

# 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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## THE HOLY SCRIPTURES.

WHENCE but from Heaven could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how or why  
Should all conspire to cheat us with a lie?  
Unmasked their pains, ungrateful their advice,  
Starving their gain, and martyrdom their price.  
Then for the style; majestic and Divine,  
It speaks no less than God in ev'ry line:  
Commanding words, whose force is still the same  
As the first fiat that produced our frame.

All faiths beside, or did by arms ascend,  
Or sense indulged, has made mankind their friend;  
This only doctrine does our lusts oppose;  
Unfed by Nature's soil on which it grows;  
Cross to our interests, curbing sense and sin,  
Oppressed without, and undermined within,  
It thrives through pain, its own tormentors tires,  
And with a stubborn patience still aspires.  
To what can reason such effects assign,  
Transcending nature, but to laws Divine,  
Which in that Sacred Volume are contained,  
Sufficient, clear, and for that use ordained?  
—*John Dryden.*

## General Articles.

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

### THE HEALING OF THE LEPER.

BY MRS. E. G. WHITE.

JESUS was frequently obliged to hide himself from the people; for the crowds collected so densely about him to witness his miracles, and the enthusiasm ran so high, that it became necessary to take precautions, lest the priests and rulers should take advantage of the great assemblies to arouse the Roman authorities to fear an insurrection.

Never had there been such a period as this for the world. Heaven was brought down to men. All who came to Jesus for the purpose of instruction realized indeed that the Lord was gracious and full of wisdom. They received precious lessons of Divine knowledge from the great source of intelligence. Many hungering and thirsting souls that had waited long for the redemption of Israel now feasted upon the bounteous grace of a merciful Saviour. The expected Teacher had come, and a favoured people were living under the full splendour of

his light, yet many comprehended it not, and turned from the Divine radiance with indifference or unbelief.

Jesus healed many and various cases of bodily disease, while he was preaching and ministering to sin-sick souls. Many hearts were liberated from the cruel bondage of sin. Unbelief, discouragement, and despair gave place to faith, hope, and happiness. But when the sick and wretched applied to the Saviour for help, he first relieved the poor, suffering body before he attempted to minister to the darkened mind. When the present misery of the suppliant was removed, his thoughts could better be directed into the channel of light and truth.

Leprosy was the most fearful and loathsome disease of the East. It was looked upon with great dread by all classes on account of its contagious character and its horrible effect upon its victim. Great precautions were taken to prevent the disease from spreading among the people. With the Hebrews the leper was pronounced unclean. He was isolated from his family, restricted from the privileges of society, and cut off from the congregation of Israel. He was doomed to associate only with those who were similarly afflicted with himself.

Away from his friends and kindred he must bear the curse of his terrible malady. No affectionate hands could soothe his pain. He was obliged to publish his own calamity, to rend his garment, and sound the alarm, warning all to flee from his polluted and decaying body. The cry, Unclean! Unclean! coming with mournful tone from the lonely exile, was a signal heard with fear and abhorrence.

There were many of these loathsome subjects in the region of Christ's ministry. The news of the great Healer had reached even them in their isolation, and a gleam of hope sprang up in their hearts that if they could come into the presence of Jesus he might relieve them. But as they were debarred from entering any city or village, it seemed impossible for them to reach the great Physician, whose chief work lay among the populace.

There was one leper who had been a man of high distinction. It was with the greatest grief that he and his family had become convinced that he was a victim to the fatal disease. Physicians of note had been consulted, and they had examined his case thoroughly, and anxiously searched their books to obtain further knowledge; but they were reluctantly compelled to acknowledge that their skill was baffled, the disease was incurable. It was then the duty of the priest to make an examination; this resulted in a decision that his was the worst form of leprosy. This verdict sentenced him to a living death separated from his friends and the society in which he had held so lofty a position. But now those who had courted his favour and accepted his hospitality fled from his presence with horror. He went out an exile from his home.

Jesus was teaching by the lake outside the city limits, and many were gathered to hear his words. The leper, who in his seclusion had heard of some of his mighty works, came out to see him, and drew as near as he dared. Since his exile, the disease had made fearful inroads upon his system. He was now a loathsome spectacle, his decaying body was horrible to look upon. Standing afar off, he heard some of the words of Jesus, and saw him laying hands upon the sick to heal them. He beheld, with amazement, the lame, the blind, the paralytic, and those dying of various maladies, rise up at a word from the Saviour, restored to health and praising God for their salvation. He looked upon his own wretched body and wondered if this great Physician could not cure even him. The more he heard, and saw, and considered the matter, the more he was convinced that this was really the promised Saviour of the world, to whom all things were possible. None could perform such miracles save Him who was authorized of God, and the leper longed to come into his presence and be healed.

He had not intended to approach near enough to endanger the people; but now his mind was so powerfully wrought upon that he forgot the restrictions that had been placed upon him, the safety of the people, and the horror with which they regarded him. He thought only of his blessed hope that the power of Jesus could set him free from his infirmity. His faith laid hold of the Saviour, and he pressed forward, heedless of the frightened multitude that fell back as he approached and crowded over and upon each other to avoid him.

Some thought to prevent him from approaching Jesus, but their efforts were in vain. He neither saw nor heard them. The expressions of loathing and looks of horror that greeted his appearance were lost upon him. He saw only the Son of God, he heard only the voice that was giving health and happiness to the suffering and unfortunate. As he came before Jesus, his pent-up feelings found vent, he prostrated his foul, decaying body before him, crying out, "Lord, if thou wilt, thou canst make me clean." His words were few, but comprehended his great need. He believed that Christ was able to give him life and health.

Jesus did not shrink from his approach, but drew near him. The people fell back, and even the disciples were filled with terror, and would fain have prevented their Master from touching him; for by the law of Moses he who touched a leper was himself unclean. But Jesus, with calm fearlessness, laid his hand upon the suppliant and answered his petition with the magic words, "Be thou clean!"

No sooner were these life-giving words spoken than the dying body of corruption was changed to a being of healthy flesh, sensitive nerves, and firm muscle. The rough, scaly surface peculiar to leprosy was gone, and a soft glow, like that upon the skin of a



healthy child, appeared in its place. The eager multitude now lose their terror, and crowd around to behold this new manifestation of Divine power.

Jesus charged the cleansed leper not to make known the work he had wrought upon him, saying, "See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Accordingly the now happy man went to the same priests who had previously examined him, and whose decision had banished him from his family and friends.

Joyfully he presented his offering to the priests and magnified the name of Jesus who had restored him to health. This irrefutable testimony convinced the priests of the Divine power of Jesus, although they still refused to acknowledge him as the Messiah. The Pharisees had asserted that his teachings were directly opposed to the law of Moses, and for the purpose of exalting himself; yet his special directions to the cleansed leper to make an offering to the priest according to the law of Moses, evidenced to the people that these accusations were false.

The priests were not allowed to accept an offering from the hands of one who had been afflicted with leprosy, unless they first thoroughly examined him and proclaimed to the people that he was entirely free from the infectious disease, was in sound health, and could again unite with his family and friends without endangering them. However unwilling the priest might have been to accredit this marvelous cure to Jesus, he could not evade an examination and decision of the case. The multitude were anxious to learn the result of the investigation, and when he was pronounced free from disease, and privileged to return to his family and friends, great was the excitement. Such a thing had never before been known.

But notwithstanding the caution of Jesus to the cleansed leper he published the matter abroad. Conceiving that it was only the retiring modesty of Jesus that laid these restrictions upon him, he went about proclaiming the mighty power of this great Healer. He did not understand that every new manifestation of Divine power on the part of Jesus only made the chief priests and elders more determined to destroy him. The restored man felt the boon of health was very precious. The pure blood coursing through his veins quickened his entire being with a new and delightful animation. He rejoiced in the full vigor of manhood and in his restoration to his family and society. He felt it impossible to refrain from giving full glory to the Physician who had made him whole.

But the publicity of this affair created so great a commotion that Jesus was obliged to retire beyond the city. "And they came to him from every quarter." These miracles were not worked for display; the acts of Christ were in direct contrast to those of the Pharisees, whose greatest ambition was to secure the praise and honour of men. Jesus well knew that if the fact of his cleansing the leper was noised abroad, those in a similar condition would be urgent to obtain the same cure. This would raise the cry that the people would be contaminated by contact with the loathsome disease of leprosy. His enemies would seize such an opportunity to accuse and condemn him.

Jesus knew that many of the lepers who would seek him did not deserve the blessing of health, nor would they use it to the honour and glory of God should they obtain it. They had no real faith nor principle, but only a strong desire to be delivered from the certain doom that awaited them. The Saviour also knew that his enemies were ever seeking to

limit his work and turn the people from him. If they could use the case of the cleansed leper for that purpose they would do so. But in directing the healed man to present his offering to the priest, as enjoined by the law of Moses, he would convince them that he was not opposed to the Jewish code, if their minds were open to conviction.

#### ARE WE GROWING IN GRACE?

LET us ask ourselves, in all candour, Are we growing in grace and in the knowledge of the truth? Are we really making any progress in the Divine life, or are we retrograding? How is it with the reader? "Standing still" is certainly "out of order." We cannot simply "hold our own," neither going forward nor backward; we must, on the whole, certainly be adding to or taking from our store of Christian graces. It is well to give this matter some thought, and we cannot think very long without coming to a conclusion as to the facts in the case. If we can answer the following questions in the affirmative, we may be quite sure we are gaining ground; and it is necessary to ask ourselves these questions quite often, even daily:—

Does our love increase for God's Holy Book? Do we delight more and more in reading the promises contained therein? Do we love family and private devotions better now than in months gone by? Do we love to attend divine services now better than in the past? Has our affections increased of late for the prayer circle, the covenant meeting, or class-meeting, as the case may be? Does our love for the people of God continually increase? Do we love sinners more now than before? Do we speak to them oftener about their souls? We must remember that all our graces, let them be of more or less value, can be added to or decreased from time to time; and it is our duty to see to it that we are making progress in the Divine life, and that daily.—*Golden Censer.*

#### WORLD-WORSHIP.

THE object to which a man bows down and worships, leaves its own impress stamped upon his soul; and as the years roll on, he must inevitably, by the very law of his being, become more and more like the god he adores. If a man gives himself up entirely to the pursuit of wealth, pleasure, or any one of the fashions of this world, they each in turn become his god, and at the shrine of each he bows down and pays his homage. Day by day he finds some one or all of these objects becoming increasingly necessary to his happiness—and even to his existence; and spurred on, as by an unseen power, he plunges forward in hot pursuit of his object, until death, that solemn sentry, bids him stand! They who saw him in life knew that "God was not in all his thoughts." He was not to be found among those who "went about doing good." The noble and godlike enterprises of the day—though they loudly demanded—did not obtain his aid and co-operation. He was of the world, and to it he gave all he *had* and all he *was*. Thus do all those who love not our Lord Jesus Christ.—*Christian Banner.*

THE only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves.—*Charles Kingsley.*

TAKE away thy opinion, and there is taken away the complaint, "I have been harmed."—*M. Aurelius.*

IN all thy actions, think God sees thee; and in all his actions, labour to see him.—*Quarles.*

## 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

#### LICENSED TO--WHAT?

LICENSED—to make the strong man weak,  
Licensed—to lay the wise man low;  
Licensed—the wife's fond heart to break,  
And make the children's tears to flow.

Licensed—to work thy neighbour harm,  
Licensed—to kindle hate and strife;  
Licensed—to nerve the robber's arm,  
Licensed—to whet the murderer's knife.

Licensed—to waste the country's wealth,  
By filling union-house and gaol;  
To sap the workman's strength and health,  
That he and his may sore bewail.

Licensed—where peace and quiet dwell,  
To spread disease, want, rage, and woe;  
Licensed—to make the world a hell,  
And fit men for the hell below!

—Selected.

#### WHERE THE FAULT WAS.

"THE most disobedient child I ever knew."

The words were uttered in a languid tone, and the speaker pressed her hand on her throbbing brow as though she would still its beating.

A few minutes later Mrs. Elbert repeated the same words to her husband.

"He must be sent to school, Grant," she continued, "such a racket would drive me crazy."

The subject of these remarks was at that moment engaged with a company of miniature soldiers and a small pop-gun which he was using with considerable dexterity, for several of the wooden warriors lay with their faces to the floor, and every new downfall was greeted with a burst of boyish laughter, which fell discordantly on his mother's ears.

"Send him out doors for a romp, Mary," good-naturedly suggested Mr. Elbert, "boys will make a noise."

"And this is all the sympathy you have for my nerves, Grant. Send him out of doors, indeed, perhaps the next moment to hear of his having fallen into the creek. No, I will not think of such a thing. As long as the children are out of school they must remain with me. I should not have a moment's comfort anywhere."

"Yet I am sure, Mary, neither you nor they are quite comfortable as it is. I cannot imagine how your sister Lucy manages with small children."

"Lucy again," retorted Mrs. Elbert sharply—"I don't think, Grant, you need be constantly holding up Lucy as a pattern for me to copy."

"Yet allow, Mary, that Lucy is an admirable manager," said Mr. Elbert, in a conciliatory tone.

"She has never had any ill health to contend with. There, go away, Minnie, do not trouble me with your doll. Do you hear me? Go play in the corner."

The little girl moved away slowly, and her evident reluctance was, as usual, construed into that rebellious spirit which Mrs. Elbert had persuaded herself existed in her children to a large degree.

"Mrs. Colton, marm, sent me over to know if you'd step over, if you felt well enough," said an Irish girl, thrusting her head into the drawing-room.

The lady hesitated before replying, and the girl continued:—

"It's in trouble the lady is, marm; the docther has been there twice this mornin'; one of the young uns is down with the croup."



Mrs. Elbert had not visited her sister for several weeks, excusing herself on the plea of ill health, though it must be confessed that other causes had something to do with her absence. The truth was, these visits had only served to make her more dissatisfied with herself; for, while she acknowledged her sister's superiority, she did not care to have a second person remind her of it; and the well-meant allusion of her husband proved to be particularly annoying.

Still, Mary Elbert was not a bad-hearted woman—and Lucy in trouble awakened feelings that Lucy in prosperity had failed to do.

Hastily throwing on a shawl, she turned her steps toward her sister's residence. With a noiseless tread she entered the dwelling and repaired to the sick chamber, where she found her sister seated near the couch of her youngest child, who was breathing painfully.

For several days she remained an inmate of the dwelling, sharing the midnight vigil and doing all in her power to relieve the little sufferer, who rapidly continued to grow worse, and finally breathed its last in her arms. Yet, though this period was passed in benefiting others, it proved of rare value to herself; she could not but acknowledge that in the activity which the circumstances demanded, she had forgotten many of her own ills—nor was this all.

It was the day before the funeral—the little waxen form with its violet eyes calmly closed, lay like a lily bud on its pearly bed; and as Mrs. Colton gazed with tearful eyes on the little figure, the thought of her other children crossed her mind.

"Where can Willie and Emmie be?" she said, turning to her sister, "I have not seen them since breakfast."

"I will go and see," Mrs. Elbert replied, and she left the room expecting to find them engaged in some childish mischief.

"Is that you, auntie?" said a childish voice as the lady passed through the dining-room.

"Yes, Emmie. What are you doing? Where is your brother?"

"Willie is doing his work and I am keeping house for mamma."

"Keeping house for mamma?" Mrs. Elbert continued in a puzzled tone. "What do you mean, child?"

"It's my hour to help mamma," continued the child in her artless way; "I fold the napkins, dust the chairs when Betsey's done sweeping, and feed Carlo; and mamma says that is keeping house for her. Willie's making paper matches; he likes to use his fingers, so that is his part of the work. Mamma didn't come down this morning, but we thought we'd keep house just the same."

"You are a good little girl," said Mrs. Elbert, kissing the child. There were tears in her eyes as she turned away. Why had she not taught her little ones to help her?

The funeral was over. Mrs. Elbert repaired to her home. At another time she might have found much to censure, for during her absence a little *contretemps* had occurred, and the servants regarded the silence of their mistress with amazement.

"Come, get right into bed, Miss Minnie. Don't bother about saying good-night; for I can tell you your ma isn't in a good humour for all she's so quiet. Cook says we shall all catch it to-morrow; I'm sorry Harry broke the pitcher, but there's no use crying for spilt milk. Come, get into bed," and the girl took the light and left the apartment.

"Don't you think, Harry, we'd best tell mamma about the pitcher?" said Minnie, as soon as the sounds of the girl's footsteps were no longer heard; "you know our teacher said last Sabbath that we should be willing to confess all we have done amiss during the

day, before we ask God to take care of us through the night."

"I aint afraid of being punished, Minnie," continued the courageous child, "but mamma will be cross. I can't bear to make her cross."

"Or I either, Harry," returned Minnie, in almost a sobbing tone. "I wonder what makes mamma cross? We're such dreadful wicked children! She don't take us to bed like aunt Lucy does Emmie and Willie."

"Perhaps it's because she's sick," returned Harry.

"I don't think God would make mamma sick and cross, Harry, if we told him how badly we felt about it."

"I don't know, Minnie; we might try," the child said thoughtfully.

The two children knelt down, and after repeating their usual evening prayer, the little girl added these words:—

"Please, God, don't make mamma sick and cross any more, and Harry and Minnie will try to be good children—Amen."

It was a simple petition, but it went to the heart of one listener at least; for during the period passed at her sister's, Mrs. Elbert's feelings had been deeply impressed, and she resolved to visit her children's chamber before retiring that night.

Thus she overheard their artless prayer, and her tears fell thick and fast on their couch.

In the morning Harry recited the story of the broken pitcher; and soon he was telling Minnie that God must have heard their prayer, for mamma was n't a bit cross, but had kissed him, and said he was a good boy for coming to tell her the truth, and that he must be more careful in the future.

Mrs. Elbert again repaired to her sister's residence. "I have come, Lucy," she said, "to learn the secret of your influence in your household."

Mrs. Colton smiled kindly on her sister, while she returned: "Constant watchfulness and love, dear Mary, with the blessing of Heaven, have so far availed in my family. My children, like your own, are each of a different temper. I try to discover what are their peculiar traits and dispositions. Willie is naturally of an active, nervous temperament, and if I did not keep him employed his restlessness would be a source of annoyance to himself and all around him; yet he is an open-hearted, generous child, and I trust with proper training his activity will prove a blessing; for, believe me, sister, it is possible for a child to be restless, even boisterous, without being willfully disobedient. I do not say this to extenuate or excuse the disregard of a known command, but simply to show the necessity of occupation for one like himself. Besides, children like to feel they are of use, and though at first it may tax your time and ingenuity to devise plans for their employment, in the end they may prove of real assistance; and not only in devising plans for their employment should we take an interest, but also in their diversions, for as we were children ourselves once, so should we remember that youth is peculiarly the season of those innocent enjoyments which we once shared; and by caring for their joys as well as sorrows, we shall be able to gain their confidence and that perfect love which casteth out fear."—*Mother's Magazine*.

#### "IT IS MY BOY."

THROUGH Rochester, N. Y., runs the Genesee River, between steep and rocky banks. There are falls in the river, and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the

streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

They replied, "A boy is in the water."

"Why don't you save him?" he asked.

In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms, and struggled with him to the shore, and as he wiped the water from his dripping face, and brushed back the hair, he exclaimed, "O God, it is *my* boy!"

He plunged in for the boy of somebody else, and saved his own. So we plunge into the waters of Christian self-denial, labour, hardship, reproach, soul-travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks, to save some other one from drowning in sin and death, and do not know what a reflexive wave of blessing will come to our own souls.

In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labour to save other people's children, often lose their own.—*Selected*.

#### EFFECTS OF READING UPON CHARACTER.

PARENTS who do not exercise a careful supervision over the reading matter of their children, omit a duty of vital importance, and may reasonably anticipate subsequent disappointment, mortification, and sorrow, in the failure of those children to meet the expectations which had been formed for them. Aaron Burr revelled in the reading of bad books in early youth; and yet, with talents to have made him a second Washington, he went down to his grave with a reputation of a corrupter of his kind, a traitor, and a murderer.

The son of the immortal John Howard, the friend of man, with all the advantages of a superior education and high social position, left to himself to read what he listed—his mother being dead and his father in foreign lands—fell into debauchery, and died a drunken madman in the lunatic asylum at Leicester before he was thirty-five. It is recorded of the Emperor Paul, the Nero of Modern times, one of the most execrable of men (if received histories are true), that he took the utmost delight in reading exciting tales of every description, in contemplating pictures of rapine, murder, and blood, only to practice them all, when, a little later, he was placed upon the throne of all the Russias.—*Sel.*

#### HAVE A CARE FOR YOUR BOYS.

DO NOT say that because of the difference in their natures, boys and girls cannot be trained by the same standard of morality. It is a base libel upon manhood, fostered so long in the world that it has come almost to be believed. If boys have greater temptations, so have they stronger powers, were they only cultivated. But too often they are wholly neglected. Do not trust to the future to bring your boys out right, for it will almost certainly bring them out scarred! Neither trust to their being above temptation, for angels would in their youth be subject to temptations! Know always where they are, and what are their inmost thoughts; and this, not by prying, tyrannical oversight of their movements, but by such a loving, yearning interest for their well-being that they love to open their souls to you. Some day these boys of yours will be seeking out mates, and you expect them to bring you spotless, high-minded girls. In receiving them how can you think it honourable to give less in return than spotless, high-minded boys?—*Selected*.



## THE PRESENT TRUTH.

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

GRIMSBY, APRIL 15, 1886.

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## THE SABBATH, OR LORD'S DAY. NO. 1.

## ITS ORIGIN.

In our last we considered briefly the necessities of the Sabbath, an institution that is demanded by both our physical and spiritual natures. If an unanswerable argument is needed as to the necessity of the Sabbath, it is furnished in the fact that God instituted the Sabbath, hence its necessity; for God has no needless, meaningless institutions.

In the consideration of this important question, which affects so largely the welfare and happiness of mankind, our source of knowledge must be the Word of God. What does it say? Has God given to man a rest-day? Does the Inspired Record give an account of its institution? Has God given command to observe it? If so, is that commandment still in force? or has it been repealed? Is the Sabbath of the Lord a *particular* day of the seven? or is it only one-seventh portion of time? These are questions of importance; and in their investigation we cannot be too honest or sincere.

In the words\* of Mr. Hamilton, whose essay we shall again refer to as a representative work, we would also urge: "Let us endeavour to divest ourselves of all prejudice or bias in one direction or other. Let us only desire to know what is the truth. It concerns us to know it. Interests of the vastest importance depend on the knowledge, and on the carrying of that knowledge into practice. Let us throw open all the windows of the soul to all the light we can find. Let us breathe a prayer as we do so, that He who himself is Light may shine in upon us, that in his light we may see light on this great subject, and may learn truly what is his will regarding it."

And in regard to the authority of the Author of the Sabbath, we most cordially agree with Mr. Hamilton. He says:—

"Supreme authority is involved in the very idea of a Supreme Being. It is his to command. Being God, he will command nothing but what is right. It is for his creatures to obey, satisfied that implicit obedience is at once their duty and their interest. Therefore, if he has spoken, as he has, in the Bible, whatever he has declared there is most surely to be believed, because it is so declared; and whatever he has indicated as his will is most carefully to be obeyed, because it is his will. Moreover that revelation of his is to be taken in its plain grammatical meaning. Its histories are neither to be transmuted into myths nor allegories. Its statements are not to have read into them non-natural senses, such as similar statements in any other book would never be subjected to. The fact that this Bible is a revelation for man, therefore intended surely to be understood by man, so far as he is capable of understanding it, is to be kept in view."

"The Bible, and the Bible alone," is our guide in this important question. What say the Scriptures?

The *institution*, or origin, of the Sabbath dates from a sinless earth. After six days of labour in forming the earth, the Lord rested on the seventh. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." This was the

origin of the septenary, or weekly cycle. It has no origin in aught else. The day and month and year are consequent upon the course of things in nature; but the week depends on the act of God in labouring six days and resting the seventh.

In the institution of the Sabbath *three* distinct acts were necessary. Mr. Hamilton says that one alone would be sufficient. His words are, "Now God's act of resting on the day would, we believe, have been sufficient warrant for our keeping it as he did." But we respectfully submit that God's resting—example alone—would *not* be sufficient warrant for the observation of the Sabbath, else the Lord would have done no more than that; for an omniscient Deity does not perform needless or useless ceremonies in the origination of an institution. The fact that three steps were taken in the institution of the Sabbath proves them to be necessary. Those steps, or acts, by which the Sabbath was given to mankind were as follows:—

1. The Lord rested on the seventh day. Gen. 2:2; Ex. 20:11. This act constituted it God's rest-day; for *sabbath* means rest. The Lord did not rest because he needed it; for he "fainteth not, neither is weary;" but it was a necessary act performed for the purpose of founding an institution for coming ages.

2. God "blessed the seventh day," and thereby "hallowed it." Gen. 2:3; Ex. 20:11. This constituted it the Lord's holy rest-day, or Sabbath. But this was not sufficient.

3. God "sanctified" the seventh day. *Sanctify* means to appoint, or set apart, to a sacred or holy use. By reference to 2 Kings 10:20, and Josh. 20:7, it will be seen that the Hebrew word [qadesh] rendered *sanctify* (see margin in both instances) is translated respectively "proclaim" and "appoint." Thus "sanctify" has the force of a command. This is evident from the sanctification of the mount as recorded in Ex. 19. Compare verses 23 and 12. To sanctify the mount, God gave the people commandment concerning it. We must necessarily conclude that the sanctifying of the holy Sabbath at creation was a similar work, setting it apart to a sacred and holy use. Hence, a commandment must have been given to this effect. We cannot escape this conclusion.

God did not bless and sanctify the *particular* seventh day upon which he rested; it was the seventh day or Sabbath institution for all time to come. God blessed and sanctified it "because that in it he *had rested*." Gen. 2:3. The rest was in the past, the first of a succession of acts that the Creator thought necessary to found such an institution. It was set apart for man, not the Jew-man, not for any particular class of men. It was given to Adam, our federal head, and through him to all the race. The testimony on this point admits of no controversy. Says our Saviour, "The Sabbath was made for man." Mark 2:27. The original is still stronger, *ton anthropon*, the man. In this respect it stands coeval with the marriage institution.

And let it be observed that this holy Sabbath was not the appointment of the Father alone. He was the great Creator, but he did it conjointly with and through the agency of his Divine Son, the Eternal Word. Says the Apostle Paul, "There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6. Again, "For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Col. 1:16, 17. Hebrews 1:2 declares that by Christ God "made the worlds." Says the apostle John, "All things were made by him; and without him was not anything made that was made." John 1:3. Then the Sabbath was not only the Sabbath of Jehovah, but the Sabbath of our Lord

Jesus Christ. As the work of creation was wrought through him, the Sabbath, or rest-day, was made by him; for the One who rested was the One who wrought, and the texts above cited plainly show that God wrought the work through our Lord Jesus Christ. "Therefore," as our Saviour declares, "the Son of man is Lord also of the Sabbath" (Mark 2:28), and the Sabbath is "the Lord's day." Rev. 1:10.

In the beginning the Father and the Son stood together, so to speak, as the great Creating and Law-making firm. When man fell, the Son humiliated himself, descended from his equality with the Father, and became the Angel of God's presence, the Captain of the Lord's host, man's Advocate, the atoning Sacrifice, and the world's Redeemer. Before his humiliation, he was One with the Father as Creator and Lawgiver, but as man's Advocate, this position must be relinquished. He himself, as man's example, must become obedient to the law which God gave through him. He himself observed the Sabbath of his own creation. As Lawgiver before his humiliation, he speaks as *one* with the Father; in giving laws while on earth, he speaks *by commandment* of the Father. As an Advocate and a Sacrifice to satisfy the claims of the law, he cannot be Lawgiver. But the Sabbath was instituted by him before he took upon himself the office of Advocate. Hence, the Sabbath is the law of the Son as well as the law of the Father. And those who love him will keep the Sabbath as one of his commandments. John 14:15.

In our next, the fourth commandment will be considered, and as to whether the Sabbath was a Jewish institution. We hope our readers will carefully follow us in the investigation of this important subject.

## THE SEVENTH CHAPTER OF DANIEL.

If the reader will do us the favour to read the seventh chapter of Daniel, he will find a scene described with many interesting particulars which may be briefly epitomized as follows: Daniel stood upon the shore of the sea. Suddenly the four winds of heaven came down in a mighty tempest on the waters. In the prolonged strife which followed between wind and wave, four great beasts were brought up, one after another, from the depths of the sea. Each succeeding beast overthrew the one before it, and took his dominion. The fourth beast had ten horns, among which there came up another that was particularly blasphemous and defiant against God. In the days of this power the judgment took place, and the beast was utterly destroyed in the burning flame. Then the saints of the Most High took the kingdom under the whole heaven, and possessed it forever and ever.

Such are the main features of the vision. Here we have evidently some great truths which are intimately connected with the welfare of mankind taught us under a series of appropriate figures. What do these symbols represent? The symbolic language of the Scriptures is to be explained by the literal. All the figures of the Bible are defined by the literal language of the Bible. We have in this chapter the sea, winds, and four great beasts. The sea, rivers, or waters, used as figures, denote "peoples, multitudes, nations and tongues." Rev. 17:15; Isa. 8:7. Winds denote political strife and war. Jer. 25:32, 33. The beasts denote four kingdoms that arose on the earth, one after the other. Dan. 7:17, 23. The fourth beast is the fourth *kingdom*, therefore the other beasts denote kingdoms, though they are, like this one, sometimes called kings.

The consistency of the figures, as illustrating the events of human history, is at once seen. In the most populous civilized portions of the earth, which from earliest history have been Western Asia and Europe, political strife has moved among the people. As a consequence, revolution has

\* Our Rest-Day: its Origin, History, and Claims," by Rev. Thomas Hamilton, A.M., Belfast, "being the Essay to which was awarded a prize of one hundred pounds offered by the Sabbath Alliance of Scotland." (Jas. Gemmill, George IV. Bridge, Edinburgh.)



succeeded revolution, and four great kingdoms have successively arisen and fallen.

We see from the great image of Daniel 2, that there were to be but four universal kingdoms from Daniel's day to the end of time. The fourth beast of this vision of Daniel 7, denotes the last one of these earthly governments; for he is given to the burning flame, and the kingdom passes into the possession of the saints with a perpetual title.

The four beasts of Daniel 7 therefore denote the same four kingdoms that are represented by the great image: the first beast, the lion, symbolizing Babylon, which existed from B. C. 677 to 538; the second, the bear, Medo-Persia, existing from B. C. 538 to 331; the third, Grecia, continuing from B. C. 331 to 161; the fourth, the great and terrible nondescript, Rome, from B. C. 161 to A. D. 483.



The lion had at first two wings of an eagle, representing the rapid conquests and ruling power of Babylon under Nebuchadnezzar, who raised it to the height of its power. The wings were plucked and a man's heart given to it—as it was under the last king, the weak and pusillanimous Belshazzar.



The bear raised itself up on one side, showing the ascendancy of the Persian element in the Medo-Persian empire, as more fully brought out in the symbol of the ram of chapter 8. The three ribs denote, probably, the three provinces especially oppressed and devoured by this kingdom, Babylon, Lydia, and Egypt, which greatly stimulated the Persian lust for power, or said to it, "Arise, devour much flesh."



The leopard had four wings, denoting the rapidity of Grecian conquests under Alexander; for that magic conqueror, with a celerity like that of the swift-footed symbol now before us, aided in his progress by the remarkable addition of four wings, flew over the nations of all the East from his capital to the verge of civilization, and conquered the world in a single campaign. The Persian empire fell before him on the plains of Arbela, Oct. 1st, 331 B. C. Eight years thereafter, B. C. 323,

Alexander drank himself to death; and within fifteen years from that time his vast empire broke up into just four parts, these divisions being represented by the four heads of the leopard. Alexander's two infant sons were easily disposed of, and his four leading generals seized these fragments of his empire and erected kingdoms for themselves. Cassander took Macedon in the West; Lysimachus had Thrace in the North; Seleucus erected the kingdom of Syria in the East; and Ptolemy had Egypt in the South.



The fourth great and terrible beast had ten horns. These are declared to be ten kingdoms which shall arise out of this empire. Verse 24. These correspond to the toes of the image. Rome was divided into ten kingdoms between the years 356 and 483, as follows: Huns, A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 476; Anglo Saxons, 476; Lombards, 483. This enumeration of the ten kingdoms is given by Machiavel in his History of Florence, lib. 1. The dates are furnished by Bishop Lloyd, and the whole is approved by Bishop Newton, Faber, and Dr. Hales.



Amongst these ten horns another little horn diverse from the others thrust itself up, plucking up three in its course. This was the papacy, established in 538 A. D. The decree of Justinian, emperor of the East, declaring the bishop of Rome head of all the churches, was issued 533; but before it could be carried out, three Arian powers who stood opposed to papal doctrines and assumptions had to be removed out of the way, namely, the Heruli, Vandals, and Ostrogoths. The Ostrogoths were forced into a final retreat from Rome in March 538, and Justinian's decree was carried into effect.

This horn spoke "great words." Verse 25. Witness the titles the pope has assumed, and received from his flatterers. "Vicegerent of the Son of God." "Our Lord God the Pope," "Another God upon earth," "King of the world," "King of kings and Lord of lords." Said Pope Nicholas to the Emperor Michael, "The pope, who is called God by Constantine, can never be bound

or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? He has "worn out the saints of the Most High." Between fifty and one hundred millions of martyrs testify on this point. He has thought to change "times and laws;" the law, say the Septuagint, the German, and the Danish translations, and also the Revised Version, pointing out the law of the Most High. This the papacy has thought to do, by endeavouring to change the fourth commandment, substituting the first day of the week for the Sabbath, in place of the seventh, which the commandment enjoins.\* They have been given into his hand a time, times, and dividing of time, or half a time: three times and a half. A time in Scripture signifies a year. Dan. 4: 16, compared with Josephus, who says that the "seven times" were seven years. Three times and a half are therefore three years and a half. As the Bible year consists of three hundred and sixty days (twelve months of thirty days each), three and a half of such years give us twelve hundred and sixty days; and these days being symbolic, a day for a year (Eze. 4: 6; Num. 14: 34), we have twelve hundred and sixty years for the continuance of papal supremacy. This is the same as the twelve hundred and sixty days and forty-two months of Rev. 12 and 13, applied to the same power. Reckoned from 538 A. D., they bring us to 1798. February 10 of that year, Gen. Berthier, acting under the French Directory, took Rome and carried the pope into exile, where the next year he died. Here set the judgment of verse 26, and his dominion was taken away (temporally overthrown but not consumed), and has been waning away till the pope is virtually a prisoner in his own palace.

In verses 9 and 10 judgment of another kind is brought to view: the investigative judgment of the Heavenly Sanctuary, commencing in 1844. In connection with that a special utterance of great words is heard by the prophet. The great Ecumenical Council, held in Rome in 1870, furnishes a marked fulfillment. There, by a deliberate vote of the highest dignitaries of all the Catholic world, five hundred and thirty-eight against two, July 21, 1870, the pope was decreed to be infallible. In two months from that time, September 20, 1870, Rome surrendered to the troops of Victor Emanuel, and the last vestige of the pope's temporal power departed. His destruction in the burning flame must be at hand.

The fifth kingdom of this vision, which the saints take and possess forever, is the one under the whole heaven, including the territory of these beast kingdoms. It is therefore the same as the kingdom of Daniel 2, which fills the whole earth. What folly, then, to talk of the kingdom of Dan. 2 being set up at the first advent of Christ, since it is not set up till after the papacy has run its allotted career, and is destroyed,—an event that takes place only at the second coming of Christ in power and glory! 2 Thess. 2: 8. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily? U. S.

THE following from Canon Farrar is just as true of all true reforms as of temperance reform. Reformers have need of courage.

"Gentlemen, no reform worth having was ever carried except in the teeth of clenched antagonists; and most reformers, though we build statues to them now, have had to

"Stand pilloried on infamy's high stage,  
And bear the pelting storms of half an age."

\* See "History of the Sabbath and First Day of the Week," by J. N. Andrews, noticed in another column; also the tract, "Who Changed the Sabbath!"



## 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.

### "GOING TO CANOSSA."

In 1073 Gregory VII. was elected Roman Pontiff. He resolved to take away from secular princes the right of disposing of offices of the Church within their dominions. He admonished Henry IV. of Germany, one of the most guilty in this respect. Admonitions having no effect, in 1074 he anathematized those guilty of simony. In 1075 kings were prohibited, under pain of excommunication, to grant the investiture of sees or abbeys. Henry, indignant at this, in a diet at Worms, deposed the pope, whereupon the pope excommunicated Henry and absolved his subjects from their allegiance to him. Henry finding that he could not depend on his subjects for the safety of his crown set out with his wife and child for Rome to beg the Pontiff's pardon. He met the pope at the castle of Canossa, when the haughty emperor was obliged to do penance in the most humiliating manner,—standing for three days barefoot in mid-winter in the open court-yard of the palace before the curse was removed. "Going to Canossa" denotes, therefore, extreme deference and humiliation on the part of Germany to the Roman See.

Sometimes flattery and policy will effect what anathemas will not; and it is all the same to Rome, what means she uses, providing her object is attained. Formerly the German Chancellor was one of Rome's inveterate opposers. Last year he begged his Holiness to arbitrate between Germany and Spain, which request was granted. In January Leo XIII. conferred on him the Order of Christ, the first Protestant ever so honoured. This was followed by a letter from Prince Bismarck to Pope Leo XIII., which is almost more than friendly. He begins the letter with "Sire," a term, we believe, applied in these days to temporal rulers, expresses his "profound gratitude" for the honour thus bestowed, which expression of gratitude he begs his "Holiness to deign to receive," and testifies to his Holiness his "lively gratitude" and his "very humble devotion."

Bismarck has been accused of "going to Canossa." In a recent debate in the Reichstag on the Spirit Monopoly Bill, introduced by the Government, the Chancellor complained bitterly of the lack of German unity, and in a reply to Herr Eugen Richter, said:—

"If I am reproached with inducing my Imperial master to go to Canossa, I reply that he has before this experienced a worse Canossa in the Reichstag."

The above is a significant sign of the times. Nihilism, Communism, and Socialism are spreading and deepening throughout Europe. Imperialism is rapidly becoming undermined, and thrones are toppling. As indicative of this, we take another utterance of this far-seeing statesman on the same Bill:—

"About a century ago no one dreamt that the German Empire, with its age of a thousand years, was so near its end. And who will guarantee that we shall not again go down before that Red Flag?"

A few outbreaks—the precursors of the coming storm—have occurred, as those in London, France, Belgium, and elsewhere,—outbreaks which would be of small account were it not for the wide-spread, underlying reasons which prompt them, and the spirit which is taking possession of the masses everywhere. How are these elements to be controlled? Who is sufficient for the purpose? are questions that are agitating the minds of statesmen.

There is one individual—he a self-imposed prisoner in his palace—to whom the eyes of rulers are turned, namely, the pope of Rome. A large part of the turbulent populace are Roman Catholics. And none know better than Rome how to control

them. As was expressed in a leading editorial in the *Standard*, about one year ago (April 4, 1885),—

"There is another Power in the world besides Russia, or France, or Germany, in whose policy and decisions this country is deeply interested. The Roman Pontiff no longer sets armies in motion, and his Imperial Sovereignty is circumscribed within the boundary of the largest palace in the world. But to his spiritual territory there is no limit, and it would puzzle the most skilled sectarian map-makers to draw a line beyond which the pope's authority does not travel. He, in once sense, governs a larger and more populous portion of the earth even than the Queen, though, perhaps, England still comes next to Rome in the magnitude of its Imperial pretensions."

This interest in the "policy and decisions" of Rome is not confined to Great Britain.

And the same article expresses a sentiment upon which there is very general agreement, when it says that "the leading spirits of the Church of Rome have always known how to consult and treat with due tenderness local traditions of ritual and national peculiarities of spiritual discipline." And is not Roman power to deal with the masses becoming recognized more and more? Russia has been assuming a friendly attitude toward the Roman See. The Canadian government must call on the Roman Catholic priests to quell the mobs which arose in opposition to vaccination. England places Cardinal Manning on a Royal Commission regarding the dwellings of the poor next to the Prince of Wales, with his title as Cardinal. And Bismarck, the formerly strong anti-Roman minister, finds a "worse Canossa" in the Social-Democracy of Germany. And what is more reasonable to expect than that, as these elements of discord grow stronger and more uncontrollable, Rome will be appealed to for aid, the price of which aid will be a restoration to temporal power?

Whether this latter event will be brought about on just the lines indicated in the above, we know not, but according to present indications it seems extremely probable. That this will occur we doubt not; for it is "noted in the Scriptures of truth."

The composite beast of Rev. 13, as has been held by Protestants generally, symbolizes the papacy,—a corrupt religious system clothed with civil power to enforce its decrees. It received a "deadly wound"—its temporal power was taken away. The deadly wound is yet to be healed. That beast—the two necessary things to the existence of which is temporal and spiritual authority—lies prone under that "deadly wound." But it will again receive power; for "the beast that was, and is not," will again exist, that reviving shall cause all the world to wonder (Rev. 17: 8-13); and the harlot church will sing in her momentary triumph, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 8. But this song is but the prelude to the sad lamentation consequent upon her immediately following destruction in the burning glory of the Son of God, whose Word she has made void by her tradition, whose followers she has put to death, whose atonement she has trodden under foot.

History makes in these days with marvellous rapidity. It behooves all to be watchful.

### WAR PREPARATIONS.

PREPARATIONS for war are actively going on among the principal nations of the world. The Naval Estimates of our own government for the coming year is the vast sum of £13,993,000, higher than any year since the Crimean war. Britannia is bound to maintain her supremacy at sea. But other nations are making extensive preparations in this respect also. The navy of France is growing, so also is that of Italy and Greece. Russia ordered about a year ago three large torpedo boats to be built at Elbing. Recent orders increase the number six more, still larger, to be completed before April, having a speed of nineteen knots. Correspondents in the East represent it as the general feeling that there will be war the coming year. It is always imminent. Statesmen are becoming aroused in America. Some of Britain's choicest designs of war ships are in the possession of American naval authorities, discreditably disposed of (it is said) by men in Britain's employ. Despite the peace-and-safety cry, the Divine prediction of war preparations (Joel 3: 9-12) is being emphatically fulfilled. Will not the outcome of all these preparations—the great battle of Armageddon—be just as emphatically and literally fulfilled?

## The Missionary.

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

### NO GARNERED SHEAVES.

ALMOST ripe was the harvest,  
With its wealth of waving grain;  
And I looked for the reapers busy,  
Scattered up and down the plain.  
Oh, I watched till the fields were whitened,  
But no one came to glean;  
And I saw how the reapers, listless,  
Just leaned on their sickles keen.

And I called: "O reapers, hasten,  
There's a chill breath over the plain;  
Ye must gather the harvest quickly,  
And bind up the ripened grain!"  
But the reapers replied: "We're ready  
To join in the harvest home;  
And we wait with our sickles sharpened,  
Till the Master-reaper come."

Oh, where was the Master-reaper,  
That he tarried when fields grew ripe?  
And why were the reapers listless  
When their sickles were glancing bright?  
From places made fragrant with blossom,  
All over the fruit-strewn lands,  
They were bringing the choicest of treasures  
For the Master-reaper's hands.

And now, when the Lord of the harvest  
Is calling all over his lands,  
When the labourers, eager and joyous,  
Are hastening with well filled hands;  
I know as they pass before him,  
How he looks on his own, and grieves  
For the wasted fields—for the many  
Who are bringing no garnered sheaves.

—Selected.

### WINNING OUR WAY TO THE HEART.

If we are to work among the people, we must study the best way of reaching them. I once heard a lecturer very aptly remark that all men have hearts, but comparatively few have heads; designing, of course, to bring out the truth that while many lack the powerful intellect and college education, all possess the capability of being reached through the heart. This being true, if we direct our work to the heart, we may reach all classes of people. It thus becomes a subject of deep interest how we can win our way to the hearts of the people. Christ likens the heart of man to a fountain, from which must flow either sweet water or bitter.

From a pure heart will flow a true and beautiful life; but it is impossible for a heart imbittered by sin to send forth a life sweet with love and purity and faith.

I once read of a boy who, having become angry at a number of farmers, wished to spoil the water from which their cattle drank. So he threw something into the brook which ran through their pastures, but the waters would flow on and carry the bad water away, and the next that came would be fresh and sweet; but at last the thought came to him to go to the fountain-head, the spring from which these waters flowed. He did so, and accomplished his design. We wish to affect the lives of men. Let us, then, seek our way to the fountain of life, the heart, and drop into its waters a branch from the grand old tree of truth, that the lives which are tainted with error may become the sweet outflowings of truth.

There are many avenues leading to the heart, some of which we shall briefly notice. Perhaps one of the most direct paths is that of politeness. I do not refer to the code of rules set down in books of etiquette, though it is well to be acquainted with, and be governed by these; but to that true politeness, which is the crystallized form of the beautiful rule, "Do unto others as you would that they should do unto you." A gentle courtesy, a kindly consideration for the thoughts, and feelings, and opinions of others, will win from them a like consideration for the thoughts we wish to present. At first they will listen for your sake. This gives the truth a chance to take hold of their hearts, and in a little while they will listen for the sake of the truth itself. As we go to their doors, they know nothing of us or our work. They will naturally judge of what we bring them by what we are. My brethren and sisters, if we are thus representing the truth, should we not carefully govern our lives by it, and study to gain the spirit



of our great Example,—the sweet spirit of gentle courtesy which won for him the hearts of the people in his day?

If we would reach the heart, we must direct our labour to the heart. Grand, elaborate, eloquent words may win the admiration of men, but direct, simple truth will reach the heart. The learned and educated will feel its force, and at the same time it will reach the common people. Where was Christ's great power? Did it not lie in his clear, simple, direct, and forcible presentation of great truths? Christ, who fashioned the heart of man, knew best how to appeal to that heart; shall we not take lessons of him? There are many avenues leading to the heart, but the one grand highway is called "love." Over this Christ trod the way from heaven to earth. For him it held a heavy cross and a thorny crown; but he bravely bore the one and wore the other, that he might win his way to the heart of humanity; and what has been the result?—Thousands seeing the wonderful love of Jesus, have opened wide the door of their hearts, and prayed that tender, loving Saviour to enter in and take possession of the heart temple, to dwell and rule therein. The love of Jesus has been the wonder of all who have thought upon it. "Greater love hath no man than this, that a man lay down his life for his friends;" but Jesus freely gave his life for those who were in rebellion against him! This was indeed an example of loving one's enemies. Oh that we might learn of Jesus that wonderful spirit of love which led him to spend whole nights in prayer for those for whom he was labouring; the love that would bring into our hearts the spirit of self-sacrifice. When we gain more of a love for souls, then may we hope to see more power attending our labour, hearts opening to us of their own accord, that we may come and do them good.

JENNIE E. OWEN.

Chicago, Ill.

#### SHIP WORK IN LIVERPOOL.

For the last three months our work in Liverpool has in some respects been very encouraging. Although we have not sold so many of our standard works as formerly, yet the openings for presenting the truths of the Bible by sending the silent messengers to foreign countries, have never been so favourable as they have been for the above period. We have had many volunteers who have offered to take our papers to the various parts of the earth.

During this time we have sent large numbers of papers to the various parts of India, China, South Africa, to the island of the Pacific Ocean, and to many other places too numerous to mention. We have every reason to be encouraged that the Lord has opened so many avenues to send his truth to the various nations of the earth, and we feel sure that we shall see much good accomplished in the future by these humble efforts. Our hearts are much encouraged to see the deep interest shown to read the papers and other publications which are taken away from this port. We have scattered publications in the English, Scandinavian, German, French, and Holland languages.

We are often told what light the publications throw on the Bible, and that they are glad to have opportunities of getting more. We feel sure that the Lord is working for his cause in an especial manner, and we hope to see many obey the truth for these times. May the Lord bless us all and give us much wisdom in winning souls to render him implicit obedience.

G. R. DREW.

#### "MORE OUT OF THE BIBLE."

At an outdoor meeting on Red Hill Common, in England, one of the speakers related several anecdotes which seemed to be scarcely credible. At the close a man called out—

"I say, Guv'nor, let's have more out of the Bible next time."

A good many sermons might be improved by this same prescription: "More out of the Bible;" more reading the Bible; more expounding the Bible; more illustrations brought from the Bible; more gems of truth gathered from the deep treasures of Divine revelation; things new and old, which wait for us there. The hungry children of God are longing for his blessing and his salvation, and waiting to receive his living Word, and they ought not to be cheated with mere talk, and trash, when they need to be fed with the bread of God that cometh down from heaven.—*The Armory.*

HONEST labour bears a lovely face.—*Dekker.*

## 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.

### LOVE.

1. WHAT is the greatest of Christian virtues or principles?

1 Cor. 13: 13; "But now abideth faith, hope, love, these three; and the greatest of these is love." (Rev. Ver).

2. With whom does love originate?

1 John 4: 7, 8: "Love is of God;" "God is love."

3. How is love to God awakened within us?

1 John 4: 19: "We love Him, because he first loved us."

4. How is God's love manifested, in words alone or in deeds as well?

Ps. 145: 9: "The Lord is good to all; and his tender mercies are over all his works."

5. Are the blessings of God's goodness to the righteous alone?

Matt. 5: 45: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

6. What beautiful home did he prepare for man?

Ps. 115: 16: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." See also Isa. 45: 18; Matt. 5: 5.

7. What precious gift has he given for a guide?

Ps. 119: 105: "Thy Word is a lamp unto my feet, and a light unto my path."

8. What does that Word contain?

2 Pet. 1: 4: "Exceeding great and precious promises."

9. What was the greatest manifestation of God's love to us?

John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See also 1 John 4: 9, 10.

10. What was the condition of mankind when God thus manifested his love toward them?

Rom. 5: 8: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." See Rom. 3: 23, et. al.

11. What effect should these manifestations of God's love have upon us?

They should lead us "to repentance." Rom. 2: 4.

12. How is the love of God sometimes manifested?

Heb. 12: 6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." See also Lam. 3: 31, 32.

13. Is true love to God manifested in words alone, or in deeds as well?

1 John 3: 18: "Let us not love in word, neither in tongue; but in deed and in truth."

NOTE.—Hence the deeds we do must not be of man's choice or will, but in harmony with the truth.

14. How will our love be manifested?

1 John 5: 3: "For this is the love of God that we keep his commandments; and his commandments are not grievous."

15. How will our love be perfected?

1 John 2: 5: "But whoso keepeth his Word, in him verily is the love of God perfected." See also John 17: 17.

16. What will such love give us in the judgment?

1 John 4: 17: "Herein is our love made perfect, that we may have boldness in the day of judgment."

17. How will we regard the sinner, our enemies?

Matt. 5: 44: Jesus says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you."

18. How will we regard the sin, the evil?

Ps. 97: 10: "Ye that love the Lord, hate evil." Amos 5: 15: "Hate the evil and love the good." See also Rom. 12: 9.

## Interesting Items.

—Mr. W. E. Foster, M. P. for Bradford, died on Monday April 5.

—The Tower of London has been re-opened for the admission of visitors.

—The revolution in Uruguay has been finally suppressed by the Government.

—The delimitation of the Afghan frontier is proceeding without interruption.

—From Dec. 25, 1885, to March 4, 1886, 75 men of Gloucester, Mass., have been drowned.

—Two hundred boys from Dr. Barnardo's institutions in London left on March 18 for Canada.

—The registered letters on board the Oregon have all been recovered and sent to their destination.

—An explosion of gun-powder occurred on the Panama Canal, killing ten persons and injuring forty others.

—A fire broke out at Key West, United States, March 30, destroying property to the value of £1,000,000.

—Mr. Jesse Collings has forwarded his resignation of office, consequent upon the decision of the election judges.

—A fire broke out in the city of La Crosse, Wisconsin, United States, April 7, destroying property to the value of \$1,000,000.

—The *Journal of Catholic Missions* contains the announcement that in the month of January 442 Christians were massacred in Annam.

—Gen. A. W. Riley, of Rochester, New York, has given a piece of land worth £2,000 to the Woman's Christian Temperance Union.

—The commander of the German gunboat Cyclops has bombarded and destroyed the town of Money Bimbia, on the West African coast.

—A serious riot occurred in Milan owing to the municipality rigorously enforcing the duty on loaves exceeding eighteen ounces in weight.

—The motion for the disestablishment and disendowment of the Church of Scotland was defeated in the House of Commons, March 30, by 237 votes to 125.

—The Earl of Harrowby has accepted the office of President of the Working Men's Lord's Day Rest Association, in the place of the late Earl of Shaftesbury.

—British mail steamer Abyssinia has been totally wrecked on Pindar Shoal, fifty miles north of Mozambique. Passengers and crew all saved, but cargo lost.

—The revenue receipts for the financial year which ended March 31, amounted to £89,581,301, or £1,208,699 less than the estimated revenue, which was £90,790,000.

—The late John B. Gough left property to the amount of about £15,000. He received large amounts for lecturing, but he gave liberally and generously, it is said.

—London has 67 hospitals, with 6,588 beds, and 56,493 patients are received annually. The number of out patients treated during the last two years exceeds one million.

—The *Materia Medica* of China requires 38 huge volumes, named Pan-Tso, to describe it. It presents 11,896 formulas, and includes over 1,900 substances of supposed medicinal value.

—The total consumption of distilled and malt liquors and wine in the United States during the year 1884, was an average of upwards of twelve gallons for each man, woman, and child in the country!

—Her Majesty's gunboat Flirt arrived at St. Lucia Bay on the 10th ultimo, and the captain and officers landed and erected a board bearing the words "British territory," over which the Union Jack was hoisted.

—The most valuable postage stamp known to collectors is said to be one issued by the Postmaster of Brattleboro, Vt., in 1847, which was suppressed after a few weeks. A specimen is now worth six or eight hundred dollars.

—It is said that the United States not only has accurate working drawings of all the latest improved British models and engines, but has designs of some improvements which the British Admiralty has not yet put into use.

—Fresh riots have occurred in Belgium in connection with the strikes, and twenty-two persons were killed by the troops and many wounded. The scenes of wanton destruction are said to recall the outbreaks in the Middle Ages.

—The practice of putting small coins in chocolates and sweetmeats sold to children was complained of in the House of Commons by Mr. Thos. Blake, who suggested this was a violation of the Lottery Act, and ought to be put down.

—During the trial at Carrollton, Mississippi, March 17th, of some negroes charged with the attempted assassination of a white man, a raid was made on the Court-house by fifty whites, who killed thirteen persons and wounded several others.

—Archbishop Trench died March 28, aged 79 years. Sir Henry Taylor died the same day, aged 86 years. Both these gentlemen have written numerous works of merit. The former is well known by his "Study of Words," and "Synonyms of the New Testament."

—The Queen has promised to open the Holloway College in June next, which was founded and endowed by the late Thos. Holloway at a cost of three quarters of a million sterling, and since whose death has been carried to a successful completion by his brother, Mr. Martin Holloway.

—Mr. Chamberlain and Mr. Trevelyan have resigned their positions in the Cabinet, and Mr. Stansfield has been appointed to the Presidency of the Local Government Board, and Lord Dalhousie to the post of Secretary for Scotland, without a seat in the Cabinet, which is not pleasing to Liberals north of the Tweed.

—A lady named Mrs. Helen Blake has died, leaving a legacy of £2,000 to Mr. Dillwyn, M. P., and the same amount to the O'Connor Don, neither of whom had ever seen her, and though the will was made in an informal manner and would have reverted to the Crown, it has been paid according to the wish of the deceased.

—Prince Bismarck completed his seventy-first birthday on April 1. The Prince has been at the head of the Government of Prussia and Germany for nearly twenty-four years. The Emperor embraced the Prince with evident emotion. Over a thousand congratulatory letters and telegrams were received from various parts of the world, and the list of presents fills several columns of the daily papers.

—In the House of Commons, March 30, Mr. H. Heaton proposed a resolution declaring that the time had come when the Government should open negotiations with other governments with a view to the establishment of a universal penny postage system. Mr. Hutton proposed an amendment in favour of a penny postage system throughout the British Empire. The motion was rejected by a majority of 131.

—The new Chinese Minister to the United States arrived at San Francisco April 6. The collector of the port, however, forbade him to land until he had shown the certificate required of all Chinese immigrants. The Minister indignantly resented this order, and declared that he was accredited by the Emperor to the President of the United States, and not to the collector of the Port of San Francisco. The American official remained obdurate, and finally the Chinese Consul sent the Minister's papers to the collector, when no further obstacle was placed in the way of his landing. The Minister will doubtless make a formal complaint at Washington.

—The total annual grant for public elementary schools in England and Wales for 1885 was £3,247,003, being an increase of £136,690. The grants to schools connected with the Church of England amounted to £1,454,234, an increase of £35,992; British, undenominational, and other schools, £240,224; Wesleyan schools, £123,233; Roman Catholic schools, £154,051; Board schools, £1,063,921, an increase of £88,002; and parochial union schools, £120. The number of schools was—National Society, or Church of England, 11,865; Wesleyan, 557; Roman Catholic, 878; British, undenominational, and other schools, 1,403; School-Board schools, 4,355. The total number of scholars provided for was 5,061,503, and the average attendance 3,406,076. The rate of grant per scholar in average attendance was—National Society, or Church of England, 16s. 6d.; Wesleyan, 17s. 1d.; Roman Catholic, 17s. 1d.; British, undenominational, and other schools, 17s. 1d.; School Board, 17s. 7d.



## 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 15, 1886.

**"Complete Sabbath History."**—A mine of information on this important question. It gives a history of the Sabbath from creation to the present time, 528 pp., post free, 5s.

**Mormonism.**—The *Christian Leader* thinks that "the church in Britain has been neglectful of an incumbent duty in not making a systematic provision for meeting the insidious proselytizing machinery of the Mormons." "This witness is true." Europe, and especially Great Britain, is the great recruiting ground of Mormonism. This journal has endeavoured give warning against this terrible system. In our last volume a brief history of Mormonism was given, running through three monthly issues. We have a few of these sets left, which we will send post free for 6d.

**Tobacco-Growing.**—On March 29 Lord Harris urged the Government to afford facilities for experiments with reference to the culture and preparation of tobacco, contending that it could be grown at a profit in this country. We hope that the Government will do no such thing. Apart from the additional inducements there would be to use the weed, a practice which is undermining the health of thousands, and which tends to intemperance, it is a crop most ruinous to the land. Portions of New England have become almost worthless, and in Virginia maize is used as a fertilizer in order to raise tobacco. England is better without the weed.

**The Age of Societies.**—For everything, for every purpose, almost, there is a society, a club, a guild, an association, or something of the kind, to promote, to oppose, to extend, to repress, some of the great virtues or vices, reforms or deforms, so characteristic of the age. The church and the world are all spilt up into sections. All seem to be demanded, that is, all the good, and yet if the church of Christ was living to her exalted privilege, keeping his Word, following in his footsteps, how few of these branch societies would be needed. But sad to reflect, the church as a body are very difficult to arouse on some of the most pressing questions of morality and public welfare. Take, for instance, the Temperance and Purity movements. Every member of the body militant ought to be live workers in these movements—earnest and aggressive without a separate organization. But what are the facts? For years the most determined opposers to temperance,—total abstinence, the only true temperance,—were those in the pale of the Christian church; and to-day the do-nothings, who inquire, while they indulge themselves, "Am I my brother's keeper?" are among the greatest obstacles to the onward progress of temperance reform. So with the Purity movement, so closely related to the Temperance movement. Transgression of God's law is winked at, and Christ is made the minister of sin. May the opposition of some and the deadly apathy of others only serve to nerve and strengthen God's faithful workers in upholding his down-trodden law.

## REVIEWS.

**The Sabbath Memorial.**—The April number of this pioneer in modern Sabbath reform in England has come to our table. It has articles on the Mildmay Advent Conference of March 2nd to 4th—"Chinese Division of Time"—"The Sabbath of the Mongols"—"Collectanea Sabbatica and Dominicalia"—"The Second Book of Sports"—"Rev. Nathan Brown, D.D."—"Courage for the Truth," etc. Quarterly, 4d.; yearly, 1s. 3d. Address Pastor W. M. Jones, No. 56 Mildmay Park, London, N.

**The True Educator.**—This enterprising, educational monthly has reached No. 12 of Vol. II., and has shown marked improvement and progress from the beginning. It is devoted to a discussion of the best methods of education, and treating particularly upon the best methods of combining physical and mental labour, and its motto, "The fear of the Lord is the beginning of wisdom." It is published by the South Lancaster Academy. Not the Lancaster of Old England, but the Lancaster of New England transatlantic. Subscription price, 3s. a year. Address, *True Educator*, South Lancaster, Mass., U. S. A.

**The Temperance Outlook and Sabbath Vindicator.**—The first number of this four-page bi-monthly has reached us. The Sabbath and Temperance reforms are questions which have connected themselves together; and this paper has been started to aid the cause of true Sabbath reform, by the Michigan Tract and Missionary Society of Seventh-Day Adventists. It is used as a pioneer missionary paper, and is published at the nominal price of 5d., or 10 cts. a year. It is full of telling truths and spicy, well-put paragraphs.

**The American Sentinel.**—The March number of this monthly contains the following able and interesting articles: "Policy of the New Government Outlined"—"Morality and Religion"—"Church and State"—"The Chinese Question"—"Relations of Civil Governments"—"Religion in Politics." In the struggle for a State-made religion it will enlighten many as to the real issues. 2s. a year, post free. Can be ordered through this Office.

**The Signs of the Times,** our old pioneer, missionary paper, which was largely circulated in this country before the publication of the PRESENT TRUTH, and still visits many English homes, is as interesting as ever. It has a large circulation and an ever-increasing circle of friends. It visits all parts of the earth, and its trumpet sound is not uncertain.

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