

THE Present Truth.

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

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ONE PENNY.

THE PRESENT TRUTH.

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TRIED, PRECIOUS, SURE.

“Jesus Christ the same yesterday, and to-day, and forever.” Heb. 13: 8
“A stone, a tried stone, a precious corner stone, a sure foundation.” Isa. 28: 16.

THROUGH the yesterday of ages,
Jesus, thou hast been the same;
Through our own life's checkered pages
Still the one dear changeless name.
Well we may in thee confide,
Faithful Saviour, proved and “TRIED”!

Joyfully we stand and witness
Thou art still to-day the same;
In thy perfect, glorious fitness
Meeting every need and claim.
Chiefest of ten thousand thou!
Saviour, O most “PRECIOUS,” now!

Gazing down the far forever,
Brighter glows the one sweet Name,
Steadfast radiance, paling never,
Jesus, Jesus! still the same.
Evermore “thou shalt endure,”
Our own Saviour, strong and “SURE”!
—Frances R. Havergal.

General Articles.

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

THE DEATH OF MOSES.

BY MRS. E. G. WHITE.

WHEN Moses had ended his last words to Israel, he turned from the congregation, and in silence and alone he made his way up the mountain side. He went to Pisgah, the loftiest ridge, and then to Nebo, the highest point on that ridge. Upon that lonely height he stood, and gazed with undimmed eyes upon the scene spread out on every side. Far away to the west lay the blue waters of the Great Sea; in the north, snowy Hermon stood out against the sky; to the east was the table-land of Moab, and beyond lay Bashan, the scene of Israel's triumph; and away to the south stretched the desert of their long wanderings.

In solitude, Moses reviewed his life of

vicissitudes and hardships since he turned from courtly honours and from a prospective kingdom in Egypt, to cast in his lot with God's chosen people. He called to mind those long years in the desert with the flocks of Jethro, the appearance of the angel in the burning bush, and his own call to deliver Israel. He again beheld the mighty miracles of God's power in the plagues upon Egypt, the wonderful passage through the Red Sea, the symbol of God's presence in the cloud and the pillar of fire, the water bursting from the rock, the daily bread descending from heaven with the falling dew, the victories which the Lord had given them over their enemies, their quiet and secure repose in the midst of a vast wilderness, and the unsurpassed glory and majesty of the divine presence which had been revealed to him. As he reviewed these things, he was overwhelmed with a sense of the goodness and power of God. His promises were sure to Israel. When they were faithful and obedient, no good thing promised had been withheld from them.

Moses had been disappointed and grieved by the continual rebellion of Israel. Notwithstanding all his prayers and labours during their forty years' journeying, only two of all the adults in the vast army that left Egypt, were found so faithful that they could see the promised land. As Moses reviewed the result of his labour, his life of trial and sacrifice seemed to have been almost in vain.

Yet he regretted not the burdens he had borne for an ungrateful people. He knew that his mission and work were of God's own appointing. When first called to lead Israel from the house of bondage, he shrank from the responsibility, and entreated the Lord to choose some man better qualified to execute this sacred work. His request was not granted. Since he had taken up the work, he had not laid it down, nor cast aside the burden. When the Lord had proposed to release him, and destroy rebellious Israel, Moses could not consent. He chose still to bear the burden which had been placed upon him.

The servant of God had enjoyed special tokens of the divine favour; he had obtained a rich experience during his travels in the wilderness, in witnessing the manifestations of God's power and glory; and in reviewing the scenes of his life, he concluded that he had made a wise decision in choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season.

As Moses looked back upon his experience as a leader of God's people, only one wrong act marred the illustrious record. If he could atone for that one transgression, he would not shrink from death. He was assured that repentance, humiliation, and faith in the Promised One, who was to die man's sacrifice, were all that God required. In humility and faith, Moses again confessed his sin, and implored pardon in the name of Jesus.

Angels of God presented to Moses a panoramic view of the land of promise. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. He seemed to be looking upon a second Eden. There were mountains clothed with cedars of Lebanon, hills gray with olives, and fragrant with the odour of the vintage, wide green plains bright with flowers and rich in fruitfulness, the palm-trees of the tropics side by side with waving fields of wheat and barley, sunny valleys musical with the ripple of brooks and the song of birds, goodly cities, and fair gardens, lakes rich in “the abundance of the sea,” grazing flocks upon the hill-sides, and even amid the rocks a place for the wild bee to secrete its treasures. It was indeed such a land as Moses, inspired by the Spirit of God, had described to Israel: “Blessed of the Lord, . . . for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, . . . and for the chief things of the ancient mountains, . . . and for the precious things of the earth and fulness thereof.”

As the glories of the promised land faded from his sight, a scene of deeper interest passed before him. He was permitted to look down the stream of time, and to behold the first advent of our Saviour. He saw Jesus as a babe at Bethlehem. He heard the voices of the angelic host break forth in that glad song of praise to God and peace on earth. He beheld Christ's humble life in Nazareth, his ministry of love and sympathy and healing, his rejection by a proud and unbelieving nation, the agony in Gethsemane, the betrayal, the cruel mockery and scourging, and that last crowning act of nailing him to the tree. Moses saw that as he had lifted up the serpent in the wilderness, so the Son of God must be lifted upon the cross, to give his life a sacrifice for men, that whosoever would believe on him should “not perish, but have eternal life.”

Grief, amazement, indignation, and horror filled the heart of Moses, as he viewed the hypocrisy and Satanic hatred manifested by the Jewish nation against their Redeemer, the mighty angel who had gone before their fathers, and wrought so wonderfully for them in all their journeyings. He heard Christ's agonizing cry, "My God, my God, why hast thou forsaken me?" He saw him rise from the dead, and ascend to his Father, escorted by adoring angels. He saw the shining portals open to receive him, and the hosts of heaven welcoming their Commander with songs of everlasting triumph. As Moses looked upon the scene, his countenance shone with a holy radiance. How small appeared his own trials and sacrifices when compared with those of the Son of God! He rejoiced that he had been permitted, even in a small measure, to be a partaker in the sufferings of Christ.

Again the vision faded, and his eye rested upon the land of Canaan, as it spread out in the distance. Then, like a tired warrior, he lay down to rest. "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth Peor; but no man knoweth of his sepulchre unto this day."

Many who had been unwilling to heed the counsels of Moses while he was with them would now be in danger of committing idolatry over his dead body. Hence his resting-place was concealed from men. But angels of God buried the body of his faithful servant, and watched over the lonely grave.

The life of Moses was marked with supreme love to God. His piety, humility, and forbearance, had given him a strong influence over the host of Israel. His zeal and his faith in God were greater than those of any other man upon the earth. He had often addressed his people in words of stirring eloquence. No one knew better than he how to move the affections of his hearers. He conducted all matters connected with the religious interests of the people with great wisdom.

Satan exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. Had his life not been marred with that one sin, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to heaven without seeing death. But the servant of God was not long permitted to remain in the tomb. Christ himself, with the angels who buried Moses, came down from heaven, and called forth the sleeping saint, and bore him up in triumph to the city of God.

As the Prince of life and the shining ones approached the grave, they were opposed by Satan with his company of evil angels, who were determined that the power of death should not be broken. But the glory attending the Son of God compelled the hosts of darkness to fall back. Satan insolently claimed the body of Moses because of his one transgression. Christ condescends to enter into no dispute with his adversary but meekly referred all to his Father, saying, "The Lord rebuke thee." Moses had humbly

repented of his sin, no stain rested upon his character, and his name in Heaven's book of records stood untarnished. By the power of his word, Christ opened the prison-house, and set death's captive free.

Upon the mount of transfiguration, Moses was present, with Elijah, who had been translated. They were sent as the bearers of light and glory from the Father to his dear Son. Such is the last scene revealed to mortal vision in the history of that man so highly honoured of God.

Moses was a type of Christ. He received the words from the mouth of God, and spoke them to the people. God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the armies of Israel in their travels from Egypt to the earthly Canaan. The Israel of God who are now passing on to the heavenly Canaan have a Captain who needed no earthly teaching, to perfect him for his mission as a divine Leader. He manifested no human weakness or imperfection; yet he died to obtain for us an entrance into the promised land.

THE WORLD'S ESTIMATE OF CHRIST.

THE life of Christ is the noblest and most fruitful study for men of every age. He spake as never man spake, and his life was an illustration of the truths he taught. Adherents to every faith acknowledge him to be above all the prophets. The Jews confess admiration of his character as exhibited in the gospel. Great men of every age, whether Christians or infidels, set the name of Jesus Christ above every other. Says one writer, "The life of Christ concerns him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Goethe in his conversation with Eckerman, says, "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendour of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth." Rousseau, who with Voltaire exerted a powerful influence over French culture in the eighteenth century, says, "How petty are the books of the philosophers, with all their pomp, compared with the Gospels." In speaking of Christ he says, "What sweetness, what purity in his ways, what touching grace in his teachings! what a loftiness in his maxims, what profound wisdom in his words! what presence of mind, what delicacy and aptness in his replies! what an empire over his passions! where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this. These Jews could never have struck this stone, or thought of this morality."—*Emile I., IV., 109.*

Thomas Carlyle whose fame as a writer of fiction is world wide, thus expresses himself in one of his books, "Jesus of Nazareth, our divinest symbol! Higher has the human thought not yet reached," and then he goes on to say that his infinite character is beyond human compre-

hension. The Bible represents Christ as God and requires that all men shall worship him, and in his worship men become unselfish. It ennobles and elevates them, while the same devotion paid to any human being belittles the soul, enslaves the mind, and destroys those powers which elevate and civilize society.

The first Napoleon was neither a pious nor weak-minded man. However worthless and depraved in a moral sense, he was a man of gigantic intellect, and he studied the great men of antiquity, comparing himself with them, and seeking to excel them all. Conversing one day at St. Helena with one of his suite, he said to him, "Can you tell me who Jesus Christ was?" The officer made an evasive answer. "Well, I will tell you," said Napoleon, and then went on to compare Christ with himself, and with the heroes of antiquity, showing how far he surpassed them all. "I think I understand somewhat of human nature," he continued, "and I tell you all these were men, and I am a man, but not one is like Him. Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creatures of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." "The gospel is no mere book," said he at another time, "but a living creature, with a vigour, a power, which conquers all that opposes it. Here lies the Book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with pleasure. . . . Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates with himself, not a nation, but the whole human race."—*Bernard's Memoirs.* Again he says, "Jesus is the same; always the same—majestic, and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. I know men; and I tell you Jesus is not a man. Every thing in him amazes me. His spirit outstretches mine, and his will confounds me. Comparison between him and any other being in the world is impossible. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life, the profoundness of his doctrines, which overturns all difficulties, and is their most complete solution, his gospel, his appearance, his empire, his progress through all centuries and kingdoms: all this is to me an unfathomable mystery. I defy you to cite another life like that of Christ." Thus Christ stands as a beacon light to those who wish light, and a marvel to the unbeliever. S. N. HASKELL.

"AFFLICTIONS," says a quaint writer, "are the Lord's plough, the Lord's harrow, the Lord's flail, the Lord's pruning-knife, the Lord's potion, the Lord's soap."

THANKFULNESS.

My God, I thank thee who hast made
The earth so bright;
So full of splendour and of joy,
Beauty and light;
So many glorious things are here,
Noble and right!

I thank thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank thee *more* that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things!

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To long for more:
A yearning for a deeper peace,
Not known before.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest,—
Nor ever shall, until they lean
On Jesus' breast!

—Adelaide A. Procter.

THE DIFFERENCE.

"I pray not for the world."

A LARGE number of Christians are so sanguine that the world is to be converted that they are continually bringing the doctrine to the front in their preaching, prayers, and conversation, as the goal for which the church should strive. "The field is the world," and it is the duty of the church to proclaim the gospel throughout the earth, as a witness unto all nations. And of the efforts which have been made by those who have left comfortable homes for the sake of extending the Redeemer's kingdom in the heathen lands, we would only speak with encomiums. May the Lord of the harvest raise up others also, who will do likewise. However, a knowledge of the truths of the gospel, as well as a zeal for the extension of the same, will be important, if souls are really converted to God. It would be a happy thought, if one could feel that all the reported conversions were genuine.

The Scriptures do teach that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea;" but they also show that this blessed state will not be ushered in prior to the second advent of Jesus Christ. For until the harvest, which is the end of the world, the wheat and tares are to grow together; and it is at the judgment, in connection with the coming of the Son of Man in his glory, that the final separation will be made between those who have walked in the narrow way and those who have walked in the broad way.

Therefore, lest sinners, charmed by the peace-and-safety cry, wait for a special call from the Lord—a more convenient season—and thus put off repentance until mercy's door is closed forever; lest many

Christians blindly following this *ignis-fatuus* go on until they hear the cry, "Behold the bridegroom cometh; go ye out to meet him," and with the foolish virgins, alas! too late, they find no oil in their lamps; lest the blood of souls be found on her garments, let the church, now and forever, discard this utopian theory of a temporal millennium. Says the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." "Foolish virgins"! May the Lord save his people from closing their eyes to the light while they profess to be carrying the lamp.

We should preach repentance because of God's love to sinners, and instead of holding up before the world "a good time coming" when it will be popular and easy to serve God, we should teach men of a cross to be borne, of a present salvation from sin, that now is the accepted time, now is the day of salvation, and to-day, if ye will hear his voice harden not your hearts. Let mortals see that immortality will be given when Jesus comes in his glory, and those who have this hope will be seeking for glory, honour, immortality, and eternal life, by purifying themselves even as he is pure. And thus they will be found, with "oil in their vessels with their lamps," waiting for the Bridegroom.

The Author and Finisher of our faith, by tasting death for every man, is the door by which whosoever will may enter and take of the water of life freely. And yet he never intimated that the narrow way, which leads to everlasting life, would become so broad that all the world would walk in it before his second coming; but he does say, "And because iniquity shall abound, the love of many shall wax cold," and when speaking of avenging his elect, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" And for all those who would seek eternal life he prayed, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Neither pray I for these alone, but for them also which shall believe on me through their word." "I pray for them; I pray not for the world." Such are the teachings of Jesus. Between these and the teachings of men, who can see a difference?

A. A. JOHN.

WHAT GOD GAVE MAN AT CREATION.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Observe it does not say that the breath of life became a living soul, but that the man formed of the dust of the ground became a living soul. In other words, the man became a living person. What was it, then, which God gave to the man he had formed? The language of Job 33:4 clearly states the answer, "The Spirit of God hath made me, and the *breath* of the Almighty hath given me *life*."

This, then, is what God gave to man, even *life*. Not unconditional life; the

man was created to answer the pleasure of his wise Creator. Rev. 4:11. If he fulfils this gracious purpose of his Maker, he shall continue to live; and when his probation is accomplished, and his fidelity proved, he shall have life with no condition. This is a life as certain never to end as the life of Him who made him. But if he fails in his probation, his right to live is forfeited.

Mankind have been favoured with a second probation. Their first was in a state of innocence, that they might become confirmed in virtue; but they failed in their probation, and their innocence was lost. They have a second probation in which to recover their lost innocence, and to become established in virtue. The angels that sinned did this against greater light than man, and hence can have no further probation. Man sinned, being tempted by their chief, and God gives to man a second trial. But he must in it meet and overcome the temptations of the evil angels. The failure in our first probation brought death upon all our race. The life that we now have, has no immortality to it. Says James, "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4:14. Yet such as ourselves may live forever. This life is long enough for the recovery of our lost innocence, and for our establishment in virtue. Life eternal, which is ours now by promise, shall at the close of our trial be our infinite reward.—J. N. Andrews.

SIN SINFUL.

THE following from a sermon by Dr. Alexander Maclaren, published in the *Christian Commonwealth*, has the healthy old-time ring which is as refreshing in these days as a cup of cold water to a thirsty soul. It is worth reading:—

"And just as one relation between the grace and the retribution is that the proclamation of the retribution is the work of the grace, so there is another relation,—the grace is manifested in bearing the punishment, and in bearing it away by bearing it. Oh! there is no adequate measure of what the grace of the Lord Jesus Christ is except the measure of the smiting destruction from which he frees us. It is because every transgression receives its just recompense of reward, because the wages of sin is death, because God cannot but hate and punish the evil, that we get our truest standard of what Christ's love to every soul of us is. For on him have met all the converging rays of the divine retribution, and burnt the penal fire into his very heart. He has come between every one of us, if we will, and that certain incidence of retribution for our evil, taking upon himself the whole burden of our sin and of our guilt, and bearing that awful death which consists not in the mere dissolution of the tie between soul and body, but in the separation of the conscious spirit from God, in order that we may stand peaceful, serene, untouched, when the hail and the fire of the divine judgment are falling from the heavens and running along the earth. The grace depends for all our conceptions of its glory, its tenderness, and its depth

on our estimate of the wrath from which it delivers.

"So, dear brethren, remember, if you tamper with the one, you destroy the other; if there be no fearful judgment from which men need to be delivered, Christ has borne nothing for us that entitles him to demand our hearts; and all the ascriptions of praise and adoration to him, and all the surrender of loving hearts, in utter self-abandonment, to him that has borne the curse for us, fade, and are silent. If you strike out the truth of the punishment of sin from your theology, you do not thereby exalt, but you fatally lower the love; and in the interests of the loftiest conceptions of a divine loving-kindness and mercy that ever have blessed the world, I beseech you, be on your guard against all teachings that diminish the sinfulness of sin, and ask again the question which first of all came from lips that do not commend it to us: 'Hath God said?' Or advance to the assertion: 'Ye shall *not* surely die.' If 'I come to smite the earth with a curse' ceases to be a truth to you, 'the grace of our Lord Jesus Christ' will fade away from you likewise.

"III. Now, still further, let me ask you to consider, lastly, the alternative which these texts open for us.

"I believe that the order in which they stand in Scripture is the order in which men generally come to believe them, and to feel them. I am old-fashioned enough and narrow enough to believe in conversion; and to believe further, that as a rule, the course through which the soul passes from darkness into light is the course which divine revelation took: first, the unveiling of sin and its issues, and then the glad leaping up of the trustful heart to the conception of a redeeming grace.

"But what I seek briefly to suggest now is, not only the order of manifestation as brought out in these words, but also the alternative which they present us, one branch or other of which every soul of you will have to experience. You must have either the destruction or the grace. And, more wonderful still, the same coming of the same Lord will be to one man the destruction, and to another the manifestation and reception of his perfect grace. As it was in the Lord's first coming, 'He is set for the rise and the fall of many in Israel.' The same heat softens some substances and bakes others into hardness. A bit of wax and a bit of clay put into the same fire—one becomes liquefied and the other solidified. The same light is joy to one eye and torture to another. The same pillar of cloud was light to the hosts of Israel and darkness and dismay to the armies of Egypt. The same gospel is 'a savour of life unto life, or of death unto death,' by the giving forth of the same influences killing the one and reviving the other; the same Christ is a stone to build upon or a stone of stumbling; and when he cometh at the last, Prince, King, Judge, to you and me, his coming shall be prepared as the morning; and ye 'shall have a song as in the night as when one cometh with a pipe to the mountain of the Lord;' or else it shall be a day of darkness and not of light.

He comes to me, to you; he comes to smite or he comes to glorify.

"Oh, brethren! do not believe that God's threatenings are wind and words; do not let teachings that sap the very foundations of morality and eat all the power out of the gospel persuade you that the solemn words, 'the soul that sinneth, it shall die,' are not simple verity.

"And then, my brethren, oh! then, do you turn yourselves to that dear Lord whose grace is magnified in this most chiefly, that 'He hath borne our sins and carried our sorrows;' and taking him for your Saviour, your King, your Shield, your all, when he cometh it will be life to you; and the grace that he imparts will be heaven for evermore."

LIVING TO THE GLORY OF GOD.

"WHETHER therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." It is a mistake to think of God as existing separately, apart from his creatures, having a set of duties owing from us to him which are distinct from those that we owe toward ourselves or toward one another. Men insist on drawing a line between duties—placing some on one side of it as duties to God, and some on the other side as duties to men. Of course, if we grant the right to draw any such line, there can be no question as to what must follow. It must follow that there are two kinds of obligation—a divine and a human—and that in neglecting the human for the sake of the divine there can be no sin. We see this thought working itself out very early in the history of this church. We see it taking on flesh and blood in the pillar saints and anchorites. We see it marching to the music of solemn chants in those great monastic armies which so rapidly spread themselves throughout both east and west. Men said to themselves, "If we can do God more service by doing men none at all, then this course is not only not wrong, but we are called to it as by a voice from heaven." And so, breaking loose from all the relations in which God had placed them, they set their faces toward the wilderness. Such was one effect of this mistaken notion. It had another and a worse.

Along with the idea that God's interest in this world is something apart from that of men, came very naturally the idea that men exist in this world for the sake of God's kingdom, the church, and not that God's kingdom, the church, exists for the sake of men; and the practical conclusion was that if men failed to fulfil this great end of their existence, they had better not exist at all. The idea thus passed into the spirit of persecution. It passed into the spirit of church aggrandizement at all hazards and by all methods, which is so marked a feature of mediæval history. That spirit built proud cathedrals, but it let the poor go starving. It wept over pictures of the crucifixion, but it broke men at the wheel. It recovered the empty tomb of the Saviour, but it filled myriads of graves to do it.

It is not possible that we can owe any duties to men. Duties toward men we can and do owe; but it is to God that we owe them. God, therefore, is honoured in our doing, for his sake, anything that, for any

reason, we ought to do—no matter how common or how remote from what we are prone to think of as religious the thing may be. And if we think to honour God by passing by some humble duty to man for the sake of doing what we suppose to be a greater duty to himself, we are certainly mistaken. If, for example, we take money that is owing to our neighbour, and offer it at the altar for missions or for paying off a church debt, that offering is not only to our neighbour's injury, but to God's dishonour. God is honoured, indeed, in our giving money for religious uses—but not until we can give it honestly. God is honoured in our going to church, and in our engaging in charitable work—but not until we have discharged the nearer duties which meet us at home. A Christian man has no right to look upon any part of his life as lying outside the sphere of his religion. And yet this very thing how many do! They look upon religion as a thing of times and places. Their aim is, not to be true and loyal to a God whom they feel to be with them here in this world, but to be saved from the wrath of a God whom they expect to meet for the first time in the world to come. This is simply selfishness with the drapery of religion wrapped around it. This will not do. In the struggle for the victory of life, it is self-forgetting, it is losing sight of one's own glory in the glory of him whose temple is not on this mountain or on that, but *within* us—it is this that wins.—*Jacob S. Shipman, D.D., in Christian World.*

NOT CONSISTENT.

WE do not wonder that ungodly persons who know nothing of the comforts and consolations of religion, seek pleasure in the vain and trifling amusements of the world, and frequent the theatre, the dance, the skating-rink, and similar places of amusement. They feel a void within their souls, and are ready to grasp at anything that promises even a momentary gratification. But what can we think of professors of religion, who have professed to renounce the world, the flesh, and the devil, and to seek their chief happiness in God, who are all agog after the pleasures of the world, and who seem to be carried away with its vain amusements? Their profession and their practice, to say the very least sadly conflict with each other. So far as their conduct is concerned, they appear to be as trifling and as worldly-minded as those who make no pretensions to piety. God requires those who would be recognized as his children to come out from the world and be separate from sinners. They must possess a different spirit; they must seek their happiness in different pursuits and enjoyments; and they must show to all around them, that, although in the world, they are not of the world. "If any man have not the Spirit of Christ, he is none of his." Who will pretend to say that the popular amusements of the day are conducted in the Spirit of Christ, or that any one possessing his Spirit can heartily engage in them and enjoy them.—*Methodist Recorder.*

To have no master is to be a slave.

PAYING THE COST.

If a bill is larger by a good deal than we had expected it to be, we always pay it with pain. If as large, but not larger, we pay quietly. If smaller than we had anticipated, we pay it with pleasure. Paul was ever counting that his bill could only be paid with his blood. So when less payment was demanded, he paid with pleasure. No groans and sighs and tears escape him. "I take pleasure in infirmities, in distresses, in persecutions," he says. This was largely because he had counted the cost, and was now ready to pay. Being ready for the hardest experiences, he easily went through such as were only hard. Ready for the superlative degree, the comparative was easy, and the positive light. So we find him in the midst of an excited through the calmest of them all. From a worldly stand-point, if any one that day should have trembled with excitement, it was Paul. Yet all trembled but Paul. What a perfectly grand sight that was to see him calm, self-possessed, quiet, on the staircase, soldiers flushed, mob enraged, only he self-poised! Surely "forewarned was forearmed," and because he was prepared he was not overtaken.

Yet so it ever will be. The young disciple who says, "I am going to be a Christian, cost what it may. It will bring ridicule, evil speaking, and may cost me my situation. It may result in my having to leave my home; yet I am prepared for this, and for even worse things,"—that disciple has won half the battle before he has struck a blow. But that one who says, "I think I will try the Christian life. I hope it will not cost me very much," has lost the battle at the very start. Half-hearted beginning for Christ ends in whole-hearted return to the world. Teachers may as well state plainly to scholars at the onset, that the Christian's voyage is not all plain sailing. Storms must come, and, perhaps, hurricanes. He who sets out unprepared in spirit for such experiences will suffer shipwreck. Yet we need not be discouraged, for if God would and did make Paul sufficient for these things, he is not less able to make us stand. All God's power and love are at the disposal of any one now just as truly as they were at Paul's disposal. We, too, may stand and face even death calmly for Christ's sake, if Christ strengthens us. If we want Paul's endurance, we need but "count the cost;" and thus relying on Jesus, the author and finisher of our faith, we shall, like Paul, be able to "pay the cost."—*Rev. A. F. Schaffler.*

THE CHURCH AND WORLD.

THE Shulamite went forth, and was wounded by strange hands. "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." Cant. 5: 7. Poor church! That is thy lot when away from Christ! The world hates the church; the world awaits an opportunity to wound the church. This is not only circumstantial; it is philosophical, it is necessary, it is inevitable: there is no communion or

congeniality between them; they live in different universes, they are lighted by different flames—one the eye of day, the other the baleful fire of hell. The worldly man cannot esteem the Christian. It is a difficult lesson to learn. The Christian is more frequently deceived upon this point than is the worldly man. The Christian speaks of his geniality, his neighbourliness, his evident disposition to return courtesies and to live upon friendly terms. There can be no friendly terms between the soul that prays and the soul that never prays! What communion hath Christ with Belial, or light with darkness? Not that the Christian may set himself in hostility against the world in so far as it would prevent his having an opportunity of revealing the kingdom of heaven. Certainly not. That, indeed, would be unwise generalship, that would be obviously insane and absurd piety; we are now speaking of the solemn fact that if the world should get the church into its power, the world would wound the church and kill it; if Christ were to descend the world would slay him every day in the week: and so doing the world is acting logically; it is in perfect sequence with itself; the inconsistency is not in the world.—*Joseph Parker, D.D.*

THE BIBLE.

AND what a grand old book it is for which I would plead!—that it be accorded the first place in literature; that it be made the basis of every educational system; that lectures be stately delivered in order to unfold its benefits and enforce its claims, so that by continual reference to its pages none may have it any longer in their power to plead ignorance of its contents. No doubt something far deeper than mere acquaintance with the words is necessary, and such knowledge is little better than a dead letter till we have got the glass of Faith wherewith to discern the deeper meanings. Yet this same glass is promised to every soul devoutly desiring it, and it is the Christian's plain duty to seek to induce this desire in those who have it not.

Reader, to you, as to myself, has a very costly freight been consigned by our Creator. We are like barques appointed to voyage from one shore to another, liable at any moment to storm and danger. God has provided a chart for our guidance; but if we have set sail in our own strength, if the friendly Pilot is not on board, the rocks and shoals, the tempests and quicksands, will be too much for us. If our Father is not at the helm, we shall be submerged in the proud waves. But, oh! if the Lord is in the ship, and if when in jeopardy we can go to him and cry mightily, "Master, save us, we perish!" He will rebuke the wind and the sea, and send us a great calm.

"It is I. Be not afraid." "Thy Word is very pure, therefore thy servant loveth it." "Unless thy law had been my delights, I should then have perished in mine affliction."—*Jane C. Simpson.*

IN matters of prudence, our *second* thoughts are generally our best; in matters of conscience, our *first* thoughts are our safest guide.—*Geo. Brown Macdonald.*

PRAYING LIKE AN ANGEL.

It is sometimes said in commendation of prayers much approved of "He prayed like an angel." But surely such a mode of expression would be no commendation of any man's prayer; for the meanest Christian will pray better than an angel; for a good angel has no sins to confess, no corruptions or defects to deplore, no temptations to anything disorderly to acknowledge and seek help against. An angel can praise God better than the best Christian can here below; but the penitent, humble, and believing Christian can pray better than an angel. If by praying like an angel be meant praying with eloquent expressions, we have to observe that that is not always the most acceptable prayer to God that is presented in the most eloquent language; for we may pray acceptably when our prayers are little better than the chattering of "the crane or the swallow." When our prayers proceed from a broken and a contrite heart, and with groanings which cannot be uttered,—more especially if presented in entire reliance on the merits of the Saviour, and in faith, nothing doubting, they cannot but be accepted.

But, if praying like an angel be meant praying with much fervour, then assuredly our prayers will be most acceptable when presented with a resistless energy. For the fervent, effectual prayer of the righteous man availeth much,—how much, who can say? This we fearlessly affirm, that its efficacy will be proportioned to the pious fervour of him who presents it, to the honour which the granting of it will bring to the interests of the Redeemer's kingdom. For if the regarding iniquity, however secretly, will procure a rejection of our prayers, the presentation of them performed with the sweet incense of the Saviour's merit, will bring them with most glorious and triumphant effect before the throne of God.—*Selected.*

THE SAFE CHANNEL.

A GOOD ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck. "I suppose you know every rock and sand bar along this coast?" said a passenger, as he stood on the deck beside the captain. There was a deep meaning in the glance from under the captain's shaggy eyebrows as he answered: "I know where they are not." Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and kept it. Many think they ought to be learned in the evils of this world, in order to shun them. It is far better to know what is good and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more for a model to work out your own career by, than the lives of ten wicked men whose example you are to shun.—*Forward.*

OUR reputation is what people think of us. Our character is what we really are. God judges us by our character.

SILENCE makes us great-hearted and judging makes us little-minded.—*Faber.*

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.

BE GENTLE TO THY MOTHER.

Be gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thee lisping truth.
Yes, she is old; yet on thy manly brow
She looks and claims thee as her child e'en now.
Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgling from her nest;
And, now her steps are feeble, be her stay,
Whose strength was thine, in thy most feeble day.
Cherish thy mother; brief, perchance, the time
May be that she will claim the care she gave;
Past are her hopes of youth, her harvest-prime
Of joy on earth; her friends are in the grave;
But for her children, she could lay her head
Gladly to rest among the precious dead.
Be tender to thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond bosom where thou art enshrined
In love unutterable, more than fang
Of venom'd serpent. Wound not her strong trust,
As thou would'st hope for peace when she is dust.
Oh, mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever through thy remaining days, to be
To thee as faithful as thou wast to me!
—G. W. Bethune.

PARTNERS.

I WAS sitting one day last week by Mrs. Graves' little work table, engaged in the delightful task of teaching her the shell-stitch, in crochet, when the door was burst open as if a cyclone were coming, and her ten-year-old boy bounced in. He made a polite bow, it is true, but I felt that he was a very unpleasant occurrence, for he stumbled over my feet and upset our basket of worsteds, and seized his mother around the neck for a whispering in a thoroughly tumultuous and uncomfortable way. He received a gentle rebuke for his undue haste and carelessness, and permission, evidently, to go to the bureau drawer, where I watched him upsetting a pile of clean handkerchiefs, and bringing forth in triumph—a fishing-hook!

"Does your mother always let you treat her places that way, Frank?" I asked.

The bright eager face turned upon me with a surprised look, and then with a sunny glance across the table, said, "Oh! mother and I are partners."

Partners! I felt a sudden pang in thinking of my own well-regulated nursery, whose clock-like rules permitted no such invasion of my places by my young folks.

"I won't go above the dam, mother," were the boy's parting words, as the door closed with a bang that alarmed the plaster.

"Frank is not always so noisy," apologized his mother. "He is very much excited now, and I must save my little lecture about his want of consideration until it will be more likely to avail something."

"But do you give your children such right of way through all your places?" I asked, my interest in the shell-stitch gone.

"Not quite all," she answered, laughing. "I have a few little nooks that are sacredly my own; but only a few. Frank uses the right word when he says we are 'partners,' and I don't know when he has enjoyed anything as much as being allowed to keep that new fishing-hook in my pile of handkerchiefs;" and the mother laughed afresh at the odd hiding-place the boy had invented.

But I was burdened with a consciousness that I should have snubbed my young man upon any such unreasonable proposal, and I pressed the discussion.

"How can you keep any order, or teach any order," I asked rather petulantly, "if you do not insist upon things being kept in their right places?"

"I do try to check the troublesome propensity to leave things lying around," answered my companion; "but, Elsie, do n't you remember from your own childhood how much nicer and more secure our mothers' places seemed for our treasures? That new fishing-hook is of the same value to Frank that your diamond ring is to you; more, indeed, for it gives him more lively pleasure, I am sure, and no place of his own seemed good enough for it. It was a very small sacrifice on my part to allow him to tumble my clean handkerchiefs; but the gratitude it awakened in that precious little heart has bubbled up and over in many a kiss and caress that was infinitely sweet to me.

"He got the word 'partners' from a story they are fond of hearing me tell, of a bit of my own childhood's experience. I had some bad tricks, as a child, that were hard to correct, and one was playing in the fire. Living in the country, big wood-fires blazed on our hearths all winter, and seemed an irresistible temptation to me. Of course I was punished, time and again, but nothing ever seemed to cure me, until one day my mother found me with long pieces of twisted paper, trying to see how near the flame I could hold them without their lighting. Instead of the punishment I expected, my mother sat down by me on the floor, and played in the fire with me for half an hour. By that time my craving was satisfied, and the morbid fascination that the forbidden pleasure had exercised over me was gone. 'Now, Nellie,' said my mother, as she brushed up the litter, 'we are partners in this game, and it will be very unfair if you ever try to play it without me.' I never did, and the idea of being 'partners' with my mother held me with a strong grasp all my life; it brought me to her side with many a question of this or that, which I am persuaded most young people settle for themselves, and often settle the wrong way."

I began to feel sorry for my poor little well-managed children, who had never known the sweetness of playing "partners" with mamma; but they were young enough, thank God, to begin yet, and I trusted I was not too old to learn.

"Aren't you afraid to trust Frank to go to the mill-stream?" I asked, kissing my friend good-by; "It's horridly deep above the dam."

"He never goes above the dam," she replied, with proud content; "that's a part of the partnership."—*Ill. Christian Advocate.*

DOT, AND CARRY ONE.

THIS was the old-fashioned way which I was taught to do an addition sum. They have wonderful ways now, and I can hardly venture even to help my little folk in their home lessons. How many a time I have said it! Sometimes it was "dot, and carry one," sometimes it was "two, and carry one;" but always I noticed that there was very little to put actually at the bottom of the long column I had added up, though always something to "carry forward" as a beginning for the new column. Oftentimes the result of work seemed to be just a cipher, a round O, a nothing; but when all the columns were added, and the final result had to be stated, I found that even the "nothing," the "dot," the round O, counted in, and made the number bigger.

And is not our life and labour on the earth very much like the addition sum of our childhood? The years are like those columns. Nobody can tell the true issues of our lives until all the columns are added up. Sometimes we are depressed because the toiling of a whole year seems to count for nothing. And God keeps for us the "glad surprise" of seeing that the years and the labours, which we thought wasted and useless, have their place in the sum total, and go to swell the great result. . . . How easily we forget that "carrying one;" that good help which we get in life from the wisdom, strength, and inspiration gained in the past of life and experience! So often God would hush our complainings—when we say to him, "See, Lord, again I have done nothing; I have caught nothing," by replying, "That we will leave for future measurements; but you are a better man, and better fitted for the work which lies before you. Now you are ready to cast your nets on the right side of the ship for a haul."

We have, at the very least, the humility to carry forward that which has been gained out of our short-comings and failings. And if we could see aright, we should think that to be a most hopeful gain. The best fitness for Christ's work is found in genuine, sincere humility. It involves deliverance from self-trust and dependence on divine strength. It is weak pride that says, "I can do all things." It is strong all-subduing humility that says, "I can do all things through Christ which strengtheneth me." The humility that makes us put at the bottom of a year's column only a "dot," carries forward "one" to the column of the new year. In the heavenly places, when life and labour are reviewed, we shall find that we can bless God most of all for his humblings. . . .

We do not know how many "columns" God has put into the sum of our years and work. Our addition sum is very peculiar in one respect—our Schoolmaster only lets us see one new column at a time. It often frightens the child to show him the great big sum with which he has to puzzle himself. God is very gracious in dealing with us; he lets the columns we have added up lie on the slate, but he adds the new work only year by year, and so keeps us from being worried with what is to happen by and by, and sets us, with all

our hearts, upon doing just the little bit of work that is before us now.

As I look back on the columns done, I see far too many of them with nothing but the round O as their result. But then those "nothings" have a place; and they stand related to the whole number that is to appear by and by. By God's grace I shall have some figures to set down at the bottom of some of the years; and, perhaps, there will be at least the figure "one" to put under the last of the columns; and then there will be a glorious counting; and all the "dots" and "ciphers," and "naughts," will get reckoned in, and God will read a most surprising number as the issue even of our life's work.

My counting of life is a poor, depressing thing. My counting of any one year is seldom other than a "dot" or, at best, no more than a "one." I just try to do the columns right; I will try never to forget the "carrying on;" and down deep in my soul I will keep the good hope—a source of abiding peace—that when God reads the sum total of my life, the very "dots" will come into the reckoning, and even me he may call a "good and faithful servant."—*Wm. Newall, in (London) Sunday-School Teacher.*

TEACH THE CHILDREN.

THERE is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue which it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of experience and science, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine cup, as a poisoner of blood and thought, and the most dangerous drug that they can possibly handle; but they have an idea that the temperance man is a foggy, or foe to a free, social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now, in alcohol in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes, and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example and a long-cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the effect of alcohol upon the processes of animal life. 1.

They should be taught that it can add nothing whatever to the vital tissues, that it does not enter into the elements of structure, and in the healthy organism, it is always a burden or disturbing force. 2. They should be taught that it invariably disturbs the operations of the brain, and that the mind can get nothing that is to be relied upon. 3. They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. 4. They should be taught that the appetite for drink is certainly developed by those who use it, which is dangerous to life, destructive to health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. 5. They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. 6. They should be taught that drink is the responsible cause of most of the poverty and want of the world. . . . The more thoroughly we can instruct the young concerning this dominating evil of our time, the better will it be for them and for the world.—*Dr. Holland.*

RULES FOR FAMILY PEACE.

FIRST—We may be quite sure that our will is likely to be crossed to-day, so prepare for it.

Second—Every body in the house has an evil nature as well as ourselves, and therefore, we are not to expect too much.

Third—To learn the different temper of each individual.

Fourth—When any good happens to any one to rejoice at it.

Fifth—When inclined to give an angry answer to count ten.

Sixth—If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

Seventh—To observe when others are so suffering, and drop a word of kindness and sympathy suited to their wants.

Eighth—To watch for little opportunities of pleasing, and to put little annoyances out of the way.

Ninth—To take a cheerful view of every thing.

Tenth—In all little pleasures which may occur to put self last.

Eleventh—To try for the soft answer that "turneth away wrath."

Twelfth—When we have been pained by an unkind word or deed, to ask ourselves: "Have I not often done the same and been forgiven?"

Thirteenth—In conversation not to exalt ourselves, but to bring others forward.

Fourteenth—To be very gentle with the younger ones and treat them with respect.

Fifteenth—Never to judge one another, but to attribute a good motive when we can.

Sixteenth—To compare our manifold blessings with the trifling annoyances of the day.—*Toronto Mail.*

EVEN in the natural life, and in the spiritual life much more, they are the most unfortunate of men who linger behind their lot.—*Faber.*

MARK THE FACTS.

MR. NEISON, the most distinguished of English actuaries, after long and careful investigation and comparison, ascertained by actual experience the following astounding facts:—

Between the ages of 15 and 20, where 10 total abstainers die, 18 moderate drinkers die.

Between the ages of 20 and 30, where 10 total abstainers die, 31 moderate drinkers die.

Between the ages of 30 and 40, where 10 total abstainers die, 40 moderate drinkers die.

Or, expressing the fact in another form, he says:—

A total abstainer 20 years old has the chance of living 44 years longer, or until 64 years old.

A moderate drinker 20 years old has the chance of living 15½ years longer, or until 35½ years old.

A total abstainer 30 years old has the chance of living 36½ years longer, or until 66½ years old.

A moderate drinker 30 years old has the chance of living 13½ years longer, or until 43½ years old.

A total abstainer 40 years old has the chance of living 28½ years longer, or until 68½ years old.

A moderate drinker 40 years old has the chance of living 11½ years longer, or until 51½ years old.—*British Temperance Advocate.*

A DIFFICULT LESSON.

SOCRATES SCHOLASTICUS reports the story of one Pambo, a plain, ignorant man, who came to a learned man and desired him to teach him some psalm or other. He began to read unto him the thirty-ninth psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having passed this first verse, Pambo shut the book, and took his leave, saying that he would go learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he should go forward. He answered that he had not yet learned his old lesson; and he gave the very same answer to one who asked the like question forty-nine years after.—*Spencer.*

THE REAL REASON.

"HERBERT," said a perplexed mother to her five-year-old boy, "why is it that you are not a better boy?" "Well," said the little fellow, soberly, looking up into her face with his honest blue eyes, "I suppose the real reason is that I do n't want to be." We think the child gave the real reason why all of us, big people as well as little people, are not better than we are—because we do not really want to be better; but, unfortunately, most people do not like to own it, as the little boy did.—*Selected.*

IGNORANCE of the Scriptures, I feel more than ever, is the curse of these latter days. Men read many books, but neglect "the one Book."—*Rev. J. C. Ryle, M.A.*

THE PRESENT TRUTH.

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

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M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

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

CHRISTIAN UNITY.

WE considered in our last the two prerequisites to unity with God and Christ, and hence, with each other; for Christ is the only true bond of union or the only bond of true union between Christians. These two prerequisites, or essentials, are "repentance toward God, and faith toward our Lord Jesus Christ." Acts 20: 21. If these are wrought in the heart, if the repentance be thorough and genuine, true faith may then follow, however deep or dark the sin. The sinner may believe that he is no longer an "alien from the commonwealth of Israel, and a stranger from the covenants of promise," but a "fellow-citizen with the saints and of the household of God." Eph. 2. He is reconciled to God; he is in union with Christ. He has tested Christ as "the way" to come unto God, and has found *the way* sufficient. John 14: 6. His past sins have been covered with the blood of Christ, and he is accepted in the Beloved. "Blessed," indeed, "is the man to whom the Lord will not impute sin." Rom. 4: 6-8. Blessed is the reconciliation, the union, thus wrought.

But becoming united to God is one thing, and maintaining that union is another. For the branch once united may become severed. John 15: 1-6. The grace may be bestowed in vain. 2 Cor. 6: 1. The altar fires kindled by the Divine must be fed or they would go out in darkness; and so divine love, kindled in the human heart, must be forever fed or it will die. The heart must not only be cleansed at the Fountain, but the cleansed sinner must continue to partake thereof.

But how is this union to be maintained? It was formed through Christ as "the way;" it is maintained through Christ as "the truth." That truth is revealed in the Word of God. "Thy Word is truth." John 17: 17. The cleansing or justification is according to truth and righteousness. The past life of the sinner is covered with the perfect righteousness of Christ. Justification has reference only to the past. It is making just that which sin has made unjust. This justification is also known as forgiveness, or pardon. But pardon, or forgiveness has reference only to past offences. It is the "passing over of *sins that are past* through the forbearance of God." Rom. 3: 25, margin. To make this justification, or forgiveness, refer to future deeds would be to place Christ on the same level as the popes of Rome. Such justification would be equivalent to the indulgences of the papal church. Pardon would be a license to sin. But not so has God forgiven, not so has he justified, not so has he called us unto liberty.

Before justification and regeneration, the sinner is in the condition mentioned by Paul in Titus 3: 2-4, disobedient, deceived, serving divers lusts and pleasures, etc. The works which he did were works of the flesh. Gal. 5: 19-21; Col. 3: 5, 6. The law which he followed was the law of sin and self. The habits and customs of the world had controlled his

whole being. The same grace which forgives the sins of the past breaks the power of sin in the heart *if*—for there is an "if" in the matter. As there are conditions on which the union with Christ is formed, there are also conditions by which it is maintained. Let us notice some of the conditions by which this union is maintained.

There must be self-denial, or crucifixion of self. So Paul says, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 12, 13. These words are addressed to justified individuals. It is *their* duty to mortify or put to death the deeds of the body. They owe this to Christ, who has purchased them with his own blood. The same thing is enjoined on the Colossian brethren (Col. 3: 5-9), and in other scriptures. That it is possible for justified men to do the works of the flesh, and thereby "die," is so clearly taught in these passages as to need no comment. Paul says of himself, "But I keep under my body [or browbeat my body], and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9: 27. This is what Peter calls suffering in the flesh; and he who suffers in the flesh in denying himself the lusts of the flesh, ceases to sin in that wherein he denies himself. 1 Pet. 4: 1. Those who suffer with Christ in this self-denial for his sake, will reign with him. Rom. 8: 17.

But the only right way to overcome sinful habits is not simply to do them not, but to do the opposite. "Break off thy sins by righteousness" (Dan. 4: 27). The only way to "cease to do evil" is "learn to do well." And to "live soberly, righteously, and godly," to "do well," one must have some guide; and this is the revealed truth of God. "Thy Word," says the psalmist, "is a lamp unto my feet, and a light unto my path." Ps. 119: 105. "If ye continue in my word," says Jesus, "then are ye my disciples indeed." John 8: 31. Again he says, "If ye keep my commandments, ye shall abide in my love." John 15: 10. "This is the love of God," says the beloved apostle, "that we keep his commandments: and his commandments are not grievous." 1 John 5: 3. Says the psalmist, "All thy commandments are truth." Ps. 119: 151. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Verse 142. In harmony with this the Apostle Paul tells the Jews that they have "the form of knowledge and of the truth in the law." Rom. 2: 20. And James says that the man who looks into this perfect law and continues therein, "he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. 1: 25. This law of liberty is the ten-commandment law (Jas. 2: 8-12), which binds not or condemns not those who by grace walk in its precepts. Christ died "that the righteousness of the law might be fulfilled in those who walk not after the flesh, but after the Spirit." Rom. 8: 4. In this way those to whom Peter addressed his epistle had purified their "souls in obeying the truth," "unto unfeigned love of the brethren." 1 Pet. 1: 22.

"For this is the love of God that we keep his commandments: and his commandments are not grievous." God's law obeyed in the spirit of love and true obedience is the highest

expression of love to the Ruler of all, and confidence in the Preserver of all. And he who thus explicitly obeys and implicitly trusts, loves God with all his heart and his neighbour as himself. He has the truest faith in God who obeys with all his heart every command of God; considering no command or duty so great but what he can through the grace of Christ perform it, and none so small as to be unworthy of faithful fulfilment. Such love to God, supreme and faithful, includes love to all God's children; for, says John, "By this we know that we love the children of God, when we love God and keep his commandments." 1 John 5: 2.

True faithful obedience to God through Jesus Christ our Lord is the only true bond of union among the children of God. But true obedience is obedience according to truth; and truth has form; consequently, he who obeys the truth will obey it after its form. Concerning the law of God, Paul states that the Jews had "the form of knowledge and of the truth in the law." Rom. 2: 20. So Paul speaks of those who, in the last days, shall have a "form of godliness." Not that this form of godliness or of the truth will suffice, but it is needful, in order that there may be harmony and union. And those who in the love of God faithfully follow his Word as regards both form and substance, as far as the form is revealed, will be united. God is one and his truth is one, and they who serve him with the single purpose to know his truth and do it, will find both truth and union. Such will be true worshippers of God—worshipping "in Spirit and in truth." John 4: 23. "For the Father seeketh *such* to worship him."

But how can the above texts be harmonized with the following from Dr. Parker, taken from the same sermon from which we quoted in our last?—

"Spiritual unity is the only unity that can permit and control honest diversity. That is my fundamental point. Spiritual union is so large, so energetic, so divine, that it can permit, and in permitting control, the widest divergences—so wide as to amount to contradictions; yet they are all held in leash by a great spiritual ministry, and the men who are thus held say, One star differeth from another star in glory, but the heavens are one; no star holds any other star in contempt; differences in glory do not disturb the unity of the stellar church. If we had more of the Spirit of Christ we might even rejoice in the differences which prevail amongst us, saying, How large is the kingdom of heaven, how wondrous is human nature in its possibility of development and spiritual action! behold in this diversity another miracle of Him who is wonderful in counsel and excellent in working. All denominations may be right, and all denominations are right in the proportion in which they love and serve the Son of God. Why may not our creed be substantially reduced to one line—'I believe in Christ Jesus, the Son of God, the Saviour of the world'? After that we might welcome differences, we might be pleased to hear diversity of speech and accent; and things hitherto called heterodoxies, scepticisms, infidelities, might be brought within the great astronomic action and made parts of the redeemed universe."

If the statements, and injunctions, and beseechings, and prayers of the New Testament mean aught, they do not mean "diversities," "widest divergences," "heterodoxies, scepti-

cisms, infidelities." If such were the case unity of spirit would be all that is necessary; unity in spirit would have been all that our Saviour prayed for. But this was not the case. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." "And ye shall know the truth, and the truth, shall make you free." John 8:32. And Jesus prayed with all the earnest longing of his infinite soul: "Sanctify them through thy truth: thy word is truth." John 17:17. Says Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. Again, "Take heed unto thyself, and unto the doctrine." 1 Tim. 4:16. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. 1:13.

On the other hand the same apostle says that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17. "Welcome them, unite with them," would say some of our liberal unionists at the present time.

We repeat again, the only true lasting union is union in the truth of God. As regards God's law, such union implies nothing less than unquestioned obedience to its every precept both in form and spirit. Upon this the whole Christian world is agreed concerning all the commandments except the fourth. Upon that they are hopelessly divided just as long as they regard the letter of Scripture as of no particular importance. While those who do hold to the letter of Scripture are a unit as regards God's holy law. To them the seventh day is still the Sabbath of the Lord our God. Ex. 20:8-11.

As regards the faith of Jesus, the Christian world is also hopelessly divided as long as the letter of Scripture is considered of no importance on the doctrine of baptism, the Lord's supper, and the second advent, besides other doctrines of more or less importance. The best Greek scholars define the original of baptize, by "immerse," "dip," or kindred terms. We need not speak of the differences which exist concerning other doctrines named or unnamed. Suffice to say that all these differences have come mainly from considering the letter of God's truth of minor importance, and because the selfish heart of man loved an easier way.

God's Spirit is the same to-day as yesterday. A perfect moral law, is no more perfect now than when given. The plan of salvation through Christ has undergone no changes to suit the unregenerate heart. Men must be converted, "separate" from the world, out of the world, and not of the world. Jesus came to save his people from their sins (Matt. 1:21), not in their sins; to redeem them from all their iniquity, "a peculiar people, zealous of good works." Tit. 2:14. God's truth, his holy law, the detector of sin, the rule of righteousness is found in God's holy Word. With

the truth of that Word the Holy Spirit will ever co-operate to reprove, to cleanse, to comfort. He who follows that Word will be a true disciple of the Lord Jesus Christ. But he who diminishes aught from that Word, who lessens respect for it by lightly regarding its plain positive precepts, is fighting under the banner of the enemy of all truth and righteousness. Holy and revered as is the name of the great God of heaven, he has magnified his Word above all his name. Ps. 138:2.

Those who follow that Word in spirit and in truth, who study its precepts to know and do them, will be led to unity through Christ our Lord. Such is that class who heed the three-fold warning message against those things which have weakened and destroyed the people of God in these last days. It is said of them: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. Union with God and Christ in repentance, faith and obedience to his holy truth will insure that union with each other which the world knows not, and which no human plan can produce.

"THE SPIRIT IS THE MAN"!

SAYS a recent number of one of our leading Christian weeklies, "It is true that the spirit makes the man; yea, is the man." If this be true, then it was the spirit of Adam which disobeyed God and ate of the forbidden fruit; consequently it was against the spirit that the penalty was pronounced, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. But strange to tell, according to the accepted orthodox view, the penalty only reached the body! for that is what the sentence of Gen. 3:19 is supposed to refer to; "for," say those who hold this view, "the spirit, the real man, is immortal and cannot die, cannot return to the dust." Then we say that the real man, the spirit man, sinned, and the body, that which only fettered the real man, a wholly irresponsible agent, must suffer the penalty. The knife is punished, but the assassin goes free! "Not so," say the advocates of the immortal-soul theory, "upon the soul, or spirit, fell the penalty of spiritual death." But what is spiritual death?—"A state of sin," it is replied. But a state of sin was the consequence of Adam's disobedience, and not the penalty. To say that spiritual death in the above sense is the penalty of Adam's sin would be equivalent to making the sentence read, "In the day that thou sinnest thou shalt become a sinner"! But this would be an absurdity, consequently, we are justified in saying, according to the above view, that the penalty of the crime committed by the responsible agent fell upon the irresponsible, a conclusion as unjust as it is absurd.

The truth of the matter is that man is not a being composed of parts capable of a distinct and separate existence. The spirit is the vitalizing power which God breathed into the perfectly organized man, made from the dust of the ground. Gen. 2:7. When this perfect organization is set in motion by the life-giving principle—the breath of life—the blood begins to circulate, the heart to beat, the brain to act, etc. Thought is evolved. Not that the thinking part is a separate entity placed in man, but man as a whole is made a thinking being in the same way that he is made an acting being, by the life-principle's giving

power to organs designed for thinking as well as acting. Take away that life-principle and man dies. The dust returns to the earth, the spirit, or life-principle, to God. It came from God as the breath of life, it returns in the same way to God. Eccl. 12:7; Ps. 90:3; Job. 34:14, 15. And the only hope of receiving that life again is through the Lord Jesus Christ, "our life." Col. 3:3, 4. Through him all will be made alive, brought from the Adamic death irrespective of character. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. If they die the Adamic death in their sins, they will rise in their sins to receive the second death (Ezek. 18:26; Rev. 20:13, 14); but those who go down in the Adamic death with souls washed in the blood of the Lamb, and characters formed by patient continuance in well doing, will receive eternal life. Rom. 2:7; 5:17. Thus Jesus is the "Saviour of all men, specially of those that believe." 1 Tim. 4:10. By transgression, man, who by obedience might have become immortal, became "mortal," "corruptible;" through the grace of the Lord Jesus Christ and obedience to the truth, he may possess at Christ's coming life eternal. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

JUDGMENT OF THE GREAT DAY. NO. 10.

TO THE foregoing reasons for considering the scape-goat a type of Satan, another may be added; and that is, that Satan is so brought to view in connection with the cleansing of the heavenly sanctuary, and is assigned to such a condition, as to furnish a most striking antitype of the ceremony of sending away the goat into the wilderness on the typical day of atonement.

Tracing out in the type the various steps by which the removal of sin was effected, the following acts are conspicuous: 1. The sin of the aggressor was imparted to his victim, in the manner already described; 2. In the shed blood of that victim, the sin, inhering therein, was borne into the sanctuary; 3. On the day of atonement, with the blood of the sin-offering for the people, the high priest removed all their sins from the sanctuary, and laid them on the head of the scape-goat; and 4. The goat was then sent away into a land not inhabited.

And each of these movements in the type finds a corresponding movement in the antitype, as follows: 1. The great offering for the world was made on Calvary; 2. The sins of all those who avail themselves of the offer of Christ's blood by faith in him, are represented in that blood, with which he entered into the sanctuary on high (Heb. 9:12), and are through that transferred to that sanctuary; 3. After Christ, the minister of the true tabernacle (Heb. 3:2), has finished his ministration, and by the atonement has released the sins of his people from the sanctuary, he will lay them upon the head of their author, the antitypical scape-goat, the devil; and 4. The devil will then be sent away, loaded with these sins, into a land not inhabited.

In what will this last-named event consist? and do the Scriptures anywhere describe it? If we mistake not, Rev. 20:1-8 brings to view this very scene: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound

him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

On the supposition that Satan is the antitype of the ancient scape-goat, the movement here described is exactly such as we might expect to occur in reference to him. Having become satisfied that he is the antitype of this goat, we carefully scan the prophecies pointing out the events in which he is concerned, to see if we can anywhere find an event which would fitly correspond to the sending away of the goat into the wilderness. To find this event, we naturally look to the close of the work of cleansing the heavenly sanctuary. We reach a point of time just subsequent to that work, the time when, in the order of the sanctuary work, the scape-goat in the antitype should be sent away with all the sins of pardoned penitents laid upon him, and lo, an angel comes down from heaven, lays hold upon this very being, Satan, binds him, casts him into the bottomless pit, and shuts him up for a thousand years. And as we look upon this scene, we are not able to restrain the thought that here is the sending away of the antitypical scape-goat. With this view of the subject, the relation of the scene described in Rev. 20: 1-3 to other events can be clearly shown, and a plain reason given why it should occur at that very time. But without this view, the narrative here given comes in, to all appearance, abruptly, arbitrarily, and aimlessly; for who can tell on any other ground, why just this disposition, instead of some other, is made of the devil, and why it is made at this particular time.

This scene occurs, as we have seen, at just the right time to fulfil the antitype; for it is immediately after Christ has finished his work as priest. Secondly, the right agent is employed. The goat anciently was not led away by the high priest, but by the hand of another person. So here it is not Christ, our great High Priest, who casts Satan into the bottomless pit, but an angel, this angel corresponding most fittingly to that "fit man" who, in the type, led away the goat. Thirdly, Satan is cast into the right place to fulfil the type. Anciently the goat was sent away into a waste wilderness, a land not inhabited. The devil is cast into what is here called "the bottomless pit;" and this place answers most accurately to the "wilderness" of the type, as will now be made to appear.

The words "bottomless pit," in our English version, are from the single Greek word *abussos*, which signifies "an abyss, bottomless, deep, profound." It is used in a way to show that it signifies any place of darkness, desolation, and death. Thus in Rev. 9: 1, 2, it is applied to the barren wastes of the Arabian desert, and in Rom. 10: 7, to the grave. In Gen. 1: 2 we have the declaration that "darkness was upon the face of the deep;" and for the word here rendered "deep" the Septuagint uses *abussos*, the same word which is rendered "bottomless pit" in Rev. 20: 3. The Hebrew word designates a waste, desolate, broken-up condition. This is applied to the earth in its original state of chaos, when it was "without form and void." And let it be borne in mind that the earth is to be reduced again to the same condition, when the same word will apply to it. The prophet Jeremiah, describing the scenes of the last

days, and the effect of the convulsions then spread through all nature, says, "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light." Jer. 4: 19-26. When will this be brought about?—At the very time when Rev. 20: 3 applies; for that immediately follows the coming of Christ, as described in Rev. 19: 11-21; and when Christ comes, the earth is transformed into a vast charnel house of desolation and death; for the voice of God has then shaken it to its foundations (Heb. 12: 26; Joel 3: 16; Rev. 16: 17); the islands and mountains have been moved out of their places (Rev. 6: 14; 16: 20); the seven last plagues have left their withering and blasting foot-prints over all the fair face of nature, and the earthquake and the hail, with which they close, have shaken down, beaten down, and levelled to the earth the mightiest works of men (Rev. 16); the burning glory attending the coming of the Son of Man has borne its part in accomplishing the general desolation (2 Thess. 2: 8; 1: 7, 8; Jer. 66: 15; Ps. 50: 3); the wicked have been given to the slaughter, and lie unsepulchered from one end of the earth to the other (Jer. 25: 22, 23); and thus the earth is at this time made empty and waste, and turned upside down (Isa. 24: 1), and thus is brought back again to its original chaotic condition, as described by Jeremiah. And then what better term could be used to describe it rolling on in its disorganized condition of darkness and desolation for a thousand years, than the term *abussos*, "abyss," or "bottomless pit," that was used to describe it when in the same condition in the beginning?

Here is the place to which we therefore believe the archdeceiver will be consigned at last under the load of the sins of the righteous, which he incited them, while in the flesh, to commit, but from which they have escaped by repentance and pardon through Jesus Christ. This world will then indeed be a desolate "wilderness," or "land not inhabited," well befitting the great antitypical scape-goat. And what more fitting retribution could at this point overtake the author of all our woe, than that he should, through all these slow circling thousand years, be confined to the world which he has tried to ruin, amid the desolation which his own hands have indirectly wrought, unable to flee from his habitation of woe, or to repair in the least degree its hideous wretchedness? U. S.

THE SEVENTH-DAY SABBATH NOT A TYPE OF THE CHRISTIAN'S REST.

Heb. 4: 4, 9.

WHEN God made the promise to Abraham to give the land to him and his seed, etc. (Gen. 12: 7), he foretold him of the bondage of his seed, and also said that "in the fourth generation they shall come hither again," and that they should possess the land of "the Kenites and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Gen. 15: 7-21.

After their full term of service in Egypt had expired God made choice of Moses to go before them, and lead them out of the land of bondage. The Lord commanded Moses and the people with him thus: Go up "unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I

will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." Ex. 33: 1, 2. But God was wroth with the people for having made the golden calf, and refused to go with them; and Moses supplicated him, saying, "Show me now thy way, that I may know thee." And the Lord made answer, "My presence shall go with thee, and I will give thee rest." Verses 13, 14. When they came near to the River Jordan, Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side, to which Moses assented on condition that all the men of arms should go over and help subdue the nations on the other side, "until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3: 20. After they had passed over Jordan and come in possession of the land, it is written: "And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21: 43, 44. Moses, however, was not permitted to cross Jordan, and the people entered into this rest under the leading of Joshua.

The Apostle Paul said that "Moses verily was faithful in all his house [house of Israel] as a servant, for a testimony of these things which were to be spoken after; but Christ as a son over his own house [household of faith]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3: 5, 6. In verses 7-11 he quotes Ps. 95: 7-11, as follows: "To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

When Moses desired to know the way of the Lord, he promised him rest (Ex. 33: 13, 14): but these had not known his ways, and therefore could not enter into his rest. He then exhorts his brethren to take heed lest there be in any of them "an evil heart of unbelief in departing from the living God;" for if those who fell in the wilderness entered not in because of unbelief, we should fear lest, a promise being left us of entering into his rest, any should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Faith is the condition of entering into this rest. They could not enter in for want of it; but we who believe, enter into the rest of God (Macknight's Translation), as the promise was left us of entering into his rest since the children of Israel inherited the land of Canaan. This rest is only to be entered into by the faithful, who hold fast the confidence, and the rejoicing of the hope firm unto the end. "He that is entered into rest, he also hath ceased from his own works as God did from his" (Heb. 4: 10); and God's "works were finished from the foundation of the world;" therefore,

(although the promise of entering therein extends to the future), his rest dates from that period. This is proved by his speaking "in a certain place [Gen. 2:2] of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4:4. The promise that was left us is spoken of by David (Ps. 95); and if Joshua had given them the rest contemplated in the promise made of God to the fathers, he would not afterward have spoken of another day.

The conclusion is therefore obvious, that "there remaineth a rest to the people of God." Heb. 11:32-39; Rom. 4:13, 14; Heb. 4:9. This rest must bear the same relation to the land of Canaan that the household of faith does to the house of Israel (Heb. 3:6), and that Christ does to Joshua; to wit, the antitype to the type. All types are similar in their nature and objects—they are shadows. Heb. 10:1; Col. 2:17.

There is nothing in the origin or object of the Sabbath to make it an appropriate type of our future rest. Many have supposed that the scripture under consideration proves it to be typical; but to infer from the apostle's argument in the third and fourth chapters of Hebrews, that God instituted a type, or shadow, of the believer's rest in Paradise, observed it himself, then blessed and hallowed it, and made it a sign of the sanctification of his people, is certainly stretching an assumption to its utmost limit. Gen. 2:1-3; Ex. 20:11; 31:13, 17; Ezek. 20:12, 20; Isa. 56:6, 7; 58:13, 14. The quotation in Heb. 4:4 proves that the seventh day was God's rest-day or Sabbath "from the foundation of the world;" and its observance was enforced before the law was given on Mount Sinai (Ex. 16); therefore it could not be the rest given by Joshua. This, according to Josh. 21:43, 44; 22:4, consisted in the peaceable possession of the land, after their enemies had been driven from it, or destroyed from off it, as the Lord had sworn unto their fathers. Gen. 15. Of this we cannot enjoy the antitype until "we, being delivered out of the hand of our enemies, might serve him without fear" (Luke 1:74); which will not be till we stand on the Mount Zion, singing "the song of Moses, the servant of God, and the song of the Lamb." Then will the faithful peaceably possess the land promised to Abraham and his seed. Rom. 4:13, 14. For this rest we hope and pray with "earnest expectation;" "for we that are in this tabernacle do groan, being burdened." 2 Cor. 5:4. We "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

Praise be to God! the time is hastening on when those who keep the commandments will enter through the gates into the city, and have right to the tree of life, that grows in the midst of the Paradise of God. And he shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain.

"Soon shall we be from the wicked released,
Soon shall the weary forever be blest,
Soon shall we lean upon Jesus' breast,—
Then there is rest, there is rest."

J. H. W.

WHEN you read a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bible to Christ.—*McCheyne.*

DOING JUSTLY GOD'S REQUIREMENTS.

"AND what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?" Justice and righteousness are the foundation of God's government. They must form the base of every human government which is entitled to any respect. Man's character is worthless when these are not its underlying principles. The commandments of God are simply a development of them. The prophet has beautifully summed up the truths of religion in the sentence above, concerning justice, mercy, and the love of God. His question implies that all man's duty is comprehended in these things, and that merely religious services are of but small importance in comparison. He makes this statement very emphatic by putting it in the interrogative form. What doth the Lord require *but this*, is a very forcible way of saying this really comprehends *all*. The Lord then *does require* all men "to do justly." He will not accept less than what *he requires*. We know of course that God has graciously made provision for repentance for all kinds of sins but one, sins of injustice among the rest. But what I mean is this: God requires of man a certain character, or the acceptance of certain principles before he will save him for an immortal life. He has made provision in the plan of salvation for divine grace and strength to enable man to obtain these characteristics through repentance of sin, faith in the Lord Jesus Christ, and earnest prayer, united with his own earnest efforts. By means of the help he gives, he requires man "to do justly." This he must do, or be lost.

What does this requirement embrace? Mr. Webster defines *just*, as "Rendering or disposed to render to each one his due. Conforming or conformable to rectitude, not doing wrong to any. Violating no right or obligation. Equitable, upright, honest, true." A beautiful definition truly, if our characters could be such, and the Lord says that he requires that they be such. Man, then, must render to each one his due, and must not do wrong to any. This is a work we must look after ourselves, and see to it that we violate no obligation of right. We must not let our naturally covetous dispositions induce us to cheat or defraud, or take advantage of the ignorance of others. "Doing justly," strikes directly against the principle of getting something for nothing, which underlies most of the traffic of the present day. Were this principle carried out by all, it would put an end to all the cheating, adulteration, dishonesty, hypocrisy, slavery, lying, slander, murder, larceny, disobedience to parents, and covetousness, and other sins too numerous to mention, which exist in our world. What a different world it would be! Quite a good world to live in, indeed. It would abolish all armies, navies, courts, sheriffs, gaols, prisons, executions, and police, with most of the taxes now paid. It would make a grand revolution in our world. These things have to be maintained to hold in check the selfish greed of mankind who will not "do justly." Many, no doubt, violate this principle almost unconsciously. Early training and the practices of others around them have educated them in wrong doing till they do not realize it themselves.

Let us illustrate this principle in pecuniary transactions. Exchanges of property can

often be made between persons to mutual advantage, if the principle of justice is mutually regarded. This would be legitimate and right. But how little of this there is done! With most there is a special desire to obtain from the other more than the real value of his own. With men who claim to be honest, there will be efforts made to depreciate the other's property, to enlarge upon the favourable points of his own, and make it appear more valuable than it is, to obtain just as much as possible, regardless of intrinsic value. With those of less conscience, absolute deception is often used, and lies told to cover up blemishes and faults, and to extravagantly praise the supposed merits of their property. All this is for the purpose of getting something for nothing; of getting value for which the other man has toiled or paid his money, without giving any equivalent in return. This same motive underlies all stealing and robbery. Thieves take the property of another without saying "by your leave," knowing they are liable to grace a prison for it. Others with the same motive, desire to obtain something from another without giving an equivalent in return, without running any risk to themselves, and keeping within the limits of the law. They hope in some way to blind the eyes of the one with whom they trade, and make him think he is getting all a thing is worth when he is not. If they can by superior shrewdness, succeed in getting him to consent to give up his property for much less than it is really worth, they think they have made a good trade, and perchance boast of the same. Would they have obtained that advantage had the other known the real value? Of course not. They have added deception to their covetousness, and taken advantage of the fellow's ignorance to advantage themselves at his disadvantage. Surely, there is nothing noble in this. Surely, this is not a noble use to which superior ability should be put. To do this kind of business successfully and amass great wealth by it, and perchance by taking advantage of others' necessities to get them in a pinch and strip them of their property without giving really any value in return, is the way fortunes are often made, and men become great in the eyes of this world. But all of this is not only wicked injustice, but the height of folly if there is a God of justice and a judgment day.

The person who consents to use his God-given powers for such purposes, consents to form a character grossly unjust, showing that he regards money of more value than right principle. How can men have any respect for themselves knowing they desire to obtain their neighbour's property for less than its value, knowing they are anxious to take advantage of his ignorance or misfortunes? How must God look upon them with his eyes of purity? Does it pay? Not if eternity is longer than time, and the bliss of heaven is more precious than this poor world. God requires us to "do justly." We must come up to that requirement, or be lost. God will never give eternity of happiness to those who are planning to take advantage of their neighbour's ignorance to obtain his property without giving an honest equivalent. Why should the lives of such be perpetuated in glory? They are not worthy of it. How foolish such conduct will seem in the great day of judgment—when men shall be judged according to their deeds. When the eye from which earth

and heaven flee away shall pierce the guilty souls of the covetous and selfish who fatten on the substance of the toil of others, and they shall realize that all is lost forever, their sharp trades will not seem half so satisfactory to them. We must all realize that every act of injustice leaves its spot of defilement on our character. Like pitch and tar upon clothing, it sticks to us. Nothing but thorough repentance and the blood of Christ can remove it. Conversion is a change of heart and character. Its evidence of genuineness is a life of faithfulness to principles of right. "Cease to do evil, learn to do well." "Doing justly" enters into every act of life. The employer who forces his labourers to work for him for a bare pittance sufficient only to maintain life, while he rolls in luxury, must learn to do justly, or be lost. The employed who are unwilling to faithfully fulfil their contract, but shirk and waste when not under the eye of the overseer, caring only for their pay, must learn the same lesson.

This principle pertains not only to pecuniary matters but enters into all the relations of life. It is embodied in the golden rule, and the second great commandment, "Love thy neighbour as thyself." No present pleasure, gain, or earthly honour, can compensate for the loss of righteousness, and justice, and self-respect, and eternal life. No character can be worthy of respect which is not founded on justice. We ourselves are more interested to see to it that we do not deviate from its principles than any one else can be. Eternal consequences depend upon it. No attention to outward religious service can take the place of justice, or make us acceptable to God while this is lacking. Were professors of the religion of Christ always just in their dealings with their fellow men, religion would stand higher in the public estimation than it now does. Covetous professors are the great stumbling-stones in the King's highway. Their religion is a cloak to their covetousness now as it was in the time of Christ. True religion will bring us back to the great first principles of justice and righteousness. These are the great foundation stones which will stand sure with the house built upon them, while the sandy foundation will give way, and the house built upon it will fall. Let us be sure to "do justly." G. I. B.

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.

"WATCHMAN, WHAT OF THE NIGHT?"

We are living in a time when the watchmen on the walls of Zion have no time to sleep. Signs are thickening all around, and the people are repeating the words of the prophet, "Watchman what of the night? Watchman, what of the night?" (Isa. 21: 9). But are the watchmen awake and giving the people the warning for this time?

But a few days ago one of the watchmen of this town called one of his flock before him to ask him the reason why he had left his congregation, and gone with a people who believe the Lord is soon coming. When the watchman was asked what he thought of the lines of prophecy in Daniel and Revelation, he said

he had nothing to do with them. He believed the world was getting better, and that soon the time would come when the "wolf and lamb" would lie down together, and all should know the Lord. He scoffed at the idea of trying to understand about those "beasts with horns and tails." He could not see that there was any light in the three messages of Rev. 14, and thought those who studied them were meddling with the secrets of the Almighty.

Here is a watchman to whom the flock, over which he watches, look for guidance. He is teaching them to rest easy, for there is no need of fear. His eyes are so blinded that he cannot see the storm that is gathering. He cries

"ALL IS WELL,"

and the flock think he must know, and they follow on after their blind leader, believing that the world is gradually growing better. Well has the prophet Micah said of this generation, "And many nations shall come and say, 'Come, and let us go up to the mountain of the Lord, . . . and he will teach us his ways and we will walk in his paths. . . . And they shall beat their swords into plowshares, and their spears into pruning-hooks.'" Micah 4: 2, 3. The above prophecy is now being fulfilled, by the peace-and-safety cry of the watchmen throughout the land. But

WHAT OF THE NIGHT?

The prophet Joel says at this time the action of the nations will be, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Joel 3: 9, 10. How literally are the above words fulfilled before our eyes in the actions of the nations of the earth! The following from a popular daily will show what the nations are doing:—

"At the present time it is estimated that there are upwards of five millions of men, able-bodied and vigorous men, under arms in Europe, and that when a mobilization of the complete military forces takes place there are upwards of thirteen millions of men trained and disciplined for war on the continent of Europe. Throughout Europe, during the past thirty years, States have been racing in this absurd and ruinous rivalry for the mightiest battalions and the heaviest budgets, with the double result of an oppressive military expenditure and tremendous national debts. The aggregate European national expenditure has advanced during this period of thirty years from £389,000,000 to £720,000,000 per annum. The national debts of Europe have leaped during the same period from a total of £2,626,000,000 to £4,260,000,000, the whole or greater part of the addition having been incurred for war and preparation for war."—Daily News.

With the above facts before the eyes of the watchman, how can he cry "Peace, peace"? But Paul says, "When they shall say Peace and safety: then sudden destruction cometh upon them, and they shall not escape." But he who studies the "sure word of prophecy" is prepared for these things, and has a light to light his pathway. He can point his flock to the signs which show that the coming of the Lord is nigh at hand. He can see beauties in lines of prophecy of Revelation, although they may be symbolized by "great and terrible beasts." They are not meaningless figures to him, but like the hand-writing on the walls of the Babylonian court, which was a mystery to those who were engaged in sin and pleasures of the world, yet was plain as the noonday sun to Daniel, who feared the God of heaven.

Reader, do not be lulled to sleep by the peace-and-safety cry of the blind watchmen of these last days. Take the *Word of Truth* which is able to make us wise unto salvation, and be ready to hail the Master's coming with joy. J. H. DURLAND.

The Missionary.

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

DEEDS, NOT YEARS.

'Tis deeds, not years, that make a life
Seem long upon the earth.
A man may live till fourscore years
Be counted from his birth.
But when at last he bows his head
To nature's last great call,
A marble shaft will merely tell
He lived, and that is all.

Another, living half that time,
Will fill with deeds his span;
And though he dies, he still will live
Within the heart of man.
No crumbling marble to remind;
No sculptured shaft he needs;
His is a lasting monument
Of fair and noble deeds.

'T were better if we spent less time
In sinful, idle scheming,
As planning some absurd career,
Or of a mission dreaming;
And more in doing kindly acts
To make life's burden lighter;
Thus, though our stay be short on earth,
Our deeds shall make it brighter.

—Selected.

ARE YOU A LABOURER?

THE following from an article in the January number of *Our Sisters in Other Lands*, though written concerning foreign missionary work, is applicable to home work as well. The divine testimony is, "The field is the world," and the call to all Christians is, "Go work to-day in my vineyard." Of the tendency to discouragement in the work, and of the sad despair that at last will be the portion of those who do not heed the call to labour, a lady missionary in China writes:—

"We are often impatient of what seems to us a long delay, and some are tempted to bow the knee to the usurper and endeavour, by other methods than those of the Lord's appointment, to bring good to the nations of the earth. Such methods cannot succeed; the disciples of Christ must learn to wait with him, and to pursue the path of labour and of pain; there is no royal road to success. The Lord himself, after his rejection of the devil's offer to give him the kingdoms of the world, 'returned in the power of the Spirit into Galilee, and taught in their synagogues.' Here lies the secret of winning souls. We must be endowed with power from on high, and then follow patiently the last instructions of the Master 'making disciples of all nations, teaching them to observe whatsoever he has commanded.'"

"Beloved reader, you hope for the rest beyond—are you earning it by the work you are doing for love of him? It is only those who work who can enjoy rest; the 'blessed dead' are those who 'rest from their labours.' Have you done anything to bring the lost to the feet of Christ? Have you laboured in prayer? Are you a spiritual relative of Epaphras, who had learned the blessed secret of 'labouring fervently in prayer'? Have you sympathy with the Philippian church in their generous, cheerful giving, which was, we read, 'a sacrifice acceptable, well pleasing unto God'? Mark, it was a 'sacrifice'; the church did not give of that which cost them nothing; and we must be prepared to imitate them, if the missions of our Lord to those 'other sheep' are not to be straightened in their present working, and prevented from extending through the openings of God's providence, which at this moment exist over the wide earth.

"When the 'great voices' are heard in the heavenly city declaring that the kingdoms are in the Lord's actual possession, how will you feel if you have never had any share in that glorious consummation of the divine purposes?"

You will be compelled to acknowledge, 'I have no part in that joy, I loved my goods too well to make any sacrifice, and the gladness that is thrilling every heart and every voice is not mine; I cannot join in the general rejoicing, and I have to make the miserable and humiliating confession that I was too much occupied with cares and troubles, and "the desires of other things entering in" to be mindful of the sorrows of the heathen or of the will of God concerning them.'

"Oh! beloved friend, spare yourself such an awakening to 'shame and everlasting contempt.'"

Is not this an admonition to us all? While it is true that when we have done our very best, we are still "unprofitable servants;" yet if we have the Spirit of Christ, we shall find our greatest pleasure in being "workers together with him." J. T.

DO YOU KEEP YOUR HANDS CLEAN?

SOME time ago a missionary and his wife, Mr. and Mrs. Harvey, set off from England to one of the principal missionary stations in Africa, and proceeded up the country. They were rather fearful as to the reception they might receive, but they were met by the natives, and welcomed very pleasantly. There was no house fit for them to live in; there were no schools, and no church; and before these could be built, many were the inconveniences they experienced. Still, this did not deter them from making every effort to teach the people. At first but very few came to hear them; and they would bring their dinners with them and cook them under the tree, which was the cause of much interruption. But by degrees all this ceased, and they flocked eagerly to hear, intent only on what was going on. After Mr. Harvey had been there some little time, he asked the people how they liked being taught. "Oh," they said, "we like very much what you say, but we don't know whether we shall like you till we see whether you keep your hands clean." They wanted to see whether the missionaries practised what they preached, whether they carried out in their lives the truths they taught. We should all be "living epistles, known and read of all men."—Selected.

A WORKER'S DREAM.

I SAT down in an arm-chair, wearied with my work; my toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labours for its promotion.

Tired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary "tap" or "come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came towards me, and extending his hand, said "How is your zeal?" I supposed when he began the question, the query was to be for my health, and was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and, putting my hand into my bosom, brought it forth and presented it to

him for inspection. He took it, and placing it on his scales, weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pushing his investigation.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all at the touch of the hammer fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you!" he left the room.

I opened the note and read as follows:—

Analysis of the zeal of Junius, a candidate for a crown of glory,

Weight in mass one hundred pounds.—Of this on analysis there proves to be

Bigotry.....	10 parts.
Personal ambition.....	23 "
Love of praise.....	19 "
Pride of denomination.....	15 "
Pride of talent.....	14 "
Love of authority.....	12 "
Love to God) pure (.....	4 "
Love to man) pure (.....	3 "

100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan—from the stranger (who had paused in the hall), and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me," and knelt down at my chair, with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true; I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist, and bless him for the revelation of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been, in later years, some depth and earnestness in my convictions and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts at whose coming I was weighed in the balance and found wanting.—Selected.

It is a very common thing for Christians to pray that the Lord will add his blessing to their work; as if they went ahead and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him do. His daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed.—Sel.

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.

LIFE.

1. WHO is said to have life in himself?

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5: 26.

2. How was life given to man?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

3. What was in the midst of the garden?

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2: 9.

4. Could Adam eat of this tree?

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 16, 17.

5. What did God do after man had sinned?

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 23, 24.

6. Why did he drive him from the garden, and why did he place angels to guard the tree of life?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3: 22.

7. After Adam had lived nine hundred and thirty years, what happened to him?

"And all the days that Adam lived were nine hundred and thirty years: and he died." Gen. 5: 5.

8. What have all inherited by this one man's transgression?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

9. To whom has God given the power to have life in himself?

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5: 26.

10. To whom, then, must we look for life?

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11: 25.

11. What promise has God made us?

"And this is the promise that he hath promised us, even eternal life." 1 John 2: 25.

12. What is eternal life?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

13. Where is eternal life to be found?

"And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11.

14. Then who hath life?

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 12.

15. On what condition can we have life?

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36.

16. Where is our life now?

"For ye are dead, and your life is hid with Christ in God." Col. 3: 3.

17. When may we expect it?

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4.

18. May we expect eternal life if we belong to Christ?

"And this is the promise that he hath promised us, even eternal life." 1 John 2: 25.

19. On what condition is eternal life promised?

"That whosoever believeth in him should not perish, but have eternal life." John 3: 15.

20. Are we taught to seek for, and strive to obtain, eternal life?

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. 2: 7.

21. What does Jude exhort the brethren to do?

"Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 21.

22. What did John see after he had had a view of the new earth?

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22: 1.

23. What grew on either side of this river?

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22: 2.

24. Is this water of life free for all?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

F. P.

Interesting Items.

—A tunnel to relieve the traffic on London-bridge is being constructed under the Thames.

—The oldest man in America has just died in Louisiana, family papers proving that he was 126 years old.

—Mr. Parnell's amendment to the Address was rejected in the House of Commons by 352 votes against 246.

—The Supreme Court of Washington Territory has decided that the Woman Suffrage law is unconstitutional.

—A telegram from Rangoon, Feb. 13, stated that two fires had occurred there which destroyed five hundred houses.

—The Queen has consented to open "The Queen's Hall," at the People's Palace, for East London, on Saturday, May 14.

—A building in China, in which the descendants of Confucius have resided for the past 2,500 years, has just been destroyed by fire.

—An Imperial decree was issued in Berlin, Feb. 5, calling out 73,000 men of the Reserve for twelve days' drill with the new rifle.

—Hon. F. Strutt, son of Lady Belper, after lying insensible for over four months from an accident, has just recovered consciousness.

—The New York *Evangelist* says it is estimated that as many as 1,500 Jews leave the synagogue for the Christian church every year in America and Europe.

—Horrible cannibalism is reported from the South Seas. Some natives devoured the crew of a vessel which was conveying them, and then took possession of the ship.

—On Feb. 8, the French Chamber adopted, without debate, the credit of 86,000,000 francs for the Ministry of War, and 30,000,000 francs for the Ministry of Marine.

—A telegram from Calcutta, Feb. 15, stated that 25,000 prisoners in the Indian gaols for criminal offences will be released to-day in commemoration of the Queen's Jubilee.

—The International Peace Association are preparing a petition to be presented to Parliament in favour of referring international disputes between England and America to arbitration.

—The naval display at Spithead on the occasion of the Queen's Jubilee will eclipse any spectacle of its kind ever witnessed before. The evolutions of the fleet will last for several days.

—A platelayer sent to drive some cows off the line at Alkington, near Whitechurch, found a sleeper placed across the metals, and removed it just in time to prevent an accident to a mail train.

—Mr. Justice Hawkins said that if the crime committed through England was inquired into, it would be found that 75 per cent. of it was traceable, directly or indirectly, to the inordinate love of liquor.

—Lady Somerset and Lady Biddulph were the chief speakers at a meeting in the Shire Hall, Hereford. All the speakers at a Temperance meeting in Holloway were ladies, including Dr. Kate Mitchell.

—The coffin containing the corpse of a young lady named Marechaux, which went down in the steam packet Brighton, off the Guernsey coast, has been landed at Guernsey, having been picked up off Alderney.

—The trial of the most powerful gun ever fired took place at Woolwich recently. The gun weighs 111 tons, was loaded with 600 lbs. of powder, the shot weighing 1,800 lbs., which would pierce an armour-plate three feet in thickness.

—Mr. J. S. Morgan has offered to the Governors of Guy's Hospital a gift of £10,000, provided that the amount required to place the institution in a state of efficiency, stated by the Governors to be £100,000, be contributed by May 1.

—About two hundred years ago a Frenchman died, leaving £400,000. The heirs not coming forward, the State appropriated the money. The heirs now claim the sum, which with interest amounts to twenty-five millions sterling.

—Severe floods and storms are reported from the Western States of America. A cyclone swept over Eastern Ohio, causing great destruction. At Louisville, Ohio, several churches and houses were demolished, and it is reported that there has been some loss of life.

—Senator Stanford is building a yacht at San Francisco which is to cost £130,000. It is designed by a late officer of the Swedish navy, who maintains that, without sacrificing comfort in the internal arrangements of the vessel, he will build her to attain an average speed of twenty-four knots per hour.

—The steamer which is being constructed in London for the navigation of the rivers and lakes of Central Africa, in connection with Bishop Taylor's mission, when completed will be taken to pieces, packed into parcels, and carried on the heads of natives some 230 miles up to Stanley Pool.

—Two brothers recently had £100,000 left them. One of them was very angry that so large a sum should have come to him. In order to rid himself of this burden of wealth he invited nine other members of the family to a feast, when they found stock worth a considerable amount under their plates.

—The British Association have published a report of their investigations into the questions of centenarianism. Fifty-two cases of persons attaining the age of one hundred years are given. Of these no fewer than twelve had been teetotallers all through life, or for a long period; twenty took very little intoxicating drink, and eight were moderate drinkers.

—In the Chancery Court, Feb. 7, Justice North decided that General Booth, of the Salvation Army, was entitled personally to receive legacies amounting to £8,000 on the death of his niece, left him by a Mr. Lea, for the spread of the gospel. The question raised was whether being a charitable bequest, the Charity Commissioners must prepare a scheme for spending the money. The Court decided that this was not necessary, and the money was left to the discretion of General Booth.

—Seventy thousand lady collectors are now working in the interests of the Women's Jubilee Offering. The Queen having intimated that she would consider the gift of an equestrian statue of the late Prince Consort, to be placed in Windsor Park, as a touching personal present from the women of England, their Jubilee Offering will be devoted to this purpose.

—Preparations are being made throughout India for celebrating the Queen's Jubilee in a manner commensurate with the importance of the occasion. There will be illuminations and decorations in every city, town, and village; and schemes for permanent memorials in the form of free libraries, hospitals, technical institutes, town halls, etc., are everywhere being enthusiastically taken up. Indeed, it is admitted that such an outburst of loyalty to the British Crown is without precedent in India.

—A Convention of delegates from temperance organizations in all parts of the country was held under the auspices of the United Kingdom Alliance at Exeter Hall, Feb. 15, Sir W. Lawson, the President of the Alliance, in the chair. On the motion of Mr. Johnston, M.P., a resolution was carried declaring it to be the duty of the Government to introduce without delay, and of Parliament to pass, a Bill giving to localities a direct veto on the liquor traffic. A memorial to the Marquis of Salisbury in favour of the Local Option Bill was agreed to.

LIST OF PUBLICATIONS.

BOUND BOOKS.		PAMPHLETS.	
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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, FEBRUARY 17, 1887.

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WE would gratefully acknowledge the receipt from J. H. Kellogg, M.D., of a copy of the "Thirteenth Annual Report of the Secretary of the State Board of Health, of the State of Michigan," of which Board Dr. K. is a member. We trust that his efforts for the promotion of health, not only among the inhabitants of Michigan, but throughout the "great brotherhood of man" may be richly blessed by the Great Physician.

A SIGN OF THE TIMES.

FROM its beginning this journal has predicted the advance of popery; but in many cases its utterances have been sneered at or otherwise treated as of no account. Yet in harmony with the prophetic word the papacy has advanced; and now that the "man of sin" has become so strong as to laugh at all opposing efforts, some are becoming aroused at the progress which is being made by this corrupt and apostate power. A Protestant Convention was held in Glasgow December 13-16 to protest against Rome and Romanizers in

the Church of England. Many able men were present, among them being Lord Robert Montagu, Dr. J. A. Wylie, author of "The History of Protestantism," Dr. John Inglis, Rev. C. A. Salmond, M.A., A. H. Guinness, M.A., Canon Taylor, D.D., and others. Many good things were said by the speakers, utterances of the true Protestant ring. There were others of the milk-and-water type, by speakers who regard Rome as an interesting fossil, but nothing to awaken fear. We will notice some of these utterances in the future, reports of which we find in the *Christian Leader* of Dec. 23. We hope that our readers will pay heed to these things. We propose in future numbers to investigate this question anew in the light of the "sure word of prophecy" and the present aspect of the papacy. Following that word the Reformers dealt the papal beast a deadly blow. Following that same word we hope to warn the honest in heart of its wiles, its snares, and the poisonous "wine of her fornication."

REFORMATION GRADUAL.

NOT all at once did the church come out of the Dark Ages of apostasy. Martin Luther himself did not at first consider it duty to separate from Rome. He thought to reform the great apostate church instead of coming out from it. But when he came out he brought many errors with him. The English Reformers avoided some of the errors which Luther held. Wesley and the various Baptist sects, the premillennial Adventists, and others brought out other truths. The truth is well expressed in the following from a leader in the *Christian Commonwealth* of Dec. 9, 1886:—

"For a number of years the church has been coming up out of the apostasy, and no one ought to expect that the first stages of this progress would present the best results attainable. Each successive movement has been an improvement in some respects upon those which preceded it, and if we could take all the truth that has been developed, and leave off all the error that has been either inherited, or else incorporated in the respective movements, it is probable that we should have precisely the ground which the New Testament presents for the unity of Christendom."

The last reform to take place in the work of God is that predicted in Rev. 14: 6-14, now undergoing fulfilment. Those who come out under that threefold message have two prominent characteristics,—they "keep the commandments of God and the faith of Jesus;" and hence they are a united people. Has the church at the present these characteristics? Nay, verily. Yet this message is going to the world. There are those whose hearts have embraced these important truths, and such will all do who truly love God and believe his Word.

BIBLE DOCTRINE HARMONIOUS.

"THE Bible is like an old fiddle; you can play any tune you please on it." Hold, my friend! A tune implies harmony; unless your tune is in accordance with the laws of harmony, you will have discordant strains. Many tunes have been played from the Bible that were full of discords; and but few have discovered that these tunes were faulty, simply because there are so few who have ears cultivated to appreciate the harmony of the Bible. A doctrine must be in harmony with the entire Bible, else it is not a Bible doctrine. Many doctrines exist to-day that were formulated hundreds of

years ago, when very little was known of the Bible. These doctrines must be tested, and the discordant notes removed. A multitude of variant tunes may be played on an instrument; but a cultured ear will detect the discords. It is this discord which disgusts people with pretended Bible doctrines.—*Gospel Sickle*.

THAT ONE TEXT.

How comforting it would be if there was one text in the Bible, just one, which said, "Remember the first day of the week to keep it holy;" or, "The first day of the week is the Christian Sabbath." But in vain do we con our Bibles for any such passage. Nearly forty years ago, a Christian missionary was unexpectedly called upon to defend the practice of keeping Sunday as a sacred day in place of the Bible Sabbath. In his attempt to search up some proof on the question, "Is there any Scripture authority for keeping holy the first day of the week?" he says every text to which he went for proof seemed to lack the very thing that was most wanted—a *sure testimony to the INSTITUTION of the Christian Sabbath*. In his overwhelming mortification at the complete absence of Bible proofs, he said, "How I did long for that one text! How I chided with the apostles for not having made known more clearly what I supposed was the will of God. Never did Rachel mourn for her children as I mourned for that one text; but, like her, I could not be comforted, because it was not!" How many at the present time find themselves in exactly the same position, but who, alas, are not always candid enough to acknowledge the dilemma.—*Selected*.

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