

THE Present Truth

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

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THE PRESENT TRUTH.

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THE SINNER'S FRIEND.

O THOU, the contrite sinner's Friend,
Who loving, lov'st them to the end,
On this alone my hopes depend,
That thou wilt plead for me!

When, weary in the Christian race,
Far off appears my resting-place,
And fainting, I mistrust thy grace,
Then, Saviour, plead for me!

When I have erred and gone astray
Afar from thine and wisdom's way,
And see no glimmering guiding ray,
Still, Saviour, plead for me!

When Satan, by my sins made bold,
Strives from thy cross to loose my hold,
Then with thy pitying arms enfold,
And plead, O, plead for me!

And when my dying hour draws near,
Darkened with anguish, guilt, and fear,
Then to my fainting sight appear,
Pleading in heaven for me!

When the full light of heavenly day
Reveals my sins in dread array,
Say, thou hast washed them all away;
O, say, thou plead'st for me!

—Charlotte Elliott.

General Articles.

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

THE CHRISTIAN PATHWAY.

BY MRS. E. G. WHITE.

CHRIST promises, "He that followeth me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow him, our footsteps will not slide. It was Jesus that led ancient Israel, though the cloud by day

and the pillar of fire by night concealed him from their view; and in this important period of the world's history, he will as manifestly lead his people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord.

God has ample light and grace to bestow upon all them that fear him. Especially will he help his people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of his throne; and those who are disobedient and rebellious will not escape the visitation of his just anger.

We cannot afford to separate ourselves from Jesus for a single hour. Without him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares.

Satan uses some professed Christians to lead souls from the simplicity of the gospel of Christ. Worldly associates and amusements sow the seeds of doubt and scepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed his smile and the inspiration of his Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, cannot be accepted as substitutes for repentance, faith, and willing obedience.

The people are too willing to believe

their teachers without careful thought and prayerful investigation of God's word. They love to have their consciences quieted,—love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees, "Ye will not come to me, that ye might have life." And in his conversation with Nicodemus he said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reprov'd. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favour, because numbers and temporal prosperity are hers, she believes herself favoured of God,—"rich, and increased with goods, and in need of nothing."

But earthly prosperity is no evidence of the favour of God. Christ and his apostles teach us, both by precept and example, that the true child of God cannot enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John, "The world knoweth us not, because it knew him not. Beloved now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of heaven. "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Many are not growing strong, because they do not take God at his word. They are conforming to the world. Every day they pitch their tents nearer to Egypt, when they should encamp a day's march nearer the heavenly Canaan. We need individually to ask strength and grace from Heaven, that we may resist the temptation to assimilate to the world.

We cannot afford to be divided in heart and purpose, first serving God, and then yielding to temptations and paying homage to the world. Many of us have grown gray in the service of Christ, in pushing the triumphs of his cross. We have fought the battles of the Lord too long, and endured too much, to permit Satan to gain the victory over us. The voice of our Leader is commanding, "Go forward," and we should obey, saying, as did Caleb, "If the Lord delight in us, then he will bring us into this land."

If we commit the keeping of our souls to God in the exercise of living faith, his promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness. Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We cannot afford to walk carelessly before our brethren or before the world.

Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain the slaves of sin. These have not a living faith in Jesus. We cannot trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in his might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that his grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope.

The apostle says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and to-day God is just as willing to listen to the petitions of his people. "Faithful is he that calleth you, who also will do it."

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honour, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family

and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men.

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." We shall say with the psalmist, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way he has led his people; for we shall have proved that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

TRUTH AND RIGHTEOUSNESS.

IN the fortieth psalm is a prophecy of Christ which Paul applies to his first coming into the world. Heb. 10:5-9. In this is foretold how he would regard the law of God, which is the truth, and also the fact that he would preach it. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation. . . . I have not concealed thy loving-kindness and thy truth from the great congregation." Psa. 40:7-10.

Righteousness is right doing; and the commandments are righteousness as well as truth. Psa. 119:172. Now let us see how Christ fulfilled the prediction by preaching truth and righteousness in the great congregation in his sermon on the mount, in other words, how he testified of the law which was in his heart. Said he, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

Our Lord said to Pilate, "For this cause came I into the world, that I should

bear witness unto the truth." And he did so by deeds as well as by words; for he could truly say, "I have kept my Father's commandments." And we too may bear testimony in the same way. If we labour on "the six working days," and rest on the seventh, the day on which the Creator rested, we say by our actions that God made the world in six days and rested on the seventh. And that is the truth. But if we rest on the first day and not on the seventh, are we not like the boy who told a lie with his finger by pointing the wrong road to the inquirer? The result of that lie was the death of the child which the surgeon might have saved had he not been delayed by being directed out of his way. And who knows how many souls will go to perdition by the false testimony concerning the day of God's rest, which he requires all men to celebrate?

Those who will read Paul's testimony in Rom. 2:17-22, will find him in harmony with other scriptures concerning the law of truth. He says to those who "are instructed out of the law," that they have "the form of knowledge and of the truth in the law." What law? That law that forbids theft and adultery. "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" The apostle teaches obedience to this law of truth as a condition of receiving eternal life. Says he, "To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Since "all unrighteousness is sin" (1 John 5:17), and "sin is the transgression of the law" (chap. 3:4), it follows that to "obey unrighteousness" is to transgress the law, and that "well-doing," or obedience to the truth, is obedience to the law. The apostle teaches in harmony with his Master, who said, "If thou wilt enter into life, keep the commandments."

Peter is another witness to the truth. Says he, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. It may be objected that he speaks of obeying the gospel. Admitted; but the first precept of the gospel is to repent of sin, which is the transgression of the law; and no repentance is genuine but that which turns from transgression to obedience.

If the witnesses already cited are orthodox, so also is the apostle John. Listen to his testimony: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This is plain testimony; but all can bear it who consider that it comes from the disciple whom Jesus loved, and who leaned upon his breast at the last supper. The testimony concerning the truth is harmonious throughout.

R. F. COTRELL.

TIRED OUT.

HE does well who does his best;
Is he weary? let him rest.
Brothers! I have done my best,
I am weary, let me rest.
After toiling oft in vain,
Baffled, yet to struggle fain;
After toiling long, to gain
Little good with mickle pain,
Let me rest. But lay me low,
Where the hedgeside roses blow;
Where the little daisies grow,
Where the winds a-maying go;
Where the footpath rustics plod,
Where the breeze-bowed poplars nod;
Where the old woods worship God,
Where his pencil paints the sod;
Where the wedded throstle sings;
Where the young bird tries his wings;
Where the wailing plover swings,
Near the runlet's rushing springs!
Where, at times, the tempest's roar,
Shaking distant sea and shore,
Still will rave old Barnsdale o'er,
To be heard by me no more!
There beneath the breezy west,
Tired and thankful, let me rest,
Like a child that sleepeth best
On its mother's gentle breast.

—Selected.

THE PROMISE OF HIS COMING.

THAT there was once upon this earth a man called Jesus of Nazareth, scarcely any one will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, "and by wicked hands crucified and slain," is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they "spake as they were moved by the Holy Ghost." 2 Peter 1:21.

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that "to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Christ is, then, as all Christians agree, the "only begotten Son of God;" he is "the Lamb of God that taketh away the sin of the world;" he is the divine Word that, having been with God in the beginning, was made flesh and dwelt upon the earth. John 1. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvellous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to heaven,—these are familiar to hundreds of thousands.

Aside from his wonderful sacrifice which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him night and day for more than three years, had learned to love him devotedly, both for what he was

and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, "Lord, to whom shall we go? thou hast the words of eternal life." We can imagine, then, to some extent, their grief when Jesus said to them: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye cannot come, so now I say to you." John 13:33. It was as the blasting of all their hopes; their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along.

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

"Ye believe in God, believe also in me." What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this promise means, then, it will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly.

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: "I will come again." He was here then a real being. The word "again," meaning "once more," implies a repetition of the same thing. That is, that he would come in the same form in which he then was,—glorified, of course, as we shall see,—but a real, tangible being, Jesus of Nazareth. There is a great deal contained in the three verses, which we have quoted, but at present we are concerned only with the simple fact that Christ has pledged his word to come again.

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the mount of Olives, is known as the first advent (or coming) of Christ. There is no question but that he had been upon this earth many times before, but this was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously, by his representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, "I will come again." This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation—this time to complete the work by taking his people to himself.

That we are not mistaken in saying

that Christ, in comforting his disciples gave promise of a second coming, is proved by the words of Paul, in Heb. 9:27, 28: "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation." This places the matter beyond dispute.

This text also settles another much mooted question, that of a future probation. "It is appointed unto men once to die, but after this the judgment." How long after death the judgment takes place must be determined by other texts. The general truth is stated that men die but once, and that after their future fate is determined by the judgment. "So Christ was once offered to bear the sins of many." That is, since men have but one life,—one probation,—which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man were to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his first advent, Christ was offered "to bear the sins of many." The Lord "laid on him the iniquity of us all." Isa. 53:6. "In his own body," he bore our sins on the tree. 1 Pet. 2:24. In order to save us from sin, he was made to be sin (2 Cor. 5:21); the innocent One was counted as guilty, in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes "the second time," it will be "without sin;" he will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. Acts 4:12. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition.

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of saints, neither the conversion of sinners. He appears "to them that look for him;" to those who "love his appearing." And this coming is not death, for it is only the "second" coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come "again;" now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking, for "again" signifies repetition.

But we have an inspired comment on

this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following, and asked, "What shall this man do?" "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Verse 22. Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: "If I will that he live until he dies, what is that to thee?" But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death. This will be still more evident as we consider texts that describe the manner of his coming. E. J. WAGGONER.

HOW GOD LEADS HIS PEOPLE. NO. 6.

FOR some time past I had had a desire to enter the ministry of the Church of England. Even before I left Wales I used to give lessons in music to one who is now the wife of a clergyman, in return for lessons in Latin and Greek. I wanted to be able to read the New Testament in its original language, even if I never should attain my desire of entering the ministry of the state church. I found there were very great difficulties in the way of attaining this latter desire. I received very little encouragement from those to whom I communicated this wish. My parents were not wealthy, nor was I wealthy; and it required money and influence to enter the ministry. I was led to reflect how very different it was in the time of Christ, and how that he chose men who were poor to proclaim the gospel to the poor. But I never lost sight of my desire; and after some years of disappointment, and more or less of private preparation, I was led in the providence of God into the diocese and city of Manchester. Principally through the influence and kindness of the Rev. A. Hewlett, D.D. of Astley, the Bishop of Manchester became acquainted with me; but he gave me very clearly to understand that he could not accept me as a candidate for the ministry of the Church of England, unless I previously passed the necessary examinations, and especially the preliminary "Oxford and Cambridge Theological Examination." The bishop gave me so little encouragement that it appeared to me he thought this would prevent my troubling him again. However, under the encouragement and direction of Dr. Hewlett, afore mentioned, I left my school in Manchester, and went in for the necessary preparation. In the meantime I passed the bishop's examination as lay reader in the church, and received from his lordship a very flattering testimonial of my knowledge of the Scriptures; which testimonial, he said, he hoped would not make me become conceited! And yet how little I then knew of real Bible truth compared with what I have since learned.

Well, to cut the story short, in a little time I passed the preliminary "Oxford and Cambridge Theological Examination," which lasted a week; and then directly afterwards presented myself to the Bishop of Manchester with the necessary papers and testimonials. He now gave me the coveted permission to come up to his examination for ordination. I worked hard, and suffered much bodily pain, from causes previously referred to. The very night before the bishop's examination began, I was prostrated with pain and sickness the whole night; and only after intense wrestling and prayer did I recover, at day-break, sufficient strength and ease to go to the bishop's court, or palace. But I was enabled to go. At morning prayers the student's sung the hymn commencing,

"Oh! God, our help in ages past
Our hope for years to come;
Our shelter from life's stormy blast
And our eternal home."

I shall never forget how it impressed me. After the night of suffering I had spent, it came like a message of the Spirit into my soul! Life was a stormy voyage. The saints of past generations had found it so; I was finding it so; but there was a place of refuge, a shelter from the storm, a haven of rest near. While we were seeking positions of honour or usefulness in the great Church of England, I was led to see the vanity of all human life apart from God, and my heart was drawn out to him in prayer for his help, his guidance, and his grace. No wonder, then, that when dinner was served up that day, and we sat down to a sumptuous repast amidst costly surroundings, I was not altogether in sympathy with those surroundings; but rather inclined to be abstemious and meditative.

A divinity student who sat near, noticing this, said: "Why don't you eat some of these good things, Mr. Smith?" "Oh!" replied I, "I did not come here to eat, but to work." I had learned that the appetite needed curbing when and where some special mental, or spiritual labour was to be successfully performed; and especially so when there was any bodily disease, or physical infirmity.

In two or three days more the examining chaplains had done with us. I was again complimented by Bishop Fraser on my scripture papers, and told I might present myself with the rest, at the cathedral on the Sunday following, for ordination. Of course I did so; when I received from the bishop a copy of the New Testament in Greek, with these words inscribed on the cover in his handwriting: "To A—Smith on his admission to the office of a deacon in the church of God, on Sunday, Sept. 22, 1878. From J. Manchester. *En toutois isthi.*"

The bishop, being I suppose pleased with me and my papers, gave me permission to come up again, at the end of twelve months, for ordination to the "Office of a Priest." During these twelve months, while working in the parish to which I was licensed as a curate, I

strictly followed out in my spare time the advice of the bishop as given in the above quotation, "*En toutois isthi.*" Be thou amongst these things; or, as given in the authorized English version, "Give thyself wholly to them." 1 Tim. 4:15. I read carefully, and somewhat critically, the whole of the New Testament in the original Greek, and found great pleasure in being able to give myself "wholly" to these things. I was happy in my work; and would doubtless have remained so, had I not discovered afterwards truths in the Bible which were not altogether palatable to some with whom I had to deal. But the reading of the original with an eye to grammatical criticism or historical connection, brought no new truth to light; so that the first year of my curacy passed without any but the happiest recollections. I was respected by the rich, and loved by the poor; and a warm friendship soon grew up between me and the vicar with whom I worked, who was a nice, cultivated, elderly, old-English gentleman.

At the end of the year I again presented myself for the final examination, and for ordination into full clerical orders. My examination was again pronounced satisfactory, as I stood one of the first three; the same three who had stood highest at our previous ordination. I mention these things because some have tried to disparage my position in the church since I have left it. At the examination the bishop said to me, "Do you take the papers in Hebrew, Mr. Smith?" I replied, "No, my lord; I do not understand Hebrew." "Why," said he, "You are as ignorant as your bishop!" "Well!" said I, "I am quite content to be reckoned in the same category as a bishop!"

The Sunday following we were again assembled in the cathedral at Manchester. I lifted up my heart to God for his help and his Spirit that I might be faithful in all that was being committed to me. I was especially struck with these questions put by the bishop:—

"Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ; and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?"

I answered sincerely, according to my conscience and the rubric, "I am so persuaded, and have so determined by God's grace."

Again the bishop asked aloud of us, in the hearing of the whole congregation:—

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the

whole, within your cures, as need shall require, and occasion shall be given?"

And again we answered aloud, before God and the congregation: "I will, the Lord being my helper!" Yet, how strange sometimes is truth! it was for acting according to these two injunctions, to teach only scripture doctrine on the one hand, and to banish strange doctrines contrary to God's word on the other, that I was at last constrained to leave this same church, under pressure from the self-same bishop! My subsequent articles must give proof of this. Though I had no idea at the time where these two principles would lead me; yet I had an intimation given me internally at this very ordination, that some sort of trouble would arise, if I should remain faithful to these ordination vows. It was conveyed to me by a sudden impression the very moment after the laying on of hands when the bishop presented me with a Bible, saying, "Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation, where thou shalt be lawfully appointed thereunto." The italics are mine. Under a sense of the responsibility of my position I determined within myself, by the help of God, that I would "preach the word of God" only; and whatsoever I should find clearly revealed therein. As I made the mental promise, a voice seemed to say within, "If you preach only the word of God faithfully, it will bring you into trouble." "Well!" was the response again mentally made, "Trouble, or no trouble, I will only preach what I believe to be true, and in harmony with the Bible I have just solemnly received from the bishop."

In the whole Bible now presented to me I found these words inscribed in the same handwriting as before: "To the Rev. A. Smith on his admission to the office of a priest in the church of God, on Sunday, Sept. 21, 1879. From J. Manchester." A. SMITH.

JOYFULNESS IN TRIBULATION.

THE Christian is called to suffer affliction. "In the world," says Christ, "ye shall have tribulation." John 16:33. The world does not love Christ. His religion is not in harmony with the pride, the luxury, the covetousness, and the wickedness of men. The Christian must deny himself of worldly lusts, and live soberly, righteously, and godly in this present world. But if he does this, he cannot avoid giving offence to those who take the opposite course. Cain killed Abel for no other reason than that the works of Abel were righteous and that his own were evil. 1 John 3:12.

But it is not the world alone that causes sorrow to the Christian. Satan, the prince and god of this world, moved by hatred toward God and Christ, and by envy toward the Christian, seeks to harass, to afflict, to discourage, and to destroy every one that fears and loves

God. His power for evil in a world that is wholly under his influence is immense. The afflictions of Job are a remarkable illustration of the terrible power of Satan to trouble the people of God. See Job 1 and 2. The afflictions of St. Paul are another example of this. 2 Cor. 4 and 11.

St. Paul wrote Timothy that all who will live godly in Christ Jesus shall suffer persecution. 1 Tim. 3:12. He exhorted the brethren at Lystra, Iconium, and Antioch, telling them that through much tribulation we must enter the kingdom of God. Acts 14:21, 22. When St. John saw the vast multitude of the redeemed before the throne of God, he was told that these were they who had come out of great tribulation. Rev. 7:9-11.

But though affliction is the common lot of all who serve God, there is no cause that any should murmur against the providence of the Most High. All his ways are just and right. He has promised that all things shall work together for good to them that love God, so that in everything it is our duty to give thanks. Rom. 8:28; 1 Thess. 5:18. If the Israelites had not been so grievously afflicted in Egypt they would never have consented to leave that good land to go into the desert and thence to invade the land of Canaan, full of powerful enemies. If David had not been so cruelly oppressed by Saul, he would have been in great danger of oppressing others when he came to the throne and possessed absolute power himself.

St. Paul says: "We glory in tribulations, also; knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. This is the happy result of tribulation if grace reigns in our hearts, and if we watch unto prayer. But if it be otherwise, then tribulation produces impatience, murmuring, and rebellion against God.

St. James says: "My brethren, count it all joy when ye fall into divers temptations; knowing this that, the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4. The trying of our faith worketh patience if we look up to God for help in our anguish, and if we continue to remember that God sees us. Moses was able to endure because that by faith he saw him who is invisible. Heb. 11:27. Patience perfects its work in us by giving us great afflictions, and bidding us seek great grace. When we are in trouble, God is near us, though it seems to us he has forsaken us altogether. He suffers us to feel the fiery darts of Satan that we may call on God for grace. Every moment of such anguish is precious if we use it in seeking God, for he then communicates to us the infinite riches of his grace. His great object

is to prepare us for a place in his kingdom; and as our dross must be consumed and our gold refined, he places us in the furnace of affliction that he may make us his peculiar treasure. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33.

The case of Job teaches us that Satan cannot afflict us without the permission of God, and that he can go no farther in afflicting us than the limits which God fixes. Job 1:9-12; 2:3-5. The action of the Lord toward Job was full of mercy and grace. James 5:11. We know that God afflicts in faithfulness. Psalms 119:75. We have therefore the utmost reason to have confidence in God in our days of anguish. We must never utter one word of murmuring against his providence. We must never cherish one feeling of impatience in our hearts. The grace of God is sufficient for us, so that patience may have its perfect work. The goodness of God is infinite. Clouds and darkness are round about him, but justice and judgment are the habitation of his throne. Psalm 97:2. What we do not know now we shall know hereafter.

It is not enough even that we should possess our souls in patience in the hour of distress. It is our privilege even then to be joyful in God. The apostle bids us "rejoice in the Lord *always*," he adds, "Again I say rejoice." Phil. 4:4. He writes to the Thessalonians: "Rejoice *evermore*. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:16-18. We can through the grace of God thus triumph. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Our sorrows will soon end in everlasting joy. So let us thank God and take courage.—J. N. Andrews.

BUT ONE JOURNEY.

HORATIO SEYMOUR says: "When I was a young man, there lived in our neighbourhood a farmer who was usually reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure—or, rather, more than would be required of him. One of his friends observing him frequently doing so, questioned him as to why he did it; he told him he gave too much, and said it was to his disadvantage. Now, mark the answer of this excellent man: 'God has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes.' The old farmer's mistakes were of the sort he did not want to rectify."

DOES anybody know how things would be if they were not as they are?

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.

ANSWER HIM SOFTLY.

ANSWER him softly. You cannot know,
In the depths below,
How sharp was the struggle, the fight he made,
Ere the price he paid,
And yielded his soul to the tempter's power
In a hasty hour.

Answer him softly; for it may be—
Like the sturdy tree,
Which, tested in many a storm its strength
To be rent at length—
He struggled full oft, and resisted well,
Though at last he fell.

Answer him softly, lest you be tried
On your weaker side,
And fail, as before you so many have done,
Who in thought had won;
Failed, too, ere temptation had spent its force
In its subtle course.

Answer him softly; for none can tell,
When the storm-clouds swell,
Whose bark shall weather the tempest, or whose
Its venture shall lose.
Speak gently; the weakest may stand the gale,
The strongest may fail.

—Selected.

THE APOSTLE WHO MADE MISTAKES.

"If I am ever so happy as to reach heaven, one of the first men I shall want to see is the apostle Peter. And I think I shall tell him what a comfort his history has been to me." So said a devoted minister who has since entered into rest.

Doubtless others have been helped by the inspired record of the warm-hearted, impulsive, quick-spoken, and even blaspheming apostle.

Mistakes he often made. That is one trait in his character that appeals strongly to the average man. The man who never makes mistakes is almost above our comprehension. We may admire, but we cannot hope to imitate. The saintly John seems to dwell in a different atmosphere from that which surrounds us in our temptations and trials, and we have no record of his failures and falls. No wonder the Master loved him!

But he loved Peter also. No doubt it was with a different affection, even as a parent now has a different regard for his wayward child from that which he feels towards one who has never caused his heart a moment's anxiety. Christ put special honour upon Peter more than once or twice. He knew that Peter did not always appreciate the real situation. He knew that when they stood on the wondrous mount of transfiguration, poor blundering Peter would propose to erect tabernacles that they might abide there forever,—as if the work of redemption could thus be carried on! But he also knew that the same impulsive Peter would alone, of all the disciples, try to go on the angry waters of the lake to meet his approaching Lord. Jesus saw back

of the mistakes and the miscomprehensions of his follower, and he read in that heart a real love for himself.

Peter was rash, it is true. When he should have been conciliatory, he was sometimes exasperating. He smote the high-priest's servant and cut off his ear, when such an act could only prejudice the angry crowd still more against his Master. But before we condemn him too harshly, let us ask ourselves if we have never been guilty of similar conduct.

We cannot excuse his shameful denial, thrice repeated, of his betrayed Lord. We cannot apologize for the blasphemies uttered that awful night when he denied, with an oath, that he knew him. But are our consciences clear of similar denials? Have we never faltered, in presence of his enemies, in our acknowledgment of him? Have we never denied him?

If our hearts tell us we too have been guilty of like denial, let us find consolation in the look that Jesus gave to Peter. How much of reproof, yet infinite tenderness and yearning pity and forgiveness that look showed!

From that solemn hour when Jesus turned and looked upon his erring but still loving follower, Peter's life was changed. His devotion to his crucified and risen Lord never faltered, till at last, as tradition tells us, he sealed it with his blood on the cross to which he was condemned by Nero; being crucified head downward, at his own request, because he was not worthy to die in the same way as Christ, whom he had denied.

Has Jesus looked upon us in our mistakes and wanderings and denials of him? Like Peter, let us try to show by a life of loving service, that, despite all our mistakes, we are indeed his disciples.

So shall the lessons of Peter's life not be lost upon us.—*Mrs. A. F. S. Raffensperger, in the Sunday School Times.*

SHOWING PIETY AT HOME.

You tell me a man is changed by the converting and renewing grace of God. Is he? Let me look at him. It is something that I may see him with the Bible in his hands. It goes as confirmation that I behold him on his knees. It helps the evidence that I hear him speaking his public vows in covenant with God and his people. But I would rather visit him insensibly in his home; see what sort of a husband and father he has become; whether he is gentle and self-restrained, when he used to be petulant and irritable; whether he is monarch of all he surveys, or the servant and minister of all; lives to receive the incense of the family homage, to be saved trouble, and guard his personal comfort and convenience from interference and restriction, or to lavish thought, and toil, and care upon the welfare of all the dependent circle. Let me know, are his angles rounded off in the house? Is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own

broader shoulders? Especially, has he become, in a scriptural sense, a nursing father to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good-natured, and looks upon as so many stumbling-blocks to be kicked out of the way when he is moody and hasty; or are they young plants to be watched and nurtured for the garden of God, youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most responsible calling of nurseryman for the great husbandman in this little plantation of human beings. I wish to see him kneel with his right arm around his eldest born, and his left on the cradle of his babe; to hear him—with a tax which he shall feel because it is painstaking study and effort, and yet for love's sake shall not feel it, because it is freely and gladly borne—reading and expounding to young learners the way of truth and salvation. If his heart is not turned to his children, it is not turned to Christ.—*Rev. A. L. Stone.*

BEARING OF ERRONEOUS APPETITES ON MORAL ACCOUNTABILITY.

THE following extracts from the pen of Dr. L. B. Cole are taken from an article which appeared under the above heading in *Good Health* a few years since, and may be familiar to some of our readers, but are nevertheless worthy a careful perusal:—

"The moral bearings of erroneous physical appetites is a subject rarely discussed, either by physiologists, philanthropists, or theologians. Yet it is one of vast importance, and ought to draw forth the intellectual and moral energies of those who are devoted to the elevation and salvation of the human race. It is one which ought especially to come from the pulpit as a part of that gospel which was instituted for the eternal well-being of men; one which every minister of the gospel should make familiar to his own mind, and give with clearness and force to the people.

"Every indulgence of any unnatural appetite produces a morbid state of the physical system. Every indulgence at war with natural instinct is at war with the healthy condition of every function of organic life. Appetites which the Author of our being never instituted are so many violations of natural law, which is the law of God; and they secure for the offender, sooner or later to be administered, a certain and unavoidable penalty. Every such violation of law is a sin against physical life, exposing us to physical suffering; and when it is done consciously, it is a sin against moral obligation toward God, to be met on the day of final judgment. Hence the importance of trying to know the difference between the instinctive attributes of our

being, and the destructive lusts which are made by habit; that we may neither be found sinning against our own bodies nor the Maker of them.

"God, the Creator of our bodies, has arranged the condition of every fibre and function, and has pledged himself to maintain their right action, unless disturbed by some foreign agency, till age shall wear out the cords that bind us to life. Every law governing the human system is as truly divine in origin, and character, and authority as are the teachings of the Bible. And every unnecessary and wanton deviation from obedience to this law is as certainly a sin as a violation of gospel precept. Hence we are as truly under obligation to know and obey the former as we are the latter. There are instances in which it may be necessary to transgress the laws of health, to answer the demand of some higher obligation, as in cases of illness in the family, where loss of sleep and other privations are unavoidable in the discharge of obvious duty: but when we intelligently violate law for no justifiable end, we commit sin against God as certainly as though we commit robbery.

"All the kingdoms of nature reveal the law of God; but nowhere is this command 'so fearfully and wonderfully made' to speak out to an intelligent mind as in our own physical structure. Here has Jehovah written his law, not by amanuenses, or inspired men, neither on parchment nor on tables of stone; but by his own almighty finger, upon every living fibre and function of the human body. To needlessly transgress a law of life is therefore a violation of the law of God; and from the physical punishment of that sin there is no escape and no redemption. No propitiatory sacrifice has been made for this form of transgression. In some way, sooner or later, the suffering must come. Every transgression of physical law, committed consciously or unconsciously, unavoidably or wantonly, will receive the penalty made due in natural law; and, as just stated, if it be one which is committed under light, and for no worthy object, it becomes not only a sin against ourselves, but a sin against God. The physical penalty may appear in the form of sickness, broken constitution, premature decay and death, or in all these forms conjoined. The violation of moral obligation, with all its evils of a moral bearing, must be met when God shall call us to a final account.

"Whoever indulges in any unnatural luxury produces a morbid action in the system, disturbs the equilibrium of organic vitality, and lessens its native vigour and durability. And this disturbing process is generally so insidious in its course, and so unrecognized in its final developments—for nature will bear abuse silently as long as she can—that the offender does not perceive the cloud of wrath that is gathering over him till he is pelted by the storm; and even then

he may be so ignorant of the laws of organic life and their penal code, that he knows not wherefore he is punished. He groans under pains and prostration which he cannot account for, and calls it the common lot of mankind, or the providence of God, when it is only the final issue of a long warfare between nature and his own habits.

"If a man would seek to live for no higher purpose than his own personal enjoyment, let him know and obey the laws of his own physical being."

WINE AND THE BIBLE.

BIBLE TEETOTALLERS.

WHILE there is no evidence in the Bible that the use of intoxicating wine ever did, or ever could do, any one the slightest possible good, we have the illustrious example of some of the most eminent Bible characters as teetotalers.

The Israelites.—During the sojourn of the children of Israel in Egypt, they were, undoubtedly, total abstainers, since their masters, the Egyptians, at that time made no use of any fermented liquor. During their journey in the wilderness, the Israelites were of necessity abstainers, their only drink being the purest water from the rock. To this long discipline of temperance might be largely attributed that hardihood, fortitude, and bravery, which enabled them to sweep out with astonishing rapidity the enervated nations of Palestine, who had wasted their energies by intemperate and riotous living, and were thus easily vanquished, though protected by strong walls and fortresses.

The Nazarites.—At the time of the establishment of the ceremonial law, there was also instituted an order of teetotalers. They were called Nazarites. They dedicated themselves wholly to the service of God; and one of the conditions of the dedication was total abstinence from the use of wine. To insure a perfect observance of the pledge, all wine was prohibited, whether fermented or unfermented. Many of the finest personages of the Bible were members of this class. It is quite probable that Daniel and his three brethren were Nazarites, since they refused to drink the king's wine, preferring pulse and water.

Samson.—This Hebrew Hercules was a teetotaler from his birth. None of his muscles were weakened by alcoholic degeneration. None of his nerves were paralyzed by stimulants. He was a Nazarite, and is a fair illustration of the incompatibility of alcohol with strength. Milo, the famous Greek who rivaled Samson in his prodigious strength, was likewise a total abstainer as well as a vegetarian.

The Rechabites.—These were a sort of family temperance society. They abstained from the use of wine because commanded to do so by their father; and the Lord commended them for their constancy. If the sons of the present

age were as careful to follow the commands of their fathers as were those of ancient times, there would certainly be fewer drunkards. But drink deprives a youth of natural affection. It leads him to trample upon the authority of his father, and treat with contempt the prayers and tears of a loving mother. What a terrible monster is drink!

The Essenes.—The class of Jews known by this name were very temperate in all their habits. They were strict teetotalers, carefully avoiding the slightest indulgence in fermented drinks. They were noted for their rigorous piety. It is thought by many that John the Baptist was a member of this class. He was a Nazarite, at least.

Timothy must have been a total abstainer, since it was necessary for Paul to advise him to take a little wine (sweet wine) for his "stomach's sake." There would have been no propriety in such advice had he been in the habit of using wine. History, as well as the Bible, furnishes numerous examples of temperance. Pythagoras, one of the most renowned philosophers of ancient times, was an advocate of total abstinence. Neither himself nor his followers made use of wine. Wine was prohibited to those who were training for competition at the national games. It appears evident, indeed, that there have always been societies analogous to temperance societies, or organizations opposed to the use of intoxicating drinks. There are, even at the present day, barbarous tribes the individuals of which are strict abstainers, the use of wine being prohibited by their religion.

The relation of the Bible to temperance may be summed up in the following brief conclusions to which the evidence presented must lead us:—

1. The use of intoxicating drinks is not commanded in the Bible.
2. The use of fermented wine is not recommended.
3. Its use is not countenanced either as a harmless practice or a necessary evil.
4. Total abstinence is nowhere condemned.
5. Many texts commend abstinence, and some command it.
6. There is nothing in the Scriptures which disagrees with the principles of total abstinence, and nothing which sustains moderate drinking.
7. Hence, the Bible agrees with science and common sense in denouncing the use of intoxicating liquors, and commending temperance.

In the face of these facts, can any person who has a particle of faith in the inspiration of the Scriptures, and in man's accountability to his Creator, continue to indulge in the use of wine in any degree whatever?

We cannot see how it would be possible for an individual to do so and still preserve "a conscience void of offence."
—J. H. Kellogg, M.D.

THE PRESENT TRUTH.

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

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S. N. HASKELL, RESIDENT EDITOR.

Corresponding Editors:—

U. SMITH, B. L. WHITNEY, G. I. BUTLER, M. C. WILCOX.

THOUGHTS ON 2 COR. 5 : 1-10.

SOME of the most important truths will be found by reading and simply believing the word of God. The Scriptures are adapted to the simplest minds, and while there are some things "hard to be understood," the most important truths are revealed by giving to language the simplest construction; therefore it is that the understanding of the Word depends more upon the heart of the searcher, than upon his scholarly attainments. "The words that I speak unto you, they are spirit, and they are life," said the Saviour, and they of themselves accompanied by the Spirit of God will impress themselves upon the mind if we can so let the Word speak that we are only the listeners.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. 5:1, 2. In these words the apostle states: 1. That there are two houses, one earthly, and one heavenly. 2. The heavenly house is eternal in the heavens. It is not earthly, nor does it belong to the earth. 3. It was not made with hands. Then it must be a building made by God, or something proceeding from him. 4. In this earthly house we groan desiring to be clothed upon with our house from heaven.

He then proceeds to state that by being clothed we shall not be found naked. His present condition is described as being naked as to what it will be when clothed with the house from heaven. The question naturally arises, is there anything that comes from heaven which changes our present condition, answering to the illustration used by the apostle?

In 1 Cor. 15 Paul speaks of these two conditions, the earthly and the heavenly: "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." After making mention of the resurrection in verses 51 and 52, he speaks of that which is put on, which comes from heaven: "For this corruptible must put on incorruption, and this mortal must put on immortality." From this it is evident that immortality is in heaven, and is put on by the child of God at the resurrection of the just.

Immortality is an attribute of the Deity. It belongs alone to him. Upon this the apostle says: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever." Which in his times he shall show, "who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 1:17; and 6:15, 17.

It will be readily seen that the testimony of the apostle in 2 Cor. 5:4 is of the same import: "For we that are in this tabernacle [or mortal state] do groan, being burdened, not for that we would be unclothed [die and moulder back to dust], but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit.

The object of man's creation was that he might live forever to glorify his Maker. When God placed man in the garden of Eden, he not only caused to grow out of the ground every tree that was pleasant to the sight and good for food, but there was the "tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." The serpent beguiled the woman and she ate of the forbidden fruit, and gave to her husband. Then unto Adam God said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19. "And the Lord said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Verses 22-24.

Here is revealed God's plan. It was his purpose that man should live forever and not die, but because of his transgression of God's command, he was driven from the tree of life and the garden, and the sentence of death was passed upon him—unto dust must he return. And so unto dust have returned every son and daughter of Adam, save those

only who have been made exceptions by translation. The children of earth have not yet passed to the tree of life to partake of its fruit. But immortality has been the hope and desire of all those "who by patient continuance in well-doing, seek for glory and honour and immortality." This is the house that comes from heaven for which the apostle longed, and God hath given to his children "that Holy Spirit of promise, which is the earnest [or assurance] of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14.

Again: in the chapter under consideration, in verse 6, the apostle says: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." When "at home in the body," or in the mortal state, "we are absent from the Lord," or away from his visible presence; we cannot now see him, but "when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. "For we walk by faith, and not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord [which is by being made immortal, or being clothed with our house from heaven]. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." Verses 7-19. We must conclude, therefore, that the apostle is contrasting his present condition with that which God has promised to the faithful. Not that man in himself at the present time possesses immortality, but that the eternal life promised is hid in Christ. It will be put on in the resurrection, after the example of the Lord Jesus. The apostle Peter speaks of this present condition as being in the tabernacle: "knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me." Christ was made like unto his brethren, tempted in all points as we are, mortal, subject to death. He had power to lay down his life and to take it again. He did lay it down, and became the first-fruits of them that slept. He received immortality at his resurrection. So will all of his children, and for this resurrection the "whole creation groaneth . . . even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

THE FUTURE OF THE PAPACY.

In previous numbers we have considered the testimony of the Scriptures relative to the past and future of the papacy. The past of that power for 1,300 eventful years has proved true beyond

controversy the prophetic word, and given double assurance that the predictions concerning the future of this power will just as surely be fulfilled, that the papacy will be restored. What is the prospect of this at the present time?

But let us note the condition of the world in its different phases:—

1. POLITICAL.

The world is in a state of political unrest. Every nation has internal troubles which are beyond the power of its wisest statesmen to allay, and social problems which its sagest counsellors cannot solve. It is Socialism, Communism, Nihilism, Anarchism in Great Britain, in Germany, in France, in Russia, and in all the countries of the world. America, the most favoured nation under heaven, so far as the maintenance of life and success in business is concerned, with all her broad untilled acres of fertile soil, free, or nearly so, is trembling before the internal elements with which she has to deal. The governments of Europe before named, rest on the brink of a volcano of evil into which they may any moment be hurled; they are founded on a mine which may be exploded by a revolution before which the French revolution of the last century pales into insignificance. Added to this are the prospects and preparations for war now being carried forward on such a gigantic scale by all these governments. Highest premiums are paid for latest and most successful implements for the destruction of human life. These are laid aside again and again for a better invention of the same class at a great expense, till the war expenditures are eating out all the resources of the nations. Burdened, burdened with war taxes till the whole land groans under the burdens, and the poor are goaded on to the verge of revolution! Who dare say that this picture is not true? It does not, nor cannot, portray the intensity and exaggerated condition of things in the Old World, and to some extent in the New. Rulers have no certain policy, and many of them are no more than political demagogues who are promising the masses that which will only be fulfilled in bitter disappointments, thus adding to the discontent, and stirring up the baser passions of men.

2. PROTESTANTISM—ITS CONDITION.

What is the condition of Protestantism? Does it still possess the vitality of the Reformation? Are its principles still the same? Are its leaders walking in the light? Is vital godliness a distinctive characteristic? Is its position such as to give it power? To all these queries the facts of the case sadly answer, No.

The Reformation started out on principle, not policy. Its inception was not to maintain a certain policy at all hazards,

but to worship God according as his will was understood. The Reformers could not compromise with evil. God's word was their guide above all else. Their principles were the principles of the Bible. Though they did not understand all its doctrines, if they had followed on in the same path which they started out upon, they would eventually have been led into all truth, and the unity of the faith; for the Bible doctrine is one,—“one Lord, one faith, one baptism,”—and if unswerving adherence to that Word, and that alone, had been maintained, the Babylonian (confused) condition of Protestantism would not now be. Protestant leaders are no longer Protestant. False science, false philosophy, false or one-sided doctrine form the greater part of much of the teaching of theologians of the present day. A false charity is advocated which rejoices *not* in the truth, but rejoices in *iniquity*. Its position as regards Roman Catholicism has been one of constant compromise, till Protestantism has lost all of its distinctive strength. Vital godliness is the exception and not the rule. We present the testimony of two eminent preachers, one in the Old World, the other in the New.

Says the Rev. Charles H. Spurgeon, on his recent withdrawal from the Baptist Union:—

“A new religion has been initiated, which is no more like Christianity than chalk is cheese. And this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted, the inspiration of Scripture is derided. . . . The punishment of sin is turned into fiction, and the resurrection is a myth. . . . At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements, and a weariness of devotional meetings. . . .

“The case is mournful. Certain ministers are making infidels. Avowed atheists are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah which had comforted her had been declared by her minister to be un-inspired.”

And so the story goes. The Rev. T. DeWitt Talmage of New York uttered the following:—

“Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to Spiritualism, and humanitarianism, and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christians, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

“There is a mighty host in the Chris-

tian church, positively professing Christianity, who do not believe the Bible, out and out, in and in. . . . Eternal God! What will this come to? I tell you plainly, that while here and there a regiment of the Christian soldiery is advancing, the church is falling back, the most part, and falling back, and falling back; and if you do not come to complete rout, aye, to ghastly Bull Run defeat, it will be because some individual churches hurl themselves to the front, and ministers of Christ, trampling on the favour of this world, and sacrificing everything, shall snatch up the torn and shattered banner of Emmanuel, and rush ahead, crying, On! on! this is no time to run; this is the time to advance.”

Says the apostle Paul in speaking of the last days:—

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof.” 2 Tim. 3:1-5.

The fulfilment of these predictions is most manifest in our own day. In the Protestant church we find all these sins, as admitted by some of her most godly teachers. What can such an organization or medley of organizations do to meet the flood of iniquity rolling over the world, and deal with the social problems which demand solution on every hand? Very little, indeed. Compromise and policy, policy and compromise have weakened Protestantism till “Ichabod” may be written on her strength and power. A system founded on principle never takes kindly to policy. It always brings weakness.

M. C. W.

(To be continued.)

CONSIDERATION OF REASONS ASSIGNED FOR SUNDAY-SACREDNESS.

THE pouring out of the Holy Spirit on the day of Pentecost is supposed by many to be an evidence in favour of first-day sacredness. The Bible record is as follows: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.” Acts 2:1, 2.

It is well to notice that not a word is said in the text about the first day of the week. Yet this is regarded by the adherents of Sunday-sacredness as one of the strongest evidences in its behalf. It is claimed that the disciples were assembled on the first-day sabbath, and that the Lord poured out his Spirit in honour of the day and of their act, thus adding to its sanctity. To this claim we answer:

(1) There is no evidence whatever that there was any first-day sabbath at that time to commemorate. (2) Their being assembled on that day was nothing more than had occurred on each of the previous nine days, as they were all commanded by the Saviour to "tarry at Jerusalem till endued with power from on high." Luke 24:49. They had been thus waiting "with one accord in prayer and supplication," about one hundred and twenty in number. Acts 1:12-26. (3) There is no hint from the connection that this occurred on the first day of the week. If the object of God had been to honour that day, he most assuredly would have given us information that the occurrence transpired then. (4) This outpouring of the Holy Spirit came, evidently, as the anti-type of the feast of Pentecost. This is doubtless the reason why that day is mentioned.

A strong effort is made by some to prove that Pentecost came that year upon the first day of the week, though this is disputed by a large number of the ablest authors, themselves observers of Sunday. The word "Pentecost" signifies "the fiftieth," so many days being reckoned from the Passover. Olshausen, the celebrated German commentator, says: "Now since according to the accounts given regarding the time of the feast, the Passover, in the year of our Lord's death, fell so that the first day of the feast fell from Thursday evening at six o'clock till Friday evening at the same hour, it follows, of course, that it was Friday evening at six o'clock that the fifty days began to be counted. The fiftieth day fell, therefore, upon Saturday." Jennings, in "Jewish Antiquities," concludes his arguments by saying, "The first day of Pentecost must fall on the Saturday, or the Jewish Sabbath." Dr. Albert Barnes says: "If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is on Saturday. It is impossible to determine the truth on this subject." Dean Alford, in his "New Testament for English Readers," says: "The question, On what day of the week this day of Pentecost was, is beset with difficulties attending the question of our Lord's last Passover. It appears probable, however, that it was on the Sabbath, *i. e.*, if we reckon from Saturday the 16th of Nisan." Prof. H. B. Hackett, D.D., professor of Biblical Literature in Newton Theological Institute, in his "Comments on the Original Text of Acts," pp. 50, 51, thus remarks: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell upon the Jewish Sabbath, our Saturday." Other eminent authors—Lightfoot, Kuinöel, Hitzig, Wiesler, etc.,

take the same position. We conclude, therefore, that taking the authority of first-day authors themselves, it cannot be established that Pentecost came upon the first day of the week at all, and if it could be so established, it would be no evidence in behalf of Sunday-sacredness.

Another claim made in behalf of the first-day sabbath is this: Redemption is greater than creation, therefore we should observe the day of Christ's resurrection in preference to that of the Creator's rest. In reply we would say this is merely human opinion. Not a syllable of Scripture can be found to sustain it. "Who knows that redemption is greater than creation, since both require omnipotent power? Is man prepared to decide the comparative greatness of works that he is wholly powerless to perform, and of which he cannot have any adequate conception? And who knows that God would have us keep a Sabbath to celebrate redemption? Not a hint has he given us in his word to that effect. Would he not have told us so, had he wished us to do it? Paul says that the Holy Scriptures "thoroughly furnish us unto all good works." 2 Tim. 3:17. As the keeping of Sunday as a sabbath in honour of the work of redemption is in no instance implied in God's word, we must conclude that it is not a "good work." Every religious institution of divine appointment, has for it the authority of God's word. But there is none for the observance of a day to commemorate redemption. Such observance must therefore be merely "*will worship*." But we inquire, Is redemption yet completed?—Certainly not, while our earth groans under the curse, and the people of God are either waiting in the grave for the final resurrection, or are living in a world of wickedness, longing for immortality. It is most surely out of place to appoint a memorial to commemorate a work yet unfinished. Christ our Advocate still intercedes for us while we "groan within ourselves, waiting for the adoption; to wit, the redemption of our body." Rom. 8:23. Our friends are at least eighteen centuries too early in appointing their redemption sabbath.

And even if a day was to be appointed to commemorate Christ's work in redemption at his first advent, should it not be the day of his crucifixion rather than of his resurrection? The Bible nowhere says we have redemption through his resurrection; but it does say, "In whom we have redemption through his blood." Eph. 1:7. Again, "Thou wast slain and hast redeemed us to God by thy blood." Rev. 5:9. Christ shed his blood (the great agent in our redemption) on Friday, the sixth day of the week. The death of Christ is the most marvellous event ever beheld in this world. It is not surprising that God should raise his Son from the

grave after he had died for the sins of men; but it is mercy most astonishing that he should ever consent that his "only begotten Son" should die that ignominious death on the cross. Shall we therefore keep Friday as a sabbath to commemorate this sublime act of mercy and love?—Oh, no. God has instituted his own memorials to commemorate this as well as other important events. The Lord's Supper answers this purpose. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. In baptism we have a beautiful and appropriate memorial of Christ's burial and resurrection. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5; Col. 2:12. How beautifully fitting is this act to commemorate Christ's resurrection!

We shall find, if we investigate the subject of God's memorials, in his word, that there is always a peculiar fitness—a likeness, a similarity—between the memorial and the thing commemorated by it. This principle is illustrated by the creation Sabbath, the rest signifying a completed work; the rite of circumcision, a circle cut in the flesh signifying the surrounding of Abraham's seed with peculiar providences as his peculiar people; the feast of the Passover and the sprinkling of blood, bringing forcibly to view the fleeing out of Egypt, and the act of the destroying angel in passing over the houses of the children of Israel, thus saving their first-born; the feast of tabernacles, bringing to view their dwelling in tents; the joyful sending of gifts in the feast of purim, the gladness felt at their great escape from the malice of Haman. So of the Lord's Supper and baptism. Every Bible memorial is appropriate.

But how about this man-made memorial of Sunday-keeping? What fitness is there in keeping as the Sabbath a day of rest every seven days to celebrate the resurrection of Christ, as a part of the work of redemption, yet incomplete? We have seen that the real resurrection day was a very busy one, the disciples preparing their drugs to do a hard day's work in embalming his body, hunting here and there to find him; two of them travelling fifteen miles on foot, Jesus doing the same; a day of anxiety, for they did not believe he was risen until just as the day was closing; no religious meetings or public speaking. What likeness of manner is there between the day most Chris-

tians keep as a Sabbath, and the original day they propose to keep in memory by it? In order for it to be a fitting memorial, it should be true that the work of redemption occupied six days, and that Christ rested the day following—something no person ever claimed. And as baptism is a memorial of Christ's resurrection, we should, in that case, have two memorials of one and the same event—a thing unprecedented in the Scriptures. We therefore conclude that the claim that Sunday is set apart to commemorate redemption, is absurd and entirely contrary to the facts in the case.

G. I. B.

A LETTER.

DEAR BROTHER,—With much pleasure I have read your kind and Christian letter. Perhaps the article to which you refer would have appeared less objectionable to you if the word "obligation" had been used instead of "condition." On the subject of salvation, there is an almost universal fear of the word *condition*; while it must certainly be admitted that neither man's failure to discharge his whole duty, nor justification through faith in Christ, releases us from any moral obligation that was ever imposed upon man.

The subject under consideration between us resolves itself into two points. I will examine these separately, and I think it will be seen, when the ground is carefully gone over, that there is very little difference between us.

1. We are perfectly agreed in regard to the force and application of the text you quote, Rom. 3:24. Justification is by faith alone, freely by his grace, full and entire, as verse 28 says, "without the deeds of the law." This statement is not only clearly made in the Scriptures, but it is just as clearly in accordance with reason and with justice. But, in order to justly apply the statement of another, we must understand his intention and the exact extent of the statement. In this case we can only understand the apostle by clearly understanding the subject of which he was treating. We notice, then, that Paul in Rom. 3 was treating,

(1) *Of man as a sinner.* He speaks not one word concerning man in any other condition. He affirms, and proves by the Scriptures, that both Jews and Gentiles are condemned by the law of God. "There is none righteous, no, not one." "They are all gone out of the way." "For all have sinned, and come short of the glory of God." This covers the entire ground of his argument concerning man.

(2) He treats of the justification of sinners. Mark well, that he is not speaking as to how an innocent man might retain his innocency, nor how a sinner justified may retain his justification; but, how a sinner condemned may obtain justifi-

fication. Not a point does he go outside of this line. These two points cover the entire scope of his argument in Rom. 3:9-29, which embraces the whole subject under consideration between us.

These sinners, who stand guilty before God when his law speaks, may be justified freely through faith in Christ, without the deeds of the law. But to what this free justification has reference, he tells us in verse 25, namely, "for the remission of sins that are past." It is true that Jesus saves his people from their sins (Matt. 1:21), as well as from the penalty of sin; he saves from the future commission of sin, as well as from the punishment of sins already committed. But of this great and important truth Paul is not speaking in Rom. 3. The complete scope of his argument is the justification of a sinner in regard to sins already committed—the remission of sins that are past.

Free justification, as I said, is in accordance with reason and with justice. With reason, for no one can say that we can exercise any control over our past lives. Time that is lost is lost forever, and the deeds we have done we cannot reverse. We may pay our indebtedness to our fellow-men, but if we come short in moral duty we can make no amends. The best efforts of our lives, the whole power of our beings, we owe to God; so we always have and always will. Each day demands the whole duty of the day, and leaves no room for works of supererogation. Each day of our lives it is our duty to love the Lord our God with all our heart, and with all our soul, and with all our strength. Deut. 6:5. If we fail in this to-day, it were truly absurd to say that we could make amends to-morrow. This could only be done by loving the Lord to-morrow more than the morrow demands, that is, with more than all the heart, soul, and strength. It is evidently according to reason that all future efforts can have no influence over past failures, and if we are ever relieved from them it must be by free grace.

And it is consistent with justice; for justice demands nothing less than full and exact obedience to the law, which with us is impossible, for we already stand convicted, and no sinner can purchase the favour of a law he has broken. If Paul's words were not true—if sinners could be justified by the deeds of the law—it would be because their future obedience would atone for past disobedience, for we can by no means destroy the fact that we have sinned. And it would be a mockery of justice to say that the thief could exonerate himself by ceasing to steal, or that the murderer could become innocent by abstaining from killing.

But, further, to show the utter impossibility of our future obedience justifying from past sin, I notice that obedience is

matter of duty, not of merit. If we had all and always obeyed the law, we would have done only our duty. If the sinner could atone for past sin by ceasing to sin, it would be because that by future obedience he brought the government under obligation to him, so that it was in justice obliged to overlook the past because of the merit of the present. But the obedience of a transgressor could certainly be of no more value to the government than the obedience of one who had never transgressed. If there were merit in one case there would be in the other.

And so the government would be immensely indebted to that part of its population which had always been obedient! But the indebtedness is on the other side; the service of our lives is always due to the government.

And, finally, in the case of the government of God, the sinner has no independent ability to yield future obedience—to render the spiritual service that is due. Sin has not only robbed us of our innocency, but it has robbed us of our strength. Jesus said, "without me ye can do nothing." By his blood he as truly purchased for us the power to obey his Father, as he purchased justification from past disobedience. Our future obedience is of his grace, not of our own virtue or merit. How, then, can it cover past transgression? It is impossible. Grace increases our obligation to be peaceable and obedient citizens, but it surely does not bring the government under obligation to us for the service we are enabled to render.

Now I trust you will see that they who accuse us (as some do) of seeking to be justified by the law, accuse us falsely. That is not our position at all. And if they really think that obedience to law frustrates grace, that no one can strive to obey the law without leaning upon it for justification, then I pity them because of their vague and limited views of government and of justice. While we fully agree with them that a sinner cannot be justified by the law he has broken, we shall be compelled to differ with them on other points as long as they cling to their erroneous views of what a government must justly claim of its pardoned citizens. But this I will consider hereafter.

J. H. W.

ALFORD, whose critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

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.

DR. PARKER ON THE SABBATH.

IN a sermon on the "Changeable and the Unchangeable," Dr. Joseph Parker, of the City Temple, says:—

"Some say the Sabbath should be on Saturday, and some that it should be on Sunday. Let every man be fully persuaded in his own mind. The mere day must be set amongst things which are temporal; whether it begin at the cock-crowing, or at dawn, or the evening before, and be stretched over until the evening following,—all these are matters of calculation and opinion, upon which the widest liberty of judgment may be permitted. What is it that is eternal? Rest. You can appoint the day, if you please to be Saturday, to be creation day, or resurrection day, or pentecostal day, but the thing you cannot trifle with is God's gift, God's command."

Could we believe that the standard by which every case will be tried before the judgment-seat of Heaven is one merely taking into account good intentions and benevolent purposes, it might be possible to possess an easy conscience, and pay slight attention to the demands of God upon us. But if we believe that the Bible is given us to read, to teach us our duty, and to thoroughly furnish us unto all good works, we must expect to find in it instruction regarding matters of Christian duty and practice so that none need rely upon their own judgment in questions of vital importance. The question of the Sabbath is not one of what "some say," but what the Lord says. "The seventh day is the sabbath;" and "it is easier for heaven and earth to pass than one tittle of the law to fail." Not a very wide range for private judgment here.

"From even unto even, shall ye celebrate your sabbath" was the instruction of God as to the beginning and ending of the day, which is in harmony with the record of Genesis as to the division of time into days. As the Sabbath rest is eternal, so also must be the reason for the institution of that Sabbath. God rested on the seventh day, blessed the seventh day, and sanctified the seventh day, neither is it in the power of any man to appoint the day, for the Creator himself saw fit to do this, and has told us the day, the time, and reason of appointment.

The granting of the "widest liberty of judgment" is a characteristic of the age, and one which is lauded as a great Christian virtue, and a hopeful sign of coming unity among believers. We believe it is a mistaken and easy-going charity which condones erroneous practices, and grants licenses with the word of God to wrest it and turn it until it is supposed to indorse all the conflicting creeds of Christendom. This is the charity which insists that even those

who deny fundamental principles in the atonement shall be considered as brethren in the faith. The apostles evidently had not such a liberality of sentiment, but that their standard of righteousness was infinitely higher is unquestionable.

Dr. Parker says the thing not to be trifled with is God's gift, his command to rest. Then why trifle with it, and wander through unsatisfactory arguments to show that it makes no difference whether we accept the gift, or choose another day instead of the one blessed by the Father? The "widest liberty" is to be found in the perfect law of liberty, the ten commandments, and by this law we shall be judged. s.

The Missionary.

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

THE UNPROFITABLE SERVANT.

In a napkin, smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use,
Mine to keep, or mine to lose,
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent
That it should be wisely spent.

And I know he will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim?

One poor talent—nothing more!
All the years that have gone o'er
Have not added to the store.

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them!
All my sloth I now condemn;
Guilty fears my soul o'erwhelm.

Lord, O teach me what to do,
Make me faithful, make me true,
And the sacred trust renew.

Help me, ere too late it be,
Something yet to do for thee—
Thou who hast done all for me!
—Kate B. Barnes.

SOUTHAMPTON.

It was my privilege to be with the church at Southampton during their quarterly meeting. This company had been earnestly seeking the Lord during the week of prayer. Their petitions were heard, and the Spirit of God encouraged them to press on with their faces Zionward.

As a token of their gratitude they brought their gifts to Jesus, feeling that it was more blessed to give than to receive. Their contributions for the foreign work were over £2.

This amount to some may look small, but it is large when we take into consideration the circumstances of the people: some have not been able to get a day's work for months, and others are labouring under embarrassment, not receiving sufficient means to support their families. While they are poor in this world's goods they are rich in faith, and not a murmur escapes their lips. Their trust is in God, and

their testimony was that his grace was sufficient for them.

The ordinances of the Lord's house were celebrated, and the good Spirit of God was manifested by those engaging in it, and we all felt that it was good to be there. One brother, a brick mason, who has been out of employment for some time, has constructed a baptismal font, in connection with their place of worship. The workmanship is excellent, and it will be found very convenient for that church, and will be highly appreciated. May the Lord prosper this sacrificing brother by opening up the way for him to secure the necessities of life for himself and family.

We held five meetings while there over Sabbath and first day, and experienced some of the blessing of God. It was encouraging to see that love and unity existed so largely among them. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psa. 133: 1. WM. INGS.

Jan. 2.

STOCKHOLM, SWEDEN.

DURING the past month, we have continued the school and meetings with usual interest. The meetings during the week of prayer were occasions of much blessing to our souls. At the close of the week, the friends showed great willingness to offer, according as they were able, and the donations received for the mission work far exceeded our expectations.

We have thirty-two persons in the training-school, and the prospect is, that there will be about that number to go out as colporteurs and Bible workers at the close of the school. During the two months, since the school commenced, those who have been active (seventeen or eighteen) have received cash for books and papers amounting to £170 11s. 11d.

J. G. MATTESON.

Stockholm, January 4.

The Sabbath-school.

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

LESSON 3.—LIGHT AND AIR.

AND God said, "Let there be light, and there was light." "And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

On the second day God made the air. Without the air we breathe we could not live. All the animals would die; and so would the trees, and the grass, and every living thing. The air surrounds the earth on all sides, but does not extend very far up into the sky. When men go up four or five miles in a balloon, they find the air so poor that they can scarcely breathe enough to keep them alive. Yet God has given us all the good air that we need, and we should show how thankful we are for it by making good use of it. When we take in air by breathing, it purifies our blood and makes us strong and healthy. We should breathe all the pure air we can, and have plenty of it in our rooms. Good air is as necessary as good food.

QUESTIONS.

1. What did God say?
2. What did God call the light?
3. What did he call the darkness?
4. On what day of the week was light created?
5. Which part of the day came first, morning or evening? Then when does the day begin?
6. What was made on the second day?
7. Of what use is the air?

8. What would become of the beasts, and the birds, and all animals, if there were no air?
9. Could the trees, and the grass, and the flowers live without air?
10. Is the air found everywhere on the earth?
11. Does it extend very far above the earth?
12. What do men who go up in balloons learn about the air?
13. Has God given us all the good air we need?
14. How should we show that we are thankful for it?
15. When we take in air by breathing, what good does it do us?
16. When we have breathed air once, is it fit to breathe again?
17. Then should we sleep in close rooms? Why not?
18. How necessary is good air?

LESSON 4.—GRASS, HERBS, AND TREES.

ON the third day God gathered the waters together unto one place, and caused the dry land to appear. The gathered waters he called seas, and the dry land he called earth. Then he caused the grass, and herbs, and trees to grow, and the earth was clothed in beauty. It was covered with a carpet of green, spangled with bright flowers. Stately trees crowned the hills, but there were no birds to make them ring with songs. There were no people to admire the beautiful things which God had made.

QUESTIONS.

1. On what day were the waters gathered together?
2. What name was given to the gathered waters?
3. What to the dry land?
4. What was then made to grow on the earth?
5. Were there any birds to sing in the trees?
6. Were there any people to admire the beautiful things which God had made?
7. Of what use is the grass?
8. Of what use are the trees?
9. What trees can you name that bear fruit?
10. What kinds of fruit do you like best?
11. What do you call that kind of fruit that has a hard shell on it?
12. What trees can you name that bear nuts?
13. Would it be as pleasant and cheerful if there were no trees, nor grass, nor flowers?
14. Is the earth as beautiful in winter as it is in summer? Why not?
15. Who made all these beautiful things?
16. Where do we learn about the creation of the earth and all the things that live upon it?
17. Who wrote the Bible?
18. How did they know what to write?
19. Is the Bible all true?

NOTES ON THE LESSONS.

LESSON III.

TO THE TEACHER.—1. Ask the questions on lessons one and two. 2. Let the children tell all they can of lessons one and two without questions, supplying the missing parts yourself. 3. Teach lesson three as you taught lessons one and two at the first. 4. As soon as the children show signs of weariness, vary the form of the exercises in some way, but do not introduce any new subject. Singing affords the best change. If any of the children appear timid or shy, lead them out to talk for a few moments about things at home,—their pets, their presents, the fowls and cattle on the

farm, etc. Select and read from the Bible a few verses that tell some of the same things that are told in the lessons.

LESSON IV.

1. REVIEW lesson three thoroughly. 2. Teach lesson four. 3. Review the important points of lessons one, two, and three. 4. Go through lesson four again. 5. Lead out the children to talk on the interesting points in the lessons. If you can keep them talking freely, they will not become weary, and you will secure their interest and attention without further trouble. Get them to talking about the darkness that brooded over the earth at first; of the sullen waters that rolled on every side of it; of the uses of water; of the uses of darkness; of light and its uses,—of sunlight, of moonlight, of starlight, of lamplight, of firelight, of the light that illuminates the city of God; of the air and its uses; etc. Make them feel that the work of creation was a grand work, that God is a great God, that his works are glorious, and all done in wisdom and in love.—*Bible Lessons for Little Ones.*

TEACHING IN THE SABBATH-SCHOOL.

I WILL now make a few suggestions on giving instruction in the Sabbath-school, that will help the teacher in keeping up the interest. Remember, that telling is not teaching; therefore, there must be more done than simply telling the pupil about the lesson. The pupil must not be a listener only, but an actor; there is always a work for the scholar as well as for the teacher; the instructor does not carry his listener, but is the guide who leads and points out the way. If the pupil would follow, he must exert himself; there is no royal road to knowledge.

The Sabbath-school has not that power and authority which backs the day school; therefore the very nature and end of our aim forbid coercive measures, and our scholars must be *induced* to learn, hence our lessons must be attractive.

The teacher, who sits and drones out thirty minutes of precious time with lesson-paper in hand—because without the paper he knows less than his class about the lesson,—such a teacher, who has bestowed no thought upon the lesson before entering his class, is not going to be of much service in leading heads and hearts to a knowledge of the truth. There is a latent love of truth in every mind, but it needs stimulating, it must be excited, corrected, fostered; especially is it desirable to present spiritual truth in a way that will arrest attention and impress the mind.

When Christ taught his disciples and others the great truths of holiness, he spoke in parables, or painted pictures in words, and so simple and beautiful are these word-pictures, that children delight to hear them, and the impression that they make upon the memory is seldom erased. Thus we learn that His way, and perhaps the only way of conveying an abstract, or spiritual idea, is by comparison with analogous things apprehended by the natural senses: to speak simply—by illustration.

In order to use illustrations in a way to make an impression, the teacher must spend much time in studying the lesson before coming to his class. He must understand the subject of the lesson so thoroughly that he can have an illustration for every point in it. Not that it will be necessary to use all of them at any one time, but he will use them just as they are needed to keep up his interest.

J. H. DURLAND.

Bible Readings.

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

THE COMING OF THE LORD AND THE MILLENNIUM.

(Concluded.)

THE RIGHTEOUS SIT ON THRONES IN HEAVEN DURING THE THOUSAND YEARS.

18. THE righteous are taken to the sea of glass.

“And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.” Rev. 15:2.

19. This sea of glass is in heaven, before the throne of God.

“And, behold, a throne was set in heaven, and one sat on the throne. . . . And before the throne there was a sea of glass like unto crystal.” Rev. 4:1-6.

20. John describes the whole redeemed host surrounding this throne.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Rev. 7:9.

21. The Saviour told Peter that he could not follow him then, but assured him that he should do so afterwards.

“Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.” John 13:36.

22. The Saviour went to his Father's house to prepare a place for his disciples, and promised that he would return and receive them unto himself.

“In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.” John 14:2, 3.

23. Christ is then reinstated in the glory he had with the Father before the world was.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:5.

24. It was his desire when upon the earth that his followers should be with him and behold his glory.

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” Verse 24.

25. The Saviour assured Peter that he, with those who followed him, in the regeneration should sit upon twelve thrones, judging the twelve tribes of Israel.

“Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matt. 19:28.

26. All the saints are assured that they will have a part in judging the world.

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?” 1 Cor. 6:1, 2.

NOTE.—Consequently the judgment is given to the saints when they sit upon thrones with Christ in heaven during the thousand years, as spoken of in Rev. 20:4. The binding of Satan was that he should deceive the nations no more until the thousand years should be fulfilled. See Rev.

20:3. This earth being at that time a dark void, a "waste place," which is the meaning of the word *abussos*, which is translated bottomless pit, Satan is therefore confined to this earth during the thousand years. The wicked are dead, and the righteous are in heaven, sitting in judgment upon wicked men and fallen angels. Then will be seen the legitimate fruits of sin as it has reigned for six thousand years, for all the evil deeds of men are recorded by the angels of God. These records the saints will examine, and investigate each case, and will unite with Christ in determining the punishment due those who have persisted in sin. As the righteous could not judge others until they themselves had been judged, it follows that before they were made immortal, at the coming of Christ, they must have passed an investigative judgment.

27. This investigative judgment, therefore, must begin upon the righteous.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God?" 1 Pet. 4:17.

28. Those who are not accepted in this investigative judgment are forever lost.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:18.

29. The Father presides at this judgment, and determines who will be saved.

"I beheld till the thrones were placed (*Revised Version*), and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." Dan. 7:9, 10. See also verse 13. Christ here came not in the air, or upon the earth, but he came to the Father.

30. The execution of the judgment is committed to Christ.

"For the Father judgeth no man, but hath committed all judgment to the Son. . . . And hath given him authority to execute judgment also, because he is the Son of man." John 5:22, 27.

31. It is therefore the voice of Christ that raises the righteous dead at the beginning of the thousand years, while to the wicked another resurrection is assigned at the end of that period.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his 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. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

32. As the binding of Satan was confining him to this earth, with no one to deceive, the loosing of Satan would be accomplished in the resurrection of the wicked dead at the end of the thousand years, when he would go forth to deceive them.

"And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20:7, 8.

33. When the Saviour came at the beginning of the thousand years, it was for his people." See John 14:2, 3.

34. It does not necessarily follow that the wicked must be alive when they are being judged, any more than the righteous dead were alive during the investigative judgment; for the gospel was preached to them while living.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:5, 6.

35. When he comes at the end of the thousand years, he brings the saints with him,

and comes to execute judgment upon the ungodly.

"Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

36. It is then that he sits upon the throne of his glory, and before him are gathered all nations.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31, 32.

37. At this time he comes to the earth, and "his feet shall stand" upon the earth.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . Ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Zech. 14:3-5.

38. The city of God also comes down from heaven, prepared as a bride adorned for her husband.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

39. Satan deceives the wicked, and brings them up about the camp of the saints and the beloved city, where they are destroyed.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20:9.

40. At the second resurrection all the wicked come forth, and receive the execution of their judgment in the lake of fire.

"And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." Rev. 20:13, 14.

41. This includes all who have not their names written in the book of life, and before their sentence is executed they will have an opportunity to see the reward of the righteous in the kingdom of God while they themselves are thrust out.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." See Luke 13:25-28. Also Psa. 112:9, 10; Matt. 25:33-46; Isa. 66:24.

42. This is the day of perdition and ungodly men.

"But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of perdition and ungodly men." 2 Pet. 3:6, 7, 10, 12. See also chapter 2:4, 9, and Malachi 4:1.

43. But from its ashes will come forth a new heavens and new earth wherein dwelleth righteousness.

"Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13; Rev. 5:13.

A WORLD'S Missionary Conference is to be held in London this year, attended by delegates from the home and foreign missionary societies.

Interesting Items.

—The life-boats during the year rescued 368 mariners.

—The year's failures represent a sum of £22,729,600.

—A library of 20,000 volumes has been destroyed by fire at Dover.

—Fifteen million letters and newspapers passed through the General Post-office Dec. 24.

—During 1887 sixty-eight lives were lost in connection with the fishing industry at Grimsby.

—The remains of the late Emperor Napoleon and Prince Imperial have been removed to Farnborough.

—The Ameer of Afghanistan has asked Lord Dufferin for the services of an European officer to drill his army.

—Owing to a fanatical outbreak at Fu-Kyen, China, many Christians were massacred, and twenty churches destroyed.

—The movement of Italian troops towards Abyssinia has begun, and is reported to be intended for Ghinda and Asmara.

—The railroad train used by the Czar in his travels is the same as was formerly used by Napoleon III. It consists of twenty cars.

—The closing of the furnaces of the glass factories in the United States and Canada has thrown twelve thousand men out of employment.

—The Queen's Jubilee presents have been forwarded to the Bethnal-green Museum, to give the East Londoners an opportunity to view the collection.

—Every infant born at Rome on New Year's Day and christened Leo or Leonie is to receive from the Jubilee Committee a savings book with 100f. deposited.

—A special passenger service between London and Paris will shortly be started, by which the journey each way will be covered in seven and a-quarter hours.

—It is said that a million of people are in a destitute condition in China, owing to the Yellow River suddenly changing its course and flooding a vast territory.

—The amount of British capital invested in the railways of the United States is estimated at about £400,000,000, or nearly a fourth of the total railway capital of the United States.

—"Pilgrim's Progress" has just been translated into the language of the Fantes, a tribe occupying a district in Upper Guinea, on the Gold Coast. This is the eighty-first foreign version of Bunyan's work.

—Terrible destitution prevails in Montenegro. Thirty thousand persons are reported to be altogether without food or any means of subsistence. A shipload of corn has been despatched from Odessa at the instance of the Czar.

—The body of Mr. McNeil, the journalist, was washed ashore at Boulogne-sur-Mer on Jan. 6. He had been missing for seventeen days. From his appearance it is supposed he was killed for the valuables he was known to possess.

—The American liner, Lord Gough, encountered fearful gales in the Atlantic. Her coal was exhausted, and the passengers were kept below and battered down for a whole week in darkness, the oil having run out. She arrived several days overdue.

—A powder magazine, containing 400,000 kilogrammes of gunpowder, exploded at Amoy, China, Nov. 21, entirely destroying one quarter of the town. Fifty soldiers who were outside the magazine were blown to atoms, and several hundreds of other people were killed. The explosion was followed by a fire, which spread over the whole quarter of the town. The shock was so great that several houses on the opposite side of the river fell in ruins.

THE PRESENT TRUTH FOR 1888.

A HIGH-CLASS, RELIGIOUS, SIXTEEN-PAGE, SEMI-MONTHLY JOURNAL.

WITH this number closes the third volume of the PRESENT TRUTH. The publishers again look back upon the passing year, during which the journal has gone forth with its messages of truth, and with heart-felt thankfulness acknowledge the mercy and providence of God. New fields have been entered, and new friends have been gained. Each fortnight 500 copies visit far-away Africa, 800 go to the American provinces and the States, in Australia and the Continent are many interested readers, and the balance of an edition of 5,000 copies find place in the United Kingdom. Many encouraging signs point to a largely increased list of subscribers the coming year. We begin with the new year, the fourth volume, and shall endeavour to the best of our ability, with the blessing of God, to uphold the truths of God's word, and to stand as faithful watchmen in Zion. Each year and each fortnight adds importance to the truths applicable to our times, and to present these to our readers in such a manner as to afford the comfort and consolation of Christ, and point the Christian wayfarer to the glad fruition of the hope of the gospel shall be our aim. The departments which have been running will be continued. These are,

EDITORIAL, GENERAL ARTICLES,

HOME AND TEMPERANCE, WATCH-TOWER, AMERICAN LETTER,
THE MISSIONARY, AND INTERESTING ITEMS.

EDITORIAL.

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

GENERAL ARTICLES.

Our circle of contributors is constantly enlarging, and the publishers promise for the coming year a continuation of the highly practical articles found in this department. Mrs. E. G. White will still favour us with her contributions.

HOME AND TEMPERANCE.

Articles of interest and profit to the home circle will be selected from the world's best writers and given to our readers in this department. The question of health and temperance is one in which there is manifested a constantly increasing interest by those who realize more and more the necessity of opposing the drink curse. On this question this paper will take no compromising ground.

THE WATCH-TOWER.

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

THE AMERICAN LETTER.

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

THE MISSIONARY.

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

INTERESTING ITEMS.

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

The prayer of our Saviour, "Sanctify them through thy truth," we shall keep constantly before our minds, and the PRESENT TRUTH will be devoted to the advocacy of the truth of the Bible, following where it leads, and rejecting all things not in harmony with the Word. The past year has furnished many evidences of a tendency among many religious teachers to lightly esteem portions of the Scriptures, and the traditions of men are upon numerous points given prominence over the commandments of God.

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

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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: 12

LONDON, JANUARY 19, 1888.

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OUR readers will be disappointed at not finding in this number the regular articles in the series "The Advent at Hand," and "The Relation of the Moral Law to the Gospel." The former article arrived just "too late," and the latter has not yet arrived, but we trust it will be in time for our next issue.

In our last we gave the amount of the Christmas S. S. donations at London as £12, but upon recounting, they were found to be £13. The amount received from Southampton is £2 2s. 6d., from Keynsham, £2 2s., and from Ulceby, £1 3s. If these Sabbath-schools had only made similar mistakes to the one made here the amount would be considerably increased. We are very grateful for these offerings, and they will be appropriated to that branch of the work designated by the International S. S. Association.

WHAT JOB TEACHES.

In Job 19: 26, *Revised Version*, the believer in the immateriality of the saints in heaven, finds that which he regards as valuable help in establishing his doctrine. The text reads thus in the new version: "And after my skin hath been thus destroyed, yet from [without, margin] my flesh shall I see God." The common version reads thus: "Yet in my flesh shall I see God." The margin of the common version reads thus: "I shall awake, though this body be destroyed, yet out of my flesh shall I see God." The word "without," given in the margin of the new version, seems to be unauthorized by any evidence that we can find. Its appearance in this connection is suggestive that some, at least, of the revision committee were believers in the doctrine of the immateriality of the redeemed saints.

The evidences of a literal resurrection and a material existence of the redeemed, are too overwhelming to admit of any interpretation of Job's words that contradicts those doctrines. In the 27th verse of the same chapter of Job, he says: "Whom I shall see for myself, and mine eyes shall behold, and not another." Thus he shows his faith in a material existence after the resurrection, and that his resurrected body will have the organ of sight. But what is the signification of the expressions "from my flesh," and "out of my flesh"? We frequently hear such expressions as this: He saw the caravan from his house; or He watched the procession out of his house. We readily understand what is meant; viz., that the individual, occupying a position in his house, beheld such scenes. Bible characters, especially those of the Old Testament, were remarkably given to the language of imagery, and in this instance Job records his faith that his perceptive faculties would behold God "from" or "out of" his resurrected, glorified, and spiritual body. Not that he would see God after having been separated from his body, but, as the Holland Bible reads, he would, "bodily see God." The same idea is conveyed in the text of the common version: "Yet in my flesh [while in my body] shall I see God." The Septuagint gives this idea: Yet with myself, or with my physical organs, shall I see God. The original Hebrew text conveys a similar idea. The doctrine of a literal resurrection, and bodily existence of the righteous in the new-earth state, is amply and clearly taught in the book of Job.—*Gospel Sickle*.

THE PAPAL JUBILEE.

THE celebration of the papal jubilee in Rome was an event of not merely momentary interest, but one the interest and results of which will be a matter for the record of history. The details of the celebration would occupy too much space, and probably already are more or less familiar to the reader. Congratulations and costly offerings have flowed in upon the pontifical chair from the sovereigns. No one imagines for an instant that this regard shown is merely an interchange of personal courtesy. The Church of Rome controls votes, and there are many questions in the politics of the day which depend for settlement much upon the way in which the faithful Catholic is instructed to cast his influence. Of all this the church makes such capital as she knows so well how to make. The summary action of the Italian government in removing the civil magistrate of Rome for complicity in a scheme by which the independent attitude of the Quirinal toward the Vatican would have been compromised, shows that the home authorities well understand the nature of the canker eating at the vitals of Italy.

In Leo XIII. the heart of the great Catholic system thirsts for the sovereignty of Rome and its surroundings. What this means is well known, and the throbbing heart of united Italy beats the call to resistance. When, in the days of Italy's struggle, it was submitted to the people of the papal State to choose between the state and church governments, the almost unanimous vote for a united nation will be well remembered. "Religion for Rome, but Italy for Victor Emmanuel," was the watchword. To break down this barrier has been the endeavour of the church, and it is to this end that it is hoped the display and pomp of

the jubilee will contribute as well as to the furtherance of Catholic interests throughout the world. The secretary of the Evangelical Continental Society addresses a letter to the *Christian World* so full of the Protestant spirit that we quote the greater portion of it:—

"The eyes of the civilized world are at present turned toward Rome, where the astute pontiff is seeking, by means of his jubilee celebrations, to strengthen the zeal of his worshippers and to revive their desire to see him once more seated on a throne and supported by an army of his own. The Jesuits—the probable authors of the great movement—are not so innocent as to suppose that King Humbert will quit the Quirinal and leave Rome in the hands of the so-called successor of the Galilean fisherman. But they do anticipate that this demonstration will tend to impress on the Powers of Europe the majesty of the Romish Church, and awaken sympathy on behalf of this dethroned potentate. Some Protestants affect to think lightly of this celebration, and to believe that the day of Romish dominion is forever past. The papacy, say they, is decaying, and neither jubilees nor Jesuit zeal will do more than temporarily galvanize its torpid limbs. Facts rather tend to show that this foe of the gospel, this relentless persecutor of the faithful, this anti-christ, was never more active. In Germany it is making inroads on the territory of the half-dead Protestant Church. In Bulgaria every possible endeavour is being made to supplant the Greek Church. In Spain and Italy, the loss incurred by the expropriation of the convents and monasteries at the time of the revolution in 1859 and 1869 is already, we imagine, more than covered by the numerous educational and monastic establishments which since then ultramontane zeal has erected, and is erecting, in those lands. English ritualism views this resuscitation of church power and authority with complacency. European State-church Protestantism is largely unable to cope with it. Free-thought, a euphemism for atheism and materialism, is loud in its denunciations of the priesthood and their machinations, but it carefully confines itself to words. Through fear of society it refuses to break with Rome and reject its ministrations. Thus, all along the line, the papacy is to the fore, and untiring in its efforts to regain its old supremacy. Notwithstanding this, no reference, we are told, is to be made to evangelical missions in papal lands at the approaching General Conference on Missions. Work among all sorts of barbarians and half-civilized races is to be discussed, but the spiritual needs of the most cultured nations are not to be noticed."

Verily it means something besides a mere profession to be a Protestant. The name implies both the defensive and the aggressive, and when this ceases to be the attitude, it means spiritual death and decay. s.

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