

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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ANSWERED PRAYERS.

I PRAYED for riches, and achieved success;
All that I touched turned into gold. Alas!
My cares were greater, and my peace was less,
When that wish came to pass.

I prayed for glory; and I heard my name
Sung by sweet children and by hoary men,
But ah! the hurts, the hurts that come with fame!
I was not happy then.

I prayed for love, and had my soul's desire;
Through quivering heart and body and through
brain,
There swept the flame of its devouring fire;
And there the scars remain.

I prayed for a contented mind. At length
Great light upon my darkened spirit burst,
Great peace fell on me, also, and great strength,—
Oh! had that prayer been first.

—Ella Wheeler.

General Articles.

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

THE PHARISEE AND THE PUBLICAN.

BY MRS. E. G. WHITE.

"AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

In the story of the Pharisee and the publican, Christ teaches one of the most important lessons that we have to learn,—the danger of self-flattery. Two classes

of worshippers are here brought to view. The class represented by the Pharisee is regarded as eminent for piety, possessing great excellence of character. The other class, represented by the publican, is much less respectable in the eyes of the world. But is this estimate a correct one? No; it is the exact opposite of truth,—the exact opposite of the estimation in which they are held in heaven. Both the Pharisee and the publican are under the eye of the heart-searching God, who is no respecter of persons. Wealth and titles, talent and reputation, are no recommendation to his favour. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The relative estimate which the Pharisee and the publican place upon themselves is as false as that which others place upon them. Both resort to the temple at the hour of public prayer, professedly to worship God; but what a contrast there is in the motives that actuate them, and in their feelings, as expressed in their prayers!

The Pharisee went, not because he felt his great need of God, but because he wanted to be thought a very pious and excellent man. He was perfectly self-satisfied, and thought that others looked upon him with the same complacency with which he regarded himself. He did not present the offering of a broken and contrite heart. He did not come with confession of sins, and with love flowing out in words of gratitude for the great mercy of a covenant-keeping God. He came not to present his needs. He made no supplication; he expressed no want. Standing in the temple of God, he dared to boast of his own goodness, and to measure himself with other men, and claim superiority. He began his self-worship: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." He then proceeded to enumerate some of his own good deeds: "I fast twice in the week; I give tithes of all that I possess."

The Pharisee went down to his house destitute of the divine blessing; but his self-love and vanity were fed. He was terribly self-deceived. He judged himself according to a human standard, exalted self, and covered his sins from his own sight. But God abhorred him. The

publican thought himself a very wicked man, and others looked upon him in the same light; but there was nothing in his life so offensive to Heaven as the self-complacency expressed in the boastful, self-righteous prayer of the Pharisee.

The publican went up to the temple with other worshippers; but he soon separated himself from them, as unworthy to mingle with them in their devotions. Standing afar off, he "would not lift up so much as his eyes to heaven, but smote upon his breast" in bitter anguish and self-abhorrence. He thus expressed his sense of his distance from God, and of his unworthiness to come into his presence. He felt that he had offended God, that he was sinful and polluted before him. He could not expect help from those around him; for they looked upon him with undisguised contempt. Feeling that he had no claim on the mercy of God, he looked forward with terrible dread to the judgment, when every case will be decided. In his great need, he found voice to cry out earnestly, "God, be merciful to me a sinner."

The course taken by the publican is the only one that will secure pardon and peace with God. He did not compare his sins with those of others who were worse than himself. He came before God with his own burden of guilt and shame, as a transgressor of God's law, a sinner in thought, in word, and in act. He acknowledged that should he receive punishment for his sins, it would be just and right. Mercy, mercy, was his only plea. Oh, for the assurance of pardon, giving peace and rest to the sin-sick soul!

The self-abasement manifested by the publican is wholly acceptable to God. To know ourselves is to be humble. Self-knowledge will take away all disposition to entertain the Most High with a recital of our own excellent qualities. Realizing our sins and imperfections, we shall come to the feet of Jesus with earnest supplication, and our petitions will not be passed by unheard. Ezra had the true spirit of prayer. Presenting his petition before God for Israel, when they had sinned grievously in the face of great light and privileges, he exclaimed, "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens."

Ezra remembered the goodness of God in again giving his people foot-hold in their native land, and he was overwhelmed with indignation and grief at the thought of their ingratitude in return for the divine favour. His language is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." "To this man will I look," saith the Lord, "even to him that is poor and of a contrite spirit, and trembleth at my word."

The Pharisee expressed his self-commendation in the form of thanksgiving. "God, I thank thee," he says, "that I am not as other men are." But there was no real gratitude in his heart. His self-love had excluded every such generous principle. He neither loved God supremely nor his neighbour as himself; yet before God and men he could boast loudly of his own goodness. Thus he insulted God, while he deceived men in regard to his true character.

There are many now who entertain the same feeling of self-congratulation that the Pharisee had. Does this feeling rise in your heart in any degree, dear reader? If so, you may be assured that while you commend yourself, the condemnation of God rests upon you. You may be thought excellent in character. Your name may be registered on the church-book; but it is not written in the Lamb's book of life. If a special work has been done for any of us, it is through the grace of God alone. Man is to take no credit to himself; for he has nothing which he has not received.

Let us examine ourselves, and see how many vain thoughts dwell within our hearts, how much we love praise, how selfishness is shown in our manners, how often we misjudge the character and motives of others, or feel contempt for them because their appearance is not prepossessing. Let us think how our words sound in the ears of God, how our selfish thoughts look in his sight, when we judge and condemn others, who may be better in heart and purpose than ourselves.

From the parable of the Pharisee and the publican we learn that to profess excellence which we do not possess, will exclude us from the grace which alone can make us of value in the sight of God. The teachings of Christ give no countenance to a spirit of self-righteousness which would exalt self over others. Vanity is never the result of virtue and true piety. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

SIN.

"THOU art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13.

The Lord is pleased with loyalty on the part of his creatures. It brings peace

and harmony. But his eyes are too pure to behold evil, or to pass over iniquity. Sin is the transgression of God's law (1 John 3:4), and where law is not recognized God himself is set aside. Jesus taught this when he told the young man what the keeping of the law demanded; viz., "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. If a man does not keep God's law, it is one of the best evidences that he does not love his Creator. There never was a time, nor will there ever be a time, when man can show his love to his Maker without obedience to his precepts. It is not obedience in only one or two precepts that he requires, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. It is entire obedience that shows that our whole hearts are given to God.

When we view these things as they are revealed in the Scriptures, we see that we are all sinners. None of us can say that our affections have never been divided. Our past lives have been marred too often with rebellious thoughts, words, and actions. How often have we shown that there were other things in this world that we loved more than we loved the Lord, who has done so much for us. We feel sorry for our sins at times, but fail to turn away from our iniquities. After we have gone on in this way for a time, what once appeared to be sinful, and troubled us so much, now seems to be a very light matter. We excuse ourselves and think our faults of but little consequence. Our hearts become seared, and we look at other people's faults to hide our own. But we forget to ask ourselves,

HOW DOES GOD REGARD SIN?

The prophet says, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Is such the case with us? If not, we are on the side of sin, and do not love God with all our hearts.

To illustrate this, we will suppose that the morning paper gives an account of a shocking murder of a harmless person. We go into the room of a devout, god-fearing individual, and they look upon the deed as something awful. They can hardly endure the shock produced by the reading of the article. We hand the paper to a man whose life has been one of sin, and the account does not produce the effect that it does on the first-named person. We carry it into the lowest den of iniquity, where we find men who have stained their hands with human blood, and how do they regard the crime? They think it amounts to nothing, and were they on a jury to hear the trial of the murderer, they would doubtless release him. Why this difference? The reason is very apparent. The first party are seeking to keep free from sin, and, therefore, have a hatred of it. The second party have not come to the place where they have renounced sin, therefore they

look upon it with as much, if not more allowance than they wish to have made in their own case. The last-named party have no love for law or order, therefore they look upon sin as a light matter.

If men can look upon sin in such different ways, according to the manner in which they live, how must the holy angels who keep our records look upon these things? The Bible tells us that they rejoice when sinners turn from their sins. Then they must hate sin, and be grieved when they have to record it against any of the creatures of their Creator. But how must the God of heaven and earth look upon sin? He, whose pure eyes cannot look upon iniquity, sees sin in a light that we cannot behold it. The psalmist says, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." While his eyes cannot look upon iniquity to favour it, yet he does regard it enough to have it recorded to appear in the judgment. He has shown that such is the case by the judgments he has brought upon man in the past. The flood, rebellion of Korah, and the forgetfulness of Uzzah, are examples left on record for us to show how the Lord regards his word, and the certainty that he will one day punish all that rebel against him. But while Jehovah is particular and jealous for his word,

HE IS MERCIFUL TO THE SINNER.

But this mercy is only manifested when the sinner forsakes his sins and turns to the Lord with a desire to obey his Maker. "But the mercy of God 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." Ps. 103:17, 18.

Peter tells us that the "Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. He has always shown this spirit. When Israel sinned and caused his wrath to fall upon them, he was always ready to receive them when they turned from their sins. He provided the brazen serpent, when they were suffering his judgments brought upon them by their own transgression. Every individual who would look, could be saved from his sins. That brazen serpent represented his own dear Son, so we that have been bitten by the serpent of sin can return and be healed of our iniquities. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32:1, 2. If he said, Blessed is the man who never had any sin, our cases would be hopeless. For "all have sinned and come short of the glory of God." But the blessing is promised to him, whose sins are forgiven, by our great High-priest. The Lord has promised such to cover their sins. These are they who love the Lord with all the

heart, soul, and mind. They constantly seek the Lord for power to overcome sin, for they hate it. They know that their heavenly Father cannot look upon sin with any degree of allowance, so they seek that relationship that will give them pure eyes that cannot bear to look upon iniquity.

Reader! such is the blessing that is ready for you and me. Are we anxious to have it? Can we make any sacrifice for it? If we can renounce all for the Lord, we are assured of his favour. May the Lord help us to hate sin and love righteousness, that our sins may all be covered in the day of judgment.

J. H. DURLAND.

THE BOOK OF REVELATION.

THE book of Revelation is in many particulars unique. While it contains much which is not named in other parts of the Bible, there is scarcely any important doctrine taught which it does not in some way unfold with additional lustre. It may, therefore, be called the complement to all revelation.

There are individuals who are pleased to denominate it "the sealed book," or "book of mysteries." I have never been able to understand why this is done, especially by those who see beauty and harmony in other scriptural writings. Is there one who can read the first chapter and still deny that the Scriptures teach the divinity and pre-existence of the once incarnate Son of God? What could be more sublime than the description therein given of his Omnic Majesty! The law and the gospel are so closely interwoven in this book that the important doctrine of repentance is made the condition on which the overcomers are to be "arrayed in white garments," "which are the righteous acts of the saints" (*Rev. Ver.*). The imputed righteousness of Christ is in no way depreciated. The innumerable, white-robed, palm-bearing throng is the purchase of his blood: "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

What illustrious examples of faith we read of in the great army of Christian martyrs! "They loved not their life even unto death." Poor, afflicted, and tormented, when all else failed, they could endure the dungeon, rack, or flame, sustained as they were by the apocalyptic promise, "Be thou faithful unto death, and I will give thee the crown of life." What a vivid portraiture is given in its prophetic utterances of the events intervening the incarnation and the glorious enthronement of the King of kings and Lord of lords!

What a picture of dazzling splendour is the new Jerusalem with its gates of pearl, its walls of jasper, its gold-paved streets, refulgent with the glory of the Lamb, who is its light! Think of it! In it there shall be no sorrow, pain, or

death; and all its bliss for the overcomer! "He that will, let him take of the water of life freely."

Is this book a sealed one? True, we cannot boast of omniscience, for we are all learners, but dim, indeed, must be the spiritual vision of that individual who reads the *Revelation* only as a "sealed book," or "book of mysteries." Of those who say that "its study finds, or leaves the individual mad," I have nothing to express. Let them read the encouraging benedictions of its author; (*Rev. 1:3*; and *22:7*) also the solemn admonition of warning in chapter *22:18, 19*. When we are so pained at our ignorance of its varied teachings that like the one who transcribed them, we can weep and pray for knowledge, may we not expect to receive understanding, as well as strength, to keep the words of this prophecy as they relate to our times?

As the dark cloud which has veiled the church militant during its conflicts is so soon to be dispelled by the effulgent glory which will environ our blessed Redeemer and his angelic retinue as they escort the church triumphant to celebrate its victories at the marriage supper of the Lamb, is it possible that a Christian has no interest in all that the book of Revelation reveals concerning our *present duty*, as well as our future prospects for an eternity of blessedness?

O, "scenes surpassing fable, and yet true"!
 Visions of glory, radiant with light,
 Eclipsing stars and sun!
 And yet held out as beacons to the view
 Of pilgrims now who walk the path of night,
 Whose race is almost run.

Glory ineffable! We hail with joy,
 The dawn of that glad day whose sun shall never
 set,—

Blissful, eternal day,
 When grief, and sin, and all that can alloy,
 And death itself, and all the ills we've met,
 Shall ever pass away.

A. A. JOHN.

MANNER OF CHRIST'S COMING.

It is most unfortunate that the tendency nowadays is almost entirely against a literal interpretation of the Scriptures. It seems difficult for people to understand that Christ and the apostles ever spoke in plain, simple language, such as one person would use in speaking to another. Whenever a passage is read, the first thought with many is, What hidden meaning is there in it? What lesson is conveyed? Any one who reads the popular Sunday-school comments will see this tendency conspicuously displayed. Now it is proper to search the Scriptures; and if there be a difficult text, it is right to find out its meaning by comparing it with other texts; but there are some things that are so plain that any attempt at explanation only obscures the meaning. And this is the case with by far the greater part of the Bible.

It is true that there are parables, but these are readily distinguished from the direct, simple statements, and are usually

either explained, or in such common use as to need no explanation. When Christ was on earth, one of the proofs of his divine mission was that the poor had the gospel preached unto them; consequently we should expect his teaching to be such as could be understood by poor people who have not had the advantages of an education. And this is the case. The Bible is a model of simplicity; it uses the language of the common people.

We have seen how very plain and direct the statements are in the Bible concerning the second coming of Christ. No believer in the Bible pretends to deny these statements, for to do so would be to deny the Bible. But there are very many who evade these statements, and virtually deny them, by claiming that Christ's second coming is spiritual. Some claim that Christ comes when a good man dies; and others claim that his coming is at conversion; while others still, carrying the latter idea out still further, claim that there will sometime in the future be a temporal millennium, when all men shall have been converted, and that Christ will then come and reign over his people spiritually, and that this is what is meant by the second coming of Christ.

Now the Bible is just as definite in regard to the manner of Christ's coming, as it is in regard to the fact of his coming. It plainly says that Christ will come personally and visibly. The texts which prove this will of course furnish additional evidence that Christ will certainly come.

And first it may be well to notice *Heb. 9:28*: "And unto them that look for him shall he appear the *second time* without sin unto salvation." Christ is to come the *second time*; but if the theory that he comes at death or conversion be correct, he would already have come many thousands of times.

Again: the time of Christ's ministry here on earth, of which we have a record in the New Testament, is conceded by all to be his first advent. But men had been converted previously to that time, and for thousands of years good men had been dying. If Christ comes at conversion or at death, he must have come millions of times before his first advent. Any one can see the absurdity of those theories.

It is not denied that Christ has at different times in the world's history met and conversed with certain of his devoted followers, nor that he is ever present with his people by his Spirit; but nothing of this kind can be referred to in the texts under consideration.

It would, however, be manifestly inconsistent to refer to any one of these times as the second coming of Christ. One of them has no precedence over another. But there was one time when he was here in person, when he talked with thousands; and was seen by thousands more. At that time there was probably no nation on earth that did not know of him and his mighty works; and there has been no nation since then that

has not heard of that wonderful event. Now at that time he said he was coming "again," and Paul, speaking of that first advent and its object, said that he would come the "second time." Consistency, therefore, would demand that his second coming be also personal and visible, and no less conspicuous, nor less widely known than his first. And this we are positively told shall be the case: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7.

Again we read: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. Those who place the second coming of Christ at death, or at conversion, must have a very faint conception of the glory of the Father. When the Lord came down on Sinai, "the whole mount quaked greatly" (Ex. 19:18); and when the glory of the Lord filled the tabernacle, even Moses was not able to enter. See Ex. 40:34, 35. The glory of a single angel, at the resurrection of Jesus, caused the Roman guard to fall as dead men. Matt. 28:4. What then will be the manifestation when he comes in his own glory, and that of the Father, and all the holy angels? This glory which will attend Christ's coming is thus described: "Our God shall come and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Ps. 50:3. Paul says that when Christ comes he will be "revealed from heaven with his mighty angels, in flaming fire." 2 Thess. 1:7, 8. That this glory will be seen by all is proved by Rev. 1:7, already quoted, and by the words of our Saviour in Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Any one who has seen the lightning flash across the sky in sheets so intensely bright that even the closed eyelid could not wholly shut out the impression, can appreciate to a faint degree the terror of that day. Of the effects of that glory, we learn in 2 Thess. 2:8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The fire that David says shall "devour before him," is the glory of his presence.

Nothing further is needed to prove that the coming of the Lord will be nothing like the quiet of a death-bed scene, or the hour when an individual gives his heart to God. There are, however, a host of other texts on this point, no less strong than these already quoted. Two only will be given to show how literal and personal that coming is. The first is Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he

went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The second is 1 Thess. 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

These texts speak for themselves. The language is clear and plain, and any one can understand them. And yet, who can realize the terrible scene which they foretell? The human mind cannot conceive of the awful grandeur of that hour when the Lord of heaven and earth shall be revealed. Let each one, with the poet, ask himself the question:—

"How will my heart endure
The terrors of that day,
When earth and heaven, before the Judge,
Astonished, shrink away?"

E. J. WAGGONER.

SINGULAR FACTS ABOUT THE SABBATH.

AS THE claims of the Sabbath are presented, this question is frequently raised: "If the seventh-day Sabbath, which the Jews kept, is of so much consequence in the gospel age, why is the New Testament so nearly silent upon the question, while the Old Testament abounds with numerous references to that institution?" The apparent sincerity with which the question is raised, together with the fact that it is often indulged in by the ministry, carries with it, to the minds of many, all the weight of a scriptural argument. No matter if the Sabbath was made at creation, before the fall, before the ceremonial system was introduced, thousands of years before a Jew existed, yet they say that it is *purely Jewish*, and that when the typical system ended, the seventh-day Sabbath also ceased. If not, why this profound silence of the New Testament upon the subject? Let us carefully examine this pretended argument.

1. The New Testament emphatically enjoins the observance of the law of ten commandments as a whole, a part of which is the Sabbath commandment, which points out the day that man should observe. Paul in speaking of this law declares it is holy, just, and good (Rom. 7:12); that it is spiritual (verse 14); that it is the instrument which proves the guilt of the whole world (Rom. 3:19); and finally, that by it all will be judged. Rom. 2:12, 16. James calls it the law of liberty (Jas. 2:12); he further adds that he who offends in one point is guilty of all. Verse 10. Our divine Lord, he to whom the Sabbath belongs (Mark 2:28), declared that not a jot or tittle of that law should pass away while heaven and earth remain. Matt. 5:17, 18.

2. The Saviour came to earth not as a lawgiver, but as a teacher. He was

to magnify his Father's law and make it honourable. Isa. 42:21. Neither were the disciples nor apostles legislators for the Christian church, as some would have us believe. One of them who had walked and talked with our Saviour declared: "There is one lawgiver, who is able to save and to destroy" (Jas. 4:12); and the prophet Isaiah tells us who this one lawgiver is: "For the Lord is our judge; the Lord is our lawgiver [margin, statute-maker]." Isa. 33:22.

3. From the foregoing, the logical conclusion follows that if the New Testament did not mention the seventh-day Sabbath once, this would not prove that it is not now binding. Such proof must rest upon the record of its abrogation; but in the absence of any such record, we are compelled to believe that the original Sabbath is still obligatory upon the race for whom it was made. Mark 2:27. Hence, if we should concede that the Old Testament abounds in references to the Sabbath, while, as it is claimed, the New rarely speaks of it, this would in no wise militate against the seventh-day Sabbath; but we will not admit even this.

Taking into account the comparative size of the two Testaments, the following facts warrant the assertion that the New Testament speaks of the seventh-day Sabbath *more than twice as often* as does the Old. A little mathematical calculation will show the truthfulness of this. The weekly Sabbath is mentioned in the Old Testament seventy-five times. The Old Testament refers to the weekly Sabbath on an average of once in every ten pages. The New Testament mentions the weekly Sabbath fifty-nine times. The weekly Sabbath occurs in the New Testament on an average of once in every four pages, or two and a half times more frequently than it is found in the Old Testament. The apostle Luke alone, in his two little volumes of sixty-one pages, covering a period of only about sixty years, speaks of the weekly Sabbath twenty-seven times; while Moses, in his five books of one hundred and ninety pages, which cover a period of over two hundred years, speaks of it only twenty-eight times.

The Old Testament covers a period of more than three thousand years, while the New covers less than one hundred years. A plain command of God once stated, demands obedience as verily as though it were rehearsed on every page of the book of God.

Why the profound—not silence but—ignorance on the part of those who talk about the New Testament being "profoundly silent" on the Sabbath question, when it refers to the day of God's rest two and one-half times oftener than the Old Testament does, and seven times oftener than its own pages refer to the first day of the week? The Saviour kept the Sabbath. He styled himself its Lord (Mark 2:28), and he recognized its obligation as late as the destruction of Jerusalem. Matt. 24:20. The fol-

lowers of Christ observed the Sabbath this side of the cross. Luke 23:54-56. The typical or shadowy sabbaths were abolished at the cross, but the weekly Sabbath was observed this side of that point, consequently it survived the passing away of the typical system.

Profound silence? No! profound ignorance! profound blindness! is manifested by those who talk of the silence of the New Testament upon the Sabbath question.

D. A. ROBINSON.

SEEKING FOR IMMORTALITY.

"TO THEM who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2:7. To the view that immortality is to be sought for, it is objected that immortality in this text means moral incorruptibility; that the promise is to those who seek to be purified, and so obtain an incorruptible character. If this be admitted, what does the objector gain? Do not those who seek for this as a consequence, obtain eternal life? This eternal life pertains not to the present world, but to the world to come. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke 18:29, 30. This text puts in contrast the "present time" and "the world to come;" and it is in that world that eternal life shall be received and enjoyed, as the result of seeking for glory, honour, and immortality.

Those who would frighten us with Greek, will do well to bear in mind that in Greek, as in English, words have a variety of meanings according to their use; so that in most cases a disputed point can be better settled in Greek than in English. Incorruptibility may be moral or physical. That incorruptibility and immortality which is to be put on at the coming of Christ and the last trump, evidently pertains to the body. It is "this corruptible" which is to be put on incorruption, and "this mortal" which is to be put on immortality. At that time it will be too late to change the moral character, putting on the polluted robe of righteousness. The mental and moral character must be changed during the present life, and, as the result, "this vile body," or body of humiliation, will be changed at the coming of the Lord, and fashioned like unto his glorious body. Phil. 3:20, 21. By the grace of God our moral character must be renovated, changed, purified, in this life; then immortality will be put on at the coming of Christ and the resurrection of the just. Therefore it does not effect our argument whether immortality in Rom. 2:7 relates to moral or physical incorruptibility. Young, in his "Analytical Concordance," defines *athanasia* by incorruptibility, and *aphthartos* by deathlessness. Greenfield defines the latter, "Incorrupt-

ible, immortal, imperishable, undying, unending."

The Scriptures teach that man is mortal—under sentence of death,—and the gospel offers him life and immortality. Those who comply with the conditions, will put on immortality at the coming of Christ, and enjoy eternal life in the world to come. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is plain, and in every way consistent, and it is vain to resist the evidence by any sophistry. Those, and those only, who, by patient continuance in well-doing seek for immortality, will receive the gift of God, which is eternal life, through Jesus Christ our Lord. Rom. 6:23.

R. F. COTTRELL.

PRAYER.

THE efficacy of prayer is not because of its power to change the mind of the Most High, but because of its effect upon the petitioner, in preparing him to receive. When we pray for things suitable to our real wants, it requires no statement of our urgent necessities to cause the Lord to incline toward our supplication. He desires to bestow such blessings upon us. The object of prayer is not, by any means, to create such a purpose in the mind of the Lord. The truth is, the hindrance is not on the Lord's part at all. The difficulty lies in ourselves. Prayer, humiliation, self-abasement, wrestling, agonizing, are all in place, all a part of the divine plan. Let no one suppose that these are undervalued, or that we may, by any means, dispense with them. No, by no means. But where lies the hindrance? It is wholly in ourselves. The object of the deep self-abasement is to prepare ourselves to receive the blessing of God.

Nothing is more certain than that when signal deliverance is needed, that deliverance has to be delayed because the people of God cannot bear it. Were it to be granted, they would be lifted up to their own ruin. So the Lord suffers them to be brought into a great strait, that they may, by the deepest humiliation and self-abasement, become prepared to bear the signal deliverance which he earnestly desired to grant. The earnest prayer and deep prostration of the soul before God, are not for the purpose of extorting favour from one who is really averse to granting it, and has to be worn out by importunity, and induced to do that which he was at heart unwilling to do. By no means. The delay is only that we may be brought into the place which God can approve, and where he can, in safety to ourselves, grant us his favour in the blessings which we ask. The hindrance is always with ourselves. The first question to be determined in prayer is, whether the petition is a proper one to present before the Lord. Then we must seek to ascertain and put away

from ourselves everything that stands in the way of that petition's being granted. When this work is really accomplished, the answer to prayer will be immediate.—J. N. Andrews.

GOD'S PLAN.

TAKE this maxim home to your heart,
If groping in earth's shadows;
And the blossoms of faith and hope will start
And brighten life's dreary meadows,
And the clouds give place to sunlight's gold,
And the rocks grow green 'neath the mosses:
"God hath his plan
For every man,"
Though mingled with flowers and crosses.
Though weary and long the time may seem,
Ere the veil of the future be lifted,
And many a radiant hope and dream
Have into oblivion drifted;
Yet, after awhile the light will come,
And after awhile the glory:
"God hath his plan
For every man,"
And the angels whisper the story.
Then why should we murmur, and sigh, and fret,
And follow each bent and calling!
The violet patiently waits to be wet
With the dews at the night-time falling;
And the robin knows that the spring will come,
Though the winds are around her wailing:
"God hath his plan
For every man,"
And his ways are never-failing.
Then gird ye on the armour of faith,
And onward your way keep pressing;
It may be through valleys of carnage and death,
Or up on the mount of blessing;
And if by his counsel guided, at last
He'll lead you up to your glory:
"God hath his plan
For every man,"
And the angels whisper the story.

—Selected.

SELF-DENIAL.

SELF-DENIAL, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth or in order to save another, is positive enjoyment as well as ennobling to the soul. Did you ever receive even a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

Home and Temperance.

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

TOO LATE.

WHAT silences we keep, year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
These close, familiar friends who loved us so;
And sitting in the shadow they have left,
Alone, with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said, and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet unexpressed,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise, for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the might have been?
—Nora Perry, in *Independent*.

SUNSHINY HUSBANDS.

WE read so much about the obligation laid upon the wife to be a perpetual sunbeam in the house that a word to husbands on the same topic may not be amiss.

A cheerful atmosphere is important to happy home life. It is very hard for children to be good when they are exposed to an incessant hailstorm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanour when her husband is critical, cynical, or sullen, and takes all her tender efforts with indifferent appreciation.

I know full well the air of polite amazement, or amiable incredulity with which men receive the statement of a woman's opinion that, in the home partnership, wife and not husband pulls the labouring oar. Still it is true that, let a man's business be ever so engrossing, ever so wearisome, ever so laborious, the mere fact that he goes to it in the morning, and returns from it at night, sets him above his wife in ease and comfort. For him, the slavery of routine has its intervals and its breaks. He gets a breath of the world outside; he has change of scene daily; he sees people and hears them talk, and his home is distinctly his refuge and shelter.

Let a wife and mother love her home and her children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary. She knows, better than any one else, the steps and the stitches, the same things done over and over, and the pettiness of trials that come to nursery and

kitchen. They are so insignificant that she is ashamed to talk about them, and I fear she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross all alone, its weight becomes crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket; counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

You may think it weak or childish, if you please, but it is the admired wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little body fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or division of interests. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—*The Congregationalist*.

BAD COOKERY THE ALLY OF INTEMPERANCE.

[The following is an extract from a series of articles which appeared under the above heading in *Good Health*.]

THE primal purpose of food is to furnish material to repair the waste which is constantly taking place with each activity of the body. Every breath, every thought, every motion wears out some particle of the delicate and wonderful house in which we live. Various vital processes remove these worn and thenceforth useless particles; and to keep the body in health, their loss must be made good by constantly renewed supplies of material properly adapted to make just the living substance needed.

This renovating material we must supply through the medium of food and drink. In reality, then, our bodies are made of the food we eat; and it is evident that such important building material should be the very best obtainable in quality, and sufficient in quantity; since poor food must necessarily make poor blood, poor brains, poor muscles, poor bodies.

So true is this that it has been said, the quality of a person's food determines his character. Although this may not be correct in the strictest sense, it has

been proved that man's dietary has much to do with his moral nature and intellectual ability as well as his physical condition. It certainly is reasonable that, since the brain is nourished by the blood which is made of the food eaten, if that blood be formed of improper food, or clogged by too much of it, the result will be a disordered organ incapable of first-class work.

Says Miss Frances Willard upon this subject: "I have formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich gravies, pickles, pepper-sauce, salads, tea, and coffee are discarded from my bill of fare, and I firmly believe that they will be from the recipes of the twentieth century. Entire wheat-flour bread, vegetables, grains, fruit, fish, with a little meat, and milk as the chief drink, will distill in the alembic of the digestive organs, into pure, rich, feverless blood, electric but steady nerves, and brains that can think God's thoughts after him," as they have never yet been thought. "This is my recipe: Plain living and high thinking, and this is my warning: With high living you will get exceedingly plain thinking."

That we may develop our powers to the utmost, and make the most of our own lives in the consecrated work of saving humanity from the evils of intemperance, even this sacred purpose, if there were no other, is reason quite sufficient why Christian temperance women should think and study about these things, and put in practice in their households the recipe just given. But view it from what light we will, the links which connect the subject of food with that of temperance seem almost numberless.

Dr. Norman Kerr defines inebriety as "a diseased state of the brain and nerves, characterized by an irresistible impulse to indulge in stimulants, and narcotics for relief." Dr. James Muir Howie, an Englishman of note, who has made the subject a life study, says: "It is this excessive nervous irritability which is inherited by these children of the drunkard, that makes their lives so miserable that they naturally fly to drink for the comfort which they fail to find elsewhere." He also asserts that a similar condition of nervous irritability is brought about by other means than the drinking of alcoholic beverages, and that this condition inherited, has quite as great a tendency to make its possessors fly to drink for solace, as does the inheritance of a similar state resulting from the use of intoxicating drinks. Prominent among these disease-producing agents, he mentions imperfect nutrition, the result of improper or impoverished food.

The preservation of a healthy nervous system is particularly dependent upon proper nutrition. Poor food makes poor, weak nerves, and weak nerves are always more or less irritable, and to continue the analogy, this hyper-sensitive condition creates the desire for some stimu-

lant or narcotic agent to render life more endurable.

Of course not every weak-nerved person becomes a drunkard, or even the parent of a drunkard; for like the drink habit itself there are degrees of the evil, but wherever there is a liability, there is always danger, and that this danger is a great one, the history of hundreds of victims plainly shows. And when we remember what a small proportion of the women of our land ever stop to think what food is best suited to the physical needs of their households, but prepare and place before them whatever happens to be most pleasing and convenient, much of it often largely deficient in the proper nerve and muscle forming elements, can we doubt that this may have much to do with the proneness of our youth to follow the downward path?—*Mrs. E. E. Kellogg.*

WHAT RUM IS DOING.

RUM is the one agency that stands in opposition to everything that is good and fosters everything that is evil. Take up the daily papers and read the reports of the cuttings, stabbings, shootings, riots, assaults, wife-beatings, and other infractions of peace and good order, and ninety per cent. of the sum total will be found to be occasioned by rum. Go through poor-houses, and you will find that ninety per cent. of the inmates were brought there directly by rum. Go through gaols and penitentiaries, and you will find that ninety per cent. of the criminals were made so directly by rum. Look over the list of executions for murder, and you will find that ninety per cent. of the food for the gallows was furnished directly by rum. Make inquiry as to the cause of separations of husbands and wives, and domestic troubles generally, and you will find that ninety per cent. of it all may be charged directly to rum. Scan the corruption in governmental matters, the cases of mal-administration, corruption in elections, and all that is undermining purity in governments, and you will find that ninety per cent. of it is chargeable directly to rum. In brief, sum up all there is of brutality, violence, beggary, crime, and corruption, and you will find that more than ninety per cent. of the awful aggregate may be charged directly to rum.

Rum is the one agency that is undermining humanity; it is the one influence that makes the work of the church of no avail; it is the agency that kills the good effect of education; it is the one weapon which the devil wields that is irresistible,—the one agency that stands in opposition to everything that is good and fosters everything that is evil. It is death to the family, to business, to society, to government, and to the school and church. It tears down faster than all the agencies for good can build up.

There is crime and pauperism just in proportion as there are liquor shops. There is corruption in politics exactly

in proportion to the amount of rum consumed. The cities with their miles of rum shops are plundered and tax-ridden, and the only salvation for the States containing them is the country, which is free from its demoralizing influence. Where rum is, votes can be purchased; and a rum-purchased vote was never yet cast for a good object.

With these ghastly facts staring every decent man in the face, we are asked to let rum alone. It is with rum as it was with slavery—it is the one thing that must not be touched. Its right to go on debauching men and boys and demoralizing the world, must not be questioned. Its right to kill men, to wreck boys, to ruin homes, and to render miserable girls and women, must not be questioned. There is not a family in the United States that has not this danger constantly hovering over it. There are millions of dollars invested in the business, the profits of which depend upon the number of boys that can be ruined annually. This vast financial structure is based upon the ruin of men. The more drunkards this interest can make, the greater its profits; and as there is no limit to human cupidity, so there is no limit to its efforts in this direction.—*Toledo Blade.*

A BEAUTIFUL TESTIMONY.

WILLIAM CULLEN BRYANT wrote, just before he died:—

"This character, of which Christ was the perfect model, is in itself so attractive, so altogether lovely, that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example on mankind, for the truths which he taught and the sufferings he endured for our sakes. I tremble to think what the world would be without him. Take away the blessing of the advent of his life and the blessings purchased by his death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens,—to be leaving our system of worlds in chaos, frost, and darkness.

"In my view of the life, the teachings, the labour, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which he is justly the object. It is with sorrow that my love for him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside his teachings as a delusion, to turn men's eyes from his example, to meet with doubt and denial the story of his life. For my part, if I thought that the religion of scepticism were to gather strength and prevail, and become the dominant view of mankind, I should despair of the fate of mankind in the years that are yet to come."

CUSTOM often overrules reason.

MOTHERLY.

WHAT a dear old Saxon epithet is the word "motherly"! Motherly kindness, attention, nurture! The word is never unwelcome when fairly applied. Motherly influence; who has not felt it? Motherly love; who has not joyed in it? Motherly self-denial; often the secret heading of the longest chapters of her life, the memory of which long survives them all. Motherly self-sacrifice; true to the last, often reappearing in some posthumous expression, like the voice from the tomb. My friend, the Rev. John Burbridge, of St. Stephens', Sheffield, put it to the mothers and sons of his church: "Does not history tell us how St. Augustine, Theodoret, Basil, and St. Chrysostom owed everything to a mother's prayers? Have we not read how Bishop Hall was dedicated to the service of Christ by his mother on her death-bed? how Payson traced all his hopes and his usefulness to this Christian nurture of his home? how Brainerd ascribed his deep religious feelings to the education of his early years? how Philip Henry and his five sisters avowed that what piety they possessed they owed, under God, to their parents? how James Montgomery traced his love for spiritual things to the instruction received in childhood? how the mother of the Wesleys left impressions on the characters of her illustrious sons which were never effaced? how Romaine, Doddridge, Felix Neff, Leigh Richmond, Richard Knill, and Robert Moffat, all tell of the melting and moulding influence of the Christian homes amid which they were reared?"—*Quiver.*

GIVE THE CHILDREN TIME.

EVERY well-wisher of children wishes them to *grow* in grace; but not every well-wisher is willing to give them time to grow. You cannot make a boy of six as wise as a man of forty by simply reading to him the maxims of Confucius; you must plant the principle of wisdom in his heart, and let it grow with his growth, and gain strength with his strength. You can make a perfect little image of a man in an evening with a jack-knife and a piece of wood, but, after all, your man is only a wooden one. That is not the model on which you would construct the men your boys are going to be. Give them time, then, to grow. Act for them as if you wish them to be oaks whose trunks and limbs are compacted with each year's slow growth; not as if you wish them to be mushrooms, springing up in a night, and falling to pieces at the first rough touch.—*S. S. Times.*

HE that gives good advice, builds with one hand; he that gives good counsel and example, builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.—*Bacon.*

THE PRESENT TRUTH.

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

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HARDENING OF THE HEART.

THE question has been raised, Who hardens men's hearts? and what is it that causes them to become insensible to sin? Certainly it is not the grace of God, for that makes the heart tender and susceptible of good impressions. It is not the power of God that does this work. God is a God of mercy, and the more of his Spirit is received in the heart, the more tender it will become. The hardening of the heart is the establishing of man's nature in evil, and this is always the business of Satan. It is one of the works of the devil which will only cease when he is destroyed, and it will be his chief employment until he can no longer do evil. By what means does he harden hearts? We will find an answer to this in most direct terms by the apostle Paul. He says the hardening of the heart is through the deceitfulness of sin. Heb. 3:13.

It is evident therefore that God does not harden hearts by his own act unless God inspires man to commit sin. No one who reveres the great Lawgiver of the universe would entertain for a moment the idea that he instigates sin, or gives to it an alluring aspect, that man may fall in love with it, and thus his heart be hardened. It is by the continual repetition of sin that man loses his sense of its awful nature. The Holy Spirit, speaking by David, says, "To-day if ye will hear his voice, harden not your hearts;" Paul also bids us to harden not our hearts; so it is not God who hardens hearts, but man's own course, as pursued under the instigation of the evil one, and the power by which Satan leads men on to their ruin. This is what Paul calls the deceitfulness of sin.

But it may be asked, Did not God harden the heart of Pharaoh? Not in any arbitrary manner, but in a certain sense only did he do this. It was by repeatedly rejecting God that his heart was hardened, for we are expressly told that Pharaoh hardened his own heart. "And Pharaoh hardened his heart at this time also, neither would he let the people go." Ex. 8:32. Also verse 15: "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them: as the Lord had said." From the above it is shown that men harden their own hearts, and these scriptures clearly indicate that it was Pharaoh who did this every time.

How then may it be said that God

hardens the heart? Is it possible that God could have brought temptations to bear upon Pharaoh to cause him to harden his heart? The words of the apostle James furnish a proper answer to this query: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." The God of infinite purity did not inspire the heart of Pharaoh with pride, obstinacy, cruelty, and blasphemy. The Lord was not acting with Pharaoh in this work. It is the work of God to soften the heart; the work of Satan to lead men to sin repeatedly that the heart may become hardened through the deceitfulness of sin. After a certain space, during which time the Spirit of God is working upon the heart to soften and subdue it, if that Spirit is resisted, it is withdrawn. Then God leaves men to their own evil natures and to the suggestions of Satan. When God thus withdrew his Spirit from Pharaoh he left him to the wickedness of his own heart and the influences of the devil. It was thus that God hardened his heart. He never prompted him to do evil, but he left him to his own wicked ways. And why did he do this? Simply because Pharaoh had sinned away his day of grace. He would not hear the voice of God while it is called to-day. So when Moses demanded the release of Israel, and wrought mighty miracles, and inflicted judgments, Pharaoh's unbelief and pride prompted him to resist. Satan incited him to follow these evil passions of his heart, and the Spirit of God was grieved until it took its final departure. It is possible for man to sin away his day of grace.

Thus it is, also, that God is said to send men a strong delusion. The most precious thing that man can possess in the nineteenth century is a tender conscience and a reverence for God's word. The Pharisees beheld the miracles of Christ, and they saw exemplified in his life a perfect and righteous character. But his teaching and life were in direct opposition to their ideas of piety, and their ritualistic services. They believed in morality, and professed to believe in the Bible, but were unacquainted with practical piety. As the light appeared to them in the teachings of Christ and his apostles, they rejected it because it did not come to them in a manner they thought proper, and in consequence their hearts were hardened. "Therefore," says the Saviour, "speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." They had rejected the light until they could say that Christ cast out devils through Beelzebub, the prince of devils. Thus had their hearts waxed gross, and their ears become dull of hearing, and their eyes closed, so

Christ spoke to them in parables. They had sinned away the day of grace and were left to themselves, but while there were those among them who could be benefited by the truth, Christ still taught them. To the Pharisees who despised the truth he said they had closed their eyes "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." But to the disciples he said: "Blessed are your eyes, for they see: and your ears, for they hear." It is a dangerous thing to reject the light, or in any way to indulge in sin. It is an unsafe course to pursue when God causes his face to shine upon us to turn from it and follow our own ways,—a course that will always result in hardness of heart, and which will drive the Spirit of God from us, and the light will become only darkness. The cases of Pharaoh, Baalam, the Pharisees, and many other instances are recorded to show us that we should never indulge in sin nor esteem the light of truth of small account. Because the sentence against an evil work is not speedily executed, therefore the hearts of the sons of men are fully set to do evil. Men become hardened in sin because the judgments of God do not follow transgression. A far wiser course is to cultivate a relish for the work of God, and so fear him that we will in no way transgress his requirements. We should be willing to sacrifice our own interests, and life if necessary, for the glory of God. Let his work and his claims upon us be held more sacred than any worldly interest, and then God will be with us, and life be a success, and finally we will be saved in the kingdom of heaven.

FORGIVENESS, ATONEMENT.

ALTHOUGH often used synonymously, there is a great difference between forgiveness and atonement. The former is relative; the latter, absolute; the one for time, the other for eternity. Forgiveness is suggestive of a present probationary state; atonement, of probation past. The last named, so far as man is concerned, depends upon the former. Both come through Christ.

All who are born into this world find themselves sinners before God, condemned by his righteous law. Rom. 3:23. Even without a knowledge of God's written law, man realizes that he is a sinner. Rom. 2:15. The law was "ordained to life;" that is, if man had never transgressed its righteous principles, and had perfected a character thereby, he would have been granted life for evermore; but in the transgression of the law, that which was "ordained to life" becomes a cause of death. Rom. 7:10. The transgression of the law is sin. 1 John 3:4. "The wages of

sin is death." Rom. 6:23; Ezek. 18:4. Not only does death come as a due reward of sin, but sin, in and of itself, produces, or terminates in, death. James 1:15. Hence we see there is no hope in the law. On account of the weakness of the flesh, it holds and brings us under condemnation. Rom. 8:3; 7:9-11. But though man is condemned to death by the law, does that prove the law immoral, unjust, or defective? By no means; the inspired apostle guards it from reproach in each particular. "Wherefore holy law is holy, and the commandment holy and just and good." It is a perfect law; the honour and stability of God's moral government rest upon its maintenance. If man is rescued, it must be by a way which recognizes and maintains the honour of God's law.

But from this seemingly hopeless state, into which man was plunged by sin, there is deliverance. God's infinite love and wisdom devised a way whereby sinners can be saved and his justice remain untarnished, his government unimpeached. "Being declared righteous, freely, by his favour, through the redemption which [is] in Jesus Christ; whom God set forth as a propitiatory-covering, through faith in his blood; for a pointing out of his righteousness, because of the passing over of the previously committed sins, in the forbearance of God; with a view to the pointing out of his righteousness in the present season, to-the-end he might be righteous himself even when declaring righteous the [man] of faith of Jesus." Rom. 3:24-26 (Rotherham's translation, by Bagster and Sons).

Here we have the plan of salvation in brief. All have sinned and come short—worthy of death. Christ the Creator of countless worlds, a Being above law, perfect in holiness, offered to die. He died for his people, or those who will prove faithful (1 Thess. 5:10); he died also for the ungodly. Rom. 5:6.

He not being amenable to law, and having no sins for which to answer, could offer himself a substitute for fallen man. Upon him were laid our sins. Isa. 53; 2 Cor. 6:21. It was a free offering,—he "gave himself." Titus 2:14. God not only accepted that offering, but freely gave his Son. John 3:16; Rom. 8:32.

Through this offering forgiveness is granted on conditions. By coming to God with sincere sorrow for our sins, and the determination to do wrong no more, by faith in Christ forgiveness is granted us. God for Christ's sake forgives our sins. Eph. 4:32. The repentance, however, must be genuine, or forgiveness will not be granted. It will only be found when it is sought for with *all* the heart, when sin appears exceedingly sinful; when every known sin is cherished no longer, and so far as possible, restoration is made. Jer. 29:13; Ezek. 33:14-16. Christ's per-

fect righteousness covers our unrighteousness; his character is imparted to us, and our sins are "passed over." Rom. 4:7, 8. Our names are now written in the "book of life." We infer this from the fact that those thus forgiven have their names written there before their characters are proved. See Luke 10:20; Ex. 32:32; Ps. 69:28; Phil. 4:3, and others. We are now candidates for eternal life,—placed on a new probation. The sins passed over are not future sins, but "sins that are past," or "previously committed." These sins are not forever "forgotten" or "blotted out," but are "passed over" on the condition that we remain faithful. We have been freed, or liberated; it is now our duty to walk in liberty. If the pardon of Christ is still efficacious when we turn again to wickedness, it makes Christ the minister of sin, and pardon, license to do wickedly. Gal. 2:17, 18. But Ezek. 33:14-16 teaches otherwise; the Lord pardons, not to excuse sin, but to make men better. He saves, not in sin, but from sin. Matt. 1:21; Titus 2:14.

Now for the proof that we are pardoned on condition; that once forgiven or justified we are not forever saved. Ezek. 33:13: "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Is not this positive? "If he trust to his own righteousness,"—thinks a reward will be given him on account of his own good deeds, and forgets the righteousness of Christ, which comes by faith,—even this imputed righteousness, with all he has wrought by the favour of God, "shall not be remembered." For an illustration of this text, see Matt. 18:23-35.

But this must take place at the judgment; for we learn by the illustration that it is at the final reckoning; and by the text in Ezekiel, that upon it is based the final death-sentence. This proves that sins, once fully repented of and forgiven, need not a second repentance and forgiveness while we continue faithful. New manifestations of sin may and will be developed within the character of the overcomer until he is perfectly cleansed. Each new manifestation, unknown to him because never having met the necessary circumstances, trials, and temptations to develop it, causes new repentance, and by faith new forgiveness; but not a repentance of sin already forgiven. Past sinfulness forgiven, may cause a sense of humiliation, yet at the same time one of rejoicing to know that it is covered by the blood of Christ. And if the Christian continues faithful in the work of repenting, and washing in the blood of Christ, his character will at last stand perfect,

and his sins, which have been passed over because of his faithfulness, will, at the judgment, be blotted out. Acts 2:15.

This *blotting out* of sin constitutes the atonement. Then will sins be removed from the faithful "as far as the east is from the west." Ps. 103:12. Then they will be remembered no more. Isa. 43:25. Those who have not proven faithful to God will have their names blotted out of the book of life. Rev. 3:5. The names of those only who are saved will be retained therein. Dan. 12:1; Isa. 4:3.

Forgiveness, how precious it is to the sin-laden soul! Lifted from the miry clay and horrible pit of sin to a foundation upon the Rock, Christ Jesus! It puts a new song into the mouth of the pardoned sinner, even praise to God. No longer is he accounted an alien and rebel; no longer does the sword of justice hang suspended o'er his head; no longer does he despair under the black shadow of a righteous wrath; he is free. The substitute has been accepted; peace has been spoken to his soul; he is reconciled to God. All the power in the kingdom of God is pledged to rescue and help him in all times of need. He goes forth weak and trembling in himself, but strong in God, the mighty Saviour. Forgiveness—reconciliation, how precious art thou between man and man, but how much more precious between the sinner and his God.

But if forgiveness is precious, what will the atonement be? Atonement! how much it comprehends! At-one-ment—at-one with God. The pardoned, atoned sinner, now a saint, looks back o'er all the past. In his new joy he counts not the trials and conflicts and temptations and tribulations. His joy lies not so much in their being past, as in the liberty from sin. He is saved from sin—forever saved. Being saved from sin, he is saved from all its consequences. No more to meet the assaults of a wily foe; no more to fall from the selfishness of a sinful heart, he is forgiven, washed, cleansed, saved for evermore. The old name will not do, he has a new name. The old song, though happy and holy, cannot express his over-filled heart, so he joins in "the new song" that only immortals can sing. He is at-one with his Redeemer, at-one with the eternal Father. His life compasses not a span; it measures with the ceaseless cycles of a glorified, sinless eternity.

M. C. W.

THE ORIGIN OF THE SABBATH.

Our Saviour says, "The Sabbath was made for man." Mark 2:27. The term "man" must here be used in its generic sense, comprehending the whole race. If the Sabbath, then, was made for mankind, it must have been made at the time when man himself was created; hence

we must go back to the creation for the institution of the Sabbath.

The first part of Moses' record of the creation, in Gen. 1 and 2, is devoted to the origin of the weekly cycle and the Sabbath institution. Here God sets before us the result of each day's work, carefully distinguishing between them, stating that each was composed of an "evening and a morning," a dark part and a light part, thus describing the twenty-four-hour day. After carefully enumerating the labour of six of these days, he declares the work of creation completed. What he did on the next day, the seventh of this first week of time, is stated in chap. 2:2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Here we have the origin of the weekly cycle, the Sabbatic institution, and the distinction between the days of the week. The Bible speaks of "the six working days" and "the Sabbath day." Ezek. 46:1. This brief narrative in the very first record of the world's history, makes this distinction plain. God himself employed six specific days of the first week in the labour of creating, and the seventh day of that week in resting. The word "Sabbath" means rest.

Why did God choose to work just six days and rest the seventh? He might have made the world in a moment, or he could have employed any other amount of time in doing it. He did not rest because he was weary, for "he fainteth not, neither is weary." Isa. 40:28. No other reason can be assigned but this: He was laying the foundation of that glorious institution which our Saviour declares was made for the race of men,—the Sabbath of the Lord.

But to bring out this point still more clearly, let us notice carefully the language we have quoted. Gen. 2:2, 3. The first act of God on the seventh day was to rest; it thus became God's rest-day, or Sabbath. His second act concerning it was to place his blessing upon it; thus it became his "blessed" rest-day. His third act was to "sanctify" it. Sanctify signifies "to set apart, or appoint to a sacred or religious use."—*Webster*. By this appointment, the seventh day of the week became the day of holy rest and religious observance for those for whom it was designed, until such appointment should be revoked. Notice how definite is the language: "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The blessing and sanctification of the seventh day were

not, therefore, bestowed upon it until that particular day on which he rested was in the past. The blessing bestowed pertained to its future recurrence as it returned in the weekly cycle. Every time it returned after this blessing was placed upon it, it was to be understood by those who revered God that it was his blessed day, and must not be treated as the other six days were treated. It was also "sanctified," that is, it was now the appointed day for religious uses. While it was proper to use the other six days for secular work and ordinary business, the seventh day of the week, every time it returned, was only to be used for religion. All this occurred, according to the inspired record, at the close of the creative week.

It is sometimes objected that we have no *command* for the observance of the seventh-day Sabbath till the giving of the law to Israel on Mount Sinai. Such objectors fail to comprehend the record in Gen. 2:1-3. When God sanctified the seventh day, thus appointing it to a sacred use, he must have made known this fact to Adam and Eve, those who were to use it. They stood as the representatives of the race, through whom God's instructions were to be given. We cannot conceive how God could appoint this day to this special purpose in any other way than informing them of it.

The Hebrew verb *Kadash*, here rendered *sanctified*, is defined by Gesenius, "to pronounce holy, to sanctify, to institute any holy thing, to appoint." The use of this word in the Old Testament commonly implies a public appointment by proclamation. When the cities of refuge were set apart for that particular purpose, the record states (Josh. 20:7) "they appointed [margin, Heb. *sanctified*] Kadesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim," etc. Here we see a public announcement was made of the fact to all Israel. In Joel 1:14 another instance is furnished: "Sanctify," (i. e., appoint) "ye a fast, call a solemn assembly, gather the elders," etc. This could not be done without a public notification of the fact. When King Jehu wished to entrap the worshippers of Baal and destroy them, he made this public announcement: "Proclaim [margin, Heb. *sanctify*] a solemn assembly for Baal. And they proclaimed it." 2 Kings 10:20. It would not have been possible to make this appointment otherwise than by making the people acquainted with the fact.

But the most remarkable instance of this use of the word is found in the record of the sanctification of Mount Sinai. Ex. 19:12, 23. When the Lord was about to speak the ten commandments, he sent Moses down to command the people not to touch the mount, lest they be destroyed. "And Moses said unto the Lord, the

people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount and *sanctify it*." Going back to verse 12, we learn how this was done. "And thou shalt set bounds unto the people round about, *saying*, Take heed to yourselves, that ye go not up into the mount, or touch the borders of it." Here we see that to *sanctify* the mount was to tell the people that God would have them treat it as sacred to himself.

From these and many other instances of the use of the word "sanctify" in the Scriptures, we must understand that when God sanctified the seventh day at creation, he told Adam and Eve it was sacred unto the Lord. The statement that "God blessed the seventh day and sanctified it" positively proves that the Lord commanded our first parents to treat the seventh day as holy time. It is a record of that fact; for in no other way could it have been "appointed" to such a use. This fact—that God gave a commandment to the representative heads of the race, to keep holy the seventh day of the week at the creation of the world—has an important bearing upon the Sabbath question for every succeeding age.

G. I. B.

FEAR NOT, LITTLE FLOCK.

"FEAR not, little flock," says Christ to his followers; "it is your Father's good pleasure to give you the kingdom." Precious as this promise has been to the church in all ages of her history, it applies with peculiar force as we come down to the close of this dispensation. When the time draws near that the saints are in reality to take the kingdom, when the last great struggle is to ensue, when the powers of earth and hell are to combine to oppose the work of God, and to try to defeat his purposes concerning his people, then the assurance is doubly precious from the great Captain of our salvation, that it is our Father's good pleasure to give us the kingdom; that the fact that we shall take it, and possess it forever and ever, is unalterably sure.

Another feature calculated to assure our hearts, is the fact that we are addressed as a "little flock." As the line of distinction becomes more clearly drawn between the church and the world, as the forces of the enemy are being combined and consolidated, and people are more definitely taking their stand upon one side or the other, the great disparity of numbers between the two classes becomes more apparent. The people of God are as "the shaking of an olive tree, and as the gleaning grapes when the vintage is done." But the Saviour, looking down through eighteen centuries, and beholding a little handful of the last generation, waiting for the consolation of Israel, and longing for the coming kingdom, sends forth to them

the hope-inspiring proclamation: "Fear not, little flock." Do not be surprised or disheartened that your numbers are so few. Deceive not yourselves with the thought that all the world will be converted, or that the multitude will turn to the narrow way. Christ's flock has always been small, and will be smallest at the last.

But the injunction, "Fear not," is unqualified and unlimited. It is not confined merely to one generation, or to two, or to any particular time, but reaches clear through to the end. Christ does not say, Fear not, after such and such perils are passed; or after you have escaped such and such dangers, then have no fears; or if the opposition does not rise too strong, or the way become too strait, or the voyage too rough, or the Lord delay too long, or Satan work with too great power, or evil increase too rapidly in the earth, then you need not fear. But the injunction is unqualified, Fear not at any time, under any circumstances. God has foreseen all the powers that would confront the progress of his people, and all the dangers that would surround them; and when he tells us not to fear, we may be sure that there is no cause why our hearts should fail us.

Then let the dangers of the way thicken, let famine, persecution, and perils come, let the anger and perplexity of the nations increase, let the time of trouble, greater than has ever been since there was a nation, burst upon the world, let the plagues fall, let the great day of wrath which is to sweep away an unthankful, unholy, and rebellious race, appear—above all the din of strife and destruction, the closing up of a dispensation, and the judgment of a doomed race, the child of God hears the clear accents of the Saviour saying unto him, "Fear not!"

One kind of fear only are we counseled to cherish—the fear, having a promise left us, of coming short; the fear that we shall wander from the fold. If we are of the flock of Christ, we shall bear the characteristics of that flock. They are a peculiar people; they are not of the world; they are free from pride and the spirit of the world; they have their conversation in heaven whence they are looking for the Lord and Saviour; they are laying up their treasures above; they are living in all respects like pilgrims and strangers upon the earth. Do we bear with us the marks of the flock of Christ? Here let us carefully examine ourselves, but banish all other fear; for God will faithfully perform all that on his part he has spoken. He who "bears all nature up, will guard his children well."

"Shout, ye little flock and blest,
You near Jesus' throne shall rest;
There your seats are now prepared,
There your kingdom and reward.
Fear not, brethren, joyful stand
On the borders of your land:
Jesus Christ, your Father's Son,
Bids you undismayed go on."

U. S.

The Watch Tower.

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

RITUALISM AND ROMANISM.

For some years past occasional protests have been made against the increase of Romish practices in the Established church of England; but, notwithstanding the efforts made and the societies formed for the avowed purpose of maintaining what is styled the "Protestant" character of the church services, it is generally admitted that Ritualism has not only rapidly advanced but is daily gaining ground. This fact is so apparent to all observers that evidence in support of it is unnecessary.

The annual meeting of the Prayer-book Revision Society was recently held in Exeter Hall under the presidency of Lord Robert Montague. According to a brief report in the *Bristol Mercury*, the object of this society is to bring about an alteration of those passages in the "Book of Common Prayer" which escaped the notice of the Reformers. Such a revision, it is thought, would strike at the root of Ritualism. The chairman said Roman Catholics did not desire disestablishment of the Church of England, because it contained seventeen ritualistic bishops and two thousand six hundred Anglican priests who were doing the work of the Romish church!!!

This grave charge, brought by a well-known nobleman and a leading lay member of the English church, has doubtless been read by many with great surprise and regret, for it is certainly calculated to create alarm especially among the "low church" party; but judging from the present constitution and position of the Church of England, it is hardly probable that the work of prayer-book revision, if successfully accomplished, would finally restrain the Romanizing tendencies and objectionable practices that have so long prevailed in the "high" sections of the Church. Ritualism has taken such a deep root and in many instances has become so popular, that less elaborate services would not give satisfaction to those who desire to maintain to the fullest extent the grand musical accompaniments and attractive forms of worship so pleasing to the eye and the ear.

The recent abandonment of the intended prosecution of a well-known ritualistic clergyman for defiance of the law has caused considerable interest; during his brief incarceration, this clerical gentleman was regarded as a martyr by thousands of sympathizers, and it is very probable that Ritualists will gain further accessions to their ranks as one direct result of the proceedings that were taken. It is the opin-

ion of many persons that the question of "lawfulness" in ecclesiastical matters should be left entirely to the individual conscience, and that law-courts should not interfere with those who choose to differ from the religious forms and beliefs adopted by others. Ritualistic practices are, however, too wide-spread for serious opposition to be effective on the part of the comparatively small number of persons who oppose them. The statement made by Lord Montague will probably not be challenged, and the numbers quoted may therefore be relied upon as a correct estimation of the proportion of ritualistic bishops and priests who, to use Lord M's words, are doing the work of the Romish church. These facts cannot well be set aside as of no importance. They are signs of the times, and as such we shall do well to regard them.

From the past and present history of the world in relation to questions of religion, we may learn the necessity of adhering more closely than ever to the Scriptures, which alone reveal the glad tidings of the gospel. Without the Bible as our guide we should have no means of detecting the traditions of men which are opposed to the word of God; we should be like the mariner tossed about upon the stormy ocean with no chart to guide him into the haven of refuge. The Scriptures distinctly foretell the falling away from the faith that has taken place in the latter days of the world's history, and the characteristics of the closing age are vividly portrayed within the Sacred Volume. Man-made creeds and human superstitions may for a time succeed in obscuring some of the important truths of the Bible, but the religious systems that make of none effect, or that wilfully pervert the teachings of the word of God, cannot receive the divine blessing, for they are built upon defective foundations that will be found wanting when the testing day comes. The true worship of God does not consist of elaborate ceremonial and pompous ritual, for "they that worship him must worship him in spirit and in truth." John 4: 24. The forms of religion are very abundant, but the forms of godliness without the power thereof are not acceptable and pleasing in the sight of God, as St. Paul clearly teaches in 2 Tim. 3.

The term "Protestant" is frequently misapplied, for many who earnestly protest against objectionable forms of religious services do not protest against, but are firmly attached to, certain false and popular doctrines that have for centuries been cherished by "high" and "low" sections of the religious community. Some of these doctrines, however, may be traced back to heathen, and in one especial case even to Satanic, origin. It is indeed comforting to know that we can build our faith upon the firm foundation of God's

word alone; there has probably never been a time in the world's history when so many different theological views have been set forth as in these closing years of the nineteenth century, and we should therefore humbly seek to obtain from the inspired Word the knowledge that will enable us to rightly comprehend the will of God and its claims upon us.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. May we value the inestimable privilege of having the word of God for our guide, and be thereby enabled to wait with confidence the consummation of our hopes.

J. F. SHEPPARD.

WHAT IS TRUTH?

THE *Christian World*, in a recent editorial, comments at length upon the demands of modern progressive theology, referring to the nervousness and apprehension of some who protest against it, and confidently asserts the impossibility of accepting as literal the Biblical account of creation.

Following this is another article introduced as follows:—

"Essential and indispensable as is the duty of clearing away the errors and the blemishes by which truth and progress are defaced and obstructed, it is at least an equally important, and it is, without question, a far pleasanter, work to strengthen the foundations of the truths that remain, and to add constructively to the fabric of knowledge and of belief."

Now after such an utter demolition of the Mosaic record it is interesting to learn what progressive theology calls the "truths that remain," and doubly so as we see this truth (?) rising amid the ruins of those first chapters of Genesis. The article in question is a comment upon the recent efforts which have been made in America to demonstrate the immortality of the soul by the aid of science; and, while it is probably not so considered by the writer, it is none the less true that this doctrine was first preached in the garden of Eden in the words of the serpent, "Thou shalt not surely die." God said, "Thou shalt surely die," Satan flatly contradicted it, and now, seemingly sensible that the Inspired Page confirms the former declaration, theology is calling upon science to establish that first great falsehood. The results, however, have not been very flattering to those who wish to base immortality upon other foundation than that laid down by the Bible—the *gift* of God, through Christ, to those who are accounted worthy to receive it—but we anticipate that the developments of modern Spiritualism will yet "demonstrate" the theory to the satisfaction of all who have not implicit faith in the word of God. Hence it is that we see in the present tendency of religious thought to question the divine inspiration of one portion of Scripture after

another, a movement hostile to the interests of Christianity, all the more serious in that the leaders are men of learning and influence and no doubt sincere in the belief that they are doing a favour to the cause of religion. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" s.

The Missionary.

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

ALWAYS A RIVER TO CROSS.

THERE'S always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and strive;
And always and everywhere
We'll find in our onward course
Thorns for the feet and trials to meet,
And a difficult river to cross.

The rougher the way that we take,
The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve;
For the glory we hope to win
Our labours we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand;
For though as the mountains high
The billows may roar and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

—Josephine Pollard, in *Congregationalist*.

NEWS FROM ABROAD.

THE doctrine of the soon coming of the Lord, together with the keeping of his commandments, and the faith of Jesus, is not a doctrine confined to any one nation, kindred, tongue, or people. It is a world-wide message. It will find its way to the different nations of the earth, and the islands of the sea will hear the joyful proclamation, so that when the final consummation comes, God will have a people gathered from every nation, and kindred, and tongue, and people. The isles of the sea shall hear his law, and those who have not followed closely the progress of the truth in the world have probably not a realizing sense of the extent of the work, and of the manner in which it is enlightening souls in far away lands. The readers of the PRESENT TRUTH will be interested in the extracts which we make from letters received, showing that the work has embraced the Pitcairn Islands in its field of operation. It was in October, 1886, that one of our friends from California visited a number of the islands of the Pacific, and among others, the island mentioned. The number of inhabitants upon these islands varies from a hundred or less to a number of thousands of English-speaking people, besides the original natives who inhabit some of them. These extracts are from letters written in the Pitcairn Islands, where the truth was joyfully received. Our brother left many books with them, and it is evident that the truth has lived in their hearts, and aroused an interest, the fruits of which the judgment alone will reveal. The brother has sent us several letters addressed to him, from which we quote portions as follows:—

"I am happy to inform you of the progress of the work here. Most of the people seem so eager to know the truth, there is not a book left unread by them, and there is hardly enough for all who want them. The old ones that were here before, I had taken from the public library, to send them on board ships, and so help to spread the present truth, but I shall distribute them among our own people instead, as their interest is all awakened. The 'Great Controversy' seems to be of especial interest. 'No. 32.' I kept for my own use, but one of the girls of my class wishing very much to have one, that was given away, and I read mostly the doctrines, especially 'The Sanctuary and the 2,300 Days,' and 'Thoughts on Daniel and the Revelation.' This book I have found to be of priceless value, and I cannot thank you, or our God enough for sending you here, and for the books. You have not spoken enough in their praise. . . . The daily Bible-readings are still carried on. The Sabbath services are the same as when you left, though the work makes rapid progress here."

Again, under a later date, he writes:—
"With a heart overflowing with gratitude, I sit down to write this, first to our heavenly Father for putting it into your heart to come here, and to you for coming, and for the books which you kindly left us, for which you have not only my, but our, hearty thanks. I trust that wherever you go, you may be used as an instrument in God's hand of doing good to the souls of men and spreading the cause of truth to the glory and honour of his holy name. . . . The interest of the people in present truth seems to increase daily. Their earnestness to obtain knowledge and to walk in the light of the truth is great."

ORGANIZATION OF A CONFERENCE IN NORWAY.

In connection with the camp-meeting in Norway, steps were taken to organize a Seventh-day Adventist Conference in that country. The first meeting for this purpose was held June 10. O. A. Olsen was chosen Chairman of the meeting, and N. Clausen Secretary. After a few introductory remarks by the Chairman, others expressed their gratitude that the time had come for steps to be taken to organize a Conference in Norway.

On motion, it was voted to organize a Conference.

The Chairman was empowered to appoint the usual committees.

Meeting adjourned.

SECOND MEETING, JUNE 13.—The committee previously appointed to draft a constitution for the Conference presented one very similar to the constitution for State Conferences in America. It was adopted.

The Committee on Nominations presented the following names: for Pres., O. A. Olsen; Sec., N. Clausen; Conference Committee, O. A. Olsen, K. Brorsen, H. Steen. These were elected to their respective offices.

The Committee on Resolutions presented the following:—

1. *Resolved*, That we express our gratitude to God for the progress the present truth has made in Norway, and for the privilege we now enjoy by having the first camp-meeting ever held by S. D. Adventists in Europe held among us.

2. *Resolved*, That we express our gratitude to the General Conference and to our brethren in America, for the interest they have manifested in the Scandinavian people by sending missionaries to these countries, bringing us the third angel's message, and by supporting them in their labours.

3. *Resolved*, That we feel grateful that the time has now come that a Conference can be organized in Norway, and that we will try to enter into the spirit of the message, so that we can work in harmony with our brethren in America; and that we promise to comply with the scriptural requirements in giving of our means to support the cause, and to spread the truth among our fellow-men.

4. *Resolved*, That we express our appreciation of the efforts made last winter in educating colporteurs and Bible-workers, and that it is our conviction that all who desire to work either as colporteurs or Bible-workers should first take a course in such a mission-school.

5. *Resolved*, That we express our gratitude for the help and encouragement we have received from our brethren from other countries during these meetings.

6. *Resolved*, That we as a Conference in Norway present a request to the General Conference to be received and acknowledged as a Conference.

These resolutions were spoken to by several of the members and adopted.

Meeting adjourned *sine die*.

The Conference consists of four churches, which have a membership as follows: Christiania one hundred and forty-four, Laurvig twenty-one, Drammen twenty-one, Moss eighteen, making a total membership of two hundred and four, besides about forty scattered Sabbath-keepers.

N. CLAUSEN, *Sec. pro tem.*

NORTHERN EUROPE.

OUR conferences in Northern Europe have been of greater interest and have brought greater blessings this year than any previous year. The camp-meetings held in Norway and Sweden have also added to the interest.

It was a great privilege for me to attend the conference in Denmark. I had been sick, and it was only through the great mercy of God and the earnest prayers of my brethren that I received strength to attend. Contrary to my expectations I was enabled to labour in these meetings as usual.

Mrs. White and the Brethren Olsen were present and took an active part in the meetings, and the Lord blessed our efforts greatly. Souls were strengthened and encouraged, and the influence of this meeting will long be a blessing to our souls.

At Moss our brethren in Norway met for the first time in conference. And the European Council also met here. We have never before in any Council been so much encouraged nor seen so many fields open before us. Truly, the fields are white for the harvest.

In Sweden a large tent had also been secured, and in no place have people manifested a greater willingness to attend meetings than here. Many brethren were prejudiced against tent-meetings, but their prejudice has all gone. And no wonder, for the tent was crowded with people four times a day, and they listened attentively to the word spoken.

The colporteurs were all present and are now on their way again to their respective fields and are of good courage. They have all sustained themselves by the percentage allowed on their sales. The prospect is that we will have sixteen or seventeen more to attend our mission-school next winter.

We continue the tent-meetings here in Stockholm and the meetings have been well attended so far.

J. G. MATTESON.
Stockholm, July 1st.

SOWING FOR REAPING.

ONE wrote of a great general's plan, "It was a bold one, full of danger in case of defeat, but he intended to conquer."

Doubtless the expectation of success is a great element in securing it. The great Master, wishing his workers to have every helpful motive to patient, persevering work, has given them abundant encouragement in the promises of his word. St. Paul's words are, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Thus too he says earlier in the same epistle, "He that plougheth ought to plough in hope, and he that thresheth to thresh in hope of partaking" (*Revised Version*). It is to be feared, however, that many workers are not thus hopeful; they expect scarcely any results

to flow from their labours, at all events, not for a long time to come. They sow, but seem to have no thoughts of reaping. Perhaps it was not so when they first took up their work. Maybe they then rushed forward to it eagerly, expecting at once to grasp the prize, but hope deferred soon made the heart sick. They are tempted to give up the work in despair or disgust, because the results they expected are not apparent at once.

The one hundred and twenty-sixth psalm seems to refer to a similar case. When the children of the captivity heard of the promised return to their sacred land, the idea was at first so overwhelming in its joyousness that it seemed like a dream—"Our mouth was filled with laughter, and our tongues with singing." But soon they realized that the desired end was yet remote and the way difficult. Great hardships and grievous toils had first to be encountered. There were to be bitter tears before abiding joys. When they were losing heart, God seems to say, "Comfort ye, comfort ye, my people." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is God's rule in nature as in grace. Present self-sacrifice leads to future benefits. God would also thus encourage the Christian workers who are seeking to bring pilgrims to the promised land. They must not lose heart, for their efforts would be paralyzed. God would have their hearts steeped in hope. They must be "looking unto Jesus who, for the joy that was set before him, endured the cross, despising the shame."

"It is the way the Master went; Should not the servant tread it still?"

The promise is, "In due season we shall reap, if we faint not." It is for the Master, not for us, to judge when the season is due.

When the disciples could not cure the lad with the unclean spirit, they came to Jesus apart, and said, "Why could not we cast him out?" If workers who bemoan the lack of success did so, they would soon hear the reply, "Because of your little faith;" little faith being a road to failure as well as no faith. With full faith in the Master, his promises, his resources, his Spirit, the blessed results must be secured. The worker may toil assured of success. Yea, too, abundant success. He carried forth a few seeds; he will bring home sheaves. And joyous success, for he shall "reap with joy;" he "shall bring his sheaves rejoicing." He will share his Master's joy, who, as the faithful Shepherd, brings back "the sheep on his shoulders rejoicing," for of him it has been said in prophecy, "He shall see of the travail of his soul, and shall be satisfied."—*F. Storer Clark, M.A., in Church-Worker.*

THERE is a power in the soul, quite separate from the intellect, by which God is felt. Faith stands serenely far above the reach of the atheism of science. It does not rest on the wonderful, but on the eternal wisdom and goodness of God. The revelation of the Son was to proclaim a Father, not a mystery. No science can sweep away the everlasting love which the heart feels, and which the intellect does not even pretend to judge or recognize.—*F. W. Robertson.*

ON the tombstone of Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise; and through the grace of Christ, though unworthy, I shall reign."

PEOPLE who are ready to part with their heart while keeping their money, are not the sort that Jesus wants. The rich ruler was anxious to become a disciple on such terms, but our Lord would not accept the offer.—*Baptist Weekly.*

NEVER give up while life shall last.

Bible Readings.

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

THE SOUL.

1. Of what was man made?
"And the Lord God formed man of the dust of the ground." *Gen. 2:7.*
2. What was breathed into his nostrils?
"And breathed into his nostrils the breath of life." *Ibid.*
3. What did he become?
"And man became a living soul." *Ibid.*
4. Did this "breath of life" make him immortal?
It did not. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity." *Ecc. 3:19.*
5. Can souls hear?
"And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." *Acts 3:23.*
6. Does the soul get hungry?
"Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." *Prov. 19:15.*
7. Can the soul eat?
"But the soul that eateth of the flesh of the sacrifice of peace offerings," etc. *Lev. 7:20.*
8. Will food satisfy its hunger?
"Men do not despise a thief, if he steal to satisfy his soul when he is hungry." *Prov. 6:30.*
9. Does the soul get thirsty?
"As cold water to a thirsty soul, so is good news from a far country." *Prov. 25:25.*
10. Can the soul be hunted?
"Thou huntest my soul to take it." *1 Sam. 24:11, last clause.*
11. Is it possible for the soul to be torn in pieces?
"Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." *Psa. 7:2.*
12. Could any immaterial thing be hungry, thirsty, or torn in pieces?
It could not.
13. Can the soul touch anything?
"If a soul touch any unclean thing," etc. *Lev. 5:2.*
14. Can the soul be touched?
"He that toucheth the dead body of any soul of man shall be unclean seven days." *Num. 19:11, margin.*
15. Is it possible to afflict the soul?
"It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." *Lev. 16:31.*
16. Can a soul break the commandments?
"Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off," etc. *Num. 15:31.*
17. Will conversion save a soul?
"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death," etc. *James 5:20.*
18. Can a soul be destroyed?
"And they smote all the souls that were therein with the edge of the sword, utterly destroying them." *Josh. 11:11.*
19. Do souls die?
"The soul that sinneth it shall die." *Ezek. 18:20.*
20. Do the dead have thoughts?
"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." *Psa. 146:4.*
21. Where do dead souls go?
"Yea, his soul draweth near unto the grave,

and his life to the destroyers." Job 33:22. See also Ps. 90:3.

22. Will they always remain in the grave?

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14, 15.

23. What will cause the dead to come forth?

"Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. 37:12.

24. What does the Lord give the dead when they come forth?

"And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you," etc. Ezek. 37:13, 14.

25. What will be the effect of his giving his spirit?

"And ye shall live." Ezek. 37:14.

26. What do the Scriptures teach?

That the soul, as brought to view in them, is the human organism, or some attribute thereof.

27. To what conclusion do we come?

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

—Selected.

Interesting Items.

—Paris had 953 fires last year.

—The Queen reviewed about 60,000 troops at Aldershot, July 9.

—Within the last six months 207,233 emigrants have left our shores.

—Prince Ferdinand of Saxe-Coburg has been elected Prince of Bulgaria by the Sobranje.

—Over five hundred Orleanists went to Jersey, July 4, to visit the Comte de Paris.

—A yacht capsized in Jamaica Bay, near New York, July 10. Twenty-four lives were lost.

—At Tarradale a man was killed in the street by the explosion of an empty beer barrel.

—At the annexation of Zululand 10,000 natives saluted the British flag with unbounded gladness.

—An explosion of naphtha occurred July 5, at a drug store in Antwerp. Twelve persons were killed.

—From the names in the New York Directory, it is estimated the population of the city is 1,600,000.

—The Government of New Zealand intends borrowing £2,000,000, in order to complete the main railways.

—It is estimated that £40,000,000 are spent on intoxicating liquors annually by the working classes of France.

—A reunion of Federal and Confederate veterans took place on the field of Gettysburg on Independence Day.

—At the express request of the Queen the holidays at the public schools are to be lengthened by an extra week.

—The Maharajah of Jodhpore has given a donation of £10,000 to the Imperial Institute through the Prince of Wales.

—Another salt bed has been discovered at Middlesbrough. The depth at which the rock has been found is over 1,600 feet.

—At Quincy, Illinois, a man with a parachute leaped from a balloon when at the height of 5,000 feet, and reached the ground safely.

—The extensive paper mills of Messrs. Stewart and Overtown, near Greenock, were destroyed by fire a short time since. Over two thousand people are thrown out of employment.

—All prospect of passing the Sunday Closing Bill this session having vanished, the promoters of the measure have withdrawn it.

—The camp ground at Aldershot was purchased for £15 per acre. Since then land at Aldershot has been sold at the rate of £1,000 an acre.

—A quantity of cellonite exploded at Arlington, New Jersey, killing two persons and wounding eighteen others. Nine buildings were destroyed.

—An explosion of dynamite occurred in Hungary, July 4, during the drill of some Sappers. Twenty-seven persons were killed and forty-eight injured.

—A man who was arrested in Moravia charged with six murders, had in his possession a program for the murder of some eighty of the richest people of the province.

—It is stated that the number of passengers carried by the 777 omnibuses of the London General Omnibus Company during the fortnight ending June 26, was 4,476,414.

—Among the most highly prized of the Queen's presents was that of a poor Irish widow, who sent her Majesty two new-laid eggs for her breakfast on Jubilee day.

—Father Mc Glynn reiterates his statement that overtures have been made to President Cleveland by the pope, who desires to have a representative accredited to the American Government.

—Terrible floods on the Wenchow River are reported from China. Many miles of territory are under water, and some thousands of lives are said to have been lost. The large city of Chuchow is submerged.

—A deputation of English ladies waited upon the Lady Mayoress of Dublin, and presented her with an address expressive of sympathy with the women of Ireland and signed by nearly 40,000 English women.

—By the order of the Ameer a proclamation has been nailed to the Cabul gate, at Candahar, setting forth that a free pardon will be granted by the Ameer to all enemies who surrender themselves, and that a remission of two years' taxes will be made forthwith.

—An estate in Norway comprising an area of 1,200,000 acres was recently offered for sale by auction in London. The estate included an immense inland lake and 168 farms. The only offer was at about the rate of one penny per acre, and the property was withdrawn.

—The delay fixed by the Vatican for Father McGlynn to present himself to the supreme Ecclesiastical Authority at Rome having expired, orders were sent to the Archbishop of New York to excommunicate him and to publish the decree in one of the public journals.

—A great part of the Russian town of Witepsk has been reduced to ashes. Four hundred and thirteen houses, the bank, two police offices, and six schools have been burnt. The damage is estimated at two million roubles. Seven thousand persons are homeless, and may have perished in the flames.

—The Hastings Town Council has accepted a Jubilee gift from Lord Brassey, consisting of a handsome building and reference library in Claremont, Hastings. The gift is estimated to be of the value of £15,000, and it is suggested that the library shall form the nucleus of a free library to be named after the donor.

A reception of distinguished Americans and Englishmen was held at the Grosvenor Gallery, July 4, to celebrate the 111th anniversary of the declaration of the independence of the United States. Mr. Phelps, the American Minister, and Mr. J. G. Blaine, late Republican candidate for the presidency, were among the guests.

—A movement has been begun at New York of cutting a Nicaraguan canal under American auspices. A sum of \$100,000 has been paid to the Nicaraguan Government for the concession for cutting the canal. The Nicaraguan Canal Construction Company has been organized, with \$12,000,000 capital, and will soon send out engineers.

—A man and wife recently died in Nottingham, leaving an old cabinet, which on being opened by relatives was found to contain old stays and curl-papers, which were taken into the yard and burnt. It transpired that the "curl-papers" were bank notes amounting to £86,000, while in the stays were sewn up diamonds worth £25,000.

—Within a few hours of each other, two of the most distinguished Christian teachers of the United States passed away. Dr. Dwight Hitchcock, president of Union Theological Seminary, New York, expired suddenly on June 16, at Fall River, Massachusetts, and with equal suddenness, Dr. Mark Hopkins, ex-president of William's College, breathed his last.

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

LONDON, JULY 21, 1887.

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

"THE Plan of Salvation," "The Millennial Reign of Christ," and several other articles were received too late for this issue, but will appear in our next number.

"REMARKS on the Mistakes of Moses," and "Friendly Hints to Candid Sceptics," which have just been received, are two of a penny series of tracts which form "The Anti-infidel Library," edited by H. L. Hastings. In these days of scepticism and rank infidelity it is refreshing to find a tract so familiar with the "mistakes" (?) of the great historian of the first centuries, and we would recommend its perusal to all who are interested in investigating the subject. These tracts can be procured of Samuel Bagster and Sons, Limited, 15 Paternoster Row, London.

THE RESURRECTION.

THIS glorious doctrine is one of the chief corner-stones of the Christian's hope. Dr. Clarke, the well-known commentator, says the subject of the resurrection of the dead was dwelt on much more by the apostles and early Christians than in modern times. The reason is obvious. The hope of the apostolic church lay in the resurrection of the dead, or its equivalent, the change to immortality when the Life-giver should appear. But the sentiment that men go directly to heaven when they die, has dimmed this glorious subject of

the resurrection. When Jesus would comfort the weeping Martha, he said, "Thy brother shall rise again" (John 11:23), not, Thy brother has gone to heaven! And when he would correctly impress the mind of one who had invited him to a feast, he said, "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14), not, Thou shalt be recompensed when thou diest! Rachel, personating the church, weeping for her children slain by the bloody Herod, is thus comforted by the prophet Jeremiah: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. It does not say that these infant martyrs are now in the presence of God as little cherubs; but the cheering prospect held out is, that "they shall come from the land of the enemy." Most of the Scripture writers have spoken in glowing terms of the resurrection. The patriarchs, the prophets, the sweet singers of Israel, Christ, himself, who is "the resurrection and the life," all the apostles and writers of the New Testament, have dwelt in ecstatic language concerning the resurrection of the dead. Verily it is a bad omen for the church that the resurrection is so little spoken of in these days of grace.—*Gospel Sickle*.

WHOSE LAW?

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. In this text there are three interested parties brought to view; viz., the Father, the Advocate, and subjects who are liable to commit sin. In the third chapter, fourth verse, it is stated that "sin is the transgression of the law." As stated in the first-quoted text, the occasion for an advocate being needed with the Father is the possible commission of sin; that is, the violation of law. It stands to reason that a law, the transgression of which requires an advocate with the Father (God), must be the Father's law. The province of an advocate is to stand between the offender and the offended lawgiver. Here, then, as late as A.D. 69, and some say as late as A.D. 80 (for it is generally accepted that the apostle wrote his first epistle not earlier than the first-named date), we find the law of God directly and explicitly recognized. In view of this indisputable evidence, how can any one say that the law of God, the ten commandments, was abolished at the cross, and that since then the law of Christ alone has been binding? To maintain such a position is to make the words quoted at the beginning of this item the height of foolishness. If the law of the Father was not binding at that time, of what avail would it be to have an advocate with him for the violation of a law issued by some other authority? It is not possible for one law-making power to have authority with regard to the enforcement of the statutes of another law-making power, nor to remit punishment in case of their violation, unless such authority has been delegated to it. But we cannot conceive that Christ would enact a law, and delegate to the Father its enforcement, and then he become an advocate in behalf of the violator of his own law. And yet

this is the absurd conclusion that one must reach who claims the abolition of God's law, and the enactment by Christ of another law, under which we now are.—*Gospel Sickle*.

SUNDAY THE FIRST DAY.

A NEW subscriber asks how we know that Sunday is the first day of the week. We would reply that we know it in just the same way that we know that the day called Saturday is the seventh day of the week. It should be remembered that the names of the days of the week are of comparatively modern origin. Anciently the days were known only by their numbers, first, second, etc., and this numbering is still adhered to, and is universally understood, although it is more common now to speak of the days by the names that have been given to them, instead of by the numbers. The Sabbath is that which marks the week. God created the heavens and the earth in six days, and rested on the seventh, and he commanded man to rest on every succeeding seventh day, giving him permission to work the six intervening days. These periods of seven days are called weeks.

Ever since the creation, there have been some who have kept the Sabbath according to the commandment, but for our purpose it is not necessary to go back farther than the time of Christ. Christ and those who followed him kept the Sabbath according to the commandment. See Luke 4:16; 23:56. This was, of course, the seventh day. It was the same day which the Jews kept. The Jews have kept the same day from that time to this. We find them in all parts of the world, yet they are all agreed as to the observance of the Sabbath. This shows that the day which is called Saturday is the true seventh day, the day which was observed by Christ and which is enjoined in the fourth commandment. The day which follows the seventh day is now called Sunday. Now, if we turn to Matt. 28:1, we shall find that the day which immediately follows the seventh-day Sabbath, is the first day of the week.

As further proof that there has been no change in the reckoning of the days of the week, we have the fact that Jesus rose on the first day of the week, and that, from within two or three centuries after his resurrection up to the present time, the day of Christ's resurrection has been quite generally observed in the Christian church. If you ask people why they keep Sunday, they will always tell you that it is in honour of Christ's resurrection on the first day of the week. And thus the keeping of Sunday is in itself evidence that those who observe Saturday are observing the true seventh day, and are therefore obeying the commandment of the Lord.—*Signs of the Times*.

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