

THE PRESENT TRUTH.

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

VOL. 3, No. 10.

THURSDAY, MAY 19, 1887.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY

At 72 Heneage Street, Grimsby, England,

—FOR THE—

International Tract and Missionary Society.

Terms, 3s. a year (post free) in advance.

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WAITING FOR CHRIST.

WE wait for Thee, all glorious One!
We look for thine appearing;
We bear the name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hath borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision:
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up
Thy glory to discover.
Oh! bliss to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.
—From the German of Hiller.

General Articles.

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

THE LAST WORDS OF MOSES.

BY MRS. E. G. WHITE.

IN all the dealings of God with his people there is, mingled with his love and mercy, a striking exactness and firmness of decision. This is clearly exemplified in the history of the Hebrew people. God had bestowed great blessings upon Israel. His loving-kindness toward them is thus touchingly portrayed by his own hand: "As an eagle stirreth up her nest,

fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead them." And yet what swift and severe retribution was visited upon them for their transgressions. How, then, can sinners in any age hope to escape the wrath of God.

Again, more wonderful than his mercy toward Israel is the love which Christ has manifested in his infinite sacrifice to redeem a lost race. His earthly life was filled with deeds of divine tenderness and compassion. And yet Christ himself plainly declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." While he tells us of the love of God, he also pictures the awful scenes of the judgment and the retribution that shall be visited upon the wicked. In all the Bible, God is presented not only as a being of mercy and benevolence, but as a God of strict and impartial justice.

The great ruler of nations had declared that Moses was not to lead the congregation of Israel into the goodly land, and all the earnest pleadings of God's servant could not secure a remission of his sentence. He knew that he must die. Yet he had not for a moment faltered in his interest and care for Israel. He had faithfully sought to prepare the congregation to enter upon the promised inheritance, and had repeated before them the law of God, and his wonderful dealings with them as a people. He would in every possible way guard them from transgression.

He now completed the work of writing all the laws, the statutes and judgments which God had given him, and all the regulations concerning the sacrificial system. The book containing these was placed in charge of the proper officers, and was for safe-keeping deposited in the side of the ark. An erring people often interpret God's requirements to suit their own desires; therefore the book of the law was to be sacredly preserved for future reference.

Moses was filled with fear that the people would depart from God, their only helper. In a most sublime and thrilling address he set before them the blessing which would be theirs, if they lived in obedience to God, and then declared the terrible curses that would rest

upon them, should they depart from him. "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other, and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

He closed with these solemn and impressive words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

At the divine command, Moses and Joshua now repaired to the tabernacle, while the pillar of cloud came and stood over the door. Here the people were solemnly given into Joshua's charge. The leadership of the man who had so long and so faithfully cared for Israel was now ended. Still Moses forgets himself in his interest for his people. In the presence of the assembled multitudes the great leader in the name of God, addressed to his successor these words of holy cheer: "Be strong and of good courage; for thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee." He then turned to the elders and officers of the people giving them a solemn charge to faithfully obey the instructions he had communicated to them from God.

Together Moses and Joshua stood at the door of the tabernacle, and the eyes of all the congregation were fixed upon them. The aged man, now doubly dear, must soon be taken from them; and they recall, with a new and deeper appreciation, his parental tenderness, his wise counsels, and his untiring labours. His successor was the man of God's choice, but he had far less experience. How could he bear alone the burdens which had rested so heavily even upon Moses? The people called to mind how often Moses had stood between them and God's vengeance for their sins. How often had his earnest pleadings turned aside the blow! They would gladly have kept him with them, but they knew that this was impossible. Their grief was heightened by remorse. They bitterly remembered that their own perverse course had provoked Moses to the sin for which he must die.

God designed to arouse the Israelites to see the sinfulness of their course. The removal of their beloved leader would be a far stronger rebuke than any which they could have received, had his life and mission been continued. Now the Lord would make them feel that they are not to make the life of their future leader as hard and trying as they have made that of Moses. God speaks to his people in blessings bestowed; and when these are not appreciated, he speaks to them in blessings removed, that they may be led to see their sins and return to him with all the heart.

That very day there came to Moses the command, "Get thee up . . . unto Mount Nebo, . . . and behold the land of Canaan, which I gave unto the children of Israel for a possession. And die in the mount whither thou goest up, and be gathered unto thy people." Often had Moses left the camp of Israel, in obedience to the divine summons, to commune with God; but he was now to depart on a new and mysterious errand. He must go forth to resign his life into the hands of his Creator. Moses knew that he was to die alone; no earthly friend would be permitted to minister to him in his last hours.

He was not beyond temptation, and there was a mystery and awfulness about the scene before him, from which his heart shrank. He was in the full vigour of health, with all his powers in active exercise. Was some strange and fearful sickness to come upon him? Must his body lie unburied, a prey to the wild beasts and the fowls of the air? Was this to be the end of his life of toil and sacrifice? But the severest trial was his separation from the people of his care and love,—the people with whom his interest and his life had been identified for forty years. His heart was filled with anxiety for their future, and oppressed with forebodings of evil, as he remembered their constant tendency to depart from God. Never had his faith been more severely tried. But he had learned to trust in God,

and he calmly submitted to the decree of infinite love and wisdom.

Moses did not entertain the opinion now cherished by most of the Christian world, that as soon as a good man dies, he enters the mansions of eternal bliss, in a land of which Canaan with all its attractions, was but a dim type. Had he believed this, he would not have pleaded so earnestly for permission to cross the Jordan and share the inheritance of his people.

Again the Spirit of God rested upon his servant, and in the most sublime and touching language he pronounced a blessing upon the tribes individually. He then closed with a general benediction, in which he set forth God's care for Israel, and the exalted position which they might occupy, if they would live in obedience to his law: "The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel, then, shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also, his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

THE PLAN OF SALVATION. NO. I.

ALL Bible students are convinced, after thoroughly studying the Scriptures, that they introduce a plan whereby man may be saved from sin, and eventually be brought back to a condition of purity such as he possessed before he fell.

As man stood in his "innocence at creation, he was a sinless being. He was amenable to law; and, had he always obeyed its requirements, he would never have fallen, and sin and its sad consequences would never have blighted our world.

Law is the basis of government, and government is a system of law maintained; hence law must have existed before government. As law grows out of principles, it necessarily follows that principles existed before law.

Moral law grows out of moral relations existing between intelligent beings, consequently the great principles which underlie the law of God must have existed as early as the creation of moral, intelligent beings. To illustrate: When our heavenly Father created the first intelligent being, it was his duty to love God with all his heart, mind, and soul, in view of the fact that God was not only his creator, but the author of all the blessings he enjoyed. When a second being was created, it was as much his duty to love God as it was that of the first one, and now as two are associated together, owing their existence to the same Creator, and enjoying like blessings at his hand, one possessing equal rights with the other, it becomes their imper-

ative duty to love one another as each loves himself.

The law of God growing out of these principles must partake of their nature and must be as eternal as they. Recognizing the immutability of his Father's law, our Saviour answered when questioned in relation to it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

It is, has been, and ever will be, the duty of all intelligent beings, whether they be angels or the inhabitants of this world, to love God with all the heart and the neighbour as themselves. It was the violation of these principles of love, and the law which naturally grows out of them, that caused Adam and Eve to fall in blissful Eden, and thus sin entered the world, "for sin is the transgression of the law." 1 John 3:4.

The greatest blessing our Creator bestowed upon man was life. He made it conditional upon obedience to his requirements, and had man never sinned he never would have died; "for the wages of sin is death." Rom. 6:23. Had he always retained his innocence, he would never have needed a Saviour or stood in want of a plan of salvation to redeem him from the curse of the transgressed law.

It is not in the province of law, when once transgressed, to save the sinner; but on the other hand, stern justice demands the death of the transgressor. Had man never transgressed law, he might have bid defiance to its condemnation; but, when he became a transgressor of it, he became a subject of its condemnation; for no amount of future obedience could atone for his past transgression, as it was his duty to obey its requirements every moment of his life. Hence Paul argues (Rom. 3:20), "therefore by the deeds of the law there shall no flesh be justified in his sight;" consequently should man finally be saved from sin and its condemnation, it must be by some plan, or arrangement, outside of law; but whatever that plan might be, it could not save men when living in violation of the law, for the Apostle Paul declares, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

The law when transgressed demanded the death of the transgressor; and the life of no one amenable to the law could satisfy its claim, for they who are subjects of law are inferior to it. Angels and men are subjects of law, hence the life of an angel or a man could not atone for man's sin. The law being divine, the sacrifice to save men from its condemnation must be divine. There is one Law-giver, even the Father, and it is evident that the Author of the law is superior to law.

Jesus being associated with the Father before the creation of the world, (John 17:24), and being equal to him (Phil. 2:6), was consequently superior to law. Viewing man at the fall plunged in sin, perdition, and woe, destined to die, he consented through his infinite love and mercy to lay aside his glory in heaven, to become of no reputation, and to humble himself, and become obedient unto death, even the death of the cross. Phil. 2:7, 8. He was made sin for us, who knew no sin, and died the curse of the law that we through repentance and faith may have eternal life; "for the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

In my next article I shall notice the relation of faith and repentance to the plan of salvation. S. H. LANE.

DEATH-BED REPENTANCE.

THE Lord is merciful to all that call upon him in truth. When the evidences of God's mercy and truth are caused to dawn upon the mind in the closing hours of life, as in the case of the penitent thief, the heart truly given (and God knows the heart) will not be rejected. But those who trust that God is so merciful, that they may, with the light of the plan of salvation beaming on them, go on in sin, disregarding their obligation to God and slighting his mercy, and at the very last, if perchance they may have time to say, Lord, remember me, or God be merciful to me a sinner, they will finally see the gates of the city of God thrown open to them, and hear the Redeemer's voice, saying, Well done! are in the deepest deception possible. Supreme love of self has deceived them, and caused them to vainly trust that God has so great a respect for them that he will accept of the last end of a life spent in the service of self, sin, and Satan, and crown them with saints and martyrs who have spent their lives in the service of God and willingly yielded themselves a sacrifice in attestation of the truth.

God is merciful; and often when the sinner is brought down to the gates of death, and penitently begs for mercy, he grants him a new trial. He raises him to health and thus gives him an opportunity to prove his loyalty, and the sincerity and constancy of his love. Then if he "only do in health what he promised to do when he was sick," it is well. He may hope that his conversion is genuine—that it will be acknowledged and approved at the court of heaven. But if he lightly esteem and disregard the vows that he made in the anguish of his soul; if he can knowingly and deliberately violate the solemn covenant he then entered into before God, he may know of a certainty that his heart is not right with God—that he is still "in the gall of bitterness, and the bond of iniquity;" and that his hope of salvation, if he indulges any, is deceptive and false, and utterly worthless, unless he can see his lost condition, repent and be converted to God.

It is not reasonable to suppose that he, who knowing the truth, deliberately chooses to spend his life in sin, and then, in the last extremity, offers himself to God, will be accepted and saved. No. If he hear his prayer at all, instead of accepting him in the moment of death, covering him with the "robe of Christ's righteousness" of which some speak, he raises him up from the gates of death and gives him a chance to "wash" his robe and make it "white in the blood of the Lamb." He gives him a lengthening out of probation; and if he prove his penitence genuine by works of reformation, fulfilling his vows and serving the Lord faithfully, in the end the Master will say, Well done, good and faithful servant, enter into the joy of thy Lord. But if returning health find him in his course of sin, as he was before, as it sometimes happens, his repentance is not only worthless, but his abuse of mercy will bring greater condemnation. "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy."

R. F. COTTRELL.

THE BRAZEN SERPENT.

In the history of the travels of the children of Israel through the wilderness, we learn that they murmured against Moses, saying, "There is no bread, neither is there any water." Like other bitter complaints, this manifests the unreasonableness, injustice, and ingratitude of their hearts, for God in a miraculous manner provided them with both bread and water.

Hitherto a gracious providence had preserved them from the sting of fiery serpents, which beset their pathway; but now they fall a victim to their venomous bites. God pities them, and provides a remedy unto which they may look and live. Upon a pole the brazen serpent is set up as God directed Moses; and throughout the camp it is heralded: "And it shall come to pass that every one that is bitten, when he shall look upon it, shall live."

How simple, how effectual the provision, the remedy whereby the poisoned might be healed and live; and how easy the terms to be complied with to the believing heart! Yet in sight of this Heaven-sent remedy some perished.

On the subject of the cure of the serpent-bitten Israelites a good comment is found in the book of Wisdom: "But they were troubled for a small season that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. For he that turned himself toward it was not saved by the thing he saw, but by thee, that art the Saviour of all men." Chap. 16:67.

Of himself, says Jesus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him

should not perish but have eternal life." John 3:14, 15.

In the brazen serpent there was no power to heal or save the suffering and dying. By the word and power of God they were healed. And yet they must look to the serpent that they might be saved. In Christ are blended the power and willingness to save the sinner. The sting, the poison of sin, may be removed. "The blood of Jesus Christ his Son cleanseth us from all sin."

But in the light of the gospel, with the history of rebellious, murmuring Israel before us, and ten thousand blessings smiling around us, we are liable to murmur and to forget all the benefits of the gospel provisions. Hence Paul most solemnly warns us: "Neither be ye idolaters, as were some of them." "Neither let us commit fornication as some of them committed." "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Conclusion, "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:7-12.

Following ancient Israel into the promised land, we find them bowing around, and burning incense to, that senseless brazen serpent. It is now their god, or a god in their midst. Oh, what blindness! Oh, what a perversion of the use for which it was erected upon the ensign in the days of their fathers! And it was not until the reign of the God-fearing king of Judah, Hezekiah, that this serpent, "*Nehushtan*," was destroyed. 2 Kings 18:4.

How could this people give the adoration due to God, to this piece of brass? Christian reader, you will echo the question. *How?* But to come home, to come to our own hearts, to our high and holy respect for God, the Creator of the heavens and the earth, does not sin lie at our own door?

Have we not allowed in our own affections, preferences, and practices, a rival institution to supplant the Sabbath of the Lord our God? Are not professed followers of the meek and lowly Lamb, wont to thank God for the Christian Sabbath, while ignoring and trampling under foot the Sabbath of the fourth commandment? Where is the proof for this change?

Does it lie where a returned missionary from an island in the Indian Ocean, said, in a sermon, it lay? "Thank God," said he, "the Christian does not need a commandment to keep the first-day Sabbath, it is the Christian's privilege to observe it."

But we say thank the Giver of the holy Sabbath that many are, on the very best ground, doubting both precept for, and privilege of, the Christian to observe the first day as the Sabbath of the Bible,

though some may fear to confess the truth on this point, as the parents of the man born blind feared to acknowledge that it was by the power of Jesus that he had been made to see, for fear of excommunication from the church.

As the man was born blind and lived in blindness until the compassionate Redeemer opened his eyes, so many of us were spiritually born blind and lived in blindness on the subject of the fourth commandment until the message of the third angel reached us, bringing the commandments of God, and the faith of Jesus.

As the young man, though reviled, could exclaim: "One thing I know, that, whereas I was blind, now I see," so may we say touching the Sabbath question. And as he acknowledged Christ, so may we acknowledge the present truth. And as he went on his way rejoicing though an excommunicant, leaving timid parents behind to share the praises of men, so may we cut loose from opposing influences, leaning upon the arm of Christ for support, "rejoicing that we are counted worthy to suffer shame for his name."

It is as certain that truth will triumph over every error, as it is that Hezekiah broke in pieces the serpent of brass. And now allow me to ask the reader, are you walking in all the light God has given you? Said Christ to the Jews, "If ye were blind, ye should have no sin," but now ye say, We see; therefore your sin remaineth." John 9:41. May the language of our hearts be,—

"Lord, search my soul, try every thought,
Though my own heart accuse me not
Of walking in a false disguise,
I beg the trial of thine eyes."

A. S. HUTCHINS.

QUERIES OF IMPORTANCE.

It would seem that a subject like the second advent, concerning which the Scriptures are so definite, would be often preached upon by orthodox ministers. The second coming of Christ is just as much a part of the great scheme of redemption as was his first coming. The following from the *English Churchman and St. James' Chronicle* of March 10 voices the sentiments of many who are listening intently for some sound from the watchmen, many of whom are fulfilling Isa. 55:10-12:—

"SIR,—Allow me, through the medium of your widely-read paper, to ask, Why as a body, do the clergy of the Church of England avoid preaching upon the prophetic future? It is confessed that we are living in the last days, and that the prophetic periods are fast falling due by all computations, and yet that glorious hope of the Christian church, the return of the King, is rarely alluded to. Preachers are content to go backwards upon Bible history and Bible biography, but it is rare to hear a sermon upon the future glories of that time 'when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever,' the only cure for the

wickedness and the confusion so rampant everywhere. Why are our pulpits dumb when all Europe is listening with bated breath to the sullen mutterings of the terrible storm of war about to break over it, with every sign of the closing in of the present dispensation? Before our teachers have decided upon the merits of a spiritual or a literal interpretation of these awful predictions, the judgments of God will be abroad upon the earth.

"*Bath, Feb. 24.* L. T. DAVIES."

"[We fear that of those who believe in the fact, few realize the probable nearness of the second advent.—ED.]"

WHICH IS THE MORE VALUABLE?

"FOR they loved the praise of men more than the praise of God." John 12:43.

For this reason, many of the chief rulers did not confess their faith in Christ. For the same reason, in all ages the greater part of all who have had knowledge of Christ have failed to confess him in their lives. One of two things must be true: Either the religion of Christ is over-estimated; or these persons made a fatal mistake. Christ has promised that those who serve him shall be honoured by his Father. John 12:26. But he has also informed us that, if we serve him, we shall have our names cast out as evil, and shall suffer shame for his sake, even as he suffered it for us. Matt. 10:25. Those who seek the honour that comes from God, must be willing to have their names lightly esteemed by men. Those who seek the honour that comes from men, must expect at the last day to come short of that honour which God shall bestow upon those who honour the Saviour. We cannot have the praise of men, and that which comes from God also. We must choose which we will have. What are the grounds of choice?

1. The praise that comes from men is often bestowed upon those whose conduct is prompted by motives that are base, unworthy, and selfish; while actions that are truly generous, noble, and self-sacrificing, are only derided and despised. Moreover the praise of men is only fleeting, and may at any time turn to reproach and scorn.

2. But the praise that comes from God is given only to those who are worthy in his pure and all-discerning sight. The honour that God bestows will elevate those who receive it to the throne of Christ, and will endure forever. Surely there can be no question that this is of infinite value.

Now God tests us by giving us to suffer reproach for his truth. But he promises that this reproach shall turn to glory and honour when he vindicates his cause and manifests his people, as he will at the last day. It is best to believe God. And if it be necessary to have our names cast out as evil, let us only be anxious to know that they are in the book of life, and we may leave all the rest to him.—*J. N. Andrews.*

PSALM 40:8-11.

"**THY WILL.**"—Thy will is best! a will so wise
I would not alter aught Thou shalt devise.
Thy will be done! I hand in hand will go,
And this first angel every moment know.

"**THY RIGHTEOUSNESS.**"—The past thy right
reveals:
Thy right is right, and this my silence seals.
Thy righteousness shall be my solace still;
Thy righteousness shall govern all my will.

"**THY FAITHFULNESS.**"—A smiling angel this,
Attending us to yonder gates of bliss:
Thou gavest Christ in faithfulness! I bless
The greater gift, and trust thee for the less.

"**THY LOVING-KINDNESS.**"—Kindness knit with
love,
And love that kindly actions daily prove:
Twins, and yet one. Oh, I must happy be
If but thy loving-kindness go with me.

THY VAST SALVATION.—Oh, how many hands
This angel reaches! With what countless bands
He binds me to thyself—each day, each hour!
A mighty Saviour with almighty power.

"**THY TRUTH.**"—The angel of thine echoing voice:
Good company—indeed, select and choice:
A guide upon the mountains—who need stray
With God's own Truth to lead the upward way!
One other angel will complete the seven,

"**THY TENDER MERCIES,**" making earth a heaven:
The "Lamb," the "Father," the pure, gentle
"Dove,"

Each speaks of tender mercies, tender love.
Angels of Jesus! Attributes divine!
Why should I fear if such a guard be mine?
The past they blessed, my escort through the year:
In the strange future still they will be near.

—*William Luff.*

TEMPTATION AND ITS SOURCES.

THE more endowed a man is, the more liable to evil he is. This is really the answer to the foolish question sometimes put: Could not God have made evil impossible? Could he not have made man incapable of sin? He could have made evil impossible, but he could not have made a man incapable of evil. A thing, he might; evil is not possible to a star or a vegetable. A brute, he might; sin is not possible to a horse or a dog. But a man! Why, the very quality that makes him a man is power to sin,—freedom of moral action, freedom of will. If I have no freedom, I can do neither good nor evil. If I have freedom so as to do good, I must have freedom to do evil. If a man has no strong desires, he cannot be tempted; but he cannot therefore claim any praise. He is pulseless, passionless, safe, but cold and ignoble. The ratio of passion in a man is the ratio of his temptation; the heroic man is the man of strong desire, strong lust, who resists and conquers it. A man who has no desire for alcoholic liquor cannot be tempted to drunkenness; a man of bold, fearless temperament cannot be tempted to cowardice; a man of a mild, cold nature is not tempted to anger; a free, generous nature is not tempted to avarice. No credit to such for being free from those vices. It may be even a debasement, an inferiority of nature, not to have such passions. The noble man is he who resists when they are strong in him. The measure of temptation is the measure of passion; the more sensitive and nervous and emotional a man's temperament—

the higher, that is, the qualities of his manhood—the more he can be tempted.

See, then, how temptation arises. Desire springs up in a man, and occasion may be perfectly innocent. It may be gold lying in the till of a counter, or a purse carried loosely in the pocket, and the temptation is to steal it. It may be drink at the wine-seller's, and the temptation is to drink. Or the occasion may be purposely furnished; companions may solicit and urge, the devil may suggest. But it is within the man himself that the desire springs up and becomes a peril. If his conscience is sensitive, if his religious feeling is strong, it will keep the desire from becoming masterful, keep it from all unlawful indulgence.—*Rev. Henry Alton.*

LOYALTY TO GOD.

SOMETIMES, in order to obey God, we may be under the necessity of disregarding the authority of men. There is a realm of spirit which civil authority has no right to enter, and where God alone is to be heard and obeyed. Civil governments are designed to define our civil obligations, and to regulate our civil intercourse with each other. But we sustain relations to God, and are under obligations to him, with which no civil authority has any right to interfere, and which it cannot annul. If the civil power presumes to enter this spiritual domain, and enjoin what God has clearly forbidden, it violates the rights of conscience, its authority is usurped, and it cannot properly be recognized. This was the great principle on which the apostles acted. When human and divine authority came in conflict, they chose to "obey God rather than men." But the principle is older than the apostles. It was asserted and maintained in the royal court of Babylon, when the three Hebrew youths positively refused to worship the image which the king had set up, preferring to suffer the penalty of the law, should God not see fit to deliver them. Civil authority may make a thing legally binding, but it cannot make it morally right.

There is a law for the regulation of our moral conduct which is far above all human law, and to which our moral conduct should conform. Human laws, it is presumed, are intended, at least in Christian countries, to conform to this higher law, but this is not always the case. There are many things sanctioned by human laws to-day, as interpreted by courts of justice, that are in direct conflict with the law of God. While we should be subject to those who are in authority over us, we should remember that their authority is limited, and that no human authority has a right to require us to do wrong. Our highest allegiance is to God. It was this which led the martyrs to the stake. They refused to be untrue to God to please men.—*Methodist Recorder.*

"THY word is true from the beginning."

IMPERFECTIONS OF CHRISTIANS.

MR. MOODY a few years ago prayed that people might "keep their eyes on the Master and not on the imperfections of Christians." The faults of Christians, individual or collective, are as meet subjects for criticism as those of any other individual or class, but to point them out or to use them as arguments against Christianity, or a religious life or profession, is the very silliest grade of folly. Every Christian man and woman, however lofty their aspirations, and however sincere their professions, must of necessity have imperfections, but not one of them can be due to the Christianity they have adopted; they are all due to our common humanity; due to the non-Christianity which the fault finders naturally profess, and do not try to surmount. It would be as just to condemn or denounce American citizenship, because some Americans are in the penitentiary, when it is clear that their citizenship had no bearing whatever upon their criminality. In the distillation of sweet essences and perfumes, the evil odours of dregs and impurities which go over with the purified extract, are difficult to eliminate; and so when men and women who have been sinners, undertake to step up into a higher life, it is quite natural to suppose that some of the old impurities with which their unchristian experience had familiarized their consciences, should cling to their garments.—*Rescue.*

HELP FROM SORROW.

NO WORDS can express how much the world owes to sorrow. Most of the psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited; and we may thank Bedford gaol for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief. Take comfort, afflicted Christian; you have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way he is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man he puts him in the fire.—*Selected.*

DO YOU KEEP THE SABBATH?—If you do not keep God's Sabbath on earth as he directs, can you expect him to give you a Sabbath in heaven as you desire? See Isa. 58:13. The Sabbath is a test of our loyalty to God. Refusal to "keep it holy," is rebellion against him; and he that neglects it, shows that he is not under his government. He belongs to another.

IMMORTALITY.

MEN are not, as Plato taught, self-existent, eternal beings, immortal by their very nature. There is no such being except one, and that is God. There is no immortality of the soul in this sense. What God created he sustains in being, and can annihilate if he will. It is by his will that we live, and move, and have our being.

The true and only sure basis of eternal existence is found in the fact that God is immortal, and chooses to have an eternal system, in which his rational creatures can know and love him and cooperate with him in his eternal plan. So long as God wills this he will render immortal those intelligent mortal beings who are involved in his plan. His will, his power, and not their inherent nature, is the pledge of their immortality. How, then, under such a God can the highest assurance of immortality be given? Not by philosophical reasoning on the nature of the mind. God himself must give it. He must reveal himself as immortal; he must disclose an eternal plan; he must take his intelligent creatures into covenant relation with himself; he must reveal himself to them as their portion and their God; he must disclose to them the eternal plan in which they are to cooperate with him and give them the assurance that their action with him is to be eternal. Let this be done, and there will be the highest possible assurance of immortality. It rests upon the assurance of the immortality of God and the eternity of his kingdom, and that he is the God and the eternal portion of the soul.—*Dr. Edward Beecher.*

DISAPPOINTMENT.

DEAR reader, if you and I ever reach the Father's house, we will look back and see that the sharp-tongued, rough-visaged teacher, Disappointment, was one of our best guides to bring us thither. He often took us by thorny paths. He often stripped us of our overload of worldly goods, but that was only to make us travel the freer and faster on our heavenly way. He often leads us into the valley of the shadow of death; but never did the promise read so sweetly to us as when read by the light of faith in that valley.—*Selected.*

TEMPTATION.—It is a most fearful fact to think of, that in every heart there is some secret spring that would be weak at the touch of temptation, and that is liable to be assailed. Fearful and yet salutary to think of; for the thought may serve to keep our moral nature braced. It warns us that we can never stand at ease, or lie down in this field of life, without sentinels of watchfulness, and camp-fires of prayer.

If we are God's children, we need not fear the development of his providence.—*Dr. R. Newton.*

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.

THE LITTLE BIRD'S SONG.

A LITTLE bird with feathers brown
Sat singing on a tree;
The song was very soft and low,
But sweet as it could be.

And all the people passing by
Looked up to see the bird,
That made the sweetest melody
That ever they had heard.

But all the bright eyes looked in vain,
For birdie was so small,
And with a modest, dark brown coat,
He made no show at all.

"Why, papa," little Gracie said,
"Where can the birdie be?
If I could sing a song like that,
I'd sit where folks could see."

"I hope my little girl will learn
A lesson from the bird,
And try to do what good she can,
Not to be seen or heard.

"This birdie is content to sit
Unnoticed by the way,
And sweetly sing his Maker's praise
From dawn till close of day.

"So live, my child, all through your life,
That, be it short or long,
Though others may forget your looks,
They'll not forget your song."

—Selected.

BOTH SIDES OF THE STORY.

Two young girls sat on the porch of a sea-side hotel, in which they had been guests all summer; near them was a gentleman who had just arrived.

"There!" said Miss B., "there go those lovers off for a stroll. It is said that they are actually engaged! So absurd! Both middle-aged; he is a pompous fool, and she is pock-marked. What can they see in each other?"

"They have been lovers since they were children," gently answered Miss C. "But she has devoted her life to nursing her mother, who has been ill for years with an incurable disease. Now her mother is dead, and they will be married soon."

Presently, "Do look at those Wright sisters!" cried Miss B. "I'm sick of the sight of them. The elder sails along with that slow, majestic gait, as if she were of royal birth, and the ugly little one trots after her. Never leaves her a minute. It's a wonder it never occurs to her that she may be *de trop* when a pretty girl is talking to a gentleman."

"Her sister does not think her *de trop*," quietly said Miss C. "The reason she walks and moves slowly, is because she is subject to terrible attacks, which are brought on by rapid motion. Her sister never leaves her, because if she were not there to apply the remedies the poor girl would die. There never was a more unselfish sacrifice of one life to another!" she added warmly.

Her companion was silenced, but only for a few moments.

"There is that stupid Miss Blank going away! That is a relief! When women get to be as old and ugly and uninteresting as that, they ought to be kept out of sight among their friends."

Miss C. hesitated a moment.

"Do you know that Miss Blank engaged two rooms for the whole season, and has kept them filled with poor teachers and widows and mothers with sick babies, not one of whom would have been able to leave home but for her? She has given them happiness and health and perhaps new life. I heard this from one of them—not from herself," she added quickly.

And so on and on, one seeing the shadow in each character, the other, the bright side.

The new comer keenly inspected the faces of the two girls, as they rose and passed him. Both were young and pretty. But one was already lined with discontent and mean, vulgar thoughts, while the other turned on life eyes full of serene and joyful calm. Whatever their future lot, one will find only disappointment in the world; but to the other it will always be, as Charles Kingsley says, "full of sweet and noble souls."—*Religious Herald*.

DON'T TASTE.

SAM came out of the corner grocery looking very unlike his usual self. He generally held up his head straight and walked along with a firm, lively step, probably whistling as he went.

Just now he looked around as if he was afraid of any one's seeing him—as if he was ashamed of himself—in short, he wore, in face and figure, what you might call a decidedly sneaky look.

He felt sneaky. He wanted to get out of the way.

He began walking faster and faster, not towards his home, where he knew his mother would have a warm welcome for him, with perhaps something else warm in the oven; and his little sisters would be glad to have him play croquet with them.

Neither did he go to see the Carter boys, although he knew they would be looking for him to play a good game of ball. He went by the quietest road towards the woods.

Most boys like to have company when they go to the woods, but Sam seemed to prefer his own company. He struck into the deepest shade he could find—where the yellow sunshine of the bright October afternoon could hardly manage to get in a few long rays to touch up the dark green. At last he came to a place where a great wild grape vine drooped, a tough branch from the boughs of a tree far above him, and, climbing to the trunk below, formed a sort of half-swing, half-seat.

Sam threw himself on this branch and took something out of his pocket.

What was it? What could this boy have come out here all alone for?

He held in his hand and looked at—a dirty-looking, bad-smelling piece of plug tobacco!

He had made up his mind to try it, but he did not want any one to see him. It did not look very nice, and he began to wonder why he had wanted it.

In the quiet shade and pure air about him it seemed to grow uglier and uglier.

A great many good reasons he had heard against the use of tobacco crowded themselves upon his mind, but he could not recall one in its favour.

Some of the boys thought it very smart to chew or smoke, but he could not help remembering that these were boys he cared least for.

He was cutting off a piece of the stuff when he heard a voice somewhere near quietly asking,—“Chew? Chew? Chew-w-w?”

He stared around in great wonder. No one was to be seen; could anybody have followed him? There was a rustling in the branches above him; he had heard it ever since he had shaken them to the very top as he threw himself on the grape stem.

“Chew! Chew! Chew!” came again, and he peered anxiously into the foliage above his head.

There was a face looking out at him, sure enough, a face—more grave and solemn than a preacher's.

Sam laughed aloud as the old hoot-owl again croaked at him. It sounded differently now that his own imagination did not help to turn the sound into an accusing word.

But just then there broke on the quiet so sharp a twitter close beside him that he fairly jumped from his seat.

“Quit it! Quit it! Quit-Quit-Quit!”

“Why, I have n't begun yet!” cried Sam, half startled, half in fun.

“Quit it! Quit it! Quit it!”

“I will!” He flung the nasty brown lump as far as he could into the bushes. A chipmunk gave a frightened chirp and ran up a tree.

“There, I'll leave it to you,” said Sam, as he turned homeward. “If even the birds won't give a fellow any peace with his tobacco, I think he'd better 'quit it' and stay quit.”

“I am glad enough, though,” he said in a softer voice, as he neared home, and saw his mother looking out for him, “that I do n't know the taste of it yet.”

Boys, how many of you do n't know it? Keep on saying it, and be proud of being able to.—*Youth's Companion*.

OVER A COFFIN LID.

“SHE—was—a—good—wife—to—me. A good wife, God bless her!”

These words were spoken in trembling accents over a coffin lid. The woman asleep there had borne the heat and burden of life's long day, and no one had ever heard her murmur; her hand was

quick to reach out in a helping grasp to those who fell by the wayside, and her feet were swift on errands of mercy; the heart of her husband had trusted in her; he had left her to long hours of solitude, while he amused himself in scenes in which she had no part.

Children had been born to them. She had reared them almost alone—they were gone! Her hand had ministered to their last wants. Then she had comforted him, and sent him out strong and whole-hearted, while she stayed at home and—cried. What can a woman do but cry—and trust? Well, she is at rest now. But she could not die until he had promised to “bear up,” not to fret, but to remember how happy they had been. They? Yes, it is even so. For she was blest in giving, and he in receiving. It was an equal partnership after all. “She—was—a—good—wife—to—me.”

O man! man!—why not have told her so, when her ears were not dulled by death? Why wait to say these words over a coffin wherein lies a wasted, gray-haired woman, whose eyes have so long held that pathetic story of loss and suffering and patient yearning which so many women’s eyes reveal to those who read? Why not have made the wilderness in her heart to blossom like the rose with the fulness of your love? Now you would give worlds—were they yours to give—to see the tears of joy which your words would have once caused, bejewelling the closed windows of her soul. It is too late.

“We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Though we love our own the best.”
—*Detroit Free Press.*

NAME OF THE GOOD SAMARITAN.

THERE are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness, as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end is work well done.

Oberlin, the well-known philanthropist of Steinthal, while yet a candidate for the ministry, was travelling on one occasion from Strasburg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but

suddenly became conscious of some one’s rousing him and waking him up. Before him stood a waggon driver, in his blue blouse, and the waggon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the waggon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

“It is only a duty to help one another,” said the waggoner, “and it is the next thing to an insult to offer a reward for such a service.”

“Then” replied Oberlin, “at least tell me your name, that I may have you in thankful remembrance before God.”

“I see,” said the waggoner, “that you are a minister of the gospel; please tell me the name of the good Samaritan.”

“That,” said Oberlin, “I cannot do, for it was not put on record.”

“Then,” replied the waggoner, “until you can tell me his name, permit me to withhold mine.”

Soon he had driven out of sight and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you are prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—What was the name of the good Samaritan?—*S. W. Presbyterian.*

BE SELF-RELIANT.

PEOPLE who have been bolstered up all their lives are seldom good for anything in a crisis. When misfortune comes, they look around for somebody to cling to or lean upon. Once down, they are as helpless as a capsized turtle, and they cannot find their feet again without assistance. Such persons no more resemble men who have fought their way to position, making difficulties their stepping-stones and deriving determination from their defeat, than vines resemble oaks, or spluttering rushlights the stars of heaven. Efforts persisted into achievements, train a man into self-reliance; and when he has shown the world that he can trust himself, the world will trust him. One of the best lessons a father can give a son is this: Work; strengthen moral and mental faculties, as your muscle, by vigorous exercise. Learn to conquer your circumstances; you are then independent of fortune. The men of athletic minds, who left their mark on the years in which they lived, were all trained in a rough school. They did not mount to their high position by the help of leverage; they leaped the chasm, grappled with the opposing rocks, avoided avalanches, and when the goal was reached, felt that but for the toil that had strengthened them as they strove, it could never have been obtained.—*Selected.*

BEING ALONE.

SECURE for yourselves some regular privacy of life. As George Herbert says: “By all means use some time to be alone. God has put each soul into a separate body. We should follow the divine hint and see to it that we do not lapse again into the general flood of being. Many people cannot endure being alone; they are lost if there is not a clatter of tongues in their ears. It is not only weak, but it fosters weakness. The gregarious instinct is animal, the sheep and deer living on in us; to be alone is spiritual. We can have no clear, personal judgment of things until we are separate from them. Mr. Webster used to say of difficult questions, “Let me sleep on it.” It was not merely for morning vigour, but to get the matter at a distance where he could measure its proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world from its scenes, that it may be realized in thought. It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of the thick woods, or some other isolation as deep, and suffer the mysterious sense of selfhood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day to meet his own mind and learn what oracle it had to impart.—*T. H. Munger, in Christian Preacher.*

THE GREAT EVIL.

OF all the evils intemperance is greatest. War and famine and pestilence combined are not to be compared with the evil which results from the use of intoxicating liquors. Reader, study the following table, showing the annual expenditure for the goods specified in the United Kingdom in the ten years ending 1882:—

Linen Goods,.....	£ 6,000,000
Cotton Goods,.....	14,000,000
House Coal,.....	15,000,000
Tea, Coffee, etc.,.....	20,000,000
Sugar,.....	25,000,000
Bread,.....	70,000,000
Drink,.....	136,000,000

The drink equals all the others combined, with the exception of the cotton goods. The tea, coffee, etc., which cannot be called necessities, if omitted would make the drink bill exceed the others named by £6,000,000. Yet men cry, “Hard times.” And they are hard, but, fellow labourers, can they not be bettered by one-half? What proportion of your income are you spending for drink? Break off now, for your own sake, for your family’s sake, for Christ’s sake. Go free from the bondage of habit.

BE guarded in discourse, attentive, and slow to speak.

THE PRESENT TRUTH.

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

GRIMSBY, MAY 19, 1887.

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WERE THE REFORMERS MISTAKEN?

THE Reformers of the sixteenth century and later held that the little horn of the seventh chapter of Daniel was a symbol of the Papacy; and that the Papacy, as the prophecy indicated it would be, is an enemy of the truth of God and the Christian religion; and also that this great system of religion was symbolized by Paul's "mystery of iniquity" and "man of sin." The very liberal, advanced-thinking reformers of to-day teach us that the Roman Catholic Church is a great power for good, a noble ally in the battle against sin and infidelity, and really and truly Christian! The views of the Reformers of the sixteenth century are directly opposed to the views of what are called advanced thinkers in the church of to-day. Were the Reformers mistaken?

We considered in our last some of the symbols of Dan. 7. We showed the identity of the little horn of that chapter with the leopard beast of Rev. 13. We named also certain specifications concerning the little horn which would indicate the truth or falsity of the claim that it is a symbol of the Papacy. We state these specifications (with additional ones) again. They prove beyond a doubt that the symbol applies to the Papacy. Let the reader note them particularly:—

1. The power symbolized by the little horn was to rise from a ten-divisioned kingdom. Verses 8, 20, 21, 24.

2. Three kingdoms were to be subdued before the power symbolized by the little horn. Verses 8, 24.

3. It would manifest great wisdom and shrewdness, as indicated by eyes like those of man. Verse 8.

4. It would be guilty of blasphemy, speaking "great words against the Most High." Verse 25; Rev. 13:5.

5. It was to wear out the saints, by making war with them and overcoming them. Verse 25; Rev. 13:7.

6. It was to think to change the times and the law (verse 25, *Rev. Ver.*), which must refer to the law of God, as all earthly powers have a right to change, repeal, or enact earthly laws.

7. It was to bear sway for "a time and times and the dividing of time" ("half a time," *R. V.*), or forty-two months. Verse 25; Rev. 13:5.

It would be entirely beyond the region of probabilities that all these specifications should be fulfilled in one power, or system. And the fulfilment of all in one power

would stamp the prediction as divine, the power as a foe to the truth and work of God, and the Reformers as reformers in very truth. Let us note some of the evidences of the fulfilment of these predictions.

1. *The little horn came up in a ten-divisioned kingdom. Was this true?* It was. The Roman Empire was broken up in the fourth century by the incursions of the barbarians from the north and east, so that in the close of the fifth century the divisions of the Roman Empire numbered ten, as given in our last. It was just at this time that the bishop of Rome began his assumptions of power which resulted in the most remarkable and unique system of religious government the world has ever known. But there were hindering causes to its advancement. Although aided by mighty rulers, the Roman See had powerful enemies in the Arian Heruli Vandals, and Ostrogoths, who opposed the pretensions of the Trinitarian bishop.

2. *Three horns were plucked up; three powers were to be subdued before this arrogant would-be chief.* And here also history testifies to the fulfilment of prophecy. The Heruli and Vandals fell before the supporters of the Roman See. In 533 A.D. Justinian issued a decree that the bishop of Rome should be "head over all the churches and corrector of heretics." The Arian Ostrogoths, who held Rome, opposed this. They also fell as had the Heruli and Vandals. Elliot in his "*Horæ Apocalyptiæ*," in referring to one list of the ten kingdoms, says: "I might cite three that were eradicated from before the pope out of the list first given; namely, the *Heruli* under Odoacer, the *Vandals*, the *Ostrogoths*." A Catholic historian quotes as follows from Liberatus (c. 22):—"There are many kings in the world, but there is only one pope over the whole world, . . . which words imply a clear confession of the supremacy of the Roman See, A.D. 538."

The American Tract Society published a report of the Ecumenical Council of 1870, in which is a speech entitled, "The Speech of a Bishop in the Vatican Council," from which we take the following testimony: "Pope Vigilius, A.D. 538, bought the Papacy from Belisarius, agent of the Emperor Justinian; though to be sure he broke his promise, and paid nothing. Is this mode of gaining the tiara canonical?"—*Vatican Council*, p. 189.

3. *The little horn would manifest great wisdom,—it had "eyes like the eyes of man."* Eyes of any kind would be remarkable in a horn. Did it possess eyes, naturally they would be those of the beast which bore the horn; but the eyes of this little horn were like man's eyes, evidently indicating that the power symbolized by the little horn would in wisdom, knowledge, and craft, as far surpass earthly

powers, as the little horn seemed to surpass those among which it rose. The beast thinks only of now; he provides only for the present. But man plots and plans and labours for the future. Such is the prediction. Does Rome meet the specification?—Most certainly, in a pre-eminent degree. No other power has equalled Rome in this respect. Other powers plan for days, she for years. Others look for present results, she for future and greater aggrandizement and conquest. No human polity has shown the wisdom of Rome; and no cabinet in the world to-day can compare with the Roman Curia. Here we have the flower of the church. Men proved and tried from every field under heaven are here, where, with combined and united minds, they plan for the conquest of the world.

4. *It would be guilty of blasphemy. "Great words," and "great things and blasphemy" do not seem to hardly meet the actual fulfilment of the prophecy by Rome.* (1.) Rome takes the fate of men in her own hands. None can be saved outside the pale of her own fold. (2.) She has vested in her hierarchy the power of forgiveness of sin, a prerogative belonging only to God. She goes even farther, indulgences are granted for the future, a doctrine wholly unknown to the Word of God. (3.) The pope has taken to himself the very titles of Christ and God. Pope Martin V. used the following words in referring to himself in the dispatches which he furnished his ambassador at Constantinople: "The Most Holy and Most Happy, who is the Arbiter of heaven and the Lord of the earth, the Successor of St. Peter, the Anointed of the Lord, the Master of the universe, the Father of kings, the Light of the world."—*Rome as It Is*, by Dr. Giustianni. (4.) In the doctrine of transubstantiation, Rome makes her priests creators. "'The hands of the pontiff,' says Urban in a great Roman Council, 'are raised to an eminence granted to none of the angels, OF CREATING GOD THE CREATOR OF ALL THINGS, and of offering him up for the salvation of the world.'"—*Dowling's Hist. Romanism*, p. 203. But we pause on this point of Rome's blasphemy. Volumes might be given showing the blasphemous assumptions of the Papacy from the sixth century to the dogma of infallibility in the present.

5. *Wearing out the saints.* While it is true that Protestants have put many to death for conscience' sake, it is pre-eminently true of Rome. There is also this difference. Protestants have disavowed all acts of religious persecution. It was the effects of the wine of Babylon's fornication which led thereto. But not so with Rome. She has "made war with the saints" to utterly destroy them, many times when those who suffered at her hands were the most harmless and peace-

able. And the specification is true of Rome from the Arian persecutions of the sixth century till the close of the eighteenth. Witness the decrees against the Cathari, Waldenses, Albigenses, etc., by Alexander III. in 1179, by Lucius III. in 1184, and in fact all the way down in forms more or less mild from the time the bishop of Rome was made "corrector of heretics." True the decrees against heretics have not always been carried out. Rome has lacked the power, but never the spirit. Innocent III. decreed, "The secular powers shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."—*Decretals of Gregory IX.*, book 5, title 7. "A heretic merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—*Directory for Inquisitors*, part 2, chapter 2. "Heretics must be sought after, and be corrected or exterminated."—*Id.*

How has Rome regarded these decrees? In 1572, 60,000 perished in France; 200,000 are said to have perished in seven years under Pope Julian; 100,000 were massacred by the French in three months; 1,000,000 Waldenses perished; the Jesuites in thirty years destroyed 900,000; under the Duke of Alva 36,000 were executed; 150,000 met death under the Inquisition; and 150,000 more by the Irish massacre; "besides," says the Cottage Bible, on Rev. 17:6, "the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burned, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastille, or others of their Church or State prisons. According to some, the whole number of persons massacred since the rise of the Papacy, amounts to 50,000,000." Remember, reader, that Rome changes not. Not one decree against heresy has she revoked. Her doctrine of infallibility will not permit her to do this. Restore her former power, and those she deems guilty of heresy will suffer as of yore, the heavens will be lighted by the lurid glare of some *au-to-da-fe*, and cathedral dungeons will be filled with the suffering and dying. Fellow Protestant, why court the favour of that system thus foretold in the Scriptures of truth, and thus depicted on the pages of history? Rome is the same in character, she only lacks the power.

Thus far we have found the specifications of the prophecy fulfilled in Rome. We will examine the remaining specifications in our next.

ALL truths, unless productive of holiness and love, are of no avail. They may float upon the surface of the understanding; but this is to no purpose unless they transform the heart.

HOW GOD'S WORK BEGINS.

THE following from a leading article in the *Christian Commonwealth* of March 31, most truly applies to the work which this journal is set to carry forward and defend. The great threefold message of Rev. 14:6-14 proclaims a solemn warning against the errors and traditions of the world and an apostate church, and also restores the doctrines and faith of the primitive church; for those who heed this message "keep the commandments of God, and the faith of Jesus." Rev. 14:12. The work of the true people of God may be ignored or ridiculed, but that does not change the work. So have many suffered in the past. It is the duty of the people of God to do *his* will, and proclaim his Word, leaving results with him.

"Speak, no matter what betide thee,
Let them smite but make them hear."

The *Commonwealth* says:—

"It is a truism to say that all great movements spring from small beginnings. Yet this is a lesson which men never seem to learn. The teachings of the past appear to be lost upon the mass of people. They know that Christianity was lowly and feeble in its origin; that its human founders were a handful of peasants; and that the influential people of the age, who wielded all the political and social forces of the time, were against it. And they know that Luther's Reformation, and Wesley's, and the anti-slavery movement, and foreign missionary efforts, and the Corn Law agitation, and all other similar endeavours to help and uplift the people, have been commenced by a few persons in a quiet way. They know it all. But what good does the knowledge do them? They will put their foot upon the next little movement that starts. Only an elect and heroic few have the prescience and the courage to rally round the banner of truth or justice at first. And these have to bear the odium, the persecution, the loss; the giddy, mocking multitude laughs them to scorn, and tries to harry them out of existence. History is ever repeating itself as regards these matters. We have reform movements starting in this country now, which are destined to produce revolutionary efforts upon the social, political, and moral life of the Anglo-Saxon race, and through them upon the life of the world. But the mass of our people are oblivious of these movements, and the leaders of the people, when they are brought to their notice, merely ridicule them. In two of these movements we are deeply interested; indeed, it has been our privilege to pioneer them. One is the restoration of New-Testament Christianity, in both its doctrinal and practical forms. This really includes every thing else that is regenerative and progressive."

But we believe that "New-Testament Christianity" includes more than the

Commonwealth has yet presented. Its principles we heartily indorse, but the logical outcome of these principles, the fulness of their application, will not be reached till all the faith of Christ, and all the commands of God are included in their scope. "Seek ye out of the book of the Lord, and read."

JUDGMENT OF THE GREAT DAY. NO. 16.

THE saints having been received into Paradise, into the presence of the Father, and having partaken of the marriage supper of the Lamb, as already set forth, they are ready, in conjunction with their Redeemer, to enter upon the judgment of the wicked world, which is now committed to their hands. The sitting of the saints in judgment must begin after they have themselves accepted of the Father through Jesus Christ, but before the sentence, "Depart, ye cursed," is pronounced by the Saviour upon the wicked, whose cases are considered in this judgment. The following texts bring to view this great judgment work of the saints:—

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

"Therefore judge nothing BEFORE THE TIME, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God." 1 Cor. 4:5.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that THE SAINTS SHALL JUDGE THE WORLD? and if the world SHALL BE JUDGED BY YOU, are ye unworthy to judge the smallest matters? Know ye not that WE SHALL JUDGE ANGELS? how much more things that pertain to this life?" 1 Cor. 6:1-3.

"And I saw thrones, and they sat upon them, and JUDGMENT WAS GIVEN UNTO THEM; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

We have presented these texts to-

gether that the reader might have before him at one view the testimony of the Scriptures on this important point. Let us examine them briefly in order.

The text first quoted declares plainly that the saints are to have a work of judgment committed to them. But, as already noticed, this cannot be placed in their hands till they have themselves passed that investigative judgment which decides all cases, and shows that they are accepted of God. All cases having therefore been decided for life or death, the judgment work of the saints cannot relate to the salvation or damnation of those who are judged by them, but solely to the determination of the measure of their guilt.

The second text forbids on the part of the church any work of judgment "before the time." This plainly implies that when the appropriate time does come, then this work is to be done by those who at present are forbidden to do it. And that time will be reached when this prohibition expires; and this is limited by the words, "until the Lord come." This must refer to the second coming of Christ, and locates the judgment work of the saints immediately subsequent to that event. That the decisions which they will render will be correct, is guaranteed in the promise that the Lord shall "bring to light the hidden things of darkness, and make manifest the counsels of the heart." This will no doubt be accomplished by placing in the hands of the saints the books of record which contain an accurate statement of the deeds of those to be judged by them. Barnes in his note on this text makes this remark:—

"And then shall every man have praise of God." The word here rendered *praise* denotes in this place *reward*, or that which is *due* to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

The third text states in the most explicit manner, "that the saints shall judge the world." As it occurs in the same epistle which forbids this judgment "before the time, until the Lord come," it is manifest that this is a work which the saints enter upon immediately after they have been exalted to reign with Christ. The nature of the judgment which the saints are to decide is clearly determined by two facts: 1. It is rendered by the saints after the Lord has brought to light the hidden works of darkness, and made manifest the counsels of the heart; 2. It is said in this same passage and in the same manner,

that the saints "shall judge angels," meaning of course those angels that have sinned, whose cases are presented in the following texts:—

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be RESERVED UNTO JUDGMENT." 2 Pet. 2:4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness UNTO THE JUDGMENT OF THE GREAT DAY." Jude 6.

These two facts are decisive as to the nature of the judgment which the saints are to engage in when exalted at Christ's right hand. They are not to be judges over men in a state of probation, something as the ancient judges of Israel were raised up to rule over God's ancient people; but their judgment is to be rendered in the case of wicked men when the Lord brings "to light the hidden things of darkness," and it is to be exercised alike in the case of sinful men, and fallen angels. It is not a judgment to determine the guilt or innocence of the parties to be judged; for the guilt of the angels was virtually pronounced to be unpardonable when they were cast out of heaven, and delivered unto chains of darkness, *i. e.*, to utter despair, and the hopeless bondage of their own sins. And as to wicked men, their lost condition is determined by the investigative judgment, before judgment is passed upon them by the saints; and their condition is declared by the resurrection and translation of the just, which separates and sets upon the left hand all others as unworthy of everlasting life. And the fact that the saints thus sit in judgment to determine the measure of every wicked man's guilt, is the most absolute proof that all the wicked will have a resurrection to consciousness; that they will awake to shame, as declared by the prophet Daniel (12:2), and that God, when he renders to every man according to his deeds, designs, as the Apostle Paul declares in Rom. 2:5-9, to inflict "tribulation and anguish" upon every soul of man that doeth evil.

In reference to the text we are now considering (1 Cor. 6:2), and in harmony with the view here presented, Dr. Bloomfield remarks:—

"Upon the whole, there is, after all, no interpretation that involves less of difficulty than the *common one*, supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense *assessores judicii*, by concurrence, with Christ, and

being *partakers* of the judgment to be held by him over wicked men and apostate angels, who are, as we learn from 2 Pet. 2:4; Jude 6, reserved unto the judgment of the last day."

On the same text Dr. Barnes presents this comment:—

"Grotius supposes it means that they shall be *first* judged by Christ, and then act as *assessors* to him in the judgment, or join with him in condemning the wicked."

We now come to the fourth and last text (Rev. 20:4) relative to this judgment by the saints. This is a very remarkable one. It shows that the resurrection of the just precedes the work of judgment by them. It elevates them to thrones of judgment, where they live and reign with Christ during the period between their own resurrection and that of "the rest of the dead." It measures the space of time to be occupied in this vast work; namely, a thousand years! And this period is certainly none too long for the examination of the books containing the deeds of all wicked men and fallen angels even though all the saints engage in it, as we have learned that they will.

In this statement respecting the "thrones," there is evident allusion to Dan. 7:9, which speaks of the "thrones" being "cast down," or, more correctly rendered, being "placed," or, "set up," as many able critics affirm. These thrones were "placed" for those who were to engage in the work of judgment, when the Ancient of days took his seat as Judge in the second apartment of the heavenly temple, and the cleansing of the sanctuary, or the investigative judgment, began. And when at last "judgment" is committed to the hands of the saints of the Most High, and they are able to enter into the temple after the pouring out of the plagues (Rev. 15:8), it appears that they sit upon these very thrones, and with the Saviour at their head, finish the work of the judgment, as indicated in the texts before us. In this exalted state they are priests to God and to Christ, not as mediators with them in behalf of wicked men, but as worshippers of God and the Lamb, even as Christians in their mortal state are a royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus. 1 Pet. 2:5, 9.

U. S.

IMMORTALITY BROUGHT TO LIGHT THROUGH THE GOSPEL.

THE prevailing opinion of Christendom has been for some ages past that we possess inherent immortality as a race; that an immortal soul, or spirit, dwells in every son and daughter of Adam, by virtue of the fact that they are human beings; that

every one of the patriarchs and all the heathen nations of ancient times possessed an immortal soul, and that it cannot possibly be destroyed by what we call physical death, but lives right on as conscious as ever. Several of the ancient heathen nations, long before Christ, taught this. How can such an idea be harmonized with this text of Scripture? "But it is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10. The statement is distinct and emphatic that immortality was brought to light through the gospel. How could this be, if it had been existing four thousand years before, just as much as from that time onward? No statement of Christ's can be found declaring the soul of man immortal. The Egyptians, many centuries before, said so, the Greeks and Romans said so, but Christ never. But taking the true position, that man is not naturally immortal, and must receive his future life through Christ, then we can see the force in this text, and its beauty and power are specially precious. When he died and rose again, he thus laid the foundation of the gospel securely. Immortality for those who accept and obey him is thus made clear and certain.

G. I. B.

A TRUTH WELL STATED.

THE editor of the *Sabbath Recorder*, in reviewing an article in the *Baptist Banner*, says:—

"The *Banner* says: 'Jesus rose from the dead on the first day of the week. See Mark 16:9.' In a discussion on the Sabbath, we never deny that Christ rose from the dead on the first day, and the reason is, it has nothing to do with the question. It has no more to do with it than has the day of his birth, or the day of his death. We ask, Do the Scriptures say anything of this? Not a word; it is pure human invention! The passage, however, quoted to prove that Christ rose on the first day of the week only does this by putting a comma in the wrong place. Correct this, and then we get its true sense, for it does not attempt to tell when Christ rose from the dead, but when he appeared to his disciples. Let us see: 'And having risen, early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons.' This gives the true sense and makes Mark's testimony agree with the other evangelists, showing that after Christ's resurrection, the exact time of which no man knows, he appeared early on the first day of the week to certain of his followers."

Several years ago a friend in New England appealed to us to join in an effort to prove to the people that Christ did *not*

rise on the first day of the week. We refused, because we had no interest in the question. He said by so doing we could remove the last prop of Sunday-keepers. We deny that it is any prop at all, because the resurrection has no relation to Sabbath observance. They who labour so hard to prove that Christ did not rise on the first day attach an undue importance to the question. They give this much advantage to their opponents, by virtually admitting that it is important in the Sabbath controversy to determine the day of the resurrection of the Lord.

We have no idea that any considerable number of people will ever become convinced by the argument on the resurrection so as to renounce Sunday-keeping. The law of God is the only true basis of Sabbath observance. That law is based on certain events, but the resurrection is not among them. While we spend our time to argue with them concerning the time of the resurrection, we are only diverting their minds from the true issue. We say with Dr. Hull, the day of the resurrection of Christ has no more relation to the Sabbath "than has the day of his birth or the day of his death."

And no Baptist can be consistent and try to urge the observance of the Sabbath on the ground of the resurrection of the Lord. The Baptists professedly deny tradition and inference concerning matters of institution; yet they know there is nothing bearing any resemblance to a precept for observing the first day of the week. A few quotations where the first day is mentioned, without any statement of its sabbatic character, or of a duty to observe it, no more determine a duty in that respect, than a few mentions of the baptism of households prove the duty to baptize unconscious babes.

"All Scripture is given by inspiration of God, and is profitable . . . that the man of God may be perfect, *thoroughly furnished unto all good works.*" No one is "thoroughly furnished" to Sunday-keeping by the Scriptures; it is not a "good work"—it is not a duty in the revealed will of God. No one can draw nigh to God with a "full assurance of faith" on the strength of Sunday observance, for "faith cometh by hearing, and hearing by the word of God." The Word of God does not require the keeping of Sunday; therefore it is no part of Christian faith to accept it. Baptism regards the resurrection, as the Sabbath does creation. To substitute one for the other in the divine institutions is to pervert those institutions, to destroy their significance, and introduce confusion into the house of God, where all should be harmony. We shall best please God if we let his truth remain as he gives it to us. It needs no amendments,—it admits of no addition or diminution.

J. H. W.

The Watch Tower.

"Watchman, what of the night? Watchman, what of the night? The morning cometh, and also the night: if ye will enquire, enquire ye: return, come."—Isa. 21: 11, 12.

WAR.

BARBARIC spirit, swaying lands
Whose thrones are round Jehovah's feet,
Drop now thy red intending hands,
Stem now the surge of passion's heat;
Take thy lean fingers from the throat,
The supple throat of reigning peace—
Her groan will sound a battle note
And give the vengeance sword release.

O mockery that "peace on earth"
Whose echo sweetens still the air!
Another moon and war has birth
In clouds of omen everywhere!
Behold the panther crouch of France,
Behold the steeled Teutonic line:
From each to each the nations glance,
And over all is love divine!

A brighter glory has the shield
Grown rusty in the peaceful hall
Than that which flashes on the field,
"Twixt life and death a dented wall.
A nobler honour has the race
Whose hands are never crimsoned o'er,
Whose breast needs not an armour case
To prove the manhood at the core.

Behold how good a thing to-day
To see the sons of God agree!
Their brother man to rob and slay—
All-Father, what a sight for thee!
Go, nations, to your several ways,
Forget the shame of battle tryst;
War-spirit of barbaric days,
Depart from out the age of Christ!

—Hermione.

BY WHOM IS THE WORLD TO BE CONVERTED?

WERE professed Christians of to-day united, were their armies one solid phalanx, were that bond of union, the Lord Jesus Christ and the truth of God, there might be hope in the theory so often asserted, but never proved, that the world would be converted. But by whom is this work to be wrought? What agents will the Lord use? Will it be the present emasculated and divided Christendom? Infidelity is growing apace there. Much is said by ministers, little is done. Soft, smooth, flowery, soothing sermons are preached, human nature is pleased, the imagination is excited, the fancy is tickled, the conscience is eased. Self-denial, the cross, the vicarious atonement of Christ, the binding obligation of the law of God, the exceeding sinfulness of sin, are many times left entirely out of the question. "For the time will come," says St. Paul, "when they will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 1 Tim. 4:3, 4. The *Christian Commonwealth* of March 24, in speaking of the likeness between the tradition of to-day and that of the beginning of the Christian era, utters the following in confirmation of Paul's prediction (italics ours):—

"There are many ministers in all our leading churches who deny the divinity of Christ,

the fact of his atonement, the resurrection, and future retribution. In other words, they eliminate from Christianity every one of its vital, fundamental, and distinctive truths, and substitute for those truths shadowy and watery opinions of their own, and yet they claim to be just as much—and as good—Christians as ever. We recently referred at length to the extraordinary antichristian teachings of the Rev. Dr. Abbott, who is a type of a large class of rationalizing Christian ministers of the day. Several of our contemporaries, and some of the magazines, have followed us in the line of criticism which we made upon Dr. Abbott's pestilent book. We regret to observe that Canon Fremantle has advanced far along the same path as Dr. Abbott. . . . This spirit, first of all, by destructive criticism, takes out of Christianity all its vital parts, then substitutes for these human reasonings, and we are asked to accept the singular product which issues from this double process as the only true and genuine Christianity. . . . The great battle of Revelation v. Tradition, of divine authority against human reason, has got to be fought over again in these times, and it will be fiercer than ever before."

This witness is true. It is not a time for joy and feasting and congratulations over the conquests science has made, many times "science falsely so called." It is a time for fasting, humiliation, and prayer. But this is a lesson of which the church of to-day knows comparatively little or nothing, and but little desire is manifested to learn. The battle of God's Word and the few with tradition and the many, lies before us. It calls for braver hearts than any era of the past. A form of godliness, a mass of tradition, and the knowledge which puffeth up have resulted in persecution in the past, and they will again. Those who cleave to God's Word in faith and practice shall suffer persecution. But nerve yourselves, men of God! Clothe you with the armour of righteousness. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

THE HOLDING OF THE WINDS.

The position has been taken by some of the most careful expositors of divine revelation that the term *wind*—when used symbolically in the Scriptures—signifies *war* and *political commotion*. And to prove this theory they refer to Dan. 7:2, 3, 17, 23, 24; and Jer. 25:31-33. If the thoughtful reader will examine these texts he will be better prepared to decide the question.

To those who are at all familiar with the history of the rise and fall of the successive kingdoms of Babylon, Medo-Persia, Grecia, and Rome with its ten kingdoms (mentioned also in Dan. 8), there seems to be a fitness in applying the term *wind* to the political revolutions which brought about the overthrow of the mighty nations of antiquity. In Rev. 17:15; and Isa. 8:7, the term *sea*, or *waters*, is plainly declared to be "peoples, and multitudes, and nations, and tongues;" and, therefore, Dan. 7:2, 3 might fairly be paraphrased thus: I saw in my vision

by night, and, behold, as the result of wars and political commotion among the peoples, multitudes, nations, and tongues, that four great kings, or kingdoms, arose out of the earth. And history, sacred and profane, seems to justify this exposition, which is given simply to illustrate the point. But from this I pass to consider

THE PRESENT CONDITION OF EUROPE.

Since the autumn of 1840 the state of affairs has been most perplexing. In that year the Ottoman power was outdone; but since that time it has maintained a nominal existence through the sufferance and intervention of the great nations of Europe. In the hands of these political surgeons the "dying man of the East" has suffered the loss of some of his most necessary limbs, and to-day, in his palsied condition, his symptoms of decay form the main topic of conversation throughout an un pitying world, which antedates the day when the Crescent shall wane to wax no more on European soil.

All eyes are fixed upon the Turk's estate. His doom is irrevocably sealed. The nations are whetting their swords, which, sooner or later, will be drawn in a deadly conflict for the territory now occupied by this cadaverous power. War is inevitable! The efforts of some of the ablest statesmen have been exerted to avert it; but, in spite of all this, the preparations which have recently been made, and are still making, stand without comparison in any age. Time and again it has seemed impossible that the winds of war could longer be held under restraint. The nations are groaning beneath the awful burdens of impending war. The anxious inquiry is,

WHAT ARE THE ARMIES WAITING FOR?

For an answer to this question we are indebted to the Scriptures. From them we learn that we have reached the closing scenes of this world's sad history; that the kingdoms of this world are soon to pass away to give place to the eternal kingdom of our Lord and his Christ; and that in connection with these momentous events the anger of the nations will be aroused as they begin to realize the insecurity of their tottering thrones. And while the nations are preparing for the final conflict in which they shall pass away as the chaff of the summer threshing-floor, a message of warning is to go throughout the world to prepare a people for the solemn events which are described in Revelation 11:15-19. A work of this nature, under favourable circumstances, would meet with many hindrances; and in a time of almost universal war, its progress would be nearly if not quite impeded. So the Lord in mercy restrains the elements of war and political strife until this sealing work is accomplished for those who will accept of mercy through the mediation of our divine Re-

deemer, who so soon is to come in regal splendour to claim the kingdom as his own. Until that glad day shall dawn, we must expect clouds and sunshine, and the cry of "Peace and safety" commingled with the alarm and occasional din of war.

Such are the times in which we are living. To-day the political barometer seems to be rising, but to-morrow we may behold its rapid fall; and thus it will continue to vary until the final outburst of the great whirlwind—like that of Jer. 25:30-33—which is to desolate the earth. In the meantime, while the storm-clouds are gathering, we watch with interest the rapid extension of the gospel work among the nations of the earth, that is to prepare a people for the great day of the Lord, which seemingly is so near.

If the position is a correct one, that the winds of war are now being held in check by Providence (Rev. 7:1-3) while the Lord is testing his people and leading them into perfect harmony with his holy law (Rev. 12:17; 14:6-14; 22:14), as exemplified in the life and teachings of our perfect Pattern, then as the professed followers of Jesus we have need to return to the old paths in which the Man of Sorrows walked for us, so that when he comes in all his glory and majesty he can say unto us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." A. A. JOHN.

The Missionary.

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

LOWLINESS.

THE desert rose, though never seen by men,
Is nurtured with a care divinely good;
The ocean gem, though 'neath the rolling main,
Is ever brilliant in the eyes of God.

Think not thy work and worth are all unknown,
Because no partial pensman paints thy praise;
Man may not see nor mind, but God will own
Thy worth and work, thy thoughts and words
and ways. —Selected.

REPORT FROM ENGLAND.

SINCE my last report I have laboured at Leeds and Liverpool, and am thankful that I can state that I was much encouraged by the many omens for good which were manifested.

Previous to my visit at Leeds I received a request to publicly investigate the teachings of the Bible in reference to the existence of an all-wise and good God, and the Sabbath question. Mr. Nield, of 9 Park Lane, the proprietor of the well-known Vegetarian Restaurant, kindly furnished a large, pleasant room for the meetings. I gave two discourses before the investigation of the above questions began. The turn-out was good, and all seemed much interested. One man became so much interested in regard to the change of the Sabbath by the man of sin that he purchased "Thoughts on Daniel and the Revelation" to investigate the subject still farther.

In defending the Bible teaching against the

attacks of the infidel friend, I enjoyed much liberty and was astonished at the utter weakness of the positions taken. The Chair was ably filled by Mr. Bird, a Methodist minister. Every thing passed off pleasantly and orderly. My opponent was a fair, candid man.

The investigation of the Sabbath question brought out the largest congregation. My opponent is a Christadelphian. He took the position that the law of God, the ten commandments, was abolished at the death of Christ, and that in this dispensation we have no divinely-appointed Sabbath. He used the old, and long since worn-out, argument of no law, no Sabbath, which was easily met. The following Sunday he preached on the same subject before his own congregation. Notes were taken, and the succeeding Sunday Pastor Smith of Blackburn, a late curate of the Church of England who has recently commenced to observe the Bible Sabbath, visited Leeds, answered all the objections, and presented other subjects. His meetings were of an interesting nature, and many who listened to his discourses were much interested and benefited.

I enjoyed my visit at Liverpool much, and had freedom in speaking to the brethren and sisters there. The missionary work bestowed on ships and at Liverpool and Birkenhead during the past six months has proved a success. Hundreds there are now taking the PRESENT TRUTH regularly. On first day, April 24, in connection with our ship missionary, Mr. Drew, I held a long Bible-reading with two deeply interested families. We were glad to find them fully believing many points of truth, and hope and pray that the Lord will aid them in their investigation of the Sacred Page. I rejoice in the many omens that exist plainly indicating that the truth is gaining a foot-hold in many hearts in this Kingdom. To the Lord be the praise. S. H. LANE.

IMPORTANCE OF THE CAUSE OF GOD.

THERE is no work so important as the work of God. There is no enterprise so safe as that which has for its object the salvation of those for whom Christ died. There are no institutions so sacred in God's sight as those which are devoted to the interests of the work of our divine Lord and Master. If there is one period in this world's history more important than another, it is the last days, when the work of probation is closing up. All heaven is astir, and watching with the most intense interest to aid those who, with hearts and interests inseparably connected with the work of God, are struggling with the evil influences which surround them. There is no position so honourable, no work so ennobling to the human mind as that which is connected with the redemption of man through the blood of Christ. To be connected with the institutions which God in his providence has founded, and over which his watchful care is ever exercised, is a higher honour than this world can give.

In the seventh chapter of Revelation we have a prophecy showing the importance of the closing work of the gospel. The seven seals, commencing in the sixth chapter, present a consecutive history of events transpiring between the first and second advents of Christ. Hence there can be no question concerning the age of the world in which the prophecy of the seventh chapter applies. The great day of wrath is brought to view in the last verses of chapter six. The eighth chapter introduces the seventh seal, when there is silence in heaven for the space of half an hour, seven days, prophetic time. This is when our Lord comes to this earth to gather his saints. Matt. 24:31. All the holy angels will come with him. Matt. 25:31. This is why there was silence in heaven. The prophecy of chapter seven is parenthetically thrown in, and has its fulfilment under the sixth seal, after the signs spoken of in the 12th and 13th verses of the sixth chapter. The falling of the stars occurred on the night of Nov. 13, 1833.

So important is the sealing work brought to

view in the seventh chapter that angels from glory take their position to hold the winds (margin, Jer. 25:32) until the servants of God are sealed.

There are only two classes of interests in the world—man's personal, selfish interests and the interests of the world's Redeemer. He that controls the elements of nature, the Author and Creator of worlds, sees that importance to this sealing work that divine agencies are employed to control influences which would impede its progress. Wars, national interests, and all individual concerns, are secondary in importance to this work. When compared with it all, the affairs and interests which pertain wholly to this life sink into insignificance.

If this work is of so much importance in God's sight, we can readily understand how precious those persons must be to him whose personal interests are lost in their efforts to aid in accomplishing his purposes in it. To feel that our own personal interests are too dear for us to consecrate them to this work would be the greatest mistake man ever made. The truths of God's Word have greater claims upon his people at the present time than during any previous age of the world's history. Young men and women are wanted to enter the field as canvassers, as colporteurs, and to labour in other ways as the providence of God may indicate. But the world presents to them its fleeting charms, its deceptive attractions of honour and position, making the cross of Christ of none effect. It says, "You may keep the Sabbath and be good Christians, but to go without the camp bearing the reproach is too much." They prefer an easier way. The work of God wants true men and women, who possess humility, moral worth, and sterling integrity,—those who will leave their homes, their quiet fireside, and consider it a privilege to labour for their Lord, who has done so much for them. The cause calls for means. This should come from willing hearts; not simply from those who can give as well as not, but from those with whom it will cost struggles, wearisome labour, and deep, earnest wrestling with God to accomplish that which is undertaken. It may be true that this does not come natural for us. So we might say with truth, that there are no natural Christians. Our natures should be changed, and it is upon this point that we need the grace of God. He longs to help us, that his name may be glorified through us. He will do great things for us if we will let him. S. N. HASKELL.

"WHAT THY HAND FINDETH TO DO."

"WHAT is that in thine hands, Abel?" "Nothing but a wee lamb, O God, taken from the flock; I purpose offering it to thee, a willing sacrifice." And so he did, and the sweet smell of that burning has been filling the air ever since, and constantly going up to God as a perpetual sacrifice of praise.

"What is it that thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flocks." "Take it and use it for me," said God. And he did so, and with it wrought more wondrous things than Egypt and her proud king had ever seen before.

"Mary, what is it that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint this holy one who is called Jesus." And so she did, and not only did the perfume fill all the house in which they were, but the whole Bible-reading world has been fragrant with the memory of the blessed act of love, which has ever since been spoken of "as a memorial of her."

"Poor widow, what is that thou hast in thine hand?" said God. "Only two mites, Lord. It is very little, but then it is all I have, and I would put it into thy treasury." And so she did, and the story of her generous giving has ever since wrought like a charm in prompting others to give to the Lord.

"What is that thou hast in thine hand,

Dorcas?" "Only a needle, Lord." "Take it and use it for me," said God. And so she did, and not only were the suffering poor of Joppa warmly clad, but inspired by this loving life, "Dorcas societies" even now continue to ply their benign mission to the poor throughout the earth.—S. S. Times.

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.

A THREEFOLD MESSAGE.

1. GREAT judgments are preceded by messages of warning.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

2. The antediluvians were not destroyed without having ample time to repent.

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Gen. 6:3.

3. A warning was given to the friends of Lot before the destruction of Sodom.

"And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." Gen. 19:12-14.

4. The sins of Nineveh were very great, but God in his mercy sent a message to them.

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown." Jonah 3:1-4.

5. So God has sent a threefold message to warn the world before its destruction.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

6. The first of this series had its fulfilment in the proclamation of the closing of the great prophetic period of 2,300 days.

"And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." Dan. 8:14.

7. In Daniel 8, is recorded a vision which an angel was commissioned to explain.

"And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Dan. 8:15, 16.

8. The part explained was that concerning earthly kingdoms.

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Dan. 8:20, 21.

9. When this explanation was given, Daniel fainted.

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Dan. 8:27.

10. The angel afterward appeared to Daniel to complete the explanation of the vision.

"At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9:23.

11. The unexplained portion relates to time.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Verse 24.

12. This period was to begin at a certain date.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25.

13. The decree to build and restore Jerusalem was given in B.C. 457. See margin for date.

"Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Ezra 7:12, 13.

14. In symbolic time, a day is reckoned for a year.

See Num. 14:34; Ezek. 4:6.

15. Seven weeks, or 49 years, of this prophetic period, commencing B.C. 457, were cut off from the 2,300 years for the rebuilding of Jerusalem. The sixty-two weeks, or 434 years, bring us to the anointing of Christ at his baptism, A.D. 27. The one week left of the seventy weeks, or 490 years, brings us to A.D. 34, when the Jews finally rejected the gospel in the stoning of Stephen. Taking the 490 years from the 2,300, there are 1,810 left. Adding the last two numbers together we see that the time must expire in 1844.

See Dan. 9:25-27.

16. The proclamation of the ending of this time was by an angel of God, representing a work to be performed by the church on earth.

"And swear by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:6.

17. This work is also symbolized by the first message.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6.

WM. INGS.

(Concluded in our next.)

Interesting Items.

—In twelve months 11,823 persons were killed in Bengal by wild beasts and snakes.

—The export of diamonds from South Africa for the month of March was valued at £387,473.

—The Prince and Princess of Wales opened the Jubilee Exhibition at Manchester on May 3.

—Milton's house at Chalfont St. Giles, Bucks, is to be purchased for a museum and reading-room.

—A general strike took place in the Connelville, Pennsylvania, coke region, May 5, 13,000 men ceasing work.

—By an enactment of the State Legislature, the system of Saturday half-holidays was introduced in New York, May 21.

—The New York Legislature has passed a Bill rendering it a felony to ship any explosive without declaring its true nature.

—A new bridge across the Thames has been completed at Hammersmith, and another is in course of construction at Battersea.

—The schooner Flying Scud, bound for Alaska, from Kodiak, capsized in the Shili-koff Straits. Eighteen men perished.

—About 25,000 persons attended the opening ceremony of the American Exhibition, which promises to be quite successful.

—The *Calcutta Englishman* states that the Government has arranged a scheme for the complete and systematic botanical survey of India.

—The King of Italy laid the first stone of the new torpedo works at Venice, and afterward was present at the launch of the new man-of-war Galileo.

—A terrible explosion of fire-damp occurred in a coal mine at Nanaimo, Vancouver Island. One hundred and one whites and seventy-five Chinese perished.

—Great fires have occurred in Hungary, at Eperies and Nagy-Karoly, many children having, it is feared, been burnt to death, and more than three hundred houses destroyed.

—A telegram from Souakim announced that according to reports received there the Hadendawas have driven the rebels out of Kassala, and made prisoners of Osman Digna and Abu Girgu.

—The Chinese Government has finally settled the question of the currency by concluding a contract with a Birmingham firm for supplying the necessary amount of silver and bronze coinage.

—The Khedive has forwarded the Bronze Star to Colonel Duncan, M. P. for Finsbury, in recognition of the colonel's services in passing 2,600 refugees from Khartoum to new homes in Egypt.

—It was stated at the annual meeting of the British and Foreign Bible Society, held in London, May 4, that the issues of the society for the year had been 3,932,678 copies of Bibles, Testaments, and portions.

—A return has been issued showing that 989 persons were killed on railways in the United Kingdom during twelve months, the injured numbering 7,407. The number of passengers during the year was nearly 700,000,000.

—Three Armenian Protestant missionaries residing in Tiflis have been exiled to Siberia, for "displaying undue activity in making converts to their faith." One of them is sixty-three years old, has translated the Bible into two Eastern languages, and has many followers and pupils.

—A proposal to extend the Royal title was unanimously approved by the Colonial Delegates, who suggested that the terms of the proclamation of 1858 should be adopted—"Queen of the United Kingdom of Great Britain and Ireland and of the Colonies and Dependencies thereof."

—A telegram from San Francisco stated that Montezuma was destroyed by the recent earthquakes, and that one hundred and fifty persons were killed, as well as twenty at Oputa.

—An explosion occurred at the powder-mills of Messrs. Curtis and Harvey, Hounslow, May 3. One man was killed and another slightly injured. Fortunately, three hundred of the working people were at breakfast when the explosion took place. The shock was felt ten miles distant from the mills.

—The eighty-eighth anniversary of the Religious Tract Society was held at Exeter Hall, May 6. It was stated that 665 new publications had been issued during the year, of which 167 were tracts. The society had up to the present time published in 186 languages and dialects. The issues from the home and foreign depots combined had reached 76,167,360, or 2,526,329,340 since the formation of the society. The total amount received, from all sources, during the year, was £200,192.

—The annual report of the German Commissioner for Education, which has just been presented to the Reichstag, shows that the total number of emigrants from Germany itself through the ports of Hamburg, Bremen, and Stettin during the year 1886 was only 66,671, as compared with 88,900 in 1885, 126,511 in 1884, and 143,947 in 1883. But, on the other hand, the stream of emigration through the same ports from Austria-Hungary, Russia, and Scandinavian countries has increased so much within the last year that the total number of various emigrants who left for America rose from 155,147 to 166,416. The latter number were forwarded in 1,177 steamers, of which 986 sailed from Hamburg alone.

—The seventy-ninth annual meeting of the London Society for Promoting Christianity Amongst the Jews was held at Exeter Hall, May 6. The society employs 140 agents. Of this number 89 are Christian Israelites. It is estimated that there are 3,000 Christian Israelites in the United Kingdom, and more than 100 ordained clergymen. The aggregate income for the past year had been £36,663, while the expenditure had been £36,553. An anonymous gift of £1,000 had been received as a "Queen's Jubilee Thank Offering," which the committee contemplated devoting to the establishment of mission schools for Jewish children in Safed. It was stated that there was great scope for increased work amongst the 22,000 Jews in Jerusalem, for the Jewish parents were ready to send their children to Christian schools.

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Sundhedsbladet, Christiania, Norway.

AUSTRALASIA.

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THE PRESENT TRUTH.

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

GRIMSBY, MAY 19, 1887.

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

SUNDAY AGITATION.

PEOPLE find fault with those who keep the seventh day because they agitate the Sabbath question; but the Sabbath question "will not down." The advocates of the true and only divine Sabbath may cease their efforts, but the agitation will not cease. The opponents of the seventh-day Sabbath are bringing it constantly to the front. Failing to find support in the Bible for Sunday of pagan origin, they are appealing to the lawgivers of earth. And thoughtful, candid men are apt to inquire, Why the necessity more than in times past? Is Sunday the Sabbath of the Lord and of the Bible? And the evidence is all against the usurper, who has been clothed in the garments of truth by those who ought to know better. In all the nations of Europe there is more or less agitation on Sunday laws, and in the United States the question is coming before the legislatures of the principal States. It is God's time for agitation on the question. Men cannot stay it. If Sunday is sustained, it will only be by human laws. The Sabbath of the Lord—the seventh day—needs these not. It rests on the sure Word of God. Those who truly love God will, in the agitation, turn

from the traditions of men to the "sure word" of truth, and be found among those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

THE LAW AND THE GOSPEL.

THE moral law of God and the gospel are not antagonistic, or opposed to each other. Each has its separate and distinct sphere and use. Law is a rule of conduct, that which governs actions. And being a rule by which conduct must be shaped, it must necessarily be the rule of the future judgment; for God does not require men to keep one law and then judge them by another. Man's case must be tried by the law he has broken or kept; and by that law he is to be judged. See Rom. 2:12; Eccl. 12:13, 14; and Jas. 2:8-12. These texts all refer to the moral law. The gospel is "good tidings of great joy" to all people. The good tidings it brings is that there is a "Saviour" born to the world. This Saviour is a Saviour from sin. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). What is sin?—"Sin is the transgression of the law" (1 John 3:4); "Nay, I had not known sin, but by the law: for I had not known lust [coveting, *Rev. Ver.*], except the law had said, Thou shalt not covet" (Rom. 7:7); "By the law is the knowledge of sin" (Rom. 3:20). But the gospel "is the power of God unto salvation to every one that believeth" (Rom. 1:16), that man might not only be "justified freely by his grace" for past transgressions (Rom. 3:24, 25), but, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

THUS we see that between the law and the gospel there is divine harmony. The law was a manifestation of God's love in that it presented before man the rule of a perfect and holy character. But man failed to attain to that character (which would have been life); he transgressed God's law. But does this destroy the law?—No; for the transgression of a dead law would not be sin; a dead law could not condemn sin. But the law not only proves men sinners, but it points out just how they are sinners, in order that the healing, correcting power of the gospel may be applied, the Spirit of God always working with the law in convicting, and the gospel in cleansing and healing. The law makes the gospel a necessity in that it condemns all as sinners. And law cannot, from its very nature, at the same time condemn and justify, or acquit. The gospel, from its very nature, cannot at the same time be a law of morals and a remedy for immorality. The law points out the sin and the righteousness required; the gospel cleanses from the sin, and makes it possible for man to fulfil the law. Without the gospel, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). But with the gospel, "This is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 5:3).

JUST as the various colours on the artist's canvas lend force, and grace, and exquisite beauty each to the other, so in God's plan do the law and gospel. God's law never seems so holy as when we view it from Calvary, where we see that it was so immutable that only the

death of the Son of God could release us from its claims. And God's free gospel—the wonderful manifestation of his love to fallen man—never seems so great, so precious, as when we view it from Sinai in the light of that law which was invested with all the majesty, the glory, and the holiness of Omnipotence and Ineffable Purity. And never do the deeds and principles of that law appear so holy, so pure, so precious, as when manifested in the life of Him "who did no sin," who therefore needed no gospel, yet who brought both law and gospel to fallen man, as expressed in Watts' beautiful hymn,—

"My blest Redeemer and my Lord,
I read my duty in thy Word;
But in thy life the law appears,
Drawn out in living characters."

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

APPOINTMENT.

THERE will be a camp-meeting held at Moss, in Norway, commencing June 8 and holding till June 21. The first week of the meeting will be especially for the benefit of our brethren in Scandinavia, and the second week, June 14 to 21, will be occupied by the European Council. This will be a season of more than ordinary interest. This is the first camp-meeting held in Scandinavia and in Europe, as far as we know. We desire that this meeting may be of much benefit to our people in Europe. We are making preparations to accommodate all who will come, and we extend our invitation to everybody. We would request those coming to bring bedding such as straw-ticks, blankets, etc., as will be most convenient to carry. Moss is a small city near Christiania, and is accessible from that place both by railway and by water. We have in view a very beautiful ground for the occasion, and we shall be glad to meet a large delegation from all our missions in Europe at this meeting. Those coming from other countries will come direct to Christiania and go from there to Moss. O. A. OLSEN.

THE friends of present truth at Grimsby and Ulceby have been cheered by a visit from Pastor Wm. Ings, who has for some months been labouring on the Continent. Sabbath and first day, April 23, 24, he delivered two discourses at the mission on the subject of spiritual gifts. The following week he was with the church at Ulceby. May 7 he was again at Grimsby, and delivered a very practical sermon, based upon 1 Pet. 1:13-18. We trust that the solemn words spoken may prove like seed sown on good ground, and will yield an abundant harvest.

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PUBLISHED by S. H. LANE, M. C. WILCOX, and Wm. INGS,
at 73 Heneage Street, Grimsby.