

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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THE LOOM OF LIFE.

ALL day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills with its deep and muffled sound,
As tireless the wheels go always round.

Busily, ceaselessly goes the loom,
In the light of day and midnight gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another of wrong and sin!
What a chequered thing this life will be
When we see it unrolled in eternity!

Time with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a thousand years, perhaps in one,
Or to-morrow. Who knoweth? Not you or I;
But the wheels turn on and the shuttles fly.

Ah, sad-eyed weavers, the years are slow,
But each one is nearer to the end, I know;
And some day the last thread shall be woven in—
God grant it be love instead of sin.

Are we spinners of wool in this life-web—say?
Do we furnish the weaver a thread each day?
It were better, then, O my friend, to spin
A beautiful thread than a thread of sin!

—Selected.

General Articles.

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

CHRISTMAS GIFTS FOR CHRIST.

BY MRS. E. G. WHITE.

CHRISTMAS and New Year will soon be here, and what plans are we making in reference to them? How shall we employ them so that we may be workers together with God? The people in general celebrate the professed anniversary of the Saviour's birth, by feasting and merriment, and by making gifts to earthly friends. Time, thought, and money are devoted to these things, and

Christ and his cause are neglected. The very day chosen to honour Christ is devoted by the many to honouring and pleasing themselves. Appointed to keep the Saviour in remembrance, it is spent in causing him to be forgotten.

The Christian should pursue a course the opposite of this. At these seasons God's grace is brought before us in a special manner. We are bidden not only to recall the manifold blessings of the year, the rich gifts which Providence has so bounteously bestowed, but above all to remember the priceless gift of God's dear Son. Here is an exhaustless theme for thought. The perfection of our Saviour's character awakens the admiration of angels. The brightest and most exalted of the sons of the morning heralded his glory at creation, and with songs of gladness announced his birth. They veil their faces before him as he sits upon his throne; they cast their crowns at his feet, and sing his triumphs as they behold his resplendent glory. Yet this glorious Being loved the poor sinner, and took upon him the form of a servant, that he might suffer and die in man's behalf. Jesus might have remained at the Father's right hand, wearing the kingly crown and royal robes; but he chose to exchange all the riches, honour, and the glory of heaven for the poverty of humanity, and his station of high command for the anguish of Gethsemane, and the humiliation and agony of Calvary.

Oh, the mysteries of redemption! How dark and selfish is the human heart that can turn away from such incomparable love, and set itself upon the vain things of this world! Our souls are cold and dull because we do not dwell upon the matchless charms of our Redeemer. If we occupy our thoughts in contemplating his love and mercy, we shall reflect the same in our life and character; for by beholding we become changed. Only by exalting Jesus and abasing self can we celebrate aright the birth of the Son of God.

God's purposes of grace toward us are measureless. Rich and glorious beyond our power to express or to conceive are the blessings of redemption. Yet God has not left us to the enjoyment of these without requiring returns on our part. He calls us to become co-labourers with

Christ in the great plan of salvation. All who receive his grace are to communicate the precious gift to others. It was by a sacrifice that redemption was purchased for us, and we, in our turn, are to sacrifice, to make known to others the unsearchable riches of Christ.

When selfishness is striving for the victory, let us look to our Exemplar. The cross of Calvary appeals to every follower of Jesus to unite with the Saviour in seeking that which was lost. The wounded hands, the pierced side, the marred feet, plead for the sinner, whose redemption was purchased at such a cost.

If we keep Christmas at all, we should show that we understand its significance. Instead of saying by our actions that we are putting Christ out of our minds and hearts, let us testify to men, to angels, and to God, that we remember our Redeemer, by following his example of self-denial for others' good.

The end of all things is at hand. "The great day of the Lord is near, and hasteth greatly." The people of the world are to be warned. Are we doing what we might and should do to diffuse the precious light of truth? You see the truth, you understand the claims of God's law, you know that no wilful transgressor can enter into life; and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? What is agreeable? but, What can I do to save souls?

All around us, on the right hand and on the left, lies our work; everywhere are souls to be won for Jesus. The men and women whom we daily meet are Judgment-bound. They are either to live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifice are we willing to make for their salvation?

The banner of truth is to be unfurled in far-distant countries. The great and testing truths which God has committed to us are to be given to all nations, tongues, and peoples. We invite all men, women, and children at the coming Christmas to do all that they possibly can do to aid in the accomplishment of this work. Let us throughout our

churches unitedly resolve not to make the holidays a time of feasting and selfish gratification. Let us excuse the members of our household from making presents to us. Our time, our money, belongs to God. Every hour, every moment is precious. Even pennies should be treasured up to aid in bringing souls to Christ and the truth. Shall not every needless ornament, every extravagance, every selfish indulgence, be given up, and all these little outgoes, these tiny streams, flow into the Lord's treasury?

Let your Christmas tree be dedicated to God, and let its boughs be laden with offerings for Christ. Do not give as though it were a task, doling out your donations with a niggardly hand. Good works are no drudgery. In giving to us his Son, God has poured out to us all heaven in one gift. Let us with an overflowing heart, with gratitude and joy because of Christ's matchless love, bring him our offerings. Teach your children by your own example the blessedness of doing for Christ. Train them to go on errands of love for him, and in all their gifts to remember the gracious Giver.

If there are any who are in need of food or comfortable clothing, they should be remembered; we are not to neglect Christ in the person of his saints. But let us be constantly seeking to make God and his cause first in our thoughts and plans.

Many hardly know as yet what self-denial is, or what it is to suffer for the truth's sake; but none will enter Heaven without making a sacrifice. Yet self-denial will not make us joyless; it will not cast a shadow upon our holidays. It is not what we have, not the abundance of the things of this life, that will make us happy. Our happiness depends upon the relation we sustain to God. An approving conscience, a contented spirit, sweet communion with Jesus, will make us the happiest beings in the world.

God marks and remembers every act of liberality performed by his people. Every effort we make for Christ will be rewarded by him. If the means intrusted to our keeping be employed for his glory, to save souls, he will give more into our hands. Every ray of light shed upon others will be reflected upon our own hearts. Every act performed, every gift bestowed, with an eye single to the glory of God, will result in blessings to the giver. No joy can equal the assurance of being an instrument in the hands of God of saving souls.

I pray God that those who profess to be followers of Christ may in truth follow in his steps; that they may be rivals in their missionary efforts; that they may be temperate in all things; that they may run with patience the race for the incorruptible reward; that when the Judgment shall sit and the books shall be opened, all may receive the crown of righteousness, which the Lord, the righteous Judge, shall give them at that day.

"PEACE ON EARTH, TO MEN GOOD WILL."

Luke 2:14.

THERE is music in the air
Tremulous with promise rare;
Midnight hushes Kedron's rill—
"Peace on earth, to men good will."

Listen, 'tis an angel's strain,
And a host now chant refrain;
Th' orchestra is Bethlehem's hill—
"Peace on earth, to men good will."

Watching shepherds wondering hear,
Well assured they need not fear;
Timid sheep arise, stand still—
"Peace on earth, to men good will."

Christ is born, the song shall be
Soon a great reality;
Praise the Lord, he can fulfil—
"Peace on earth, to men good will."

Peace which has not dwelt on earth
Since the mystery of birth;
Yet the voices echo still—
"Peace on earth, to men good will."

Those who wield the sword, though high,
By the sword are doomed to die;
That the plough the wastes may till—
"Peace on earth, to men good will."

Come thou Prince of Peace to reign,
Break the oppressor's loaded chain:
We are watching, night is chill—
"Peace on earth, to men good will."

Watchers go and tell abroad
This great purpose of our God;
Watch ye for the star until—
"Peace on earth, to men good will."

Faithful shepherds need not fear
What the sheep shall rise to hear;
Songs of joy the world shall fill—
"Peace on earth, to men good will."

ALBERT SMITH.

TRADITION PREFERRED TO TRUTH.

It is a remarkable trait of fallen humanity, that the traditions of men are preferred and adhered to with much greater tenacity than heaven-born truth. The revealed truth of God is neglected and forgotten, because men do not choose to retain the knowledge of God in their hearts; while superstitions as foolish and absurd as they are false, are chosen and retained. It is the next thing to an impossibility to persuade men to forsake meaningless, superstitious rites, learned from their fathers, and to embrace in their stead the institutions and laws of revealed religion, every one of which commends itself to the good sense and sound judgment of an enlightened mind.

It is strange that men should ever, from beginning to end, be so ready to forsake the truth, and turn to fables,—to leave the true God, the Maker of all things, and worship gods of their own foolish imaginations, and which their own fingers have made; and then in the madness of their folly, be ready to claim that their superstitious mummeries are the only true and acceptable worship of the true God, the first and best religion in the world. It seems easy for men to leave the truth for fables, but almost impossible to turn them back to the truth.

This is illustrated in the history of our race, from the time that Cain substituted his own mode of worship for what God had taught, down through the times of ancient Israel and the

Christian church, to the present day. Men have very readily departed from the truth and the worship of the true God, to the worshipping of golden calves; but when convinced of their folly and madness so far as to make some feeble efforts at reformation, they have yet been slow in breaking down the images of Baal, and thoroughly demolishing the groves,—the monuments of their wickedness and folly.

What are the rites and practices of that church, styled by herself, as well as by the book of Revelation, "the mother," compared with those of the primitive Christian church? The traditional, superstitious mummeries of modern Jews are about as near to the true religion of their ancestors, as described in the Old Testament which they profess to believe. Only think of Moses and the prophets, who forbade divination, charms, and enchantments, arising in the morning and engaging in their devotions by wetting their hands several times in a little water, and winding and unwinding several times, a long strip of morocco about their hands and arms, as an amulet or charm to shield them from evil spirits and accidents during the day? Can any think they were guilty of such fooleries? Yet the sons of Abraham of to-day do such things; and doubtless they think, like devoted Catholics, that these baseless rites are the genuine, primitive practice of the oldest church in the world.

What a crooked and rebellious race are mankind! How almost hopeless the task of reforming and saving such creatures as we are—so ready to forsake the true and right way of revelation, and embrace substitutes and superstitions, and adhere to them with a tenacity and zeal which almost precludes the possibility of our conversion. The wonder is not that there are few that be saved, but that any so lost and subverted by sin, can be saved. The only open way before us is to return to the living fountain of waters,—the written word which God has given us,—and no longer hew out to ourselves cisterns,—broken cisterns that can hold no water. Let vain traditions go, and embrace and heartily obey the truth, and it is possible that we may yet be saved. Who will do so? Who will renounce the false traditions of men, and cleave to God alone, and obey his word?

R. F. COTTRELL.

SANCTIFICATION.

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

THERE is a great deal being said in these days about sanctification, about holiness, and about having a clean heart. We read of it in papers, hear of it in meetings, and it is being urged even in the streets. It certainly is an important subject, though not the only subject, of gospel preaching; and it behooves us therefore to examine what the word of God has to say about it.

The words heading this article are the words of our Lord Jesus Christ. They form a part of his last dedicatory prayer to his Father. He is praying for his apostles, and for all his people who believe on him "through their word." Verses 9, 20. Faith in Christ must be based upon apostolic preaching and testimony; and therefore there can be no true faith in him without we have a knowledge of his testimony. To gain this knowledge we must either hear or read the Holy Writings, so as to become familiar with them. Have we this knowledge? True faith is based upon evidence, and is not a blind acceptance of anything that may be preached. We must preach the gospel as the apostles preached it, and adduce the evidence in support of it which they give, that men may believe in Christ—intelligently believe in him for salvation. Then when men believe on him we must press upon them his claims for their sanctification. Sanctification is for believers; Christ prays for them, that they may be sanctified. "This is the will of God," says Paul to the believers at Thessalonica, "even your sanctification." 1 Thess. 4:3. "For God has not called us to uncleanness, but to holiness." Verse 7.

We are sanctified, or set apart for a holy purpose, in Christ Jesus; not to live after the lusts of the flesh in disobedience, but to have our "fruit unto holiness and the end everlasting life." Without holiness "no man shall see the Lord." Heb. 12:10. It is, then, indispensable to salvation. It behooves us therefore to look to this carefully, to see how sanctification may be secured. It is not enough to believe only, as some teach; however much we may "only believe," we are assured that without holiness no man shall see the Lord. We must believe of course, but it must be "the truth" which we believe; and it is this agent, namely, "the truth," which the Saviour says is to be a means in the sanctification of his people. This brings us to another question.

What is truth? What is *the truth*? If we ask this question as Pilate did, we may be left in ignorance of the answer, or of the true and full meaning of the answer. If we do not know the truth it cannot make us free, or sanctify us; it cannot make us free from sin. What then is the truth? We have two important Bible definitions of the truth; let us notice them. Jesus says, "Thy word is truth." The word of God, then, is "truth." This, therefore, is the agent which the Saviour prays may be the means of sanctification to his believing people. Can those ignorant of this word, then, be in a state of sanctification? If the word of God is to be one of the principal agents in sanctification, as the Saviour shows it is, how can those be sanctified by the truth who are unfamiliar with its teachings, its doctrines, its requirements? Yet there are many (are there not?) who, both by their

words and deportment, show unmistakably that they are not acquainted with the Holy Scriptures, who are claiming to be in a sanctified condition!

But let us look at the other inspired definition as to what is "the truth." If we turn to Psa. 119:142, we shall find it. "Thy righteousness is an everlasting righteousness; and thy law is the truth." While therefore the word of God is "truth," the law of God is "the truth." The ten commandments contain the summary of God's righteous requirements; they are the expression of his mind and will. When obeyed they lead to truth being acted in the life, as the Saviour acted it, saying, "I am the way, the truth, and the life." John 14:6. They require truth in the inward parts, and forbid us using any false witness, or falsehood, or practising any false worship.

When by the grace of God we strive to "walk in the law of the Lord," we find, with Paul, it is "holy, and just, and good;" and it has a sanctifying influence on our lives. It shows us what sin is, what God hates, and what therefore we must be separated from; and applied by the Spirit will "convince the world of sin." John 16:8, margin. "Sin is the transgression of the law" (1 John 3:4); and if we "keep the whole law and yet offend in one point" only, we are held "guilty" of all. James 2:10. Now if these things be so, can any one rightly claim to be sanctified, to have a clean heart, who is breaking one, even the least, of these commandments? "But," says one, "the blood of Jesus Christ cleanses us from all sin, and so we are sanctified." This is only half the truth, as it is only half a text. If the objection were of force, why did the Saviour pray that his people might be sanctified through the truth? Does it not show that there is an unscriptural idea afloat concerning sanctification, when it is contended that it can be effected in a moment, and on the spot, without a knowledge of "the truth"? Let us beware of being deceived in this matter. Let us beware, too, of self-deception. With what complacency do people sometimes tell God in prayer they are his people, and thank him for the blessing of a clean heart; when perhaps it would be far more appropriate, like David, to pray for this blessing, and for grace to keep from presumptuous sins. We cannot have a clean heart while living in known, or *unknown* sin. And yet how many of us have examined ourselves by the light of God's word, or his law, which is the great sin-detector, and by the help of God's Spirit, which will convince us of all sin, if we pray for this knowledge, as the psalmist prayed? Psa. 139:23, 24.

The Spirit, therefore, is another agent in the sanctification of the believer. Peter, writing to the scattered strangers, says that they are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto

obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. Some seem to think that the Spirit is the only agent in sanctification, while others seem to think that the Word is the only agent. The truth is that both are agents in it. The apostle Paul calls the Word "the sword of the Spirit." Eph. 6:17. Now in warfare a soldier would not be very effective without his sword; and the sword would not do any execution without the strong arm of the soldier; so also is the Christian warfare. The word of God is the sword in the hand, or power, of the Spirit. When applied by the Spirit it effects the divine purpose on the heart of both sinner and saint. The Word then comes with power to convince the world of sin, and to lead the saint to holiness, and to obedience to those commandments the breach of which constitutes sin. As Peter puts it, we are elect, or chosen, to "obedience," as well as to the sprinkling of the blood of Jesus. There must be a walk in the path of God's commandments; we must walk in the light of God's truth, which is his word, and his law, if we would claim the promise of pardon, and the grace of sanctification. Prov. 6:23. The apostle John shows this in that oft quoted, but only half quoted passage above referred to, namely: "If we *walk* in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. And again he writes: "He that saith, I know him, and keepeth not his commandments, is a liar, and *the truth* is not in him. But whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:4, 5.

If then "the truth" is not in a man he cannot be sanctified by it: and if he rejects any one of the commandments of God (the fourth for instance) then in him verily the love of God is not perfected. For, as John adds, "This is the love of God that we keep his commandments: and his commandments are not grievous." 1 John 5:3. We must walk in the light of the truth to have the cleansing of the blood of Jesus.

Now we have seen that God's word in general is the truth, and we know that it has a sanctifying effect on our lives when we read, or hear, and study its holy teachings. We have seen, too, that the law of God in particular is defined as "the truth," and therefore if we reject the requirements of that holy law "the truth is not in us." Alas! that many who boast themselves of having "the truth" should be found wanting in this particular. "Thy law is the truth," "all thy commandments are truth," "thou hast founded them forever," are all inspired statements. Psa. 119:142, 151, 152. Now in the light of these testimonies, the sure testimonies of God's word, which is truth, let us read our Lord's earnest prayer: "Sanctify them through thy truth: thy word is truth." Has this truth a place in our hearts?

We claim to be under the new covenant with its blessings. The blood of the new covenant has been shed. The death of the testator has taken place. The cup is the cup of the new covenant in Christ's blood. The new covenant is in force; and this is the promise by the Spirit: "I will put my laws into their hearts, and in their minds I will write them;" then he said, "and their sins and iniquities will I remember no more." Heb. 10:16, 17, margin. But, it is added, "If we sin wilfully [or wilfully transgress God's law] after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Verses 26, 27.

We shall not be sanctified by the truth if we commit sin and are found transgressing the law of God; and so we shall not be made meet for the Master's use. We are to be sanctified by our faith in him, body, soul, and spirit; otherwise we shall be rejected at his coming. The decree will then go forth; "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22: 11-15.

May the Lord bless his word to the sanctification of our souls, so that we may have a place in that holy city wherein nothing shall enter "that defileth, neither whatsoever worketh abomination or maketh a lie, by contradicting that truth which is the word and the law of the living God. A. SMITH.

CLEANSING FROM ALL SIN.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The bliss of heaven will be its freedom from sin. Forgiveness is within the range of human power, but no human power can cleanse from sin. If we have sinned grievously against our brother he may forgive freely, fully; but the memory of that wrong, the stain upon our hands he cannot take away. Should God forgive us and thus rescue us from death and place us upon the shores of immortality, and do no more, we should be poorly fitted to dwell with the sinless angels. The consciousness of our guilt, the defilement of our characters, our unworthiness for such a place and such companionship would ever haunt us, and render our anticipated happiness miserable. But the infinite grace of God does not

leave us there. It cleanses from all unrighteousness. We are made "the righteousness of God in him." We associate with angels and our robes are as white as theirs. Our characters bear no reproach, our hands no stains. What can do this blessed work? "The blood of Jesus Christ his Son cleanseth us from all sin." Oh, the precious blood of Christ! G. C. TENNEY.

SEIZING OPPORTUNITIES.

IN the margin of the Revised Version the expression "redeeming the time" is very accurately rendered "buying up the opportunity." The word *time* is vague and indefinite. But *opportunity* signifies what we call the "nick of time," the favourable moment for doing what ought to be done. Therefore, such a man as Paul, who was always a minute-man in duty, exhorts his fellow-Christians to seize and secure their opportunities.

This is the secret of success in worldly affairs. The first Napoleon, whose brain always counted for a hundred thousand men, used to say, "There is a crisis in almost every battle—a ten or fifteen minutes on which the fate of the battle depends. To gain these is victory; to lose them is defeat." What is true of military encounters is certainly true in the moral conflicts of life. There are pivot occasions on which the greatest interests are hinged. Strike when the iron is hot; ten minutes of sharp strokes then are worth days of tiresome hammering when the metal is cold.

The children of light ought to be as wise in serving their Master as the children of this world are in serving self or mammon. The great apostle, whose common sense was as conspicuous as his zeal, urges upon his brethren, "as we have therefore opportunity, let us do good unto all men." Paul never lost his chance; he always struck when the iron was hot. In the prison of Philippi a chance was given him to direct an awakened sinner to the Saviour; at Lystra a chance was given him to heal a cripple, and thus arrest the eyes and hearts of the multitude; in the presence of Felix and of Agrippa he was permitted to speak the right word at the right moment to two lordly sinners on their tribunals. He seized the opportunities and made the most of them. Philip did the same with the treasurer of Queen Candace when he fell in with him on the road to Gaza. They both copied their divine Master, who never let slip the opportunity to utter the word of wisdom or to do the deed of love.

This is the secret of success with the most efficient winners of souls. Hewitson, the zealous Scotch minister, passes a poor woman, who in her doorway is holding her infant in her arms; he pleasantly accosts her, and says to her, "I hope that your soul is equally safe in the arms of Jesus." His friend, Robert Murray McCheyne, passing through an

iron furnace, says to a workman who has opened a furnace door, "My friend, does that terrible flame remind you of anything?" Such words, in season, kindly spoken, strike and stick. Thousands of souls have been converted by single sentences uttered at the right nick of time. That model Christian worker, Harlan Page, was on the look-out for opportunities; he made it a rule never to hold a conversation with any one without saying something to profit their souls, and he never did it in a rude or impertinent way either. It was no wonder he was able to identify over one hundred cases of conversions wrought by his faithful instrumentality. The Leyden jar of his godly zeal emitted a spark to every one with whom he came in contact.

Nor is it only to God's people that the solemn admonition comes to "buy up their opportunity;" it bears just as strongly upon the unconverted. My friend, if you are finally lost, it will not be God's fault; it will not be because the Blessed Spirit never strove with you; it will not be because you never had the chance to become a follower of Christ; it will be the result of flinging away all the precious opportunities for your own salvation. He that is often reproved and often invited and often almost persuaded to accept Christ, and yet hardens his heart, "shall suddenly be cut off, and that without remedy." Do you want another chance to secure the prize of everlasting life? You have it now, to-day, this moment. To turn towards Christ may be the work or the act of an instant. To-morrow is not yours; and if you lose this opportunity, what assurance have you that the Saviour you have so often rejected will ever give you another? Among all the memorials that will haunt the world of woe, none will be more tormenting than the memory of lost opportunities.

Of all sad words uttered by tongue or pen,
The saddest are these, *it might have been.*

—Theodore L. Cuyler, D. D.

ALONE WITH GOD.

THERE are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God." There is nothing else in the world that will meet and answer our spiritual requirements, except silent and sacred communion with the divine Father. There are moments in our lives when, without this intimate and tender relationship with him, the path of duty would be lost to us, and we should wander in the mazes of darkness alone and without a guide. I am sure that the dearest and highest revelations come to us in the moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that exists around the spirit that seeks for the holy right to commune alone with him. Even the presence of a dear friend

might cast a shadow between the seeking soul and God, and in some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of his Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night. His care over us is the same in one hour as another.

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus!

Oh ye who are "weak and heavy burdened," ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burdens for you!—*Sel.*

WHICH IS THE MORE VALUABLE?

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

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

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

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

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

FORGIVENESS. PSA. 130:4.

A SOLDIER was about to be brought before his commanding officer. He was an old offender and had often been punished. "Here he is again," said the officer; "flogging—disgrace—solitary confinement—everything has been tried with him." Whereupon the sergeant stepped forward and apologizing for the liberty he took, said, "There is one thing which has never been done with him yet, sir." "What is that, sir?" said the officer. "Well, sir," said the sergeant, "he has never been forgiven." "Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply, "I am sorry for what I have done." Turning a kind and pitiful look on the man, the colonel, addressing him, said: "Well, we have tried everything with you, and now we are resolved to forgive you!" The soldier was struck dumb with amazement! The tears started in his eyes and he wept like a child. He was humbled to the dust, and thanking the officer, he retired—to be the old, refractory, incorrigible man? No! from that day forward he was a new man. He who told us the story had him for years under his eye, and a better conducted man never wore the Queen's colour.—*Pulpit Treasury.*

THE RESURRECTION OF THE SAINTS.

1. It will occur at the coming of the Lord: 1 Cor. 15:23; 1 Thess. 4:16-18.

2. This is distinguished in Greek as a resurrection *from among* the wicked dead: Mark 12:25; Luke 20:35.

3. Disciples and priests who believed in a universal resurrection were puzzled by the teaching of this eclectic resurrection: Mark 9:9; Acts 4:1, 2.

4. Paul even coins a new word, nowhere else found in the New Testament, to express this "out-resurrection" from the dead: Phil. 3:11.

5. It is called "a better resurrection," and "the first resurrection." Heb. 11:35; Rev. 20:5.

6. It is the time of recompense and crowning for the just who love His appearing: Luke 14:14; 2 Tim. 4:8.

7. Heaven's benediction rests on all who have a part in this first resurrection: Rev. 20:6; 1 Cor. 15:53-57.—*Rev. E. P. Marvin.*

TALLEYRAND'S DEATH-BED.

FOR nearly half a century the veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister, or ambassador, of the directory, the consulate, the empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table on which he had written, by the light of his lamp, such lines as these:—

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged" as he was about closing his earthly career: "I have fought a good fight, have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—*Selected.*

THE LAST TEAR.

WHEN Haldane, that eminent servant of the Lord, sat by the dying bed of his wife, as he closed her eyes a single tear gushed out and ran down upon her pale face. He said, "I wiped it away, and I thought, 'It is the last one, for God shall wipe away all tears from their eyes.'"

We have not yet seen the end of our weeping, but how often we weep for those who shall weep no more! Our tears are still flowing, their's are forever dried. Our hearts are still sad, but for them there are no more heart-pangs nor sadness. Our paths are beset with thorns, and hedged in with the briars of the wilderness, but they shall never tread its desert wastes again. Blessed are they who reach such rest as this, and who come through all the storms and sorrows of this weary world, to the calm brightness of that eternal day where the sun shall no more go down, nor the moon withdraw its shining, in that land where no enemy shall ever come, and from which no friends shall ever go away.

Here we may sow in tears, there we shall reap in joy: here our hearts may be heavy with griefs we cannot tell, but there grief and anxiety and trouble and temptation shall be unknown; and there shall remain for us the days of peace, and rest, of tearless gladness, and of everlasting joy.—*The Common People.*

Home and Temperance.

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

I WONDER WHY.

"I WONDER why this world's good things
Should fall in such unequal shares;
Why some should taste of all the joys,
And others only feel the cares!
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead!

"I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go!
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground?"

"I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblessed with aught of tenderness!
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here!"

"Ah, well! we may not know indeed
The ways, the wherefores of each life!
But this we know—there's One who sees
And watches us through joy or strife.
Each life its mission here fulfils,
And only He who may know the end,
And loving Him we may be strong,
Tho' storm or sunshine He may send."
—Bernard Fontaine.

FORBEARING ONE ANOTHER IN LOVE.

ALICE entered her room with a scowl on her face, and petulantly threw her books on the bed. It was very easy for her room-mate, who was busily engaged with her studies, to see that she was unusually annoyed and out of temper.

With quick, impatient movements she searched about the room.

"Seems to me your things take up a wonderful amount of room, Ruth," she said, crossly.

"Do they?" said Ruth, very pleasantly. "Well, I don't mean to take up more than my share. I'll settle them back into closer quarters when I've done this lesson."

"You promised me you'd water my ivy this morning when I was so busy," said Alice in a voice that showed it a comfort to have something to find fault with. "It's all drying up."

"Oh, I forgot it. I'll do it this moment, Alice. I was thinking I'd wash the leaves off, too; they always seem to me to shine out a thanksgiving for it. I'm sorry I didn't do it before, but I don't believe it's dry enough to hurt it."

"I wonder where my pencil is," said Alice, still continuing her hunt about the room. "I believe you have it, Ruth. That one looks exactly like mine."

"No it isn't, dear, but I'll help you look for yours."

She got up and searched industriously until Alice exclaimed:—

"Oh! I believe I lent it to Janet Ware in the class-room. How I wish people would return things they borrow!"

"Never mind," said Ruth, "I'll be done with my examples in a few minutes, and then you may have mine."

"I wonder if you want the whole window," growled Alice, with an injured tone joining the cross one.

"Excuse me," cried Ruth. "What a rude thing I am to take it all! Come, Alice, there's plenty of room for both of us, I'm sure."

Alice fussed restlessly about for a few minutes longer, and then seated herself near Ruth, looking so fixedly at her as to cause her presently to raise her eyes inquiringly.

"Are you always this kind of a girl?" asked Alice, in answer to her look.

"What kind of a girl?"

"This kind. I came into the room fifteen or twenty minutes ago cross enough to drive anybody away from me. I've done nothing but snap at you, and snarl at you, and disturb and annoy you ever since I came. The girl I roomed with last would have gathered up her books with an air of high dignity, and with a 'When you are less disagreeable, Miss Garland, I will return,' would have swept majestically out of the room. And the girl before that would have given me snap for snap and snarl for snarl until we would have gotten into a first-rate quarrel and not have spoken for days. But you have given me a pleasant word for every crabbed one, and a smile for every scowl. Why do n't you give me as good as I send?"

Ruth laughed at the rattling speech, but a sober look took the place of the merriment as she said affectionately:—"Why, dear, I don't want to give the Devil a stronger hold on you than he has already."

"What!"

"Yes, I mean it," said Ruth, unable to repress a smile at her room-mate's look of half horror, half amazement. "It sounds dreadfully, I know; but I learned it from one of the dearest old Christians I have ever seen, and she would n't say it if it was n't so."

"What did she mean? And was it she who taught you to stand my ill temper like an angel?"

"Oh, I fancy it would take more even than dear Aunt Faith's teaching to make me angelic," said Ruth, laughing. "But I will try to tell you how she used to talk, dear, and then you will understand what I mean."

"My mother died when I was a very little girl, and left me with my two brothers and two sisters, with no one but servants to look after us for several years. It is no use for me to tell you what a quarrelsome little set we grew to be. I don't know whatever would have become of us if Aunt Faith had n't come to take a little pity on us."

"I remember that one of the first things she tried to teach us was the

beauty of loving and trying to be kind to each other. And she always made a special point of our being forbearing with any one who was out of temper.

"Don't sin against each other by making a bad matter worse, dears," she would say. "When we poor mortals give way to these evil tempers of ours,—the dear soul always said 'we' in talking to us, just as if she knew what it was to be in bad temper!—the Devil gets a very strong hold on us. Do not let us, by word or deed, help him make that hold stronger. What can be sweeter or more Christ-like than for us by our patience and forbearance to hold out a helping hand to those we love? Must not the Devil rejoice when we, by irritating words, add fuel to the flame of anger burning in a poor heart?"

"Yes, indeed; she used very strong words, and she meant them," continued Ruth. "And I am sure they did us good. The time had been when a cross word from one of us would have set all the others on edge, and how we would sting and irritate each other!—we who ought to have loved each other all the more tenderly for being left motherless. But Aunt Faith impressed it upon us that the Lord would hold us accountable for the sin which we made darker in the hearts of others, when we might, instead, help them over a rough place by a few gentle, patient words."

"It is a hard thing to do, though," said Alice; "but it's a pity that more of us girls don't think as you do about it, Ruth. Time and again I've got into such a temper that—well, it's just as you say. It seemed as if the Devil had me right in his grasp; as though I had n't a bit of power except to say angry words. And then some one would sneer at me, and some one would tease me until I felt full of hate and bitterness, and said the very worst things I could."

"Poor girl!" said Ruth, caressingly.

"Oh, I don't deserve your pity," said Alice, "for I've done the same by others, often, and when I came in just now, after being kept in for failing in my Latin, it would have been just so with me except for your blessed patience."

"Then let us try the better plan, dear," said Ruth, affectionately. "When we see people weak and ready to fall, do not let us lay a stumbling-block in their way. Let us try what a kindly hand-grasp will do, and a word of good cheer to stir up the good in their hearts, and to help them trample down the evil, for the sake of the Master who bears so much from us."
—Sydney Dayre.

SCIENCE VS. TOBACCO-USING.

RESPECTING the use of tobacco, there is a difference of opinion, as there is upon every other question relating to human affairs, physical, moral, or political. Science is the great arbitrator, to whom all questions of this sort must be referred; a court of final appeal, from whose decisions there can be no dissent.

Modern science has by its marvellous achievements won the respect of all civilized men, and established its authority upon a basis of unquestioned solidity.

The mathematician sits down at his desk, with certain unexplained facts before him, and after months of figuring announces to the world a new planet. The astronomers turn their powerful instruments toward a vacant spot in the heavens, and a new world shines out, for the first time beheld by the eyes of man. Science takes a handful of earth, throws it into a chemist's crucible, and after weeks of patient toil, writes down upon a bit of paper all that that handful of earth contained. Science does not stop with this little earth, in her inquisitive researches. She turns a spectroscope at the sun, or at a distant nebula, and with equal certainty names its constituents.

This same marvellously exact science has investigated tobacco, and has disclosed certain things about this nauseous but strangely fascinating drug, which every user of the weed ought to know about. Here is what science says about tobacco and tobacco-using.

1. *Tobacco is a deadly poison.*—It contains a peculiar oil, found in no other plant that grows, which is almost as deadly in its effects as prussic acid.

2. *Tobacco is a poison to both lower animals and human beings.*—A drop or two will kill a cat in a few seconds, and five times that quantity is a deadly dose for a strong man.

3. *Tobacco intoxicates.*—A man who uses tobacco is never really himself while he is under its influence. A hungry man takes an extra cigar or quid, and ceases to be hungry. A tired man indulges in an extra pipe, and no longer feels fatigue. All his senses are benumbed, and it is reasonable to suppose that the delicate moral sensibilities, like the more purely physical senses, succumb to this powerful narcotic. Benzoni, who travelled on this continent (America), more than three centuries ago, thus described the effects of tobacco upon the aboriginal smokers:—

"They lose their reason" and "fall down as if they were dead, and remain the greater part of the day or night stupefied." Men who smoke much are really intoxicated all the time; and there is no doubt that the vice of smoking leads in a powerful manner to the vice of alcoholic intoxication.

4. *Tobacco-using stunts the growth.*—When the use of tobacco is begun before the body is secured, its worst effects are seen. It effectually stunts the growth. The intellect is also blunted. This fact is now so well known that France, Switzerland, and several States in this country, have prohibited the sale of tobacco to boys under sixteen years of age, and have even made it a crime to give tobacco to boys. If tobacco is

so bad for boys, is it not unwholesome for men?

5. *Tobacco is a great cause of disease.*—It would naturally be expected that a poison so powerful as tobacco would be a potent cause of disease, and the facts fully justify this conclusion. It is positively known that the use of tobacco, by lowering the vital tone, is a predisposing cause of many diseases, and it is equally well known that it is a positive cause of many maladies, among which are the following:—

(1) *Nervousness* is one of the characteristic results of the use of tobacco. Every narcotic has the effect to diminish the nerve tone, and it is only a question of time that the nerve tone will become exhausted, and then the individual will become a victim of that hydra-headed malady, neurasthenia, or nervous debility.

(2) *Dyspepsia.*—Some persons are induced to resort to the use of tobacco under the delusion that it is a panacea for dyspepsia. It will undoubtedly benumb the stomach, but it is an effectual cause of this protean malady rather than a cure for it.

(3) *Tobacco produces disease of the lungs.*—This is particularly true of smoking, which introduces into the lungs a considerable amount of soot, which is deposited in the lungs and may cause the development of tubercle.

(4) *Tobacco-using destroys the voice.*—This is particularly true of smoking. The hot, acrid vapours taken into the throat injure the delicate mucous membrane, and produce what is well known to physicians as "smoker's sore throat."

(5) *The tobacco heart.*—The rigid examination made of men seeking to enter the army has developed the fact that a very large proportion of old smokers are afflicted with what has been called, "the tobacco heart." The pulse is feeble and irregular, and indicates that the heart is in a condition of chronic poisoning. This condition is the precursor of more serious diseases of this important organ, which may result fatally.

(6) *Tobacco blindness.*—The use of tobacco in any form is now well known to be a potent cause of a peculiar form of blindness which comes on insidiously, and is called "tobacco amaurosis." This disease is well known to oculists.

(7) *Paralysis.*—General paralysis, and especially that form known as creeping paralysis, is very frequently caused by the use of tobacco. Locomotor ataxia, a disease in which the patient reels like a drunken man when he walks, is also sometimes due to this cause.

(8) *The sense of smell* is soon lost by snuff-takers and cigarette smokers. The sense of taste, also, seldom survives the long use of either the quid or the pipe. Tobacco is a general paralyzer.

(9) *Smoker's cancer.*—The death of Gen. Grant and several other prominent public men within the last few years from smoker's cancer has fully informed

the public of the fact that the filthy weed is capable of inducing this horrible and usually incurable malady.

(10) *Other bad diseases.*—The very worst and vilest of diseases are often communicated by means of cigars and pipes. Cigars are often infected by diseased workmen.

Science says most emphatically, tobacco is a vile and filthy weed, destructive of both mind and body. Reader, if you are addicted to its use, make haste to rid yourself of the baleful influence of this poisonous drug.—*J. H. Kellogg, M.D., in Health Science Leaflets.*

FATHER'S KNEELING-PLACE.

THE children were playing "hide the handkerchief." I sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement; but after a while little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to secrete it under the cushion of a big chair. Freddie immediately walked over to him, and said in a low gentle voice, "Please, Jack, don't hide the handkerchief there, that is father's kneeling-place."

"Father's kneeling-place!" It seemed like sacred ground to me, as it did to little Freddie; and, by and by, as the years roll on, and this place shall see the father no more forever, will not the memory of this hallowed spot leave an impression upon the young hearts that time and chance can never efface, and remain as one of the most precious memories of the old home? Oh, if there were only a "father's kneeling-place" in every family! The mother kneels in her chamber, and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of life engross all his time, and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is a woman's work, and too often leaves it to her alone.—*Sydney Advocate.*

THE tired lark sinks in the evening shades to its quiet nest, and offers its grateful anthems for the boon of a house; but man, wearied with the strifes of the mart and of the field, seeks shelter in his home, the sacred retreat of the heart. Foxes have holes, birds have nests, lions have dens, tigers have lairs, dogs have kennels, but only men have homes.

THERE is quite an excitement about "unsafe buildings" in cities; but many of the unsafe buildings can be easily avoided by reading the signs on them, such as "Wine room," "Sample room," "Pool Room," etc.

WHEN the Lord chose Moses, it wasn't so much talk he wanted as it was character.

THE PRESENT TRUTH.

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

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WHERE IS GOD?

THIS question may be answered in various ways, and yet the answer be true. God is in nature, in the lofty tree, the tiny grass, the rushing gale, the mighty sea, and the bubbling brook that runs noisily at our feet. David says: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

If we ask, Where is his throne established? the answer comes, "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." As to his dwelling place on earth he says: "Where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

But under what circumstances will God come into the hearts of his people, and there take up his abode? Is it in the rush and turmoil of life, or when, like a ship in the tempest, the heart is driven before the storm of temptation? Is it when the weary soul is like Noah's dove, that "found no rest for the sole of her foot"? In such cases the promise of Christ comes to us with the sweetness of the choicest fragrance, and though uttered over eighteen hundred years ago, has lost none of its freshness or power: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Come, ye tempest-tossed one, come to the rock that is higher than yourself, and you shall find rest. He who once trod this earth, and partook of our human nature; he, our Saviour, who said, "The birds of the air have nests, but the Son of man hath not where to lay his head;" he who drank of the cup of sorrow and was acquainted

with grief, invites you to bring your cares, and burdens, and sorrows, and lay them at his feet, and he will give you rest. Friends may forsake, cares may multiply; the soul, like a boat before the gale, may be tossed upon life's uneven sea, almost overwhelmed by vexations and temptations, doubts and fears. But there is a towering shelter, a harbour of rest. The Christian's refuge is not other than our Lord Jesus Christ.

Let the soul, then, return to him. Meditate upon his word; talk of his kingdom, his glory, and his power. Give yourself time to think of his tender, loving care for his creatures. The soul of every child of God needs retirement. There must be seasons when we can commune with our own heart, and be still. Listen to the words of the prophet Isaiah, which have come down the stream of time twenty-six hundred years to our own day: "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." The ancient servant Job beautifully says: "When he giveth quietness, who can make trouble?" There is rest in Christ; but the soul should meditate on his love, his promises, and his character. Stop in the hurry and bustle of life, and spend a little time in the cool shadow.

But these promises belong to him only who loves righteousness. For "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." "And it shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us." The satisfaction we have in knowing that we have obeyed God cannot be valued in gold and silver. It brings peace to the soul, and joy and rest to the troubled spirit. Said the prophet to rebellious Israel: "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Righteousness and peace are closely related. David says they "have kissed each other."

There is therefore rest and peace in Christ; the way to it is righteousness, and the enjoyment of it is quiet meditation. It is at such seasons that we find God, and enjoy his holy presence.

THE REST THAT REMAINS.

THERE are two periods of time referred to in Hebrews as opportunities for the people to enter into rest. It was first offered to those who came out of Egypt. The apostle states it as follows: "For if Jesus [Joshua, margin] had given them rest, then would he not afterward have spoken of another day." Heb. 4:8. "Another day," thus referred to, is the present dispensation, giving an oppor-

tunity for all to prepare to enter into the rest that remains for the people of God. It is referred to in the seventh verse as follows: "Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts." But we wish here to call attention more particularly to the ninth verse, which reads: "There remaineth therefore a rest to the people of God."

It will be noticed that the margin reads instead of "rest," "keeping of a Sabbath." This is a very important reading, certainly, if it be reliable; and it is susceptible of the clearest proof that this reading is to be depended upon. In the ninth verse quoted above, the apostle does not use the word *katapausin* for "rest" as he does in verses 1, 3, 5, 8, 10, but he selects an entirely different word, *sabbatismos*. This word is thus defined by the lexicons:—

Donnegan's Greek and English Lexicon defines it thus: "The celebration of the Sabbath."

Dunbar's Lexicon defines it as follows: "Observation of the Sabbath."

Liddell and Scott: "A keeping of the Sabbath."

Dr. Bullinger's Greek Lexicon and Concordance: "A Sabbath-keeping."

The marginal reading of Heb. 4:9, is therefore correct. The noun *sabbatismos* represents the act which is indicated by the verb *sabbatize*. This verb *sabbatize* expresses the act of Sabbath-keeping, and the noun *sabbatismos* is the name of the act. We therefore learn from this text that the keeping of the Sabbath is to characterize the rest of the saints in the kingdom of God.

It follows then that one of two things must be true: 1. The saints are to keep in that kingdom the antitype of the Sabbath of the Lord; or, 2. They are there to keep the Sabbath itself. But they do not observe the antitype of the Sabbath, because the Sabbath is not a type, for it was the day on which God did actually rest from all his works. It therefore becomes the memorial of his creation of this world. They are, then, to keep the Sabbath itself forever. This great and glorious truth is very plainly revealed to us in Isa. 66:22, 23: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." It being therefore an undeniable fact that the Sabbath is to be regularly observed in the kingdom of God when it shall be established upon the earth, we may with strict propriety understand the apostle to state that great truth in Heb. 4:9.

The final rest therefore is the restoration of the original state of things. When man first came from his Creator, sin had not marred his moral image, neither had the curse pervaded nature; but the innocent pair could hold converse with their Creator and angels, face to face. All this will be restored with this difference, there will be no danger of his losing it again. Let it be observed that when God gave man paradise he gave him the Sabbath, and when he restores the redeemed to paradise again the whole family of the second Adam shall keep it for endless ages. Mankind then once more will have personal intercourse with his Maker and the holy angels. If character is to be a criterion for entering the kingdom of God, we cannot think that any who have a heart of rebellion and bitterness toward any of God's commandments will be among that number.

THE CLOSE OF VOLUME IV.

WITH this paper the volume for 1888 of the PRESENT TRUTH is brought to a close. Glancing over the brief history of the journal, it is gratifying to know that each year adds not a few new friends and warm supporters to the truths which it advocates, while its old friends do not cease their efforts to increase its influence. Fully aware of the fact that imperfections have marked our work in the past year, yet we trust that many have been benefitted by an examination of the truths presented. One of the primary objects of this paper is to create a love for and a delight in the study of God's word. To that word it appeals on all questions of moral truth and personal duty, and in proportion to the extent that systematic Bible study is stimulated by its perusal, and souls are led to love and obey the truths which that word contains, is its desired object secured.

In the various themes presented, no attempt has been made to exhaust the subject, but rather to so outline the topics under consideration as to lead the reader directly to the word of God and to legitimate conclusions therefrom, trusting that those who fear God and revere his word will thus be led not only to believe the truth, but to obey it in heart and life as well. We know that this has been the experience of some during the year just closing, and if others have been led to a closer examination of truth and duty we pray God that they may secure that blessing which comes through a living faith in our Lord Jesus Christ, and a life conformable with our highest convictions of right and duty.

PRESENT TRUTH will endeavour for the year to come to present before its readers the great fundamental truths of Inspiration. The atonement, Christ the Life-giver, the fulfilment of prophecy, the

second personal advent of our Lord, the resurrection of the dead, the perpetuity of the moral law, faith, repentance, conversion, and baptism, are all essential doctrines of revelation, and each possesses its relative importance. Upon the questions of moral and social reform, PRESENT TRUTH will speak with no uncertain sound. Its temperance platform makes no compromise, believing that alcoholic drink in all its varied forms is evil, only evil, and that continually, and that total abstinence therefrom is the only consistent position for a follower of our Lord Jesus Christ. We trust that during the new year so soon to be ushered in, we may all gird on anew the armour, and that our aspirations may be nobler, higher, holier, and our lives made more conformable to the divine Pattern, and that at last when the race is run we may obtain a crown of life that fadeth not away.

R.

SUNDAY AND THE FOURTH COMMANDMENT.

THE Bishop of Liverpool has recently been saying some plain things upon the question of Sabbath [Sunday] desecration. To one who looks upon the fourth commandment as meaning what it says, that "the seventh day," Saturday, is the Sabbath, the Bishop's remarks suggest not a few queries. We quote a few of the more striking utterances:—

"When I speak of private Sabbath desecration, I mean that reckless, thoughtless, secular way of spending Sunday, which every one who looks round him must know is common. How many make the Lord's day a day for visiting their friends and giving dinner parties and lawn-tennis parties—a day for looking over their accounts and making up their books—a day for going journeys, and quietly transacting worldly business—a day for reading newspapers or new novels—a day for writing letters or talking politics, or idle gossip—a day, in short, for anything rather than the worshipping of God. Now, all this sort of thing is wrong, decidedly wrong. Thousands, I firmly believe, never give the subject a thought. They sin from ignorance and inconsideration. They only do as others. They only spend Sunday as their fathers and grandfathers did before them. But this does not alter the case. It is utterly impossible to say that to spend Sunday as I have described it, is to "keep the day holy." It is a plain breach of the Fourth Commandment, both in the letter and in the spirit."

How does the Bishop or anybody else know that "all this sort of thing is wrong, decidedly wrong"? He says "they sin from ignorance." The infallible Word informs us that "sin is the transgression of the law" and the great apostle to the Gentiles declares that "where no law is there is no transgression." The law defining Sunday observance is utterly unknown to the Scriptures, and "sin is not

imputed when there is no law." Rom. 5:13. We therefore submit that it is going beyond what is written to impute sin to those who spend Sunday in "looking over their accounts and making up their books, and quietly transacting worldly business." We have had no hesitation in doing so for more than twenty years, and we know of tens of thousands of Christians who occupy the same position. They have been unable to find any divine law requiring them to observe Sunday as a holy day. They do find that the Old Testament from beginning to end, enforces the last day of the week as a Sabbath, and not the first, while the New Testament repeatedly points out the fact that the Sabbath precedes the first day of the week. St. Matthew says: "In the end of the Sabbath as it began to dawn toward the first day of the week." Matt. 28:1. "And when the Sabbath was past . . . very early in the morning the first day of the week." Mark 16:1,2. And St. Luke affirms that they "rested the Sabbath day according to the commandment" this side of the cross, and then he informs us that the day following the one they observed was the first day of the week. St. Paul declares that he "had not known sin but by the law," Rom. 7:7; and so the class above referred to reason that as there is no divine law which condemns their course, they are justified in pursuing it.

We do not say that those who conscientiously believe that Sunday is the Sabbath of the Bible would be justified in pursuing a like course. They would, by so doing, violate their conscience and ignore their convictions of right. Such a conscience, however, needs to be educated by the word of God. The Bishop says that spending the Sunday as he has described is a "plain breach of the fourth commandment, both in the letter and in the spirit." Well, let us see.

How much does the letter of the fourth commandment say about Sunday-keeping?—Simply nothing. How fully does it describe the observance of the first day of the week?—Not at all.

In saying, "Remember the Sabbath day to keep it holy," did the commandment originally mean the first day?—No, not unless it meant differently from what it said; for it said, "the seventh day is the Sabbath of the Lord thy God."

Has its meaning changed? Who would dare affirm that it has? And if one affirmed thus how would he prove it? Where is the revised copy of that fourth precept of the decalogue? We are free to admit that the commandment does teach us something about the first day of the week. It marks off a weekly cycle of seven days and designates the seventh day as the Sabbath, and enjoins man to keep it holy. Of the remaining days in

the cycle it says: "Six days shalt thou labour and do all thy work," and one of these six days is the first day of the week. The commandment, then, permits the doing of our work upon every day in the cycle except the seventh day. In referring to efforts to throw open such places as the British Museum and the National Gallery on Sundays, the Bishop says: "These ways of spending the Sabbath [Sunday] are all wrong, decidedly wrong. So long as the Bible is the Bible, and the fourth commandment is the fourth commandment; I dare not come to any other conclusion." Then in his concluding counsel he adds: "The surest practical way of resisting the attack made on the Sabbath in the present day is to supply the working class with plain instruction on the subject, and to open their eyes to all its bearings." This last advice is sound and sensible, only we would not restrict the "plain instruction on the subject" to the working classes. Let "plain instruction on the subject" be given to all classes, "to open their eyes to all its bearings," and let men see where the truth lies, and that God has claims upon them, that his commandments mean what they say, and those who fear him and honour his word will cheerfully and lovingly obey him. Such obedience is alone acceptable in his sight.

R.

AN ENCOURAGING TEXT.

"THEREFORE hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:18. This text is often pressed home by the enemy of all good, upon the heart of the conscientious and youthful child of God, or upon those who fain would enlist in the service of Christ. "It matters not," says the accuser, "how much you may humble your soul and seek God, it will do no good." And often would he lull to sleep the half-hearted professor by seducing him into the belief that he is among the ones to whom the Lord has extended mercy. Do what you will, he will say, "You cannot sin away your salvation. God has willed to have mercy on you." And so he would discourage the one class and lull to sensual ease the other, by the perversion of the truth.

The text is true. God *will* have "mercy on whom he *will* have mercy, and whom he *will* he hardeneth." God's will is revealed in his holy word. In that we are told what is the *will* of God as regards all characters. Now, whom will the Lord harden?—Those who utterly refuse to do his will. Thus it was with the Canaanites. The Lord did not desire their destruction. He warned them and set before them the godly example of such eminent servants as Abraham, Isaac, Jacob, Melchizedek, and others for

centuries, neither would he give the land to Israel as long as there was hope of the Canaanites. Their iniquity was not yet full. See Gen. 15:16. But pursuing, in the grossness of their heart, the same course, the Lord at last hardened their hearts for their great wickedness. See Josh. 11:20; Deut. 9:5. It was so with Pharaoh. The Lord said he would harden Pharaoh's heart (Ex. 7:3); but he did not do this until Pharaoh had hardened his own heart repeatedly. See Ex. 7:13 (Revised Version), 14; 8:15, 19, 32; 9:7. Dr. Adam Clarke states that there is nothing in the original which indicates that the Lord hardened Pharaoh's heart till we reach the plague of the boils (Ex. 9:12); and the Revised Version sustains this. The proud king rejected every means by which the Lord could help him, till there was no remedy; then the Lord hardened his heart, and left him to the fruits—the legitimate result—of his own evil course. For this purpose the Lord "raised him up" on his throne, or as the margin states, "made thee stand," or kept him through all danger for this purpose. Ex. 9:16; see also 2 Thess. 2:9-12. It is to those who receive "not the *love* of the truth," that God sends, or permits to come, strong delusion, "that they should believe a lie; that they all might be damned who *believed not the truth*, but had *pleasure in unrighteousness*."

The same dealing with the children of men is shown in the case of Israel, as brought to view in the ninth chapter of Nehemiah. It was Israel who hardened their necks, not the Lord who hardened them. God bore with them "till there was no remedy"—till the heart was hardened beyond the power of Divinity to reach it. See Neh. 9:16, 17, 29, 30; 2 Chron. 36:15, 16.

Upon whom is it God's will to have mercy?

1. God will have mercy upon the loving and obedient. Hear his own voice: "I the Lord thy God am a jealous God, . . . *showing mercy* unto thousands of them that love me, and keep my commandments." Ex. 20:5, 6. Says the psalmist: "But the mercy of the Lord is from everlasting to everlasting upon *them that fear him*, and his righteousness unto children's children; to such as *keep his covenant*, and to those that *remember his commandments to do them*." Psa. 103:17, 18. But says one, "I have not been faithful to God's covenant. I have not kept God's commandments. I am a poor sinner; the Lord will not have mercy upon me."

2. God *will have mercy* upon the repentant sinner. Hear his prophet: "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man

his thoughts: let him return unto the Lord, and he *will have mercy* upon him; and to our God, for he *will abundantly pardon*." Isa. 55:6, 7.

So the text is an encouraging, precious text. It warns us against persistence in a perverse course, preventing the legitimate result of continued wickedness,—hardness of heart beyond recall. It is a warning of mercy. On the other hand, it presents God's great mercy to the repentant, the faithful, the obedient. Thank God for this text! it is needed. There is encouragement in it, precious encouragement, to those who are desirous of being true, faithful children of God.

M. C. W.

THE PENALTY DONE AWAY.

It is frequently urged that the Sabbath has been done away because the penalty attached to its violation under the former dispensation, has been done away. Those who urge this objection seem to lose sight of the fatal flaw in their argument, which is, that the same penalty was attached to the violation of every one of the ten commandments that was attached to the violation of the Sabbath, and that the penalty has been done away just as much in reference to the other nine as in reference to the Sabbath.

It is a significant fact that every argument brought against the Sabbath from either the Old Testament or the New, is just as much an argument against all the other commandments of the decalogue. That ten-commandment law is a unit; its ten words are inseparably united, and stand or fall together.

The following references show that the penalty of death was attached to a violation of other commandments besides the Sabbath:—

Idolatry was punished with death. Lev. 20:1-5; Deut. 13:6-11.

Dishonouring parents was punished with death. Lev. 20:9; Ex. 21:17.

Adultery was punished with death. Lev. 20:10.

Murder was punished with death. Lev. 24:17.

Taking God's name in vain was punished with death. Lev. 24:16.

Theft was punished with death. Deut. 24:7.

Here are six commandments besides the Sabbath, specified as having the penalty of death attached to them. And Lev. 18:26-30; 20:22, show that *all* God's commandments were then enforced in the same manner. But this penalty was all done away with the introduction of this dispensation. Now it is wholly outside of reason, it is unworthy any candid person, it shows but a superficial, one-eyed view of the subject, to claim that the Sabbath has been done away because the penalty has been abolished,

and that other commandments, the penalty of which had been done away just as fully, still remain.

But some may perhaps query whether all the commandments may not have been done away, because the penalty has been abolished. Have we then no commandments against the acts forbidden in the decalogue? Oh! yes, say some, they have been re-enacted. Then we ask, When? how? where? by whom? How long after the old was abolished before the new was introduced and made binding? This idea of the re-enactment will not stand. It is compassed with difficulties absolutely insuperable. The ten commandments, or even nine of them, cannot be found repeated in the New Testament. The three shortest are given *verbatim*, evidently because they could not well be given more briefly. There is reference to the commandments, but no re-enactment of them.

It still remains to be explained how the penalty could be done away and the law survive. It can be easily done. All the difficulty arises from overlooking the fact that there were in that dispensation different kinds of laws, and that the principles of the same law appeared in different relations. Thus God gave them his moral law, the ten commandments, as spoken by himself from Sinai, and written by himself on tables of stone. These circumstances sharply distinguish this from any other law; besides, these commandments are called by themselves a law. But, secondly, the form of government was theocratic. The people took God to be their king, and he took them to be his people. As such, he gave them a *civil* law peculiar to them as a people during the time they should bear such a relation to himself; and in that law he incorporated the principles of the ten commandments, and to them, there, he attached the *civil* penalty of death, to be inflicted by the hands of men. But that people have ceased to be God's people, as a nation; that theocratic form of government has passed away; that civil law is no longer in force; the penalty attached to it is, of course, no longer inflicted. But the ten commandments stand on their original basis, as the moral law expressing God's will to man, just as they stood before.

If this distinction should be denied, then we ask, Does any one suppose that when the murderer suffered death in the Mosaic dispensation, he thus paid the full penalty of his crime? Has he no further account to settle at the bar of God? Illustrate this by the laws of our own time. When a man for murder is hanged, or serves out the rest of his natural life in prison, is that the whole of his punishment? Has he not still to answer for his crime at the bar of divine

justice? The law of the land says, Thou shalt not kill. He breaks it and pays the civil penalty by hanging or imprisonment for life. But the law of God says also, Thou shalt not kill. And for the violation of that law he is still answerable to his Maker. Now if the penalty of the law against murder should be abolished, and the murderer go absolutely unpunished here, would that affect the law of God, or man's accountability to him? Not in the least. Neither does it in the other case.

The penalty has been abolished only as the civil penalty of a civil law. The penalty of the commandments as a moral law has not been abolished. For it is still true that "the soul that sinneth it shall die," and that "the wages of sin is death." The Lord now leaves it to men to regulate their own civil law, and reserves still to himself the execution of the moral penalty, to be inflicted at the time of which he speaks when he says, "Vengeance is mine, I will repay, saith the Lord." U. S.

The Missionary.

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

WHO SHALL UNDERSTAND?

"MANY shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

'Tis written that some shall be tested, tried,
In the blood of Christ be purified;
That some will obey their Lord's command,
And none but the righteous shall understand.

'Tis written that some will reject the light,
And take their stand 'gainst the truth and right;
That many shall build upon the sand,
And none of the wicked shall understand.

'Tis written that some will be watching still,
Desiring to know their Master's will;
Proclaiming his coming near at hand,
And none but the righteous shall understand.

'Tis written that many shall lose their way,
That many dear feet shall go astray;
That some shall perish with Satan's band,
And none of the wicked shall understand.

'Tis written that many will gain that home,
Will live forever, no more shall roam;
That some shall enter the promised land,
And none but the righteous shall understand.

—M. B. Duffie.

THE DIAMOND FIELDS.

THE work of the Master is steadily moving forward here in this distant land. We do not see the power of God manifested as it was on the day of Pentecost in the conversion of thousands in one day, but we do see signal evidences that the angel of the Lord has gone before us, and that God is blessing our efforts.

A month ago meetings were commenced in a tent at Kimberley, the great diamond producing centre of the world. It has been a time of great political excitement, and as we tried by different ways to reach the people it became evident to our minds that by first introducing religious literature we could lay a better foundation for the truth than in any other way. So while continuing our meetings we have been making a speciality of getting

our excellent reading matter into the homes of the good people here.

One young man has taken 120 orders for our good missionary paper, which is justly named PRESENT TRUTH, besides a less number for our Holland paper. Another young man, who lately left flattering prospects in the gold mines of Transvaal and was baptized a few weeks since, has also commenced canvassing, and is meeting with encouragement.

Two sisters are engaged in canvassing for our smaller books from house to house, and are meeting with excellent success. Bro. Hankins reports encouragingly of a series of tent meetings which he is holding at Mowbray. There are three young men who are engaged in canvassing in different parts of the colony for "Thoughts on Daniel and the Revelation," and other books. Success is attending their efforts.

Since coming to this part of the country, we have organized a Sabbath-school at Kimberley, another at Wesselton, and a family Sabbath-school in the country "eight hours from here." Five adult persons have been baptized and added to the church. While we look for greater things in the future, we feel that we should thank God and take courage.

CHAS. L. BOYD.

Kimberley, Nov. 20, 1888.

THE SCANDINAVIAN MISSION.

WE take the following paragraphs from a report by Bro. O. A. Olsen, of the work in the Scandinavian peninsula:—

"We are glad to report courage, and confidence in God and his truth. We have many encouragements in the work. While we are not doing all that we could desire, by far, still we are glad to note progress in many ways. We have never before circulated so much reading-matter in these countries as we now do. Our canvassers and colporteurs are meeting with very encouraging success, and in many places the truth is taking hold of the hearts of the people. We cannot begin to meet the calls for labour that come in from different places.

"Bro. Brorsen has met very encouraging success in Northern Norway. He reports twenty-two keeping the Sabbath, sixteen baptized, and an increasing interest. Last spring, just before Conference, we received such urgent calls from the North that it was thought we must answer them, and therefore Bro. B. was sent to make a short stay. The result was, he found such an interest that he continued there all summer, and now writes that he does not think it right to leave the work when people are so anxious to hear. In Southern Norway, too, we see some light. We have lately baptized thirteen souls here at Christiania. We see many evidences of the Spirit of God moving on the hearts of the people, and we long to give them the message of God.

"In Sweden we are circulating a large amount of reading-matter. The tent effort at Karlskrona was a success. Some thirty or more there have embraced the truth. In Stockholm the interest continues good, and new ones are embracing the truth. The same is true also of other places."

BROAD cast thy seed,
Be not discouraged, some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower
To bring it into beauteous flower:
Turn flower to fruit to glad thine eyes,
And fill thy soul with sweet surprise;
Do good, and God will bless the deed,
Broad cast thy seed.

TO KNOW whatever battles we have lost,
Whatever victories missed on our life's field,
That we have fought as bravely as the most,
And till our strength forsook us, would not
yield—

This is our victory.

The Sabbath-school.

"And thou shalt teach them diligently."—Deut. 6: 7.

LESSON 51.—JOSEPH MEETS JACOB.

WHEN Joseph heard that his father had come as far as Goshen, he went up with horses and chariot to meet him. And he fell on his father's neck, and wept, and kissed him. Then he brought his father down to Pharaoh, and Pharaoh talked with Jacob, and Jacob blessed Pharaoh. And Jacob and his family, seventy in all, dwelt in the land of Goshen. And Jacob lived seventeen years after he came down to Egypt.

Joseph had two sons. They were named Ephraim and Manasseh. Jacob loved these boys much, and claimed them as his own. Before Jacob died, he called all his sons around him, and blessed them. To Joseph's two sons he gave an especial blessing. He charged his sons not to bury him in Egypt; so after Jacob died, his sons took him to Canaan, and buried him in the burying-place where Abraham, and Isaac, and Leah were buried.

Joseph lived to be a hundred and ten years old. He had children, and grandchildren, and great grand-children. Before he died, he told his people that God would surely visit them, and bring them out of that land. He made them promise that, when that time should come, they would take his bones with them to the land of Canaan.

QUESTIONS.

1. What did Joseph do when he heard that his father was coming? Gen. 46: 29.
2. What did he do when he met his father?
3. Where did he take his father? Gen. 47: 7.
4. Was Pharaoh willing to receive Jacob?
5. What did Jacob do for Pharaoh? Verse 10.
6. How long did Jacob live after he came to Egypt? Verse 28.
7. How many sons had Joseph? Gen. 48: 5.
8. What were their names?
9. How did Jacob feel toward them?
10. What did Jacob do just before he died? Gen. 49.
11. What did he give to Joseph's sons?
12. What charge did he give his sons?
13. Where did his sons bury him? Gen. 50: 13.
14. Who had been buried there before? Gen. 49: 31.
15. How long did Joseph live? Gen. 50: 22.
16. Did he have grandchildren and great grandchildren? Verse 23.
17. What did he tell his people just before he died? Verse 24.
18. What did he say God would do for them?
19. What promise did he ask them to make? Verse 25.

LESSON 52.—A BRIEF SUMMARY.

GOD made the world in six days and rested on the seventh. He set apart the seventh day as the holy Sabbath.

He placed Adam and Eve in the beautiful garden of Eden, but they disobeyed him and had to be driven out of it.

Cain and Abel were the sons of Adam. Cain killed Abel, and wickedness increased on the earth till God had to destroy the people

by a flood. Noah and his family were saved in the ark. Enoch, a good man who lived before the flood, was taken to Heaven without dying.

After the flood, when the people had become many, they grew proud, and built the tower of Babel; so the Lord confused their speech and they were scattered.

Then God chose Abraham, and called him from his father's house to dwell in the land of Canaan, which he promised to give him. Abraham had a son whose name was Isaac. Isaac was a good man. He had two sons, Jacob and Esau.

Jacob had twelve sons. Joseph, Jacob's favourite son, was sold by his brethren, but after serving as a slave, and being cast into prison, he became ruler over all Egypt. Then there was a great famine, and Jacob and all his family had to go down to Egypt to get food. And Jacob lived with Joseph in Egypt, and died there.

QUESTIONS.

1. How long was God in making the world?
2. What day did he set apart as the Sabbath?
3. Why were Adam and Eve driven from Eden?
4. Who were the sons of Adam?
5. What wicked thing did Cain do?
6. Why did God drown the people by a flood?
7. Who were saved in the ark?
8. What good man had been taken to heaven before that time?
9. How did the people displease God after the flood?
10. How did God scatter them?
11. Whom did God choose?
12. What did he ask him to do?
13. What son had Abraham?
14. What sons had Isaac?
15. How many sons had Jacob?
16. What became of Jacob's favourite son, Joseph?
17. How did Jacob and his sons come to go to Egypt to live?

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 8.

A DIVINE REDEEMER.

1. CAN man be justified by the deeds of the law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight." Rom. 3: 20.

2. Through whom alone can the righteousness of the law be fulfilled in us?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin [margin], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

3. What special attribute of the Deity is displayed in this wonderful plan?

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10.

4. Was the coming of the Messiah foretold in the Scriptures?

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39.

The prophet Isaiah wrote so accurately of the miraculous birth, the life, sufferings, and

death of Christ, that he has on this account been called the fifth evangelist, though he lived several hundred years before the Christian era.

5. How does the evangelical prophet describe the Redeemer?

"He is despised and rejected of men; a man of sorrows; and acquainted with grief. . . . surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isa. 53: 3, 4.

6. For whom was he thus tormented?

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Verse 5.

7. What did Jesus himself say of his condition on earth?

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt. 8: 20.

8. How does the prophet describe our Saviour's cruel treatment at the hands of sinners?

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53: 7, 8.

9. How far did the enraged Jews carry their persecution of the sinless Son of God?

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Luke 23: 33.

10. What prayer did Jesus offer for his murderers?

"Father, forgive them; for they know not what they do." Verse 34.

11. How could sinful men thus prevail against God?

"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." John 19: 11.

"But how then shall the Scriptures be fulfilled, that thus it must be?" Matt. 26: 54.

12. Was the world's Redeemer left to suffer corruption?

"Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." "Thou wilt not leave my soul in hell [the grave], neither wilt thou suffer thine Holy One to see corruption." Acts 2: 24, 27; see also verse 31.

13. Where does Jesus now intercede for us?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24.

14. What power has Christ in his priestly office?

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

15. May we then be free from the condemnation of sin?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 1, 2.

16. Being led by the Spirit, what have we received from God?

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Verses 15-17.

17. Can anything separate us from the love of God in Christ Jesus?

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Verses 35-39.

A. W. HEALD.

Interesting Items.

—Five coloured men have been elected to the Texas Legislature.

—The Treasury Deposit Office in Madrid has been robbed of \$255,000.

—Canon Knox Little proposes to conduct a series of missions in Canada.

—Pneumonia causes the death of over 3,700 people annually in New York.

—A Spanish exhibition is to be held next year upon the site of the late Italian exhibition.

—It is expected that the census of the United States in 1890 will show a population of 70,000,000.

—A Philadelphia philanthropist has just given \$2,400,000 for an industrial school and home for poor boys.

—An ancient Hindoo god, largely composed of gold and precious stones, was recently sold in London for £2,450.

—By the Queen's express desire, the prayers of the congregation in Westminster Abbey were asked in behalf of Mr. Bright.

—During the last three months nearly 2,500 foreign Jews have quitted Odessa, in obedience to an edict ordering their expulsion.

—Orders have already been given for guns and ammunition for the Navy in excess of the amount voted this Session by £800,000.

—A deputation waited on the Chancellor of the Exchequer to urge that the census might be taken every five years instead of ten.

—The New South Wales Government intend to establish agricultural colleges and experimental farms in different parts of the colony.

—After January 1, Post-office orders will be issued at money-order offices free of charge to all persons who desire to send their taxes by post.

—The householders at Salisbury voted on the question of Sunday closing; 1,691 were in favour of closing, and 266 against it, 156 remained neutral.

—A lady minister of the Society of Friends left England for the United States. She intends to labour among the coloured people of the Southern States.

—The Peninsular and Oriental Steam Navigation Company has paid £203,000 to the Suez Canal Company during the year for dues on ships and passengers.

—The apple crop in Canada and the United States is the largest ever known; 536,000 barrels have already been shipped to Europe, against about 290,000 during the corresponding months of last year.

—Two thousand time-expired Turkish soldiers were recently shipped on board three steamers to be taken to their homes without receiving the pay due them, when they revolted and detained the vessels till they were settled with.

—M. de Lesseps and his colleagues have resigned their posts as administrators of the Panama Canal Company. The Tribunal of the Seine has at their request appointed three judicial liquidators. It is expected that the French Government will assist the Company to complete the canal.

—The Chancellor of the Exchequer has promised to consider Mr. Henniker Heaton's scheme for an Imperial Ocean Penny Post. An effort will also be made to reduce the postage on letters to the United States to one penny.

—The ninth edition of "The Encyclopædia Britannica," just completed, has had the co-operation of about a thousand writers. The sale of the eighth edition, which was completed in 1860, amounted to 5,000 copies, while the present edition, consisting of twenty-four quarto volumes, has already reached over forty thousand.

—The European country which possesses the largest number of public libraries is (says the *Library Journal*) Austria. In Austria there are no fewer than 577 public libraries, containing 5,475,000 volumes, without reckoning maps and manuscripts—a total which comes out at 26 volumes per 100 of the population. France possesses 500, Italy 493, and Germany 398 public libraries. Great Britain possesses only 200 public libraries according to these statistics, the volumes numbering 2,871,000, and the manuscripts 26,000.

—A letter has been received from Osman Digma, addressed to the Christian Governor of Suakim, stating that Emin Pasha with a white traveller, and all their followers, had surrendered to the Mahdi's troops at Lado, on the Nile. The Egyptian officers were taken prisoners to Khartoum by steamer, but the fate of the white man is not known. As Osman Digma's letter contained a copy of a letter given to Mr. Stanley when he was leaving Cairo for Emin Pasha, it is supposed that the white traveller referred to is Mr. Stanley. The Government has promised to use its utmost endeavours to ascertain the truth of the news, and if true to negotiate for the release of these gallant men.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

Man's Nature and Destiny.—The state of the dead, the reward of the righteous, and the end of the wicked. By U. Smith. A logical and scriptural treatise concerning man in his present state, his condition in death, and his prospects beyond the resurrection. 444 pp. Price 6s. 6d.

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

LONDON, DECEMBER 20, 1888.

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

Editorial Notes.

"O PRAISE the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." Psa. 117.

THE dedication of the new Seventh-Day Adventist Church at Ulceby is announced to take place on Sunday, Dec. 30, at 2:30 P.M. Services will begin Friday, Dec. 28, at 7 P.M., continuing over Sabbath and Sunday, and it is expected that special services will be held each evening during the week at 7 o'clock, and on the following Sunday at 2:30 and 6 P.M. A cordial invitation is extended to all to attend. The ministering brethren expected to be present are A. A. John, J. H. Durland, and D. A. Robinson.

THE idea of blushing to own the Lord of heaven is too preposterous to be pictured in words. There is amazing presumption in the very language in which we refuse to deny him. Imagine a company of angels moving sublimely above the earth on some grand message from the King of kings to a distant world, and overhearing a group of insignificant little creatures on this little planet sing-

ing. They bend their course lower to listen, and the mites of humanity are piping out,

"I'm not ashamed to own my Lord
Or to defend his cause!"

Will not the angels think it rather cool?—*Advance.*

On Jude 7, Dr. Barnes says: "The phrase 'eternal fire' is one that is often used to denote future punishment, as expressing the severity and intensity of the suffering. As here used, it cannot mean that the fires which consumed Sodom and Gomorrah were literally eternal, or were kept always burning; for that was not true. The expression seems to denote, in this connection, two things: (1) That the destruction of the cities of the plains, with their inhabitants, was as entire and perpetual as if the fires had been always burning,—the consumption was absolute and enduring; the sinners were wholly cut off, and the cities forever rendered desolate; and (2.) that in its nature and duration this was a striking emblem of the destruction which will come upon the ungodly."

IN commenting upon the Oath's Bill which was recently under consideration in the House of Lords, after referring to some particular statements by Lord Addington, the *Rock* makes the following sensible comments:—

"It is possible to force men to external acts, but it is impossible by any but moral means to induce belief. What is the good of a man taking an oath if he does not believe in a God? To compel a man to take an oath to a God in whom he does not believe is little short of blasphemous. Force is no remedy in religious matters, and physical compulsion sooner or later must recoil on the heads of those who use it. We believe stongly in winning over infidels by love and kindness, and by respecting their difficulties, but when we resort to disabilities and penalties, which are but another term for physical force, we do not convert the infidels into Christians, we merely make them into hypocrites."

"I NEVER can understand what difference there is in the morality of an act, because it has to do with buying and selling; or why we should not apply to such an act the same principles by which we judge other actions. According to the practice of some, we should read the golden rule thus: 'Do as you would be done by'—except in business. 'Do not steal' applies everywhere—except in shops and factories. 'Lying lips are always an abomination to the Lord'—except when a salesman wants to dispose of some soiled goods. If this were the case, the larger part of the life of most men would be outside the circumference of God's commands. But it cannot be.

"The moralities of the gospel resemble the law of gravitation; to which nothing is secular; nothing common; but which determines the pathway of a grain of dust on the autumn breeze, as well as the march of worlds."—*Rev. F. B. Meyer.*

CHRIST has "brought life and immortality to light through the gospel." 2 Tim. 1:10. Then how say some that Socrates and Plato brought life and immortality to light? Did they teach the gospel of Christ? Were those heathen philosophers whose teachings were immoral, and whose lives were no better than their teachings—were they the forerunners of Christ and his gospel? or had they the gospel

which was preached to Abraham? No; they were gross, sensual, benighted heathen. "But they taught the doctrine of immortality, even if they did not know anything of Christ." Very true; and in that very thing lies the evidence that the doctrine of immortality which they taught is a false doctrine. For it is a fixed fact that the gospel of Christ alone reveals immortality, and therefore those who do not know Christ cannot know anything about immortality. This only would we ask our friends who accept the Platonic immortality: If men can learn immortality through Plato, what incentive have they to come to Christ? Strange that professed Christians should ever be willing to take the crown of Christ's glory and place it on the head of a heathen philosopher.—*Signs of the Times.*

APROPOS of the notice which infidelity has been recently receiving, the *Christian Commonwealth* gives us the following truthful and sensible paragraph:—

"In our judgment, one of the best ways to propagate infidelity is for such men as Mr. Gladstone to be continually advertising it. His recent notice of Ingersoll did vastly more harm than good. It was a declaration that Ingersoll was worthy of notice. But that was not all; it announced that he was worthy of notice by the most distinguished man of the present age. Ingersoll did not covet any greater glory than this, and Mr. Gladstone could not have bestowed upon him a greater favour. The same is true of a popular novel he has recently noticed. Nothing could have done more to circulate that work. Mr. Gladstone's advertisement has put the book into the hands of thousands that never would have seen it had he remained silent. Christians should let infidelity alone. When it becomes active it is generally incurable. There is, however, plenty of indifference and simple unbelief to overcome, and these are within the reach of Christian effort."

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