

THE Present Truth

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

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THE PRESENT TRUTH.

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CHRIST THE PURIFIER.

Mal. 3: 2, 3.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by
When in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible come forth so pure
That He whose eyes of flame look through the
whole,
May see his image perfect in the soul?

Not with an evanescent glimpse alone
As in that mirror the refiner's face,
But stamped with heaven's broad signet there
be shown
Immanuel's features full of truth and grace,
And round that seal of love this motto be,
"Not for a moment, but eternity."
—Montgomery.

General Articles.

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

THE BENEFITS OF INDUSTRY.

BY MRS. E. G. WHITE.

THOSE who look upon work as a curse are cherishing a mistaken idea. God appointed labour as a blessing to man, to occupy his mind, to strengthen his body, and to develop his faculties. Adam toiled in the garden of Eden, and found it to be one of the pleasures of his holy existence to do so. And when, as the result of his disobedience, he was driven from his beautiful home, and was forced to struggle with a stubborn soil to gain his daily bread, that very labour, although far different from his pleasant occupation in the garden, was a protection against temptation, and a source of happiness.

For thirty years Jesus was an inhabit-

ant of Nazareth, and his life was one of patient industry. He walked the streets clad in the simple garb of a common labourer. He toiled up and down the mountain steeps, going to and returning from his humble work. He did not employ his divine power to lessen his burdens or to lighten his toil. He lived in a peasant's home; he mingled with the lowly, and shared their daily toil. His example shows us that it is man's duty to be industrious, that labour is honourable.

The life of Jesus should encourage the poor and lowly to be contented with their lot. Honest labour has received the sanction of Heaven, and men and women may hold the closest communion with God, while occupying the humblest positions in life. Jesus was as faithfully fulfilling his mission when working at his humble trade as when he healed the sick or walked upon the storm-tossed waves of Galilee.

Those who divorce religion from their worldly business are reproved by the example of Jesus. Although he could command the entire angel host, he dwelt among the hills of Nazareth, a simple carpenter, working for wages, and living a godly life. He called no attention to himself as a marked personage; yet his life is a lesson that mankind should copy to the end of time. It was a mystery to angels that Christ should condescend, not only to take upon himself humanity, but to assume its heaviest burdens and most humble occupations. But this he did that he might become like one of us; that he might be acquainted with the toil, the sorrows, and the fatigue of the children of men, and thus be better able to understand their privations and sympathize with their trials.

The essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. Though there may be no human eye to examine our work, nor voice to praise or blame, it should be done just as well as though the Infinite One himself were personally to inspect it. We should be as faithful in the minor details of our business as we would in the larger affairs of life.

Our varied trusts are proportioned to our various abilities. Where much is

given, much will be required. God expects corresponding returns for the talents he has intrusted to his servants. It is not the greatness of the talents possessed that determines the reward, but the manner in which they are used, the degree of faithfulness with which life's duties are performed, whether those duties are great or small. Whoever does his work conscientiously and well, whether in the shop, in the field, or in the pulpit, will be rewarded according to the spirit in which he has worked. It requires more grace and discipline of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary pursuits of life, than to labour as a minister of Christ, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the work-shop and business office, sanctifying the details of every-day life, and ordering every worldly transaction according to the Bible standard; but this is what God requires of his people.

Judicious labour is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Idleness is the greatest curse that can fall upon man, for vice and crime follow in its train. Satan lies in ambush, ready to destroy those who are unguarded, whose leisure gives him opportunity to insinuate himself into their favour under some attractive disguise. He is never more successful than when he comes to men in their idle hours.

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. Says the prophet Ezekiel, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing.

The glory and joy of life are found only by the working man or woman. Labour brings its own reward, and the rest is sweet that is purchased by the fatigue of a well-spent day. But there is a self-imposed toil that is utterly unsatisfying

and injurious. It is that which gratifies unsanctified ambition, which seeks display or notoriety. Pride of appearance or the love of possession leads many to carry to excess that which is in itself lawful,—to devote the entire strength of body and mind to those interests which should occupy but a small portion of their time. They bend every energy to the acquisition of wealth or honour; they make all other objects secondary to this; they toil unceasingly for years to accomplish their purpose; yet when the goal is reached, the coveted prize secured, it turns to ashes in their grasp; it is a shadow, a delusion. They have given their lives for that which profiteth not.

God is watching the character we develop in our daily lives, weighing our moral worth. Those who ignore the claims of God in their business life, as carpenters, lawyers, or merchants, are unfaithful in matters of eternal interest, since it is the *life* that indicates the spiritual advancement, and registers upon the books of heaven the unchangeable figures of the future. Those who are unfaithful in little things, cannot be intrusted with the true riches of the kingdom. Yet all the lawful pursuits of life may be safely followed, if the spirit is kept free from selfish hopes and the contamination of deceit and envy. The business life of the Christian should be marked with the same purity that held sway in the workshop of the holy Nazarene. It is the working man or woman who sees something great or good in life, and who is willing to bear its responsibilities with faith and hope.

God designed that all should be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man, who does not develop his physical and mental powers, but neglects the tasks which God has set for him to do. In the cause of reform the indolence of the many necessitates the overwork of the few earnest and devoted labourers. Because these are allowed to do the work of others in addition to their own, they often fail beneath the burden. But though the path of the Christian reformer may be hard and narrow, it is honoured by the foot-prints of the Redeemer, and he is safe who follows in that sacred way.

The angels are workers; they are ministers of God to the children of men. Those slothful spirits who look forward to a heaven of inaction will be disappointed; for the economy of the Creator prepares no place for the gratification of sinful indolence. But to the weary and heavy laden, rest is promised. It is the faithful servant who will be welcomed from his labours into the joy of his Lord. He will lay off his armour with rejoicing, and forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary.

A VERSE oft reaches him who would a sermon fly.

THOU HAST BEEN FAITHFUL.

THESE are most cheering words, even under ordinary circumstances, when it so occurs in the daily routine of life that they can be truthfully spoken to any one. And the joy and satisfaction which are indicated by their utterance seem to be mutually shared by the speaker and hearer. However, when we consider the fact that as used by Jesus in the twenty-fifth chapter of Matthew they relate to a time in the future when, in connection with the judgment and the second advent of Christ, we shall be called upon to restore the talents which have been intrusted to our stewardship, then they seem to have a meaning which is worthy of our serious contemplation.

It will be understood that the destinies of all men will have been irrevocably determined at the time here referred to, and that the decisions rendered have been based upon actual experiences which day by day have formed the earth-life records. The individual whose life has so accorded with the divine will as to justly merit the approbation of the Judge of all the earth, under these extraordinary circumstances, may fitly be termed "blessed." Such a benediction can be none other than a prelude to an eternity of felicity.

Sooner or later the last record of our lives will have been transcribed in the books above, and with it will terminate our opportunities for service. Time's rapid-flowing stream is bearing us onward with irresistible force toward that bourne from which mortals do not return. Not a moment passes which does not tell of some poor fellow-traveller whose life has been intercepted ere the allotted threescore years and ten have been reached.

Pause, and let the silent nursery, the unused toys, the student's half-completed essay, the mother's unfinished needlework, the merchant's unbalanced accounts, the author's disarranged manuscripts, the monarch's unaffixed seal,—and a variety of "almost finished" tasks, whose name is legion,—together with the flag drooping at half mast, the gloomy pall, the bier, the solemn funeral *cortege*—oh! *so solemn!*—pause, I say, and let some of these ubiquitous events indelibly stamp upon memory's tablet these momentous truths, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." "We spend our years as a tale that is told." "And there is no discharge in that war."

"FAITHFUL."

"1. Firm in adherence to the truth and to the duties of religion. 2. Firmly adhering to duty; of true fidelity; loyal; true to allegiance. 3. Constant in the performance of duties or services; exact in attending to commands; trusty. . . . 5. True; exact; in conformity to the letter and spirit; as, a *faithful* observ-

ance of directions. . . . 7. Conformable to truth," etc.—*Webster*.

Who of us has duly weighed the meaning of this word *faithful*? Faithful to what? If we all must stand before the judgment-seat of Christ (Rom. 14:10) to be judged and rewarded according to our works (Rev. 22:12; Matt. 16:27), there must be some universal standard, or law, by which we are to be tested. See Eccl. 12:13, 14; Rom. 2:11-16; and James 2:8-12, together with Matt. 7:12. From these texts we learn that the moral law (Ex. 20:3-17), as illustrated in the life and teachings of Jesus Christ, is the rule of life *now* as it will be the standard *then* in the final tribunal of the human race.

St. James speaks of the law as a mirror (read chapter 1:22-25) into which we should look to see our errors. We naturally shrink from this important duty for we already have learned something of the truthfulness of Holy Scripture, which says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. We ought not to seek to cover up our sins, or willingly remain ignorant of what the Lord has justly required of us; for all things are naked and open before the eyes of Him with whom we have to do. Heb. 4:12, 13. And not only is this so, but we are also assured of God's love and mercy toward us "in that, while we were yet sinners, Christ died for us." Rom. 5:8. This same Jesus is *now* our Mediator. As he has been tempted on all points like as we are, he is a merciful and gracious High-Priest, who can be touched with the feeling of our infirmities, and he invites us to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:14-16. What more could we reasonably ask? And if we still are contented to go on in disobedience to the divine commands, rather than to see and turn from our transgressions, while pardon is freely offered through the atoning blood of Jesus, what right have we to assume the name of *disciples*, or followers of Jesus? See St. John 14:15, 21, 24; 15:10; 1 John 1:6-10; 2:1-6; 5:2, 3. Will not "willing ignorance," as well as known disobedience, justly merit the divine disapproval? See Luke 12:47, 48; Matt. 7:21-23; John 3:16-21; 2 Pet. 3:3-7.

Let us briefly consider faithfulness as it relates to the holy law of God, using definitions "1" and "5" as quoted above. "Faithful,—1. Firm in adherence to the truth and to the duties of religion." "5. True; exact; in conformity to the letter and spirit; as, a *faithful* observance of directions."

"LETTER."

Do we worship idols? Do we adore, or bow down to graven images? Do we use God's holy name in profane swearing? Do we desecrate the Sabbath by labouring on the seventh day? Do we treat our parents with disrespect? Do we

take human life? Do we violate the chastity of our fellows? Do we take that which is not ours? Do we tell untruths? Do we earnestly desire that which we know should be retained by others?—If we do not do these things then we may be said to be keeping the *letter* of these necessary and reasonable laws. But if we do these things we are *not faithful*. We may venture to occupy the judgment-seat for a moment, while we personally examine ourselves by this somewhat modified standard. Who by casting the first stone can say, "I am more righteous than thou"? In our own cases, examined by ourselves alone, how many could justly render a clear verdict—a "thou hast been faithful"? But this is insufficient. We have simply been looking at the *abstract letter* of the law—which might fitly be compared to the glass of the mirror, minus the quicksilver, or the reflecting element.

Therefore, back of the *letter* of the law, let us place the spotless life of Jesus—which may be likened unto the quicksilver, inasmuch as he is the Light of the World, the Sun of Righteousness, the True Reflector. This combination, or the law as reflected by our Perfect Pattern, becomes the basis of the Golden Rule of Christianity. The law which is spoken of in Scripture as "perfect," "holy," "just," "good," and "spiritual," can be no other than the one which Jesus came to magnify and honour by perfect obedience. Let us consider it thus.

"SPIRIT."

"No other gods before me." No secret idol-temples in our hearts; free from "covetousness, which is idolatry;" all that we have, and all that we are, or hope to be—spirit, soul, and body, consecrated to God. His name spoken only with reverence in praise and prayer, or in instructing others in the way of life; without the *thought* of swearing. Remembering the Sabbath day to keep it holy by doing no works except those of mercy and necessity on the seventh day of the weekly cycle; our thoughts withdrawn from worldly business, and fully occupied in adoration, or in contemplation of all God's mercies through which man is finally to be brought again to the position which he occupied before the fall—re-instated in Paradise restored. "Honour thy father and thy mother." Treating with the utmost deference those who have so tenderly cared for us in our helpless infancy; living so that they will be honoured by our conduct, as children of a common Father. Free from malice, envy, and strife; knowing that "he that hateth his brother is a murderer." Not yielding to the lusts of the flesh; in no way encouraging unchaste thoughts and unlawful desires. Not appropriating to ourselves that which belongs to others; never engaged in making "sharp trades," always giving just weights, measures, and equivalents.

Speaking the truth; not indulging in "business fibs," "helps to trade," or malicious deception. Content to let others enjoy that which they possess; not wrongfully desiring the persons or properties of our neighbours. These propositions will give us some conception of the holy law of God as reflected by gospel light. If our lives are in harmony with these just, unalterable, and spiritual precepts, then it can be said of us that we are *faithful*, or that we conform exactly to the *letter* and *spirit* of the gospel standard. If we are not faithfully endeavouring to so do, how can we hope to receive the approving words, "Well done, thou good and faithful servant." This is no trifling matter; and our cheeks may well blanch at the thought of meeting a just God in judgment, if we are willing to go on blindly or knowingly in sin. What shall we do? If we have not done so already, would it not be becoming in us to plead guilty? What else could we do?

WEIGHED IN THE BALANCE AND FOUND WANTING.

We need not despair. Jesus died to save sinners. Our God is a just, merciful, and loving Father—he *knoweth our frame, he remembereth that we are dust*. If we accept of the mediation of Christ; if we truly repent, and forsake our sins, and show our faith in his death and resurrection by being planted in the likeness of the same in the watery baptismal grave; if we abide in him, walking in the light as he is in the light, then we may have the assurance, day by day, that his precious blood cleanseth us from all sin, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Clothed in his righteousness we may at last stand complete, and hear those gracious words, "Thou hast been faithful." That such possibilities are open to erring mortals, such as we are, ought to inspire us with fresh hope and courage to win the overcomer's crown. Are our determinations and efforts proportionate to these glorious possibilities? It may be prudent to cross-examine ourselves on these matters. Such an action may result in saving us from overwhelming remorse at a time when it will be too late to cry, "Lord, Lord, open unto us." Luke 13:24-30. God is faithful; and he admonishes us to be faithful, even unto death, that, when the chief Shepherd shall appear, we may receive the unfading crown of life.

"O brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy
tears,
And a coronet gleam on thy brow."

A. A. JOHN.

IN THE MINORITY.

"We are in the majority," sounds much more pleasant, doubtless, to most people, than does the above phrase. And well it may, if the majority are in the right.

But unfortunately for both majority and power, justice and right are not always on their side. Says Solomon: "And on the side of their oppressors, there was power." The religion of the Bible has never been received, loved, and vindicated by the majority of men. Protestantism is outnumbered by paganism to-day by about ten to one, and by Roman Catholicism by about two to one. But what understanding Christian of any denomination of Protestants concludes therefrom that Protestantism is false, and Catholicism is the true religion?

One thing is observable by all, and that is, that when God has called out any class of Christians with light and truth in addition to that held and taught by older religious bodies, the latter have stood ready to array themselves in hostility to the former. From them persecution has come first, strongest, and the most continued.

What does it avail to be in the majority, if their "defense is departed from them"? What if persons are in the minority, if they have a "thus saith the Lord" for their shield? "If God be for us, who can be against us?"

Viewing the matter from our standpoint, we behold the awful consequence of being with the majority at the time of the flood; yet up to the point when sure and swift destruction overtook the unbelieving, the antediluvians felt safe and secure. But while this vast host were wrapped in their watery shroud, with hope forever fled, the minority, the whole human family left, were floating away in the dim distance, in the ark prepared of Noah, "by the which he condemned the world, and became heir of the righteousness which is by faith."

Who at the present time counts those happy that were found with the majority when the professed people of God preferred the life and companionship of a murderer to that of Jesus, while they cried of the Prince of Peace, "Crucify him, crucify him"?

Both majority and power were on the side of Saul when he was exceedingly mad and "made havoc of the church, entering into every house, and haling men and women, committed them to prison." But when he had yielded the powers of his mind and body to do and suffer the will of God, he could rejoice in the society and lot of the minority.

Herod could have boasted of superiority of earthly power and of riper years than John the Baptist; but who would not prefer the unspeakable reward lying before the Baptist in the resurrection morning, to the fate of that earthly monarch? God has far greater respect for righteousness than for years. "The hoary head is a crown of glory, if it be found in the way of righteousness."

The declaration to ancient Israel was: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye

were the fewest of all people;" yet for this little company the most wonderful deliverances were wrought, the most astonishing victories gained, and to them choice promises were made and fulfilled.

There is one case, at least, on record, where the Lord said to a cautious leader: "The people that are with thee are too many." In this instance God was better pleased to work with three hundred than with thirty-two thousand. And it is certain that the same might be true again in accomplishing great results.

And here again are words of comfort and a golden promise: "Fear not, *little flock*; for it is your Father's good pleasure to give you the kingdom." Remove from the Bible the promises made to humble believers, always in the minority, and hope has forever fled.

Remove the cross of Christ, preach smooth things, fill the professor's pathway with flowers, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob."

"Encompassed by a throng,
On numbers they depend;
They say so many can't be wrong,
And miss a happy end."

A. S. HUTCHINS.

BLESSED ARE THEY THAT DO.

In chapters twenty-one and two, of the book of Revelation, there is a description of the final glorious home of those who have a "right" thereto. In those same chapters are also presented the characters of those who will have right of entrance, and also of those who will be debarred that privilege. Three times in the two chapters are these opposing characters described. Read these chapters carefully, and note the characteristics of those who will be privileged to enter that home and those who will be shut out, but especially verses fourteen and fifteen of chapter twenty-two: "Blessed are they that do his *commandments*, that they may have right to the tree of life; and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever *loveth and maketh a lie*."

The condition here set forth for attaining a right of entering the city, and partaking of the tree of life, is that of keeping the commandments of God. And among those who are shut out we find the maker and the lover of a lie. This, like sorcery, fornication, murder, and idolatry, is a violation of the law of God, and none the less so whether it be a popular lie which nearly every body loves, or whether it be one which nearly every body hates.

Every thing that is contrary to truth is a lie, whether we recognize it or not; its quality of being the truth or a lie depends not upon our recognition of the fact, but upon the fact itself. Popular

theology tells us that the first day of the week is the Sabbath, while God's law says *the seventh day is the Sabbath*.

They both cannot be right; and as God's "law is the truth," it follows that the *Sabbath* of that law is the truth; and as that is the seventh-day Sabbath, it again follows that the first-day sabbath is a lie, and so is of the devil; for he is a liar and the father of lies. John 8:44.

Do you *love that lie*? or do you love God's truth? If you love God, you will keep his commandments; "for this is the love of God, that we keep his commandments." 1 John 5:3. But if we keep the commandment of the enemy, what then? If obedience is an evidence of love in one case is it not in the other?

GEO. STAGG.

THE SOULS UNDER THE ALTAR.

"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10.

The advocates of the kindred popular doctrines of the immortality of the soul, and that the souls of the righteous go to heaven at death, believe and teach that the souls of the martyrs are alive under an altar in heaven, and that they literally pray in the above words for vengeance on their persecutors. They do not seem to see that there is anything inconsistent in the idea that the souls of the martyrs in the presence of God, where there is fulness of joy, should be able to think only of their past tortures, and be entirely given up to anxiety for vengeance on their persecutors, who hastened their arrival to their state of blessedness. Nor do they seem to realize that such prayers are not only unlike the spirit of Christ, who prayed in his hour of extremest anguish, "Father, forgive them; for they know not what they do;" but that they are unlike the spirit of that noble martyr, Stephen, who cried with his dying breath, "Lord, lay not this sin to their charge." Luke 23:34; Acts 7:60. Nor do they explain how such a prayer can be offered literally while the Saviour stands before the ark of God's law as a great sacrifice, and the Spirit of God strives with sinful men to lead them to repentance. But let this case stand while we look at another.

The parable of the rich man and Lazarus teaches to the same class of people that the righteous at death go to heaven, and the wicked at death go into the flames of hell. It also shows them that the wicked in their torment are not only in plain sight of the righteous in their blessedness, but that the two places are within speaking distance of each other, and that the two parties converse together. Now let us put these two cases together.

The souls under the altar had only to look from their state of blessedness to see their persecutors in the flames of hell, and such of them as were still alive would in a short time be dropping, one by one,

into this fiery gulf. Could the martyrs, with this terrible sight before them, pray, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Would they have been bidden to wait yet a little season? Would they not rather have been directed to look across the great gulf, and see many of their persecutors already in torment, and others every moment arriving? Who does not see that these two cases, when taken together, completely refute the doctrine so often drawn from each taken alone?—J. N. Andrews.

JOYFUL SERVICE.

If you want to know the character of a house, ask the servants—especially the old servants. If you want to know what sort of a condition the public services are in, sometimes you will hear various accounts of them. But it is different with the service of our Lord. Ask the old servants, and you will get the best account of it. There may be servants who have tried it for a little while and become froward and willful. Those who have been at it longest have the best things to say about it. Ask such an one as Paul the aged. Observe the cheerfulness of the latest epistles of Paul. You have a good deal about his trouble and suffering in the mid-time, but when he came to be Paul the aged, when he is writing his pastoral to Timothy and Titus, he is extremely cheerful and consolatory. He has been long in the service. Ask the Apostle John, who began in earliest life and lasted longest in earthly service. You will hear how he had not found it an easy service—nobody does who goes thoroughly through with the Lord. John had, after the Master left, been arrested and threatened along with his friend at Jerusalem. Afterwards he had been exiled, as we know, to Patmos, for the Word of God. He had lost his own brother James, and his dearest friend, Simon Peter, by martyrdom in the service of Jesus Christ. But what does he say of it at the end? Look at his epistle: "His commandments are not grievous." He came more and more to see, as all aged Christians do see more than they saw it in youth, how thoroughly reasonable is this service; how good it is; how right it is—nay, how blessed it is.

John had heard his Master saying, and put his "Amen" to it at the end of his service—"My yoke is easy, and my burden is light." It may be a question, having regard to the context, whether, when our Lord says, "Take my yoke upon you," he just meant the yoke assigned to us, or the yoke that he had borne, and which he called us to share. Take the latter meaning. Just as when he says to the disciples, "My peace I give unto you," he intends not merely a peace that he can confer, but the very peace that possessed his own soul in the midst of his tribulation, and says: "That peace I give unto you. In the world ye

shall have tribulation, but in me you will have peace."

So in regard to those obligations of duty; he calls those who come to him to follow him in the way, and to bear the yoke with the courage and the burden he endured when he was here as the Father's elect servant. So we are not merely commanded, by the thought that God has a right to give his orders, and we cannot take a higher place than to be his servant, but we have, as has been again and again pointed out, to follow the Master, who himself has served, and knows all the difficulties of the service.

It gives a master great power over his workmen when they know quite well that he is not a mere amateur in the thing himself; not merely master because he has money enough to employ them, but is a master who has done the work himself and knows it better than they do; has done it well, has done it thoroughly, and joins them in the work, and says, "Come and work with me; what you do not know how to do, I will show you." It is such a Master whom we serve.—*Dr. Donald Fraser.*

THE MIND OF CHRIST.

"HAVE this mind in you, which was also in Christ Jesus." There is no good work done without a pattern. The greatest artist commonly wants a model before him in his painting or in his sculpture. He may have more models than one. He may copy the face of one person, the form of a second, the hand of a third; and the drapery may be from quite another source; but he has some basis of what is, in all that goes to make up his ideal of what ought to be. There was never but one perfect model in character and in conduct. In our being and in our doing, we ought to imitate Christ Jesus.

This model ought to be before us elsewhere than in the sanctuary, and at other times than on the Sabbath. When a hotel or railroad porter handles our summer baggage roughly; when a table waiter seems the slowest of mortals; when a chance acquaintance appears impertinent; when a child is provokingly tiresome with its questions; when one with whom we are in discussion is as opinionated as he is unreasonable; when we are misused, or cheated, or betrayed; when our patience is most taxed, and our temper is most tried,—then, and at other times, we may ask ourselves, "What would Christ Jesus do and say if he were just in my place at this moment?" If you then speak and act fairly in response to that question, you have taken a good way of showing how much there is in you of the mind which was in him.—*H. Clay Trumbull.*

To THE Christian man, the end of one duty should be the beginning of another.—*Matthew Henry.*

THE POWER OF PRAYER.

HAST thou climbed ambition's height,
Man of genius, man of might,
Seeing, from thy lofty seat,
All life's storms beneath thy feet,
Empire spread before thine eye,
Homage, fear, and flattery?
Amid the sounds that meet thee there,
Kneel, and seek the power of prayer!

Hast thou in life's loneliest vale,
Seen thy patient labours fail,
Felt ill-fortune's daily thrill
Waste thine energy of will?
Yet, without revenge or hate,
Wouldst thou stand the stroke of fate?
Wouldst thou bear as man should bear?
Kneel, and seek the power of prayer!

Hast thou, man of intellect,
Seen thy soaring spirit checked,
Struggling in the righteous cause,
Champion of God's slighted laws,—
Seen the slave or the supine
Win the prize that should be thine?
Wouldst thou scorn, and wouldst thou spare?
Kneel, and seek the power of prayer!
—*Dr. Croly, in Literary Microcosm.*

THE BROKEN LINK.

A MAN who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well, on the whole. I sometimes get mad, and swear, but I am strictly honest. I work on Sabbath when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said: "Well, Jack, is the fence built, and is it tight and strong?" "I canna say that it is all tight and strong," Jack replied; "but its a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I do n't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I cannot just say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why you might as well have built no fence at all. If there is one opening, or place where an opening can be made, the cattle will be sure to find it, and will all go through. Do n't you know that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on shipboard and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say, when he heard that, 'No mat-

ter, it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent. of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it?' No, indeed! he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all; that he might as well throw the anchor overboard without any cable, as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away, and try to get a new one that we know is perfect."—*Selected.*

THE WISDOM OF SOLOMON.

SOLOMON showed his wisdom in the methods of instruction which he adopted. We are so constituted that the reception of the truth depends very much upon its presentation. The wise teacher will seek out "acceptable words," that is, the most apt and, as we say, the most telling words. In Solomon's case this was the form of proverbs. He studied the form as well as the substance of his teachings. He "gave good heed." He "sought out and set in order many proverbs." By this I understand that he brought out of his treasure things both new and old. He drew upon the wisdom of the ancients for their most vital and pithy sayings, and he strove to give sap and exactness to his own.

I would that we were more like Asiatics in one respect—more silent and thoughtful in our ordinary life, and more concise and to the point when we speak. It was this that made them love proverbs, which are the current coin of wisdom, compact and portable, and bearing their value on their face. Men still, and everywhere, love condensed and comprehensive language. Our literature grows richer every day in words and phrases which are lightning gleams, as brief and as luminous. We have still Luther-words, which are "half-battles."

And herein Solomon was a model for all who would be wise to win souls. They will "still teach the people knowledge." They will instruct them in the great principles of truth, as well as exhort them to duty. They will be anxious to have them grow in knowledge as well as in grace. The preacher will recognize it as his paramount commission to "teach" the nations. His Word is to be profitable not only for "correction and reproof," but for "doctrine and instruction." It is the "wisdom" of God before it becomes the "power of God unto salvation."—*Rev. F. N. Zubriskie.*

MEEKNESS is imperfect if it be not both active and passive; if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others.

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.

WORTH THINKING OF.

If we sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if through all the livelong day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face,
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

—Selected.

WALKING IN SHADOW OR SUNLIGHT.

I WAS walking along the street the other day when I saw a young girl, whom I knew, and a little tot of three years, crawling along disconsolately on the shady side of the way. It was a side street, and no one was passing, so I called out, "Come over in the sun, Mollie."

The girl looked up, crossed over, and we walked on together, the child dancing along in the happiest manner.

"Why, how pleasant it is on this side!" exclaimed Mollie. "I had no idea it was so warm and cheerful. We were half frozen, and I was going to turn back."

How like that is so many a Christian life? How many find the "narrow way" cold and dreary, and are inclined to turn back and give it up entirely. And yet, there is the Sun, and they might walk in his light; there is the bright, sunny path of entire and full consecration, of unwavering faith, of perfect submission to Him who "knoweth the way that I take." Let us see if we can find the way out of the shadow into this sunlight.

The very darkest, coldest shadow comes from want of faith. You are wrapping yourself up in your feelings, your attainments, your understanding of God's Word. No wonder you shine dimly, and that the way seems cold and dark. Look across; see such as Frances Ridley Havergal or Hannah Smith, and, I trust some among your own personal friends, walking in bright sunlight, never thinking whether they feel aright or have yet attained to anything, never questioning God's Word. It is enough that Christ has been perfect for them, that he leads them.

"Ah! but," says one, "some lives are full of shadows—full of trouble."

Thank God, lives are not like houses—they can be brought into the sunlight; and we know that even this created sun has power to break away all shadow—how much more the invisible Sun who longs to shine full upon us! I do think we look upon trouble in a very unscript-

ural way nowadays. I am quite sure that in the apostles' time there were many in the church who were enduring great sorrow and affliction, apart from the fierce persecution which raged, for it may be that great persecution brings with it an exalted state of mind; so we will not consider that at all. But I am sure that many a mother, in the apostles' time, was mourning the loss of her darling, many a wife was dragging through years of devotion to one who was blind to all her self-sacrifice, many a man was beset by terrible business difficulties. Yet, did the apostles pity them, and wish it were in their power to take the load of sorrow, or sacrifice, or anxiety off? "Behold," says St. James, "we count them happy which endure."

Ah! there is the shadow, and beyond, looking at the unseen things, shines the clear light of that Sun which is risen with healing—healing for wounded, tired, discouraged hearts—in his wings. Is it not foolish,—no, is it not wicked,—to walk shivering in the shadow, when by one step, into full faith and acceptance of God's will, you may be in the warmth of his presence?—*Hope Ledyard, in S. S. Times.*

THE GAME OF SCANDAL.

THERE is a game called "scandal," which creates a great deal of amusement when it is played properly. The persons who are engaged in the game stand or sit in a circle. The more the better; thirty or forty will make more fun than ten or twelve. When all are ready, the person appointed takes his right-hand neighbour aside and whispers in his ear a short story; it may be about some one present, or about a public personage; but whatever it is, he must write it down and keep it, as a proof of what his statement was. The neighbour, in his turn, repeats the story as exactly as possible to the person on his right-hand, and he, having listened, passes it on. It is said, and I believe truly, that never once has it been known to come back as it started. The most astonishing alterations occur. Innocent jokes have turned to frightful accusations, and only the reading of the first story can convince any one that he did not repeat exactly what he heard. There is no better type than this amusing play of the time-worn game of scandal that the world is playing, and has been playing ever since it began. That a number of innocent people, with no intention of distorting facts, cannot hand the simplest story from one to another in the same room for a few moments without ridiculous alterations, proves the impossibility of getting at the truth of any story which has passed through many lips. The disposition of the hearer colours the tale even as he listens, and more than this, many people are deaf without being conscious of it, and in a peculiar way. There is auricular illusion as well as optical illusion. I know persons who, while intently listening, hear words that are

not uttered, and who, in repeating the impression that has been made upon them, do not intend to tell falsehoods, but who will, nevertheless, say to you, with a bland smile: "I have told every one that you told me that Mr. X.'s beautiful young wife had eloped, and they are so sorry for him." And while you deny that you made any such statement, and stare in wonder at the speaker, you remember having told her that "Mr. X.'s new country house was situated on a beautiful slope of the hill, and that he had bought it to please his young wife." I, myself, no longer believe anything I hear, and only half what I see.

When you hear an evil story of any one you *know* to be good, discredit it, and say so. Grapes are not gathered from thistles. Neither do thistles grow upon a grape-vine. The fruit tells you from what tree it came; but you know also what fruit a tree is likely to bear. One you know to be good and kind and sweet and noble, is not likely to have done bad or cruel or spiteful or petty things. Why should you believe a tale of him who is the subject of scandal?—*Mary Kyle Dallas.*

HINTS TO MOTHERS.

NOTHING is more fascinating to a child than the plain, unvarnished narratives of the Bible, provided these are the first presented to him. I cannot vouch for children who, from the earliest dawn of intelligence, are compelled to swallow large draughts of "Mother Goose." But if the story of Samuel, for instance, is read to a child—and do not judge me visionary if I say this may be done before three years, just as it stands recorded in 1 Sam. 3,—watch his eyes, as he is evidently picturing to himself the child Samuel, his "little coat,"—the reading should begin with verses 18 and 19 of the previous chapter,—the good priest with his dim eyes, the little Samuel laying himself down to sleep, but rising with alacrity, running, when he hears himself called—you may be sure he sees all these far more plainly than we whose minds are lumbered with so many other things. A little quiet talk afterwards about the story, adding no embellishments, but often referring to the open book and repeating from it the identical words here and there, will fasten the nail in a sure place. The very quaintness of the Scripture phraseology catches and holds the attention of a child. I have known a child of but three years to become so familiar with the last chapter of the Gospel by John, through the frequent hearing of it, as to notice the omission of a single word inadvertently left out; and he was by no means a precocious child. He would call for it over and over again through the day, and never tire of it.

A little preparation is needed on the part of the mother in selecting passages, and connecting them if continuous. For instance, take the last chapter of Luke,

commencing with the thirteenth verse, and read without any omissions till you come to the last two verses; omit them, but substitute in their place Acts 1:9, last clause, reading on through verse twelve. No attempt at simplification will make the story more captivating. If you have never tried it, you will be astonished at the interest manifested after a few readings. Persevere, and you will soon find that the Bible is the Book of books to your child, and its words "sweeter also than honey and the honey-comb." And what better can you desire for him? Searching "the Scriptures" for this purpose, you will find more sweet morsels for your little ones than you at first imagine. In your daily reading note such passages, that you may never be at a loss. Note the story of Peter, in Acts 12:1-19; Moses, in Ex. 2:2-10; David, in 1 Sam. 17; the "holy child Jesus," Luke 2:40-52, etc.—*The Watchman*.

WRONG TO SELL TOBACCO.

THE following resolutions by a shop-keeper on selling tobacco are worth quoting as an example for others:—

1. I will not sell tobacco, because I consider the habit of using it degrading, selfish, sensual, indolent, and injurious, and feel it to be my duty to do all I can by example and precept to put an end to a practice pernicious and detestable.

2. Because smoking has been the means of ruining thousands of young men with bright prospects, who have received excellent and religious educations; but who, to imitate the fop, have, during a walk after the hours of business, taken the cigar or the pipe; the mouth has become dry, the tongue parched, and to allay this, they have resorted to the saloon; the glass has been called for, and emptied; another glass is taken, and thus the novice becomes a habitual smoker and drinker, and in time falls a prey to intemperance with its inevitable consequences—loss of character, health, property, body, and soul.

3. Because I believe it to be wrong to encourage a custom which necessarily occasions a sinful waste of property, when so many distressed families, benevolent societies, and the cause of the Redeemer, require pecuniary assistance, and are dying for it.

4. Because I believe that much valuable time is squandered upon the pipe by professing Christians, and even by ministers, which might and ought to be devoted to the distribution of tracts, the instruction of the young, visiting the sick, and doing good.

5. Because it is a well-ascertained fact that a large proportion of those who have been reclaimed from intemperance, and have returned to their former habits, have attributed their downfall to the continuance of the practice of smoking. The temperance cause cannot advance while tobacco hedges up its way.

6. Because experience has proved to me that I could not effectually induce

the smoker to abandon his habit while I continue to sell, the usual reply being, "If it is wrong to buy, it is wrong to sell."

7. Because I feel assured that though it may be a loss to me in a pecuniary view, still I shall be more than recompensed for the sacrifice made, by an inward satisfaction of having acted conscientiously, and with a sincere desire to promote the welfare of my fellow men. A Christian woman says, "I and my husband have brought up eight children, and, as you say tobacco is injurious, if we give up the sale of it, I know that God will provide something else for us to sell instead of it. We will sell no more." "Set a mark," said God to the man with the writer's ink-horn by his side, "upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst of Jerusalem;" and will not he, the righteous God, observe those who forego the gains from tobacco for conscience' sake? He will observe; yes, and observe, too, the callous venders of the pernicious drug which mars the visage, demoralizes the soul, and exchanges health and happiness for sickness and domestic sorrow. Let all who derive gain from selling tobacco, remember that theirs is a course in opposition to the command, "Thou shalt love thy neighbour as thyself." Tobacco tends to destroy both body and soul.—*Christian Statesman*.

DANGER OF MODERATE DRINKING.

THE last sophistry that has been hung up to throw its delusive light at a dangerous gateway, is the following sentence uttered by a ministerial brother, whom I love as a friend, but reject as a safe teacher of ethics. I quote his words exactly. He says: "A third moral error of the total abstinence theory is its assumption that moderate drinking leads to drunkenness. The millions upon millions of our race who have been accustomed to drink wine and who never knew drunkenness, stand up against this atrocious dogma. And yet this dogma has actually become an axiom with the total abstinence reformers, and they would disdain to argue it." Yes, I do disdain to argue it, as much as I would disdain to argue that Fulton Street leads to Fulton Ferry. All human observation settles that. I do not say that every one that goes down Fulton Street enters the gate at the ferry, but I do say that those who are in the ferry-house must have gone through that street. If my learned friend simply meant to say that a very moderate drinker is not an enslaved drunkard, and may never become a drunkard, we grant it. We grant that Niagara rapids are not Niagara cataract. We grant, too, that some men who have launched their boats far up toward the head of the rapids have pulled out of the stream and have reached the shore. But this we declare, that just so long as Niagara rapids tend toward the cataract and draw with an increasing suction and momentum toward the cata-

ract, so long by the immutable law of God will every use of alcoholic stimulants tend to drunkenness and draw to destruction. That some have resisted it and have not been drawn over does not alter the character of the tendency. There is not a moderate drinker in this house who is not constantly resisting the tendency while he remains a moderate drinker. I set before you all, the clear, straight channel of total abstinence. It is a safe channel, strewn with no wrecks of health, and wrecks of homes, or wrecks of hearts or eternal hopes. It has guided millions to competence and comfort and cleanliness of life. It has borne thousands to the cross of Christ. God has blessed the honest efforts of pulpit and platform and press to guide men and women into this safe channel, and as long as this pulpit stands, the true light shall shine on the safe channel, and no wife, or mother, or daughter, or sister, shall ever call me to account and charge upon my example, or the utterances from this pulpit, the wreck of a son, or a brother, or a husband, for time or for eternity. All I ask is to be on the safe side, on God's side, for this world and for the life everlasting.—*T. L. Cuyler*.

FAMILY RELIGION.

THE power of family religion consists, primarily, in the fact that the home has the first chance to reach the children. It touches the springs of thought and emotion long before school, or church, or pulpit touches them.

These agencies have to do with the stream after it has gathered volume, but the father and mother at home sit at the very fountain of the young life. It is commonly supposed that the four and five years of opening manhood are the great formative years of character. It may be doubted if the same number of years in childhood do not exert an equal power upon the future life. It is hard to tell just when the day is really breaking, after once the flash of dawn is seen on the horizon; it is hard to tell when the gates of day are shut, as the light steals away at nightfall and hides itself in shadows. So hard is it to tell when character is forming. The home has the first chance, and the most continuous opportunity, extending over the most pliant years. Hence its power. Other agencies can do much, but no other agency can do what the home can do. Other influences are strong, but that of the home is paramount. The school can give training; the pulpit can give instruction; society can give culture and experience; but what shall give direction, motive, inclination, if they be not given in the home, and what shall turn them if they be wrongly given?—*Rev. George B. Stevens*.

WHAT ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least.

THE PRESENT TRUTH.

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

GRIMSBY, JUNE 16, 1887.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

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

PERSONAL.

THE first number of the PRESENT TRUTH was sent forth to the world in May, 1884. It was not issued as a speculation, or money-making scheme, but as an advocate of the truth of God for these last days. It has committed itself to no uncertain and fanciful speculations or hypotheses, but its aim has been to teach the Word of God. While it has been published for the public good, the object has not been to secure public favour. Its founders and conductors have endeavoured to place God and his cause first. The only true way to save souls is God's way, and the writer has laboured to make the PRESENT TRUTH a teacher of God's way. If he has failed in this, if his work has been marred at times, if the journal has failed to meet its design, the failure has been owing to the weakness and incompleteness of humanity, and not to the truth of God. We know that the journal might have been better conducted, it has fallen short of the writer's ideal of what such a journal ought to be; but such as it is, we commit it to the fostering care of a merciful God, who has aided in its establishment, and who can make complete man's incompleteness, and supplement his weakness with strength. We desire to express our sincere thanks to our many friends, patrons, and contributors, who have assisted us in so many ways in making the PRESENT TRUTH what it is. But more than all else we acknowledge the good hand of our God in all its prosperity. Its first volume was issued as a sixteen-page monthly; its second as an eight-page semi-monthly; and its third as a sixteen-page semi-monthly, with type and general appearance greatly improved. It has been the means of converting souls to the truth of God and enlightening others. To him be all the glory and praise. With this number the writer closes his work as the managing editor of this journal. His successor, Pastor S. N. Haskell, is already more or less known to our readers, and will be better known in the future. His previous connection with the publishing work, his long experience in the cause of God, and his successful labours in our Australasian Colonies are assurances that none of the friends of the PRESENT TRUTH need fear for the future of the journal under his management. It will still be a "preacher of righteousness," inculcating "repentance toward God and faith toward our Lord Jesus Christ," growing better

and dearer till the true people of God are brought into the "unity of the faith,"—"the commandments of God and the faith of Jesus." We shall hold the same interest in the work as heretofore, and shall pray God to make many times better and more useful the PRESENT TRUTH, to clothe its editors, and all our dear fellow-labourers in great Britain with humility, courage, devotion, integrity, love to God, and love for precious souls until the truth shall triumph, and the people of God shall stand crowned conquerors, bathed in the noonday glory of God, with the seal of immortality on every brow.

M. C. WILCOX.

JUDGMENT OF THE GREAT DAY. NO. 18.

WHAT a historical study will be the work of the thousand years! Then every plan, purpose, and act of rebellion against God, from the beginning of the defection in heaven by the apostasy of Satan, to the last acts of wicked men at the close of time, will come under review; and the record will contain no imperfections through the lack of data, forgetfulness, or misjudgment on the part of the historians; but all the records will be full to the minutest act, and absolutely true, just as each scene transpired; and every thing will appear in its true light.

The work of examining the records contained in the books of God's remembrance, will solve to the minds of the saints many providences which have seemed to them dark and mysterious. For God will then lay open the hidden springs of human conduct, and bring to light the hidden things of darkness, and make manifest the counsels of the heart. 1 Cor. 4:5. Then will such scriptures as Matt. 12:41 and Luke 11:31, 32, have their application. For the course of those who have diligently used the comparatively small measure of light which has been granted them, will come up to condemn those who have been favoured with greater light and rejected it. And so, likewise, the course of those who have been cut off in their sins, but who would have repented had as great light been given them as was granted to those who lived at a later time, will come up in this examination to condemn most fearfully those who have had the example of their fate, and had seen greater light than they, and yet have not repented. Matt. 11:21, 23; Luke 10:13. But notwithstanding wicked men have been cut off by God's judgments, as an example to those that after should live ungodly, they will come up in the judgment just the same, for the complete punishment of their own sins. But their cases will be more tolerable in the judgment than that of those who have had the example of their punishment before their eyes, and have had far greater light than they were favoured with, and refused to repent.

Matt. 10:15; 11:22, 24; Luke 10:12, 14. Thus even the mitigating circumstances are taken into the account of the judgment of the wicked as certainly as are those of an aggravating character. Thus will God show himself to be in the highest sense just and righteous.

The thousand years at length expire, the examination of the records of the actions of all evil-doers is completed, and sentence written according to their deeds. It now remains that the sentence be executed. To accomplish this, it appears that just before the thousand years expire, the holy city with its immortal inhabitants descends to our earth, and rests upon a place prepared for it. See Zech. 14:4, 5; Rev. 21:2. And when the thousand years reach their full termination, the wicked dead hear the voice of the Son of God, and come forth from their graves. John 5:28, 29. It is then that the "unjust" have their "resurrection." Acts 24:15. Then the "rest of the dead" live "again." Rev. 20:5. They come forth from the depths of the ocean, and from the caverns of the earth; for the sea gives up the dead which are in it, and *hades* gives them up also; and they come forth alive, for *death* itself gives them up. Rev. 20:13.

This resurrection of the unnumbered hosts of the wicked, removes from Satan the restrictions under which he has laboured during the thousand years, while the wicked have all been in their graves, and the righteous all in heaven, so that he has had no one to practise his deceptions upon. The coming forth of the wicked to be again for a "little season" under his influence, constitutes the "loosing" of Satan; for he now has opportunity to work again among his deceived followers. And he commences just where he left off when he was bound and cast into the bottomless pit—that is, was confined to this desolated earth—at the beginning of the thousand years. He had then gathered the nations to the battle of the great day; but in the midst of the commotion he was suddenly taken, and his followers were destroyed. This was indeed the beginning of the end with them; but the great battle could not then go on to the complete destruction of Satan and all his children; for the measure of their punishment had not then been determined. Hence the destruction is confined simply to the living wicked, and consists in depriving them only of this present life. A lake of fire sufficient for the purpose is made the instrument of this destruction, foreshadowing what will follow at the end of the thousand years. But right at this point the battle is suspended, and the work of the lake of fire is arrested, that the depth of guilt, and the consequent measure of punishment belonging to every guilty being may be determined before his final destruction; and for this purpose the

thousand years' judgment by Christ and the saints is now thrown in.

At the end of the thousand years, the wicked, having been "many days" in the "prison"—the grave,—are now "visited," that is, are brought forth to their destruction. Isa. 24:21, 22; Ezek. 38:8, 9. This making alive again of the wicked is embraced in the statement made by the Apostle Paul, that "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. It was a necessary part of the great plan of salvation, which Christ, in engaging to carry out, pledged himself to perform, that all men should be made alive again from the Adamic death, that they might give account of themselves to God, and then pass to a destiny determined, not by Adam's sin, but by their own actions.

Satan, perhaps causing them to believe that he is the one who has given them their new life, true to his nature, begins to deceive them again. He incites them to come up around the "camp of the saints" (the city of God, the New Jerusalem which has then come down from heaven), for the purpose of its capture. Thus by the direct action of Satan, all the wicked, with himself at their head, stand in the presence of Christ, for the execution of the judgment.

Paul assures us that all men will stand before the judgment-seat of Christ, to receive for the deeds done in the body both good and evil; and as the righteous stand in his presence immediately after they are made immortal, and receive according to their labour, it follows that those who stand before him to receive recompense for their evil deeds, must be the wicked who thus appear, before him in the second resurrection.

And now for the first time all the members of the human family are congregated together in one vast assembly. The wicked see the righteous within the city, the kingdom of God, and realize that they themselves are thrust out (Luke 13:28); and when they come to comprehend in some degree the mercy which they have slighted, and the infinite sacrifice made for their salvation in the death of God's only Son, and remember their persistent continuance in sin till he could bear with them no longer, every knee will bow in deepest abasement, acknowledging that God is just, and that their ruin was caused by themselves alone, while the throne of God is forever clear.

We may safely conclude that in this company will be many who have gone down to their graves self-deceived, who will come up in the second resurrection, really expecting to be saved, and all unaware that it is the resurrection of the unjust; and to this class doubtless our Lord's words have reference: "Many will say to me in that day, Lord, Lord,

have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22, 23.

Both classes, the righteous and the wicked, now behold the final results of faithful obedience, and of persistent sin—the one crowned with everlasting life, the other ready to perish forever; and as they comprehend the situation, they will with one mind and voice declare, "Verily there is a reward for the righteous: verily he is a God that judgeth in the earth." Ps. 58:11. The terrible moment for them has now come when they must hear the Son of God pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

As the whole human family are there assembled, so every sin that has ever been committed is there represented also, the wicked and evil angels bearing their own sins, and Satan bearing his own and all the sins of the righteous also. And now, according to the example of Sodom and Gomorrah, fire comes down from God out of heaven and devours them. Gen. 19:24-28; 2 Pet. 2:6; 3:7; Rev. 20:9. The lake of fire again appears as at the beginning of the thousand years, more potent and wide-spread because now enveloping the whole earth, and seizing upon even the elements themselves. This is the "perdition of ungodly men." 2 Pet. 3:7. And thus the earth itself becomes the "gehenna"—hell—of the wicked. This is the lake of fire in which they will suffer the second death.

The furnace fires fed by the breath of the Almighty, "like a stream of brimstone" (Isa. 30:33), glow more and more fiercely. The elements themselves melt with fervent heat. 2 Pet. 3:10. The earth becomes a molten, liquid mass; and the New Jerusalem rides upon the glowing waves of that fiery sea, as the ark rode upon the angry waves of the flood, when the world was destroyed by water. Then the prophet's question can be answered: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly." Isa. 33:13, 14. Yes, the righteous can endure the scene. There will be safety in the city; and the saints can then, according to another declaration of the prophet, go forth and look upon the carcasses of the men who have transgressed against the Lord, where their worm dieth not and their fire is not quenched. Isa. 66:24.

Meanwhile the fury of the fiery storm increases until the earth itself is reduced to a gaseous condition, and thus becoming invisible, seems to flee away before the

face of Him who sits upon the great white throne, who is doubtless God the Father. Rev. 20:11. Then the city will seem for a time to be suspended in mid-heaven, with no visible resting-place. But he that sitteth upon the throne utters the glorious promise, "BEHOLD, I MAKE ALL THINGS NEW!" Rev. 21:5. And then these purified elements, with the last traces of sin and the curse purged out of them, are brought by God's re-creating power together again, and the earth assumes its renewed form of more than pristine majesty and glory. The New Jerusalem takes its place as the metropolis of the new earth; and the glory of God shall fill the earth as the waters fill the sea. The saints shall bear the glorious image of the second Adam, and live through endless ages. Through all the universe, from planet to planet, from sun to sun, from the centre to the utmost limits of God's creative work, peace and righteousness, beauty and life and joy shall then reign supreme. Then shall there be no discordant note in the "music of the spheres." And then shall be heard that anthem which John declares shall ascend from every intelligence, of "blessing and honour and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

Sin being thus destroyed, and the agents of sin from first to last, from highest to lowest, being struck out of existence, this evil principle shall never rise up again to mar the handiwork of God. Its temporary history shall drift away, a little speck upon the illimitable past, the remembrance and the lesson alone remaining. And the universe shall be as clean and pure as it was before sin's polluting presence found lodgment in the mind of Satan. Then in its fulness will the reward prepared for the saints be entered upon: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will our Lord and Saviour take the throne of David, to reign over Israel forever and ever, and—

GOD SHALL BE ALL IN ALL.

U. S.

QUERIES ABOUT THE ATONEMENT.

A READER of the PRESENT TRUTH, writing from Cheshire, takes exception to our views of the work of Christ in the atonement, and desires to have his objections noticed. We comply with his request, not alone for his sake, but for others who may have similar opinions. He says:—

"It appears that you look upon Christ as our substitute, a word which is not to be found in the whole Bible. I think that, to say that God demanded the life of his righteous Son as a compensation for the sins of men, before he would forgive them, destroys the loving and merciful character

of God. In the prayer which Christ taught his disciples, we ask God to forgive us our trespasses, *as* we forgive them that trespass against us. Now I ask if we are to demand an equivalent before we forgive those who trespass against us? Forgiveness is altogether out of the question.

"If you owe me anything, and some one comes forward and pays it, you would not think I had forgiven you, neither should I be able to demand it again, as is the case with us; for though Christ died, we die also. You may inquire, For what? He died to destroy that nature which was under the law of sin and death, which he did. He having honoured the law of God, and never sinned, death could not hold him. Thus we see that he voluntarily surrendered to death in the execution of his duty,—in part to complete his perfection, and to overcome that which would have kept us in the grave. Now God is willing to freely forgive us, if we come in the appointed way.

"I fail to see the doctrine of substitution in any form throughout the whole book. But Christ came to reconcile us to God by overcoming that in which Adam failed, and so opened up a way whereby we can approach to the Father."

With all respect to our objector, we must say that we cannot discover the consistency of his position. Nor do we believe that any one can maintain a consistent theory, and deny the substitutionary sacrifice of Christ.

1. The fact that the English word "substitution" is not found in the Bible is no argument against the doctrine we hold. The words "probation," "morality," "moral law," are not in the Bible. Will our objector therefore deny that these words are properly used in the general teachings of Christians? We think we find the doctrine of substitution clearly taught in the Scriptures, and we believe there can be no atonement without it. The sacrifices of the Levitical law were typical of that of Christ, and what they were in figure, his was in fact. In these, the sinner was required to lay his hand upon the head of his sacrifice. This action was very significant. "If any man of you bring an offering to the Lord, . . . he shall put his hand upon the head of his burnt-offering, and it shall be *accepted for him* to make an atonement for him." Lev. 1:2-4. See also chap. 3:2, 8, 13. If the priest sinned, he was required to bring a bullock for a sin-offering, "and he shall lay his hand upon the bullock's head." Chap. 4:4. If the whole congregation sinned, then "the elders of the congregation shall lay their hands upon the head of the bullock." Verse 15. Also verse 24; chap. 8:14, 22.

The object of this action is made clear in chap. 16:21, where the same thing was

done over the scape-goat. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, *putting them upon the head of the goat.*" In this manner the sin was transferred from the sinner to the object or offering upon which his hand was laid. It was then "accepted for him," and death was visited upon it because of his sin. If this is not substitution, we fail to comprehend the meaning of the word.

After the sacrifice was slain, the priest took the blood into the sanctuary, and with it made atonement for the sinner. Lev. 16:15-19; Heb. 13:11. It was early revealed to man that the blood is the life. Gen. 9:4-6; Lev. 17:10-14. And it is also revealed that "the wages of sin is death." The "shedding of blood," and the "taking of life," are equivalent terms in the Scriptures. When the priest presented the blood at the altar, it was evidence that life had been taken,—that the penalty of the law had been inflicted. But upon what was the penalty, death, inflicted? Upon the goat or the bullock—the sin-offering. For whose sin did it suffer? Surely, not for its own, but for those of the sinner whose sins had been put upon it. Can any one fail to see substitution in this? We cannot.

Now all this was but "the shadow and example" of the sacrifice of Christ. He "bore our sins in his own body on the tree." 1 Pet. 2:24. "Christ was once offered to bear the sins of many." Heb. 9:28. "The Lord hath laid upon him the iniquity of us all." Isa. 53:6. "For the transgression of my people was he stricken." "His soul" was made "an offering for sin." Isa. 53:5, 8, 10. "Was delivered for our offences." "Christ died for the ungodly." "Christ died for our sins." Rom. 4:25; 5:6; 1 Cor. 15:3. If there was not substitution in the types, then we cannot imagine a reason why those offerings were slain. And, surely, the texts last quoted prove that the analogy between the types and the anti-type is complete in this respect.

2. He thinks that we "destroy the merciful and loving character of God," in holding that the sacrifice of Christ is necessary to the forgiveness of our sin. But we cannot think that he needs to be reminded that mercy is not the only attribute of the loving God. It will not do, for fear of wounding his love, to deal a blow at his justice. His justice is infinite as well as his love, and the Scriptures plainly teach that justice, as well as mercy, was manifested in the offering and the death of our Lord Jesus Christ. The plan of human salvation which love devises, justice must accept. If this were not so, then the attributes of God would be in conflict, and mercy would deprive

justice of its due. But that is not the case. The word of inspiration thus presents it: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time his righteousness; that he might be just, and the justifier of him who believeth in Jesus." Rom. 3:24-26. And thus it is clearly taught that the blood of Christ was shed to vindicate the justice of God; that forgiveness might not be a contradiction of his justice. And this again teaches the doctrine of substitution. Justice demanded the life of the transgressor, for the wages of sin is death. Christ took our sin upon himself, and bore its curse. "He hath made him to be sin for us." He stood in our stead before the violated law; and of course he died in our stead to maintain the claims of that law, and to vindicate the justice of God.

And our objector really arrives at the same conclusion to which he so strongly objects. Speaking of the death of Christ for the accomplishment of certain objects, he says: "Now God is willing to freely forgive us if we come in the appointed way." And thus, according to his own words, it was needful that Christ should die, and that certain conditions be laid upon us, in order that "the merciful and loving God" may be willing to forgive us! What means this language if he believes that God was willing to forgive us without these conditions being met? So far as this point is concerned, he should find no fault with our teachings.

Not only this, but his language places him beyond what we have ever taught or believed. It plainly implies that God is now willing to forgive us because certain conditions are met. To the contrary, we believe that God made provision that these conditions might be met, because he was willing to forgive us. And this is, certainly, the doctrine of the gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. And in this lies the foundation of forgiveness to us, for through faith in his blood we receive the remission of sins that are past (Rom. 3:25); for "the blood of Jesus Christ his Son, cleanseth us from all sin." 1 John 1:7. And now comes the question in which the issue is involved: If God loved the world in its sinfulness, and if he was willing and anxious to forgive us and to restore us and to receive us to himself, why did he set forth his Son to die to be a propitiation, and require us to come in

a certain appointed way, in order that we may receive forgiveness? It was, evidently, because the justice of God had been abused, and it held its sword over the sinner, and it must be vindicated and honoured before the transgressor can be released from the curse of the violated law.

And yet again, he says that Christ came to reconcile us to God, "and so opened up a way whereby we can approach to the Father." But if Christ must come, and die, to open up a way whereby we can approach to the Father, does not this "destroy the loving and merciful character of God"? If the character of God demanded that he should forgive us without the sacrifice of his righteous Son intervening, how is it that he gave his Son to die for us to open a way for us to approach him? How, then, is it that this merciful God only becomes willing to freely forgive us after Christ opens the way, and we consent to come in that way? We are surprised that our correspondent does not see that his denial of substitution does not at all affect the fact that Christ must needs die to open the way for our reconciliation to the Father, and that we must repent of sin, and have faith in the name and blood of Christ, in order that the merciful and loving Father may forgive us. And thus our ground is vindicated, and every essential of the doctrine of substitution is confessed by him.

3. His illustration of the payment of a debt has so often been shown to be a fallacy, that we do not consider it necessary to speak of it at great length. The prime error of the illustration is this: It confounds moral with commercial transactions. It is very true that if a second pays the debt of a principal, the principal is released as a matter of justice. The very evidence of debt is obliterated. But if a man commits a crime for which he is condemned to die, and another becomes his substitute and dies in his stead, *the death of the substitute does not destroy the fact of his guilt.* It seems a marvel that they who use this pretended illustration (and they are legion) entirely ignore this evident truth, and entirely disregard the distinction of commerce and morals. It is a truth which no one who regards the Scriptures will deny, that Christ died for us; yes, that he tasted death for every man. Yet it does not follow that every man for whom he died will be saved. And herein is shown the folly of those who boast that they are saved—they cannot be lost, because Christ died for them. And then they exhort others to come to Christ, apparently oblivious of the fact that Christ died for the others as well as for them! Paul has clearly revealed the relation of the different parts of Christ's work for us. He says: "For if when we were enemies, we were reconciled to God by the death of his Son, much more,

being reconciled, *we shall be saved by his life.*" Rom. 5:10. He died as our sacrifice, but he "was raised again for our justification." Rom. 4:25. As our High-Priest, by the blood of the everlasting covenant, he has entered "into heaven itself, now to appear in the presence of God for us." Heb. 9:24. His death was strictly substitutionary, as the Scriptures abundantly show, but, we still being guilty, it is made available to us through his priesthood, his mediation, his intercession on the throne of his Father. His death did not make the salvation of any man *necessary*; but it opened the way whereby the salvation of all men was made *possible*. And salvation is *actual* only to those who honour the justice of God in accepting Christ as their sacrifice, and thus come unto God by him.

4. Our correspondent, overlooking all the evidence of Christ's substitutionary sacrifice which is given in the Scriptures, gives his own idea of the object of his death, for which he offers no Scripture evidence. He says it was "to destroy that nature which was under the law of sin and death, which he did." This statement is very obscure. If any proof were offered, we might learn the real intent of the statement from the nature of the proof offered. He certainly did not destroy the nature which was under the law of sin and death, at the time of his death, for it yet exists. And he will never destroy it in all those for whom he died; for, while he died for all, not all will come unto him and be saved. The carnal natures of the finally impenitent will never be destroyed until they are destroyed themselves.

5. One more point we must notice. He says that Christ "surrendered to death in the execution of his duty." We are at a loss to imagine what kind of proof can be offered in favour of this assertion. None can be found in the Bible. Where there is duty, there is obligation; and surely the Bible does not teach that Christ was under any obligation to die for man. His death was entirely voluntary; his surrender to death was an act of benevolence, a manifestation of infinite love, and not of a duty which he was under.

These minor points are not, probably, held by many; but the main points set forth by our correspondent have, no doubt, many believers. These we have noticed at considerable length, yet very briefly considering the importance of the question involved. No subject in the Bible is of greater importance than that of the death of Christ and of the atonement. Errors on these subjects are vital. Therefore we offer no apology for the length of this article. Our correspondent wrote in a kindly spirit, and in the same spirit we reply. Our earnest desire is

that he may see the truth on the subject, and that we may all be sanctified through the truth. There is no profit in holding an error, for error can have no sanctifying influence, however firmly we may believe it is the truth. Error leads to ruin; truth leads us to God.

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.

FOLLOWING ROME.

THE Bible plainly teaches that in the last great struggle between truth and error the numerous sects of Christendom will be resolved into two great classes, one keeping the commandments of God, the other opposing by endeavouring to uphold and enforce the anti-christian dogmas of the papacy. In the days of the Reformers the breach between Protestantism and Romanism seemed so wide as to apparently preclude any possibility of united action in the future; but at the present time only he who closes his eyes to the facts can fail to see that the breach is rapidly lessening. Throughout the world the children of the Reformers are growing more and more to lose the significance of the name "Protestant," and to forget the history of Rome, written in the blood of martyrs during the centuries of papal supremacy. But in her aims and purposes Rome never changes, although the policy may be adapted to the age and circumstances. That this is not an unjust judgment is attested by her impenitence of her crimes as was blasphemously indicated but a few years ago in placing upon the record of the past the approval of her pretended infallibility.

Whenever any advances or concessions are made, they are made by Protestants, and at a rate which is as surprising to Catholics themselves, as it is lamentable to those who love the pure Christian religion. The following from a writer in the *Catholic Times* shows how indistinct is the line between the Ritualistic English Church and the Roman Catholic:—

"I proceeded to St. Bartholomew's Church, built by Mr. Wagner, and now a district church, as I had often heard that the services were conducted in a very advanced style. The morning service which I decided to attend, and which is designated on the notice board as High Celebration, but spoken of by the initiated of the *inner circle* of the Ritualists as 'High Mass,' was announced for 10.30. On reaching the church about eleven o'clock the reading of the gospel was just concluded at the communion table, and at its close a cleric, attired in short surplice and cassock and violet stole (who I afterwards ascertained was the vicar), ascended the pulpit and read a number of notices, amongst which was 'your prayers are asked for the repose of the souls of the following.' Having finished the list of those to be

prayed for, he left the pulpit, which was almost immediately after re-occupied by another cleric in similar attire, who delivered in somewhat affected manner an extempore sermon of thirty minutes' duration. The discourse might have been preached in a Catholic Church, but sounded very extraordinary from the lips of a Protestant minister and from a Church of England pulpit. When the preacher touched on certain Christian verities and asserted that whilst Protestantism would say one thing, the Catholic Church would say, and rightly say, another, I felt sorely tempted to ask him what he considered himself, and how he, a Protestant minister, sworn to observe the Thirty-nine Articles and the Book of Common Prayer, could honestly believe what he stated. It was of course, however, impossible to do so, and I had to rest content with silent criticism. The officiating clergy, three in number, the celebrant in a violet chasuble, stole, maniple, etc., with deacon and sub-deacon in albs and girdles, were seated during the sermon in the sedilia. The communion-table, gorgeously apparelled, was raised on some twelve steps, and made to look as much as possible like a Catholic altar, with six large lighted candles and a crucifix upon it, and seven pendant lamps before it, whilst in the centre was an arrangement made to resemble as closely as could be the tabernacle for the Blessed Sacrament in Catholic churches. The sermon being ended, the three clergy advanced to the centre of the communion-table, and commenced the Creed, and during the offertory incense was freely used, both the table and the ministers being duly incensed, whilst acolytes flitted to and fro, assiduously imitating every movement they see made in our churches. The preacher, who I was afterwards informed was 'Father Black,' one of the self-styled monks of Mr. Benson's establishment at Oxford, told the congregation to adore the elements of the altar, actually speaking of the bread as 'the host,' and implored his hearers never to leave the church till the sacrifice was completed, that the moment the words of consecration were pronounced, it was no longer bread, but the very body of our Lord, etc. The service proceeded like a High Mass, the celebrant not even pausing for the chance of any communicants coming to present themselves, though he still used the usual words, 'Draw near, with faith, and take this holy Sacrament to your comfort.' The celebrant, as soon as he pronounced the words of consecration, genuflected thrice, and distinctly elevated the bread above his head, exactly as a Catholic priest does in the Holy Sacrifice of the Mass, whilst a bell tolled three times. Such conduct is a mystery to Catholics as well as Protestant Non-conformists, and is only explicable on the grounds that there is really no discipline whatever in the Anglican Church."

The writer further states that "the Ritualistic clergy are thus, however unconsciously, indirectly preparing the minds of men for real Catholicism, or open unbelief, which before long will and must be the only alternative." This certainly must be the inevitable result of teaching so contrary to the Bible; and if the only truly Protestant rule, "The Bible and the Bible only," were applied to the creeds of even our Non-conformist churches, what would become of the Sunday sabbath, the doctrine of eternal torment, and many other theories originating at Rome? Such unscriptural doctrines cannot be consistently held while rejecting the authority of the Catholic Church whence they came; and when the Protestant world accepts tradition in preference to the plain Word of God, there will be little material difference between the two great religious

bodies. Happy, indeed, is the trusting child of God who finds in the Bible a lamp dispelling the gloom of superstition, and pointing out the path of righteousness.

AN IMPROBABLE THEORY.

THE invention of a new French explosive, "melinite," which has "ten times the destructive force of nitro-glycerine, and one hundred times that of gunpowder," ought, it would seem, to give a new impetus to the predictions of a certain class of people concerning the millennium; viz., that wars will ere long cease because the nations will not dare to engage in them. If the millennium is ever to be brought about by this means, it ought not to delay very long when engines and munitions of war can be produced which will pulverize a whole city at a shot. But we could never quite see how this theory of the millennium could become a reality. The preponderance of power between the parallels of attack and defense is on the wrong side. If fortifications could be constructed of so invulnerable a nature as to bid defiance to the force of the most powerful guns and explosives known to modern military science, then the question might be easily solved by each nation's constructing a line of such fortifications along her frontier, which would effectually bar the invasion of foreign armies. But the facts of the case do not lie on this side of the question. In the race for superiority, new and improved ordnance has left the most efficient methods of fortifications far in the rear, and the disparity in power is continually increasing. What, then, is to prevent one nation's making aggressions on another whenever she considers the opportunity favourable? or how is a weaker nation made any more secure against the assaults of one that happens to be stronger?

It is very evident that the cessation of wars cannot be brought about through this avenue. The unceasing hum of the manufacture of death-dealing engines and infernal machines, heard over all Europe, does not have the air of being under the supervision of Heaven for the accomplishment of beneficent designs. It is much more probable that the one who, as described by Milton, first devised death-dealing military engines, is the supervisor, and finds their manufacture profitable to the furtherance of his cause to-day. Lastly, the great powers themselves do not feel in any way admonished to the preservation of peace by the discovery of new and terrible agents of destruction. All are as professedly desirous of this as the man who was "bound to have peace if he had to fight for it," and it is this kind of peace which each evidently desires,—one which lies on the other side of increased national power. Meanwhile,

the next outbreak may be expected to be characterized by some new and startling features of military warfare. One-hundred-ton guns and ponderous iron-clads, improved torpedoes, submarine boats, dynamite cruisers, and shells charged with such deadly material as the new explosive, will have a chance to show what they can do. It is feared we will not have long to wait.—*Review and Herald.*

The Missionary.

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

MY FIELD.

THE night had come; the moonlight whitely lay
Athwart the field where I had sowed all day
Seed I should ne'er behold
Waving its harvest gold.

Naught even showed that seed was hidden there;
In pallid light lay furrows long and bare;
No blade, no leaf was seen
Signing its promise green.

And on the shore the little shallop lay
Which in the morn must bear me far away
Where I might never know
Whether the seed did grow.

And if I wept, 'twas none but God could see
How much the hope of harvest was to me.
He sent his angel down
My trembling trust to crown.

His gentle angel led me by the hand
Until we stood upon the bare, sown land,
And then he turned and smiled,
With eyes serene and mild.

"Behold," he said, "to still thy human fear,
In one short hour will God unfold the ear."
And as he spoke the word
The barren clods were stirred,

And tiny blades crept out into the light,
And grew, and grew, before my wondering sight,
And as he spoke the word
Long-bearded, full, and green.

And while I watched the waving grain, behold
The heads bent down with weight of ripened
gold!
The angel said "The Lord
Shall give thee this reward,

"Fear not to get thee hence across the sea,
In harvest time I'll bind thy sheaves for thee.
Thy field may ripen late;
Fear not, but trust and wait."

—Selected.

THE CAUSE IN AUSTRALASIA.

THE readers of PRESENT TRUTH have no doubt realized from time to time that the Sabbath reform as connected with the near coming of Christ is not confined to any one portion of the world. At the present time these views are being advocated not only in England and America, but in many of the British Colonies. It is now about two years since the truth was introduced into Australia, and during this time the Lord has greatly blessed that field. In the city of Melbourne, which contains over 350,000 inhabitants, including the suburbs, there are at present over a hundred believers in these truths, all of them anxious to do something to extend a knowledge of what they believe so important. At Ballarat, another city of Victoria, is a church of active members, and another at Adelaide, the capital of South Australia. At the present time there are not far from three hundred people observing the Sabbath of the Lord in Australia.

The work in New Zealand has also prospered. At first a few families embraced the doctrines

held by our people: but these by active efforts to bring the truth before their neighbours, holding Bible-readings, obtaining subscribers to the *Bible Echo*, a paper published in Melbourne and devoted to the advocacy of present truth, and selling our publications, greatly advanced the interests of the cause in their vicinity before a minister could be sent them. A minister was sent them, and after six months' labour, we hear the report from Auckland, the largest city in the colony, that fifty-three have taken their stand, and most of these are heads of families and land owners.

Others are also keeping the Sabbath, who have not yet joined the church. They are now making arrangements for building a house of worship. The canvassing work is being pushed, and many of our publications have been distributed among the people. The following, clipped from a local paper, will be of interest to our readers:—

"The interest in the tent services is still unabated. The subject last night was the review of Mr. A. G. Daniells of the lecture delivered the previous evening by Mr. H. Exley. At the commencement of his remarks he stated that he felt as far as ever from being convinced of the truth of his friend Exley's position. He then proceeded to show the co-existence of the law with Adam as a necessity, otherwise Adam could not have sinned, for 'where there is no law,' Paul declares, 'there is no transgression.' Numerous other positions advanced by Mr. H. Exley were at some length commented upon. At the close of the meeting Mr. Exley expressed himself in eulogistic terms of the courtesy and Christian spirit that had been manifested throughout. To-morrow, as will be seen by advertisement, other new and important features in relation to the near coming of the Lord and the end of the world will be dealt with."

Another, dating about the last of April, reads:—

"Last Sunday evening Mr. Daniells, who conducts 'Tent' meetings at Surrey Hills, told his hearers that it would soon be necessary to take down the tent and remove to some hall to carry on the work during the winter months. A number of hearers thereupon proposed that a church should be built. Accordingly an appointment was made to meet on Tuesday evening last, and consider the matter. The meeting was held and resulted in the appointment of a finance committee of five with a secretary and treasurer, also a committee of five to select a suitable place for the building, and recommend the same to the adherents. All present were greatly interested, and subscribed before they left the handsome sum of £116 1s. 7d. Yesterday voluntary contributions were handed in to the amount of £9, making in all over £125, part of which has already been paid. It is said that a site will probably be selected in Mackelvie Street, and thus the new religious sect in Auckland, the Seventh-day Adventist Society, has a local habitation. Mr. Daniells has authorized a number of persons to solicit subscriptions for the new church building. Each person whom he has appointed is furnished with a small pass-book containing the subscription list, also his signature, and the following stamp, 'International Tract and Missionary Society.'"

We are sure these testimonies will encourage our friends in England. We can only add, May God bless the work.

S. N. HASKELL.

WILL IT PAY?

In all business transactions, this is a question to be considered. The shrewd financial manager makes no investment of means without first carefully estimating the value, cost, and probable income. In moral, intellectual, and physical matters, which are of far greater importance, less care is exercised. Some trifling pleasure, some little indulgence, is often purchased at the expense of hours and even days of mental or physical suffering. At the same

time, blessings of infinite value, which are within our reach, receive scarcely a passing thought.

But we wish to speak of our missionary enterprises. That these can be carried on without cost, no one will affirm; but the question to be decided is this: Will the results which follow be sufficient, and of a character, to repay the investment made? Appliances, such as periodicals, tracts, stationery, etc., are necessary to a successful prosecution of the work, and these cost money. In localities where it is practicable, meetings should be sustained. These not only consume the time of those who attend them, but if they are interesting and profitable, somebody must give special thought and attention to the matter. Brain labour is required. Plans must be laid, and means sought for carrying forward the work. Persons must be educated in this as in other matters. All these things require time, labour, and pains-taking. But what are the returns?—First, they consist in the benefit derived by persons upon whom labour is bestowed. The truths of God's Word are powerful. They will accomplish that whereunto they are sent, and when presented in an acceptable manner, honest hearts will yield obedience to their claims. Hundreds who have embraced the truth, and entire churches that have been raised up wholly or partially through the labour of missionary workers, testify to this fact. Here and there a person has become interested, and has been the means of interesting others, and so the labour first performed has multiplied itself, and will continue to multiply until the work is done. The missionary worker who has sent the first paper or tract has an interest in all this labour and the fruit resulting from it. In the day of final reckoning, like the widow who gave her two mites, and the faithful servants in the parable, such persons will be astonished above measure at the greatness of their reward. "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee?" Then from our adorable Redeemer comes the gracious answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To them are addressed the following words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Another consideration, and one that is frequently overlooked, is the influence which an association with the real missionary spirit has upon the young, and others gaining an experience in connection with present truth. It is an old and true saying that like begets like. If the older members of the church or family possess the spirit of self-sacrifice and labour for others, the younger members partake of the same; and thus young men and women who otherwise would yield to worldly influences and be lost to the cause, are led to devote their whole lives to the work of God. The same principle is true wherever people associate together. Students, while preparing themselves for future usefulness, may oftentimes accomplish more by inspiring others with the missionary spirit, and leading them to devote their lives to God, than during many years of wearing labour in after life. They thus, as it were, multiply their own life-work. To do this, may, at the moment, require a seeming sacrifice of time and personal interests; but in what way could time and labour be better expended?

Every person must decide what shall be the course of his life. In many cases, there are times when the scales seem evenly balanced between a life of usefulness and one of worldly ambition and self-interest. At these crises, how potent the influence of a teacher, a fellow-student, or some kind friend, either for good or evil. But for an interposition of Providence, the influence of a school-mate would have made Adoniram Judson a confirmed infidel. When afterwards he entered Andover Seminary, it was as a special student, on account of

having made no profession of religion. There his case was made a special subject of prayer, and the world, although perhaps not recognizing the means, has seen the result. The religious experience of George Dana Boardman, whose missionary zeal was fully equal to Judson's, and whose success in India, during the time he lived, exceeded his, dated back to his association with a devoted room-mate while at college. The hopes of the latter, whatever they were, with respect to future usefulness, were never realized, for he soon died; but who can estimate the amount he accomplished?

The anticipated golden years of future usefulness we may never see, and more than this, the spirit of benevolence, of self-sacrifice for others, unless cultivated and strengthened by acts worthy of it, will die out of the heart. The Wesleys, while attending the University of Oxford, regularly devoted a certain amount of time to visiting the sick and instructing prisoners in the prisons. They were also among the first to visit the wilds of America as missionaries to the Indians; and although this enterprise was unsuccessful, and accompanied with much suffering and many hardships, it did not extinguish their missionary spirit. The case of John Knox and hundreds of others might be mentioned, whose history bears testimony on this point; but it is unnecessary.

But there is still another consideration, in the benefit received by the workers themselves. Nothing in this world presents better opportunities for the cultivation of the moral and intellectual faculties, than the work of God in its several branches. It disciplines, elevates, and expands the mind. It lifts the soul nearer to God, and brings sweet peace and contentment to sad and weary hearts. "By beholding we become changed." The mind is taken from worldly objects, selfish considerations, and placed on those which pertain to the eternal. We become associated with Christ and the holy angels in the work of man's redemption, and thereby fitted for their society in the world to come. Surely nothing can pay better than investments in the cause and work of God.

MARIA L. HUNTLEY.

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.

SANCTIFICATION.

1. THROUGH what are Christians sanctified?
"Sanctify them through thy truth; thy word is truth." John 17: 17.
2. Must the sanctifying truth be believed?
"God hath . . . chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2: 13.
3. Must the truth be obeyed also?
"Elect . . . through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1: 2.
4. Are the Spirit and the blood of Christ necessary to the sanctification of the sinner?
Ibid.
5. Are souls purified by obeying the truth?
"Seeing ye have purified your souls in obeying the truth." Verse 22.
6. Does sanctification pertain to anything besides the mind or spirit?
"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23.
7. Have we a part to act in our cleansing? and does it pertain to the flesh, as well as the spirit?
"Let us cleanse ourselves from all filthiness

of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

8. On what condition will the blood of Christ cleanse us from all sin?

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:1-7.

9. What action corresponds with the hope in Christ?

"And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3.

10. Will the white-robed throng have done anything to make their robes white?

"These . . . have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

11. "Who shall ascend into the hill of the Lord?"

"He that hath clean hands and a pure heart." Ps. 24:3, 4.

12. Who shall dwell with God?

"He that walketh uprightly and worketh righteousness." Ps. 15:2.

13. What is righteousness?

"All unrighteousness is sin." 1 John 5:17.

14. What is sin?

"Sin is the transgression of the law." 1 John 3:4.

15. Has the law any part in the conversion of souls?

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

16. "Sanctify them through thy truth." Is the law of God the truth?

"Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142.

17. Which precept of the law is made a special sign of sanctification?

"Moreover also I give them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12.

18. Is the Sabbath a sign of the knowledge of the true God?

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

19. Why is the Sabbath a sign of the Creator?

"For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17.

20. What is the proof of our love to God?

"That we keep his commandments." 1 John 5:3.

21. Can we be "sanctified wholly" while we refuse to obey the truth?

R. F. COTTRELL.

Interesting Items.

—Photographs can now be taken in colours.
—The late M. Perrins, the sauce maker, leaves £665,000.

—An epidemic of yellow fever has broken out at Key West, Florida.

—An inmate of the Chelsea workhouse has just died at the age of 106.

—At Hamburg, June 1, two English vessels were burnt, and another damaged.

—The "Cowboy King" was seriously injured while performing at the Wild West Show.

—Terrible floods have occurred in Hungary, 150,000 acres of corn fields being inundated.

—The death is announced of Mr. W. A. Wheeler, ex-Vice-President of the United States.

—A severe earthquake has occurred at Vernoe, Turkestan. Over one hundred persons, the majority being children, perished. The survivors fled.

—A fatal colliery explosion took place recently in Gelsenkirchener, in Prussia, about fifty lives being lost.

—An English barrister has been appointed by the Japanese Government to assist in codifying Japanese laws.

—Spain is suffering from a plague of locusts. In some provinces they were sufficiently numerous to block up the railway trains.

—A fire occurred at Recife, Pernambuco, June 1, destroying a number of warehouses in which were stored 25,000 bales of cotton.

—There is a church building at Bergen, Norway, which is constructed of papier-maché, and is intended to accommodate 1,000 people.

—It is said that as much as £200 has been offered for the use of a balcony near Westminster Abbey on the 21st inst., the day of the Jubilee celebration.

—Four men boarded an east bound train on the Texas and Pacific Railroad, near Fort Worth, June 5, and rifled the express baggage and mail cars of their contents.

—A woman at Grand Rapids, Michigan, has just obtained damages to the amount of \$9,500 against a saloon-keeper who had sold her husband liquor before he committed a murder.

—Mr. Bayard, Secretary of State, referring to the fisheries question, stated that the negotiations between the United States and Great Britain are progressing favourably.

—It was reported from St. Petersburg that 1,000 of the Ameer's regular troops were defeated on May 16 by the Ghilzais, and that the commander was taken prisoner and beheaded.

—A fatal railway accident occurred on the Pennsylvania Railroad at Horseshoe Bend, in Pennsylvania, May 28, by the breaking of a wheel of a car. Eight persons were killed and six injured.

—The fastest Atlantic journey ever made has been achieved by the Cunard steamer Umbria, which arrived at New York, June 4, after a passage of six days, two hours, and thirty-seven minutes.

—Two brothers have been arrested in Brooklyn, and have confessed to having deliberately set fire to some premises at that place on May 29. Property of the value of \$850,000 was destroyed.

—The first of the 110-ton guns, by far the most powerful weapons in existence, has completed its trials over the sea ranges before Shoeburyness, and been put on board the new iron-clad Benbow, at Chatham.

—On Whit Monday nearly 100,000 persons visited the American Exhibition, about 61,000 went to the Crystal Palace, 20,000 to Kew Gardens, 23,000 to the Zoological Gardens, and 11,000 to the Kensington Museum.

—The steamer Fern, belonging to the Cork Steamship Company, was run down on the morning of June 4, off the Smalls, in the Bristol Channel, by the sailing vessel Hamburg, of Windsor, Nova Scotia. Fifteen were rescued, but five of the crew were drowned.

—The London General Omnibus Company has issued notices requesting passengers to remove wet coats, mackintoshes, etc., before entering their vehicles, in order to avoid injury and inconvenience to other passengers. Other companies will follow the example.

—A circus company was playing in Russia, in a large wooden building, crowded with people, when a sudden storm blew off the roof from which petroleum lamps were suspended. In the rush to escape, a number were burnt or trampled to death, and over three hundred were injured.

—Messrs. Wilkinson and Son, of Pall-Mall, have obtained the contract for supplying 150,000 Enfield-Martini sword bayonets to the British Government, to be delivered within three years. The blade has to stand 160 lbs. weight on the point without the slightest deviation. They have also to be struck in a mechanical proving machine on the back of the edge with a 170 lb. blow.

—Mr. Bayard, Secretary of State, has intimated to Sir L. Sackville West, the British Minister, in correspondence about the Crofters, that the sending to the United States of paupers who are likely to become a public charge would be regarded by the United States Government as an unfriendly act.

—Three new victims to the gambling seductions of Monte Carlo have recently committed suicide. Two young officers, the one belonging to the army and the other to the American navy, having been ruined at play, both committed suicide. Also a young Spanish woman, who lost 25,000 francs, committed suicide two days afterward.

—Some labourers working in Drumboy Bog, County Leitrim, have discovered a wooden vessel containing exactly twelve pounds of butter buried at a depth of sixteen feet. The butter was in good preservation, but the box crumbled away. It is supposed the butter had been buried many hundred years, as eighteen feet of turf had been cut over where it lay.

—The Hotel Victoria, recently opened in Northumberland-avenue, London, contains over five hundred rooms, has three lifts for passengers, one for luggage, and about one thousand electric lights. Not a single life has been lost in its construction. Nearly all the rooms were occupied two days after the hotel was opened. The Grand and the Métropole Hotels, located in the same street, erected a short time since, are full to overflowing. The three hotels together possess upwards of two thousand rooms.

—The annual festival of the Stockwell Orphanage took place June 8, "in celebration of the president's birthday, and the vice-president's jubilee." These positions are held by Mr. Spurgeon and his brother James respectively. In 1867, with a family of six boys, the work of the Orphanage was commenced, and since that time it has sheltered 1,151 fatherless children—869 boys and 282 girls. The last financial year was closed with a total income of £16,014. During the year there was only one vacancy for every hundred applicants.

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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, JUNE 16, 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.

We regret that the departure of some of our contributors to the camp-meeting in Norway, and unforeseen circumstances, have prevented the appearance in this number of several of our continued articles. We trust, however, that these series will be resumed in our next.

THE series of articles entitled "The Judgment of the Great Day," by Pastor U. Smith, closes with this issue. It is a subject of vital interest to all, and one to which few if any have given such attention as to be able to present it so clearly and Scripturally as Pastor Smith. Those who have read these articles carefully and candidly cannot fail to have been instructed and profited thereby, and those who have not read them would do well to give them a perusal, that they may be better prepared for the judgment which is just before us.

If the Sabbath day has been changed to the first day of the week, in consequence of our Saviour's rising from the dead on that day, then there was one occasion in which two Sabbaths came right together, making rest days rather plenty at that time. Or, if the creation Sabbath was omitted altogether, and the following Sunday observed in its stead, then there was a week at least eight days long, which would decidedly militate against the seventh-part-of-time, theory. How is this?—*Gospel Sickle*.

TO OUR SUBSCRIBERS.

THE regular dates for issuing this journal are the first and third Thursdays of each month. The date of the next number will accordingly be July 7, which is three weeks from the date of this issue, instead of two. Please bear this in mind, and do not expect your paper in a fortnight as usual. It will appear at the regular date.

UNBELIEF.

THE primary cause of our mistakes is unbelief. Had Eve believed God's Word,—"Thou shalt surely die,"—she would not have eaten of the forbidden fruit, and thus brought the curse upon all mankind. From this evil spirit of unbelief arise ignorance, pride, self-righteousness, and other sinful states of mind which render us unwilling, and hence, unable to discern God's guidance. Thus we fall into sin. How many of us have said, with Peter, "Though all men shall be offended because of Thee, yet will I never be offended," and then, turning away, have denied our Lord and Master, and gone out and "wept bitterly"! In our fancied strength, we have neglected to "put on the whole armour of God;" we have forgotten the words of Christ, "Without me ye can do nothing." John 15:5.—*Gospel Sickle*.

OUR WORK.

A NOTE was made in our last issue of the arrival of the party of seventeen workers who will enter different fields of labour, but owing to the nearness to the time of publication, no definite announcement could be made. Among the party was Pastor J. H. Waggoner, formerly editor of the *Signs of the Times*, Oakland, California, who, accompanied by his wife, goes to Basle to assist in the preparation of matter for translation. Pastor D. A. Robinson and wife, accompanied by a young lady worker, and Pastor C. L. Boyd and family, accompanied by a young lady, and two young men are en route to South Africa. Three young ladies of experience in the Bible work in the United States design to labour in England. Pastors Waggoner, Robinson, Boyd, Ings, Lane, Durland, and the writer attend the Council in Norway, after which the labourers will go to their respective fields. We are glad to meet with the friends in England, and to find them of so good courage. Accompanied by Pastor Ings, who met us at Liverpool, we went to London to arrange the work there, remaining until June 2nd., when we came to Grimsby. We trust we may have the prayers of God's people that he may prosper the work in England more than he has in the past. We have a great work before us, but if we will labour in God we can be assured of his blessing. We are of good courage, and look forward to the time when the truth will triumph and bear off the victory. S. N. HASKELL.

IMMORTALITY AND UNIVERSALISM.

IF man is immortal, Universalism is true. The case stands clearly thus. John saw a time coming when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" will be heard, saying, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the

Lamb forever and ever." There is no exception made here for a great receptacle of the countless host of the lost, where they will be wailing in agony, and descending continually into more hideous forms of sin and intenser misery, and assailing the throne and name of God with curses and horrid blasphemy. Such has been our teaching from our youth up. But as we examine for ourselves the plan of God as revealed in his Word, we find no room for such a place of long continuance. The time is coming when every creature throughout the wide universe, will be heard rendering blessings and praise to God instead of cursing, and filled with emotions of joy instead of agony.

Now, if all men are absolutely immortal, and must live forever, it follows that all, irrespective of character, will eventually rise to this state of happiness; and Universalism is proved. But we are abundantly assured in the Word of God that the wicked never will; and therefore when the time comes that there are no beings in the whole universe but happy beings, and no sounds heard but those of blessing and praise, where will the wicked be? The question is fairly before us. The wicked never will arrive at a state of blessedness; but the time is coming when all that are found within the limits of creation will be blessed. When that time comes, where will the wicked be? When the believer in man's natural immortality has thought sufficiently upon this question, he will find the answer in Ps. 37:10: "Thou shalt diligently consider his place, and it shall not be."—*Selected*.

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