

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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"HE LEADETH ME."

"In pastures green?" Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be;

Out of the sunshine warm and soft and bright
Out of the sunshine into darkest night.
I oft would faint with sorrow and afflict,

Only for this—I know He holds my hand;
So, whether led in green or desert land,
I trust, although I may not understand.

And by "still waters"? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul: "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hill tops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

So where He leads me, I can safely go:
And in the blest hereafter I shall know,
Why in His wisdom He hath led me so.

—Selected.

General Articles.

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

THE MOTHER'S WORK.

BY MRS. E. G. WHITE.

THE mother should not be governed by the world's opinion, nor labour to reach its standard. She should decide for herself what is the great end and aim of life, and then bend all her efforts to attain that end. She may, for want of time, neglect many things about her house, with no serious evil results; but she cannot with impunity neglect the proper discipline of her children. Their defective characters will publish her unfaithfulness. The evils which she permits to pass uncorrected, the coarse, rough manners, the disrespect and disobedience, the habits of idleness and in-

attention, will reflect dishonour upon her, and embitter her life. Mothers, the destiny of your children rests to a great extent in your hands. If you fail in duty, you may place them in Satan's ranks, and make them his agents to ruin other souls. Or your faithful discipline and godly example may lead them to Christ, and they in turn will influence others, and thus many souls may be saved through your instrumentality.

I have heard mothers say that they have not the ability to govern which others have; that it is a peculiar talent which they do not possess. Those who realize their deficiency in a matter which concerns the happiness and usefulness of future generations, should make the subject of family government their most diligent study. As an objection to this, many point to the children of ministers, teachers, and other men of high repute for learning and piety, and urge that if these men, with their superior advantages, fail in family government, those who are less favourably situated need not hope to succeed. The question to be settled is, Have these men given to their children that which is their right—a good example, faithful instruction, and proper restraint? It is by a neglect of these essentials that such parents give to society children who are unbalanced in mind, impatient of restraint, and ignorant of the duties of practical life. In this they are doing the world an injury which outweighs all the good that their labours accomplish. Those children transmit their own perversity of character as an inheritance to their offspring, and at the same time their evil example and influence corrupt society and make havoc in the church. We cannot think that any man, however great his ability and usefulness, is best serving God or the world while his time is given to other pursuits, to the neglect of his own children. Parents, when you have faithfully done your duty, to the extent of your ability, you may then in faith ask the Lord to do that for your children which you cannot do. But if you attempt to govern without exercising self-control, without system, thought, and prayer, you will most assuredly reap the bitter consequence.

The study of books will be of little benefit, unless the ideas gained can be carried out in practical life. And yet the most valuable suggestions of others should not be adopted without thought and discrimination. They may not be equally adapted to the circumstances of every mother, or to the peculiar disposition or temperament of each child in the family. Let the mother study with care the experience of others, note the difference between their methods and her own, and carefully test those that appear to be of real value. If one mode of discipline does not produce the desired results, let another plan be tried, the effects being carefully noted. Mothers, above all others, should accustom themselves to thought and investigation if they would increase in wisdom and efficiency. Those who persevere in this course, will soon perceive that they are acquiring the faculty

in which they thought themselves deficient; they are learning to form aright the characters of their children. The result of the labour and thought given to this work will be seen in their obedience, their simplicity, their modesty and purity. This result will richly repay all the effort made.

God would have mothers seek constantly to improve both the mind and the heart. They should feel that they have a work to do for him in the education and training of their children, and the more perfectly they can improve their own powers, the more efficient will they become in their work as parents.

Let mothers be careful not to make unnecessary requirements to exhibit their own authority before others. Give few commands, but see that these are obeyed. Give children but little notice. Let them learn to amuse themselves. Do not put them on exhibition before visitors as prodigies of wit or wisdom, but leave them as far as possible to the simplicity of their childhood. One great reason why so many children are forward, bold, and impertinent, is they are noticed and praised too much, and their smart, sharp sayings repeated in their hearing. Endeavour not to censure unduly, nor to overwhelm with praise and flattery. Satan will all too soon sow evil seed in their young hearts, and you should not aid him in his work.

Children must have constant care, but you need not let them see that you are ever guarding them. Learn the disposition of each as revealed in their association with one another, and then seek to correct their faults by encouraging opposite traits. Children should be taught that the development of both the mental and the physical powers rests with themselves; it is the result of effort. They should early learn that happiness is not found in selfish gratification; it follows only in the wake of duty. At the same time the mother should seek to make her children happy. She should give them the time and attention which they really need. Let not visitors be permitted to engross the precious hours that belong to her own dear ones.

Unsteadiness in family government is productive of great harm; in fact is nearly as bad as no government at all. The question is often asked, Why are the children of religious parents, so often headstrong, defiant, and rebellious? The reason is to be found in the home training. Too often the parents are not united in their family government. The father, who is with his children but little, and has little knowledge of their peculiarities of disposition and temperament, is harsh and severe. He does not control his own temper. He corrects in passion, and with a revengeful, vindictive spirit. The child knows this, and the punishment given fills him with anger. He is not subdued. He comes to feel neither love nor respect for his father. Thus are sown seeds of evil that spring up and bear fruit. The mother often allows misdemeanors to pass uncorrected which at another time, when she is more attentive, she will

severely punish. The children never know just what to expect, and are tempted by Satan to see how far they can transgress with impunity. The father and mother should be united in their government. They should study with care the disposition of their children, and together seek wisdom and strength from God to deal with them aright.

Great harm is done by a lack of firmness and decision. I have known parents to say, "You cannot have this or that, and then relent, thinking they may be too strict, and give the child the very thing they at first refused. A life-long injury is thus inflicted. It is an important law of the mind—one which should not be overlooked—that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits. But as long as there is any hope of gaining the desired object, an effort will be made to obtain it, and a denial will arouse the worst passions.

When it is necessary for parents to give a direct command, the penalty of disobedience should be as unvarying as are the laws of nature. Children who are under this firm, decisive rule, know that when a thing is forbidden or denied, no teasing or artifice will secure their object. Hence they soon learn to submit, and are much happier in so doing. The children of undecided and over-indulgent parents have a constant hope that coaxing, crying, or sullenness may gain their object, or that they may venture to disobey without suffering the penalty. Thus they are kept in a state of desire, hope, and uncertainty, which makes them restless, irritable, and insubordinate. God holds such parents guilty of wrecking the happiness of their children. This wicked mismanagement is the key to the impotence and irreligion of thousands. It has proved the ruin of many who have professed the Christian name. The restless, rebellious spirit, unsubdued in youth, creates disturbance in the church of Christ. Many of the so-called church trials may be traced to defective family government. Intemperance and crime of every degree are often the fruit from seed sown by the parents.

Let none imagine, however, that harshness or severity are necessary to secure obedience, or that a boisterous, commanding tone is proof of authority. On the contrary, I have seen the most efficient and constant family government maintained without one harsh word or look. In other families, commands were constantly given in an authoritative tone, and harsh rebukes, and severe punishments were often administered. In the first case the children followed the course pursued by the parents, and seldom spoke in harsh tones to each other. In the second, the parental example was imitated by the children; cross words, fault-finding, disputes, were heard from morning till night.

Fathers and mothers, you are teachers; your children are the pupils. The tones of your voice, your deportment, your spirit, are copied by your children. In the fear of God, seek to know and to do your duty. Take up your God-given responsibilities, and work for time and for eternity.

SCRIPTURAL BAPTISM. NO. 9.

THE BAPTISM OF THE SPIRIT.

THE Friends, or Quakers, throw away baptism entirely as well as the Lord's Supper. They insist that the baptism of the Spirit has taken the place of the water-baptism. They claim to lay aside outward forms, and to retain the inward worship of the heart. But their actions contradict their confession in no small degree; for they assemble outwardly, pray and speak outwardly, and are even very exact in regard to their hats, the form and colour of their clothing, and many other non-essentials which God has never required of them.

The Scriptures distinguish carefully between the baptism of the Spirit and water-baptism. The first is a promised blessing, the last a duty commanded with a condition for obtaining the blessing. Jesus commissioned his disciples to preach the gospel and to baptize in the name of the Holy Spirit, as well as in the name of the Father and the Son. And in the remarkable sermon preached by the apostle on the day of Pentecost on the strength of this commission, baptism was presented as a condition for the blessing of the Spirit: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

When Peter preached the gospel unto Cornelius and those who were assembled in his house, the gift of the Holy Spirit was poured upon those who heard and received the word before any of them

were baptized. The Lord made an exception in this case from the common rule, that he might show unto the Jews that the Gentiles should be made partakers of the salvation in Christ. But after that they thus had received the gift of the Holy Spirit they were nevertheless baptized in water. Peter said: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10:47, 48. This shows plainly that water-baptism is necessary as well as the Spirit. Those who set aside baptism set aside the counsel of Christ and of the Holy Spirit, which is clearly presented in the teachings and actions of our Saviour and the apostles.

TRIUNE BAPTISM.

The Greek Catholic Church practises dipping the candidate three times in water. The so-called German Baptists (Dunkards) follow the same custom. They quote freely from history, and we acknowledge that triune baptism is spoken of in history. The same can be said of infant baptism. But this proves in no way that this custom is right. There is any amount of testimony in history concerning different kinds of departure from the pure teachings and examples of our Lord. For this reason we do not build our faith on history, but on the Word of God.

The Bible testifies that he who believes should be baptized, or immersed in water, but in no place does it teach that he should be baptized three times—that he should be baptized and baptized and baptized. We are baptized into the death of Christ, and buried with him in baptism that we may arise to walk in newness of life. Rom. 6:3, 4. But Christ did not die three times, neither was he buried and raised up from the dead three times. The Scriptures testify that there is "one baptism" as well as one Lord and one faith. Eph. 4:5. If the Lord has placed in his church one baptism, or immersion (and this is a firm Scripture truth), then there are not three immersions, or dippings, in the Christian church.

To this it is replied that there is indeed but one baptism, but that it is one baptism with three immersions or dippings. This is a pure contradiction. They acknowledge that *baptisma* (baptism) means immersion in water. But it is contradictory to say that there is one dipping in three dippings; one burial in three burials; or one resurrection in three resurrections. Let no one thus play with the Word of God. There is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:5, 6.

They also point to Matt. 28:19 and say that there are three names, the name of the Father and of the Son and of the Holy Ghost, and that the word "baptizing" ought to be repeated before every name, thus, "Baptizing in the name of the Father and baptizing in the name of the Son and baptizing in the name of the Holy Ghost." And that the grammatical construction of the original demands that the text should be thus understood. We acknowledge willingly that the teaching and practice of the German Baptists demands all this addition to that which is written, but it is certainly without foundation to say that the grammatical construction of the Greek demands any such thing.

To get light on this point it is necessary to understand what it is to do anything in the name of God, for the apostles should not only baptize but also teach in the name of the Father and of the Son and of the Holy Ghost. (See Matt. 28:19.) To do anything for another is to do it in his place and with authority from him. For instance, a firm embracing three persons gives a man authority to go to another country and do business for them, then he can do it in their name, and his actions are just as well authorized as if the firm had itself been present. But the number of persons in the firm would in no wise indicate that he should do the business three times.

Many Scripture texts show that the expression "in the name of Jesus" signifies to do a work for Jesus with authority from him, and where this is spoken of it indicates the Father and the Holy Spirit as well. This becomes still more evident when we notice that the Scriptures nowhere speak of baptizing in the name of the Father, or of the Holy Spirit alone, but the name of Jesus only is used in this way, because he was one with the Father and the Spirit. John 17:21, 22.

On the day of Pentecost three thousand persons were baptized in the name of Jesus Christ. Acts 2:38, 41. The lame man in the temple was healed in the name of Jesus Christ. Chap. 3:6. The

Jewish Council forbade the apostles to speak and to teach in the name of Christ. Chap. 4:18; 5:40. The men and women in Samaria who believed the gospel were baptized in the name of Jesus Christ. Chap. 8:12, 16. Paul taught in the name of Jesus Christ. Chap. 9:27, 29. He also cast out evil spirits in the name of Jesus. Chap. 16:18.

These with many other places show that when the apostles taught baptism and worked miracles in the name of Jesus, then they did this in his place and with authority from him. And no one can reasonably deny that this authority was given by the Father and the Holy Spirit as well as by the Son, unto whom the work of atonement and salvation especially belonged. Hence Jesus said when he did give the commission to his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:18, 19.

J. G. MATTESON.

SELF-DECEIVERS.

"Be ye doers of the Word, and not hearers only, deceiving your own selves." James 1:22.

There are two extremes in religion equally false and equally fatal. One is making religion to consist altogether in the belief of certain abstract doctrines, or what is called faith, and denying the necessity of good works. The other is making religion to consist altogether of good works and laying little or no stress on faith in Jesus Christ, but hoping for salvation by one's own deeds. The Jews believed in the latter theory. When Paul began to preach, he seems to have attacked more especially this error, and established the doctrine that men are justified by faith in Jesus Christ, in opposition to the doctrine of the Scribes and Pharisees. He pressed this point so earnestly, in his preaching and his epistles, that he carried it, and settled the faith of the church in the great doctrine of justification by faith. Then, certain individuals in the church laid hold of this doctrine, and carried it to the opposite extreme, maintaining that men are saved by faith altogether, irrespective of works of any kind.

As already stated, these two extremes are equally false and equally fatal. Those who make religion consist altogether in good works, overlook the fact that works themselves are not acceptable to God unless they proceed from faith. For, "without faith it is impossible to please him." And those who make religion consist altogether in faith, overlook the fact that true faith always works by love, and produces the works of love.

It appears that the Apostle James, in his epistle, designed to put this matter upon the right ground, to show exactly where the truth lay, and to explain the necessity, and reason of the necessity, of both faith and good works. As the two classes above mentioned still exist in the world, it may be profitable to study the practical instruction given by James on this topic.

Doctrines in religion are of two classes, those which refer to God, and those which refer to human practice. The doctrine which we will consider in this connection is,—*That the professor of religion who does not practise what he admits to be true, is self-deceived.*

There are two classes of hypocrites among professors of religion, those who deceive others, and those who deceive themselves. One class, by a specious outside morality and religion, cover up the enmity of their hearts against God, and lead others to think they are very pious people. The Pharisees obtained the reputation of being remarkably pious, by their outside show of religion, their alms, and their long prayers. By this outside appearance they deceived those around them. The other class are those referred to in James 1:22, who do not deceive others but themselves. They seem to suppose religion to consist in a parcel of notions without regard to practice, and thus deceive themselves by thinking they are good Christians while destitute of true holiness. They are hearers of the Word, but not doers. They love preaching, and take great pleasure in hearing the theory of religion presented, and perhaps have flights of imagination and glowing feelings in view of the plainness of the abstract doctrines they hear; but they are not careful to practise the precepts of God's Word, nor are they pleased to hear preaching which presses the obligation of sacred duties upon them.

We want to address those who are hearers but not doers. The apostle tells us that such are deceivers of themselves. They do not *truly* believe

the Word. They hear, and admit, but do not believe. Two things are indispensable to saving faith. The first is, *intellectual conviction of the truthfulness of a thing*. The second is, *the corresponding state of the heart*. Some persons attend the services, hear the Word explained, and converse with others about the plainness of the truth presented, while they are not living in harmony with the Word presented. They do not seem to think it means them. Intellectually they are converted, but the conversion has never reached the heart. Thus far, they are right, but they should not stop here. The truth must first be received intellectually; but when they are convinced, and admit the truth, then there must be a hearty approbation of it in its relation to themselves. Both these states of mind are indispensable to true faith. The head convinced of the truth is not saving faith. But intellectual conviction of the truth, when accompanied with a corresponding state of the affections, is saving faith. Hence it follows that where there is true, saving faith, there is always corresponding conduct. The conduct always follows the real faith. Just as certain as the will controls the conduct, men will act as they believe. If I ask a man, Do you believe the truth you have heard? "Yes, I believe it." What does he mean? I ask him, Have you decided to obey what you have heard? "I cannot do it." Now I understand him. It is a mere intellectual conviction. He lacks saving faith.

Such individuals are deceiving themselves. They see it to be true, and love to hear "such preaching" and say they are "fed by it." But they go away and do not practise. Poor souls! They do not realize that all true religion consists in obedience. However much you may approve of the truth, you have no religion unless you obey it; and that obedience is not only an outward obedience, but that which comes from the heart. When the heart is touched and faith planted there, obstacles like mountains do not stand in the way. Saving faith looks above the obstacles and clouds, and takes hold of the strong arm of God.

But many go plodding along, hearing the Word and thanking God for such plain truths, when they are deceiving themselves. In the day when the Lord shall call them up before the tribunal of heaven, they will hear in tones that will cause them to tremble with fear, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Reader, will it be your sad lot to be among that company? It need not be. There is one who is extending a hand of welcome, saying "Come." Let loose of this world and believe the truth with all your heart. Show your faith by your works.

May we all have true, saving faith, and not be self-deceived.

J. H. DURLAND.

REFORM NOT POPULAR.

It would be an ill day for the country and the world if there were not many men ready to act in a way that most people stigmatize as foolish. We cannot suppose that the Lord Jesus Christ was thought by Jews and Pharisees to have much common sense; and looked at by the ordinary methods of procedure, he had not, for he offended scores of men. Even those who at one time went with him, were at last offended and followed him no longer. The crowd that one day shouted "Hosanna," and were wild with enthusiastic zeal on his behalf, a short time after cried as loudly "Crucify him," and saw him nailed to the tree. We have no doubt that hundreds of men of that day said that Jesus should not have played such an openly antagonistic part to the teachings of those in authority; that if he had only exercised common sense, he would have triumphed and not been slain. But most admit to-day that the death of Christ was the life of the world, and that the grandest force in our midst is that which has its root in the self-sacrifice of Christ.

The apostles, too, followed their Master. Everywhere they taught doctrines which angered rich and poor, learned and ignorant, alike. This did not move them. They simply asked what was their duty, and did it in spite of what the people might think and say. We know what some thought of them. One was told by a judge that he was mad, and by the common people that he was a disturber of the peace. Nearly all of the apostles were slain. Had they been ruled by the judgment of the day, they would have pursued their path holding their opinions, and teaching them so as to offend nobody.—*British Temperance Advocate*.

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.

SYMPATHY AND SADNESS.

"I WANT no sympathy," said he,
"I want it not from few or many;"—
As clear (thought I) as proof could be,
That sympathy he had not any.

For they who, in this world of pain,
Do most expend this precious treasure,
Have hearts that cry with might and main
To get it in the largest measure.

And he that craves it not is dead,—
Go not to him, my sorrowing brother;
The heart that for itself ne'er bled,
Will never bleed for any other.

No happy angel knows the bliss
That blossoms in the silent getting
Of one soft secret touch of this
Amid the woes our souls besetting.

Nor is there yet a sinless one
In all the realms of purest living
Who knows, as sinful men have done,
What richer joy there is in giving.

The saddest thought and kindest thought,
They are for ever sweetly blended,
The pain a feeling heart hath brought
Will never in this earth be mended.

Kind for the sympathy He gave
Was He who lifted all our sorrow,—
Sad for the boon He had to crave
When none could lend and all could borrow.

Jesus;—the boon was all His own
That night amid His chosen number;
How His heart hungered all alone
While their dry eyes were deep in slumber!

Oh touch of sacred sympathy!
He ne'er could get, nor could refuse it;—
None ever craved for it as He,
Or felt, as He, how sad to lose it.

Is not that thorny crown our goal,
Our saddest and our noblest calling?—
The covenant rainbow in the soul
Is made of showers and sunbeams falling!
—*Thomas Dunlop*.

INASMUCH.

"Do n't you want to read to me a little while, Jennie? my poor old head is so tired."

"Oh dear! grandma, you're always wanting me to read or do something for you when I'm busy. I'd try to get along without quite so much waiting on, if I were you;" and Jennie Colman impatiently threw down the tidy she was embroidering, and with a heavy frown took up the paper her poor old grandmother had laid down.

"Never mind, dear; I can wait till Floy gets home," said grandma, sadly. "I didn't notice you were doing anything in particular."

"Well, I was," Jennie snapped out. "There's that tidy must be done Thursday for the fair, and it isn't hardly begun yet. But there, who could do anything if they had to leave their work every ten minutes to wait on some one else? Well, there's no use talking. What do you want me to read? Come, hurry up."

"I do n't want you to read at all, Jennie," said grandma, in a trembling voice. "I would n't have asked you if I had known you had anything to do. Go right on with your work."

"Oh, well, if you don't want me to, very well. I'm not at all anxious," and Jennie returned to her work.

Grandma sat awhile with closed eyes, thinking of the happy past, when there were always willing hands and happy hearts at her service, when suddenly a click of the gate-latch roused her from her musings, and a glad smile lighted up her tired old face.

"There's Floy!" she exclaimed brightly.

"Oh, yes, there's Floy, of course. You think Floy is almost an angel, I do believe, Grandma Colman."

"Well, who don't love Floy?" grandma responded. "No one could help it."

And, indeed, few could help loving the bright-faced young girl of fourteen who came bounding

into the room, seeming to bring with her a touch of the outside glow and brightness of the fine January day.

"Well, grandma, how do you feel? Is your head any better? Is there anything I can do for you?" And the rosy lips met grandma's lovingly.

"No, dear, my head is no better, but you must sit down and get warm, and not be thinking what you can do for me the first thing."

"O yes," said Jennie impatiently, "Of course Floy must not hurt herself. It don't make any difference about me."

"Jennie Colman!" Floy burst forth indignantly. "I'd be ashamed to talk so to dear old grandmother. You know she thinks just as much of your comfort as she does of mine. But you think so much of yourself no one need worry about your getting along without any trouble."

"You look out for yourself, and I'll do the same," was Jennie's response.

Floy had hardly seated herself when she espied the paper grandma had been reading.

"Oh, sha'n't I read to you, grandma dear?" she asked, "I feel just like it."

"If you are not too tired," said the old lady, wistfully, "I should like you to read a little while. I was in the middle of that article," pointing to the one she had been reading.

"All right," said Floy, cheerfully, though the article in question was dull reading for a girl of her age. And for several hours she read patiently on, while Jennie sat sulkily bending over her embroidery.

And which, think you, enjoyed the afternoon more—Floy, who gave up her own wishes to minister to her grandmother's, or Jennie, in her utter disregard of all but her own selfish desires? Which are you like, reader? and which do you wish to be like? Remember the Master has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Little Pilgrim*.

A POPULAR LIE.

"OH, yes, he used to swear, he was unkind to his wife and family; no doubt he took too much drink; but he was a good-hearted fellow." What an awful lie! His heart could have been no better than that which came out of it. Yet how common it is to say, when a man dies: "Well, poor man, he is gone! There was no fear of God or man about him; he was a passionate, drunken man, and so full of vice that no one was safe near him; but he was good at bottom." A likely story, is it not? The water which came up in the bucket was black and putrid; but no doubt at the bottom of the well it is clear as crystal! Do you believe it? If men bring to market baskets of fruit which upon the top are rotten, they will not be believed if they say that they are "good at bottom." If the goods in the window are worthless, the stock in the warehouse is not much better. You can only judge of a tree by its fruits, and if I gather sour crabs from a tree, I shall not believe that it is a golden pippin. If grapes when fully ripe are sour, we cannot believe that the vine which bears them is a sweet one. Our Saviour makes short work of the lie that the life may be impure and yet the heart good.—*Spurgeon*.

Who hath woe? Who hath sorrow?
Who hath contentions? Who
hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the
wine; they that go to
seek mixed wine. Look
not thou upon the
wine when it is red,
when it giveth his
colour in the
CUP,
when it
moveth itself
aright.
AT
the last
it biteth like a
serpent, and stingeth like an adder.

—Prov. 23: 29-32.

In a large measure we have grieved away mutual forbearance and brotherly love, as is shown by the divisions which we see around us.—*Canon Howell*.

"It lightens the stroke to draw near the one who holds the rod."

THE PRESENT TRUTH.

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

GRIMSBY, DECEMBER 2, 1886.

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THE JUDGMENT OF THE GREAT DAY. NO. 5.

THE sublime scene revealed to Daniel when the judgment was set and the books of destiny laid in solemn pomp before the heavenly tribunal, did not open unheralded to the world. It was meet that the period of the investigative judgment, when the cases of all who have ever turned to God were to be examined, their destiny be decided, their sins or names be blotted from the books, the atonement be made, the sanctuary be cleansed, and the probation of all mankind forever closed,—it was meet that such a period should be ushered in by a solemn proclamation to the inhabitants of the world.

The work in the most holy of the heavenly sanctuary, the investigative judgment, began, as we have seen, at the end of the 2,300 days in 1844; and right there the voice of a Divine message was echoing around the world. The prophecy of this solemn warning is found in Rev. 14: 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This angel preaches the gospel, and yet announces the coming of the hour of God's judgment. The judgment here mentioned is therefore some portion of the gospel, and must take place while probation continues. Paul says that the gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1: 16. And he declared that no other gospel could lawfully be preached even by an angel from heaven. Gal. 1: 8. It is therefore an inevitable conclusion that the message of the angel brought to view in Rev. 14: 6, 7, represents some part of the great gospel proclamation. It certainly belongs to that preaching which is "the power of God unto salvation to every one that believeth;" and this fact alone is conclusive proof that this proclamation concerning the hour of God's judgment must be made while human probation lasts. Two other solemn messages follow the one recorded in verses 6 and 7; and it is evident that the human family are still on probation as late as the last of these messages, which declares that, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." These messages of Rev. 14 are consecutive, as the prophecy plainly shows; but it is not till after all these proclamations are finished that the Son of Man is seen coming upon the white cloud to reap the harvest of the earth.

The message of verses 6 and 7, beginning to go in great power as early as 1840, in the advent movement of that time, reached an immense extent and unparalleled power as the world approached the great epoch of the ending of the days in the autumn of 1844. As the expectation of the people had been directed to an event which was not then to take place, believers were thrown into great confusion when the time passed and the Lord did not appear. Many entirely lost their bearings, but some held to their anchorage that God had been in the movement, and it must therefore have been essentially correct. Increasing light soon dispelled the shadows, and solved the mystery of the non appearance of the Saviour. It was seen that the time had not yet come for the Lord to

appear, but the days only marked the time for the cleansing of the sanctuary to begin, and for the hour of God's judgment to open—the very time and work which the message brings to view. The links of the prophecy were again picked up with a firmer grasp; and the message, proclaimed at first prophetically, was then uttered as an accomplished fact—the hour of his judgment has come. Additional links were developed, the two messages to follow the first were seen in their true light, and the great truth flashed upon the mind that, while the hour of God's judgment is passing,—during this solemn time,—the third message (Rev. 14: 9–12) was to be proclaimed to the world.

The dawning light of the sanctuary question revealed the true meaning of many scriptures not apparently connected with that subject. One of these is found in Rev. 11: 19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The scene here depicted occurs under the sounding of the last, or seventh, of the series of seven trumpets, which span the Christian dispensation from the first great calamities that burst upon the old Roman world, till human history ends amid "lightnings, voices, thunderings, an earthquake, and great hail." This opening of the temple taking place under the sounding of the seventh trumpet (verse 15), it occurs near the close of this dispensation. But could this opening of the temple be understood till it was seen that there is a tabernacle on high where Christ our high priest ministers,—a building which has two apartments, a first and second, a holy and most holy, into the latter of which Christ must go to finish his priesthood in the work of the atonement? That the opening of the second apartment of the sanctuary is what is here brought to view is evident from what was revealed therein. "There was seen in his temple the ark of his testament." But the ark never had any other location than the most holy place. It was fixed by Divine appointment to that position. Consider further that the most holy was opened only for the purpose of making the atonement and cleansing the sanctuary. The scene described in the first part of Rev. 11: 19, therefore took place at the end of the 2,300 days in 1844, and was the opening of the investigative judgment.

A matter of wonderful significance is brought out by what John there beheld. It is nothing less than the fact that the great standard by which all cases shall be tested in that investigative judgment, now going forward, is the law of God as written upon the tables contained in the ark. "There was seen in his temple the ark of his testament." In the type, the priest, in the most holy place, sprinkled the blood upon the mercy-seat, which was the cover of the ark, beneath which blood-stained cover reposed the law which the people had broken, and thus made it necessary that blood should be shed for them. So in the temple above, our High Priest ministers his blood upon the mercy-seat, the cover of that ark which John saw in heaven, beneath which reposes God's holy and immutable law, the standard of judgment for all mankind.

That the ark as John beheld it contains the law, is evident from the name he gives it. The ark was called "the ark of the testament," because it contained the tables of the testimony, or the law which God wrote on the tables of stone. It was made for this very purpose, and without the law never would or could have borne that name. But John, beholding the ark in heaven, under the sounding of the seventh trumpet, at the opening of the investigative judgment, still applies the same name, "the ark of his testament." It therefore contains the same law, jot for jot, tittle for tittle, which He wrote with his own hand on Sinai.

Another conclusive evidence that the law for the investigative judgment is the same as that written on the tables of stone, lies in the fact that Christ's work is the antitype of the work of the priests under the Mosaic dispensation. They atoned for sins in figure; Christ atones for them in fact. But

sin is the same, and the standard of right and wrong which reveals sin is the same. But the standard then was the law on the tables of stone. With reference to that, the typical atonement was made; with reference to the same law, therefore, the real atonement must be made, or Christ's work is not the antitype of the former. But Christ's work is the antitype; and the ten commandments, just as written on the tables of stone, unrepealed, unaltered in a jot or tittle, constitute the law by which all cases will be tested in this judgment work.

Another portion of scripture made very clear by this judgment work of the sanctuary is found in the tenth chapter of the Revelation: "And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Verses 1, 2, 5, 6.

This prophecy is simply another representation of that movement brought to view by the first message of Rev. 14. The angel in this chapter, as in that, solemnly appeals to the Maker of the heavens and the earth. The message in each case relates to time. The angel of chapter 10 has one foot upon the land and the other upon the sea, showing that his message is world-wide, just as in chapter 14 the proclamation goes to every nation. The angel of chapter 10 has in his hand a book open from which he proclaims his message of time. He declares that "time shall be no longer"—not literal time; for days are mentioned afterward (verse 7), and not probationary time; for a further proclamation of the gospel is brought to view in verse 11, but prophetic time. But it is a fact that the longest and latest prophetic periods are found in the prophecy of Daniel. From no other book could he utter such a proclamation concerning the close of prophetic time. But that book was closed up and sealed to the time of the end. Dan. 12: 4. The fact that it was here seen "open," locates this message in the "time of the end," or in the last days. The angel of chapter 14 proclaims the "hour of God's judgment come;" and here again we are thrown back upon the prophecy of Daniel; for his is the only prophecy which gives a prophetic period marking the beginning of this hour of judgment. This he does give in the great prophetic period of the 2,300 days of Dan. 8: 14: "Unto two thousand three hundred days, then shall the sanctuary be cleansed;" and this cleansing of the sanctuary is, as we have seen, a work of judgment; hence this period of the 2,300 days must be the very one the angel of Rev. 10 refers to when he says that time shall be no longer. U. S.

WALKING WITH GOD.

"WHAT doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Lord then requires us to walk with him. This expression signifies a close union and communion with God. When two persons walk out with each other, it is a sign of companionship and love and harmony. They go in the same direction, over the same ground. They converse of things of mutual interest. They are one in spirit. Man cannot, of course, literally walk with God, as friend with friend, in the sense of physical companionship. "But Enoch walked with God three hundred years." His piety was

not of the spasmodic sort, which we generally see in modern revivals, with religious interest apparently up to fever heat, to relapse in a few weeks or months to the temperature of an iceberg. It was steady, earnest, faithful service every day for three hundred years. What an example was this! And he lived in an age of moral corruption which soon required the cleansing waters of the deluge to wash away the sinners to destruction. Yet he was not contaminated by it all.

Is not God the same to-day? Is he not just as powerful? Have we not equal facilities, means of grace as potent, as Enoch had? Is it not for God's glory and men's good that they should walk with him? Should we not find God a precious companion? It was for this purpose that God created man, that he should participate in his goodness and enjoy his blessing. God "hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17: 26, 27.

It is not for our good or the Lord's pleasure that we live at a distance from him in coldness and barrenness, backsliding and spiritual death. He would be greatly pleased if we would draw near to him and dwell in the sunshine of his favour. Those who gain this experience he will bless with his grace here, and take at last, as he did Enoch, to the kingdom of glory above. There seems to be a sort of progression in the prophet's expression, doing justly, loving mercy, and walking humbly with God,—a sort of climax. Justice is the first and fundamental principle of true religion. Any character not built upon that, is founded on sand. We must love righteousness and hate iniquity, and see to it that we do right in all things. To "love mercy" is a harder requirement for human nature to learn than to be just. To be kind, forbearing, and forgiving under abuse, keeping the spirit sweet and tender, we must partake of Christ's nature. These must both be practised before we can walk with God in communion of soul to any great degree. When this experience is learned, what more remains but the finishing touch of immortality and being transferred to a world where sin can never come? Thus it was with Enoch. "He was not, for God took him."

The marginal reading of our text, which is the literal Hebrew, seems to shed light on this point. Instead of, "to walk humbly with thy God," the margin reads, "to humble thyself to walk with God," making the humbling of the heart a necessary prerequisite before we can walk with him in sweet companionship. Other scriptures seem to imply the same. Christ teaches us that before we can enjoy true rest in him we must learn the lesson of meekness and lowliness. "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." He indicates the lesson we must learn before true rest and peace can be obtained. "Thus saith the high and lofty One that inhabiteth eternity whose name is Holy: I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57: 15. It is plain, from this text, with whom the Lord will dwell. Our hearts are too full of pride, self-complacency, and conceit; and there is too much of the love of the world in them; too much desire to have our own way, for God to dwell with us. "The Lord beholdeth the proud afar off." "Every one who is proud of heart is an abomination to the Lord." Should he come to us with power, and enable us to do anything marked in his service, we should be in danger of taking the credit to ourselves which belonged to him. "Humility is a sense of our unworthiness on account of imperfection and sinfulness." When we realize how poor and weak and unworthy we are, and feel our utter helplessness, and our great need of the Lord's help to be right in his sight, or to accomplish anything in his cause, then we have come to the very

point where he loves to bestow his blessing upon us. Then he will use us and work through us.

So it was with Moses. He thought he could go out and interfere in behalf of his people and lead them out of the land of bondage, inasmuch as he was a man "mighty in word and deed." But it took forty years for the Lord to take the self-conceit out of him. When he did call him to go, he felt his utter weakness, and excused himself. Now the Lord could and did use him. David had to go through the humbling experience of trial and persecution before he was permitted to fill a high position. Joseph must become a slave and spend weary years in prison before being exalted to a princely station. God causes his servants to pass through bitter trials to teach them this lesson of self-humiliation, before he can use them in important trusts. Humbling the heart before God must precede the special presence and communion with him. It is only then we can really feel our need of Divine help. Could we feel this need as we ought, we might enjoy much more largely of his blessing. Before we can "hunger and thirst after righteousness" and "be filled," we must realize our weakness, depravity, and utter unworthiness. Poor Jacob, when brought into great straits, where life and all he had was hanging in doubt before Esau and his four hundred men, felt he must have help from God, and wrestled for his life with energy born of helplessness and faith. He "prevailed" and was called Israel.

We are living when the "love of many has waxed cold." When the "form of godliness" has taken the place of the "power." When professors of religion are "lovers of pleasure more than lovers of God." When general lukewarmness prevails, and God is about to spue out of his mouth, in disgust, many who call themselves his. Living, persevering faith is becoming very rare. It is a dangerous age. Evil prevails everywhere. Scepticism is becoming prevalent even in the professed church of Christ. Few, comparatively, believe in vital godliness. The world courts the church and the church courts the world, and they are fast uniting in spirit.

But God is unchangeable. He requires us to walk with him, and we must humble our hearts before him to do so. We are in the perils of the last days. God has precious jewels, here and there, hidden in the rubbish of the world, who are sighing and crying for the abominations done in the land. These must be searched out, and brought to the Lord. Though scepticism does come in like a flood, God's Word is just as true as ever it was. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "It is easier for heaven and earth to pass" away than one word of his to fail. He requires us to walk with him. How reasonable this is! If we hope to live with him eternally, should we not seek to become acquainted with him beforehand? Should we esteem it a hardship to commune with our best friend? Should we not esteem it an infinite condescension for him to permit us to come to him and walk with him? How grievous it must be in his sight for us to prefer the world and its vain pleasures to his society and presence! If we do thus, we come not up to his requirement, and can never dwell in his presence.

God will take nothing less than our heart's best affections. Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength. This is the first and great commandment of all. When we do this, the Lord will come in to us and sup with us and we with him. He will give us joys a thousand times more precious and satisfying than any this world can give. The peace of God will rule and reign in our hearts, that peace which passeth all understanding. How precious is the love of Christ! How sweet to commune with him, and to know that our ways please him! When his spirit witnesses with ours that we are the children of God, we fear not the future, we can sleep well with a conscience at peace with God, we are pre-

pared to live or die. The king of terrors hath no terror to us. Earth's joys are unsatisfying. Fleeting and passing away are they all. Like the apples of Sodom, they look attractive but are ashes within. God's love is a peaceful sea, deep and pure. Why will we not learn to walk with him? This he requires of every one of us. G. I. B.

WHAT THEY LOST.

It is quite a common thing to hear people say they cannot obey the truth, especially that they cannot keep all the commandments of the decalogue, because they will have to lose so much; they fear they cannot make a living. The following incident may be instructive to such:—

Near London there lived an old couple. In early life they had been poor: but the husband became a Christian, and God blessed their industry, and they were living in comfortable retirement, when one day a stranger called on them and asked their subscription to a charity. The old lady had less religion than her husband, and still hankered after the Sabbath earnings and easy shillings which Thomas had given from regard to the law of God. So when the visitor asked for their contributions she interposed and said: "Why, sir, we have lost a deal by religion since we first begun; my husband knows that very well. Have we not, Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And you know that, poor as I was, I had a habit of getting drunk and quarrelling with you; and that you know I have lost. And then I had a hardened conscience and wicked heart, and ten thousand guilty fears; but all are lost—completely lost, and like a millstone cast into the sea. And, Mary, you have been a loser, too. Before we got religion, Mary, you had a washing-tray. And you had a gown and a bonnet much the worse for wear; but you have lost them long ago; and you had many an aching heart concerning me at times; but those you have happily lost. And I could even wish that you had even lost as much as I have lost; for what we lose for religion will be an everlasting gain."

It is a pity that, when people open a debt and credit account with the Lord, they so generally forget his mercies. But in the book of the Lord about all that will be found will be his mercies and our errors and shortcomings. Here we look too much upon our services and our trials and our crosses. If our afflictions turn us toward the Saviour they will work for us. 2 Cor. 4: 17, 18. But if they cause us to repine and fret, then they will work against us. It was in the Lamentations of Jeremiah, where he said, "I am the man that hath seen affliction," that he also said of the mercies of the Lord, "they are new every morning." Even so it is. Our lives, all along, have been dotted with places of trials and sorrows; but the mercies of God have flowed in one continual stream. Of him we receive "life, and breath, and all things." Acts 17: 25. Every breath which we draw makes us his debtor. And the intercessions of Jesus continually "holdeth our soul in life." Ps. 66: 9. Every-day blessings and privileges are but mementos of the riches of his grace. If we had done all his righteous will we should yet be unprofitable servants; we could not benefit him; our righteousness could not reach to him. Ps. 16: 2. It can be no gain to him that we make our ways perfect. Job 22: 2, 3. "If thou be righteous, what giveth thou him? or what receiveth he of thine hand?" Job. 35: 7. But we have not done our whole duty; our ways have not been perfect before him. We have "done despite unto the spirit of grace." Heb. 10: 29. Mercy, through the name of Jesus of Nazareth and the cleansing power of his blood, is all the plea that we can make. This truth is very often *confessed*, but very seldom *felt*. If it were generally felt, we should not so often find peo-

ple claiming the privilege of making terms with God. They are willing to serve him if it involves no personal inconvenience and no earthly loss. Poor souls! what a terrible delusion they are labouring under. How deep is their self-deception, and how bitter will be their disappointment when they will be rewarded according to their works, and not according to their confidence or their profession. Matt. 7: 21-23. J. H. W.

The Missionary.

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

WHAT OF THAT?

Tired! Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee! Work while it is called to-day!
Coward, arise! Go forth upon thy way!

Lonely! and what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own.
Work may be done in loneliness. Work on.

Dark! Well, what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn thou to walk by faith and not by sight;
Thy steps will guided be, and guided right.

Hard! Well, what of that?
Did'st fancy life one summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task! Conquer or die!
It must be learned. Learn it then patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh
Who feeds the ravens, hears his children's cry,
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home.
—Selected.

REPORT OF LABOUR IN SCANDINAVIA.

SWEDEN.—Bro. J. G. Matteson writes from Stockholm, Nov. 1: After having attended our European Council in England, where we were much encouraged by meeting with the servants of the Lord from other countries, I stayed a short time in Christiania and Copenhagen, to encourage the brethren, and to help arrange matters in the printing-office and the branch office in Copenhagen. After two days' stay at home, I went to Knifsta, where we remained over Sabbath and Sunday, and held six meetings; these were well attended, and good interest was manifested. Three brethren and three sisters were baptized. Eight persons signed the covenant, and they will have regular meetings on the Sabbath. Others have decided to serve the Lord and meet with them. Four brethren from Upsala, who have lately commenced to obey the truth, were with us. Knifsta is twelve miles from Upsala, a city of some magnitude with a university. Two of our sisters have laboured there some time, selling books and holding Bible-readings. Several others are interested, and we intend to begin a series of meetings there next week.

Bro. O. Johnson writes from Grythytted, Nov. 5: Leaving Orebro, I arrived at Amot Sept. 30. I remained there till Oct. 13th, and held several meetings. I also held some special meetings with our brethren and sisters, and in so doing, experienced a great blessing. The 14th I went to Striberg, and held meetings there and at Oskebohyttan, which were well attended. At the place last mentioned, we have a little church called Lindes Church. I then went to Grythytted and held meetings one week. While I was there, an invitation was received from Grangesberg (a place where we have not been before) to come there to hold meetings. I went there Sunday, the 24th, and held several meetings in a school-house. Many manifested an interest, and invited us to visit them again. The 28th I went to Orebro again to meet Bro. O. A. Olsen, and together with him, visit our churches here in Sweden. We are now labouring in Grythytted.

DENMARK.—Bro. E. G. Olsen writes from Copenhagen: From Oct. 1-3 I visited the church in Laurvig, Norway, and held four meetings. Two

were baptized, and six united with the church. The church has now twenty-one members, and there are good prospects that others will soon unite with them. Oct. 4-6 I visited Drammen and held two meetings. This church is not large; but they love the truth, and seek to build up one another in the most holy faith. Oct. 7-15 I laboured in connection with Bro. Brorsen at Moss. I arrived at Copenhagen the 17th with my family for the purpose of labouring there this winter. Here are some who love the truth, and seek to scatter it. Sabbath, Nov. 6, five dear souls followed their Saviour in baptism, and six united with the church, which now numbers thirty-nine members.

NORWAY.—Bro. K. Brorsen sends us the following report: I have held twenty-three meetings, sixteen Bible-readings, made sixty-nine missionary visits, written twelve missionary letters, sold books and tracts for kr. 14 (15s. 6d.), distributed some books and tracts, and obtained six subscribers for *Tidernes Tegn*. I am of good courage, and labour in faith and hope.

After my return from the Council in England I remained for a few days in Christiania, where I assisted in arranging matters in connection with the printing-office. I held one Sabbath meeting with the church. I also visited Moss and held one meeting there. The interest here is still good. Two more have commenced to keep the Sabbath, and others are deeply convicted of the truth. We pray and hope that God may greatly bless Bro. Brorsen in his labours there, while he is holding Bible-readings and visiting the people. I am now on a trip through Sweden in company with Bro. Johnson for the purpose of visiting the churches. Oct. 29 we arrived at Orebro, where we held eight meetings, organized a T. and M. Society, and re-organized the Sabbath-school. All seemed to be much interested, and very desirous to understand how they could work to the best advantage. The outside attendance was good, and quite a few are fully convinced of the truth, but are hesitating to take up the cross. We have just reached Grythytted. O. A. OLSEN.

Nov. 10.

THE CAUSE AT LARGE.

THE *Review and Herald* of Nov. 9, contains an interesting letter from Pastor L. R. Conradi, giving particulars of his forty days' imprisonment in Russia, his release, and the condition of the work in that field. Some persons, becoming enraged because members of their family were convinced on the Sabbath question, caused Pastor Conradi to be accused to the authorities of "Jewish heresy," the punishment for which "is nothing less than banishment to Siberia, with no rights whatever." But God graciously interposed in this instance, and inclined the Russian authorities to release him at the earnest request of the American Minister and Consul. Since his release, he has been visiting and encouraging the seventy-five Sabbath-keepers in that country, who have embraced the truth from reading alone. Several tract societies have been organized, and a large box of books ordered for colporteur work. Of the state of his mind while in prison, Pastor Conradi writes: "The longer we were in prison, and the more we sought the Lord, the firmer grew our conviction that God would deliver us. We often felt the presence of God and the angels, and we knew we had better protection than the soldiers below and the guard before the doors. Never before had I realized how great a privilege it is to be able to present God's truth, and meet with his people assembled to worship him and learn his will concerning them. . . . I felt very sure I should not be imprisoned long, but that God would work for our deliverance. Liberty never seemed so precious a boon as when we were deprived of it. How little we appreciate the multitude of blessings God has bestowed upon us, until we are deprived of them!"

The labourers in Australia are "all of good courage," as from the success which attends their efforts they well may be. After holding meetings six weeks near Adelaide, Pastor J. O. Corliss is encouraged by seeing nineteen sign the covenant to keep all the commandments, and by knowing that many others will doubtless follow their good example. Seven have recently united with the church at Melbourne, and a Sabbath-school and tract society have been organized at Ballarat. They ask the prayers of the brethren in the "wide harvest field" for the success of the work in that country.

The work in America is still onward. Some two hundred and thirty are reported as having recently commenced the observance of the Lord's Sabbath.

At the present time the General Conference of S. D. Adventists is in session in Battle Creek, where plans will be laid for the enlargement of the work the coming year. Our schools have opened with a very encouraging attendance. In these many young people are preparing themselves to be efficient labourers in God's cause. Their help is needed, for "The harvest truly is plenteous, but the labourers are few." How important that all should work faithfully now, before the ire of the dragon is so aroused that every thing will be done on his part to prevent the spread of the truth!

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.

DEATH COMPARED TO SLEEP.

1. WHAT is death compared to?
"So David slept with his fathers, and was buried in the city of David." 1 Kings 2: 10.
2. What was the character of David?
3. To what is death compared in 1 Kings 11: 43?
"And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead."
4. What was the character of Solomon?
5. Is death compared to sleep in speaking of the ungodly?
"And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead." 1 Kings 15: 8.
6. What was the character of Abijam?
"And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father." 1 Kings 15: 3.
7. What was the character of Ahab?
"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel." 1 Kings 21: 25, 26.
8. Is his death called a sleep?
"So Ahab slept with his fathers; and Ahaziah his son reigned in his stead." 1 Kings 22: 40.
9. What is the death of both godly and ungodly called in Daniel 12: 2?
"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."
10. What did Job call death?
"So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14: 12.
11. To what is death compared in the New Testament?
"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Matt. 27: 52, 53.
12. Where did these bodies come from?
13. What was it that slept?
14. What does Christ call death?
"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14.
15. What does Luke call it?
"And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep." Acts 7: 60.
16. What does Paul call it?
"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 14-16.
17. Are people conscious in sleep?
18. Is this part of the figure carried out in death?
"His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. See also Psalms 6: 5; 115: 17; 146: 4; Ecc. 9: 5-6, 10.
19. Do people awake from sleep?
20. Is this part of the figure carried out in death?
"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14: 12, 14, 15. See also Ps. 17: 15.
21. When shall we awake in Christ's likeness?
"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21. See also 1 Cor. 15: 51, 52. G. W. B.

Interesting Items.

—Small-pox is raging with great severity in Jamaica.
 —An effort is being made to induce the Queen to visit Canada.
 —A woman is said to have died at Dalmally, aged 117 years.
 —A home of rest for overworked horses is to be established in London.
 —The total number of persons who entered the Colonial and Indian Exhibition was 5,550,745.
 —Charles Francis Adams, formerly United States Minister to this country, died in Boston, Nov. 22.
 —It is authoritatively announced that there will be no Exhibition at South Kensington next year.
 —Reports of further discoveries of gold are being received from the Waukarings district, South Australia.
 —Ten car-loads of human heads were sent to Cabul as a token of victory over the rebels in Afghanistan.
 —The Duke of Connaught has been appointed a major-general on the staff, to command a division of the Bengal army.
 —Six American citizens have been arrested in Southern Russia for preaching in an assembly of orthodox Russians.
 —The King of Denmark replied to the Bulgarian Regents by declining for his son, Prince Waldemar, the Throne of Bulgaria.
 —The two youngest daughters of the Prince of Wales frequently take a run of fifty miles round Sandringham on a tricycle.
 —Princess Beatrice gave birth to a son on November 23rd. The Queen has now thirty-six grandchildren and five great grandchildren.
 —A viaduct of forty-eight arches, which spans the river Calder, subsided eighteen inches just after the Scotch express had passed over.
 —On account of the decrease in our prison population several prisons are being closed. The number of prisoners at present is fifteen thousand.
 —It is announced from Bombay that the Island of Socotra to the east of Cape Guardafui, in the Indian Ocean, has been annexed by the British Government.
 —Ex-President Arthur died at his residence in New York, Nov. 18. His death was caused by a stroke of apoplexy combined with paralysis of the right side.
 —During the dense fog in London, Nov. 23, a man, thinking the train had entered the station, attempted to alight and fell over the parapet, a distance of forty feet.
 —During a snow storm in America, a stage coach with nine passengers was swept over a precipice two hundred feet deep. Four of the passengers escaped uninjured.
 —It is estimated that four thousand children were refused admission to the Board Schools throughout the metropolis on Nov. 15, on the ground that their fees had not been paid.
 —All hopes are now given up respecting the steamship *Flamstead*, of North Shields, and her crew numbering twenty-six, confirmation of her loss having been received by her owners.
 —The London express, on the Great Western, was only saved from being wrecked by the driver of a disabled goods train, who, at great risk, ran his engine along the line, and stopped the approaching mail.
 —The Chinese steamer *Takatama*, manned by English officers, encountered a heavy gale near Nungata, and foundered. Of ninety-six passengers and crew on board, only one man, a native, succeeded in reaching the shore.
 —Pope Leo XIII. has charged Father Grisar, of the University of Innsbruck, to write a history of Rome. All the literary treasures contained in the Vatican library have been put at the disposal of the learned professor.
 —The magnificent mausoleum which the ex-Empress Eugenie has had built at Farnborough, is almost completed, and the removal from Chiselhurst of the remains of her husband and son will soon take place.
 —A train was proceeding at full speed in the south of France, recently, when an enormous mass of earth and stones fell from the adjoining mountain, and overwhelmed the engine and carriages. Nine passengers perished.
 —A man who was left £100 in fourpenny bits in an excellent state of preservation, by his grandmother, changed them at the Bank of England, and afterwards learned that the whole of the six thousand were worth one shilling each.
 —Dr. Macalister, lecturing in London, said that if the fibres contained in a man's tongue were placed end to end they would reach eight miles, while if they were all strung together, they would be capable of lifting three hundred weight.
 —The steamer *Beaconsfield* with a cargo of wheat from Aberdeen, collided with the *Britannia*, from the Mediterranean, off the Battery, New York, Nov. 19. She was towed to the New Jersey side, where she sank in thirty-five feet of water.
 —Whilst the steamer *Nero* was proceeding up the Volga, Nov. 15, with four hundred passengers, the ship took fire by the falling of a lamp. The captain tried to run the vessel ashore, but before this could be accomplished, two hundred persons had been either burnt, suffocated, or drowned.
 —A landslide attended by serious consequences occurred Nov. 18 on the Pittsburg, Cincinnati, and St. Louis Railway, near Pittsburg. A train which was passing at the moment was struck by the falling earth, and three of the sleeping cars were wrecked, eight of the occupants being seriously injured.
 —The Friendly Group of Islands in the South Seas has been the scene of a terrible volcanic eruption, in which seven villages were burnt, and one of the most prominent of the islands completely devastated. The lava descended on the villages in large quantities, almost completely burying them. It is feared that many of the natives have perished.
 —A large drove of whales was captured at Callavoe, Yell, Shetland, Nov. 18, after a very exciting chase. The whales first approached the Unts shores. A number of men in boats set out in pursuit, and after a six hours' chase the whales were driven ashore and killed at Callavoe. The drove numbered over sixty, some of them measuring twenty feet in length.
 —The western portions of the New England States, as well as of the States of New York and Pennsylvania, have been visited by cyclones. Serious disasters to shipping, accompanied by loss of life, are reported also from Lakes Michigan and Superior. It is computed that fifteen barges, twenty-two schooners, and three propellers have been lost in the storm on the lakes. One hundred persons perished in the wrecked ships.
 —The Prince of Wales received at Sandringham on Nov. 15 two large deputations of London workmen, who thanked his Royal Highness for his successful efforts in enabling the artisans of the Metropolis to attend the Exhibition at a cheap rate of admission. The members of the two deputations were introduced to the Princess of Wales and the young Princesses, and after being entertained at luncheon, were shown over the hall and estate.

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

GRIMSBY, DECEMBER 2, 1886.

SPECIAL NOTICE.—Any one receiving this Periodical, not having subscribed for it, will not be called upon by us or our agents to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read them and give them to your friends to read.

"Handling the Scriptures."—This is the title of a pamphlet just issued by Elliot Stock, 62 Paternoster Row, London, E. C. The fact that it is an address delivered by Edward White from the Chair of the Congregational Union of England and Wales, on Oct. 12th, at St. Andrew's Hall, will insure for it a wide circulation. Price 6d.

Departure.—Having been absent from his home and family for eighteen months, labouring in the United Kingdom, Pastor R. F. Andrews has deemed it advisable to return to America. He sailed from Liverpool Nov. 21, in the s.s. Etruria, of the Cunard Line. His co-labourers and many friends regret that he could not remain in this Kingdom, and pray that the Divine blessing may attend him wherever his field of usefulness may be in the future.

"Historical Sketches."—We have just received from Pastor W. C. White, 48 Weiherweg, Basle, Switzerland a copy of "Historical Sketches of the Foreign Missions of the Seventh-day Adventists, with reports of the European Missionary Councils of 1883, 1884, and 1885, and a Narrative by Mrs. E. G. White of her Visit and Labours in these Missions." This work contains 300 pp., with thirty-one maps and illustrations, and cannot fail to be of interest to all our friends.

Christ Our Life.—"I am come that they might have life, and that they might have it more abundantly." John 10: 10. Such is the declaration of Christ. It is found in the New Testament. All Christians profess to believe it, to believe that all is meant that the words imply. And yet they believe another doctrine which, if it be true, makes of no effect the words of our Lord quoted above. They believe that man is not only possessed of the present life, common to all animals, but that he is also possessed of an immortal soul, a never-dying entity, a life that is destined from the beginning of a man's existence to continue duration without end. But of proof of this oft-repeated assertion we find nothing whatever in the Word of God. In fact our Saviour's words can have no force if man be in possession of this life. They not only would have no force, but would contain an implied falsehood; for they imply that man is not now in possession of this life, that it must come through Christ, which is not true if man now possesses this life. This is an inevitable conclusion. Belief in the inherent immortality of man must be relinquished by Christians, if they would be consistent, or that belief makes of no effect the words of Him who spake as "never man spake."

The life which Jesus gives, will be given at the resurrection. Life will be given to all irrespective of character; for there will be a resurrection "both of the just and unjust." Adam sinned, and died; for the wages of sin have ever been death. Rom. 6: 23; Gen. 2: 17. He became mortal, and he could not transmit to his posterity any higher nature than he himself possessed, consequently they were born mortal; "and so death passed upon all men." Rom. 5: 12. As Adam's descendants were not responsible for Adam's sin, Christ, the second Adam, redeems all whether good or evil, from the Adamic death, the consequence of Adam's sin. But "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. Those who die the Adamic death in sin, will come forth through Christ to the resurrection of condemnation; those who die cleansed from sin, will come forth to the resurrection of everlasting life. John 5: 28, 29. To all Christ will give life, to his own, he will give it more abundantly, even life without end.

CHRIST also gives to his people life and life more abundantly. To those who are begotten of God, this

new life (*see* life) is given by faith, dependent on the condition of "patient continuance in well-doing." Rom. 2: 7. This is called the "earnest of the Spirit" (2 Cor. 5: 5), "the first-fruits of the Spirit" (Rom. 8: 23), "the earnest of our inheritance" (Eph. 1: 14). But this life, everlasting life, is not given us in absolute possession, but by faith. It is ours only in Christ. 1 John 5: 11. To those who prove faithful, it will be given absolutely when Christ comes the second time. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3: 3, 4), then will the crown of life, the crown of righteousness, the crown of glory, which are one crown, be given (Rev. 2: 10; 2 Tim. 4: 8; 2 Pet. 5: 4).

The above view is believed to be consistent, and in harmony with God's Word. The view of man's inherent immortality can never be made consistent only by the perversion of that Word. True, the view we have presented is not flattering to the natural man, but it does exalt our gracious Redeemer, our glorious Lifegiver, in whom is all our hope.

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FROM

Sunday Observers and Writers, Concerning the First Day of the Week.

"Admissions in favour of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Asa Mahan.*

ROBERT HALL, D.D., says: But "to commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures." And again, there is not "a particle of Scripture law."

Confession of the Swiss Church: "The observance of the Lord's day is founded not on any commandment of Christ."

Hear Prof. Burgess: "Can we find the text in the Bible enjoining the observance of this day?—No!"

Now hear the Rev. Dr. Barnes: "No precept for it is found in the New Testament."

The Townsend Herald says: "It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain."

Buck's Theological Dictionary, p. 403, after presenting all the first-day arguments, says: "These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."

The Augsburg Confession, drawn up by Melancthon, says: "The observance of the Lord's day is founded not on any command of God, but on the authority of the church."—*Cox's Sab. Manual*, part 2, chap. 1, sec. 10; also *History of Sabbath*, p. 434.

Sir Wm. Domville says: "Not any ecclesiastical writer for the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."

Dr. Heylyn again says: "Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, p. 266.

Neander says: "The festival of Sunday . . . was always only a human ordinance; . . . far from the early apostolic church; to transfer the law of the Sabbath to Sunday."—*Rose's Neander*, p. 186; *Andrews' Hist. of Sab.*, p. 229.

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the Divine commandments; but in this they knew there were none."—*Ductor Dubitantium*, part 1, book 2, chap. 2, sec. 59.

Coleman, another first-day writer and observer, says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity*, chap. 26, sec. 2; *Andrews' Hist. of Sab.*, p. 336.

Morer, an old author, says: "The Lord's day had no command that it should be sanctified; but it was left to God's people to pitch on this day or that for public worship."—*Dialogues on the Lord's day*, p. 233; *Andrews' Hist. of Sab.*, p. 344.

Kitto, speaking of the time of Chrysostom, A. D. 360, says: "Though in later times we find considerable reference to a sort of consecration of the day, it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance pretend to allege any Divine command, or even apostolic practice, in support of it." *Cyclopedia of Biblical Literature*, Art. Lord's Day; *Andrews' Hist. of Sab.*, p. 363.

Frith says: "The Jews have the Word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the Word of God for us, but rather against us; for we keep not the seventh, . . . but the first, which is not commanded of God."—Frith's works, p. 198; quoted by Hessey; *Andrews' Hist. of Sab.*, p. 460.

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