

THE Present Truth

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

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THE PRESENT TRUTH.

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GOOD-BY, OLD YEAR.

AH! the year is growing old,
And his days are nearly told;
He has poured into our garner all his treasures manifold.
And he whispers, "I am weary,—
Earth has grown so cold and dreary,—
I must steal away and rest. I am growing very old."

And we murmur, "Go in peace,
You shall find a sweet release
With the years of all the ages, where earth's sullen surges cease;
Yet—'tis very hard to part—
You have grown into our heart.—
We shall miss you, dear old friend, still we bid you,
Go in peace." —Lillian Grey.

General Articles.

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

HOLIDAY GIFTS.

BY MRS. E. G. WHITE.

THE holiday season is fast approaching with its interchange of gifts, and old and young are intently studying what they can bestow upon their friends as a token of affectionate remembrance. It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer.

While you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be un-mindful of his claims. Will he not be pleased if we show that we have not forgotten him? Jesus, the Prince of Life, gave all to bring salvation within our reach. Oh, matchless love! he left his royal home, his high command, and stooped to share our poverty and shame, that we might be exalted to share his riches and his throne. His glorious

perfection called forth the admiration of the angelic host; yet he, their adored Commander, came down to a world sunken in sin, that he might give us a perfect example in his life. Step by step, he descended to the deepest humiliation, that he might reach fallen, guilty men, and lift them up to become sons of God. For us he submitted to insult and shameful abuse. For us he denied himself at every point. He suffered even unto death, that he might give us eternal life.

It is through Christ that we receive every blessing. We may come to him in our poverty and need, and he will listen to our petitions, and supply our every want. We are dependent upon him every moment for grace and strength to maintain our integrity and to continue in his love. How often we need to have the bread of life broken to our souls! How often we need to be refreshed at the fountain of living waters! Every temporal, as well as every spiritual blessing, is a continual witness of his beneficence. The recurring seasons, with the rich and varied blessings which they bring, the refreshing rain, and the glad sunshine, every good thing we receive, attests the continuance of our Creator's gift to man.

Shall not all precious tokens of his love call forth a response from us in free-will offerings for his cause? Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Bring your offerings to God according to your ability. Make melody to him in your hearts, and let his praise be upon your lips. Let us rejoice that our Saviour liveth to make intercession for us in the presence of Jehovah. Let us upon the coming Christmas and New Year's festivals, not only make an offering to God of our means, but give ourselves unreservedly to him, a living sacrifice.

From this time till the opening of the new year, let the theme of our thoughts be, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." You have taxed your inventive powers to prepare something that will surprise and gratify your friends. Let us in these last days of 1887, be as

anxious, as earnest, as persevering, to render to God that which is due him.

While our heavenly Father has crowned our lives with abundance to supply our temporal wants, his mercies have been abused because they were so full and free. Many forget that their obligations to God increase with the continuous manifestations of his love and care, and that all these call for acknowledgement from us in gifts and offerings to sustain the various branches of his work. Such have now a precious opportunity to redeem the past, and to show that God has the first place in their affections. Let not our best thoughts, our most earnest efforts, our most precious offerings, be given to earthly friends, while our Creator is neglected and forgotten. I speak to those who profess to be his children: What will you bring to God as a token of your love and gratitude? However small the offering, he will accept it, if it is the best you have to bring, and is given in love and sincerity of heart.

I feel sad as I think how many are so engrossed with thoughts of their friends and the gifts they are preparing for them that they will lose sight of their obligations to God. They will not seek to purify the soul temple from defilement, that they may present to the Lord an offering in righteousness. Oh! that many may seek to have the sins of the past year blotted out, and pardon written against their names in the heavenly record. We may open the year with a clean record. How happy the thought! Let us draw near to God "with a true heart in full assurance of faith," that the peace of God, which passeth all understanding, may keep your hearts and minds through Christ Jesus.

I entreat the followers of Jesus not to let the precious opportunities of these coming days pass unimproved. Let not time and means be spent in preparing gifts which will benefit neither giver nor receiver. Remember that both your time and means are intrusted you of God, and that he will call you to account for the manner in which you employ his gifts. Let us seek to bring our hearts into a right condition, to free ourselves from pride, vanity, selfishness, and every other evil, and let mercy, truth, goodness, and love dwell therein. Let us remember the Lord our Creator, and bring to him

the offering of gratitude, and he will accept not only the gift but the giver. We may have such a spirit of love and joy in our hearts and homes as will make angels glad.

If all the means that will at this holiday season be expended to gratify unsanctified desire, or that will be needlessly invested, were brought as an offering of gratitude to God, to be used in advancing his cause, what an amount would flow into his treasury! Will we not show our remembrance of God and our gratitude for his continual mercies, and, above all, for the gift of his dear Son? Shall we not seek to conform to the Divine Model? to imitate Him who went about doing good?

What will you do at the beginning of this new year to show your gratitude to the Giver of all your mercies? Will you return to him in willing offerings a portion of the gifts he has really bestowed upon you? Will you, by your Christmas and New Year's gifts acknowledge that all the blessings which we receive are the result of divine beneficence?

When Jesus ascended to heaven, he committed his work on earth to his disciples, and bade them carry it forward in his name. As followers of Christ we are to be his representatives among men. The salvation of perishing souls calls for our personal effort and for our means. This should be the object continually before us. It is to accomplish this that God has entrusted us with means. Let us then render to him that which is his own. "God loveth a cheerful giver," and if we with a grateful heart bring our gifts and offerings to him "not grudgingly or of necessity;" his blessing will attend us as he has promised, "I will open you the windows of heaven, and pour you out a blessing." And though it may have cost self-denial and sacrifice on our part, the approval of our conscience and the blessing of Heaven will make this holiday season one of the happiest we have ever experienced.

SELF-DENIAL.

IN the Christian life self-denial is an important thing. Man's nature is so different from what it should be, that the love of self, and selfish gratification has become his master. Even after he gives his heart to the Lord, how often does he find that self makes demands which he feels compelled to obey? But Jesus has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

Self-denial is a daily work, which requires much watchfulness on the part of those who would follow the Master. In Matt. 10:38, we read, "And he that taketh not his cross, and followeth after me, is not worthy of me." These solemn words lead one to ask, In how many ways can I deny self?

1. *Self-denial requires our understanding to be brought in subjection to the will of God.*

We must submit our short-sighted reason to the light of divine revelation. There are mysteries in religion which are far above our understanding, and contrary to our natural reason. Therefore we shall never become true Christians unless we cast down our imaginations, and seek for that wisdom which cometh from above. "Be not wise in thine own eyes," says the wiseman. "Seest thou a man wise in his own conceits? there is more hope of a fool than of him." Prov. 26:12. How many times have we proved the above word true? Men think their own knowledge sufficient, and do not wish to be instructed. You cannot do anything with such individuals. They know that their ideas are superior, and unless everything comes to their rule they cannot tolerate it. If they are so unfortunate as to get into trial with their brethren, they want everything decided by their selfish understanding. If it cannot be settled according to their ideas of right, they think they are unjustly dealt with. They do not seek the Lord, to know what his will is. If we could always remember the words of wisdom, "In all thy ways acknowledge him, and he shall direct thy paths," how little would we think of our understanding? Whenever we came to a place where it was difficult for us to make a decision, instead of trusting to our own wisdom, we would lay the matter before the Lord and ask him to decide for us.

2. *Our wills must be denied.*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. To obey these words of the apostle, our wills must be swallowed up in God's will. Our wills must be no rule for our actions. We must not only do the will of God, but do it *because it is his will*. We pray, "Thy kingdom come, thy will be done in earth, as it is done in heaven." Can we imagine that the angels in heaven, go about grumbling, because they have to do the will of God? Ah, no! Could the veil be lifted and our eyes permitted to see the thousands of thousands of angels doing the will of God in heaven, we would see that it is their delight to do the will of the Father. If we desire the will of God done on this earth as it is in heaven, we should not only pray for it, but do it ourselves. Do it cheerfully, because our wills are swallowed up in his will.

Even in suffering, we should have our wills submitted to the Lord. When Eli heard from the lips of Samuel what the Lord was about to do, he said, "It is the Lord: let him do what seemeth him good." 1 Sam. 3:18. It meant self-denial to say those words, when he knew that God's hand would be laid upon him, to punish him for his iniquity.

When Jesus was suffering in Gethsemane until the drops of blood dropped

from his brow, he asked that the cup of suffering might be removed, if it was God's will, but if not, he showed his spirit of self-denial, when he said, not my will, but thy will be done. How many of his followers are there that can utter those words from the heart?

How often, when God lets us see his will, we say, "I wish I had never heard it." We begin to excuse ourselves. Why?—Because we think so much of self and selfish interests that we cannot submit. We want to be followers of Jesus, but we are too weak to deny self. When the claims of the fourth commandment of God's law are presented, before his professed followers, how many say, "It is impossible for me to obey." Here is an opportunity to deny self, and bring our wills in subjection to the will of God.

2. *We must deny our affections.*

If we would be followers of the Master, we must forsake all. We must become stewards for the God of all we possess. Put all on the altar, and then put ourselves on also. Always ready to do the bidding of Him whom we serve, we cannot have anything too sacred to give up for him. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." To obey this command will require self to die entirely. If we have set our affections on riches, they are divided. If our affections are set on our relations, we say that we cannot give them to God. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37. These earthly ties may be as strong, or stronger than our love for ourselves, but they should never interfere with our duties to God. When God brings his truth before us, and friends oppose, if we have given up all for Christ, we can say, "Not my will, but thy will be done." Does God love such a spirit? Had he not left his testimony on this point, we might conjecture.

Daniel was a man that feared God, and practised self-denial. When sentenced to the lions' den if he obeyed God, he stopped not to consult his feelings. It was enough for him to know what God wanted him to do. God showed his appreciation of such a spirit by stopping the mouths of those hungry beasts, and bringing him safe from their den.

After this an angel appeared to him, and said, "Thou art greatly beloved." How cheering would it be to have an angelic being from the courts of heaven bear the words from the throne of God, "Thou art greatly beloved"! Renouncing self, and seeking daily to know the will of God, will be just as pleasing to our heavenly Father, now, as in the days of the prophet. May we daily deny self, and take up the cross, that we may be followers of the Master here, and joint-heirs with him in the immortal kingdom.

J. H. DURLAND.

THE LOVE OF CHRIST.

Art thou alone on earth, a stranger here,
Without one kin' red spirit dwelling near
To soothe thy sorrows, or thy joys to share,
Or breathe thy name to Heaven in secret prayer?
Be comforted, for thou hast still a Friend,
Lo! Jesus loves thee—loves thee to the end.

Art thou in sickness? Lift thy weary eyes
Unto that cross whereon he bleeds and dies;
Behold the pierced hands, the riven side!
For thee he suffered and was crucified;
And thou with him hereafter shall ascend,
For Jesus loves thee—loves thee to the end.

Art thou in poverty and sore distress?
The Saviour's touch can make thy burden less.
Life's load is heavy, but he knows its weight,
And thou shalt leave it at the golden gate—
To which thy feeble footsteps surely tend;
For Jesus loves thee—loves thee to the end.

Art thou in sorrow for some secret sin—
Hating the evil that lies so deep within?
One crimson fount can make thee clean and fair,
Go thou and wash thy soul's stained vesture there.
Draw near, nor fear thy boldness shall offend,
For Jesus loves thee—loves thee to the end.

His sweet voice speaks to weary ones like thee,
In Love's eternal language, "Comfort ye."
And all his ancient promises divine
Were made for those who felt such need as thine.
Goodness and mercy shall thy steps attend,
For Jesus loves thee—loves thee to the end.
—Sarah Doudney.

RELATION OF THE MORAL LAW TO THE GOSPEL. NO. 3.

COMPLETE obedience to the law of God would result in justification. This would be justification by works, but since "all have sinned and come short of the glory of God" (Rom. 3:23), none can attain to such justification; "for in thy sight shall no man living be justified." Psa. 143:2. But there is a justification which all who will, may secure—a justification by faith which relates only to man's past sins. Here is where thousands make a serious mistake. They think that if they are once justified it is a surety of their final salvation, but this is neither reasonable nor scriptural. Justification by faith we have by imputation, and it is identical with the righteousness of faith of which the apostle so frequently speaks. It is effected for the transgression of the law by one who does for him what he is unable to do for himself, and a very important fact that he should ever keep in mind is that justification by faith is based upon a promise of future obedience to all the requirements of the word of God. As long as we keep that promise good, so long do we stand justified before God. But we are admonished to grow in grace and in the knowledge of the truth. If we do this we will see greater light and new duties brought to our view by the divine word; for "The path of the just is as the shining light, that shineth more and more unto the perfect day." Such an individual will have a daily Christian experience.

Justification must not be confounded with sanctification; for the two are radically different. The former is secured by a living faith in Christ as the great sacrifice for sin, which faith embraces the renunciation of our life of sin and the promise of a life of future obedience

while the latter is the work of a life-time and is not completed till our probation is closed. These propositions are susceptible of the clearest proof. In speaking of justification Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Although justification is conditional yet is it recognized as taking place when the sinner becomes reconciled to God. Neither is it a partial justification, but complete, full, and free. "Being justified *freely* by his grace through the redemption that is in Christ Jesus." Rom. 3:24. These Scriptures show an act completed at the time the sinner believes and accepts the gospel. In God's sight the righteousness of Christ which is imputed to the believer stands in the place of his past life of sin. In this manner can the contrite and penitent believer have his past life covered. But nowhere is the righteousness of Christ promised to cover a life of presumptuous sin; it is for sins that are past. Paul recognizes this when he declares that God hath sent forth Christ "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:25. It is the privilege of every believer to stand justified, and thereby to have "Peace with God through our Lord Jesus Christ." This is the condition of every person as soon as he accepts Christ.

But the work of sanctification is entirely different in its nature, and is accomplished not by faith, but by a belief in, and an obedience to, truth. A mere belief in the truth will never sanctify any one, hence any truth that requires nothing more than a belief in it is not a sanctifying truth. It is well to believe that there is one God, and that there will be a day of judgment, but this belief of itself will never sanctify a single soul. The devils believe as much as that and tremble in view of their future fate. Jas. 2:19.

Sanctifying truth must be that class of truth which requires action on the part of its receiver. The Saviour prayed that his disciples might be sanctified through the truth. "Sanctify them through the truth, thy word is truth." John 17:17. Now the Bible by way of distinction is called the word of God, but in a more eminent sense is his law designated as his word, and it is but reasonable to suppose that our Saviour's prayer contemplated the sanctification of his people through obedience to his Father's law. Strict conformity from the heart to any law, human or divine, will make a character like the law that is obeyed; but we have already shown that God's law is the embodiment of perfection, unchangeable in its character, universal in its application, and eternal in its obligation; and hence he who, through his probation by the grace of God, brings his life into conformity with this great rule of right will have as the result a character that is

right, in other words, he will be sanctified through the truth.

Sanctification is unlike justification in that it requires the life-time of the individual for its accomplishment, while justification is attained when the sinner accepts of Christ as the great sacrifice for sin, and promises a life of obedience, or promises to sin no more. Justification is secured by faith in our Lord Jesus Christ coupled with the promise to forsake our sins and obey God. It precedes sanctification, and must take place before the latter can be secured; it gives peace with God. Rom. 5:1. Sanctification results from a conformity of the life and character to the law of God. It is true no one can be sanctified without faith, but no amount of faith in itself considered will sanctify any one. Sanctification implies action,—the daily moulding of the character after the Divine Pattern. Paul in his epistle to the Hebrews makes clear that the law enters into the work of sanctification.

In the tenth chapter of Hebrews are several quotations from the fortieth psalm that refer to Christ, among which are the following words: "Then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God." By turning to the psalm itself, we find this will of God defined to be his law. Thus David says, "Then said I, lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is within my heart." Psa. 40:7, 8. Here the psalmist makes the law and the will of God synonymous. Such reasoning is not peculiar to David; for our Lord himself recognizes the fact that the will of God is something demanding and requiring obedience. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Of course, the will of God is spoken of in an entirely different sense from this when it refers to his divine purposes, but all will recognize in the scriptures referred to that the will of God and the law of God are the same. Turning again to Paul's words in Hebrews, we learn what relation this will or law of God sustains to the work of sanctification. "Then said he, Lo, I come to do thy will, O God. . . . *By the which will* we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:9, 10. Here the same great truth is taught that sanctification is effected by obedience to a truth that requires action. Happy will be that individual who makes the law of God his "meditation all the day" (Psa. 119:97), and whose prayer like that of David is, "Hide not thy commandments from me." Psa. 119:19. D. A. ROBINSON.

TO SUFFER afflictions *with* the people of God may often be a source of happiness and joy; but to suffer affliction *from* the people of God—that's where the rub comes.

HOW GOD LEADS HIS PEOPLE. NO 4.

AFTER obtaining a government certificate as a school-master, I married. My wife, who was sewing mistress in the school where I was, was the daughter of an honest Welsh miller, of staunch Wesleyan principles. I was at that time as staunch a churchman, and often found myself defending the church, both publicly and privately, from the attacks of the Welsh dissenters. I mention this to show that it was not without strong convictions that I was at last forced to see the unscriptural positions maintained by this church; and that it was not without a struggle I gave up the traditions which I had cherished from my childhood. These theological conflicts with my Welsh friends sometimes brought me into trouble.

I may mention one or two subjects which brought me in conflict at this time both with my dissenting friends and some of my church associates. Although I had been a good deal under "high church" influences, and had a taste naturally for music, and for musical services, I had early imbibed Protestant principles; and I was thus by the grace of God, preserved from being carried away by the seductive influences of that Romish Church which has made nearly all "the inhabitants of the earth drunk with the wine of her fornication." Rev. 17:2. What a mercy to be preserved from such a snare! It can only be properly appreciated by those who have tasted, more or less, of her intoxicating draughts. Even now, when I pass by a church, or cathedral, Anglican or Roman, and hear the pealing organ, the musical responses, or the antiphonal chantings, I feel her power, and am tempted to linger; as a man who has signed the temperance pledge is tempted to linger when he passes by his old haunts! But you will perhaps suppose that sound Protestant principles would never bring one into conflict with sturdy Welsh dissent: even if they brought one into conflict with the elements of Romanism within the Church of England. Would that it were so! But the apostle John, speaking primarily of the papal beast, or kingdom, says that "all the world wondered after the beast." Rev. 13:3. Let us not be led to under-rate her attractions or her power, lest we should be surprised or taken in by her snares. We may think we are entirely free from her influence, but that influence has been at work even where it might be least expected.

Rome kept back the word of God from the people for centuries, or gave it to them sparingly in a language they could not understand. But when the Reformation came, by the good providence of God, the Bible was given to the nations of Europe in their own languages; or, perhaps we should invert this order and say when and where the Bible was given to the people in their own language, the Reformation came. It was a sort of pentecostal outpouring of the written

word of God; and we may apply to it the language of Luke in Acts 2:6, "Now when this was noised abroad the multitude came together, and were confounded, because that every man heard them speak in his own language." The people were astonished at the force and the simplicity of the Word. They found that they had been deluded by their teachers, the clergy, in whom they had placed too much confidence; and that they had been kept in thralldom by their rulers who had had dominion over them. They saw that the truth, like its divine Master, had been crucified between two thieves; but that, unlike him, it had been buried also by its enemies, and not by its friends. The seal of the Roman beast had been placed upon its closed grave; but by the mercy of God it rose again from the dead. A mighty angel came, astonished the guard, broke the seal, and rolled away the stone. The truth was free! Oh! how devoutly we ought to thank God for an open Bible! For the Bible in our native language! And yet how many now are apparently forgetting how it is that we hear every man of the prophets, and the apostles, in our own tongue wherein we were born. Faithful versions of the Scriptures were multiplied, and thousands for the first time in their lives read with astonishment and with gratitude that "Whosoever shall call on the name of the Lord shall be saved." They had called upon the priest, they had called upon the dead and sleeping saints, they had called upon the virgin, but now they found that they might call directly upon the name of the Lord and be saved, with no other intercessor but the High-priest above. This was indeed joyful news to those who were sincerely seeking after God; and it came in time to warn the nations of these very signs in the sun and the moon, spoken of by Peter though ignored by his professed "successors," which have since been given to a heedless world, warning it that "the great and notable day of the Lord" is at hand. The enemy was, for a time, confounded; while some mocked the Reformers, saying in effect, as of old, "These men are full of new wine." Ah! in one sense it was a new wine,—a wine which, when they had once tasted of it, they could no longer relish "the wine of her fornication." What was to be done? The Bible was in the hands of the people. It was soon discovered to be folly to buy up imperfect versions of the Scriptures for the fire with money that supplied the materials for other and more perfect versions! Something, however, must be done. The enemy of the truth hates the light; whether it be a fallen angel, or the humblest deluded sectarist. We may all measure ourselves by this rule. If we hate the light of God's own word we are not of God; and if we are of God, we shall welcome the light of his truth whoever may be holding the lantern. What was to be done? Faithful versions of the Scriptures had been, and were being multiplied; *unfaithful* versions must be got up, with the sanction of the Romish

Church, to counteract the influence of the faithful versions. And thus it came to pass that almost every country of Europe has, or has had, what is called a Protestant Bible, and a Roman Catholic Bible. This was a bold and crafty stroke of policy. By appealing to these falsified versions, the Romish Church could make some show of scriptural authority. Dr. R. Payne Smith (a Dean of Canterbury) says, "No more interesting work probably could be written than one which would trace how the mistranslations of the Vulgate gradually led on to the doctrinal errors authorized at the Council of Trent." But we cannot do this now. The Rev. W. H. Rule, D.D., a prominent member of the Wesleyan body, says of the Vulgate, "His [Jerome's] version must be carefully distinguished from the modern Vulgate, which exhibits the effects of many revisals, *the trail of an ecclesiastical bias contracted since the German Reformation*," etc. I was not surprised to find that the papacy resorted to translations, or mistranslations, of a perverted Latin Bible to suit her own ends, and to counteract the influence of the faithful translations made by Protestants from the original Hebrew and Greek Scriptures: it was, under the circumstances, the only thing she could do to preserve her waning power over men's minds. But I was surprised to find that a great Protestant (?) Bible Society in England should be found using Protestant funds, money collected from Protestant denominations in the British Isles, for disseminating Romish doctrines and scattering Roman Catholic Bibles abroad on the Continent! How crafty had been the foe, and how watchful! After the first shock was over of that Reformation, which roused men from the lethargy of the Dark Ages, they began to slumber again; and "while men slept the enemy sowed tares."

I brought these things publicly under the notice of those that I thought were, at least, fellow Protestants; however else they might differ from me in name, or denomination. Some of them said that if these charges could be maintained, they would never be parties to corrupting the word of God, the fountain of all truth, and the basis of all our hopes. But when *their* ministers came, the clergy in whom they, like their forefathers, were too easily confiding their eternal interests, and when these ministers, admitting the facts, palliated the plan of sending corrupt versions to continental Romanists, these men, instead of standing by their Protestant principles and promises, turned round upon me as an infidel, and as a disturber of the peace of Israel. I mention these things, not to revive a controversy which is better carried on through other channels, but to show how I first began to learn what to me has been, and still is, a painful truth; namely, that the churches of the Reformation, both established and otherwise, have sadly degenerated from Protestant principles; and that we are fully justified in applying to

them in general the message of the second angel, "Babylon is fallen, is fallen." Rev. 13: 8. As the church in Jerusalem fell; as the Church of Rome has fallen; so have the churches of the Reformation fallen—fallen from the grace of God, and the pedestal of eternal truth. But further proofs of this I must leave for future papers.

A. SMITH.

THE SUPPORT OF THE POOR.

THERE are many Christians who use their tithe as a sort of charity fund, from which they make all their gifts and offerings, of whatever kind. But the Bible recognizes no such plan as this. The poor are to be supported, but not with the Lord's tithe. In ancient times the following was one provision made for the poor: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19: 9, 10. See also 23: 22; Deut. 24: 19-21.

Some may argue from Deut. 26: 12, 13 that the tithe was to be used for the support of the poor, but in this text we see not only the careful provision made for the poor, but the sacredness with which the Lord's tithe was devoted to the one object for which it was designed. We quote the text: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gate and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them." The commandment here referred to is found in Deut. 14: 22-28, where, in addition to the requirement to give to the stranger, the fatherless, etc., this statement is made; "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thy oil, and the firstlings of thy herds and thy flocks."

Now when we read in Num. 18: 21, "Behold, I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation," we are forced to the conclusion that the tithe spoken of in Deut. 14 and 26 is not the same as that which was devoted to the Levites on account of their service in the sanctuary, for the stranger could not by any possibility be counted as one of the

Levites. We can harmonize the two scriptures only on the ground that the tithe which the people themselves, together with "the Levite, the stranger, the fatherless, and the widow," were to eat, was a *second tithe*, taken after the tithe for the Levites had been given them. This view of the question is taken by all commentators of whom we have any knowledge. And there are some who claim that every third year a third tithe was collected. We quote a few testimonies:—

"Another important privilege enjoyed by the poor was, what were called *second tithes* and *second firstlings*. Besides the tenth received by the Levites, the Israelites were obliged to set apart *another* tenth of their garden and field produce; and in like manner of their cattle, a second set of offerings, for the purpose of presenting as thank-offerings at the high festivals. Of these thank-offerings only certain fat pieces were consumed on the altar; the remainder, after deducting the priests' portion, was appropriated to the sacrifice feasts, to which the Israelites were bound to invite the stranger, the widow, and the orphan." *Horne's Introduction, Vol. 2, Part II., chap. viii.*

"Besides the first-fruits, the Jews also paid tithes or tenths of all they possessed. Num. 18: 21. They were in general collected of all the produce of the earth (Lev. 27: 30; Deut. 14: 22, 23; Neh. 13: 5, 10), but chiefly of corn, wine, and oil, and were rendered every year except the sabbatical year. When these tithes were paid, the owner of the fruits further gave another tenth part, which was carried up to Jerusalem, and eaten in the temple at offering feasts, as a sign of rejoicing and *gratitude to God*. These are called *second tithes*."—*Ib., Vol. 2, Part III., chap. iii.*

"Every year a tithe was paid to the Levites; and besides that a second tithe, which was carried to Jerusalem and eaten there: and every third year it was eaten at home, in their towns and cities in the country instead of it, with the Levite, poor, and stranger, and was called the poor's tithe."—*Dr. John Gill, on Deut. 26: 12.* He gives other testimony to the same effect, in his comments on the succeeding verses, and on Deut. 14: 23-28, and Lev. 27: 30.

"Let there be taken out of your fruits a tenth besides what you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city."

"Besides these two tithes which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a tithe to be distributed to those that want; to women also that are widows, and to children that are orphans." *Josephus' Ant., Book IV., chap. 8, sec. 8, and 22.*

These testimonies, and others that

might be given, together with the argument previously adduced, show conclusively that the Lord's tithe was not used for the poor; and since it was not used either for building or repairing houses of worship, it must have been solely for those who laboured in connection with sacred things. Indeed, how could it be otherwise? We read, "The tithe is the Lord's." It was to be deposited in the Lord's treasury. Now if I owe a friend £2, it will not do for me to give any part of it to a poor man, even though I knew that my friend would use the money in the same way if I were to pay it to him. It belongs to no one but to my friend, and it would be highly dishonest for me to get a reputation for liberality, by giving away that to which I have no right. No one can be charitable on another's money.

E. J. WAGGONER.

THE LAST CALL.

THE prophetic word of God and its fulfilment shut us up to the conclusion that the time has come for the closing message of probation to be given. This being so, earth has never before heard a message so solemn and important. The eternal destiny of the living generation is to be decided by it.

All the great lines of prophecy declare with united voice that the end of the world's sinful career is at hand. Every sign given in the word of God declares that the perils of the last days are upon us. Wickedness, as foretold, abounds; and infidelity and lawlessness have almost reached the highest summit, or rather lowest depth, possible.

The word and works of God being infallible, if the time has come for the last message, the message is come also; and we cannot reasonably come to any other conclusion, but that the work now being done, claiming to be the fulfilment of the predicted message, is genuine—that it is in truth the work of God. How solemn then the warning message now being sounded through the earth! How important the precious moments that remain of probationary time! Oh, that God would help us to realize it! May we have grace to act as though we believe the truth that pertains to this time. Never did weightier responsibilities rest upon a people than those that rest upon those who know the thrilling truth connected with the third angel's message.

Brethren, it is my highest aspiration to have a humble part in this work of the Lord—to do the very work which God would have me to do. And I fervently pray God to grant me this portion, and still give me a part in his work. The reward of well-doing will be sure to all who shall have done well.

R. F. COTTRELL.

AS WE must render an account of every idle word, so must we also of our idle silence.—*Ambrose.*

Home and Temperance.

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

A CHRISTMAS HYMN.

It was the calm and solemn night;
Seven hundred years and fifty-three
Had Rome been growing up to night,
And now was queen of land and sea!
No sound was heard of clashing wars;
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight
Centuries ago!

'T was in the calm and solemn night!—
The senator of haughty Rome
Impatient urged his chariot's flight,
From lordly revel rolling home!
Triumphal arches gleaming swell
His breast with thoughts of boundless sway;
What reeked the ROMAN what befell
A paltry province far away,
In the solemn midnight
Centuries ago!

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fall'n through a half-shut stable door
Across his path. He passed—for naught
Told what was going on within;
How keen the stars! his only thought
The air how calm and cold and thin,
In the solemn midnight
Centuries ago!

Oh, strange indifference!—low and high
Drowsed over common joys and cares;
The earth was still—but knew not why;
The world was listening unawares!
How calm a moment may precede
One that shall thrill the world forever!
To that still moment none would heed,
Man's doom was linked no more to sever
In the solemn midnight
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness, charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay new-born
The peaceful Prince of earth and heav'n,
In the solemn midnight
Centuries ago!

—Alfred Domett.

PEACE

"ON earth peace, good-will toward men," was the benediction of the multitude of the heavenly host to poor, oppressed humanity at the first advent of the Prince of Peace, and the soothing refrain is still echoing down the corridors of the succeeding centuries. It has become the almost universal custom to repeat this strain as each yearly cycle draws near its close. No satisfactory reason can be given why this time should have been selected, for most scholars do not regard this date as the anniversary of our Saviour's birth. Expressions of peace and good-will are ever welcome, and perhaps no more appropriate time could be found for exchanging friendly greetings with our fellow-men than that upon which the world has tacitly agreed—the dying year.

Notwithstanding the innumerable rep-

etitions of the message of peace proclaimed nearly two thousand years ago, the nations of earth are indulging in warlike preparations, the same as in the days when Rome bore sway, only with ever-increasing zeal and skill. And this should be no marvel; for the Prince of Peace proclaimed to his subjects, "My kingdom is not of this world," and, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation."

To all his loyal subjects he has promised peace even in the midst of earth's strife and commotion. "Peace I leave with you, my peace I give unto you," is prominent among the many comforting promises in his farewell address. We are entreated to acquaint ourselves with him and be at peace. Through his word we can become acquainted with him, and therein we are told that "great peace have they, that love thy law," "and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

The Prince of Peace has now gone "to receive for himself a kingdom, and to return." To those who look for him he will "appear the second time without sin unto salvation," and then will be ushered in the reign of peace for which the earth, groaning beneath its load of sorrow and strife, has been longing for almost six thousand years. Not as the babe of Bethlehem will he return, but as "King of kings, and Lord of lords;" and instead of angelic voices heralding his approach, his own trump will sound forth a shout of victory which will wake the sleeping saints. Then will he take his waiting people to be with him forever in the kingdom of peace.

While the Christmas greetings are so thoughtlessly exchanged, let us breathe the prayer that "the peace of God, which passeth all understanding" may keep the hearts and minds of our friends, and fit them for a home in the mansions which he has gone to prepare. Thus shall we wish them, not only a peaceful and happy Christmas, but an eternity of peace.

J. T.

AT THE YEAR'S END.

WE stand near the end of another year. It matters not that there is no real pause in our life, that New-Year's Day will come with no outward manifestation that we have passed another of time's way-marks. To every thoughtful mind there is something solemn in this slipping by of year after year. Our glance goes forward—how far?—and we say to ourselves, "Shortly will come the year that will end our earthly life."

It is well that this invisible boundary line calls us to halt and consider. What has been the history of the year that is past? Alas! its achievements have not equalled the purposes that we formed when we stood in its opening dawn. The memory of sad failures haunts us. There are shattered hopes, perhaps

blighted anticipations, shadows of sad defeat, all along the path that, as it now seems, we entered so recently. We do not sing the victor's song over conquered sin as triumphantly as we hoped we might when we put on our armour a year ago. Ah, let him that putteth on the armour not boast himself as he that taketh it off. These thoughts force themselves upon us; for we are near the end of a definite period of our lives. Whatever may come to pass in the future, this year cannot be recalled. Its tasks are ended, its battles fought, whether for defeat or victory, its achievements completed, its tears wept, its laughter hushed, its accounts closed and carried over to the ledger of the future.

We need to take the reckoning that the end of the year forces upon us. It does not do for us to drift along year in and year out, without facing our record, without seeing whither we are tending, without passing judgment upon the working of our plans of life. We need to pause and consider our ways. So as we stand on the verge of the passing year, it is well that we should question within ourselves our plans, our methods, our motives, our aims. What is the light the year has shed upon the plans by which we act? Might they not be wiser? What has it to say concerning the methods we employ? Might they not be better adapted to securing the desired results? How do our motives look, examined from the view-point of this end of a twelve-month? Ought they not to be higher and holier? What of the aims which have been the object of our endeavour? As seen in the light now thrown back upon them, are they shown to be earthly and transient, or do they reach forward into the everlasting future? It is well that we should face these questions. So God will teach us to number our days that we apply our hearts unto wisdom.

But we may look back, not only for heart-searchings and reproof, but also for encouragement. Very sweet are the words of the psalmist: "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." How constantly, in many cases how signally, has our gracious God come to our relief, even in the brief span of the twelve months just gone! Temptations have assailed us, but greater has been He that has been with us than all the forces leagued with them. Burdens have pressed heavily, perhaps have threatened to crush us. Our heavenly Father has put under us the everlasting arms, and carried us and our burdens too. Sorrows have torn our quivering hearts, but the God of all consolation has poured upon the gaping wounds the oil of joy, and our hearts have been healed. The experience of the year has but increased our confidence in our God. We trust him more; we are more devoutly intimate with him; we aspire to greater likeness to him. So if these last few, fleeting

moments of the year are darkened by many sad retrospects, they are also lighted up by gracious gleams of divine goodness, evidence, like the bright gold burning upon the edge of the low-hanging cloud, that the Sun of Righteousness holds his exalted course through the heavens.

We stand, then, at this end of the year in penitence, but in confidence. We ask forgiveness for the sins of the past, but we turn with stronger faith—yet not in ourselves—toward the future. Let the years come and let the years go. We are God's, and God is ours. The final end of our earthly years means for us, who by his grace are found in him, but the beginning of that rapture-filled future that ends—never!—*Christian Weekly.*

APPROVED REMEDIES FOR EVERY-DAY MALADIES.

FOR A FIT OF PASSION.—Walk out in the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself a simpleton.

FOR A FIT OF IDLENESS.—Count the tickings of a clock; do this for one hour, and you will be glad to pull off your coat for the next, and work like a negro.

FOR A FIT OF EXTRAVAGANCE AND FOLLY.—Go to the work-house, or speak with the ragged inmates of a gaol, and you will be convinced that—

“Who makes his bed of brier and thorn
Must be content to lie forlorn.”

FOR A FIT OF AMBITION.—Go into the church-yard and read the grave-stones; they will tell you the end of ambition. The grave will soon become your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

FOR A FIT OF REPINING.—Look about for the halt and the blind, and visit the bedridden and afflicted and deranged; they will make you ashamed of complaining of your lighter afflictions.—*Sel.*

REMEMBER THEY ARE CHILDREN.

How easy it is to forget that the little folk are only little folk, after all, and to treat them as if they were grown up, and ought to know as much about behaviour and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

“Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I dare say you are a faulty being at best. Above all do not expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. ‘As one whom his mother comforteth,’ says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the un-

failing sympathy with all her children's griefs.

“Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a life-time.

“Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born thieves and liars, so early did they display these miserable traits; but we have lived to see those same children become noble men and women, and ornaments to society. We must confess that they had affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.”—*Sel.*

WINE AND THE BIBLE.

THOSE TEXTS WHICH DISCOURTEGE THE USE OF WINE AND FERMENTED LIQUORS.

AS ALREADY remarked, having shown that two kinds of wine are recognized in the Bible, one of which was wholesome, the other harmful—though often referred to by the same terms—it is most reasonable to suppose that when wine is spoken of in terms of commendation, that which is wholesome is referred to; and when the opposite terms are employed, the contrary kind of wine is meant. This principle should be borne in mind in considering the following scriptures, which are a few of those which condemn the use of wine and strong drink:—

“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” Prov. 20:1.

No language could better describe the real character of wine and strong drink than the words of the wise man. “Wine is a mocker;” or in other words, a deceiver. It deludes the drinker with the fancy that it does him good, while it is all the time sapping his life and leading him to certain ruin.

“Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them.” Isa. 5:11.

There is no solace here for the drunkard. In addition to the immediate ills which he brings upon himself by his revellings, the Almighty has pronounced a woe upon him.

“For the drunkard and the glutton shall come to poverty.” Prov. 23:21.

Every one has seen the truth of this scripture repeatedly exemplified in the downward career of the drinker, who sinks from bad to worse, squanders his property, and not infrequently dies at last in the work-house or on the public highway.

“Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.” Prov. 23:29, 30.

The truthful picture which inspiration has here drawn of the real experience of the drunkard is in strong contrast with the glowing descriptions of delightful exhilaration and pleasurable sensations which the tempter gives as the effects of alcohol. No one will dispute the accuracy of the inspired Word who has carefully observed the effects of wine.

“Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.” Prov. 23:31, 32.

The wise man here gives a very precise description of fermented wine, and then admonishes us that we should not even look upon it, much less taste it. Surely, this is countenancing the most rigid total abstinence. How can moderate drinkers who believe in the divine origin of the Bible, continue to indulge in even the mildest fermented liquor, in the face of this admonition?

“But judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.” Rom. 14:13.

This text does not mention wine, but it is a very powerful rebuke to those moderate drinkers who maintain that it is only the excess of wine that is harmful, and that so long as they indulge moderately, no one has the right to question the propriety of their course. Some persons may possess sufficient will power to enable them to continue a course of moderate tipping for many years; but their example in using wine will lead to perdition many less resolute persons who have likewise begun as moderate drinkers, but, lacking power to control the appetite for drink, end their career in drunkard's graves. The Bible makes the moderate drinker in a great degree responsible for the sins and excesses of his weaker brother who fell through attempting to follow an example which he lacked the power to fully imitate.

Here are the qualities of good and bad wine contrasted:—

BAD WINE.	GOOD WINE.
Fermented.	Unfermented.
Contains alcohol.	Contains no alcohol.
Poisonous.	Wholesome.
Intoxicating.	Unintoxicating.
Produced by decay.	Produced by natural growth.
A symbol of wrath.	A symbol of blessing.
“Wine is a mocker.”	“Cheereth God and man.”
“Look not thou upon the wine when it is red.”	“Use a little wine for thy stomach's sake.”
“Strong drink is raging.”	“Maketh the heart glad.”
“Poison of dragons.”	
“Cruel venom of asps.”	
“Biteth like a serpent and stingeth like an adder.”	
“Woe unto him that giveth his neighbour drink, that putteth thy bottle to him.”	“And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it.”

—J. H. Kellogg, M.D.

THE PRESENT TRUTH.

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

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REFLECTIONS AT THE CLOSE OF
THE YEAR.

WITH the present issue closes volume three of PRESENT TRUTH. It may be well as we take our departure from the year 1887 to say a few words respecting our position, and the events which are transpiring around us. The poet aptly describes this age of the world in the words,

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling—
To be living is sublime."

Four times does the prophet Daniel most clearly portray the history of the world from the time of the Medo-Persian Kingdom to the second advent of our Lord. In the second chapter is brought to view the great metallic image, symbolic of the successive universal kingdoms of the world; in the seventh chapter they are represented by the four great beasts rising out of the sea; in the eighth, the ram, the he goat, and the little horn are presented. Each of these lines of prophecy brings us to the setting up of Christ's everlasting kingdom upon this earth. In the eleventh chapter Daniel again takes up the history of the world, not in symbolic language, but presenting in plain terms the various changes to take place in the governments mentioned in prophecy, continuing the outline into the third verse of the twelfth chapter, and bringing us to the resurrection of the dead.

The angel speaks to Daniel of the period just prior to the second advent as follows: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." The book was to be sealed up until the time of the end. From this it is evident that as we approach the time when the history of this world is to close, great light will shine upon the prophetic page, and truths will be seen which had not been fully realized in any previous age of the world. This is emphatically true of the time in which we live. The dark reign of the papacy during the 1,260 years mentioned by Daniel and John, expired near the closing part of the last century, and we have since enjoyed a religious toleration throughout the world unknown to any age since the first advent. But the prophecies of the Bible clearly indicate that in the closing scenes of this world's history the papacy will again exert an influence over the nations; and Protestantism will so far forget the past as to

unite with the mystery of iniquity on certain issues which affect the work of God. To the most casual observer nothing can be plainer than the fact that the breach between these two great systems of religion is narrowing. Rome is to-day courting the governments of earth, and the reciprocal advances in many instances are astonishing. The spirit of Protestantism seems asleep on this point. This is one of the clearest signs of the times, indicating the coming of our Lord.

The increase of a knowledge of the word of God, during the past century, as the result of the distribution of the Bible throughout the world, is also an evidence that we have reached the immediate proximity to the end of all things earthly. In both the religious and scientific worlds, knowledge has increased most noticeably within our own generation. "Knowledge shall be increased" says the angel.

The time just prior to the revelation of Christ in the clouds of heaven is described by our Saviour himself as a period when there should be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Although there have always been accidents and catastrophes by sea and by land, during the past few years, and especially the last year the casualties which have filled so large a place in the newspapers have been such and of so frequent occurrence as almost to indicate that life is in danger wherever we may be. Some of the most thrilling accidents by railway, and steam-boat collisions, attended with great loss of life have been reported from all parts of the world.

As we turn to the political world we find a state of unrest and anxiety such as has never before been felt. Nations are preparing for military operations on a scale unprecedented, and although talking peace, are looking forward to the fiercest struggle in the history of nations. With the armaments at their command it is evident that the outbreak of hostilities will be followed by great loss of life. Men are truly "looking after those things which are coming on the earth." The Ottoman power, as brought to view in the latter part of Dan. 11, is being forced to contemplate the planting of the "tabernacles of his palace between the seas in the glorious holy mountain," or in other words, it is only a question of time when the "sick man of the East," Turkey, will be forced to leave Europe, and the Powers will be left to divide his territory. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people."

But what is more encouraging to the student of prophecy is the progress the

Sabbath reform is making in the world. During the past year the work has progressed in the British Colonies. It has been established in Africa, and many have taken their stand on the truth, in some cases through no other agency than the movings of the Spirit of God in the heart, and the remarks made by those not in favour of the truth. Yes, the truth of God is progressing, and we look forward to its triumph but a short distance in the future, when the everlasting kingdom of our Lord will be set up. Then all war will cease, then immortality will be stamped upon the brow of the Christian pilgrim, and the ransomed will come with singing to Zion, and sorrow and sighing shall flee away. We can say in our heart, may the Lord hasten the time when righteousness will reign from sea to sea, and from the rivers to the ends of the earth.

With these thoughts we take leave of 1887, wishing all of our readers a Happy New Year, and wishing them also an inheritance among the sanctified in the kingdom of glory.

THE PAPACY AND ITS FUTURE.

REVELATION 16-19.

WE have found in our investigation of the future of the papacy in former numbers that its restoration to a dominant, persecuting power is predicted, either impliedly or by positive statement, by Daniel (Chap. 7), by Paul (2 Thess. 2), and by John (Rev. 13:15). We wish to notice some other expressions in the Revelation which indicate the same thing, viz., that the papacy is to be an active, persecuting power in the last act of the drama of man's probation.

1. The sixteenth chapter of Revelation presents before us the pouring out of the seven last plagues. In these plagues "is filled up the wrath of God." Rev. 15:1. It is wrath without mixture of mercy. Rev. 14:10. It begins its work when God's fiat shall close probation, just before Christ comes. Rev. 22:11, 12; Zeph. 2:1-3. Therefore these plagues fall on the last generation of mortal men. The first plague is poured out on the men who have the mark of the beast, and the fifth upon the "seat," or throne of the beast, or the papacy. Therefore the beast is an active, responsible power when the plagues are poured out.

2. Rev. 17 presents the fifth plague in detail, the character of that power upon which the plague falls, and the closing act in its history—the culmination of its cruel career. That the chronology of Rev. 17 refers to the last days is evident from the following: (a.) The vision is the judgment of the great harlot. Verse 1. (b.) It is shown by one of the angels having the seven last plagues. (c.) The greater part of the career of this power is in the past. John was carried away into

the wilderness to see this power in its glory, "drunken with the blood of the saints" and the martyrs of Jesus, which was spilled by the cruel and tyrannical powers which she controlled, represented by the beast. "The wilderness" is a fit term for the dark ages of the papal persecution. Notice the difference between the false and the true church. The latter is fleeing from the powers of her persecutors, hidden in rocks and caves, persecuted and slain. Rev. 12:14. But the former, the papal church, is in its noontide of glory. It has been well said that Rome's midday of glory was the world's midnight. The great tribulation, that phase of the beast represented by one of its heads, *was past*, the head was suffering under the deadly wound. Rev. 13:3. In other words the power of the papacy as a persecutor was destroyed, it *was not*.

But as truly as it existed in the past, as truly as it was a dominant persecuting power, so it shall be again. The prophet says: "The beast that thou sawest *was*, and *is not*; and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, . . . when they behold the beast that *was*, and *is not*, and yet *is*." Verse 8. What beast did John see?—The Roman beast. At what time did he see it?—During the wilderness state of the Dark Ages when the powers of Europe were swayed and ruled by the Vatican. This system *was* and *is not* as a persecutor, and shall arise again. What revolutions may sweep over Europe in the near future, indicated by the term *abussos* (bottomless pit), out of which the papacy will arise for a brief period we know not, but it *will* arise again and hold sway over the nations according to this prophecy.

3. This brief triumph over the nations, this union with the powers of earth,—unlawful, but which Rome claims as her right,—will lead her to exult as recorded in Rev. 18:7: "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, *I sit a queen, and am no widow, and shall see no sorrow*." Rome is now lamenting her widowhood, her separation from civil power. But in a little while in the future she will say, I am no widow.

4. Rev. 19:19, 20 also shows that the beast is a living, active agent in the last great conflict.

But this is not so with the papacy at present. It is shorn of its power. As a persecutor it is still suffering under the effects of the deadly wound. The idea is scouted that the papacy will ever be restored, but the prophetic word declares that it will be. In fact this unbelief in the restoration of the papacy on the part of the great majority is absolutely necessary to the fulfilment of the prophecies

concerning it. Says John, "And his deadly wound was healed; and all the world *wondered* after the beast." Rev. 13:3. "And they that dwell upon the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that *was*, and *is not*, and yet *is*." Rev. 17:8. It *is*, because in the fulfilment of prophecy it is soon to be. All the world shall wonder, says the prophecy; but all the world could not wonder if they expected such an event as papal restoration. The fact that they wonder is proof that they do not expect it.

Such is the revelation of the word of God concerning the papacy—that power which has had so much to do in shaping the policy of nations, moulding the morals of the world, and perverting the truths of the Bible. Every prophecy of that power predicts by inference or positive statement that it will again be restored, that the battles of the Reformation are to be fought over again, that the people of God are to once more feel her power. But Rome's triumph will be like the last flicker of the candle as it goes out in total darkness. In the last battle God will fight for his people; their weapons are not carnal.

In our next we will notice some of the indications of the near fulfilment of these predictions. M. C. W.

WHAT WE FIND CONCERNING THE SABBATH AND SUNDAY DURING THE LIVES OF THE APOSTLES.

WE next notice Acts 16:13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Here we have another religious meeting of the apostle to the Gentiles, in the Gentile city of Philippi on the seventh-day Sabbath. As the Greek language puts it, it was "*the Sabbath day*," so called by a Christian writer.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2. Twenty years after the resurrection, we here have another instance, in a Gentile city, of Paul's using the ancient Sabbath as a day for religious meetings, and of Luke's declaring to the Christian world that the day in which the Jews met in their synagogues was still the Sabbath day of holy writ. Another very significant remark made by the historian is that it was "Paul's manner" thus to use the Sabbath day for religious teaching. In this respect he followed Christ's example perfectly. The same writer declares that it was our

Saviour's "custom" to do the same thing. Luke 4:16. All agree that our Lord in doing this was keeping the Sabbath commandment, and showing proper respect for the worship of God on that day. The Sabbath was ordained for that purpose, as a day for religious worship. It would be impossible to show a particle of difference between Paul's "manner" of treating the Sabbath and Christ's "custom." They pursued the same course toward the Sabbath, because their relation to Jehovah's rest-day was just the same. It was the day appointed for religious instruction. It was obligatory in both cases.

Another very significant point in connection with this text of Scripture, is the fact that here we have an account of the origin of the Thessalonian church to which Paul addressed one of his epistles. We cannot question but what the members of this church were observers of the seventh-day Sabbath. Paul, in his letter to them, uses this language: "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus." 1 Thess. 2:14. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believed in Macedonia and Achaia." 1 Thess. 1:6, 7. Paul, we know, was an observer of the Sabbath; so also was our Saviour. Jesus himself declares, "I have kept my Father's commandments." The Sabbath command was one of these.

St. Paul, when he arrived in Rome, A.D. 62, called the "chief of the Jews together," and said unto them, "I have committed nothing against the people, or customs of our fathers." Acts 28:17. None will deny that the observance of the Sabbath was one of these "customs." Hence we are forced to conclude that Paul kept the Sabbath. These Thessalonian brethren followed Paul and Christ; therefore they also were observers of the Sabbath. The brethren of Macedonia and Achaia followed the same example. The churches of Judea even, according to the admission of many first-day commentators, still kept the Sabbath. We see, therefore, that the early Gentile Christians imitated them in this practice. We note, also, this fact, which is brought to view in the text we are considering: here were three more Sabbath days in which Paul held religious meetings, making six, with the three previously mentioned.

We next notice Paul's visit to Corinth. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18:4, 11. Paul met for a portion of the time in the synagogue; but after the Jews "opposed,"

he continued to teach the people in the house of Justus, "whose house joined hard to the synagogue." The record states that he reasoned in the synagogue, teaching Gentiles as well as Jews "every Sabbath," and that he continued in the synagogue and the house which "joined hard to" it, a year and six months. There would be seventy-eight Sabbaths in that period. These, with the six previously noted, would make some eighty-four Sabbaths in which St. Luke records the fact of Paul's holding meetings in Gentile cities with both "Jews and Greeks." Paul was the great apostle to the Gentiles and all these instances of Sabbath meetings mentioned, occurred in Gentile cities and not in Judea. Is not this significant? It would have been much more easy to explain away if it had been in the Jews' own country where all these meetings on the Sabbath day occurred. We find no instances in which any secular work whatever occurred in connection with any of these Sabbath meetings,—no long journeys travelled, or reckoning of accounts.

Sunday observers cite Paul's night meeting in Acts 20, and dwell upon it with much satisfaction. Yet he and his companions used the light part of that day for ordinary secular business. One night meeting they consider strong evidence for first-day sacredness; yet that very instance really counts more for the Sabbath than for the first day; for the disciples remained there over the Sabbath, and as soon as the light of the first day dawned, they started on their long journey toward Jerusalem. They did not start on the Sabbath, but they did on Sunday. Doubtless the reason why that night meeting was mentioned, was the most remarkable occurrence of raising the dead man Eutychus. This was one of the greatest miracles Paul ever wrought.

But here we have scores of religious meetings on a day inspiration declares to be the Sabbath, in which Jews and Gentiles are instructed in the truths of the gospel, and yet men strangely teach it was not the Sabbath day at all, but another, the first day, though it is never in a single instance called such. So hard is it to see a crossing truth.

G. I. B.

IN the matter of our relations to Christ there is no neutral ground. Every man in the world is a Christian or he is not a Christian. He is either a friend to Christ or he is an enemy to him. He must be either the one thing or the other. Jesus' own words are, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." "Choose ye this day whom ye will serve."

"THY word is a lamp unto my feet."

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.

PEACE AT ANY COST.

CONTENTION is disagreeable, and for the sake of union and harmony one may well afford to yield just dues, and indisputable rights; but there is one sacrifice which never can be honourably made, even to secure a unanimity of sentiment and action, the sacrifice of principles of truth. The right never calls for this, and with truth and error there can be no union or compromise, for they are directly antagonistic and must remain so. Thus it is that the spirit of Christianity is so contrary to the spirit of the world that when we see what appears to be a uniting of the two we can rest assured that it is the mere profession, and not the true power of the former that is before us. All believers, therefore, in the full inspiration of the Bible must be pained to note the tendency of many religious teachers toward a so-called science which repudiates certain portions of God's word, a movement especially marked within the last decade.

The latest contribution to this controversy is from the pen of Professor Huxley in the *Nineteenth Century Review*, called forth by three discourses delivered in the Manchester Cathedral by the Bishops of Carlisle, Bedford, and Manchester, in which the professor says that three episcopal theologians of eminence have offered to conclude a treaty of peace with men of science on terms which he, representing the latter class, can accept. The nature of these terms, is indicated by what the *Christian World* calls "the Bishop of Manchester's frank acknowledgement not only that the theory of evolution is innocuous to Christian theology, but that it furnishes a most effective reply to 'all the common objections to divine revelation.'" Surely it would be a most querulous and ill-natured science that would object to a theology so elastic as to be readily adapted to the most extravagant conceits of its fanciful critic.

One way to answer objections to divine revelation may be to spiritualize or do away with the revelation, but we know that God will not so vindicate his word. Professor Huxley is surprised, as well he may be. As a scholar he recognizes the fact that the theories held by his school of scientists are opposed to the theology of the Bible, and hence rejects the latter; while now, to his amazement, he finds men of prominence in the church who, to their own satisfaction, can harmonize the two. "It seems to me," he says, "that theology under the generous

impulse of a sudden conversion, has given all that she hath; and indeed, on one point, has surrendered more than can reasonably be asked." On the subject of prayer he encourages a minister of the gospel of Christ to take a bolder stand than he does! and, as he puts it, not to be "so much alarmed as he evidently has been by the objections which have often been raised to prayer, on the ground that a belief in the efficacy of prayer is inconsistent with a belief in the constancy of the order of nature."

The *Christian World* jubilantly adds, "It is not easy to repress a smile as we see Professor Huxley patting the Bishop of Manchester on the head, telling him to be of good cheer, not to be ashamed to say his prayers." "The preaching of the cross is to them that perish foolishness" and yet "it pleased God by the foolishness of preaching to save them that believe," and although it may appear to the infidel a sign of weakness to exercise faith in God, the true child of God will not be one whit affected thereby, nor seek, by lowering his own standard, to render it more acceptable to the objector.

It is not difficult to predict the effect of this step of the Manchester trilogy. It will only add fresh impetus to the already fast-flowing tide of heresy under the name of "advanced thought" which is sweeping over the religious world. Its whole tendency is to stultify those doctrines of the Bible for our time which point out specific duties, and contemplate a restoration of lost truths, not the fabrication of new. It is no small danger which threatens us. The *Christian World*, the champion of the movement, has an unparalleled circulation among religious papers, which indicates the acceptance with which its teachings are received. The truth is going forth to the world and the adversary must have as many counter agencies in the field as possible. Let us therefore be the more zealous, and the more watchful as we see the development of the various forces at work, that we may successfully resist the enemy of souls through faith in our Lord Jesus Christ.

s.

"I GO, SIR; AND WENT NOT."

WE are warranted in judging as to the correctness of a position by the arguments resorted to to sustain it. In religious matters we sometimes find men of ability and learning indulging in such marvellous freaks of logic to harmonize erroneous practices with the teaching of the Bible, as they would scorn to use in any other cause. Commenting on the text, "The Son of Man is Lord also of the Sabbath," a writer in the *Sunday School Times* says:—

"The Lord of the Sabbath, rather than the law of the Sabbath, is to be obeyed by man. He who is in the service of

Christ can obey his Master's orders, and do anything to which his Master sets him, without anxiety as to the mere letter of special laws announced by that Master. The man who counts himself wholly the Lord's—he being always ready to do anything, and to give up everything to work, to rest, or to worship, at the Lord's call—can properly esteem every day alike."

Always obeying, but never following directions, ready to give up anything, yet not rendering to the Lord what is demanded, ever willing to go at the Master's call, but paying no attention to the Master's specific wishes! Suppose the same reasoning were applied to any other of the precepts of God, as it could be with equal propriety, what would become of all morality and obedience? Yet great and earnest teachers in Israel are bewailing the fact that regard for the Sunday sabbath is fading from the minds of the people, and are seeking by the aid of civil legislation to supply that which they cannot find in the Bible, an argument to impress upon the minds of the people the sanctity of the first day of the week. But what can be expected of the learners when such Sunday-school workers as H. Clay Trumbull are content with accounting for their practice by the flimsy logic of the above paragraph? s.

The Missionary.

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

ANYWHERE,

Any little corner, Lord,
In thy vineyard wide,
Where thou bid'st me work for thee,
There would I abide;
Miracle of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent
Surely matters not;
If the day for thee is spent,
Blessed is the spot;
Quickly we the tent may fold,
Cheerful march through storm and cold,
With thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by thee, to roam
Anywhere.

—N. Y. Evangelist.

REPORT OF MISSIONARY SOCIETY.

(For Quarter Ending September 30, 1887.)

No. of members,	60
" " reports returned,	40
" " missionary visits,	413
" " ships visited,	954
" " letters written,	27
" " Bible-readings held,	199
" " PRESENT TRUTH taken in clubs,	297
" " " " subscriptions obtained,	188
" " " " sold,	5 3/4
" " " " given,	5,581
Total,	11,155
" " other periodicals distributed,	196
" " pp. of tracts and pamphlets sold,	87,646
" " " " " loaned,	17,718
" " " " " given,	13,070
Total,	116,434
Rec'd on donations,	£ 3 1 4
" " PRESENT TRUTH,	25 11 3
" " " " " book sales,	54 13 10 1/2
Total,	£83 6 5 1/2

JENNIE THAYER, Sec'y.

STOCKHOLM, SWEDEN.

DURING the past month we have held meetings here in Stockholm. We have six meetings a week besides Sabbath-school. Sunday evenings the meetings have been well attended, although the hall has not been quite full yet, neither is the interest so good as we desire. Five persons were baptized last Sunday and taken into the church.

The mission school has prospered well so far, considering the circumstances. Thirty persons receive instruction, and 16 of these labour in the city as colporteurs. They have now been at work three weeks and have during that time received £50 11s. 3d. for papers and books, and obtained orders for £60 5s. 4d. This is more than could be expected, since most of them have never been engaged in this work before, and they use four hours every day for school. Some of the other scholars hold Bible-readings and do other missionary work out of the school time.

Bro. Johnson is with me and assists both in teaching and preaching. We labour in hope that this work will bring good fruits to the mission in the future. We are weak and have but small means at our disposal. We are therefore greatly in need of the help and blessing of God as well as the prayers and help of our brethren. May the Lord bless his own work in this city and kingdom for the glory of his own name and the salvation of many souls.

J. G. MATTESON.

Stockholm, December 4.

NEW ZEALAND.

HAVING lately received a copy of PRESENT TRUTH in which were inserted two newspaper reports of the closing of our tent-meetings, I have thought perhaps a more full report of our work in New Zealand would be of interest to the readers of PRESENT TRUTH.

My wife and I arrived in Auckland from America, Nov. 13, 1886. After spending one week here, we went to Kaeo, a small settlement 150 miles north, to visit the little church organized some months before by S. N. Haskell. We found every one who began the observance of the Sabbath at the first, still firm in the truth, and a few others had been added to their number.

All seemed to hunger and thirst for the precious truths we presented. During this visit we baptized fifteen persons, all of whom were taken into the Kaeo church. Among them was one Maori, the first native of New Zealand who accepted the third angel's message. I hear that two or three other natives are now keeping the Sabbath. Bro. Isaac Shepherd, whose father was one of the early missionaries from England, speaks the Maori language better than he does the English, and is spending considerable time among them, holding Bible-readings, etc. We would like very much if we had some of our best tracts translated into the Maori, so that they could read for themselves.

After a brief, but most pleasant, stay at Kaeo, we returned to Auckland to begin a series of tent-meetings. By the help of God and the kindness of citizens, we secured a beautiful and central location for the tent, and began meetings Dec. 29. The attendance at first was small, but it gradually increased until the tent was well filled during the week, and many were unable to get seats Sunday nights. It was our intention when we began the meetings, to continue them six or eight weeks, then remove to another part of the city; but the attendance remained so good and the interest seemed so deep, that we could not think it best to close; so we continued the meetings every night in the week but one, for seventeen weeks. The weather was so delightful during the entire time that we did not miss a single appointment. Before we closed the meetings fifty-five persons signed the covenant to keep all "the commandments of God and the faith of Jesus."

During the last four weeks of the work, W. D. Curtis and family who were on their way from America to Australia, stopped with us and assisted us much by labour and counsel.

When it was stated that we must very soon take the tent down and that a suitable hall in which to continue the work should be engaged, a few of the friends suggested that we should build a church edifice. Such earnestness was manifested on this point that we appointed a meeting to consider the matter. As a result £116 were pledged and a building committee appointed, with instructions to begin work at once. In a short time a location was secured, and the building was begun. We now have a neat house of worship 32 by 55 ft. with 15 ft. posts. This is the first church edifice erected south of the equator by Seventh-day Adventists. We feel grateful to God that he has enabled us to get a building of our own so that we can meet at any and all times we wish.

It is now four months since the tent-meetings closed. There are more now with us than there were at that time. We have gone over the principal points of the truth, thus gaining a better knowledge and becoming more firmly established. I think the most of them are in perfect accord with our people on all points of faith so far as they understand. Nearly all have cheerfully adopted the tithing system as taught in the Bible, and find a blessing in obeying the Lord in this respect as well as the observance of the Sabbath.

We have an interesting Sabbath-school of about 85 members. Nearly every Sabbath-keeper is a member of the school, and makes an effort to learn the lessons. As might be expected, all the children attend and take a lively interest in the exercises. I have seldom seen a church where the interest and zeal in the Sabbath-school exceeded this one. During 1887 a tithe of the donations is to be sent to the African Mission.

We have also a tract and missionary society of over 40 members. They are at work giving and sending tracts, papers, and letters to their neighbours and friends. Already a school-teacher occupying a position of influence in the southern part of the island, has accepted the Sabbath through reading the publications sent by some of the members. This is most encouraging to us. We have every evidence that many hearts in all parts of the island are open for the truth.

I can hardly close this report without mentioning the uncommon interest manifested in temperance and hygiene. I do not think one of our members uses tobacco in any form although a number did at first. They have also adopted more of a vegetarian diet, which has proved a great blessing physically, hence spiritually. This is not all, they have told their neighbours the benefit derived from the change, and a goodly number of people who do not keep the Sabbath have adopted this new dietary.

When people come to realize that the body is made of what is put into it, and that the condition of the body very materially affects the mind, hence one's spirituality, then they can see the importance of being truly temperate in all things. If there is any one in the world who should have a pure body, a clear mind, and a thorough knowledge of heavenly things, it is he who hopes to get to heaven without tasting death.

I cannot doubt but that the Lord will in time greatly bless a church that will take up the various crosses mentioned in this report. We certainly need his help, and he would ask the prayers of the readers of the PRESENT TRUTH. A. G. DANIELLS.

Auckland, Sept. 12, 1887.

ANXIETY FOR RESULTS.

NOTHING, perhaps, is more difficult than to go on steadily doing what it is right to do year after year without becoming anxious for results. The benefactor expects gratitude. The patriot

expects rewards. The preacher expects converts. The generous expect acknowledgment. The poet expects fame, and so on. These are what may be called the coarser kinds of personal results. Even when the patriot does not expect rewards, he is anxious to see signs of the truer national life for which he aims. The preacher who does not seek to make converts, is anxious to be able to trace the influence of his lessons. The generous who do not seek acknowledgment, are hurt at manifestations of an unthankful spirit. The poet who does not expect fame is chilled by neglect.

We have in our mind a conception of the results we would like to bring about, but I am afraid we do not know what is the sort of action to bring about those results. Look at the man who seeks the good-will of his fellows by never asserting himself. Instead of securing the good-will he seeks, he earns the reputation of being a trimmer, and is in danger of becoming the laughing-stock of all his acquaintances. A man wants happiness, and thinks the short way to happiness is to acquire wealth. He acquires wealth and finds that he has not secured happiness. This sort of mistake seems to me to run down through all life. The pleasure seeker cannot find pleasure for the simple reason that pleasure outruns the seeker. Pleasure only comes to him who does not seek. Pleasure must be waited for, not sought.

The great dread of men seems to be that their lives will be failures. They want to accomplish something that will be esteemed of value by their fellows, and to do this they are often driven to make compromises which they would not make if they had greater faith. It is not an easy thing to go straight on through an entire life-time scattering seed, and never once look back to see whether any of it has taken root. To be like the winds and the rain and the sun, unmindful of results, but always at work—to be deemed almost a natural force that needs no acknowledgment and that feels no neglect, is a hard task. To do the work of life so naturally as not to give rise to comment and not to awaken either surprise or gratitude, may bring strange cravings into the soul. To fast and to appear not unto men to fast, but to seem full of good things is a difficult business, and becomes more difficult as the fasting is prolonged, and the evidences of fasting are so successfully kept out of sight that the one who fasts is congratulated on his good feeding.

It is a safe rule to credit everybody with periods of fasting, however clean may be their faces and however well their heads may be anointed. To not be anxious for results is a rare height to attain. He has won many a battle who has ceased to care more for results than for right action; but he walks a very lonely path indeed who has ceased to be anxious for the results which he feels ought to spring from his action.

The common notion is that life is a failure to the man who cannot put his finger upon results. He is supposed to be the happy man who can say: "This is my handiwork." "Come with me and see what I have achieved."

There is a mystery of life which only the few can understand. There are in every age beginners—pioneers—ploughers—seers—men who strike first blows—men who utter first words—men who throw themselves before the apparently irresistible wrong. They are lost, but they have the faculty of leaving successors and at last there are results. At last, I say, there are results—long after the workers have passed away, and long after their words or their action has been forgotten.

Results! What are results? Who knows what the result would be of perfect life? The most perfect lives of which we have record have ended in contumely and shame, imprisonment and death. It was so two thousand years ago. It is so to-day. Will it always be so? Who shall say?

Do not let us abandon a high walk in life to seek results. It is not the soldier's duty to inquire about the victory, but to go on fighting. Victory may come to this side or that—may

come to-day or to-morrow. It is his duty to fight, and not to trouble himself about the results of the conflict. Results are in other hands than his, and this should be a consolation to him.

Somebody may say that we must judge of our action by its results. I only remark that you must first find somebody able to judge of results. This is not as easy a task as it sometimes seems, and results that seem most easy to judge often prove hardest in the end. We do not live long enough to judge of lives by their results.—*Cambrian News*.

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*.

THE HOLY SPIRIT—ITS OFFICE AND WORK.

God and Christ have each a personality.

Christ is the "brightness of his [the Father's] glory, and the express image of his person." *Heb. 1:2, 3*. "Who being the effulgence of his glory, and the impress of his substance."—*Revised Version*.

The Holy Spirit is an agency in the plan of salvation represented as being equally prominent with the Father and Son.

"Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." *Matt. 12:32; 28:19*.

God is omnipresent by his Spirit.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" *Psa. 139:7-12*.

God is not dependent on human agencies to accomplish his work.

"It is nothing with thee to help, whether with many, or with them that have no power." *2 Chron. 14:11*. "If these should hold their peace, the stones would immediately cry out." *Luke 19:40*.

The power of God is manifested by his Holy Spirit.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." *Zech. 4:6*.

The miracles of Christ were performed by the Holy Spirit.

"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." *Matt. 12:28*.

It was the Spirit of God that raised Christ from the dead.

"Christ also hath once suffered for sins, . . . being put to death in the flesh, but quickened by the Spirit." *1 Pet. 3:18*.

The righteous are made immortal by the Spirit of God.

"He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." *Rom. 8:11*.

The Scriptures were given to man by the inspiration of the Spirit.

"Holy men of God spake as they were moved by the Holy Ghost." *2 Pet. 1:21*.

God created the world by his Spirit.

"And the Spirit of God moved upon the face of the waters." *Gen. 1:2*. "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" *Isa. 40:12-15; Job 26:13*.

Man was also created by the Spirit of God.

"The spirit of God hath made me." *Job 33:4*.

The renewing of the earth will be effected by the power of the Spirit.

"Thou takest away their breath, they die. . . Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." *Psa. 104:29, 30*. See *2 Pet. 3:13*.

Men are not to glory in human wisdom, but rather in the knowledge of God.

"Let not the wise man glory in his wisdom, . . . but let him that glorieth glory in this, that he understandeth and knoweth me." *Jer. 9:23, 24*.

Because worldly wisdom knows not God, and is but folly in his sight.

"The world by wisdom knew not God." "The foolishness of God is wiser than men." *1 Cor. 1:19, 20, 21, 25*.

The Comforter is promised by Christ.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." *John 14:16*.

It emanates from the Father.

"Even the Spirit of truth which proceedeth from the Father." *John 15:26*.

Habakkuk pictures the power or Spirit of God as bright beams proceeding from the Father.

"His brightness was as the light; he had bright beams out of his side, and there was the hiding of his power." *Hab. 3:4, margin*.

The new birth, or conversion, is essential to salvation and is effected by the Spirit.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." *John 3:3-8*.

The Spirit operates in the heart of the Christian, testifying of the relationship between God and his children.

"The Spirit itself beareth witness with our spirit, that we are the children of God." "The Spirit also helpeth our infirmities." *Rom. 8:9-17, 26, 27*.

The Spirit manifests fruits in the lives of those who possess it.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *Gal. 5:22-26*.

The Spirit of God is to guide the believer into the truth.

"When he, the Spirit of truth is come, he will guide you into all truth." *John 16:7-13*.

As the Scriptures were inspired by the Holy Spirit, the Spirit never leads into the path of disobedience.

"Elect . . . through sanctification of the Spirit unto obedience." *1 Pet. 1:2*.

Those who have not a love for the truth cannot be guided into it by the Spirit of God. Satan deceives those that perish "because they received not the love of the truth."

2 Thess. 2:9-12.

Without the work of the Spirit of God in the heart men cannot understand spiritual things.

"The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned." *1 Cor. 2:14, 10-13*.

God is more willing to give his Holy Spirit to those that ask him, than parents are to give gifts to their children.

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" *Luke 11:10-13*.

Christ received the Spirit without measure, while to man it is measured in proportion to his faith.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." *John 3:34*. "According to your faith be it unto you." *Matt. 9:29*.

The Saviour instructed the disciples to tarry at Jerusalem until they were endued with power from on high.

"Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father." *Acts 1:4, 5*.

The promise was fulfilled by an outpouring of the Spirit of God, and the apostles spoke with tongues.

"They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." *Acts 2:4, 5*.

As the result of this, three thousand were converted in one day.

"And the same day there were added unto them about three thousand souls." *Acts 2:41*.

Interesting Items.

—Liverpool has 112 people to the acre, or double that of London.

—The search for the missing gun-boat, Wasp, has now been abandoned.

—Lord Lyons, late British Ambassador at Paris, died December 5, aged 70 years.

—There is an annual traffic out of Waterloo Station of 30,000,000 passengers a year.

—An anonymous donor has sent £1,500 to the South American Missionary Society.

—The Japan Railway Company will shortly receive twenty-four locomotives from England.

—It is proposed to increase the Metropolitan police force, now numbering 14,000 officers and men, by at least 1,000 reserves.

—A man has been arrested in San Francisco for having in his possession a plate for engraving forged £5 Bank of England notes.

—The throne-chair of Queen Hatshepsut, who reigned in Egypt 1,600 years before Christ has just been presented to the British Museum.

—The Freemasons have voted £500 from the general fund towards the relief of the distress among the deserving poor of the metropolis.

—M. Grévy resigned his office of President of the French Republic on Dec. 2, and three days afterward M. Sadi Carnot was elected to that position.

—The Emperor of Russia and his brothers are building a small but costly church near the Garden of Gethsemane, as a memorial of their mother.

—A tornado visited Minola, Texas, Nov. 28, wrecking twenty houses in the business portion of the town. Six persons were killed and many injured.

—An apparatus has been recently invented at Vienna for examining the throat and larynx by electric light. The light is directed through the patient's mouth.

—The number of persons visiting the West-end to see the Queen's Jubilee presents was 430,000. They will be exhibited in the East-end at the beginning of the new year.

—A fire broke out on the night of Nov. 28 at a school in the village of Werchobistozkioi, Russia, in which about forty girls and as many boys were located, resulting in the death of sixteen of the girls.

—The anarchists in Chicago have issued a circular to the working men, denouncing the recent executions, and urging the necessity of preparing for a revolution. The circular declares that the adherents of the cause must be prepared to sacrifice their lives if necessary.

—The number of prisoners discharged from the four Metropolitan prisons during the year is about 23,000. Of these, 15,021 accepted the invitation to breakfast of the St. George's Christian Mission; 4,302 signed the temperance pledge; 6,274 men and boys were assisted in other ways.

—An accident occurred to the winding-gear of a colliery in Aberdare, Nov. 26, entombing 340 miners. Some 220 found their way into an old working of another colliery and were rescued. The remainder were cut off by a fall of coal, but provisions were passed to them, and, after fifty-three hours' confinement, all were released.

—The Czar has accepted the proposition of Baron Hirsch, to donate the sum of £2,000,000 to found in Russia primary schools for the Jews, and £40,000 to be at the disposal of the Czar for works of charity. The £2,000,000 was to be paid into the Bank of England, and Baron Rothschild and Baron de Worms, who are appointed trustees, and who will be replaced in case of death, will receive the interest of the sum so deposited. It is estimated that with the annual interest of about £100,000 it will be possible to open 1,000 schools, receiving 50,000 children.

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LONDON, DECEMBER 15, 1887.

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Editorial Notes.

WHICH IS THE MORE CHEERING HOPE?

THE hope of most Christians at the present time is to be prepared for death, that when the grim messenger shall come for them, they may cast off the image of their Creator and in a disembodied state may soar away to undefined regions of bliss. Here they expect to be supremely happy while contemplating the pain and misery of the sad world which they have left.

St. Paul presents a different picture of the Christian's hope. In Titus 2:13, he says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." He further informs us that when Christ comes he "shall change our vile body, that it may be fashioned like unto his glorious body." Who would not prefer to see the coming of the King in his beauty? Then why should not ministers and people heed the instruction given by the apostle and "comfort one another with these words"?

"The Lord is coming! let this be
The herald note of jubilee;
And when we meet, and when we part,
The exultation from the heart."

AN IMPORTANT FACT.

THE reader's attention is called to the following interesting summary: The word "soul," or more properly the Hebrew and Greek words from which it is translated into English, occur in the entire Bible EIGHT HUNDRED AND SEVENTY-THREE TIMES,—seven hundred and sixty-eight times in the Old Testament, and one hundred and five times in the New. Also, the original Hebrew and Greek words that are translated "spirit," occur in both Testaments EIGHT HUNDRED AND TWENTY-SEVEN TIMES,—four hundred and forty-two times in the Old Testament, and three hundred and eighty-five in the New. Their aggregate use is SEVENTEEN HUNDRED TIMES. But notwithstanding the frequent use of the words *soul* and *spirit*, occurring as they do in connection with almost every conceivable phase of human experience, they are never once qualified by such expressions as "immortal," "deathless," "never-dying," etc., which are so frequently encountered in theological writings. Though the word of God speaks to us eight hundred and seventy-three times of the soul, it never in a single instance calls it an "immortal soul;" and though it tells us eight hundred and twenty-seven times about the spirit, it never in a single case speaks of it as a "deathless spirit." From this statement the thoughtful reader will please deduce his own inferences.—*Selected*.

A DELUSION OF SATAN.

ONE of the most palpable and mischievous fables that Satanic cunning ever invented to delude mankind is the doctrine that men do not in reality die, when they seem to, but are at that moment translated into a higher, a nobler, and more exalted life; thus reiterating the serpent's bold contradiction of the word of God, namely, "Ye shall not surely die;" but instead "be as gods." No deception ever practised upon men exceeds this unless it be that which claims a change of the Sabbath, which supposes it to be possible that the Lord's Sabbath day, *rest-day*, could be changed from the day of the week on which he rested to a day on which he did not rest, but began his work. Men seeing the falsity of this delusion, rather than return to the truth, which is so unpopular and inconvenient, have been led to the boldest blasphemy imaginable, that of teaching that the only moral code God ever gave to man has been abolished by the Son of God.

The doctrine of man's natural, inherent immortality is subversive of the doctrine of Christ's personal coming. If the Scriptures teach anything plainly and positively they teach that Jesus Christ is coming literally and personally the second time, to raise the dead, destroy the wicked, and crown the saints. But the doctrine of immortal-soulism renders the second advent of Christ entirely unnecessary. If men are rewarded and punished at death, there is no need of Christ's second coming. If the saints are to live forever in heaven, there is no necessity for Christ to fit up a "new earth wherein dwelleth righteousness." The reason why there is no more stress laid on the personal coming of Christ, is the fact that popular theology is constructed on such a basis, that the second appearing of the Son of God can be entirely dispensed with. Is it not time to pause, and see whether popu-

lar theology and Scripture have not parted company with respect to this important question?—*Gospel Sickle*.

APPOINTMENT.

WE are pleased to announce that the interest in Hull is such as to demand a more public effort, and that Mr. A. A. John has accordingly commenced services in the Foresters' Hall, 17 Charlotte St., to be held each Sunday at 2:30 P. M. The public are cordially invited. Bible subjects of special interest to all will be considered.

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THE MISSIONARY, AND INTERESTING ITEMS.

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As in the past this department will be devoted to the discussion and exposition of Bible subjects, believing that giving heed to sound doctrine is essential to sanctification through the truth.

GENERAL ARTICLES.

Our circle of contributors is constantly enlarging, and the publishers promise for the coming year a continuation of the highly practical articles found in this department.

HOME AND TEMPERANCE.

Articles of interest and profit to the home circle will be selected from the world's best writers and given to our readers in this department. The question of health and temperance is one in which there is manifested a constantly increasing interest by those who realize more and more the necessity of opposing the drink curse.

THE WATCH-TOWER.

Herein will be discussed more particularly the events transpiring about us, betokening the coming of our Saviour, noting also the tendency of the popular teaching of the day, and pointing out from time to time items of interest to those who are watching the controversy between good and evil going on about us.

THE AMERICAN LETTER.

Our American correspondent will continue the letter, which will be of interest to all of our readers, as reporting the outlook and current history in our sister country, in which the truths we advocate have gained so firm a footing.

THE MISSIONARY.

Reports of the progress of the work in all parts of the world will, as heretofore, occupy this department. As our cause is entering new fields and new friends are constantly being raised up, the reports will continually increase in interest.

INTERESTING ITEMS.

Religious and secular notes of interest having a bearing upon our work or being of especial interest to our readers will be continued.

The prayer of our Saviour, "Sanctify them through thy truth," we shall keep constantly before our minds, and the PRESENT TRUTH will be devoted to the advocacy of the truth of the Bible, following where it leads, and rejecting all things not in harmony with the Word.

We appeal to all interested in religious themes to read, and meditate upon the truths presented from time to time, and to circulate the PRESENT TRUTH among their friends and neighbours.

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