

THE Present Truth

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

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ONE PENNY.

THE PRESENT TRUTH.

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PEACE.

How blest the heart that knows Thy peace—
The peace which floweth as a river ;
So calm, so clear, it ne'er shall cease,
But, broad and deep, flow on forever.

What grief and fear and venom'd sting
Thy world-tossed children often carry !
The burden to thy feet they bring,
But leave it only while they tarry.

"He careth for you." O my Lord,
Thou art my God—there's none above thee ;
All things, according to thy word,
Shall work for good to them that love thee.

Then let me cast on thee my care ;
Dwell in thy smile when days are dreary ;
Trust thee through all, howe'er it fare ;
Rest in thine arms when faint and weary.

But, more than all, grant me the grace
To do thy will, O gracious Giver ;
Then may I hope to know thy peace—
The peace which floweth as a river.
—Elsie Dundas, in Presbyterian.

General Articles.

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

"TRUST IN THE LORD."

BY MRS. E. G. WHITE.

"TRUST in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

"Trust in the Lord." Each day has its burdens, its cares, and perplexities; and when we meet, how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might almost suppose that we had no pitying, loving Saviour, ready to hear all our requests, and to be to us a present help in every time of need.

Some are always fearing and borrowing trouble. Every day they are sur-

rounded by the tokens of God's love, every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist, which, though small, blinds their eyes to the many things which demand gratitude. The difficulties which they encounter, instead of driving them to God, the only source of help, separate them from him, because they awaken unrest and repining.

Christian friends, do we well to be thus unbelieving? Why should we be ungrateful and distrustful? Jesus is our friend. All heaven is interested in our welfare; and our anxiety and fear grieve the Holy Spirit of God. We should not indulge in a solicitude which only frets and wears us, but does not help us to bear trials. No place should be given to that distrust of God which leads us to make a preparation against future want the chief pursuit of life, as though our happiness consisted in these earthly things, and we could gain them while ignoring the fact that God controls all things.

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss. But do not become discouraged; cast your care upon God, and remain calm and cheerful. Begin every day with earnest prayer, not omitting to offer praise and thanksgiving. Ask for wisdom to manage your affairs with discretion, and thus prevent loss and disaster. Do all you can on your part to bring about favourable results. Jesus has promised divine aid, but not aside from human efforts. When, relying upon your tried Helper, you have done all you can, accept the result cheerfully. It will not always be gain from the worldling's standpoint; but perhaps success might have been the worst thing for you. If your confidence remains unshaken that God will do all things well, these light afflictions will work out for you a "far more exceeding and eternal weight of glory."

If trial and loss are our lot here, let us remember that the "things which are seen are temporal; but the things which are not seen are eternal." "I reckon," said Paul, "that the sufferings of this present time are not worthy to be compared with

the glory which shall be revealed in us." It would be well if we would all begin to reckon as did this hero of faith. We want an eye single to the glory of God in all the affairs of life; we want a living faith that holds fast the promises of God, no matter how dark the prospect. We are not to look at the things which are seen, and judge from the world's standpoint, and be ruled by the world's principles; but we are to look at the things which are unseen, eternal.

It is not the will of God that his people should be weighed down with care. But our Lord does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." He knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "In the world," he says "ye shall have tribulation; but be of good cheer; I have overcome the world." "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

When in the synagogue at Nazareth Jesus announced his divine character and mission, no such gracious words as he spoke had ever before fallen upon the ears of his listeners. "The Spirit of the Lord is upon me," he read, "because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then came the words so full of hope and comfort, "This day is this scripture fulfilled in your ears." He who was the hope of Israel, he who alone was able to bind the strong man armed, and set free the captives of sin, had come to them with loving offers of mercy. Admiration and wonder were awakened; but they refused to accept him as the Messiah, because he did not come in a way to gratify their proud, unbelieving hearts.

As in the days of his flesh, he invites the weary and care-laden, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Lay off the yoke of anxiety and worldly care which you have placed on your own necks, and "take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Find rest and peace and quietude in God, dear friends. Yield your hearts to him; rely wholly upon him; cast "all your care upon him, for he careth for you."

How can we remain in doubt, questioning whether Jesus loves us, sinful though we be and compassed with infirmities? He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. He came to our world in the humble guise of a man, that he might become acquainted with the griefs and temptations that beset man's pathway, and that he might know how to help the weary with his offer of rest and peace. But thousands upon thousands refuse his assistance, and only cling more firmly to their burden of care. He comes to the afflicted, and offers to soothe their grief and heal their sorrow; but they turn away from the proffered rest and peace, and continue to talk of their distress and mourn over their hard lot. To the disappointed, the unbelieving, and the unhappy, he offers contentment, while pointing to mansions that he is preparing for them; but they close their eyes to the beautiful prospects, and their hearts against the comfort and joy that the Redeemer alone can give.

Jesus, our precious Saviour, should be first in our thoughts and affections, and we should trust him with entire confidence. He has removed the barrier that separated us from God, that prevented us from grasping the hand of our heavenly Father. He has taken upon himself our guilt, and stands ready, through his own merits, to accept our penitence, and pardon our transgressions. "The chastisement of our peace was upon him, and with his stripes we are healed." And the Father himself loves us, or he could never have consented to this great sacrifice. John exclaimed, as he contemplated the amazing love and condescension of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

We cannot perfect Christian character unless we are willing to learn in the school of Christ, and make a practical use of every lesson he would teach us. Every day our Saviour gives us our work to do, and that work is to conquer every difficulty and temptation which the day presents. We are not to manufacture trials and evils by our own wrong course

of action. We are not to imagine difficulties which do not exist. We need not create evils; for this is Satan's work, and he is equal to the task. When by the indulgence of a perverse temper or the natural inclinations of the heart, we help him in his work, we add to the sum of the evils which we must endure. As each day comes, we must in the strength of Jesus meet its trials and temptations. If we fail one day, we add to the burdens of the next, and have less strength. We should not cloud the future by our carelessness in the present; but by thoughtful and careful performance of to-day's duties, be preparing to meet the emergencies of to-morrow.

We need to cultivate a spirit of cheerfulness. We should be happy and grateful; for we have everything to make us happy and to call out gratitude. Let us ever look on the bright side of life, and be hopeful, full of love and good works, rejoicing in the Lord always. "Let the peace of God rule in your hearts," and "be ye thankful."

THE PLAN OF SALVATION. NO. 3.

IN my previous articles I have shown that a knowledge of the plan of salvation was revealed to Adam and his posterity immediately after the fall, and that through their sacrificial offerings faith was shown in a Redeemer to come.

Those who made these offerings did not understand the grand scheme of redemption as fully as we may now comprehend it, as their offerings were only typical, constantly pointing them to the Lamb of God, whose blood taketh away the sin of the world. Their dispensation was in type what ours is in reality, yet they understood to a great degree the fundamental truths of the gospel, so much so that the apostle Paul says that the gospel was preached unto Abraham (Gal. 3:8). If so, he and his descendants must have been acquainted with the plan of salvation.

From the fall to the time of the deliverance of the children of Israel from Egyptian bondage, the head of each family, it seems, offered sacrificial offerings in behalf of his own family; but as many thousands were delivered from Egypt, such a course of offering became impracticable, and the services were centralized, the sacrifices being offered by priests, ordained and set apart by the command of God, who carried on the work in connection with an earthly sanctuary erected for the express purpose. This sanctuary became to them, for the time being, the great central object in the plan of salvation; and, next to our Saviour, to whom its services pointed, its ministration claims our attention. We consider the investigation of the sanctuary an important one from the fact that it furnishes a key not only to a full understanding of the plan of salvation, but to the interpretation of some important prophecies which are being fulfilled at the present time.

A minute description of the sanctuary is given in Exodus, chapters 25-31. Only a brief description of it can be given in this article. Its walls on the north, west, and south sides were composed of upright boards, set in sockets of silver imbedded in a frame-work which composed its foundation. These boards were ten cubits in length, and one cubit and a half in breadth. As the Jews reckoned a cubit at eighteen inches, and there were twenty boards on each side, the tabernacle, or sanctuary, was thirty cubits, or forty-five feet in length. It is supposed by able critics to have been from ten to fifteen cubits in width. These boards were joined together in such a manner as to be easily taken apart when the children of Israel journeyed. They were covered with pure gold, and to secure them in their proper position as they stood upright in their sockets, five bars of shittim wood were provided to pass through rings of gold. The middle bar reached from end to end. It will be readily seen that as far as this part of the building is concerned, it presented the appearance of solid gold.

The space enclosed by these golden boards was divided into two apartments by a beautiful veil of blue and purple and scarlet and fine-twined linen, exquisitely wrought and adorned with figures of cherubim, and suspended from four pillars of wood overlaid with gold. The first apartment was designated as the holy place, while the second was called the most holy.

The roof, or covering, of the tabernacle was formed by four sets of curtains. They were of various colours, and ornamented, like the inner curtains, with cherubim of cunning work. Above the first curtain, which formed a beautiful ceiling for both apartments, was placed a curtain of goats' hair. Above this was a cover of rams' skins dyed red, and lastly that of badgers' skins.

The entrance of the tabernacle was closed by a curtain, or veil, like the one which divided the first and second apartments, and may be properly termed the first veil. Passing into the sanctuary through this veil, we discover the furniture of the first apartment to consist of the golden candlestick, the table of show-bread, overlaid with pure gold, and the golden altar of incense. The seven lamps were to light the first apartment, the table of show-bread was to contain the bread for the use of the priests, and the golden altar for the burning of the sweet incense.

In the second apartment, or most holy place, there were three articles worthy of our attention: First, the censer. This instrument was used by the priest in burning incense. Secondly, the ark. This was a chest of wood overlaid within and without with the purest gold. In this ark were deposited the two tables of stone containing the law of God—the ten commandments—which he solemnly declared from Mount Sinai amid all the

grandeur of heaven. The ark and the law which it contained were the most sacred objects connected with their system of worship. Thirdly, the mercy-seat. This was the cover, or lid, of the ark. It was made of solid gold, and at each end was placed a golden cherub. These were represented as gazing reverently upon the mercy-seat, beneath which was the sacred law, and upon which was sprinkled the blood of the sacrifice which was slain because the law had been transgressed, as sin is the transgression of the law, and without the shedding of blood there is no remission of sin. Heb. 9:22. The mercy-seat was the place above all others where God especially manifested his divine presence, and from whence he usually communed with his people.

The interior of the entire building must have presented a spectacle of unsurpassed glory. Its walls had the appearance of massive and solid gold, reflecting not only the rays of light of the seven golden lamps, but the radiant light of God's own presence as represented by the glorious cloud or pillar of light which rested above the mercy-seat and the tabernacle. Ex. 40:34-38.

Outside the tabernacle was a large space called the court (Ex. 27:9-18), consisting of a double square fifty cubits, or seventy-five feet long. This space was enclosed by canvas screens of fine-twined linen, suspended from pillars of brass seven feet in height. These pillars were set seven feet apart, and the enclosure was continuous except on the eastern side where an entrance was provided thirty feet wide, closed with linen curtains nicely wrought with needle-work in brilliant colours. Everything was constructed with reference to utility and beauty, yet in such a manner as to faithfully impress every beholder with a sense of the importance of the worship connected therewith.

Around the sanctuary and its court the twelve tribes of the children of Israel encamped. When any one of the thousands thus located transgressed the law in the sacred ark, he, through the priest, offered a sacrificial offering to show his faith in a Saviour to come whose blood will remove the stain of sin from every sin-polluted soul who will with repentance and confession of sin seek an interest in the blood of the Lamb of God.

In my next I will trace the history of the service of God as connected with the earthly sanctuary. S. H. LANE.

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THAT household is nearest the Christian ideal where are studied most minutely those delicate offices and interchanges of kindness, which, like golden threads, run through the warp and woof of every-day life.—*McDuff*.

A MAN should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope*.

"DEATH THE GATE TO HEAVEN."

THIS oft repeated statement was made in the pulpit a few days since, by a man who professes more than ordinary ability, and is about to graduate in one of our eastern colleges. We judge from his appearance that he would be likely to reason in a manner becoming his intelligence on any other subject except theology.

Let us stop and think what the above position must inevitably lead to. By putting the above accepted meaning in place of the term "death," which is a fair test, we inquire, How and by whom was this "gate to heaven" opened to man? We read, "By one man sin entered into the world, and the gate to heaven by sin; and so the gate to heaven passed upon all men, for that all have sinned." Rom. 5:12.

Admitting this modern doctrine to be true, we have learned, 1. That death is simply the passage-way into heaven; 2. That it came in consequence of sin; 3. That the entire race, regardless of moral fitness, enter through this gate. It follows that if our former ideas of heaven are correct, sin has been a benefactor to the race of mankind. Therefore, it becomes of interest to learn something of its origin, ancestry, and future prospects. The inspired word gives the information desired: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. . . . He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil." "The last enemy that shall be destroyed is death [the gate to heaven]." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death [the gate to heaven], that is, the devil." 1 John 3:4, 8; 1 Cor. 15:26; Heb. 2:14.

We learn, then, that Satan was successful, through Adam's transgression of God's law, in opening this "gate to heaven" to the race, and thereby obtained control over it. But Christ has become Satan's deadly foe. He has opened a direct warfare against the devil, denouncing his work as a cheat. Jesus has determined that this "gate to heaven" shall be forever closed; and Satan, who has blessed the race by opening this door, must die for his works. 1 John 3:8; Rev. 21:4; 20:10; Ezek. 28:12-19.

As a consistent opponent, Christ often interferes with Satan in his legitimate business of opening the gate to some saint of God. Christ declares himself directly opposed to Satan's business, and that his power has already become weakened, and must finally cease altogether. A few cases will illustrate this. "A certain centurion's servant, who was dear unto him, was sick and ready to die [enter the gate of heaven]. And when

he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. . . . They besought him instantly, saying, That he was worthy for whom he should do this." Luke 7:2-10. The record shows that Jesus defeated Satan in his effort to open the gate that time.

Take another case, that faithful servant of God, Epaphroditus, whom Paul says was his "brother and companion in labour, and fellow soldier, . . . was sick, nigh unto death [the gate of heaven], but God had mercy on him." Phil. 2:25-27. In this instance, again, God defeated Satan in his good work of taking this faithful saint to heaven. Just how Paul could regard the shutting the gate of heaven in Epaphroditus' face, just as he was about to enter, an act of mercy to him, I am unable to conceive.

We read that Hezekiah was treated in a similar manner. Isa. 38:1-19. Satan succeeded in leading Moses to sin at the waters of Meribah-Kadesh, for which the "gate to heaven" was opened to him. Deut. 31:51; Ps. 106:33. But Christ, true to his profession, was displeased with Satan's success, and had a contest with him, and rescued Moses from the "gate to heaven." Jude 9; Matt. 17:1-5.

With this view of Christ's work, it would be natural that the sisters of Lazarus, who were so intimate with Jesus, should say, "Lord, if thou hadst been here, my brother had not died." No wonder, in view of Christ's profession that he was "going about doing good," that he "groaned in spirit, and was troubled," so that he "wept," as he contemplated taking one whom he loved out of heaven. John 11:11-44.

Is not this sufficient? Who can believe a theory that leads to such ridiculous absurdities? It staggers human credulity that great and learned men can be found who believe such an erroneous doctrine without once calling it in question! In the name of reason, the holy Bible, and the work of Christ, let us abandon a doctrine that was founded by heathen philosophers, and perverts the mission of Christ, propagates the lie Satan told in Eden, contradicts the Bible, sends men to their reward before having been judged, destroys the doctrine of a future judgment, makes nonsense of the resurrection and the second advent of Christ, teaches that all the race, regardless of moral fitness, will enter heaven, and builds the railroad upon which spiritualists run the train of "consultation with familiar spirits," expressly spoken of by the Spirit of God as "seducing spirits," which should appear in the "latter times," and "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." 1 Tim. 4:1; Rev. 16:14. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them."

R. A. UNDERWOOD.

HE DIED FOR ME.

WHEN time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Saviour died for me!

His name is Jesus, and he died—
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I, can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Saviour died for me.

I read God's holy word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep, and wide.
This is my best theology
I know the Saviour died for me.

My faith is weak, but 'tis thy gift,
My helpless soul by thee uplift;
And say, "Thy bonds of death are riven,
Thy sins, by me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

—Dr. Bethune.

THE MILLENNIAL REIGN OF CHRIST.

(Continued.)

II. DOES PROBATION CLOSE BEFORE THE LORD COMES?

THIS question has been partly answered under the previous proposition, but I will consider it at greater length, and place before the reader some Scripture testimony on the subject.

Christ says of those who come up in the first resurrection, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20:35. They are *accounted* worthy before they have their resurrection. Therefore they must be judged before the Lord comes. If judged, their probation closed before, or with that judgment. But the apostle Paul informs us, that, when the Lord appears in the clouds, "the dead in Christ rise first." 1 Thess. 4:16. Probation must have closed before that time; for they have been judged to ascertain whether they should come up in the first resurrection. For when the first resurrection takes place none are called but the dead in Christ, which proves that there has been a decision in all cases previous to this time. But Jesus gives us light on this subject in Rev. 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." When this decree is given, each individual has his case decided. If this edict goes forth before Jesus comes in the clouds of heaven, it will be too late for probation and the gospel work after that event. The next thing to take place after the decree, is the coming of Jesus Christ. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Verse 12.

Then again, the apostle Paul in giving an interesting account of the plan of salvation through Jesus Christ in the book of Hebrews, tells us that Jesus is now our high-priest in the heavenly sanctuary (Heb. 8:1, 2), and that he pleads his own blood for the sins of those who confess their sins. Heb. 9 and 10. In the last verses of the ninth chapter we read of the closing part of that work: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Verse 28. When he appears, he does not come as a sin-offering for man, as he did before, but as a king. He is crowned king before he leaves the heavenly sanctuary, as he himself declares in Luke 19:12, 15: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, *having received* the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." By this text we learn that there cannot be probation after Jesus comes. Therefore, it will be impossible for the gospel work to go on during the millennium. If Christ ceases to be our high-priest before he comes to this earth, there cannot be any mercy for man when there is no mediator to plead in his behalf.

Those who have Christ's reign on this earth during the millennium, have a gospel work going on and thousands converted by Christ and his saints. But the Bible nowhere teaches us that such will be the case. We are *now* in the *gospel age* while Jesus is in the heavenly sanctuary pleading his blood for our sins, but when he once rises up, and shuts the door, the work is done. So, our investigation thus far proves to us that during Christ's reign with his people there is no probation for the ungodly. If all the living righteous are caught up with the righteous dead, at their resurrection, and ascend with Christ, there must be some strong texts to prove that they will come back to this earth again while the wicked are here, or we have no evidence that they will be together during the thousand years. If they are not together during that time, how can there be a gospel work carried on in the earth?

Those who expect such great things to take place on the earth during the millennium, and read certain texts to prove their doctrine, certainly do not consider whether the texts have their application at that time, or some other period. If they find a passage of Scripture which they cannot understand, they at once apply it to the millennium. Dealing with the *Word* in such a manner makes it a book of confusion, and only tends to propagate infidelity.

When Jesus comes as King it is not to convert, but to take vengeance on, the nations.

That the above statement is true none

can deny after reading Rev. 19: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." "And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Verses 11, 16, 21. In harmony with the above do we find the words of Jesus, when comparing the time of Noah with that of the last days: "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, *until* the day that Noah entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27. If our Saviour's words have any force at all they clearly teach, that the wrath of God will be poured out upon the ungodly, when Jesus comes, and cut them down in their sins. In the next verse he uses an incident of past history as a comparison: "Likewise, also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the *same day* that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of Man is revealed.*" Verses 28-30. If language has any meaning, Christ has used two very forcible illustrations to show us that as soon as the righteous are taken up to heaven, God will pour out his wrath upon this earth.

Can we tell what the extent of this wrath will be? By reading Jer. 25:30-33, which has been already quoted, we learn that it leaves all the dead lying on the ground and there is none to bury them. If probation still lingers after the Lord comes there could never be such terrible work of slaughter as is here described by the prophet. Then again, if these dead do not rise again until the thousand years have been fulfilled, as far as they are concerned there would be no need of probation during that time. If the righteous are all saved with Christ, probation would not benefit them any. Therefore, before our millennial friends can have their gospel work on the earth at that time, they must first prove that there are any wicked here to convert; for it will be a very difficult thing to convert them if they are all dead. But I must leave this part of the subject and consider the next proposition.

J. H. DURLAND.

(To be continued.)

AS THE tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—F. W. Robertson.

MAGNIFY AND MAGNIFIED.

Is NOT the signification of each of these words equally obvious in the following scriptures? "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa. 42:21.

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Joshua 3:7.

"And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." 1 Chron. 29:25.

The following are definitions given of the word *magnify*, by Mr. Webster:

1. To make great, or greater; to increase the apparent dimensions of a body.
2. To make great in representation; to extol; to exalt in description or praise.
3. To extol; to exalt; to elevate; to raise in estimation.

Respecting magnifying Joshua and Solomon, there can be but one mind. In the clearest possible manner the Lord told how this should be, and was, done. And is it not just as evident to every candid mind how the law of God was magnified by the Son of God? Are not the following points sustained by facts in the case?

1. The law was magnified, exalted, by the teachings of Christ in his sermon upon the mount, in declaring its immutability, and perpetuity, and also that it takes cognisance of every motive and intention of the heart, as well as the outward actions of life.

2. The law was magnified by his life of strict conformity to its just and holy precepts, thus setting an example for those who would follow in his footsteps. Here the law of the Most High "was drawn out in living characters."

3. The law was exalted, and its sacred precepts vindicated by the death of the Son of God. If the law was of so high an estimate in the mind of its Author, as to give his Son to die that man might be redeemed from its curse, how could the Lawgiver, consistent with any principle of reason or of respect to his own authority, abolish his law, and thus legalize sin?

It would almost seem that men have come to believe it dangerous to render obedience to God's commandments, as though the Scriptures read: Whosoever therefore shall disbelieve, and disobey the commandments shall be saved, but whosoever shall do and teach them shall be damned.

"From worldly wisdom, save me, Lord,
Though men may prudence call it;
My heart be anchored on thy word,
Whatever storms befall it."

The pious doctor Adam Clarke bears a most decided testimony in favour of the law of God in his comments at the conclusion of the eighteenth chapter of Leviticus, as follows:—

"1. How true is that word, *The law of the Lord is perfect*; in a small compass, and yet in a most minute detail, it comprises everything that is calculated to *instruct, direct, convince, correct*, and *fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that it forbids; whatever is calculated to comfort him, promote and secure his best interests, that it *commands*. It takes him in all possible *states*, views him in all *connections*, and provides for his present and eternal happiness.

"As the human soul is polluted, and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view, in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *Thou shalt love the Lord thy God with all thy heart*, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbour as thyself. This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in them who *believe*; for Christ is the end of the law for righteousness to them that believe. Reader, magnify God for his *law*, for by it is the knowledge of *sin*; and magnify him for his *gospel*, for by this is the *cure for sin*."

A. S. HUTCHINS.

THE SABBATH AS A MEMORIAL.

WHEN God had finished the creation of the heavens and the earth, he instituted the Sabbath to commemorate that infinite work. This is plainly taught in Gen. 2:2, 3, and Ex. 20:11. Yet it is said that when he raised his Son from the dead he determined that the Sabbath should thenceforth commemorate that event, and so changed the institution from the day on which he rested from his creative work to the day on which he raised Christ; but nothing of this kind is stated in the Bible.

To show the absurdity of this view, I will suppose that, instead of ordaining an institution to commemorate his creative work, he had set up a literal monument for that purpose. Thus, the heavens and the earth being finished, God erected a monument with the following inscription: "In six days God created the heavens and the earth, and rested on the seventh. This monument was erected to commemorate that work." However, when the Father raised his Son from the dead, he thought it good to make an addition to the words upon this monument, and under the original inscription he placed a second, which reads thus: "God raised his Son from the dead on the first day of the week. This monument was erected to commemorate that event."

This illustrates the case of those who say that the Sabbath commemorates the creation of the world and the resurrection of Christ; but whoever reads the *two* inscriptions on the *same* monument, will say that one of them is a falsehood, for they contradict each other; and it would

not be difficult to determine that the untruth is in the second inscription. Others think to remedy this difficulty by the statement that he removed the *original* inscription and *then* engraved the second. This does not *avoid* the falsehood, it only *hides* it in the case of those who do not think; while thoughtful men will say, "This monument was not erected to commemorate the resurrection of Christ, for it had been standing four thousand years when he was raised from the dead."

If the Great Architect lacked materials he might have demolished the original monument and used its stone to erect another, and on it he would have written the second inscription. This is what many assert that he did. In that case he declares the first event no longer worthy to be commemorated, and the original monument no longer worthy to exist. This is to say, that the creation of the heavens and the earth is no longer worthy of commemoration, and the Sabbath institution no longer worthy to be hallowed.

The resurrection of Christ is worthy of a divine memorial; but it is not necessary to inscribe a falsehood upon the memorial of creation, nor yet to destroy that memorial, in order to secure a memorial of Christ's resurrection. As the Lord's supper commemorates the death of Christ, so does baptism commemorate his resurrection. Rom. 6:1-5; Col. 2:12; 1 Pet. 3:21; while the *Sabbath* remains the *memorial* of CREATION.—J. N. Andrews.

FOUR GRAND ARGUMENTS.

THERE are four grand arguments for the truth of the Bible. The first the miracles on record, the second the prophecies, the third the goodness of the doctrine, and the fourth the moral character of the penman. The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the character of the writers from moral purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be one of these things—either an invention of good men or angels, or of bad men or bad angels, or a revelation from God. But it could not be the invention of good men or angels; for they neither would nor could make a book telling lies, and at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be wicked men or devils; for they could not make a book which commands all duty, which forbids all sin, and which condemns them to all eternity. The conclusion is irresistible: the Bible must be given by divine revelation.—*Religious Telescope*.

COURTESY should ever be accompanied by candour.

Home and Temperance.

"Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8.

THE WIFE'S NEW STORY.

THE story, ma'am! Why, really, now, I have n't much to say;
If you had come a year ago, and then again to-day,
No need for any word to tell, for your own eyes could see
Just what the friends of temperance have done for John and me.

A year ago I had n't flour to make a batch of bread,
And many a night these little ones went hungry to their bed.
Just peep into the pantry, ma'am, there's sugar, flour and tea—
That's what the friends of temperance have done for John and me.

The pail that holds the butter he used to fill with beer;
He has n't spent a cent for drink for two months and a year.
He pays his debts; he's well and strong, and kind as man can be—
That's what the friends of temperance have done for John and me.

He used to sneak along the street, feeling so mean and low,
And always felt ashamed to meet the folks he used to know;
He looks the world now in the face; he steps off bold and free—
That's what the friends of temperance have done for John and me.

Why, at the shop, the other day, when a job of work was done,
The boss declared, of all his men John was the steadiest one.
"I used to be the worst, my wife," John told me, and says he,
"That's what the friends of temperance have done for you and me."

The children were afraid of him; his coming stopped their play;
Now, every night, when supper's done, and the table's cleared away,
The boys will frolic round his chair, the baby climb his knee—
That's what the friends of temperance have done for John and me.

Oh, yes; the sad, sad times are gone, the sorrow and the pain;
The children have their father back, and I my John again.
Don't mind my crying, ma'am; indeed, it's just for joy to see
All that the friends of temperance have done for John and me.

And mornings, when he's gone to work, I kneel right down and say,
"Father in heaven, oh, help dear John to keep his pledge to-day!"
And every night, before I sleep, thank God on bended knee
For what the friends of temperance have done for John and me. —Sel.

THE NEED AND WORTH OF FRIENDSHIP.

"A FRIEND should bear a friend's infirmities." A true friend does share every burden of a friend, which he cannot lift or lighten. His thought is ever of what he can do as a friend, not of what he can receive or have done for him. In fact, what we are ready to do for a friend, not what we hope to gain from a friend, is the measure of both the strength and value of our friendship. Nor is there any limit—save that of our duty and

our friend's needs—to the sacrifices we are ready to make for a friend if our friendship is worthy of its name. "Greater love hath no man than this, that a man lay down his life for his friend." And less love hath no true friend than this, that he would lay down his life for his friend if occasion should call for that test of friendship. It is because the cost of friendship is so great that the realization of friendship is so rare.

"All like the purchase, few the price will pay;
And this makes friends such miracles below."

But a pure and a wise friendship has a value beyond its utmost cost. No life can reach its fullest measure of enjoyment or of usefulness without a friend. Even the Son of God felt the need of human friendship, and found a friend in a disciple whom he loved.

No one of smaller resources than the Son of God can count himself above the need of that help and cheer which only a friend can supply. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," is the declaration of the wise man. Says Robert Hall, "He who has made the acquisition of a judicious and sympathizing friend may be said to have doubled his mental resources." Confidence is the basis of all true friendship. There can be no friendship without confidence, says Dr. Johnson, and no confidence without integrity. Confidence must ever rest on character. Hence we can never have a friend whom we cannot trust—in whose character we cannot confide unhesitatingly. Until we can trust a man, he must be less to us than a friend. Confidence is a plant of slow growth. It takes time to bring it to its flowering maturity; but when it blooms, it blooms perennially. A friend loveth at all times—a friend trusteth at all times. Character must be allowed to explain conduct. Against all appearances, all misrepresentations, a friend should believe in a friend, trust in a friend.

"Seek not the worldling's friendship, it shall droop and wave ere long,
In the cold and heartless glitter of the pleasure-loving throng;
But seek the friend who, when thy prayer for him shall murmured be,
Breathes forth in faithful sympathy a fervent prayer for thee."

R. LLOYD.

RELIGION IN THE HOME.

MUCH is said and written of religion in the home, and yet it may be that there is not always a clear conception of the meaning of the term. It is sometimes supposed that the requirement is fully met when family devotions are regularly maintained. This is of vital importance. Household religion certainly implies the daily family worship. I cannot think that any home realizes the true idea or can have Heaven's richest benedictions upon it in which this is omitted or neglected. God blesses and shelters the household in which he is honoured. Prayer weaves a roof of love over the home and builds walls of protection about it.

Surely the goodness of a thoughtful Providence, received day after day in unbroken continuity, requires some grateful recognition of praise. Then is it not a perilous thing for the members of the household to disperse in the morning to their duties and responsibilities, into dangers and temptations, to meet possible trials, without the invoking of Heaven's guidance, protection, and help? There is reason to fear that in many homes family worship is neglected, and that in the intense whirl and excitement of these busy times the neglect is becoming more and more common. How can we expect God's blessing upon our homes if we do not call upon his name? Is it any wonder that there is sorrow over children's wanderings in the households in which there is no family altar?

There is a wondrous educating influence in the daily assemblage of the family for prayer. Where through childhood and youth the custom has been regularly maintained, its influence over the life is such as can never be wholly obliterated. . . . The memories of the old family altar, waked after the home walls were desolate and the home voices had become silent, have led many a wanderer back to God's feet.

The manner in which family worship is conducted is very important. It should be made so pleasant as to be looked forward to with gladness even by the youngest children. Too often it is made tedious, monotonous, or burdensome. Men fall into a stereotyped order which they never vary. Long passages are read, and the prayers offered are not only long, but are the same every day from year to year, with no adaptation to the home-life, or to the capacities of children. There is no reason why the family worship should not be the most delightful exercise in the home-life. It should be the continual study of heads of households to make it bright, interesting, and profitable. To make it dull and irksome is treason to true religion. It is impossible to give more than the merest suggestions and hints as to methods. A part in the service should be given to each child. Questions may be asked each day on the questions read the day before. Incidents may be introduced to illustrate the lesson. Hard words may be explained. One practical thought at least may be selected from the scripture read which will bear upon the day's life.

But while family religion implies regular devotions, there is something else required. There are homes in which family worship is never neglected in which there is yet a painful absence of home religion. Religion is love, and a religious home is one in which love reigns. There must be love in action, love that flows out in all the home intercourse, showing itself in a thousand little expressions of thoughtfulness, kindness, unselfishness, and gentle courtesy. There are homes in which there is truest love.

The members of the household would give their lives for each other. When grief or pain comes to any one of them, the hearts of all the others are touched and at once go out in deepest sympathy, in warmest expressions of affection, and in self-forgetful ministries. There is no question as to the reality and the strength of the attachment that mutually exists between the hearts of the household. And yet in their ordinary associations there is a great lack of those exhibitions of kindly feeling which are the sweetest charm of love. There is a lack of tender words. . . . The conversation is about the most commonplace matters, is often constrained, and in many cases consists of occasional monosyllables. Many a meal is eaten almost in silence. The tone of the home-life is cold. . . .

What a wondrous charm it gives to family life when all the members let their hearts' love flow out in all those tender graces of expression which have so much power to give joy! There are such homes. The very atmosphere, as you enter the door, seems laden with fragrance. The rarest courtesy marks all the intercourse of the family. Each one is thoughtful of the other's comfort and pleasure. No harsh word is spoken. The conversation at table flows on in musical sweetness, bright, sparkling, and cheerful, without one jar. There is no disregard of politeness. There is no laying aside of good manners.

But there are many who are amiable and polite away from home who are not so in the sacredness of their own household. There are men who in society are courteous, thoughtful, and gracious who when they enter their own doors become gruff, moody, and even rude. There are ladies who are the brightest charm of the social circle, sunny, sparkling, thoughtful, who as they cross their own thresholds are suddenly transformed, becoming disagreeable, petulant, impatient, irritable, and unlovely. Some of the most brilliant lights of society are the most unendurable at home. They keep their courtly manners for company, and relapse into barbarism when in the shelter of their own roof-tree. They have "careful thought for the stranger," but for their "own the bitter tone."

Now, it need not be said that the most unbroken continuity in family devotions will not make such home-life religious. A true Christian home is one in whose holy circle all live the religion of Christ. We should be just as sunny inside our own doors as on the streets. Courtesy that changes to rudeness when we cross our own threshold is no courtesy at all. Love that beareth all things, endureth all things, and seeketh not its own must not turn to petulance and selfishness at home. We should appear always at our best among those we love the best. We ought to bring the sweetest things of our hearts into our homes.

That which makes home-intercourse

the sorest test of piety and of character is its closeness. Lives touch there at every point. The very unrestraint, laying all lives bare to each other, adds immeasurably to the danger of friction. Nothing but the religion of Christ, the love that endureth all things, is equal to the strain of such experience.—*Rev. J. R. Miller, in "Week-day Religion."*

THE FOUR TRIALS.

THERE was once an old monk walking through the forest with a little scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was beginning to peep above the ground; the second had rooted itself pretty well into the earth; the third was a small shrub; whilst the fourth and last was a full-sized tree. Then the old monk said to his young companion:—

"Pull up the first."

The youth easily pulled it up with his fingers.

"Now pull the second."

The youth obeyed, but not so easily.

"And the third."

But the boy had to put forth all his strength, and use both arms, before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree (grasped in the arms of the youth) scarcely shook its leaves; and the little fellow found it impossible to tear its roots from the earth.

Then the wise old monk explained to his scholar the meaning of the four trials.

"This my son, is just what happens with our passions. When they are young and weak, one may, by a little watchfulness over self, and the help of a little self-denial, easily tear them up; but if we let them cast their roots deep down into our souls, then no human power can uproot them, the almighty hand of the Creator alone can pluck them out.

"For this reason, my child, watch well over the first movements of your soul, and study by acts of virtue to keep your passions well in check."—*Selected.*

DISHONOURING GOD BY TOBACCO-USING.

"Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God." 1 Cor. 10:5.

It is very evident that God has created man for a great and noble end,—the glory of himself. Man is expected and commanded to make everything he does subserve to this end; and what cannot conduce to this purpose must not be done. He must not eat, nor drink, nor do *anything*, that will not be for the glory of God; in short, it must be the one ruling motive of his life to please his Lord. How clearly and strongly is the common use of the weed condemned by this rule! Is a drug so deleterious in its effects upon the human frame, so injurious to man's soul, and the coadjutor

of drunkenness, conducive to the glory of God, as it is commonly taken? Who will dare to say that the puffing and blowing, the spitting and chewing of tobacco-users, together with the time lost, money squandered, health injured, and bad example set, is for the glory of God? What tobacco devotee who loves the Lord, would like, before lighting his pipe, or cigar, to get down on his knees and beseech Heaven to bless the weed to the good of his body and the glory of his God? Would he like to say, Lord, let the consumption of this tobacco into smoke, or a piece of useless filthy quid, be acceptable unto thee, and nourish my body? I trow there are but few even of the most confirmed tobacco consumers who would *feel* like doing such a preposterous and wicked thing. Yet no man is at liberty to consume *anything* upon which he cannot ask God's blessing, and which he knows will not be for his glory. It is utter folly to argue that because there is no passage in the Bible that says, "Thou shalt not use tobacco," therefore it is quite lawful to use it. The Bible is essentially a book of *principles*, and it is left to common sense and honesty to apply these principles. In the passage above we have a clear and safe guiding principle for every circumstance and condition of life. It is too plain to be misunderstood; it bears right on the subject in question, and, surely, if we wish to be led by Bible teaching at all, we will not in the very face of this principle (which is tantamount to a direct command) complain that the Scriptures say nothing against the use of tobacco.—*Rev. A. Sims.*

THE WISE CAPTAIN.

A NANTUCKET steam-boat captain was once asked by a passenger on his boat how much ardent spirits he used. He replied, "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee." "But," said the passenger, "what do you drink with your breakfast?" "Cold water." "And for your supper?" "Cold water." "Well," said the passenger, "but what do you take when you are sick?" "I was never sick in my life," was the ready and glad reply.

He was a wise captain. He was accustomed to exposure in all kinds of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."

Cold water was the drink of Adam in Paradise. Cold water was the drink of the children of Israel in the wilderness. It was also the drink of Samson, and of Daniel, and of John the Baptist. It is the drink for you.—*Selected.*

YOU are perfectly free to "ask what you will;" but take care not to "choose what you will;" or you will be sorry later. Always leave your father to choose for you.—*Agnes Giberne.*

THE PRESENT TRUTH.

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

GRIMSBY, JULY 7, 1887.

S. N. HASKELL, RESIDENT EDITOR
Corresponding Editors:—
U. SMITH, B. L. WHITNEY, G. I. BUTLER, M. C. WILCOX.

EXPLANATORY.

THE recent action of the General Conference Committee in the choice of editor of the PRESENT TRUTH demands a word of explanation. The change is temporary, not permanent. It is over three years since the PRESENT TRUTH was first issued, and it has reached a circulation of five thousand copies. Since its founding, Pastor Wilcox has filled his post as editor with ability and faithfulness; but in the judgment of those who have charge of the work circumstances seem to make it necessary, as he will remain for the present in America, that he should have a season of relief from the duties which have confined him to the paper. He still devotes his best energies to the advancement of this great cause, and will continue to be a contributor to the paper.

The PRESENT TRUTH will still be an uncompromising advocate of Bible truth, and its testimony will always be found on the side of temperance. Practical piety, as well as doctrinal truths, will ever be found in its columns, and we trust those who have so faithfully stood by the paper in the past will continue their efforts, and aid in giving it as wide-spread circulation as possible. The paper has a special message to bear to the world. The signs of the great approaching day are increasing in frequency and intensity. The prophetic lines of prophecy are rapidly filling up to completion, and society is growing more and more corrupt. Many professed ministers of Christ, standing in high places, are pandering to the vices and follies of the world. The nations of earth are marshaling themselves into line, according to the statements of the Inspired Page. Shall we then be idle in view of the facts before us? Shall we put far off the evil day? Shall we neglect present duty? Every circumstance around us calls upon us to put forth every effort of our being to carry forward the work of God, until it shall be finished in the earth, and he shall gather out of every nation, and kindred, and tongue, and people, a people for himself who will finally stand upon Mount Zion.

S. N. HASKELL.

GOD IS OUR SOURCE OF STRENGTH.

GOD is the strength of his people, and in every age of the world they have found him a strong tower into which they can flee for safety. The strength of God's people does not lie in their own efforts or

their own ability, neither does it lie in numbers, nor in any earthly advantage. These things are of great value in their place; but when we make them our dependence and our strength, they become only a snare. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." We can never be weak when God is with us. We can never possess real strength when we are separated from him, although surrounded by earthly support.

The people of God combine the elements of strength and weakness in a remarkable manner; they have the strength of God made perfect in their own weakness. They are mighty in God when he is their strength. But none can have this divine strength until they have learned their dependence upon him. Self must die before Christ can live in us. Our first business, therefore, in everything which we undertake for God, is to humble ourselves before him. He will go forth with us to the battle if we make him our refuge and strength.

But God will not do the part he has left for us to do. We must do this with carefulness, as though everything depended upon our faithfulness. We must seek God for help, as only those seek him who realize that without him they perish. God is our only source of strength, and he will be the help of his people; and yet if we cherish sin in our hearts it separates us from him and our weakness will be seen. It is in vain that we dare to trust God while cherishing sin in our souls.

IF NOT, WHY NOT?

THE Bible teaches us that there will come a time when all will be judged, and rewarded or punished according to the deeds they have committed while here on the earth. Although a judge may pass sentence, that sentence must be based upon law transgressed, and the penalty attached thereto. And the law transgressed must be a law which it was the duty of the criminal to faithfully observe, hence a rule of conduct. So in God's judgment, we are approved or condemned by a certain standard, and that standard must be the rule of conduct given us by an all-wise Creator; for God would not require us to observe one code of morals, and judge us by another. I believe, my friend, Antinomian though you may be, you will admit these propositions and conclusions to be reasonable and self-evident. This being so, we ask, Has God revealed a law which has the threefold office of being the law of his moral government, the rule of man's conduct, and the standard by which man will be judged? We answer, he has. First, we will give you an Old Testament text: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for

this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Here we have a law bearing these three marks: 1. It is God's law, or commandments; 2. It is a complete rule of conduct; 3. It will be a rule of future judgment, for the command to "keep his commandments" is given in view of the judgment to come. All will admit that at the least the commandments referred to comprehend the ten commandments. But says the objector, "I admit that the ten commandments were in force in the Jewish dispensation."

Now let us see if the same law having the same characteristics is not found in the new covenant, this side the death of our Saviour. Take the testimony found in James 2:8-12, written in A.D. 61: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [that law which said, margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. Here we have a law similar to that in Eccl. 12. 1. It is God's law, a "royal law." 2. It is a rule of conduct, and convinces men of sin. 3. It is the rule of future judgment. It is also the law of ten commandments, for no other law contains the two commands cited. This is further evident from the fact that it is "according to scripture," the Old Testament writings being the only scriptures in the days of the apostles. It seems to us that these texts ought to settle the question with every candid mind.

But we look at other considerations. The moral law is based upon the two principles of love to God and love to our fellow-men. As soon as one being was created, it was his duty to love God and obey him, hence arose the first four commandments, based upon this principle. When other beings were created as children of a common Father, it was their duty to love one another, hence arose the last six commandments, based on this principle. And our Saviour but stated a recognized fact when he said, "On these two commandments [or principles] hang all the law [not a part] and the prophets." Matt. 22:40. Thus we see also that the law is ethical in its character, growing out of the very nature and relation of things, each command of that law is based upon some attribute of Deity, which demands our reverent obedience, or on the rights of our fellow-men, guarding their interests.

Again: The law was given before sin ever entered our world,—given as a rule of conduct, which, if man had obeyed, would have developed in him a perfect character. Through the favour of Christ, Enoch and Elijah formed perfect characters by obeying that law. Would it do less in this dispensation? If it would develop a character pleasing to God in one age, would not such a character be pleasing to God in all ages? All are judged by the same law. Again, if the law was a perfect law, would not a change make it imperfect? Can a perfectly round ball be changed in shape, and the ball still be round?

Once more: When God first gave his law to his first organized church, why was it spoken by God himself while other laws were given through angels? Why engraved by God on tables of enduring stone while other laws were written on parchment with ink? Why did he honour these "ten words" in so many other ways above all other laws and ordinances? Why is it called everlasting, and said to endure forever and "shall not be abolished"? Why did our Saviour say, "It is easier for heaven and earth to pass than one tittle of the law to fail," and his inspired apostle declare that it is not "made void" but "established"? Why is it called perfect, pure, righteous, good, holy, just, in both the Old and New Testaments? Why do we find the many expressions of love to God's law by holy men in both dispensations? The reason is that they recognized God's holy law as a supreme rule of conduct, the principles upon which his pure and holy government is based, and their hearts were converted to him. And why do we find such antagonism against the law of God in these days by many professed Christians.

The secret of this hatred and antagonism to God's law, whether it be against the fourth or fifth, or any or all of the ten commandments, is found in the words of the apostle, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom 8:7. This, not profession of religion, is the test. Is it not so, my friend? Do not the objections you have against the law come because of the cross involved in obeying it rather than any imperfection in the law itself? Was it not because of the seventh-day Sabbath found there, which must be just as binding as are the other nine commands? How is it, my Antinomian friend, my first-day brother, are you making Christ the minister of sin by trampling on that law which he died to make honourable? Ponder these queries, my friend. Ask yourself again and again, if it is not because of your own wicked heart and unsubdued will that you hate God's law? Will it make you worse to obey it? Does our

Saviour's "Blessed are they that do" mean "Cursed are they that do"? Read again the inspired words of the Bible: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is your condition if you are not prepared to do God's will. Repent of your sins, fall on the Rock, Christ Jesus, and be broken, and by his grace obey God and keep all his commandments, and you will realize with all your heart that "great peace have they that love thy law." Do you keep all God's commandments? If not, why not? M. C. W.

THE SABBATH A LIVING ISSUE.

THIS question is agitating the public mind throughout Christendom. It is one of the leading questions of the age; it promises to become more and more important. In past centuries it has engaged public attention more or less. Theologians have often wrestled with it, and fondly thought they had settled it; but the revolving years still bring it to the surface. It will not down. Legislatures have considered it, and from time to time have placed the heavy hand of civil power in the scale to make the result decisive. Yet the public mind is not at rest; the interest in the subject revives; and it is safe to say that at the present time there is more real desire to know the whole truth upon this question, than there has been at any time for a thousand years past.

The age in which we live is peculiar. There is little reverence in its spirit for the opinions of the hoary past. Everything is being investigated, and it is not surprising that the Sabbath question should have its share of public attention; the nature of the subject is such that it merits consideration. The Bible presents the Sabbath as the most ancient institution, excepting marriage, which man was to observe as a moral duty. Gen. 2:1-3. Its existence has run parallel with that of the race. Multitudes of the most intelligent and conscientious believe its universal observance is necessary if man is to attain to his highest physical, moral, and spiritual development. The most civilized and powerful nations on the earth consider it important to guard a weekly rest-day by legal enactments. It comes to hundreds of millions of our race every seven days of our mortal lives. It furnishes a day of worship and religious instruction to the best part of the human family. It cannot be denied that it has furnished one of the most powerful impulses to mold our modern civilization. The importance of the subject, then, cannot be overestimated.

But the Sabbath, above all else, is a religious day. It called into being the division of time into weeks. No other

cause can be found for the week, other than the appointment of a day to be observed in memory of God's work of creation. All we know of its origin we learn from Moses' record of creation and the Bible. The Gentile nations have received its benefits since their conversion from heathenism, till now it is known to earth's remotest bounds. As the Sabbath relates to God, and he appointed its rest, and made it a religious day, and all we know of its institution and moral obligation is derived from his word, the question becomes one of religious duty,—a question of conscience, relating primarily to human salvation, and but secondarily to man's physical and social welfare.

There can be no Sabbath institution unless some *day* is observed as a Sabbath. This is self-evident. Some particular day, recurring every week, must be used as a day of rest and religious observance, in order to have such an institution. Since God is the author of the institution, he must, therefore, have appointed some day for its celebration. To leave all days of the seven to be observed as Sabbath, would have much the same effect as to have no Sabbath at all; the days of the week would stand upon an equality. The essence of the institution requires the appointment of a particular day of the seven as a day of rest and worship.

Did God appoint such a day? If so, what day was it? Has the original appointment continued till the present time? Or has God for some important reason changed it to another day? What day is now obligatory? These are questions of great moment. In religious truth, upon which our salvation hinges, we want to know God's will. Human authority is not sufficient. In this age, everything which can be shaken will be shaken. We want to anchor to those things which will stand the test of the closest examination. It is an investigating age. Everything is being criticised. Our souls demand *the truth*. Truth will bear examination; the more it is rubbed, the brighter it will shine. But it is not so with error. In the great Sabbath agitation of the present age, every point will receive the closest scrutiny by unbelievers. Christians should therefore *know* whereof they affirm. We want the divine warrant for religious institutions. Human authority is but as chaff to the wheat. What has the Lord said? should be our inquiry. "Thy word is a lamp to my feet, and a light to my path." "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works."

In future articles we propose to investigate the subject of the Sabbath with special reference to the question, What day should we observe as the Sabbath in this age of the world? The public

mind is interested in it. Thousands of children, coming to years of understanding, ask their parents why we observe the first day of the week, while the commandment requires the seventh? We want to help these parents to answer that question truly. Multitudes are perplexed upon this point; and we hope to assist somewhat in answering it. We propose to examine the Scriptures, which should ever be of primal authority; also to consider the statements of history bearing upon it, and thus give the ground a brief but faithful examination. If the Bible will thoroughly furnish us "unto all good works," it will enable us to settle this question correctly. Where shall we look for light upon it, if not to God's revealed truth? "To the law and to the testimony;" if they will not afford us light, we may look in vain to man's authority.

G. I. B.

"THE AGE TO COME."

THE WRONG THRONE, AND THE WRONG KING.

WHOEVER examines this question in order to refute the errors which are entertained concerning it, meets a difficulty on the very start. It is that there are no expositions of the doctrine which are considered standard, and indorsed by all who hold what they call "Age-to-Come" views. Hence when one claim is examined and refuted, we find we have disposed of the views of only an individual, or at most, of comparatively few individuals, others holding other positions, almost as multifarious as the number of persons who belong to the organization.

Yet we understand that there are certain underlying views upon which all theories of the "Age-to-Come," so-called, must rest, certain fundamental principles, without which all the superstructure, from sill to final, must fall to the ground. These principles are:—

1. That Christ comes the second time to take the throne of David to reign in Palestine, and subjugate his enemies, the Gentile nations of the earth.

2. That probation continues after Christ comes.

3. That the earth is habitable, and is inhabited after that event.

4. That there are certain special promises to be fulfilled to the old, or earthly Jerusalem, and to the literal seed of Abraham, during this reign of Christ.

If any one of these positions fails, all the views included in this term, "The Age-to-Come," must also fail; and if they shall all be found to be antisciptural, the doctrine certainly is founded on something far less substantial than sand itself.

We take the ground that not only one, but all of them are utterly without support in the Scriptures of truth, and will give a few reasons for so believing.

A representative "Age-to-Come" writer

quotes 1 Cor. 15:25 as testimony concerning the future reign of Christ: "For he must reign until he hath put all enemies under his feet." This is put in as testimony that the reign of Christ, commencing with his second coming, is a reign of subjugation to subdue his enemies to himself. But there are other scriptures which speak of the subjugation of Christ's enemies, and the testimony of these scriptures must be allowed to have a bearing upon the conclusion which we adopt.

We find a prophecy of this glorious work in Ps. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." There can be no mistaking the personages here brought to view: "The Lord [Jehovah, the Father] said unto my Lord [Christ, the Son], Sit thou at my right hand, until I [Jehovah] make thine enemies [the Son's enemies] thy footstool." According to this prophecy, it is Jehovah who subdues the enemies of Christ to him, and he does this while Christ is sitting at his right hand.

We now turn to the New Testament to ascertain whether Christ has yet taken that position or not. In Rev. 3:21 Christ himself says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Christ, then, has taken his position on the throne, at the right hand of the Father. Paul testifies to the same fact in Heb. 8:1: "Now of the things which we have spoken this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens." This points out the present position of our Lord Jesus Christ, at the right hand of the throne of the Majesty in the heavens. Is this the period referred to in the 110th psalm? We learn from Paul's testimony in Heb. 10:12, 13, that it is: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Here is a direct reference to the prophecy of Ps. 110; and if Paul is a safe expositor of the prophecies, he shows us that Christ is now occupying the position at the right hand of his Father, waiting till he (the Father) shall make his enemies his footstool, according to that prophecy.

We now turn to the 15th chapter of first Corinthians, the prophecy from which this writer takes his text, and will read the verses to which he refers, paraphrasing them in accordance with this view: "Then cometh the end [the end of this dispensation], when he [Christ] shall have delivered up the kingdom [which he now holds in connection with God upon his throne] to God, even the Father; when he [God] shall have put

down all rule and all authority and power [which is opposed to the Son, according to the prophecy of David in Ps. 110]. For he [Christ] must reign [at the right hand of his Father upon his throne in heaven] till he, [the Father] hath put all enemies under his [Christ's] feet. The last enemy [of Christ and his people] that shall be destroyed is death. For he [God] hath [in promise and purpose] put all things under his [Christ's] feet. But when he [God] saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also [Christ] himself be subject unto him [God] that put all things under him [Christ], that God may be all in all."

That this is a correct view of the passage may be easily ascertained by trying to read it, paraphrasing it in the same manner, in accordance with the "Age-to-Come" view. With that view we must read it as follows:—

"Then cometh the end [of the thousand years of Christ's reign], when he [Christ] shall have delivered up the kingdom [his own kingdom] to God, even the Father; when he [Christ] shall have put down all rule and all authority and power [against himself]. For he [Christ] must reign [on the throne of David], till he [Christ] hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [Christ] hath put all things under his [Christ's] feet. But when he [Christ] saith all things are put under him [Christ], it is manifest that he [Christ] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [Christ] that did put all things under him [Christ], that God may be all in all."

This is not only contrary to the prophecy concerning this subjugation of Christ's enemies, but it makes utter nonsense of the scripture itself. Here, then, is the first failure in these foundation stones of the "Age-to-Come" view. They make the subjugation take place while Christ is upon the wrong throne, and have that work accomplished by the wrong king. It is while Christ is on the throne of his Father, where he himself and the apostle Paul testify that he now is, that his enemies are subdued under his feet; and this subjugation is accomplished by the Father and not by the Son.

U. S.

CAMP-MEETING IN NORWAY.

THE following, from a Christiania paper, is a report of a camp-meeting recently held at Moss, Norway. Such meetings are quite common in the United States, being held by different denominations, as

it has been found that many thousand people will attend such a meeting in the warm season of the year, who would not were it in a house of worship. On the Continent it was an entirely new thing. The influence of this meeting on the public was good. About fifteen hundred people were present Sunday, and all who came seemed to be favourably impressed by the good order maintained, while the blessing of God, in a special manner, rested upon those in attendance. The preaching was largely in the Scandinavian language, although two discourses on Sunday were spoken through an interpreter.

Another camp-meeting was held in Stockholm, Sweden, beginning Friday, the 24th, of which we have not yet received a report. The tents were here pitched within the limits of the city. These meetings, bringing together the friends from the different nations, will prove a great source of blessing and encouragement to those who do not have the privilege of meeting from week to week with those of like precious faith. We hope the time is not far distant when such meetings will be held in England, where there is a greater sentiment of freedom manifested toward religionists than in some of the countries on the Continent.

TOUR TO THE CAMP-MEETING AT MOSS.—
From the special correspondent of *Morgenposten*.

It was nevertheless something new when the Seventh-day Adventists had appointed a camp-meeting in the Bellevue Grove on Jel Island, near Moss, from the 8th to the 14th of June. This was new both on account of the length of time they were to continue, and because they were going to dwell in tents; besides this, speakers were to come from distant lands. As far as we know this is the first camp-meeting ever held in Europe, while in America the so-called camp-meetings are quite common. In such a camp, for instance in Michigan, where the Adventists have their greatest numbers, may be found from two to three thousand people. They hire the ground, arrange regular streets, and appoint every one a place for his tent. They have a plan of the grounds by the help of which every one can be easily found. It is a perfectly organized temporary city. At the services in such a camp ten to twenty thousand people often gather. The meeting at Moss, of course, was not so grand an affair, yet they have a large tent for the congregation, sixty feet long and forty feet wide, arranged in strictest harmony with the precepts of the Lord to Moses. We found, also, some smaller tents in which about one hundred persons lived. The tents are very fine and pleasant, and generally arranged for two families. At first we come into a small every-day room, which stretches across the whole breadth of the tent, and is covered with carpets. The walls are decorated with green leaves and flowers. Altogether we received the impression that the people occupying these tents must be an economical and well-to-do people. Nothing was seen in the line of taking up collections, for which the Adventists deserve praise.

Besides the one hundred living in the camp, there are about fifty persons taking part in the meetings who live in different places in the city. There were also in the camp about forty children belonging to Sabbath-schools in Christiania. This society numbers altogether about 30,000 members, most of whom live in America. In Europe, Sweden has the greatest number of Adventists.

In proportion to their numbers, the Adventists manifest wonderful activity in their work. They have no less than seven printing-offices. Most of these offices are owned by the denomination, and have cost great sums. For instance, the building in Basle, lately finished, has cost about £6,160. From three of these offices no less than sixty-five million pages of tracts and periodicals have been issued. Besides these, the society has two colleges, and an immense Sanitarium at Battle Creek, Michigan, said to be the largest in the world. In Christiania, as we all know, they have their own meeting-house in Akersgaden 74 [alongside the Lutheran meeting-house], a building which is said to have cost about £2,875, in which is also their printing-office. It was principally through the efforts of Mr. J. G. Matteson, that Adventism was first introduced among us. He commenced the work in Christiania in 1878. There are now eight churches in Norway. This society has energetic city missions, as well as ship missions in the largest cities by the sea.

Judging from the program posted in the tents, giving the order of exercises, which is here the same as commonly arranged in all their camp-meetings, the time is pretty fully occupied.

The program is as follows:—

Hour of rising, 5:00 A.M.; prayer-meeting, 5:30; breakfast, 7:00; morning prayer, 8:00; business meetings, 9:00; preaching or missionary meeting, 10:00; dinner, 1:00 P.M.; preaching, 2:30; business meeting, 5:00; preaching, 8:00; hour for retiring, 10:00.

As you see, they have business meetings. The camp-meeting is held not only for preaching services, but the European Council is also in session. Their decisions, however, are not binding until ratified by the General Conference, which meets every year in America. The operations of this society are directed by a committee of seven members, the chairman of which is Geo. I. Butler; and of this committee Messrs. S. N. Haskell, of America, O. A. Olsen, of Norway, and W. C. White, of America, were present at this meeting. Among other speakers present from abroad we may mention, from America, Mrs. E. G. White, J. H. Waggoner, D. A. Robinson, C. L. Boyd, and Wm. Ings; from England, S. H. Lane, and J. H. Durland; from Russia, L. R. Conradi; and from Switzerland, B. L. Whitney. The above-named Mr. White is a son of Mr. James White who, in 1848, first introduced the sect. The meetings on Sunday were attended by about 1,000 people. In the forenoon a defense was made of their practice of keeping holy the seventh day; in the afternoon Mrs. White spoke of the doctrine of the second coming of Christ. Later in the afternoon Mr. J. G. Matteson reviewed Pastor Frants Bruun's article in the *Aftenposten*.

We noticed in the camp, besides the dwelling tents, a tent for the sale of books, and a tent where victuals could be obtained. According to the announcement at the meeting Sunday, they intend to continue on Jel Island one week longer, not leaving until the 21st of June.
June 14th, 1887.

A PROMINENT Pennsylvania clergyman says that if the ministers in that State should plainly preach the doctrines of the sermon on the mount, they would find themselves without congregations in less than six months. They must give to their discourses a tone which will not offend the wealthy sinners who pay the greater portion of the pew rent.

A SCEPTICAL hearer once said to a Baptist minister: "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I haven't seen this morning's papers," naively replied the minister. "What are the latest conclusions of modern science?"

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.

CONTINENTAL MILITARISM.

MR. PRATT, chairman of the International Peace Association, has recently returned from the Continent, where he has been endeavouring to enlist the sympathy of public men in the commendable object of the society, that of mitigating the terrors of warfare by inducing governments to submit disputes to arbitration. The belligerent attitude of the European Powers, however, presents no indications that those whose practical interests might be of some avail will cease warlike preparations sufficiently long to seriously consider more peaceable methods of settlement. On this point we quote a portion of a report of an address by the gentleman referred to:—

"Mr. Pratt said that he had met with some difficulty, especially in France and Germany, in awakening the interests of politicians in the work of the society from the sharp differences that exist among various political parties. Frenchmen, who are at all times exceptionally open to the reception of new ideas, are at the present moment in a state of great anxiety owing to the strained relations with Germany, and Germans are much in the same condition, France only waiting till she is strong enough to enter the struggle, and Germany inclined to take action before France acquires the strength. All men on the Continent anticipate at a not distant period the breaking out of war, the most cruel and devastating of all time, in horror beyond the reaches of imagination."

According to late and reliable statistics over four million men are now under arms, and when the armed forces of Europe are mobilized these figures are swelled to over sixteen million men, trained and disciplined for field service; and in addition to the land forces there are nearly three hundred thousand men ready to man two thousand two hundred and seventy-two vessels of war.

Commenting on the military aspect of the country, the *Christian Commonwealth* says:—

"When the seething anxiety of continental nations is reckoned as a factor in addition to the appalling armaments at their command, there is cause for constant alarm in thoughtful minds. That Europe is at peace at this moment is an unspeakable blessing, but who can hope confidently for its long continuance? . . . The most astute political observers acknowledge themselves baffled in view of dangerous elements that defy all calculation."

And, we may add, elements that defy hopes of amicable settlement; and that the gathering storm has not ere this burst upon the land can only be accounted for on the grounds that the commission of Rev. 7: 1-3 is not yet withdrawn, and an influence mightier than that of peace associations is holding the winds of strife until the work of God shall be accomplished. The developments of each day

add fresh rebuke to those who are crying Peace and safety, and indicate that the time in which to work is short. It is when there is upon the earth distress of nations, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," that the Saviour tells us to be looking for his re-appearance in the clouds of heaven with power and great glory. s.

THE CZAR AND THE POPE.

STATESMEN and diplomatists, whose astuteness has become proverbial, are often put to their wits' end in their endeavours to maintain the right. They are frequently misjudged and defamed, although their devotion to the welfare of mankind, irrespective of creeds and nationalities, through long terms of service is worthy of the admiration of the world.

International affairs are now so complicated, the lack of confidence in humanity so universal, and the aspirations of individuals, parties, and nations so extravagant that omniscience and omnipotence would seem to be the necessary endowments to enable any government to bring events to a successful and satisfactory issue. However, as these attributes of Deity are not at man's disposal, I am inclined to look upon the near future as an eventful period when "distress of nations with perplexity" will confront the world.

No two powers, or their representatives, are attracting more attention at present than the ones referred to in this connection—the czar and the pope—whose despotism in their respective spheres is so well known that comments here are unnecessary. At a time like the present, I consider the following extracts worthy of more than a passing notice:—

THE CZAR WANTING TO BECOME POPE OF JERUSALEM.

"A French traveller in the East has discovered, according to the *Wiener Tagblatt*, the ultimate aim of the czar's policy. He would be glad enough to obtain Constantinople, but the real object of his ambition is to become 'pope of Jerusalem.' The war of 1854, the French observer remarks, had its germ in the quarrels over the holy places in Palestine, and was a continuation of the conflict between the East and West which the Crusades left still unsettled. 'Every step of the Russians towards Constantinople,' says he, 'is a step towards Jerusalem. It is of great significance that the Emperor Alexander III. confides much more upon the power of religious enthusiasm than either of his predecessors did.' He wishes to procure a more official and ostentatious consecration of his religious authority, and to have his position emphasized as the supreme protector of the eastern churches and the orthodox faith, and so rally all the Greek Oriental churches and peoples around the person and office of the czar as the Constantine and Justinian of the modern world. This bold project has been long in preparation, is never lost sight of in any diplomatic movement, and no sacrifice of money is thought too great to secure this end. 'Numbers of settlements of eastern monks, of apparently harmless and unpretending character, have been and are

being founded, and Russia finds the money for the purchase of the land. Aid and counsel are always to be had from the Russian authorities. The European Powers restrict their attention too one-sidedly to the movements on the Bosphorus and ignore the extraordinary but quiet movements in the Holy Land.' Two of the Vienna papers—the *Politische Korrespondenz* and the *Wiener Tagblatt*—appear to put some faith in the Frenchman's observations and predictions. The latter has no doubt that the czar would hold a coronation on the site of the holy sepulchre of the world's Redeemer to be the highest possible consecration of this authority. 'Many imagine that Alexander III. reckons much upon being crowned Emperor of Asia in Samarkand; but to have the crown of Asia set upon his head in the mother city of Christendom corresponds much more to his character and to the thoughts which he cherishes in the stillness of Gatschina.'—*The News of the World*, May 22.

The *Standard*, June 3rd, published the following concerning the pope:—

"The *Politische* learns from Rome that Pope Leo is perfectly willing to establish regular diplomatic relations with England, but he has to make his conditions. The Vienna *Allgemeine* announces a strange project, namely, that the Holy Land should be given to the pope under the guarantee of all the Catholic Powers, and that the pope, bearing the title of King of Palestine, should continue to reside in Rome, leaving the administration of his kingdom to a vicar general."

The reader, of course, must fix his own estimate upon these quotations. It would not be strange, however, in these strategical times for some such rivalry to spring up between the heads of the eastern and western churches. On the part of the czar, what manoeuvring would be more designing? What would seem to make the Russian's road to India more open and prosperous than the realization of these anticipations? Or, on the part of the pope, who would fain be the arbiter of the world, what would give him more prestige?

Whether either of them ever realizes the consummation of their wonted projects, or not, there can be no doubt that their intrigues will supply material for much of the *perplexity of nations*, which, according to Christ's own words, will be a characteristic of the last days—a sign of the times. A. A. JOHN.

ROMISH DOGMAS.

THE Church of Rome claims to be apostolical, immutable, and infallible. But it is interesting to note the dates at which her various dogmas have been added. According to published authority, the use of holy water was introduced in the year A.D. 120; penance, in 157; monks appeared in 348; the Latin mass, in 391; priests began to wear a different dress from the laity in 500; extreme unction began to be practised in 550; purgatory was proclaimed in 593; the invocation of Mary and the saints, in 715; kissing the feet of the pope, in 809; the canonization of saints and the beatification of the blessed, in 893; blessing bells, in 1000; the celibacy of priests, in 1015; indulgencies, in 1119; dispensations, in 1200; the elevation of the host, in 1200;

the inquisition, in 1204; oral confession, in 1215; the immaculate conception, in 1860; infallibility, in 1870. In view of the continued accession of ecclesiastical superstitions as indicated above, there is not much force in the claim made by Catholics that Protestants are "innovators."—*Gospel Sickle*.

The Missionary.

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

DROPPING SEED.

THE land was still; the skies were gray with weeping;
Into the soft brown earth the seed she cast;
"Oh! soon," she cried, "will come the time of reaping—
The golden time when clouds and tears are past!"

There came a whisper through the autumn haze,
"Yea, thou shalt find it after many days."

Hour after hour she marks the fitful gleaming
Of sunlight stealing through the cloudy lift;
Hour after hour she lingers, idly dreaming,
To see the rain fall, and the dead leaves drift.
"Oh! for some small green sign of life," she prays,
"Have I not watched and waited 'many days'?"

At early morning, chilled and sad, she hearkens
To stormy winds that through the poplars blow;
Far over hill and plain the heaven darkens,
Her field is covered with a shroud of snow;
"Ah! Lord," she sighs, "are these thy loving ways?"

He answers—"Spake I not of many days?"
The snowdrop blossoms; the purple violet glistens
On banks of moss that take the sparkling showers;
Half-cheered, half-doubting yet, she strays and listens
To finches singing to the shy young flowers.

A little longer still his love delays
The promised blessing—"after many days."

"Oh, happy world!" she cries, "the sun is shining!

Above the soil I see the springing green;
I could not trust his word without repining;
I could not wait in peace for things unseen;
Forgive me, Lord, my soul is full of praise;
My doubting heart prolonged thy 'many days.'"
—Selected.

REPORT OF EUROPEAN COUNCIL.

THE fifth annual session of the European Council of Seventh-day Adventist Missions was held in connection with the camp-meeting at Moss, Norway, June 14-21.

The business of the Council occupied the time of ten meetings. The following delegates represented their respective fields of labour: B. L. Whitney, W. C. White, Mrs. E. G. White, and L. R. Conradi, Central Europe; S. H. Lane, Wm. Ings, J. H. Durland, England; O. A. Olsen, K. Brorsen, N. Clausen, Norway; E. G. Olsen, Denmark; J. G. Matteson, Sweden; J. Laubhan, Russia; S. N. Haskell, J. H. Waggoner, D. A. Robinson, and C. L. Boyd, the United States.

The chair appointed committees as follows:—
On Nominations: W. C. White, J. G. Matteson, S. H. Lane.

On Resolutions: S. N. Haskell, J. H. Waggoner, O. A. Olsen, W. C. White, L. R. Conradi.

On motion the Chairman and Secretary were chosen a committee to recommend an amendment to the Constitution which will provide for secretaries for the mission boards.

Interesting remarks were made by the delegates on the progress and wants of the cause in the different fields. From these it appears that in many countries of Europe the laws are much less favourable for the spread of the truth

than they are at the present time in Great Britain and America, but this does not prevent the inhabitants of these countries from taking a deep interest in the truth of God for our time. In Russia the principal difference between the Greek and Roman Catholic churches is that the former believe in the Bible and allow it to be circulated, but only their special edition containing the Apocrypha. The agents of the British and Foreign Bible Society who go to this country are obliged to distribute their Bibles in parts. There are sixteen or seventeen million people who have broken off from the State church and are desirous of obtaining more Bible knowledge. One hundred and fifty of these in the southern part of this vast empire have already commenced the observance of the Bible Sabbath. We have also one colporteur in Siberia. It is well known that in the southern portion of this empire there is a class of people called *Molkania* (milk-eaters) on account of their vegetarian ideas. These were formerly banished because of their religious faith, but in their territory they have since become a wealthy and prosperous people. A portion of these also observe the seventh-day Sabbath.

Citizens of those countries having stringent laws are much better adapted for the colporteur work in their fields than persons coming from other countries who are not familiar with the peculiarities of such administration.

The result of the two training-schools held the past winter in Scandinavia shows the importance and utility of thus instructing workers. There were twenty in attendance at the school held in Stockholm by J. G. Matteson. Many of these were very illiterate, requiring instruction in penmanship and grammar, as well as the principles and methods of colporteur work; but at the present time eighteen of them are actively engaged as colporteurs, having the confidence and esteem of the people, and meeting with good success especially in the sale of health publications.

The Committee on Resolutions presented the following, which were adopted:—

Whereas, Observation and experience have shown that colporting is a very important branch of our work in Europe, and that schools for the training of colporteurs have proved of great service to the cause, and especially the success of the schools in Stockholm and Christiania has shown the benefit of courses of teaching of sufficient length of time to give fundamental instruction in a thorough and systematic manner, combining theory and practice, therefore—

Resolved, That it is the sense of this Council that there should be a colporteurs' training-school in each of our missions, each school continuing not less than three months of every year.

Whereas, It is an accepted fact that the circulation of books is one of the most efficient means of extending the knowledge of the truth, and it being well known that, not only the drift of thought varies greatly in different countries, but that the versions of the Scriptures vary considerably in different languages, so that an argument based upon certain texts in one language may have no force to people who read another, therefore—

Resolved, That we express our deep sense of the importance of having, not only correct translations of our books into other tongues, but also of having our English publications so revised as to meet the circumstances and wants of European readers.

Whereas, The work of preparing publications for circulation in the many countries of the Old World is becoming each year more important, and more difficult, therefore—

Resolved, That we appoint a publishing committee of three for each of our mission fields, whose duty it shall be to decide what books shall be translated, or revised, and what manuscripts of new works shall be accepted for publication, and to carefully examine each book in the manuscript, before it is printed. And further—

Resolved, That the committees for the coming year, shall be—

1. For Central Europe: B. L. Whitney, J. H. Waggoner, and L. R. Conradi.
2. For Scandinavia: J. G. Matteson, O. A. Olsen, and N. Clausen.

3. For Great Britain: S. N. Haskell, J. H. Durland, and S. H. Lane. And further—

Resolved, That we recommend that Brn. Haskell, Waggoner, Matteson, Whitney, and Conradi, be an International Committee, to recommend the books which are needed first, to advise as to the conduct of our mission journals, and to take into special consideration the work necessary to put our good book, "Thoughts on Daniel and the Revelation," in such form that it may be acceptable to the many thousands of readers in these countries.

Whereas, The present truth is fast going to all nations of the earth, and the work is growing so as to call to the attention of all classes, and, as we shall need to be prepared to defend the truth if the learning and wisdom of this world shall array itself against it, therefore—

Resolved, That we consider it highly expedient to encourage individuals to go to the best institutions of learning, that they may become acquainted with the theories of those who may oppose the truth, and to act as missionaries.

Resolved, That we express it as the sense of this Council, that Bro. E. G. Olsen should attend the best school within his reach, in Copenhagen, chiefly for the study of language.

Resolved, That, in view of the great importance of extensively placing our publications before the reading public, and of the numerous favourable openings in Europe, both in England and on the Continent, for putting them in libraries, reading-rooms, and hotels, we cordially approve of the effort that has been made in this direction in Switzerland, to place files of our journals, in various languages, in the best hotels visited by tourists, and that we recommend the extension of this work.

Resolved, That we express our gratitude to the Pacific Press for its donation of \$1,000 in publications to the Central European Mission, and \$1,000 to the International Tract Society. And, considering that the field is so large, the work is so great, that this is but a small part of what is needed, be it further—

Resolved, That we invite the *Review and Herald* to make a donation to the same objects, according to the great demands of the cause, the extent of their means, and the largeness of their hearts to meet the pressing wants of the precious cause of God.

Whereas, Hamburg is the most important seaport on the Continent, and a point at which access can be had to people of nearly all nationalities, therefore—

Resolved, That we recommend the establishment of a city and ship mission there as soon as experienced labourers can be secured to conduct the work.

Whereas, There is a demand for publications in the Russian language, and some of this nationality are already obeying the truth, therefore—

Resolved, That we publish some tract especially adapted to that field.

Resolved, That the constitution of the Council be so changed as to authorize the election of secretaries to the mission boards at the annual meetings of the Council.

The Committee on Nominations made the following report:—

British Mission: S. N. Haskell, J. H. Durland, and Wm. Ings; Secretary, W. A. Spicer.

Central European Mission: B. L. Whitney, L. R. Conradi, and E. W. Whitney; Secretary, John Vuilleumier.

Scandinavian Mission: O. A. Olsen, J. G. Matteson, and N. Clausen; Secretary, N. Clausen.

Council Executive Committee: B. L. Whitney, Chairman, S. N. Haskell, and O. A. Olsen; Secretary, J. H. Durland.

Resolved, That we recommend as delegates from this Council to the General Conference, O. A. Olsen from Scandinavia, S. H. Lane from England, A. C. Bourdeau from the Central European Mission, and W. C. White as delegate at large for the cause in Europe.

The following recommendations and requests were adopted:—

1. That we recommend Bro. O. A. Olsen to visit Germany and Switzerland before going to America.

2. That Bro. Matteson be invited to spend some time with Bro. Waggoner in Basle next fall for the improvement of Scandinavian books.

3. That Bro. Clausen be recommended to

remain in Norway as long as the circumstances of the cause seem to demand.

4. That Bro. Kunz be requested to arrange his matters which call him to America, as soon as possible, and return to Europe to continue in the German work.

5. That we invite Bro. Jean Schönemann from Perm, Russia, to come to Central Europe and work in connection with the German labourers.

6. That we recommend Sr. Addie S. Bowen to join the Bible workers in England, and, after gaining experience in Bible-reading work, to prepare to do missionary work among the French, by correspondence and otherwise.

7. In view of the necessities of the cause in the German work, there being so many millions of German speaking people in several nations of Europe, and the great scarcity of labourers in that language, that Bro. Frank Starr be earnestly requested to act upon the vote of the last General Conference, and come to labour in Central Europe as soon as possible.

8. That Bro. E. P. Auger be invited to go to Switzerland to engage in the French work, as recommended by the General Conference Committee.

Bro. Olsen having introduced the subject of schools, it was moved, by Bro. White, That a committee of five, namely, Brn. O. A. Olsen, J. G. Matteson, N. Clausen, Knud Brorsen, and H. Sten, be appointed a school committee for Christiania, to determine what shall be done, and to take steps to establish a school for the children of Sabbath-keepers.

Moved, That the next Council be held in Basle. —Carried.

Moved, That the Council express hearty thanks to the brethren in Norway for their kind care and entertainment of the delegates during this meeting. —Adopted.

Whereas, Our good book, "Thoughts on Daniel and the Revelation," is of great importance to our work, and the present German edition is not, in its present shape, fitted to be circulated, both as to translation and extracts, therefore—

Resolved, That we request the *Review and Herald* to secure a new revision before publishing another edition.

During the session, Mrs. E. G. White gave stirring addresses which showed the duty of those engaged in the work of spreading the third angel's message, and the importance of making greater efforts to reach the people in Europe.

On motion the Council adjourned *sine die*.

B. L. WHITNEY, Chairman.
J. H. DURLAND, Secretary.

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.

"HEAR HIM."

1. At the transfiguration of Jesus, what did the voice from the cloud say?

"This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5.

2. Did Moses write of Jesus?

"For had ye believed Moses, ye would have believed me; for he wrote of me." John 5:46.

3. What did Moses write of Christ?

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15.

4. What did the Lord say to Moses?

"I will raise them up a Prophet from among their brethren, like unto thee." Verse 18.

5. Whose words should that Prophet speak?

"And will put my words in his mouth, and he shall speak unto them all that I shall command him." *Ibid*.

6. In whose name was the Prophet to speak?

"Whosoever will not hearken unto my words

which he shall speak in my name, I will require it of him." Verse 19.

7. Was this prophecy fulfilled in Christ?
See Acts 3:22, 23; 7:37.

8. Whose doctrine did Jesus teach?

"My doctrine is not mine, but his that sent me." John 7:16.

9. Did he do anything of himself alone?

"I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:28.

10. Did he speak by his own authority?

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. "The words that I speak unto you I speak not of myself." John 14:10.

11. Did Jesus give a new law?

12. What did he say of the law existing before his coming?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17.

13. He did not destroy the law. How much did he change it?

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Verse 18.

14. Did he make it a rule to every one in all the time then future?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19.

15. Will those who hear Christ keep those commandments?

See Ex. 20:3-17.

16. Hear him!

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

17. Which commandments?

"Thou shalt do no murder," etc. Verse 18.

18. Hear him again!!

"Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22:14.

R. F. COTTRELL.

Interesting Items.

—A prince has opened a green-grocer's shop near Vienna.

—The Pope is about to celebrate the jubilee of his priesthood.

—The Queen's sovereignty over Zululand was proclaimed June 21.

—Leprosy has been communicated by vaccination in one of the colonies.

—Prayers for Queen Victoria were said in all the mosques of India on Friday, June 24.

—The Admiralty have decided to build two sheathed cruisers, at a cost of nearly £500,000.

—A Newcastle man has invented a drilling machine which successfully tunnels a needle.

—Trains are now running on the Tay Bridge, which has been five years constructing, and which has cost £700,000.

—The Queen has granted a pardon to all soldiers in prison for such offences as desertion and fraudulent enlistment.

—Prince Albert Victor and Prince George of Wales received a very cordial welcome on their arrival in Dublin, June 27.

—There are seven steamers, with not less than 20,000,000 lbs. of "new season" tea on their way from China to this country.

—A Jubilee Baby Show has been held at the Albert Palace. About 180 babies were exhibited, the prizes amounting to £100.

—It was stated recently in the legislative council of Sydney that 7,853,787 rabbits had been destroyed and paid for, costing £361,492.

—A Mr. Adams, of Sydenham, who saw King George on his Jubilee day, seventy-eight years ago, was present at the Queen's Jubilee service.

—A copy of the Mazarin, or Gutenberg Bible, the first book printed with metal movable types, has been sold in London for £2,650.

—Some boys fired a mysterious canister discovered by one of them in Glasgow, and the explosive which it contained injured thirteen children.

—A ferry-boat, with 250 pilgrims on board, while crossing the Danube, capsized, nearly 200 lives being lost. The victims were mostly women and children.

—Several warehouses at Louisville, U. S., containing in all about 5,000 hogsheads of tobacco, have been destroyed by fire. The loss is estimated at \$500,000.

—A meeting of the Salvation Army was held at Exeter Hall, June 29, in order to take farewell of a party of fifty officers who are going out as missionaries to India.

—The new sixpenny pieces closely resemble the half-sovereign, and will be withdrawn from circulation. The sixpence has already been gilt and passed as a half-sovereign.

—A forty-six-passenger tram-car, propelled and lighted by electricity from storage batteries carried under the seats, recently made experimental runs at Brixton with very satisfactory results.

—Twelve young Turkish officers have entered the Prussian army for a term of three years, to learn the German military system. The first half-year will be devoted to studying the German language only.

—Buffalo Bill is a total abstainer, and so are most of his troupe, the hazardous nature of their calling requiring complete self-possession at all times. The use of stimulants is said to be fatal to marksmen.

—The ceremony of laying the foundation stone of the Imperial Institute by the Queen on July 4, took place in a specially constructed pavilion on the land lately occupied by the Colonial and Indian Exhibition.

—Of thirty-five notices of death in one day's issue of *The Times*, fifteen were of persons upwards of seventy years of age, the youngest being seventy-one and the oldest ninety, the average being nearly eighty years.

—The women's Jubilee offering, amounting to £72,000, has been presented to the Queen. The disposition of the surplus, after paying for the Prince Consort's statue in Windsor Park, has been left to the Queen's discretion.

—On May 17, at a farm near Capetown, a small house around which a flock of sheep were sheltering was struck by lightning, which shattered the gable of the building to its foundation, and killed no less than 790 out of the flock of 1,430 sheep.

—Lawrence Donovan, the American diver, was arrested for attempting to jump off the Clifton Suspension Bridge, a height of 245 feet above the Avon. He was set at liberty on promising to desist from any further attempt to accomplish the feat.

—Forty-five thousand barrels of sugar of various grades were burned in the fire at the Havemeyer Sugar Refinery, at Brooklyn, a short time since. The destruction of the immense works has caused a loss estimated by some at a million dollars.

—Dr. Parker, preaching in the City Temple, recently, said he had been astonished at the interest taken in the Queen by their American friends. He could have sold his Abbey ticket for £100 to an American. Indeed one American had offered as much as £500 for a ticket.

—The *Bombay Gazette* states that as soon as the news of the Maharajah Dhuleep Singh's intrigues in Russia became known to the Priests of the Golden Temple at Amritsir, the prayers which it had previously been the custom to offer up for the Maharajah were stopped.

—In accordance with the provisions of the special Jubilee proclamation, which granted pardon to deserters from her Majesty's land forces, two hundred men are reported to have surrendered themselves to officers commanding regiments, corps, and depots at Aldershot.

—The Children's Jubilee celebration in Hyde Park was most successful. Thirty thousand children were marched to the appointed spot without the slightest mishap. The Queen, Prince of Wales, and a number of distinguished ladies assisted in the festivities. A mug was presented to each child to commemorate the event.

—The village of Marshfield, Wisconsin, was destroyed by fire, June 28. Two thousand persons have been rendered homeless, and the losses are estimated at three million dollars. A fire occurred at Hurley, Wisconsin, the same day, one hundred houses being attacked by the flames. The damage is estimated at eighty thousand dollars.

—A fire occurred at Chicago, June 26, on the Chicago Packing and Provision Company's premises. Buildings covering an area of over five acres were burnt to the ground, millions of pounds of mess-pork and lard being destroyed. The Armour Canning Company lost 17,000 barrels of pork and 600 hogs, which could not be rescued, and perished in the burning pile. The total loss is estimated at over a million dollars.

—The fiftieth anniversary of the Queen's reign was celebrated in London with much enthusiasm on June 21. The distinguished personages who took part in the Royal Procession assembled at Buckingham Palace, whence they proceeded to Westminster Abbey to engage in the Thanksgiving Service. The greatest demonstrations of loyalty were exhibited by the vast crowds that had assembled. During the evening the principal streets were thronged by persons who were attracted by the illuminations. The Jubilee was very generally and enthusiastically celebrated throughout the country and the chief cities of the world, especially in the United States, Canada, India, and Australia.

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

GRIMSBY, JULY 7, 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.

PASTORS D. A. ROBINSON and C. L. BOYD, with their families and the other labourers who accompany them to South Africa, sailed from London, July 6, on the Hawarden Castle. We trust the friends of the cause will remember them in their prayers not only during the voyage but after their arrival, that their efforts for the spread of the truth in Africa may be greatly blessed.

NOT SIGNIFICANT (?).

EVERY loyal citizen of Great Britain and every lover of peace and good government has been gratified by the fact that no unpleasant or disloyal demonstrations marred the Jubilee festivities. They have been characterized throughout by that harmony and good-will which should exist between Christian sovereigns and their subjects. Nothing striking seems to have occurred except the unusual precedence accorded the papal envoy which called forth ominous questions in the House of Commons on the 27th ult. when the Under Secretary of State for Foreign Affairs was asked "whether the statement in the *Gazette* that, on the 20th of June, the Master of the Ceremonies, the Marquis of Salisbury being present, presented to her Majesty the representatives of his holiness the pope, and, in that respect, placed the pope's representatives in the same category as the representatives of great European Powers, but preceding them all, has any political significance; whether the precedence given to the representatives of the pope was in any degree a concession to the old

claim of the pope to rank before the heads of mere temporal States; whether the functions of the representatives of the pope were entirely confined to congratulations on her Majesty's Jubilee; whether they were permitted to touch on political or ecclesiastical affairs, contrary to the law against diplomatic relations with the bishop of Rome; and whether any other great ecclesiastics, Christian, Mohammedan, Hindoo, Buddhist, or other had sought to congratulate her Majesty, and were permitted to do so in similar form."

The Under Secretary admitted that the papal envoy was received at "a somewhat earlier hour of the day than some of the ambassadors," but considered this fact "devoid of any political significance," and further stated that "in regard to the categorical question whether the papal envoy was permitted to enter into political or ecclesiastical affairs anything of the kind would be unsuitable to the representative of a graceful mission."

Later in the day another member asked the First Lord of the Treasury "whether the pope had communicated to her Majesty's Government any desire for the establishment of diplomatic relations between England and the Vatican; and whether, since the pontiff had ceased to be sovereign of the Roman States, her Majesty's Government contemplated the establishment of such relations, and if so with what object, and on what grounds." The question received a negative reply, but whether all doubts have been removed from the minds of the querists as to the danger threatening the Government on account of the tendency to favour Rome is questionable. And this in a country where two centuries ago no Roman Catholic was allowed a seat in the Houses of Parliament! Whither are we tending?

WHAT GOOD MEN EXPECTED.

MATTHEW HENRY says of Christ's coming:—"In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith."—*Com. on Luke 18:8*.

Martin Luther, just before his death, writing on the prophetic periods of Daniel in his German Bible, says:—

"About the consummation of these periods, this gospel will be shut out of all the churches, and confined to private houses."

Mr. Harthy, a learned and sensible churchman, has remarked as follows:—

"There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hope of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men."

Dr. Cotton Mather says:—

"When the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find almost but the whole church as it were a dead carcass miserably putrefied with the spirits and manners and endearments of this world. . . . When I should wish to stir up my brethren, who are in deep sleep, with these messages and admonitions to shake off this soft and indeed lethargic and deadly slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling

sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, *they will make use of*, as it were, sleepy medicines, a diversity of commentaries on certain prophecies not as yet fulfilled."—*Famous Latin Preface*.

NOT SAFE TO DOUBT.

EVERY year of the world's history has made more sure the fulfilment of the predictions of God's word, and yet it is a sad fact that unbelief and scepticism are more wide-spread to-day than ever before. People will not take God at his word. They choose to put such an interpretation upon his statements as will suit their convenience and preconceived ideas, rather than to simply believe that he said what he meant and meant what he said. This spirit is especially noticeable regarding the observance of the Sabbath of the Lord. The instruction is very explicit, and only by making an unreasonable and unwarranted explanation and application of divine teaching, can one claim any excuse, not to say reason, for observing the first instead of the seventh day of the week. Adam and Eve tried the first experiment of not taking God at his word, and the result has been terribly disastrous to the whole human race. All history shows that whenever man has refused to take God at his word, the result has been disastrous to him; and yet men are just as prone to disbelieve as ever, and even more so. But the end will come by and by, and doubters will be brought to a full realization of the measure of their guilt and its eternal consequences.—*Gospel Sickle*.

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