

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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GOD'S MESSAGE.

TO HIM THAT IS FAR OFF.

PEACE, peace!

To him that is far away.

Turn, O wanderer! why wilt thou die,
When the peace is made that shall bring thee
nigh?

Listen, O rebel! the heralds proclaim
The King's own peace through a Saviour's name;
Then yield thee to-day.

Peace, peace!

The word of the Lord to thee.

Peace for thy passion and restless pride,
For thy endless cravings all unsupplied,
Peace for thy weary and sin-worn breast;
He knows the need who has promised rest,
And the gift is free.

Peace, peace!

Through Him who for all hath died!
Wider the terms than thy deepest guilt,
Or in vain were the blood of our Surety spilt:
Even because thou art far away,
To thee is the message of peace to-day,
Peace through the Crucified.

—Frances Ridley Havergal.

General Articles.

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

THE PREPARATION FOR HEAVEN.*

BY MRS. E. G. WHITE.

If we would enter heaven we should strive to bring all that we can of heaven into our lives on earth. The religion of Christ never degrades the receiver. It exerts a heavenly influence upon the minds and manners of men. When the word of God finds access to the hearts of the rough and coarse, it commences a process of refining upon the character, and those who endure it become humble and teachable, like little children. The mighty cleaver of truth has severed them from the world, and then the work to be accomplished, to mould them after the divine Pattern, is begun. They

* An address at Orebro, Sweden.

are to be living stones in the temple of God, and are hewn, and squared, and chiselled, to fit them for God's building. Those who are naturally full of self-esteem become meek and lowly of heart. They have a change of character, and are transformed by the renewing of their minds, and the regeneration of the Holy Spirit.

God said in the beginning, "Let us make man in our image, after our likeness;" but sin has almost obliterated the moral image of God in man. This lamentable condition would have known no change or hope if Jesus had not come down to our world to be man's Saviour and Example. In the midst of a world's moral degradation he stands, a beautiful and spotless character, the one model for man's imitation. We must study, and copy, and follow the Lord Jesus Christ; then we shall bring the loveliness of his character into our own life, and weave his beauty into our daily words and actions. Thus we shall stand before God with acceptance, and win back by conflict with the principalities of darkness, the power of self-control, and the love of God that Adam lost in the fall. Through Christ we may possess the spirit of love and obedience to the commands of God. Through his merits it may be restored in our fallen natures; and when the Judgment shall sit and the books be opened, we may be the recipients of God's approval.

John saw the holy city, the New Jerusalem, with its twelve gates of pearl and twelve foundations of precious stones, coming down from God out of heaven. The streets are of transparent gold, clear as crystal. Everyone who shall enter those gates and walk those streets will here have been changed and purified by the power of the truth; and the crown of immortal glory will adorn the brow of the overcomer.

The nations that have kept the truth shall enter in, and the voice of the Son of God will pronounce the glad welcome, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Then how can we afford to devote our God-given powers to our own pleasure for one moment? We must yield our whole service to our Master. We must

wage, continuously, the battle of self-denial and sacrifice. Christ died that we might live, and with the same spirit of love we should seek to win souls as the purchase of his blood. The word of God, through his apostle, declares, "We are labourers together with God." Our work may seem at times very discouraging; but if one soul is turned from the error of his way to righteousness, there is joy in heaven. The Father and the Son rejoice in the presence of the angels. The song of triumph is sung and echoed and re-echoed through the courts of heaven. Then why should we not be wise in this life, and work for the salvation of man to the glory of God? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Your lives must here be refined, ennobled, elevated; and Christ, the hope of glory, must be formed within you. Your favourite sins will be laid aside; you will fear to offend God, and you will love his law.

For more than forty years I have been proclaiming salvation to sinners, and my heart has yearned over them with pitying compassion. I saw before me the purchase of the blood of Christ. There is value in every soul. Said the Lord through his prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." It is the truth received in the heart and practised in the life that makes men so valuable in the sight of God.

John beholds an innumerable company, precious, refined, purified, around the throne of the Majesty of heaven. The angel inquires of John, "What are these which are arrayed in white robes? and whence came they?" and John answers, "Sir, thou knowest." Then the angel declares: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." Now we have the precious opportunity of washing our robes of character in the blood of the Lamb till they are spotless in his purity. To all who shall do this the promise is, "They shall hunger no

more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

We want you to lift your minds from the things of earth to the heavenly glories. We want you to live for the future, immortal life, and decide, "As for me and my house, we will serve the Lord." Now is the accepted time. Now give yourselves, without reserve, to Jesus. Be determined that you will have Christ, even if this requires the loss of everything else. The very obstacles and difficulties of the way are for the purpose of making you mighty in faith and giving you spiritual strength. Every effort you make to lead others in the path of God's commandments is registered in the imperishable records. Let not the enemy deceive you. He has filled the world with heresies; but the word of the Lord endureth forever. Plant your feet on his immutable counsels, then you will be all ready to come under God's rules of government in the kingdom of bliss. If you ever sing the song of triumph and redemption, you must now be learning its notes. Is Jesus abiding in your hearts? If he is there you will talk about him, you will reveal him in life and character. You will sing his praise, making melody in your hearts unto the Lord. The sweet spirit of meekness will be cherished, and self will be crucified. When you come to Christ you will not boast, "I am holy." Let God, alone, say that of you, for you know not your own heart. This boast is a sure evidence that you know not the Scriptures nor the power of God. Let God write in his books, if he will, that you are an obedient child, keeping his statutes with a cheerful heart, and the records will reveal it before angels and men at the day of reward.

I have never dared to say, "I am holy, I am sinless;" but whatever I have thought was the will of God, I have tried to do with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator, and I know that he will keep that which I have committed to his trust. It is my meat and drink to do my Father's will, to present before a dying world the cross of Calvary, to preach repentance toward God and faith toward our Lord Jesus Christ, to point the way of the commandments of God, that path that leads to the open gates of the eternal city. If you lose heaven you lose everything. If I can only see the King in his beauty, it is all I desire. Let me listen to the sweet music of his voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Who of you shall we meet in the congregation of the blessed? We want to

see you crowned in the city of God. When the Judgment is set and the records searched, may your names not be blotted out of the book of life. This life is of great consequence to us, for in it we have the privilege of preparing for an unending life. I beseech you, therefore, see to it that your influence is not against the commandments of God. The law is just as Jehovah wrote it, in the temple of heaven. Man may trample upon its copy here on earth, but the original is kept in the ark of God in heaven. Above it is the mercy-seat, and Jesus, our great High Priest, stands before the ark, to mediate in man's behalf. We want you to keep God's commandments and live, and his law as the apple of your eye; for "whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Seek immortality and the crown of life; then the eternal treasures shall be yours, and an inheritance in the kingdom which God hath promised to those that love him.

HOW GOD LEADS HIS PEOPLE. NO. 22.

I WANTED clear ideas on the Sabbath question, so I could not accept the position advocated by the first witness, Mr. Any-day-will-do. Besides, I found that those who advocate this in theory, are themselves against it in practice! Any one day of the seven will not do for them, the seventh day for instance will not, it must be Sunday, and Sunday only! I therefore dismissed this prevaricating witness as unworthy of being entertained by any honest, straightforward Christian, and invited the second one to give his evidence against keeping holy the Sabbath day.

This witness prided himself on his clear ideas based, he said, on Bible knowledge. He was called Mr. Delphian. He stood forth and proceeded in substance as follows: "It is well known that the seventh-day Sabbath never existed as a weekly institution before it was given on Mount Sinai; then it was given to the Jews only, and as we are all Gentiles it cannot be binding on us. In fact, none but Jews ever had the law given to them at all; Gentiles are 'without law,' and therefore they are under no obligation to keep the Sabbath, or any other day. We esteem every day alike." Having thus delivered himself, this witness looked round with an air of triumph, as though he expected every one to be convinced by his self-confident assertions. I noticed that he spoke, too, in a light and frivolous manner, as though he had never considered the serious nature of the question as one affecting our relationship and our duty to God. Whether God is pleased or displeased with us as we obey or disobey the fourth commandment, never seemed to enter into his thoughts; so I put the following questions to him: "Did God command the people of Israel to keep the seventh day holy?" "Yes,

he commanded them, but"—"That is enough my friend, at present," said I, interposing; "I only want short and categorical replies." "Did God care then whether the Jews kept the seventh-day, or some other day?" "I suppose he wanted them to keep the seventh." "Why did he command them to keep the seventh day holy?" "Because he brought them out of the land of Egypt," the witness replied with an evident leer! "Is this the reason which God himself gives in the law he uttered with his own voice from Sinai?" The witness declined the question, so Mr. Andrews was called upon to read it aloud before the court. It read as follows: . . . "For in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here then it was seen that the people were commanded to observe the seventh day in memory of the work of creation, and in memory of the Creator's own rest.

I therefore put the following questions to witness: "Did God create any land besides the land of Israel?" "Yes, he created all the earth." "Then would it not be fitting for all the earth to remember him as Creator?" "It might be fitting; but I maintain that it was only commanded to those who came out of Egypt, out of the house of bondage." "When, my friend, was it commanded them?" "When they came to Mount Sinai; see Exod. 19 and 20." "Then how is it that about a month before this time God gave the people manna six days, and sent none on the seventh, or Sabbath day, to prove them, whether they would walk in his law, or no? See Exod. 16:4, 23, 28-30. Had they got the Sabbath law before they came to Mount Sinai?" "Well, I suppose they must have had it some little time before." "Then why did you say that the Sabbath was not instituted before God gave the law on Mount Sinai?" No answer! "You said, Mr. Delphian, that only those who came out of Egypt were commanded to keep the Sabbath. Do you know that the Jews in the time of Isaiah were reproved for not keeping the Sabbath law; had they been brought out of Egypt?" Isa. 58:1, 13. "Their forefathers had; and therefore their seed were under the same obligations." "I understand, Mr. D., that you have been baptized into Christ, have you not?" "Yes; the New Testament teaches we ought to be; see Gal. 3:27." "Very good. Then did you not at that time, through Christ, become a part of Abraham's seed, and a part of the Israel of God? See Gal. 3:29 and 6:16." "Yes, I believe I did; as also all the brethren who are with me." "Then are not such persons under the same obligations as their forefathers?" The witness wanted to go on some pressing business, but the Court insisted that he must remain until his evidence had been thoroughly sifted. The cross-questioning was therefore re-

sumed. "Now, my friend, you affirm that we are Gentiles; that the law was never given to Gentiles; and that, therefore, we need not keep the Sabbath. Have you studied ethnology; and do you certainly know from whom we English have descended?" "Well, no, but I suppose we are Gentiles, nevertheless." "Oh! Now supposing that we are Gentiles, and that we are, as you say, 'without law;' can there be any transgression, or sin, where there is no law?" "No! certainly not," Mr. D. replied, with emphasis, "the apostle Paul says so!" "Do not get excited, my friend; I simply wish you honestly to answer my questions, both for your good and my own. Now, when any Gentile comes to your meetings, and believes your teachings, I suppose you advise him to be baptized, do you not?" "Yes, of course we do." "On what grounds do you advise a man to be baptized; that is, for what reason or object?"

"For the remission of sins to be sure; as Peter teaches in Acts 3:19." "Very good, my friend; very good indeed! Will you now tell this court what sins a man can have committed who previously was not under the obligation to keep God's law, who was without the law, and who therefore, on your showing, could not be guilty of any transgression against the law?" But here the witness was seized with a violent fit of coughing! When he recovered from it he seemed to have completely lost his voice; so the question was left unanswered.

In the meantime another witness was called; a man well versed on the question of the relationship of the Gentiles to sin and to the law. His name was Paul. These questions were put to him. "Now, friend, we are all agreed that you understand this subject well; will you tell us what it is that defines sin?" "Certainly. By the law is the knowledge of sin. I myself had not known what sin is but by the law. For I had not known lust, or concupiscence, except the law had said, thou shalt not covet." Rom. 3:20; and 7:7. "What law do you mean, Paul?" "Why, the ten commandments of course; one of which says, 'Thou shalt not covet.' It was this commandment, especially, that first convicted me." "Now, Paul, are Gentiles amenable to this law?" "Assuredly. We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. [Rom. 3:19.] Are not Gentiles a part of all the world, and have they not mouths?" "True, true. But then is there not a difference in the case of the Gentiles? Are they sinners; and do they need a Saviour to save them from their sins?" "Most certainly they are reckoned as transgressors of God's law; yet if there were no law for them there would be no transgression imputed to them; for sin is not imputed where there is no law. But sin is imputed to Gentiles as well as to Jews.

All have sinned, and come short of the glory of God; therefore Gentiles are condemned by the law of sin as well as we. And though they are, or rather once were, without the written law, yet their very conscience shows the work of the law written in their hearts, as I have shewn. God views them as sinners, therefore they have need of a Saviour; and God has provided the same plan of salvation for them as for us. The righteousness of God by faith of Jesus Christ unto all and upon all them that believe, FOR THERE IS NO DIFFERENCE. I have before proved that both Jews and Gentiles are all *under sin*: therefore they are alike amenable to the law of God; for sin is the transgression of the law, as saith our beloved brother John. See also my epistle to the Romans, chap. 2:15; 3:9, 19, 20, 22, 23; and 5:13, etc." "Thank you, brother Paul, for your clear testimony. It proves, as you say, that Gentiles as well as Jews, are related to the law of God; and that if they break any of its holy provisions God looks upon them as sinners needing salvation as much as you did. I suppose you once were alive without the law as you thought; and so some of the Gentiles may think that if they have been in the same way without law, they may be excused. But, as you clearly show, the commandment is there all the time, whether we are without it or not; and when the commandment comes home, it has power to slay us, though not to save us. But a dead law could kill no one, could it? You have completely demolished Mr. Delphian's theory, that Gentiles had nothing to do with the law of God; and it will be for this court to decide whose testimony is worthy of most credence, yours or his."

Another witness was now called, and one universally considered to be competent to testify of another point which had been raised, namely, whether or not the Sabbath existed before the giving of the law on Mount Sinai? Without being sworn, this witness gave his name as William Smith, D.C.L., LL.D., and author of a well-known Bible dictionary. His evidence under the word Sabbath was as follows:—

"The consecration of the Sabbath was COEVAL WITH THE CREATION. It has been maintained by some that this (Gen. 2:2) is only an anticipatory reference to the fourth commandment, because there is no record of the observance of the Sabbath between the creation and the exodus. But this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the bird out of the ark, an act naturally associated with the weekly service (Gen. 8:7, 12), and in the week of a wedding celebration (Gen. 29:27, 28); but when a special occasion arises, as in connection with the prohibition against gathering manna on the Sabbath, the institution is

mentioned as *one already known* (Ex. 16:22-30). And that this was especially one of the institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, 'REMEMBER the Sabbath day, to keep it holy.' But even if such evidence were wanting, the *reason* of the institution would be a sufficient proof. It was to be a joyful celebration of God's completion of his creation. All this is confirmed by the great antiquity of the division of time into weeks; and the naming of the days after the sun, moon, and planets." Here a gentleman, a chronologist and astronomer, a Mr. Dimpleby, by name, rose up and said that he could, as a chronologist prove the truth of what the preceding witness had just said; namely that time was divided into weeks long before the exodus; and that therefore the Sabbath was not of Hebrew origin. When, however, the question was referred to the jury, while thanking the stranger for his offer, they declared that it was unnecessary, after what had been said, to go further into this point at present. He was, nevertheless, allowed to leave his papers on "*All Past Time*," for future reference if anyone desired to see them. The court then adjourned.

A. SMITH.

THE ANTIDOTE OF DEATH.

"I AM the resurrection and the life." John 11:25.

The death of mankind, and that which lies beyond, has presented a problem to our race which unaided reason is not able to solve. Death seems to be a great evil. It is something which is unlovely in appearance, and which we instinctively dread. An antidote is exceedingly desirable. Hence human ingenuity has been taxed to find a remedy. And as it has been, and is, in the province of medicine, so it is in this. While quacks are continually discovering infallible remedies for every disease which flesh is heir to, disease and death are not banished, nor stayed in the least. The downward march to the grave is not retarded, but seemingly accelerated. Still the panacea is confidently sought, and in almost every direction we hear the exulting cry, "Eureka—I have found it!"

In like manner, since death seems to be the termination of our conscious existence, philosophers and theologians have been, and are, seeking to disclose that which is beyond, and disarm death of its terrors; but all in vain. Some tell us that there is nothing for our race beyond death; that to us, as to all the animal creation, death is what it seems to be—the extinction of life, an end of our conscious being. But this is not satisfactory, as it presents no remedy. All love life. There is a yearning for immortality; and men love to persuade themselves that they will have it, nay, that they already possess it. They seek in death its own remedy. As they have

nothing else to depend upon, they strive to transform death into life, and sagely come to the conclusion that there is no death; that what seems such is only a transition to a higher state of conscious existence; that death, as some have expressed it, is life intensified, an awakening to powers and capacities which in the present life are lying dormant.

But what assurance have they for this? From that bourn no traveller has returned to tell the story. Even Lazarus, who had been dead four days, brought back no intelligence from the unseen world. So it is simply the desire that is father to the thought that man, by nature, is immortal. But when we turn to the revelation of the word of God, we find the remedy which human wisdom has sought in vain.

Says Jesus, "I am the resurrection and the life." The literal meaning of this is, that Christ, the Son of God, has the power to raise the dead to life again, and that he is the author of life; and consequently on him depends all hope of a future eternal life.

But the question is asked, What is the resurrection? Some gravely tell us that the resurrection takes place at death; that the death of the body is the resurrection of the real man to a higher plane of existence. But revelation teaches us that death and the resurrection are opposites; that death puts men into the grave, and the resurrection takes them out of it. "All that are in the graves shall hear his [Christ's] voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Our context demonstrates what Jesus meant by the resurrection. Jesus said to Martha, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." At the command of Jesus, the stone was removed from the grave, and he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus said unto them, "Loose him, and let him go." Thus the meaning of the term *resurrection* is unmistakable. It is said, "He called Lazarus out of his grave, and raised him from the dead;" and when "all that are in the graves" shall be called forth by the voice of the Son of God at the last day, it is the resurrection, first, of the righteous to life, and secondly, of the wicked to the condemnation of the second death.

To the righteous the antidote of death is found in Christ and the resurrection. To them the poison of death is counteracted, and the tyrant himself, their "last enemy," is slain. And the honour of bringing them to eternal life and glory

belongs to Christ. Death has no part in the work of introducing men to the joys of heaven. But the resurrection of the righteous robs death of his prey, and gives them victory over the grave. At their resurrection, this mortal puts on immortality. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

R. F. COTTRELL.

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"AMEN, EVEN SO, COME LORD JESUS."

Rev. 22:20.

LORD Jesus quickly come,
Thy waiting church to bless:
To take her to thy bridal home,
In robes of righteousness.

The Church has waited long
To see her Lord's return;
But hope now animates her song,
Her heart begins to burn.

Come for thy people, lo!
Outcast, as once wast Thou:
The iron rod shall break the foe,
And every knee shall bow!

Come David's Son and Lord,
All Israel now restore;
Fulfilling ancient oath and word,
And reign for evermore.

Come! Quick'ner of the dead,
That thy dead men may live;
Come down from heaven as Living Bread,
The deathless life to give.

Come with the stream of fire
With angels from on high:
Wake up the twelve-twelve thousand choir
With songs that never die.

Come! Man Divine again,
The "Same" who came before;
Bring peace on earth, goodwill to men,
And joy for evermore!

Come Father with thy Son,
Thy kingdom come, we pray;
In all the earth thy will be done—
Oh! come, and come to stay!

A. SMITH.

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THE WORD OF GOD EQUALLY INSPIRED.

ONE part of the word of God is just as much inspired as another; for Zechariah, himself filled with the Holy Spirit, says, "The Lord God of Israel . . . spake by the mouth of his holy prophets which have been since the world began;" which is supplemented by the apostle Paul to Timothy: "From a child thou hast known the Holy Scriptures [*ta hiera grammata*], which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture [*pasa graphee*, or "every Scripture;" *i. e.*, every portion of the *ta hiera grammata* just named] is given by inspiration of God [*Theopneustos*], and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. The words of Peter are of the same import, for he says, "No prophecy of the Scripture is of any private interpretation" (*hidias epiluseos ginetai*) or, rather, "becomes a matter of self-interpretation." By this we are to understand that no prophecy of Scripture

is a thing of its own solution. Scripture must be compared with scripture, signs and symbols with corresponding events, and the fulfilment must meet prophecy under the teaching of the same Spirit. For prophecy was never born (*heenechthee*, "wafted;" *i. e.*, into the soul of the prophet) by the will of man; but holy men of God spake as they were borne along (*pheromenoi*) by the Holy Spirit. 2 Peter 1:21. While the words spoken by men retain all the individual characteristics of those who uttered them, the inspiring breath was that of the Holy Spirit, and thus their utterances are nothing less than the oracles of the living God.

The inspiration of the Bible was "in sundry portions and in divers manners." "God spake in times past unto the fathers by the prophets." The prophet who received a revelation was wont to say, "The word of the Lord came unto me saying." The Lord has marvellously directed the agencies that have superintended the preservation of the Scriptures, and guarded their unity with an eye of infinite wisdom; so that the Bible, in the language of the great Locke, "has God for its author, salvation for its end and truth, without any mixture of error for its matter." David says (Ps. 12:6): "The words of the Lord are pure words, as silver tried in a furnace of earth purified seven times."

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." Ps. 19:7:9.

With the Old Testament we unlock the New Testament. One is the counterpart of the other. We find that not only are there about one hundred and ninety distinct and separate quotations in the New taken from the Old Testament—many of them consisting of several verses, and many repeated again and again, so that between three and four hundred verses in the New Testament are taken from the Old; but, in addition to this, it is observable that the most important—the most wonderful and startling—miraculous histories narrated in the Old Testament—and which, therefore, have been the most severely controverted and tested—are indorsed in the New Testament, and all the most essential facts and phenomena of the New Testament are pronounced or foreshadowed in the Old.—*Christian Leader*.

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PERILOUS TIMES HAVE COME.

ONE of the most alarming dangers of the times is the encroachment of worldliness upon the church of Jesus Christ. The "prince of this world" is drawing lines of investment closer and closer

around the stronghold of the church. He is pressing the siege with the most diabolical ingenuity and persistence. That he has been gaining ground, wearing out the patience of the saints, at many points, cannot be denied. Never has the old enemy pressed his cause with more varied forms of strategy and cunning disguises. If ever he came near deceiving "the very elect," it is in this most perilous "world-age" of the nineteenth century. He has laid his black hand upon all the resources of our modern civilization—the steam-engine, the telegraph, the printing-press, the power of science and art and invention in every field of human activity—and is employing them all in his desperate warfare against the stronghold of Christianity. In many cases he has succeeded in turning the very weapons of Christians against themselves, and poisoning the very fountains of their sustenance and support.

It is now as in the ancient days—those who are in the greatest danger seem to realize it least. They cry, "Peace, peace," when there is no peace. They say, like the devil-ensnared Laodiceans, "I am rich, and increased with goods, and have need of nothing," when they are really "wretched, and miserable, and poor, and blind, and naked," befooled, befogged, and stripped and wheedled out of every good thing they had possessed. They have become so hospitable that they are entertaining devils unawares. They have become so liberal in their views, and have gone so far in their revolt against old fogyism, that they have lost sight of the old landmarks, and are led by the devil at his will. And, alas! the last state of those poor souls is worse than their first.

What the devil has failed to accomplish by direct, open assault upon Christians, he has in many cases accomplished by his diabolical, angel-of-light strategy and diplomacy. He has drawn out multitudes of the professed disciples of Christ into the fields of compromise, by feigned flight, and has worsted them by simply permitting them to rest on that "Enchanted Ground." He has often, under pretence of making terms of surrender, secured compromises that have given him the full fruits of victory over detachments of the Lord's hosts. Does anyone doubt the statement? Let him go round about the walls of Zion, and let him look out upon the scene through the field-glass of God's word, and he will see and understand and lament the sad facts.

What is wealth? Satan has that too. What is talent? what is culture? what is high social position? Satan has these at command, also. What are all material attractions and resources? They all abound in the dominions of the devil. It is vain to rest in any of these, or to make them substitutes for the life and power and fruits of godliness. Where the Holy Spirit does not abide in power, there the essentials of Christian discip-

ship and Christian service are wanting. Satan cannot counterfeit the life of God in the soul of man, nor the fruits of the Spirit that ripen on the branches of the spiritual life.

These are perilous days, because they are days of unparalleled opportunities and responsibilities. The voice of the Spirit has forewarned the church that "in the last days perilous times shall come." These times are upon us now. The bold outlines of the prophetic sketch of the scenes of those days, are produced in the life of our own times. The fact fits the picture. The echo answers to the prophetic voice. And it behooves the church to heed the warnings and signals of her Master. "Can ye not discern the signs of the times?" is the challenge of his voice. "Let us not sleep, as do others," cries out a wide-awake, clear-eyed disciple, "but let us watch and be sober." And another voice rings out its martial appeals: "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Full of cheer and encouragement, yet thrilling with tender yearning and warning, comes the word of our faithful Saviour, "Be thou faithful unto death, and I will give thee a crown of life."
—*Evangelical Messenger.*

THE NEW TESTAMENT SABBATH.

It is the fashion of the present day to assume that, under the Mosaic dispensation, the law of the Sabbath was altogether arbitrary, and in a very high degree oppressive, and that under the gospel it has been essentially modified. The position seems to be that there is a large abatement of the divine claim in regard to Sabbath observance. Under the Mosaic dispensation there were certain theocratic regulations and requirements, which, as belonging to the civil government, as administered by Moses and his successors, were not designed to be of a permanent obligation. But it was a leading object of these precepts to impress upon the minds of the Jewish people a sense of the sacredness of the Sabbath, as a holy day. It was the purpose to give them an impressive lesson in regard to the spirituality of the law and the extent of its application. And the divine legislation, under the theocracy, was of such a character as to leave no one in doubt in regard to its import. The precepts of the law and the teachings of the prophets, during the subsequent history of the Jewish nation, taught the people how to keep the Sabbath. And so far as relates to the essential spirit of the command, there has been no change.

During the later history of the Jews, their religious teachers gave such an exposition of the law of the Sabbath as rendered it burdensome and oppressive, but for every precept in regard to it, which was inconsistent with the highest and best interests of the people, tem-

poral not less than spiritual, their teachers, and they alone, were responsible. There was nothing in the commandment, in itself, nor in any precept of the Old Testament in regard to it, of which they had the smallest reason to complain. There was nothing that forbade any work of necessity or mercy. The conscientious Jew did not hesitate to care for his own necessities, nor for the necessities of those dependent upon him. He did not hesitate to supply the wants of his domestic animals, or to afford relief to such as were in distress, and what might be done for a beast might certainly be done for a fellow-man.

In his exposition of the law of the Sabbath, our Lord added nothing to the precepts of the Old Testament. He simply delivered his disciples from the bondage into which they had been brought by Jewish tradition. He made no abatement of his claim, and he put no new construction upon the fourth commandment. He simply corrected the misconstruction of the Jewish teachers. He taught his hearers how the commandment was to be obeyed.

It is somewhat remarkable that writers who claim for the New Testament law a great superiority over that of the Old Testament, should altogether lose sight of the unscriptural and dishonouring imputation involved. They assume that the cruel and oppressive ruler of the Hebrew people has become the gracious and beneficent Saviour of the new dispensation. But the Son of man is the same person who revealed himself to ancient Israel as "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." And there has been no change in his character or work. The personal ministry of Christ was simply a fuller and clearer manifestation of the same character and the same general plan of saving lost men.—*Presbyterian Teacher.*

UNIVERSALISM IN A NUTSHELL.

"I AM a Universalist," said C. G., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your *rational* system together. It amounts to just this—that Christ the Saviour died to save men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*Selected.*

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.

LOST NAMES.

"Those women which laboured with me in the gospel, and others of my fellow-labourers whose names are in the book of life"

THEY lived and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell.
The only thing is known of them, they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame?
They lived to God.
They loved the sweetness of another name,
And gladly trod
The rugged way of earth, that they might be
Helper or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth,
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please,
Although unknown,
And their lost names shine forth in brightest rays
Before the throne.

O take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the Book of Life is found
My lowly place,
Honour and glory unto God redound
For all his grace!
—Marianne Farningham.

MY SIXTY-SIX BOOKS.

I SEE articles in various periodicals, from the pens of well-known authors, with such headings as these: "Books that have Helped Me," "List of a Hundred Books that Everybody Ought to Read," etc. It is evident that the reading question is becoming a serious one. Every sensible man will admit that, from one cause or another, fully two thirds of the books now published are not worth reading. Some of them are really bad, filled with false ideas of life or covert suggestions of evil. Their influence in demoralizing the young is fearful. And, as we cannot have in this free land a legal censorship of the press, each parent and teacher ought to be a self-constituted censor, and know what kind of books his children or his pupils are reading.

Next to the books that are positively immoral, I am old-fashioned enough to put what is called realistic fiction. That it is true to nature—to fallen human nature, I am willing to admit. But because people suffer with the small-pox is no reason why I should visit the pest-house. I never heard of any one whose

benevolent and philanthropic impulses were stimulated by such fiction; but I know of many whose imaginations have been corrupted by it, until their hearts have become cages of unclean birds.

Time and space would fail to tell of the books that are full of platitudes, whose authors have found or stolen a few nuggets of gold, and beaten them out into marvellously thin leaves of foil. There is truth in them, but it is like the grain in a stack. We go to it for bread to appease our hunger, and find that we have to begin by winnowing the straw and the chaff, and the result is not enough wheat to pay for the threshing. And then the "books upon books" written by day-dreamers! They have woven webs as ingenious and as flimsy as the spider's, all out of their own heads. They have theories in physics, morals, political economy, or theology, which, though novel, are entirely satisfactory to themselves, and of course ought to be to everybody else. Oh, how these bantlings, that come out in cloth instead of feathers, do strut and crow, as if the world had slept in ignorance till they waked it, as the roosters wake us country folks in the morning! And worse still, if possible, the biographies! How they are coming in like a flood! The earliest biography on record is that of Enoch. God inspired it as a model. Its length is just one line in my Bible: "And Enoch walked with God." "And" is merely a conjunction. "Enoch" is the title. Hence the biography proper is embraced in three words, "walked with God." How brief, yet how comprehensive and satisfactory! But now the life of every second-rate author or politician must be served up in two or three octavo volumes. Our own lives are too short to permit us to read so much about the lives of other people.

But I am forgetting my sixty-six books. I must hasten to them before my column is full. From early childhood I was an omnivorous reader. Too sickly to go regularly to school, I devoured a large family library. I was such a bookworm that they made me librarian at college. Thirty years in a newspaper office kept me abreast of the new literature of the day. But though I have gone through thousands of volumes, reading sometimes with my eyes and sometimes with my fingers, I have found very few that really helped me. And now I have come to the conclusion, at the end of sixty-six years, that there are just sixty-six books in the world that are really worth reading. Some of the sixty-six are so short that they are rather leaflets than books, and the whole of them I have bound in a single volume that I can put in my pocket. Yet these books form a perfect library. They are a cyclopædia. They compass and comprehend the whole circle of that knowledge which we all need. I have read these sixty-six books over and over a great many times, and yet they charm me with their novelty. They are

like my beautiful spring on the hillside yonder. I have gone to it every day for years. The water is never frozen in winter, and never warm in summer. It bubbles up this morning as fresh and as refreshing as when I first visited it. But no, this figure does not tell the whole story. My sixty-six books are like a mine. When I first began prospecting, with a cold and carnal heart, they were to me only a barren hill-slope. I saw no beauty that I should desire them. But when the Holy Spirit opened the eyes of my understanding, I began to find particles of fine gold scattered all over the surface. Gathering these and looking farther, I found pockets of gold that I could work easily. Before exhausting the pockets, I discovered great veins, or lodes, of gold-bearing quartz, hard to mine, but repaying the toil an hundred-fold. And the deeper I have dug, the richer the mine has proved to be. I believe that if I could live as long as Methuselah, and work it every day, I should not be able to exhaust it.

How sad it is that when the world is deluged with literature, the only books in it that have any permanent value are neglected by the majority of readers! To many a voyager on this inky flood, the books of God seem like barren islands. They behold them afar off—perhaps listen to voices from them now and then, but are too busy with the painted novelties amid which they float, to stop and explore them. But there they stand, that cluster of three-score and six, from venerable Genesis to cloud-encompassed Revelation—stand firm and unchanging as the pillars of Heaven—stand while thousands of ephemeral books sink beneath the waves. And if the dreamy lover of fiction would only go there, he would find that, instead of being barren, they are covered with trees of life, which bear twelve manner of fruits; that their souls are gold, that their rocks are gems, and that their waters are full of priceless pearls, some waiting for the courage and skill of the diver, but many in such shallows that the little child can wade out and gather them. The Bible is the world's one perfect library. It ought to be studied an hundred-fold more than it is.—Obadiah Oldschool, in *Interior*.

SAVE THE LEISURE MOMENTS.

IT is astonishing what can be done in any department of life when once the will is fixed with a determination to use the leisure time rightly. Only take care to gather up your fragments of leisure time and employ them judiciously, and you will find time for the accomplishment of almost any desired purpose. Men who have the highest ambition to accomplish something of importance in this life frequently complain of a lack of leisure. But the truth is, there is no condition in which the chances of accomplishing great results are less than in that of leisure. Life is composed of

an elastic material, and wherever a solid piece of business is removed the surrounding atmosphere of trifles rushes in as certainly as the air into a bottle when you pour out its contents. If you would not have your hours of leisure frittered away on trifles, you must guard it by barriers of solid work, the "must be done" that cannot be put off. The people who have done the most for their own good and the general good of others are not the wealthy, leisurely people who have nothing to do, but are almost always the overworked class. Such people have learned how to economize time, and however crowded with business, are always found capable of doing a little more; and you may rely upon them in their busiest season with far more assurance than upon the idle man. It is much easier for one who is always exerting himself to exert himself a little more for an extra purpose than for him who does nothing to get up steam for the same end. Give a busy man ten minutes in which to write a letter, and he will dash it off at once; give an idle man a day, and he will put it off till to-morrow or next week.

There is a momentum in an active man which of itself almost carries him to the mark, just as a very light stroke will keep a hoop going, when a heavy one was required to set it in motion.

—*Pacific Health Journal*.

THE CHINESE NATIVE PRESS.

THE British Consul-General in Shanghai in his last report refers to the growth of the native newspaper press in Shanghai. Besides religious and illustrated periodicals there are two daily newspapers published in Chinese there, the *Shen Pao*, published by an Englishman, and the *Hu Pao*, which is published at the office of the leading English newspaper in China. The former has an average daily circulation of 12,000 to 13,000 copies. During the Franco-Chinese war, its articles being written by patriotic Chinese to suit the popular taste, the circulation increased to 18,000 copies daily. The price is 10 cash, or less than a halfpenny, yet it is often sold after perusal, sometimes changing hands more than once during the day. It is then bought by *employés* of the Chinese post office, who send it to places in the interior where steamers cannot reach.

The *Hu Pao* has also a considerable circulation, especially within the Kiangsu province. Both papers, says Mr. Hughes, though owned by foreigners, are *bonâ fide* organs of Chinese educated public opinion. In international questions they do not always take the foreign side, but their influence is on the whole exerted in favour of progress and civilization.

The owner of the *Shen Pao* has also founded a printing and stereotyping business. It was started four years ago for the express purpose of reprinting

with moveable type a copy of the collection of Chinese literature, ancient and modern, issued under Imperial direction in the 17th century. The whole work consists of 6,000 volumes, but in the new edition these will be reduced in number. Many of the books are beautifully executed, the illustrations especially being remarkably well done. Handsome editions of encyclopædias and dictionaries have been published at much cheaper prices than those for which they could formerly be obtained, but this has necessitated the use for these voluminous works of print so small that readers are obliged to use magnifying glasses.—*Fireside News*.

IS THE LIQUOR TRAFFIC A SIN, OR NOT?

If a sin, how great is that sin? To license the traffic by high or low license must add sin to the crime of those that grant the same, or aid or abet in the same, whether professed saint or sinner. To what source but the Bible can we go to decide this question? We learn from that source that God cannot look upon sin with the least degree of allowance. Nowhere in the Bible do we find any warrant for giving sanction to an evil, directly or indirectly, on the plea that large revenue can be obtained from it. Did Christ sanction the profanation of the temple by high license or a tax? Let us see: "And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple." Mark. 11: 15, 16.

This sounds like prohibition. To patronize or indorse sin of any kind, is sinning against God and Christ. Christ came into the world to redeem from sin, not to approve, aid, or abet. To approve would be a contradiction to his divinity, as the gospel claims him to be without sin. What Christ would not do, no Christian has a right to do. Would Judas have been justified if he had charged one hundred pieces of silver instead of thirty? Will any one claim that a high or a low price would have mitigated his crime in any way? If the rum traffic is a sin, no license for money, or any other consideration, can make it a virtue; and yet how many thousands of professed Christians vote for it, not because they believe it to be in accordance with the will of God or the teachings of Christ and his gospel, but because of their politics and to be with the majority. They do not stop to consider that the word of God places the "woe" of the Almighty upon them for so doing.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, makest him drunken," etc. Hab. 2: 15. When you read this woe, do not pass it over to the liquor-seller; for it

is you who by your vote made it possible for him to secure his license to do this wicked work. You may have cast your ballot in secret as to men's knowing how you voted; but God sees every secret thing, and he will reward you openly at the Judgment. "Let him that thinketh he standeth take heed lest he fall."—*Ethan Lamphear, in Review and Herald, U. S. A.*

FORGOTTEN WORKERS.

LITTLE men do work for which great men get credit. Unseen men, unknown men, lay foundations, upon which others erect monuments and establish their own fame.

The nurse instructing a little child, the mother forming the mind of her offspring, the teacher communicating the first elements of truth or the first principles of righteousness, these are the persons who, if they do their work well, ensure the purity of the family, the prosperity of the community, the security of the state, and the blessing of God upon the generation to come.

O lowly, lonely worker, toil on. Let your little work for God be done faithfully, and done well. Others may take the credit of the work which you have wrought, and boast of great results and great success, but God knows the beginning and the end of our labours; and the day is coming when he shall bring to light all hidden things, and give to every man according as his work shall be. What revelations shall then astonish the beholders, when great things shall be made small, and little things shall shine forth in grandeur, when many that are now first shall be last, and many who are now last shall be first.—*Common People*.

ADVICE TO PARENTS.

BE very vigilant over thy child in the April of his understanding, lest the frosts of May nip his blossoms. While he is a tender twig, straighten him; whilst he is a new vessel, season him; such as thou makest him, such commonly shalt thou find him. Let his first lesson be obedience, and his second shall be what thou wilt. Give him education in good letters, to the utmost of thy ability and his capacity. Season his youth with the love of the Creator, and make the fear of his God the beginning of his knowledge. If he have an active spirit, rather rectify than curb it; but reckon idleness among his chiefest faults. As his judgment ripens, observe his inclination, and tender him a calling that shall not cross it. Forced marriages and callings seldom prosper. Show him both the mow and the plough, and prepare him as well for the danger of the skirmish as possess him with the honour of the prize.—*Selected*.

In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.

THE PRESENT TRUTH.

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

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EDITORS.

S. N. HASKELL, D. A. ROBINSON.

CORRESPONDING EDITORS.

U. SMITH, G. I. BUTLER, M. C. WILCOX.

THE SANCTUARY.

THERE are no subjects upon which there are more vague and varied ideas than upon the dwelling-place of God, and the ministration of Christ in heaven. Has God a dwelling-place? and if so, where is it? If in heaven, is there any particular place in heaven in which he may be said to have his throne? Or does he dwell everywhere in general, and nowhere in particular?

Concerning God's Spirit, we read: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Psa. 139:7-10. It is not concerning the omnipresence of God's Spirit that we raise this query, but as to the dwelling place of him from whom emanates this Spirit.

The expressions are many which indicate that in the Sanctuary of God in heaven is to be found a knowledge of his work and ways. "Thy way, O God, is in the sanctuary: who is so great a God as our God." Psa. 77:13. When the prophet viewed the prosperity of the wicked, and saw that waters of a full cup were wrung out to his own people, and heard the wicked saying, "How doth God know? and is there knowledge in the most High?" he said, "Verily I have cleansed my heart in vain, and washed my hands in innocency." Then he says, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." Psa. 73:10-17. The study of the Sanctuary, therefore, must yield information of value to every lover of the Scriptures who takes delight in meditating upon the character and ways of God.

God is represented as having a dwelling-place, and the prophet Isaiah saw him "sitting upon a throne, high and lifted up, and his train filled the temple." Isa. 6:1. In Psa. 103:19, David locates that throne in the heavens: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." But here we are brought back again to the question, Is there any definite place in heaven where God's throne

is located, and where he dwells? The Revelator on the isle of Patmos says: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." Rev. 4:1, 2. It will be noticed that this Scripture does not say a door was opened *into* heaven, but a "door was opened *in* heaven." He was beholding scenes taking place in heaven, and here he saw a door opened, and in the apartment laid open to his vision by the opening of the door he saw the throne, the occupant and the surroundings of which he describes in the verses following. What, then, is the name of this heavenly mansion constructed by the divine Architect, within which Isaiah and the Revelator caught such glorious glimpses of the regal splendour attending the great Creator and Ruler of the universe? David bears the following testimony: "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Psa. 102:19. Again Jeremiah exclaims, "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. But the Psalmist is still more explicit when he writes: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Psa. 11:4.

From the above testimonies it is evident that somewhere in heaven is a place where God especially dwells, and sits upon his throne; that his throne is in his Sanctuary; and in the work of the Sanctuary is revealed the ways and purposes of God concerning man. It was in contemplating the work in the Sanctuary that David saw the end of the wicked, and ceased to feel envious of their temporal prosperity. In future articles we shall consider the subject of the Sanctuary, and the work therein performed, a subject of deep interest to mankind, revealing as it does the work of Christ in our behalf.

JOY IN HEAVEN.

"LIKEWISE, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

It is a very strange thing that that which is most honourable in heaven is not so regarded on earth. It is a humiliating thing for man to confess his sins. To acknowledge one's own sins is not in harmony with the natural feelings of the human heart. But in heaven there is more joy over one sinner that repenteth, than over ninety and nine just persons, who need no repentance. In the sight of angels it is an honourable,

elevated, and sacred work for men to repent; but sinful man does not look upon it in that light. To us it is a work more to be shunned; and even if we would not wholly shun it, we would often prefer to do it in a more private manner. We should think of this with shame, and cultivate a different spirit. It is humiliating to have it known that we ever break our hearts before God. But we are not much ashamed of sin. We are more ashamed to confess it.

It is not unfrequently that we glory to our shame in some traits of character that we can never enter heaven with. Sin is that abominable thing which God hates; while repentance before God is that which he approves. It is in the heart of the man of a broken and contrite spirit that God delights to dwell; but he beholdeth the proud afar off. Sin is the fruit of our own evil natures, aided by the powerful co-operation of the devil. Repentance is the work of the Spirit of God, wrought in us by our consent, and with our active co-operation. How strange that we should be ashamed of this, and not be more ashamed of sin! It is the evil heart that leads us rather to cherish that which comes of the devil, and despise that which is so precious in God's sight. Sin is the only real cause for shame, and it is cause enough surely. But repentance is something noble, dignified, and honourable. It shows that, though we have been wicked, we now desire to do that which is right. How the devil perverts our minds when he makes us ashamed of this sacred work!

What a wonderful fact is revealed in the thought that there is joy in heaven over the repenting sinner! Great is the joy of angels in their exalted bliss, but it is true they feel additional joy when one poor prodigal son returns to God by repentance. What intense interest they must feel for us! How disinterested and unselfish must be their conduct! It is worthy of our notice and should ever be remembered that the Scriptures nowhere speak of the joy of our departed friends, but the joy of the angels. Yet if it were true they were in heaven, how much keener would be their joy, than that of the angels! Do you not think the Scriptures would somewhere have mentioned it?

THE MILLENNIUM.

THE term millennium signifies a thousand years, and is used with reference to the thousand years of Rev. 20. This is the only scripture that marks off this period, giving events to transpire at its beginning and termination. Some suppose that the millennium will be reached before the second advent of Jesus Christ, while others believe that it will occur after that event. Some entertain the idea that the world will be converted, and that this

blessed state will continue through the millennium. Others hold that after Christ comes this work of evangelizing the world will be carried on during the thousand years and nearly all will be converted and "know the Lord."

Now there are certain scriptural facts, which, if recognized, will settle the question not only as to the time of the millennium, but also concerning the events that mark the commencement and close of that period, and describe the condition of the earth during that thousand years. That a time will be reached when "all shall know the Lord from the least to the greatest," when wars shall cease and man with man shall be at peace, we have no disposition to deny. Inspiration speaks with a positiveness upon this point that should not be questioned, but the divine Word bids us look forward beyond the coming of the King of kings to the new earth state for the realization of such a hope. We wish to call the attention of the reader to the following propositions which have a direct bearing upon this question.

1. *At the very beginning of the millennium the devil is bound.* This is proved by Rev. 20:2. Probably no one who believes in the existence of a devil would be disposed to deny this.

2. *The Scriptures not only teach that wickedness will continue till the end, but that it will increase as we near that time.* If this proposition is true, we are bound to conclude that the binding of Satan does not take place before the end, and consequently the millennium must come after that time as well. That wickedness will thus continue and increase, the words of inspired men clearly demonstrate. "And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. In this same chapter our Saviour declares that the last days would be like unto the days of Noah, and that as the flood came and destroyed all the wicked, "so shall also the coming of the Son of man be."

In his forcible parable of the wheat and the tares the Lord said, "Let both grow together until the harvest" (Matt. 13:30), and then that we might understand what he meant by the harvest he added, "The harvest is the end of the world." Verse 39. This seems to forbid the idea of a converted world before Christ comes, or that Satan could be bound before the end is reached. Paul, the great apostle to the Gentiles, also taught that the people of God in all ages of this mortal state would suffer persecution, and that evil men, instead of growing better and more pious, would "wax worse and worse." "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and

seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:12, 13. His words in the first verse of this chapter show that he is describing the last days. From these scriptures the conclusion is inevitable, that the end is reached before the binding of Satan takes place, and consequently before the millennium begins.

3. *The re-living of the righteous dead occurs at the beginning of the thousand years.* This is evident from what John tells us in Rev. 20:4; for he says he "saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Since they lived and reigned with Christ a thousand years their re-living (or their resurrection) must have taken place at the beginning of that time.

4. *The resurrection of the righteous occurs at the coming of Christ.* "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. This cannot include the resurrection of the wicked, but must refer exclusively to the resurrection of the righteous; for these are "raised incorruptible." This resurrection is at the sounding of "the last trump;" and in another epistle the apostle makes it plain that the coming of Christ is at the same time. "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." 1 Thess. 4:16.

5. *The saints are at this time taken to heaven.* After describing the resurrection of the righteous dead Paul says, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17. John tells us that he saw the saints "stand on the sea of glass, having the harps of God" (Rev. 15:2); and in the fourth chapter he says that the sea of glass was "before the throne" (verse 6); and this "throne was set in heaven, and one sat on the throne" (verse 4). This is in perfect harmony with the Saviour's promise that if he went away he would come again and receive his people unto himself. John 14:1-3.

6. *At the coming of Christ the impenitent are all cut off.* This is an important proposition, for if it is true, it destroys the unscriptural doctrine of a future pro-

bation after Christ comes, unless it is after the wicked are raised from the dead, and that we will find is not possible. We will now make our assertion good. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. The prophet Zephaniah bears testimony in the following forcible words: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3. The prophet in this chapter is describing the great day of God's wrath. In the last verse he says: "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

We have now proved that the coming of Christ, the binding of Satan, the resurrection of the righteous, the taking of the saints to heaven, and the cutting off of the wicked, each and all occur at the beginning of the thousand years. What then will be the condition of the earth? We answer,—

7. *The earth will be made desolate without an inhabitant.* There are many testimonies in the prophets which prove the truthfulness of this statement. We will quote, however, but one or two. The prophet Isaiah gives us the following forcible words upon this point: "Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1, 3. Jeremiah, the weeping prophet, as he looked forward to this time exclaimed, "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27. The earth will not be blotted out of existence because it "abideth forever," Eccl. 1:4, and is to be renewed by the hand of the great Restorer, 2 Pet. 3:13. There is a time, however,

awaiting it when it will be emptied of its inhabitants, when it will "be desolate," when there will be "no man." Such a time never has been since man was created; and since both the wheat and the tares (the righteous and the wicked) are to grow together till the harvest (Matt. 13:30), and the harvest is not till the end of the world, we must conclude that such a time cannot come before the end. But we have already found that the righteous are all taken to heaven at the end when Christ comes, and the wicked are all destroyed at the same time, and the earth is made desolate. The saints of God will then be beyond Satan's cruel power forever. Never more will they be annoyed and perplexed by his artful temptations, and so far as wicked men whom he has used as his agents are concerned, he can use them no longer, for they are all dead. Here then is the binding of Satan; not with a literal chain, but by circumstances beyond his control. The righteous are eternally out of his reach, and wicked men he cannot deceive so long as the wicked remain dead—bound by his work being cut short. How long is this binding to continue? Inspiration answers, "A thousand years." At the end of that period will take place the resurrection of the wicked. Thus John declares, "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. So we have found, that at the beginning of the millennium Christ comes, the righteous dead are raised, the righteous living are changed, and all are caught up to heaven. At the same time the wicked are destroyed, the earth is brought to desolation, and Satan is bound. This state of things continues for one thousand years; then the wicked come forth from the grave to meet their fate in the lake of fire, which "is the second death." Rev. 20:14. Here will take place the burning day described in 2 Pet. 3:10, and from this mighty conflagration will come forth a "new heaven and a new earth wherein dwelleth righteousness." Thus will end the great controversy between Christ and Satan. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. R.

WORSHIPPING IN LETTER AND IN SPIRIT.

THERE are views widely differing on the subject of worshipping in letter and in spirit. Those who object to the law, and lay claim to a system of licence—for this is what no-lawism amounts to—affirm that to worship God according to the letter of the law is a slavish service, a service of bondage; being bound and hedged in by forms which leave no freedom to the human heart and will. They say there is a higher and purer service, a

voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshipper. They declare that where there are legal injunctions and restrictions, there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way* it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive of order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government, he thinks, are far too exalted to be trammelled. He loves the service of his country; but he must be left to serve in a manner dictated by his own mind, and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior, and manœuvres according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now, what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept?—Certainly it is. Any other course has its origin in self-will and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be very exceedingly anxious to honour and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father

to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by the father. He says he loves to serve his father; but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This, he claims, is the only way to manifest pure love for his father. But what shall we say to such love as that? Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonour his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire, prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:19. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshippers the Lord says: "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Ezek. 13:3-7. They declare that to be the will of God of which the Lord hath not spoken. Truly they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord has spoken is to them bondage, a legal service, worshipping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments, is will-worship—is to follow our own spirits. This is not worshipping God in Spirit, though by some supposed to be so. Such, instead of worshipping God in Spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible." "If I be a father, where is mine honour? And if I be a master, where is my fear? saith the Lord of hosts." Mal. 1:6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honour and fear which are his due. Professed worship in wilful disobedience is will-worship and mockery.

J. H. W.

THAT SUNDAY BLESSING.

"If Sunday is not the Sabbath, why have I been blessed so often for keeping it?" One of our workers writes that the people he meets bring up this excuse more frequently than any other for not keeping the Sabbath. God has blessed us, they say, for keeping Sunday, and that is proof to us that it must be right.

But let us look at this proposition a moment. We would ask them, first, if they are sure God has blessed them *for* keeping Sunday. That he has blessed them *while* keeping it, we will not deny; but that is a very different thing from blessing them *for* it. Has any one with the issue before him, with a conviction that he must keep Sunday as a duty to God, in opposition to counter influences and impulses, decided in its behalf and been blessed therefor? This question we must answer in the negative till further evidence to the contrary is presented. It will be found that when they have been so blessed, the question of Sunday observance was not the point at issue at all. We lay this down as the general rule. There may have been exceptional cases of this kind which we will now name.

We have known persons to be soundly convicted of their duty to observe the Sabbath of the Lord; but it involved a cross, and personal inconvenience, and perhaps pecuniary loss; and they were determined not to keep it, if any possible excuse could be framed for such a course. At length they would seize upon some flimsy pretext, and with it stifle their convictions, give up all idea of keeping the Sabbath, and thereupon feel great peace of mind and buoyancy of feeling. What was it? The blessing of God? Not by any means, but the spirit of error

counterfeiting the blessing of God—the work of the enemy, not the work of the Lord. Fearful deception!

We received a letter not long since from a young man rejoicing in the discovery that the Sabbath was not binding and no one was under obligation to keep it. He was a telegraph operator and had a good situation. He had been powerfully convicted of his duty to keep the Sabbath; but after studying on the subject a long time, he suddenly discovered that the ministration of death was "done away;" and then away went the Sabbath in his own mind, and all his convictions of duty; and in his exuberance of joy he wrote to us of his emancipation from "the yoke of bondage." Now we can read that case as easily as we can read an open book. The Sabbath stood in the way of his business. He would lose his situation if he kept it; but that he was determined not to lose; his pecuniary interests would suffer; and not having integrity or nerve enough to follow duty in the face of unfavourable worldly prospects, he seized upon that flimsy pretext, a perversion of 2 Cor. 3, to throttle his conscience and throw off convictions of duty, and then felt great relief and freedom. What was it? God's blessing? No, but a soothing spell thrown over him by the power of darkness. God will accept no unwilling and half-hearted obedience; and if this is all a man has to offer, he will suffer him to follow his own way as he did Balaam. From this snare and deception of the enemy into which this young man has fallen we have our fears that nothing will arouse him till in the judgment he meets the demands of God's unchangeable law, and has nothing to answer.

So some may have acted in reference to the Sunday question, and thought they received a blessing; but any blessing received *for* Sunday-keeping, we aver, without any fear that it will be disproved in the great day when all secrets shall be revealed, has been one of the kind last indicated.

But let us analyse this excuse a little further. If Sunday-keeping had been an error (so they reason), God would not have blessed them in it. If such is the rule, it would work in everything else as well as Sunday-keeping. This could of course be no exception; so we must make the rule universal, and come to this conclusion; namely, that no man can be blest while he is cherishing any error; that any one who receives the blessing of God, is absolutely free from all error! This is the inevitable conclusion from this objection. But will our friends stand to this? Every denomination of Christians believes that all the others are involved in some errors of doctrine or practice. But will any one deny to all

the others the blessing of God? It is logically bound to do so according to this rule. Suppose the Methodist should say, God has blessed me for being sprinkled; but if sprinkling for baptism is wrong, God would not have blessed me in it; therefore sprinkling is right! What would the Baptist say to this? Just so of any difference of views or practice between any of the denominations.

But further, has God anywhere laid down this rule by which to test what is truth? Has he said, Whatever you have my blessing in, that is truth; and by this you are to determine what the truth is? If he has not, then no man has any right to erect such a standard. But all know that he has said nothing of the kind. But he says that his *word* is truth. Whatever he has declared and caused to be written as his revealed will, that is his truth; and that we are to obey regardless of feeling or blessing.

But how then can it be explained that so many have enjoyed the blessing of the Lord while in the observance of Sunday? That this has been the case we freely admit. But the matter is easily explained according to a rule which Christ himself lays down. He teaches that a person is responsible only for the light he has. Thus he said of the Jews: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." If a person is honest at heart, desiring, no matter at what sacrifice, to do God's will, and is walking up to the best light he has, the Lord accepts such person according to his good intentions and the amount of light he enjoys; for it is required of a man according to that he "hath, and not according to that he hath not." 2 Cor. 8:12. Multitudes, yes the great majority of Christendom, have no doubt honestly observed the first day of the week, supposing they were doing God's commandment thereby; and multitudes are at the present time so observing it. And God does not withhold his blessing from them, because they are honest in purpose, and it is the best light they have. But when light comes, and new truth is developed, that light must be followed, and that truth obeyed, or condemnation will follow. To refuse to do it because you have been blessed without doing it before you had the light, is to abuse God's mercy by making his past favours an excuse for not doing his present will. Be not guilty of so great a sin. But receive the truth and share in the new blessing which always accompanies it. U. S.

"THE WAY WHICH THEY CALL HERESY."

It is strange that men should call truth heresy; but it is stranger still that men professing to be the servants of God should call God's truth heresy! But so

it was evidently in the days of the apostle Paul; for he says that his countrymen, zealous and religious as they were, accused him of worshipping God "after the way which they call heresy." Acts 24: 14. Now we need not stop to enquire whether this charge were true or not—we know, indeed, it was false—but it will be instructive to notice briefly what this Pauline "heresy" consisted of. Speaking before Felix, and before his accusers, he (Paul) said, "But this I confess unto thee, that after the way which *they* call heresy, so worship I the God of my fathers, believing all things which are written in the LAW, and in the PROPHETS: and have HOPE toward God, which they themselves also allow, that there shall be a RESURRECTION of the DEAD, both of the just and unjust." Acts 24: 14, 15. Here then we have the substance of Paul's so-called "heresy:" he believed in the Law of God; he studied prophecy; and his belief in these things led him, as they will lead us, if we study them intelligently, to have a *hope* based on God's promises which looks forward, not to the time of our death, but to the time of the *resurrection* of the dead. Verse 21 shows that it was especially "touching the resurrection of the dead," that is dead persons, that Paul was called in question. When he was pleading for this scriptural hope before Agrippa he asks, "Why should it be thought a thing incredible with you that God should raise the *dead*?" Yes, the dead, the very dead.

And, to you, now, dear reader, we would re-echo the question of Paul, "*Why?*" Has not God declared that he will do so? Has he not the power? Oh! says one, If the saints who sleep are really dead, how can God raise them up? The same question practically was asked of Paul, so, as our space is short, we refer you to his excellent answer. See 1 Cor. 15: 35.

Alas! that any man now should be found calling the truth of God, which Paul preached, "heresy." Let such an one read Isa. 5: 20. Rather we would say to such an one, While you "err, not knowing the Scriptures nor the power of God," study rather these testimonies, and pray that you may understand and realize Paul's blessed hope. See Phil. 3: 11, 21.

In conclusion, we notice one good point even in the heathen rulers, Felix and Agrippa—they brought up Paul's accusers, with Paul, face to face; so that it might appear who was right. Paul confessed that he did believe what *they* called heresy; but he did not confess that it was heresy. He proved rather that *theoretically*, in their creeds, his enemies even "allowed" the same hope. But Paul, through the death and resurrection of our Lord and Saviour Jesus Christ, made it a practical and a saving truth.—*The Visitor*.

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.

THE BESETTING SIN.

WHAT is the great need of our times? To answer this query we must look the present-day tendencies in the religious world squarely and honestly in the face. What are the great dangers? and what is their cause, and how may they be most successfully met? It must be acknowledged that the deadliest enemy, and in fact that which lies at the root of all the evils which threaten the religious life of the times, is unbelief. We would not take a gloomy or exaggerated view, but it is our duty to look at the matter as it is; and amongst those who are most anxious and watchful for the progress of faith and truth, it is very apparent that the battle is growing sterner. The *British Weekly*, which certainly is not accustomed to looking on the dark side, said last March:—

"We must not mistake the courtesy and sympathy of unbelief in our time—the comparative absence of ribaldry and blasphemy. It is the temper of those who feel that they have conquered, and who are too magnanimous to press a victory. With most of those who are laying down the social and political lines of the future, it is a matter of settled and calm decision that the fundamental assumptions of Christianity are disproved. The philosophies that make a complete end of serious religion are accepted by our most influential thinkers, and as Dean Church has told us, the sources of public thought are charged to an unexampled degree with deliberate unbelief."

The course of events during the summer has not been reassuring, and the *Christian Globe* speaks as follows:—

"It is impossible for the most sanguine Christian to blind himself to the fact that the present is essentially an age of unbelief. A great wave of scepticism seems to be passing over the land and carrying before it men of every kind—the weak and foolish, and those who were reputed strong and wise. Here and there a man stands fast and resists the torrent, and thus many weaker men are saved; but the mighty wave rolls on, and thousands give way before it. At a time when Christianity is being carried to the uttermost ends of the earth, when what have hitherto been considered the most inaccessible parts of the world are being opened up to its glorious preaching, it is, indeed, alarming to see that in our country the strong and earnest faith of the past is giving way to doubt and indifference. Far be it from our purpose to play the part of alarmist, and it is only our firm conviction of the reality and the magnitude of the danger which compels us to speak."

This is not as we might wish to have it. Perhaps it is not as some have expected, although the word of prophecy which points to the soon coming of Christ warns us that just this state of things must exist. "Nevertheless," says Christ, "when the Son of man cometh, shall he find faith in the earth?" This point was several times well brought out at the late World's Missionary Conference, and one prominent speaker and missionary worker con-

fessed that he had lost much through having, for many years, mistaken the mission of the church of Christ; it could not expect the conversion of the world, but the gospel is to be preached as a *witness* to all. God never has compelled belief; he does not and will not to-day. Nevertheless, it is our mission to cultivate faith in our own hearts, and endeavour to inspire it in others. It is not the unbelief of pronounced infidelity and atheism that is most to be deplored in its effects; but it is the loose ideas on the subject of inspiration, and the denial of some of the gospel doctrines, amongst some who, it must be confessed, are leaders of religious thought.

Whatever tends to throw discredit on the writings of those "holy men of God" who wrote not what they "thought" merely, but "as they were moved by the Holy Ghost," may be set down as unbelief, whether it comes from the pulpit or the pew. From the sentiment,—

"There lives more faith in honest doubt,
Believe me, than in half the creeds,"

it has now come to pass, it would seem, that with very many it is thought that the only honest course is to doubt this or that portion of Inspiration; until Professor Huxley can say, as he did of the overtures made some time ago by three Bishops, "It seems to me that theology, under the generous impulse of a sudden conversion, has given all that she hath." Let us not in our desires to see the world believe, lower the standard until we shall call unbelief faith. Unbelief is a sin, and the only weapon by which to combat it is the Word. "Faith," says the apostle, "cometh by hearing; and hearing by the word of God." The tendency, therefore, to discredit the nature of scriptural inspiration, as a remedy for this "honest doubt" as it is called, must prove an utter failure. We must magnify the word of God, and there is no danger of placing too high an estimate upon it, as we read that God has magnified his word above all his name. Whether one can honestly doubt a creed or not, depends upon whether it is based upon the Scriptures; but so far as it is not thus established, he is bound as a believer to doubt it. The question for every Christian to ask himself is, Do I really believe the word of God? There is the vaunting unbelief of scepticism, the refined unbelief of those who hold questionable views on inspiration, and lastly there is the unbelief which suggests that the Bible does not mean exactly what it says; which reads in a theological definition in place of the plain words of inspiration, and chooses to believe that doctrines which it is compelled to confess cannot be substantiated by Scripture proofs, will somehow or other be found correct. This is by far the most prevalent form of unbelief, and, for this reason, most to be

feared. If the Jews as a body really believed their own Scripture, the light of the gospel could be let in upon them. Let us as Christians beware lest practical unbelief in that in which we profess to have unbounded faith—the word of God—should shut us away from some of that gracious light which is sown for the righteous. We have before us the besetting sin of the age—unbelief; also the remedy—the Word; and just in proportion as we take our stand upon this, and are able to give to every man a reason of the hope that is in us, we shall be able to hold fast our confidence, and point the unbeliever to the firm ground of faith.

s.

The Missionary.

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

HO! REAPERS OF LIFE'S HARVEST.

"The harvest truly is plenteous, but the labourers are few."—Matt. 9:37.

HO! REAPERS of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain,
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall he call in vain?
Shall leaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain
In morning's ruddy glow,
Nor wait until the dial
Points to the noon below;
And come with the strong sinew,
Nor faint in heat or cold;
And pause not till the evening
Draws round its wealth of gold.

Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet
Shall be thy just reward.

—T. B. Woodbury.

CAMP-MEETINGS.

THE camp-meeting season in the United States, which perhaps may be said to extend from June to October, during which annual gatherings are held in most of the State organizations from Maine to California, has this year proved a very busy and encouraging season, judging by the reports which have been returned thus far. In some of the States two or three of these meetings have been held, and others are yet to follow. In the farming districts of the West it requires some sacrifice on the part of those engaged in agriculture to leave their work to attend a meeting continuing from one to two weeks; but in the report of the meeting for Northwestern Nebraska (in which State there are to be three this year), we see that many came a distance of two hundred miles to attend it.

The meeting for West Virginia was held from July 24 to 31. A good attendance of

our own friends is reported, and the Sunday services were attended by no less than 2000 people, who came in by trains and carriages from adjoining villages. About the same interest is reported from the camp-meeting held in Virginia. Excursion trains were run to the place of meeting, and many came to hear the truths preached from the desk. A good work has this year been done in the southern States, and the first camp-meeting in Georgia, was recently held under the conduct of Mr. S. H. Lane, who laboured in England for several years, and who is well known to many of our readers. An encouraging interest is reported.

Thus the message of truth is coming to the attention of thousands, and the work is moving forward. At some of the meetings regular services are held in other than the English language, and in one of the western States a German camp-meeting is announced for this month. The larger meetings are yet to be heard from.

AUSTRALASIA.

THE *Bible Echo* for August, which has just reached us from Melbourne, brings cheering intelligence from the Colonies. A series of meetings had recently been held in Melbourne, and as a result sixty-two persons had signed the covenant to walk in the path of obedience as presented before them in the word of God. The prosperity of the Melbourne company is thus stated:—

"Since the tent season opened in the spring of 1887, the Melbourne church has materially increased in number. In all, there have been 53 additions, making the present membership 145, and there are still others who expect to unite with us at the earliest opportunity. The gain to the church is not simply numerical; but we trust that those who have taken their stand on the commandments of God and the faith of Jesus will add to the real strength of the cause of truth here."

A report from Hobart, Tasmania, says: "As the immediate result of the labour in Hobart, forty-seven have fully made up their minds to keep all the commandments and the faith of Jesus, and have their names on the covenant. There are others who are fully convinced on all points, but have not as yet taken up the cross. We pray that they may soon do so, that they may receive the blessing pronounced by the Saviour as recorded in Rev. 22:14."

A letter from Adelaide, South Australia tells of a growing interest, and of a membership there of forty-eight.

NEW ZEALAND.

ON his way from San Francisco to Australia, Bro. G. C. Tenney, stopped at Auckland, New Zealand, and thus writes in the editorial columns of the *Bible Echo*:—

"Just as the next Sabbath, May 26, was beginning, we were kindly greeted at the Auckland wharf by Bro. A. G. Daniells and other friends in New Zealand. It is less than two years since Bro. Daniells and wife landed there, strangers, and with but very few friends, and bringing with them an unpopular and self-sacrificing work. They presented nothing to attract the world-loving and pleasure-loving mass. They have met the opposition of priest, preacher, and people, and have appealed to nothing but the word of God and to the consciences of the honest in heart. But the Lord has been with them, and they have now two well-organized churches. The one in Auckland consists of nearly one hundred members, and owns a neat house of worship. They love the cause, and several of the young men and women are preparing to devote their lives to its promulgation. One of their number, Bro. Robert Hare, has spent two years at the college in Healdsburg, California, and now returns as an ordained minister to labour in the colony. Our stay of four weeks with this people was a pleasant and encouraging season.

The foundation is being well laid in New Zealand, and with the divine blessing a great and good work will be done in spite of the enemy."

THE WORK IN CENTRAL EUROPE.

[THE following report taken from the *Review and Herald*, will be read with interest.]

From month to month we can see the truth slowly pressing its way among the different nations of Europe. Bro. Laubhan reports that he has baptized several on the Volga, and at present he is visiting our brethren in the Caucasus. God has protected him on his long journey thus far, and he hopes to visit the Sabbath-keepers in the Molotschna and in the Crimea. He writes that the enemy is becoming more and more stirred, and the outlook as to more religious liberty in Russia, seems very small at present. I read in a paper that the German preacher of Constantinople wished to accompany his wife to Odessa, where she intended to make a short visit; and though the Russian minister at Constantinople recommended him to the authorities at Petersburg, and favoured his receiving the permission, yet they refused. When a country becomes so narrow as not to allow a minister of any denomination other than its own, to enter the State, it certainly does not speak well of the boasted liberty of the nineteenth century.

I learn that the brethren in Holland are all of good courage. The brother from Nymwegen sold about ten copies of "Thoughts on Daniel and the Revelation," but he and the others wish to wait with their canvassing work until the proper help can be sent.

There are now ten regular canvassers at work in Germany, and all can support themselves. The company at Barmen has sold over 500 copies of the book. Many of these were delivered immediately. Those at Stuttgart, who commenced later, have obtained 250 orders, and sold about fifty dollars' worth of pamphlets. I stopped several weeks with the company at Stuttgart, and we spent two hours each day together. They still continue. During my stay there, I visited a village in North-eastern Württemberg, and found four Sabbath-keepers there.

In Switzerland a number have been baptized of late. Bro. Ertzenberger baptized eleven at Chaux de Fonds and Zurich, and reports that a few more at Schaffhausen intend to take the same step. Seven were baptized at our quarterly meeting at Basel, these being the fruit of the Bible readings held by the brethren there. At Berne I found a young man with whom I had corresponded for several years, and who is about to step out in the truth. At Lausanne, the friends are of good courage. Already five or six there have gone out as canvassers, and several others are preparing to do the same. Here I met with our French canvassers, and Bro. Comte. I was glad to learn of their success. They find it more difficult to work in the country, than in the towns, as the farmers are not at home. The enthusiasm for our coming camp-meeting, the first one in this Conference, seems to be constantly growing; and we hope that the desire to have the Lord's special blessing with us, may in like measure increase.

L. R. CONEADI.

SOWING SEVEN GRAINS.

WE are told that it is a custom among the Indians when they are sowing maize to put seven grains of corn into the ground. One was asked why this was done. "Well," said the Indian, "we put in one grain for the crows, another for the worms, and a third for the squirrels, and we expect that the rest will bring forth fruit." The Indians teach us a lesson; they teach us to sow good seeds liberally, and not to be disappointed if all that we sow does not bring forth fruit. Our Saviour teaches us that some will fall by the wayside, some on stony ground, and some among thorns.

This we must expect as good seed-sowers. But what of it? Should it lead us not to sow at all? It should rather lead us, like the Indians, to sow more bountifully, lest, with scanty sowing, the crows, the worms, and the squirrels get the whole harvest. If we sow bountifully we may rest assured of this, that the good seed of truth will find its way to some honest and good hearts, and bring forth fruit—thirty, sixty, and a hundred-fold. The inspired Word tells us: "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."—*Selected.*

At the best, with things as they are in this world, a great deal of good work will seem to be lost. That which we do in thoughtfulness and in earnestness, and in a loving spirit, will often fail of accomplishing that toward which it was directed, and if we looked only at our failures, we should despair. But when we consider that there is no possibility of doing good if we wait until we can do good without the possibility of failing to do good, then it is that we can rejoice that we made an effort in the right direction, whatever are the consequences of this endeavour. Our part is the doing. The immediate results of our doing are beyond our control or our responsibility.—*Sel.*

The Sabbath-school.

"And thou shalt teach them diligently."—Dent. 5:7.

LESSON 37.—JOSEPH SOLD.

At one time, Jacob's sons had to go far away from home to find pasture for their cattle. After they had been gone some time, Jacob sent Joseph to see if they were well. As soon as these wicked brothers saw Joseph coming, they said one to another, "Behold, this dreamer cometh." They at once began to lay plans to kill him, and make their father think that some wild beast had torn him in pieces. But Reuben persuaded them to put him in a pit which they found. So they took off Joseph's beautiful coat, and then put him down in the pit. Reuben meant to take him out when his brothers did not know it, and let him go back to his father. But as they sat down to eat, they saw some men coming on camels. These men were going down to Egypt to sell spicery, and balm, and myrrh. Judah thought it would be better to sell Joseph to these men than it would be to kill him. So they drew Joseph out of the pit, and sold him to the merchants for twenty pieces of silver.

QUESTIONS.

1. Why did Jacob's sons at one time have to go far from home with their cattle?
2. What way did Jacob take to find out if they were well? Gen. 37:13, 14.
3. What did Joseph's brothers say when they saw him coming? Verse 19.
4. What did they lay plans to do? Verses 18-20.
5. What course did Reuben persuade them to take? Verses 21, 22.
6. What did Reuben intend to do with Joseph? Verse 22.
7. Whom did they see coming, as they sat down to eat? Verse 25.
8. Where were these men going with their camels and their goods?
9. What did Judah think it best to do? Verses 26, 27.
10. Did his brothers follow his advice?
11. How much did they get for Joseph? Verse 28.

LESSON 38.—JOSEPH IN POTIPHAR'S HOUSE.

AFTER the merchants had gone, and taken Joseph with them, his brothers began to think what they should say to their father. Finally they took Joseph's coat, and dipped it in the blood of a kid, and carried it to their father. They told Jacob that they had found the coat, and asked if he knew whether it was Joseph's coat or not. And he knew it, and said, "It is my son's coat; an evil beast hath devoured him." Jacob's grief was so great that he could not be comforted. And he wept and mourned for his son many days, and said, "I will go down into the grave unto my son mourning."

The men that bought Joseph took him down to Egypt, and sold him to Potiphar. Potiphar was captain of the king's guard. And the Lord was with Joseph, and made everything prosper in his hand, he gave him charge over all that he had. Joseph was faithful, and took good care of everything that Potiphar put into his hand. And the Lord was with him, and blessed all that he did. With all this, Potiphar was much pleased; but finally Potiphar's wife told a very wicked falsehood about Joseph, and so Potiphar shut him up in prison.

QUESTIONS.

1. After the merchants had taken Joseph away, what did his brethren begin to think about?
2. What did they finally do? Gen. 37:31.
3. What did they do with the coat after they had dipped it in the kid's blood. Verse 32.
4. Did Jacob know the coat when they took it to him? Verse 33.
5. What did he say had become of Joseph?
6. How great was Jacob's grief? Verse 35.
7. How long did he mourn for Joseph? Verse 34.
8. What did he say?
9. What did the men that bought Joseph do with him?
10. To whom did they sell him? Verse 36.
11. Who was Potiphar?
12. Was Potiphar pleased with Joseph? Gen. 39:4.
13. What did he give into his charge? Verse 4.
14. Why did he give all that he had into Joseph's care?
15. How did the Lord bless Joseph?
16. What wicked thing did Potiphar's wife do?
17. Did Potiphar believe the falsehood?
18. What did he do with Joseph?

A TRUTH is none the less important for being an old truth. But an old truth can be so freshly stated and so freshly illustrated that it will come with new force to one to whom it has been so familiar as to seem a worn-out truth. He who has most power in the presenting of important truths to others, is he who brings forth out of the storehouse of his accumulations, truths new and old, and who makes even the old appear new. Every teacher ought to be all the time restating to his scholars old truths in new ways.

A SCHOLAR is one who is always learning. Unless a man realizes that he has much to learn, he will not be impelled to constant efforts at gaining added knowledge. Hence it is that he who would be a great scholar must be readiest to admit that there is much which he does not know. "Teach thy tongue to say, I do not know," is a Talmudic saying, which is as good for a Christian as for a Jew.

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.

GRUMBLING.

1. Who was the first in this world to find fault with God's arrangements?

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:4, 5.

2. In what way did Adam try to throw the responsibility of his sin on the Creator?

"And the man said, *The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*" Gen. 3:12.

3. What spirit did the children of Israel manifest when on their way out of Egypt?

"And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness." Ex. 14:11, 12.

4. When provisions ran short, what did the children of Israel do?

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. 16:2, 3.

5. As the children of Israel pursued their journey according to the Lord's direction, with what trouble did they meet?

"And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journey, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." Ex. 17:1.

6. How did they meet the emergency?

"And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?" Ex. 17:3.

7. When farther on in their journey, what other cause for grumbling arose?

"And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, besides this manna, before our eyes." Num. 11:4-6.

8. What was the outcome of all this grumbling?

"And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33; also Psa. 78:27-31.

9. When the spies brought an evil report, how were the children of Israel affected?

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Num. 14:2.

10. In all these murmurings, whom were they tempting?

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9.

11. Why were these things written?

"Now all these things happened unto them for ensamples; and they are written for our

admonition, upon whom the ends of the world are come." 1 Cor. 10: 11; (read verses 1-13).

12. What was the great lack on the part of ancient Israel?

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2.

13. What is the apostle's admonition?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3: 12.

14. What will strengthen our faith, and help in keeping our hearts tender?

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3: 13.

J. S. MILLER.

Interesting Items.

—The Zulu revolt is now at an end.

—In London, £4,715,724 is spent annually in poor relief.

—There are now 10,360 medical men and chemists in Paris.

—A New York lady, at a type writing contest, has written 987 words in ten minutes.

—One million copies of President Cleveland's Message have been printed as a first edition.

—The Chinese Government refuse to ratify the American treaty restricting immigration.

—The Wesleyan Methodists have 1,596 ministers and 415,821 members in Great Britain.

—A German astronomer says the sun revolves on its own axis in 25 days 5 hours 28 minutes.

The crop in Manitoba this year is said to be the best ever known in the history of the province.

—The Red River Valley Railroad has completed its line to the city of Winnipeg, Manitoba.

—The Chinese Government is said to be negotiating with foreign capitalists for a new loan.

—The scheme for a ship canal from Birmingham to Liverpool is being received with much favour.

—Accidents to passengers on the railways of the United States average 41.1 per million, but in the United Kingdom only 8.1.

—A steamer has arrived at San Francisco from Ounalaska, with a cargo of a hundred thousand sealskins, valued at £400,000.

—A disastrous railway collision occurred near Dijon, France, Sept. 4, in which nine persons were killed and seven wounded.

—By the last census, the population of St. Petersburg on June 27 was 842,883 persons—85,133 less the number returned in 1881.

—From 1883 to 1886, the United States received 1,851,463 immigrants; during these four years, 4,663 were refused permission to land.

—There are in New York over 300 religious and charitable institutions for the relief of the poor; they receive and distribute annually about \$4,000,000.

—Last year the people of the United States consumed 71,064,723 gallons of distilled spirits, 717,748,854 gallons of malt liquors, and 32,618,290 gallons of wine.

—The Roman Catholic Archbishop of Montreal has given his priests permission to allow their parishioners to do harvest work on Sundays when crops are likely to suffer by delay.

—A most disastrous fire has occurred at Baltimore, by which seven large buildings with their contents were totally destroyed. Seven firemen were killed. The pecuniary loss is estimated at \$1,250,000.

—An American statistician has discovered that seventy-five per cent. of the criminals of his own country are unmarried.

—According to official returns, the total value of minerals raised in the United Kingdom in the year 1887, was £55,326,164, and in the year 1886 the value was £55,010,231. Of metals obtainable from ores by smelting, the average market value in the year 1887 was £12,997,847, and in 1886 it was £12,848,739.

—The Committee of the Catholic Diet, late in session at Freiburg, has passed a unanimous resolution to the effect that in its opinion the temporal sovereignty of the pope ought to be restored, and that all the temporal powers of the world would be acting in their own interest by promoting this end.

—Prince Bismarck has explained to the Pope the reasons of the approaching visit of the Emperor William to Rome. The Chancellor says the alliance with Italy is indispensable to Germany, and that its object is to secure the predominance of peace principles in Europe.

—The neighbourhood of Whitechapel was again thrown into consternation on Sept. 8, by the discovery that another woman had been murdered in a most revolting manner. This is the fourth within a recent period. The murderer, who is supposed to be a maniac and guilty of the other crimes, has not been captured.

—The number of letters delivered during the past year through the post-office in Great Britain is estimated at 1,512,200,000; post-cards, 188,800,000; book packets and circulars, 389,500,000; newspapers, 152,300,000; parcels, 36,732,000; making a total of 2,279,532,000. The average number of letters, post-cards, newspapers, etc., addressed to each person is estimated at 61.

—Mr. Moody has had a ten days' meeting at Northfield, Mass. Sufficient contributions have been made to send four young men as teachers to China, to start five new mission stations among the Dakota Indians, to send a worker to Bulgaria, substantial aid has been given Mr. J. Hudson Taylor for his China Inland work, and \$10,000 have been subscribed for other purposes.

—A cyclone passed over the island of Cuba, recently, doing much damage. A Spanish gun-boat foundered off Bataband, during the storm, and nine men were drowned. Fifty persons were killed at Sagua, and the village of Pueblo Nueva was totally destroyed. At the town of Ponce, in the island of Porto Rico, 140 houses were destroyed or damaged. Twenty-seven bodies have been recovered, but the exact number killed is not known.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. Price, 1s.

Miraculous Powers.—The Scripture Testimony on the Perpetuity of Spiritual Gifts. 128 pp. Price, 1s.

The Seven Trumpets.—An Exposition of Rev. 8 and 9, 96 pp. Price, 9d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 66 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption. Second Advent. Sufferings of Christ. Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

Two pence each.—Who Changed the Sabbath? Spirit of Prophecy. Signs of the Times. Millennium. Second Message of Revelation 14. Infidel Cavils Considered.

Three half-pence each.—The Old Moral Code not Revised. The Sanctuary of the Bible. The Judgment. The Two Laws. God's Memorial. Seven Reasons for Sunday-Keeping Examined. The Definite Seventh Day. Departing and Being with Christ. Rich Man and Lazarus. Eihu on the Sabbath. First Message of Revelation 14. The Law and the Gospel.

One penny each.—Coming of the Lord. Perfection of the Ten Commandments. Thoughts for the Candid. Which Day do You Keep, and Why? Can We Know? Is the End near? Is Man Immortal? Why not Found Out Before? An Appeal on Immortality. The Law and the Gospel. What the Gospel Abrogated. Bible Facts about the Sabbath. Sunday not the Sabbath. The Christian Sabbath.

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THE PRESENT TRUTH.

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

LONDON, SEPTEMBER 13, 1888.

CONTENTS.

[THE signature of all original articles will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials. Articles without signature will be understood as coming from the managing Editor.]

God's Message (Poetry), <i>Frances Ridley Havergal</i> , . . .	273
The Preparation for Heaven, Mrs. E. G. WHITE, . . .	273
How God Leads his People. No. 22, A. SMITH, . . .	274
The Antidote of Death, R. F. COTTELL, . . .	275
"Amen, Even So, Come Lord Jesus" (Poetry), A. SMITH, . . .	276
The Word of God Equally Inspired, <i>Christian Leader</i> , . . .	276
Perilous Times Have Come, <i>Evangelical Messenger</i> , . . .	276
The New Testament Sabbath, <i>Presbyterian Teacher</i> , . . .	277
Universalism in a Nutshell, <i>Selected</i> , . . .	277
Lost Names (Poetry), <i>Marianne Farningham</i> , . . .	278
My Sixty-Six Books, <i>Obadiah Oldschool in Interior</i> , . . .	278
Save the Leisure Moments, <i>Pacific Health Journal</i> , . . .	278
The Chinese Native Press, <i>Fire-side News</i> , . . .	279
Is the Liquor Traffic a Sin, or Not? <i>Ethan Lamhear</i> , . . .	279
Forgotten Workers, <i>Common People</i> , . . .	279
Advice to Parents, <i>Selected</i> , . . .	279
The Sanctuary, . . .	280
Joy in Heaven, . . .	280
The Millennium, &c., . . .	280
Worshipping in Letter and in Spirit, J. H. W., . . .	282
That Sunday Blessing, v. s., . . .	283
"The Way Which They Call Heresy," <i>The Visitor</i> , . . .	283
The Besetting Sin, &c., . . .	284
Ho! Reapers of Life's Harvest (Poetry), T. B. Woodbury, . . .	285
Camp-meeting, . . .	285
Australasia, . . .	285
New Zealand, . . .	285
The Work in Central Europe, . . .	285
Sowing Seven Grains, . . .	285
Sabbath-school Lessons, Nos. 37, and 38, . . .	286
Grumbling (Bible-reading), J. S. MILLER, . . .	286
Interesting Items, . . .	287
Editorial Notes, etc., . . .	288

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.

"AND seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things." Luke 12: 29, 30.

A PRIVATE letter from Basle, announces the close of an excellent camp-meeting at Tramelan, Switzerland, which has proved successful even beyond anticipation. Over two hundred of our own people were in attendance, and the interest to hear was such as to bring in large congregations. At the close of the meeting baptism was administered to thirteen candidates.

In reviewing a book by a Dr. Ladd of America, Mr. Spurgeon says in the *Sword and Trowel*:—

"We are far less afraid of works which are downright and outspoken in their antagonism than we are of these 'candid friends' who treat the old Book with a kiss and a stab. If the Bible is not infallible we do not care a rush whether it is inspired or not. If writers are to take away this book and that from the canon, they may as well take the whole, for they are evidently greater authorities than the Scripture upon which they sit in judgment. We will not give up our Bibles to be clipped and docked by this Doctor of Divinity, or any other man or lad."

PROPHECY is a part of God's revelation to man; it is included in that Scripture which is profitable for instruction (2 Tim. 3:16); it is designed for us and our children (Deut. 29:29); so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Psa. 119:105; 2 Peter 1:19); a blessing is pronounced upon those who study it (Rev. 1:1-3); and, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.—*Gospel Sickle*.

"I HAVE stood in a smith's forge, and seen him put a rusty, cold, dull piece of iron into the fire, and after awhile he has taken the very same piece of iron out of the fire, hot, bright, and sparkling. And thus it is with our bodies: they are laid down in the grave dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at the general conflagration, this dead, heavy, earthly body shall arise, living, lightsome, glorious. Job was so confident, he declared, 'I know that my Redeemer liveth,' and though after my skin worms destroy this body, yet in my flesh shall I see God."—*Spencer*.

THE Roman Catholic archbishop of Montreal, Canada, has given "general permission" to all the priests in his diocese to allow their parishioners to do harvest work on Sundays, where crops are likely to suffer by delay. This sounds much like the original Sunday edict issued by Constantine, which gave those situated in the country permission to "freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines." Writing of this time, A.D. 321, Mosheim says the Sunday was "in consequence of a peculiar law enacted by Constantine, observed with a greater solemnity than it had formerly been."

Not content with bestowing Jubilee blessings upon those who have honoured him in the land of the living, the pope proposes to remember his loyal subjects whom the Roman faith places in purgatory. The following is quoted by the *Christian* from a French paper, *La Croix*:—

"In virtue of the extraordinary power of the Keys, Leo XIII., prisoner, has resolved to extend the joys of his jubilee to purgatory, and on Sept. 27, the whole church joining him, the pope will go down to Peter's tomb, in order to shed the Divine blood over the expiatory flames. This mass, without parallel, that Peter, still living, announced to the church universal by an Encyclical dated Easter Day, will be the most solemn act ever performed by the papacy for the deliverance of prisoners in purgatory—slaves more cruelly tried than those of Africa. . . . On Sept. 27, heaven will be peopled by millions by Leo XIII."

What a contrast is this to the faith of the apostles regarding those who are to "sleep in Jesus" until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," when "the dead in Christ shall rise"!

THE SABBATH.

THIS institution originated in Eden. It came forth fresh from the hand of the Creator of the heavens and the earth, and was given to man for whom it was made (Mark 2:27)

as a divine keepsake—a memorial of the great facts of creation. The rest, blessing, and sanctification, of its divine Author, made it the sacred institution that it was.

"'Twas set apart before the fall,
'Twas made for man, 'twas made for all."

Originating as it did in the garden of Eden, it came into existence too early to be a shadow of a coming Saviour; for it was made before there was any need of a Saviour. It became at once a great monument—a memorial of the fact and act of creation as recorded in the first and second chapters of Genesis. Enoch, "the seventh from Adam" who had the "testimony that he pleased God," together with all the righteous characters in the antediluvian age must have observed the rest day of Jehovah. Abraham, the father of the faithful, whose children we are if we belong to Christ (Gal. 3:29), must have kept it, for of him the Lord says that he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

Take from man this great reminder of God the Father and Christ the Son (for they were both associated in the work of creation, John 1:10; Heb. 1:2), and the human family would ere long lapse into idolatry and atheism. We need the Sabbath, not merely as a time of rest from physical toil, but as a period when the mind is turned from things temporal to that which is eternal. When it can for a brief period each week contemplate the works of God in creation, and in the great scheme of human redemption; when it can without the intrusion of perplexing business, or the hurry and rush of this busy life, gaze by faith into the unseen, and there, through the promises made in the Divine Word be able to catch glimpses of what awaits the faithful child of God. Neither should it be observed simply from a sense of duty, but we should "call the Sabbath a delight, the holy of the Lord, honourable; . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13. R.

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