KETTERING.

SINCE my last report I have baptized five persons at Riseley. There was a large number of the people of the village present to witness the baptism. Good order was preserved and a good impression made. All of this little company are of good courage and seeking to learn the way more perfectly.

I began a series of meetings at Kettering the 14th inst., with a good attendance. There are some becoming very much interested in the Bible truths we have presented. During the past eight days I have preached eleven times and held six Bible readings. One more person kept the Sabbath with us last Sabbath, and two more have decided to commence next Sabbath.

I have received fifteen shillings in donations, and

have sold some tracts and books. Bro. Boughton is with me working at the colporteur work.

J. H. DURLAND.

"LIKE BEGETS LIKE."

THERE is no adage truer than this. A growling dog will meet another that will manifest the same spirit. In many parts of America the natives were met with the spirit of war, and were repulsed with force of arms. This stirred the revengeful hatred of the cruel-hearted Indian, and until the present day many suffer in consequence of the bitter hatred first provoked by the white man. William Penn tried a different plan,—acted from the standpoint of love; and soon love begat love, kindness begat kindness, until he won the hearts of the cruel race with which he had to contend. It is so in the Christian religion. "The love of Christ constraineth us," says the apostle.

The motive that prompted Christ to leave heaven, the sacrifice he manifested in coming to this world to die, is what draws men unto himself. And it is when we possess this spirit that we gather with Christ. Works of sacrifice, however inferior they may appear unto men, are wholly fruitful. The life principle is in its own nature, originating with God and his beloved Son, Jesus Christ. A small beginning with such a spirit results in great good. It is not so much the amount a person does, as it is the spirit which prompts the action, and the sacrifice it requires in performing it. It is powerful to win hearts. There is the power of wealth, the power of intellect, combined with physical energy. This may affect men's heads. Men will submit from policy to such means, and intellectually to sound reason; but it is the true spirit of sacrifice that affects hearts. "Like begets like." If we possess it, others will voluntarily partake of it, and this with cheerfulness and joy.

S. N. HASKELL.

Interesting Items.

—The treaty of peace between Servia and Bulgaria was ratified by the Sul au on March 13.

—The death rate in London the second week in March was 28.7 per 1,000, higher than it has been any week since February, 1852. The total number of deaths for the week was 2,285.

—A New York correspondent to the *Daily News* telegraphs that according to a careful estimate there are now no fewer than fifty-one thousand men on strike in various parts of the United States.

—Between the 1st April, 1885, and the 13th March, 1885, the Revenue receipts amounted to £83,652,156, as compared with £82,937,859 in the corresponding period of the last financia, year, and the expenditure to £83,780,333, as against £79,765,527.

—A fire broke out March 11, in the Catalinas Custom House, Buenos Ayres, by which a great part of the building, and a large quantity of merchandise deposited there was destroyed. The loss is estimated at £800,000, part of which is covered by insurance.

—Several deaths from famine have occurred near Newport county Mayo. Many other persons have been stricken with famine fever. All the seed potatoes have been consumed by the starving people. The shop-keepers are on the verge of bankruptcy.

—General Edward Arthur Somerset, C. B., only son of Gen. Lord Robert Edward H. Somerset, G.C.B., died at Troy House, Monmouth, recently aged 68. He was present at the Battles of the Alma, Balaklava, and Inkermann, and during the siege and at the fall of Sebastopol.

—The eighty-ninth anniversary of the Emperor William's birth was celebrated at Berlin on March 22 amid great rejoicing. His Majesty, who looked in excellent health, appeared repeatedly at his window, and was greeted with the utmost enthusiasm by the vast crowds assembled in front of the Palace.

—A "Thimble League," has been started in London. The members of the League are called "Dames." Their object is to obtain materials and cut out articles of dress, which they give to poor women to make at remunerative prices. The object is a good one; the League will never want work, though it does funds.

—M. Pasteur has now his hands full. Nineteen Russians who were attacked and terribly bitten by a mad wolf on February 28 in the vicinity of Smolensk were sent to M. Pasteur at the expense of the Russian government, and are accompanied by a surgeon and several assistants. Several of them are horribly mangled. Several are also there from Bradford. Nearly all are doing well.

A terrible railway accident occurred March 10th, between Monte Carlo and Mentone. Two trains run ing in opposite directions at great speed dashed into each other in full sight of some 500 people at the Monte Carlo station, and all powerless to prevent it. Some six were killed, and thirty seriously injured. Carriages were thrown 130 feet down an embankment into the sea, and the engines looked as though they were welded together. One little girl was taken out of the water unhurt.

—The grand jury of County Kerry, Ireland, as regards the condition of that county, say, "Crimes of a serious character extensively prevail, murders, assaults with fire-arms, maiming of individuals, intimidation, boycotting, night attacks on dwellings, raids for arms, incendiary fires, mutilation and stealing of cattle, etc., and the number of such cases reported to the constabulary has almost doubled as compared with the corresponding period of last year, while about 97 per cent. of them remain undetected. We desire to record our conviction that unless the power of the law be speedily reasserted, and the societies whence these outrages emanate be dissolved, what remains of the security for life and property will shortly be at an end; and we believe that unless a general measure for the suppression of crime be adopted, steps should immediately be taken to deal specially with the disturbed districts."

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, APRIL 1, 1886.

Death of Another Real Nobleman.—The earl of Chichester, a life-long friend of the earl of Shaftesbury, died March 15th in his 82nd year. He was chairman of the church missionary society for fifty years, and was a vice-president of the Bible society. The Religious Tract Society loses a faithful friend and supporter in him. He was also a vice-president of the Church of England Temperance Society. Such men will be missed because they are needed.

"Complete History of the Sabbath" from Creation to the Present Time.—We know of no work which presents the Sabbath question more fully in all its phases than the above. It not only discusses most thoroughly the Sabbath from a Bible standpoint, but it gives the history of the institution since the close of the New Testament canon, and candidly reviews all the writings of the early Fathers upon this important question. It is a volume of 528 pp., and will be sent from this Office, post free, for 5s.

Sunday and the Lords.—The last time the bill for Sunday opening of museums was brought before the House of Lords it was defeated by the casting vote of the Lord Chancellor. This year it was carried and the friends of Sunday feel sore. Lord Thurlow said that no less than 200 clergymen of London were in favour of the bill. Not one of the bishops spoke against it. It is a difficult matter for men with enlightened consciences to place legal restrictions upon that which has no authority in God's Word. But when Lord Bramwell says that the Sabbath as held by the Jews was simply a day of rest from labour, he is far from the truth. If kept properly, it was to be kept "holy unto the Lord." But that injunction applies not to the first day of the week.

£15,000,000.—This is what the *Rock* says is spent in London in one year for liquor. How small are all the benevolent societies' funds for relieving the distressed compared with this vast sum! One clergyman suggests that everybody leave off liquor for one week, and give the money which they would thus spend for strong drink to help the poor. But one week! Why not all the time? One half of this amount would relieve all the pressing cases of necessity and want, and what a help the other half would be for Christian missions! How it would help the givers; "for it is more blessed to give than to receive." It would help them in improved health, physical, mental, and spiritual; it would help in the lesson of self-denial which it would teach, and which wealthy modern Christianity knows so little about. "If any man will come after me, let him deny himself," says our great Exemplar.

Wreck of the Oregon and Other Steamers.—That splendid steamer the Oregon, of the Cunard line, was sunk by collision with a schooner March 14th, near New York. All on board (846) were safely transferred to the German Lloyd steamer Fulda. Nearly all else was lost but a few bags of mail and some valuable diamonds. The Oregon was one of the fastest steamers afloat, having crossed the Atlantic in less than six days and ten hours. She had a tonnage of 7,375, and was 501 feet long. About the same time there was reported the loss of the Union Line mail steamer Corinth off Amoy, after collision with H. M. S. Firebrand; the Tasso, another mail steamer, on the coast of Norway; the Saxon and five of her crew on voyage from New York to Cape Haytien. The mails were all lost in the Corinth and Tasso. After all the splendid palaces that science has set afloat, with all the means taken to insure safety, accidents will occur. It certainly is not assuring to those who journey by sea when such a magnificent steamer as the Oregon can be sunk by collision in a smooth open sea and clear night, with the first officer on the bridge and three lookouts on duty. How often do events remind us of the frailty of man and his most magnificent works. Truly "all flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth forever."

"£50 Reward."—Such was the title of an article in our last issue, written by Mr. R. F. Andrews. It was a matter of question with him as to whether he had better publish it; it was also questionable with us as to whether we should give it a place in the PRESENT TRUTH, and we had almost decided not to do so. We find since that it has grieved those whose opinion we really respect. But permit us to say that the article in question was published in no spirit of bravado, or vain boasting. Sometimes the ignorant among Protestants are made to believe by those who exercise almost Roman hierarchical authority that the Word of God plainly teaches what it does not teach. Many honest souls are content to believe these asseverations, often repeated with a force and determination worthy of a better cause, because they think the minister of the Word should know. He who tries to teach the truth of that Word is prevented from doing so by the influence of those who oppose the truth. It was under the pressure of circumstances like these that Bro. A. was led to pen the article, the title of which is placed at the head of this note. It was in the hope of reaching some honest heart, lifting the veil from some one's sight, and exposing the fallacy and unsoundness of the declarations against the truth. Knowing his motive, we gave his article place. It was doubtless not the better way, at the same time it might rouse some to seek God's Word, if not for His sake, for a selfish purpose, and thus become benefited. If our correspondents knew the circumstances and motives which gave rise to the article in question, they would not judge us so harshly.

True Joy of the Christian.—Frequently the young Christian is tempted to unite with the world or gay parties of pleasure in questionable entertainments, "where mirth and pleasure fill" the fleeting hours, if not "the flowing bowl," under the pretext that a Christian should not be gloomy and sad; and many are thus led astray, and forever ruined. But while it is true that the child of God should not be gloomy and sad, despairing and desponding, it by no means follows that he should not be sober. In fact, "Be sober" is one of the oft repeated injunctions of the New Testament, applied to every class—church officers, old men and women, young men and women. No less should the Christian be cheerful, hopeful, joyful. But his joy is born not of earthly pleasures, of that mirth which glides to folly, and the folly to sin; it comes by believing in Christ (Rom. 15: 13), by doing God's will, by trusting him in all things. Paul's joy was not seeking his own pleasure, but in seeing souls saved in the kingdom of God. 1 Thess. 2: 19, 20. It is preceded by love for God, not of the world (Gal. 5: 22); and love obeys God, keeps all his commandments (1 John 5: 3), and finds them not grievous or burdensome. This is the well-spring of true joy, of the Christian's joy. On the other hand, the Scriptures speak in no uncertain language as to the joys and pleasures of the world. "Folly," says the wise man, "is joy to him that is destitute of wisdom" (Prov. 15: 21); and the beginning of wisdom is the fear of God. The Christian experience of those whose joy is the pleasure of the world, may well be doubted. They, at least, have not drank very deeply of that well of water which springeth "up into everlasting life." Fellow-Christian, what is the source of thy joy?

Refreshing.—Such are the words of "Perplexed" in the *Christian Leader* of March 25th, in these days when the foundation principles of the plan of salvation are so often (and shall we say sedulously?) ignored. He says:—

"A gospel which pats men on the back, insists on the unmanliness of sin, the meanness of rejecting Christ, the dignity of the Christian life, and so on, but ignores the enormity and the guilt of sin, the present condemnation of the sinner (Rom. 3: 19), and the dread accountability of the past, is scarcely the complete gospel Christ sent his apostle to preach or commissioned Paul to elaborate in such epistles as the theological treatise to the Romans."

And is not this the very reason why so many of the modern revivals show such superficial and evanescent work, that the sinfulness of sin is not made apparent by the very instrument that Inspiration has designated for that purpose, namely, God's law? The gospel, the gospel, we hear continually, but the gospel without the law is a nullity. The gospel presupposes sin, but it does not point out nor define sin. Conscience

does this to some extent, but the sinner's conscience is perverted and "defiled" by education and habit. God's law is the great moral detector, as it is the rule of life. Take the following expressions of Inspiration: "Sin is the transgression of the law" (1 John 3: 4). "Where no law is, there is no transgression" (Rom. 4: 15). "By the law is the knowledge of sin" (Rom. 3: 20). "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" (Rom. 7: 7). But the law is not the remedy; it knows no pardon, it demands justice. Pardon comes through repentance of sin—from sin—and faith in the Lord Jesus Christ. To him who realizes the holiness of God's law, sin will be "exceeding sinful," and pardon, most precious. Realizing the sinfulness of sin and its terrible consequences, and the preciousness of pardon, there is a two-fold power to keep the sinner in the path of duty, namely, the fear and love of God.

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