

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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EARLY PRAYER.

STILL, still with Thee, when purple morning breaketh,

When the bird waketh, and the shadows flee;
Fairer than morning lovelier than daylight,
Dawns the sweet consciousness—I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer,
Sweet the repose, beneath thy wings o'ershadowing,

But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Or, in that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with Thee.

—Selected.

General Articles.

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

THE TRUE OBJECT OF EDUCATION.

BY MRS. E. G. WHITE.

THE true object of education should be constantly kept in view. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. His gifts are granted to us to be used to the utmost. He requires every one to attain the highest possible degree of usefulness. All the talents that we possess, whether of mental capacity, money, or influence, are of God, so that in dedicating them to his service we may say with David, "All things come of thee, and of thine own have we given thee."

Dear young friends, what is your aim

in life? Are you ambitious for education that you may one day have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in lofty aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

But remember that the "fear of the Lord is the beginning of wisdom," and lies at the foundation of all true greatness. Integrity, unswerving integrity, is the principle that you need to carry with you into all the relations of life. Balanced by religious principle, you may climb to any height you please. We would be glad to see you rising to a noble elevation. Jesus loves the precious youth, and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become men and women of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve.

Let none commit so grave a crime as to pervert their God-given powers to do evil and destroy others. There are gifted men who use their ability to spread moral ruin and corruption; but all such are sowing seed which will produce a harvest that they will not care to reap. It is a fearful thing to scatter blight and woe instead of blessing in society. It is also a fearful thing to fold in a napkin the talent intrusted to us, and hide it away in the world; for this is casting away the crown of life. God claims our service. There are responsibilities for every one to bear; and we can fulfil life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged.

Says the wise man, "Remember thy Creator in the days of thy youth." But do not for a moment suppose that religion will make you sad and gloomy. Never lose sight of the fact that Jesus is a well-spring of joy. He takes no pleasure in the misery of human beings, but loves to see them happy. Religion will not block up the way to success; it does not obliterate or even weaken a

single faculty. It in no way incapacitates you for the enjoyment of any real happiness; it is not designed to lessen your interest in life, or to make you indifferent to the claims of friends and society.

"The entrance of thy word giveth light; it giveth understanding to the simple," is the testimony of the psalmist. As an educating power the Bible is without a rival. The study of the Scriptures will ennoble every thought, feeling, and aspiration, as the study of no other book can. Nothing else will so impart freshness and vigour to all the faculties. The mind gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, or tasked to comprehend important truths, it will, after a time, almost lose the power of growth.

The Bible is the most comprehensive and the most instructive history which men possess. It came fresh from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. Its bright rays shine into the far-distant past, where human research seeks vainly to penetrate. In God's word alone do we find an authentic account of the creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our race, unsullied by human prejudice or human pride.

In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. Here we may hold communion with patriarchs and prophets, and listen to the voice of the Eternal as he speaks with men. Here we behold the Majesty of Heaven as he humbled himself to become our substitute and surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of the themes brought to view in the word of God, cannot fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and energy.

This sacred word is the will of God revealed to men. Here we learn what God expects of the beings formed in his

image. Here we learn how to improve the present life, and how to secure the future life. No other book can satisfy the questionings of the mind and the cravings of the heart. By obtaining a knowledge of God's word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation, to become sons of God, associates of sinless angels.

A clear conception of what God is, and what he requires us to be, will give us humble views of self. He who studies aright the sacred word, will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

This is the education so much needed at the present time. In an age like ours, in which iniquity abounds, and God's character and his law are alike regarded with contempt, special care must be taken to teach the youth to study, and to reverence and obey, the divine will as revealed to man. The fear of the Lord is fading from the minds of our youth because of their neglect of Bible study.

With Daniel, the fear of the Lord was the beginning of wisdom. He was placed in a position where temptation was strong. In king's courts, dissipation was on every side; selfish indulgence, intemperance, and gluttony were the order of each day. Daniel could join in the debilitating, corrupting practices of the courtiers, or he could resist the influences that tended downward. He chose the latter course. He would not even defile himself with the king's meat, or with the wine that he drank. The Lord was pleased with the course that Daniel pursued. He was greatly beloved and honoured of Heaven; to him the God of wisdom gave skill in the learning of the Chaldeans, and understanding in all visions and dreams.

If the youth who attend our various educational institutions would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. If they would be firm for the right, and would not associate with those who walk in the paths of sin, like Daniel they would enjoy the favour of God. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. It requires a continual struggle to be constantly on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness.

A spotless character is as precious as the gold of Ophir. None can rise to an honourable eminence without pure, unsullied virtue. But noble aspirations and the love of righteousness are not inherited. Character cannot be bought; it must be formed by daily efforts to resist temptation. The formation of a right character is the work of a life-time, and must be the result of individual effort. Friends may encourage you, dear

youth; but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God and a blessing to society. Let your standard be high, and with indomitable energy press to the mark.

The fear of the Lord is the very foundation of all progress. Your intellectual and moral faculties are God's gifts, talents intrusted to you; and you are not at liberty to let them lie dormant for want of proper cultivation, or be crippled and dwarfed for lack of exercise. It is for you to determine whether or not the weighty responsibilities that rest upon you shall be faithfully met, whether or not your efforts shall be well-directed and your best.

OBJECT OF CHRIST'S COMING.

We have now established two points beyond controversy. First, that Jesus will come again (John 14:1-3; Heb. 9:28); and second, that his second coming will be as literal as the first (Acts 1:9-11; Rev. 1:7), the only point of difference being that it will be more glorious (Matt. 24:27; 25:31). We say that these points have been established beyond controversy, because we have read them directly from the Bible, in words so plain that a child could not misunderstand them. They need no interpretation to make them plainer.

But if the Lord is indeed coming again, it must be for some purpose; he must have some object in view. And if he was so particular to tell us of his coming, and to urge us to prepare for that great event, it must be that he has not left us in ignorance as to its object. We shall find that the Scriptures are very clear upon this point also.

The words of Christ himself demand our first attention. We have quoted the promise of Christ's coming found in John 14:1-3. That promise also contains the reason: "If I go to prepare a place for you, I will come again, and receive you unto myself; *that where I am there ye may be also.*" He is coming, then, to take all his followers to himself. Those who mourned at the thought of having him part from them, will then once more enjoy his presence.

Besides this, there is something else. Paul comforted the Thessalonian brethren in their tribulation with the thought that God would give them rest, and this rest he said they would receive "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. With these two texts agree the words of Christ: "For the Son of man shall come

in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27; and these: "And, behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:12.

These texts show plainly enough the object of Christ's second coming. It is to take his people to himself, and to take vengeance on the wicked. This latter part we will pass by for the present, and consider the promise to the disciples. From the words of Christ we would naturally conclude that there is no other way for his people to be with him except by his coming. "I will come again, and receive you unto myself; *that where I am, there ye may be also.*" The conjunction "that" denotes purpose, and is equivalent to "in order that." When we read, "For God so loved the world, that he gave his only begotten Son, *that* whosoever believeth in him should not perish, but have everlasting life" (John 3:16), we understand that belief in Christ is the only way by which we can avoid perishing. And so when we read the promise of Christ to his disciples, we understand that if Christ were not to come, his disciples could not be with him. Indeed, if it were otherwise,—if the disciples could be with Christ without his coming for them,—what force or comfort would there be in his promise? For the only words of comfort that he had for them were that he would come to take them to himself. Moreover, we cannot imagine Jesus making an unnecessary promise; but if the disciples could be with him without his coming, he, of course, knew it, and therefore made a promise which was entirely useless. From this text, then, we must conclude that Christ's disciples are not yet with him, for his coming is still in the future. We call the reader's attention to other texts which confirm this conclusion.

Paul exhorts us to set our affections on things above, and says: "When Christ, who is our life, shall appear, *then* shall ye also appear with him in glory." Col. 3:4. Note the adverb "then." It specifies the time when the saints will appear in glory: it is when Christ appears.

The apostle Peter gives instructions to the elders of the churches, exhorting them to labour faithfully, and says for their encouragement: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. The reward is sure, but they are not to expect it before Christ comes.

Again he says: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last

time." 1 Pet. 1: 3-5. The saints are kept by the power of God unto salvation; but the salvation is not to be given until the last time. Or, as Peter expresses it still more plainly in the 13th verse of the same chapter: "Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

In the third chapter of his second epistle to Timothy, the apostle Paul speaks of the prevailing degeneracy of the last days, and recommends the Bible as the only thing that will thoroughly furnish men to good works. He then continues: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom; preach the word." 2 Tim. 4: 1, 2. Here, then, we find when the judgment is to take place: in connection with the coming of Christ. But if the dead are not judged until Christ comes, it necessarily follows that they do not receive any reward until that time. And this is exactly what the Saviour said, as quoted from Matt. 16: 27; Rev. 22: 12.

The apostle continues his exhortation to Timothy, and says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8. The Judge is to give crowns at that day, says Paul. At what day? Why, at the day when he judges the living and dead, "at his appearing and his kingdom." Peter told the elders that they should receive their crown at the appearing of the chief Shepherd, and Paul says that all who love his appearing shall receive their crowns at the same time.

Paul says, "Henceforth there is laid up for me a crown of righteousness." He had reached the close of his life, and was about to be "offered" as a sacrifice to the truth. He felt that his life-work had been faithfully done. Did he therefore expect to immediately enter upon his reward? No; he was sure of a crown, but he knew that it would not be given until the appearing of Christ.

We have seen that when Christ comes he will be accompanied by all the holy angels. Matt 25: 31. The work which the angels have to do is described in Matt. 24: 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And this agrees with the words of the psalmist: "He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice." Psa. 50: 4, 5. By what means the saints are gathered to be with Christ, will be considered in another article. E. J. WAGGONER.

THE SHEPHERD WITH THE LAMB.

WHILE wandering, weeping, in the storm,
I turned, and saw a gracious form,
A look of pity kind he wore,
And something in his arms he bore;
I looked, and saw the shepherd hold
A tender lamb a few weeks old.

"What dost thou in the night," I cried,
"When wind and rain so sore betide?
Methought the only soul was I
That through the gloomy wood must fly.
What dost thou here, so sad and lone?"
He said "I seek and guard my own."

At that there shone a holy light,
And all the wood around grew bright,
While still the lamb he gently prest
In tender shelter on his breast,
And looked on me; I knew him now.
"My God, my Saviour, is it thou?"

Oh! nevermore when whirlwinds spring
Shall I feel lost and wandering.
I know my Shepherd seeks me there,
To guard me with his tenderest care.
And he who folds a wandering lamb
Will shield me wheresoe'er I am.

—Ellen V. Talbot.

THE SABBATH AGAIN.

THE history of our religious literature shows that for three centuries or more, advocates of first-day observance have found it necessary to write and declaim against the Sabbath to silence the questionings, and reassure the consciences, of those who, by reading the Bible, have learned somewhat as to its teaching on this subject. These writers and speakers have not lacked positiveness. If the statements made three centuries ago had been susceptible of proof, no questions would have been asked; but throughout these generations people have read the same Bible, discerned the same truths, raised the same queries, and for the greater part received the same answers, which never could, and never will, satisfy the honest inquirer.

A late number of the *Freeman* quotes an article on the Sabbath question, which contains no new arguments, but many untrue statements, and is worthy of notice only because many are in the habit of taking for granted assertions respecting Bible teaching which will not stand the test of examination. The writer says:—

"Is there any mention in the New Testament of Christians' observing the seventh day as Sabbath after the resurrection of Jesus Christ? No, not one. Is there any account of their observing the first day of the week after the resurrection? Yes, several."

Those who have read their Bibles carefully know, or ought to know, how much confidence to place in these statements. Fifty-nine times the New-Testament writers speak of the seventh day, always calling it the Sabbath. Eight times do they mention the first day, never calling it by a sacred title, and never intimating in any way that it was regarded as other than a common day. These writers wrote by inspiration, between the years A.D. 41 and 97, and surely would not have so misstated the facts as to call the seventh day the Sabbath had it not been true. As to the disciples' observing the first day as a sabbath, although it is often and repeatedly declared that they

did, no text has ever yet been produced which admits of even a warrantable inference that they did so; while we have most positive testimony that they did not.

"Taking the New Testament as our guide, have we any precedent or authority for keeping Saturday holy. No?"

With this statement compare Luke 4: 16; 23: 56, and 24: 1; Matt. 28: 1; Mark 16: 1, 2; Acts 15: 21; 17: 1, 2; 13: 42, 44; 16: 3; 18: 1-4. Christ kept the seventh day, his disciples and followers—Jews and Gentiles alike—kept it, and with the Bible alone as his guide every Christian will keep it.

"Does not the fourth commandment bid us keep the seventh day of the week? Certainly not; it commands us to remember the seventh day as the Sabbath, but does not say 'of the week.' Can you, then, call Sunday the seventh day? Undoubtedly, if you begin to count from the Monday which is the first after the Lord's day."

The absurdity of this cavil is too apparent to require much attention. In the beginning God instituted the weekly cycle of seven days, giving to each a name, and from that time to this they have been recognized in almost all nations and languages by their numerical designation, first day, second day, etc., to the seventh day. On the seventh day of the week God rested; that day he blessed, and that day he commanded to be kept holy; and, although Israel often disobeyed God, and were punished for breaking the Sabbath, in no case did they ever plead that the Creator had failed to be sufficiently definite in giving a law intended to point out and enforce his rest day.

Can we call Sunday the seventh day? "Undoubtedly." But unfortunately for this theory, our calling a thing, does not make it so. The Holy Spirit, through all of the gospel writers, calls Sunday, the day upon which Christ rose, "the first day of the week." This is the word of God, and to attempt to make the first day of the week appear the seventh, must be as fruitless as it is absurd. Even in this article the writer claims that the disciples kept the first day of the week, and now strangely tries to make it appear the seventh day.

"If civilization had travelled another way round the world than the way it has done, the Jews would not be keeping Saturday as their Sabbath."

The writer evidently recognizes that so long as the Jews are scattered through the world, observing the seventh-day Sabbath, the same Sabbath commanded from Mount Sinai, the Sabbath kept by the prophets, by Christ, and by apostles, they are a living rebuke to all efforts to confound the first and seventh days, or to place Sunday upon the foundation of God's eternal Sabbath. But why is it that Sabbath-keepers alone are supposed to be affected by this imaginary difficulty in the circumnavigation of the globe? Thousands of first-day observers have made the journey, but none are heard of who are keeping Monday in consequence. In arguing a lost cause there

seems to be something in the idea of a Sabbath-keeper's going round the world which makes the head dizzy, and creates a bewildered impression that the traveller will lose his reckoning. But the difficulty has really no existence. The commandment enforces the seventh day, and the person who keeps the Sabbath will keep that seventh day as it passes around the earth, at whatever place it may come to him. This earth is not a recreant planet careering through space regardless of the Creator's laws. God created the earth, and says he created it not in vain, but "formed it to be inhabited." By the motion of his great time-keepers, the days pass in succession around the earth, the seventh day with the rest, and along with the gift of that seventh day as a Sabbath of rest, he endowed man with sufficient common sense and mental calibre to keep his commandments if the heart be willing and obedient. Sabbath-keepers in all parts of the world find no difficulty in observing the day, and it is only a sense of the poverty of argument that must lead any person to urge the "round-the-world" objection to the seventh-day Sabbath. The Sabbath truth is itself encircling the earth, and wherever it goes, and in whatever direction it travels, it finds people keeping the first day of the week; and, thanks to the plain testimony of the Bible, it leaves in every place where it is introduced, many honest souls keeping the commandments of God.

After referring to the texts usually produced in behalf of first-day observance, which so far from allowing even reasonable *inference* of apostolic Sunday-keeping, teach exactly the opposite, the writer sums up his argument thus:—

"Then, if no allusion in the New Testament after the resurrection points to keeping the Sabbath, the same day as the Jews, and if this can only be done by going back to a Jewish element, and if all allusions suit the first day of the week, what is the duty of Christians? Search the Scriptures, and see if these things are so."

The apology presented for Sunday is composed of assertion and supposition, and may well be summed up by a series of assumptions, which, "if" they were true might have some weight. The proof is everywhere wanting. This discrepancy is not due to any lack of ability on the part of the writer but rather to the lack of material out of which to construct his argument. The closing injunction to search the Scriptures will, if followed, result most fatally to the Sunday Sabbath, as honest investigation will show that it will not stand. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." This is the blessing pronounced upon those who in the gospel dispensation will return to the Sabbath blessed and sanctified by God.

NEVER wound an innocent man because you are afraid to strike the guilty.

HOW GOD LEADS HIS PEOPLE. NO. 8.

MY vicar had two sons who were engaged in business houses in Manchester. They used to come over to the vicarage to spend their holidays. As they were nice, religiously disposed gentlemen, an intimacy soon sprung up between us. They were strong believers in what is known as the "Hine theory;" namely, that the English are descended from the "lost ten tribes of Israel." They were anxious that I should accept this doctrine; and so they frequently gave me literature setting forth their view of the question. I read their "Identifications," etc., but I failed to become convinced that I was an "Anglo-Israelite" after the flesh. It appeared to me to be a deep and comparatively unimportant ethnological question; and as the origin of the many nations of modern times is involved in pre-historic mists, I did not feel competent to decide the question on the evidences produced. However, one good result ensued: the question again drew my attention to the Scriptures generally, and to the prophecies in particular, and I began to search the Scriptures with renewed energy.

I found that the Scriptures taught only one way of salvation for Jew or Gentile, Israel or heathen, bond or free; and that even if it were true that we were descendants of Israel according to the flesh, "the flesh profiteth nothing."

As Paul very forcibly puts it in his epistle to the Galatians, against certain Judaizing teachers in his day, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love," or, "a new creature," as he reiterates it in chapter 5:15. John the Baptist, too, seems to have directed special attention to this truth in his day. The Jews were doting on their descent from Abraham, while neglecting to cultivate the graces of the gospel, or the fruits of the Spirit. John warned them that God's wrath was about to be poured out upon them, in spite of their fleshly relationships, except they repented. He said to all who came to him to be immersed in the Jordan: "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." In the "Hine theory" this truth seems to be greatly overlooked if not altogether ignored; and in all the works which I read in favour of this theory I do not remember that it was ever prominently insisted on. The reason for this may be obvious. I know that the theory makes a distinction between the Israelite and the Jew; but the Baptist's position covers the whole field, for he says, "Every tree" which bringeth not forth good fruit will be hewn

down and cast into a consuming fire. What then could it matter to me, as an individual needing salvation, where I had sprung from, or from whom I might be descended, if I were an unrepentant sinner; or if having repented, I be not bringing forth fruits, or doing such works as are meet for repentance, I shall only be cast aside as fit fuel for the fire to destroy. And I'll warrant it that a Palestinean olive-tree will crackle as fiercely in the flames as any wild olive-tree from the mountains of Gentilism!

The twin truths of repentance toward God, and faith in our Lord Jesus Christ need re-insisting upon in these degenerate days. On the one hand we see people who seem to be priding themselves on their Israelitish origin after the flesh, while neglecting to walk in the steps of that faith of our father Abraham, "which he had being yet uncircumcised;" and on the other hand we see professors, who while not themselves claiming fleshly descent from Abraham, yet make a prominent part of their religion to consist of the belief that God is about to restore the fleshly descendants of Jacob back to the privileges of their own land; and this, too, often apart from the question of the character or the conversion of this people. I fell for a time into this latter mistake myself; probably through reading the literature above referred to; and not at the same time discriminating, as Paul does, between one who is only a Jew outwardly and one who is a Jew inwardly. See Rom. 2:28.

Certainly there are a great many promises in the word of God respecting the future greatness and glory of the seed of Abraham. But then, who are they that are "counted" for the seed? The answer to this important question is found in such passages as Rom. 9:7, 8; and Gal. 3:27-29: "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

In studying the question of our origin, I had been anxious to find out what could be said on both sides, for and against; and I learned that there had been a debate between Mr. Hine on the one side, and a Mr. Roberts, of Birmingham, on the other. I knew neither party personally; but thinking this debate would help me better to settle the question which was being pressed upon my attention by the vicar's sons, I procured a copy and read it. I mention this merely as an incident which led me to the study of other, and to my mind, far

more important questions; and especially as that which led me to study a question which soon afterwards brought me into conflict with the Bishop of Manchester. I found that Mr. Roberts was the head of a body that calls itself "Christadelphian;" and that he advertised on the cover of this "Debate" several works on the nature of man, and the question of the immortality of the soul. I had never thought much about this subject, in the way of questioning the popular ideas held thereupon; I had read Butler's "Analogy," and the lectures of Mr. Cook, of America, upon the immortality of the soul, but had never come across anything calling seriously in question the popular belief on man's nature, or destiny. I saw that Mr. Roberts opposed the popular belief as being unscriptural, and contrary to the tenor of the gospel; while at the same time he advertised works purporting to show that immortality *could* be obtained, but only through Christ alone. This was about the time of the incident referred to in my last article. I began to wonder whether I was right in preaching the inherent, or natural, immortality of man; or whether after all, I was only and altogether a mortal, depending for a hope of immortality on the grace of God through Jesus Christ alone. I soon lost all my interest in the former question, by feeling an increasing interest in this. It was far more important to me to know what I was, and what was going to be my destiny, than to know who were my fleshly ancestors in the remote centuries of the past. I wanted, too, to be scriptural in my preaching; and as these works professed to attack the received doctrines on the basis of the Bible itself, I determined to get them, and study both the question and the tracts in the light of God's word. What I found in harmony therewith, and what I was compelled to reject as contrary thereto must be left for future recital.

A. SMITH.

THE COST OF HUMAN SALVATION.

WHO can estimate the value set upon our race? the wondrous love, the amazing condescension the infinite sacrifice, the immense labour and intense interest and solicitude, on the part of Heaven, manifested toward a sinful and rebellious, degraded and ruined race? No human pen can describe it, and inspiration fails to impress the human heart with a just appreciation of it. It is beyond the reach of finite comprehension—too vast to be measured by such beings as we are—yet, if we would, we could see enough of it to cause us to admire the plan, adore and praise its Author, and to the utmost of our limited capacity, reciprocate the love of God, and show by our actions that we enter into the spirit of the plan, and are willing to labour, sacrifice, and suffer, in the work of salvation to sinners—a work in which the Father, the Son, and all the heavenly host are engaged.

Yet, though we cannot measure the

love of God, nor comprehend the vastness of the sacrifice and the labour on the part of Heaven, let us attentively consider the wonderful plan which "the angels desire to look into."

Man had sinned, and had forfeited all, even life and being. God would be just in cutting him off and consigning him to oblivion. But his tender pity and compassion led him to devise a plan for his redemption and salvation. The divine Son enters into the plan with such unbounded love and zeal as to offer himself to be a sacrifice for the sins of men, so that the just law of God should be honoured, and at the same time sinful man be saved. The plan is devised, the Son of God is to leave his glory and come to earth to labour, suffer, and die at the hands of those he came to save. And this, though amazing, is not all. He that could bring worlds into existence at a word, who spake, and it was done, devoted as many thousands of years to the salvation of our ruined world as there were days spent in its creation. We might speak of the wonderful humiliation of the Son of God, his labours and suffering on earth, his agony in Gethsemane, and his cruel death on Calvary; and the theme could never be exhausted; but we wish to speak more particularly of his incessant care and watchfulness during the whole period of man's second probation, his work of intercession and of judgment at its close.

Who has weighed this matter with sufficient care? Who has ever valued the cost of our salvation, as demanding the active energies of the divine Son of God for six thousand years? Who has estimated the intense solicitude of our Advocate with the Father, and the guardian care of the Shepherd and Bishop of souls, listening to the prayers and watching the conduct of every individual of the countless millions of our race who have sought his intercessions during this whole period? And who has considered his sorrows and his long-suffering as he has so frequently been crucified afresh, even by his professed friends, and put to open shame?

But he has not been the only one employed in this vast and protracted work. The angels of God, who desired to look into the plan, and share in the work, and whose number is no less than "ten thousand times ten thousand, and thousands of thousands," have been sent forth as ministering spirits to minister to those who shall be heirs of salvation. Think of their constant watchfulness, their extreme solicitude and tender care during all this time. And since there is joy in heaven among the angels of God over one sinner that repenteth; think of the grief of those kind messengers of mercy over the sins and apostasy of those they have laboured to save.

As a consequence of giving an individual probation to the innumerable hosts that have peopled the earth for six thousand years, a day of reckoning, a

general judgment, must come at the close. And, with this consummation in view, the records of men's lives must be kept, the books must be written which are to be opened in the judgment, when every man shall be judged according to his deeds, as they are found written in the books. What a vast amount of labour, even for ten thousand times ten thousand, and thousands of thousands of angels! And all this to save fallen man justly condemned to death, who might have been consumed in a moment by the word of Him who spake him into being!

Oh! matchless love and condescension! How great the cost of human salvation! How infinite the sacrifice, and how vast the labour of love expended upon so vile and sinful a creature!

And what return do we make? How is this costly salvation, proffered to our race, esteemed? How his love, so amazing, so divine, reciprocated? How was the Prince of salvation received, and how have his most devoted followers been treated? How has this costly salvation been slighted by the majority of our race?

But let us come a little closer. What return has been made by those who have coveted this great salvation so dearly purchased? How loth, even, to leave their sins! And instead of inquiring, How can I reciprocate such matchless love?—by what labour and sacrifice can I show how highly I value the immense labour and sacrifice that this salvation has cost?—the inquiry has rather been, how little may I do, and yet share in the fruits of all this labour and sacrifice? and how far may I follow my sinful propensities, my carnal appetites and pleasures, and yet not miss of this salvation which cost so much?

"Is this the kind return?"

Are these the thanks we owe?"

Thus to abuse such wondrous love, and slight the sacrifice of the Son of God, his untold agony and immense labour of love?

Shame! shame!! to that person who halts at duty, and inquires, is this a saving ordinance? May I not omit this duty and still be saved? Can such a one share in this costly salvation?

"O God! my inmost soul convert." Let me feel it a precious gift, not only to believe on his name, but to suffer for his sake. Let me share in the labour, and partake of the sufferings of Christ, and of those who shall be heirs of eternal glory. Bring me not into the society of Jesus, angels, and martyrs, till I have, in some degree, appreciated this divine love, and shown by my works that I value the great salvation, which has cost such immense labour, suffering, and sacrifice.

R. F. COTTRELL.

THE argument of a holy life ought to be cumulative—increasing and strengthening every day. Whatever it may prove at the first, it ought to prove infinitely more after years of work, trial, temptation, and battling with the storms. —*United Presbyterian.*

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.

OUR DAILY BREAD.

CLOSE beside us stands the tempter,
And his voice comes low and sweet:
"All these treasures will I give thee,
Only worship at my feet."
And our hearts so weak and wayward,
Long to prove what he has said,
Father in our hour of danger,
Give us then our daily bread.

In the day when ruthless sorrow
Kills all joy within the heart;
When bright hopes that we have cherished
Slowly from our life depart;
When the storm-cloud o'er us lowers,
And our hearts sink low through dread;
Father, in this hour of trouble,
Give us now our daily bread.

When the sunshine brightens round us,
All our friends seem warm and true,
And the future with caresses
Wooes us as we still pursue;
Father, let our joys and gladness
Still from heavenly founts be fed;
In the hour of joy's sweet trial,
Give our souls their daily bread.

At all times and in all places,
Under bright or clouded skies,
Framed in words of Christ's own choosing,
Does this same petition rise.
May both we and all thy children,
Ever by thy hand be led;
Father, in thy love and pity,
Give us all our daily bread.

—Frances F. Gordon.

THE MAN IN THE WELL.

It was one of those dark, murky days of February, which follow the breaking up of a cold spell of weather. The snow, which had fallen at intervals to a considerable depth, had been washed by a three-days' rain. It was cold; as chilly, cold, wet, and disagreeable as one can possibly conceive a day to be. Those who had to go out, buttoned up close, and hurried through the shower as best they might.

There was a man building a foundry in our village; and to supply his engine with water he was having a well dug beside his furnace, which was a heavy pile of stone-work. This well was nearly completed, and the men engaged in digging it held a consultation whether they should continue their work.

The elder and wiser of the two said, "No, the earth is too full of water, the ground is too soft, and the pressure of the stone too great; it will cave in." And he refused to enter.

But the other laughed at his fears, descended in spite of all remonstrance, and began his work. In vain his brother entreated him to desist. His reply was, "No danger; I know what I'm about."

But he did *not* know. The burdened earth gave way, and he was buried many feet beneath an avalanche of sand and gravel.

Wild went the cry over the village, "Fisher's well has caved in, and buried

Custard beneath!" The storm, the wind, the rain, the mud, were all forgotten. The merchant dropped his yardstick; the farmer left his market-waggon in the street; the lawyer threw down his book, the mechanic his tools, the minister his pen.

All rushed with throbbing hearts to the rescue. Women caught up their infants, and ran amid the storm to sympathize with the frantic wife; and all looked into each other's faces, and asked, in gasping whispers, "What can we do?"

Ropes, ladders, spades, and shovels were wanted. No one stopped to ask, "Whose is this?" no one said, "That is mine!" but the cry was, "Take it! take it! hurry—he will die."

Down they leaped into the dark abyss. None said, "'Tis not my business—do it thou;" but all were so eager that the police had to form a circle to keep off the crowd, lest they should shake down the surrounding earth, and bury the workers.

Then there was the stone-work; it was pressing heavily. "Tear it away," cried Fisher, "save him!" And with giant strength he hurled the huge rocks from their places.

"It will cost him a great deal," said one, more prudent than the rest.

"Don't talk of cost; we'll all give him something and help to rebuild. Save the man! save him!—don't let him die for a few pounds' expense."

They worked like giants, till the big sweat-drops rolled from manly brows, and strong hands trembled with fatigue; then others took their places, and thus the work went on.

A tin tube was forced down, through which they shouted, and asked the prisoner, if alive, to answer; and his voice came back to them from his grave: "Alive, but make haste; it is fearful here."

He was *alive*; and with a wild, joyous shout, they redoubled their zeal to save him. No one said, "He went in himself,—let him die!" no one bade the pleading, weeping wife "mind her own business; they had nothing to do with her perishing, foolish husband; let him die!" No one urged the matter as to the legal liability of taking this man's spade, that man's ladder, and the other man's boards; or the penalty attached to destroying the masonry and despoiling the works.

No, no; there was a *man* to be saved. All else was forgotten, and in the full tide of human sympathy they risked themselves to save him. And he *was* saved!

"He is saved! he is saved!" went up with a shout of joy that shook the very heavens above them. "He is saved!" was echoed from every street and alley. "He is saved!" cried the young wife, as with streaming eyes she clasped her infant to her breast, and thought of his relieved wife and little ones. "He is saved—bless God!" murmured the aged mother, and the image of her own son flitted before her.

"He is saved!" burst forth as from one voice from the whole village.

And yet, this was but *one* man, a day-labourer, famed for no extra virtue. Had he died, his would have been but a short agony. His wife would have shed tears of sorrow, but not of shame. His children would have been fatherless, but no dark stain would have sullied their lives; no withering memory would have blighted their young hearts.

O men! O women! how strangely inconsistent you are. There are hundreds dying this very day in our Christian land; tens of thousands are being crushed beneath a weight more terrible than the ground in the well; dying a lingering death, that will as surely come to them, if no hand is raised to save them as it would have come to the man in the well.

Dig away the *temptations* that have covered them up. Hurl the stones of selfishness from their places. Take this man's rope, that one's ladder; but *help, help*, in mercy *help*, ere those thousands die!—die in torments awful, terrible—die in misery, shame, and sin!

Help, help! they were once the wise, the good, the great; the artisan, the mechanic, the merchant, the farmer, and the student. Save them, oh! save them from the drunkard's tomb. Let them not be buried alive in passion and temptation. Up through the dark aisles of life, with the hollow voices of despair, they are calling you to save them or they perish! Oh! lift that load that is crushing them, and that they have no power to resist. Stand no longer idly watching, while yon victims perish day by day.

What if the jeopardy is self-imposed? So was that of *the man in the well*; but did you withhold your hands? What if property will be destroyed, and the rights of others interfered with? So was it with the property that covered *the man in the well*; but HUMAN LIFE demanded the sacrifice, and it was cheerfully made.

Up, then, men and women! WORK to redeem the drunkard as you would your neighbour from other danger. Save him by force. Take him from the mire of intemperance. Drag him from the horrible pit, and place his feet upon firm ground, where there is no trembling and quaking. Remove temptation! *Compel* him to live. And prayers of thanksgiving, tears of joy, and the shouts of the redeemed shall ascend to heaven, and the very angels shall echo back a long and loud hallelujah!—Rev. Wm. M. Blackburn.

THE PRAYERLESS DAY.

MRS. MASON was tired: the day's busy cares and perplexities had pressed their labour-soiled fingers upon her comely face, leaving traces of their visits in the wrinkled forehead, the closely set mouth, and the deepened lines about the eyes. Mrs. Mason was preparing for her nightly rest; the last little prattler had long ago

been tucked away in the cosy bed; the rosy, crowing baby was sleeping sweetly in the cradle; the work-basket was relieved of its weekly load of patching; and for the first time that busy day, Mrs. Mason was free from the planning and arranging that had all the day long lingered in her active brain.

It had been a long, hard day; this much Mrs. Mason felt both bodily and mentally. Not only had hands and feet been busy, but the burden of house-keeping and child-watching had pressed home upon her with an unusual weight.

"I have too many cares," she said, half aloud; "it is enough to craze any woman; five noisy, restless children to look after, and not a soul to lift a finger towards the work but myself; the only wonder is, that I bear up beneath the burden so well;" and again Mrs. Mason's mental vision reviewed the scenes of the day just dropped into eternity. Alas! now that the hurry, and worry, and bustle, were over, how many acts could she see to deplore; the cross answers to the many questions; the impatient shake given in the ferment of the moment to a restless child; the denial of harmless petitions, and so on to the close.

Mrs. Mason meant to be a faithful, earnest mother; she also meant to be more—a sincere Christian. Her aims were too high, her aspirations too pure, to allow peace and joy to dwell in her breast as she took a retrospect of the last few waking and working hours. This day, she keenly felt, had not been a golden link in the long chain of earthly days that was winding around her mortal life; rather was it a cold, hard, dull link of iron.

"It must not be so to-morrow," was her mental resolve; and as she stepped to the stand to extinguish the light, her eyes fell upon a small copy of Thomas a Kempis' "Imitation of Christ." She took the book up half thoughtfully—it was a gift from her mother; yet, although it had lain for nearly a year upon the little stand, very, very few of the ancient meditations had entered Mrs. Mason's understanding.

How could she ever find time to read—she with so much care? As she lightly turned the leaves, wishing sadly that she were not too tired to read a few pages, her eyes fell upon these words: "As long as thou livest in this world, thou wilt have need of the 'whole armour of God.'"

"The whole armour of God," said Mrs. Mason; "have I worn it to-day?" And quickly her thoughts ran over the inspired words that St. Paul used to describe the panoply that should ever encase the fighting Christian. Mrs. Mason knew them well; she had known them from a child, and as the closing words ran through her mind, her thoughts lingered upon these: "Praying always, with all prayer and supplication in the Spirit." "Ah!" said Mrs. Mason, "I see the cause of all this wrong; this has been a

day begun without prayer. It's no marvel that I have wandered in a tangled way!"

Ere Mrs. Mason went to her bed, her evening prayer rose to the throne of the Most High, and a new resolve was also taken, that the work of the day should never again be commenced till strength to perform it had been sought from Him who giveth, "upbraiding not."

Mother, do the days bring you weariness? Are they filled with cares, crosses, anxieties? How is it then with you? Do any prayerless days steal upon you with their blackness, their deformity, marring with their hideousness the fair proportions of your Christian life?—*Mother's Journal.*

WHAT RECORD.

"DARLING," said a mother one night, to her boy, "you will never remember mamma as she was when well and strong. You'll always think of her as tired and sick, and not able to do anything for you, won't you?"

"I'll remember her as always good," was the beautiful reply, as the loving blue eyes turned to hers, and the arms were thrown around her neck.

"How shall we be remembered?"

One toils to gather wealth, another rears great blocks of granite or iron, another founds a hospital or endows a college, and still another makes provision for a costly monument to stand above his grave. But the best way to be sure of being held in sweet remembrance is to write "forget-me-not," in love letters, on warm throbbing hearts; to scatter smiles like sunbeams, to speak tender words.

Some years ago, in one of our cities, a lady coming down to breakfast, heard the fire bells tolling, and saw a lurid light flaming up to the sky.

"What is the matter?" she said to the servant who waited on her table.

"The Old Academy is on fire madame," was the reply.

"What! the Academy where all these bright young girls go?"

She mused over her coffee, and as the confusion outside increased, and the walls of the old hall crumbled at the touch of the fire fiend, she rose, went to her desk, made out a cheque for a princely sum, and inclosed it in a note to the trustees, while the conflagration was in progress. "Set about rebuilding at once," she said, "and if this is not enough, I will give more."

This was consecrating wealth gloriously.

One such deed is enough to embalm the doer in the grateful thought of thousands, in kind, if not in degree. It is in the power of every one to perform such self-forgetting acts. God, who regards the widow's mite with as favourable a look as the gold that the rich cast into the treasury, will give his blessing to all who, from right motives, spend their substance for any cause that he approves.—*Margaret E. Sangster.*

STOCK IN HEAVEN.

A FEW years ago a poor emigrant fell from a steamboat and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "*Come boys, let's take a little stock in heaven!*" at the same time taking from his pocket a few shillings as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough, impromptu exhortation. May we not hope that like the alms of Cornelius this act came up "as a memorial before God?"

It is a glorious truth, whether our generous friend of the steamboat understood it properly or not, that we are privileged to take stock in heaven. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both here and there. Reader, *have you ever taken any of this stock?*

BE PATIENT.

YOU are tender-hearted, and you want to be true and are trying to be—learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labour and wait, remember that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day.—*McDonald.*

SIX things are requisite to build a happy home: Industry must be the architect; tidiness the upholsterer; it must be warmed by affection; lighted with cheerfulness; and energy must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all as a protecting canopy and glory nothing will suffice but the blessing of God.—*Selected.*

AS THE tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

THE PRESENT TRUTH.

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

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THE OLD-TESTAMENT SCRIPTURES.

A SINGULAR idea has taken possession of the minds of many really conscientious people, that the Old-Testament Scriptures are useless in the gospel dispensation; that they served their purpose to the Jews, but Christians have the gospels and epistles of the New Testament, these being all that is necessary. In consequence, they have little or no interest in the Old Testament. Such individuals take a very superficial view of God's word, and manifest an ignorance as to the design and nature of the inspired volume.

God's word is not so local in its application as to have force to those only to whom it has at any time been addressed. When the Lord has made known his will by opening visions of glory and judgment to his prophets, or by speaking through his inspired servants by his Holy Spirit, while in many cases much of the testimony applied to the existing people and time, the infinite mind contemplated the people of all ages who should be in like circumstances, and who could draw comfort, reproof, and instruction from his past dealings with men. It was not simply the death of Lazarus, and the weeping of Mary and her friends that caused the tears of sympathy to flow from the Son of God; but his infinite mind saw the sorrowing hearts of all ages, caused by the reign of death, and in view of this "Jesus wept."

The language of the apostle Peter conveys the true idea: "Unto whom [the prophets] it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1:12. The apostle writes this epistle twenty-nine years this side of the cross, and declares that it was not unto themselves, the prophets, but unto us that they ministered. Verse 13 carries the application forward to "the grace that is to be brought unto you at the revelation of Jesus Christ." For the benefit of those who are looking for the coming of Christ, the ancient prophets penned those lines which by many are considered obsolete and unimportant.

In speaking of prophecy six years later, the same writer says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until

the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19. Christ is the bright and morning star (Rev. 22:16), and he has not yet arisen in the hearts of his people in the sense of this scripture. But the apostle thus continues: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Verses 20, 21. The word of God is composed, not of the writings of fallible men, incorporating history and tradition alike into their narratives, but the Holy Spirit, the agency of God himself inspired the heart and mind which guided the pen and voice in recording and declaring the messages of the Most High.

The great apostle to the Gentiles also bears a strong testimony as to the way in which the Old-Testament Scriptures should be regarded in this dispensation. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. The New Testament was not written when he wrote to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. This is a testimony of importance in the consideration of this subject. These words were addressed to Timothy thirty-five years this side of the cross, and the apostle declares that the Scriptures which Timothy had known from his youth, which had been taught him by his mother and grandmother, were able to make him wise unto salvation through faith in Christ, and contained that which was profitable, a thorough furniture unto all good works, and all that is necessary to make the man of God perfect.

The New-Testament writers did not write another gospel; but showed the fulfilment of the Old-Testament Scriptures in the revelation of Christ at his first advent; and recognized as having application still in the future various prophecies relating to events connected with the second advent. Thus the New Testament becomes an inspired commentary on the Old.

The Saviour appealed to the prophets to maintain his Messiahship, and after his resurrection he opened the understanding of two of his followers that they might recognize in Moses and the prophets the truths applicable to their day. Luke 24:25-32. At another time he referred his disciples to the prophecies of Daniel, say-

ing, "Whoso readeth let him understand." Matt. 24:15. Following the custom of the Saviour, the disciples were constantly quoting from the Old Testament to support their doctrine, and to reject these Scriptures is to reject the fundamental principles upon which the gospel rests. To deny them is to deny truth, and is a step toward infidelity. In one of his parables Christ said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In view of this who can fail to see that God attaches some importance to his word? Would it be reasonable to suppose that God gave to his prophets instruction regarding his work in the earth all the way down through the ages until the consummation of all things, and opened before them the veil of the future state, with the idea that those to whom this instruction is of the greatest importance should esteem it a thing of naught? It was written for our learning, says the apostle, and if we do not find in it that which is designed for our benefit, we shall have to render an account for our neglect in the day of God. Let none seek to separate that which God has joined, or esteem it of little moment when the great Creator speaks. Rather let us take the whole word of God, seek to carry out its teachings, and prepare for the revelation of Jesus Christ, and the restitution of all things "which God hath spoken by the mouth of all his holy prophets since the world began."

LETTER TO S. G.—NO. 3.

DEAR BROTHER,—There are two questions which I now wish to examine further: (1) Does pardon release from the authority and obligation of law? (2) Are works separated from our salvation as they are from justification?

1. Many professed theologians say that pardon or grace does release us from the obligation of the law. But their theology is very superficial; it does not reach to the just principles of government. Their conclusions are both unreasonable and dishonouring to God's grace. I was once conversing with two professional men—a minister and a lawyer. The minister said that grace or pardon releases us from the obligation of the law. The question being referred to the lawyer, he replied that no government could maintain respect or authority if it acted on such a principle; that it was subversive of government.

But we will bring the question to the test of the Scriptures. What did Jesus say when he granted mercy? "Go, and sin no more." John 8:11. "Behold, thou art made whole; sin no more, lest a worse thing come unto thee." John 5:14.

What says Paul? "What shall we say then? Shall we continue in sin, that grace may abound? By no means. How

shall we that are dead to sin live any longer therein?" Rom. 6:1, 2. "And not, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come, whose damnation is just." Rom. 3:8.

"Sin is the transgression of the law." The law is the only instrument by which we determine whether a man is or is not a sinner, "for by the law is the knowledge of sin." Now some affect to believe that by keeping the law we frustrate grace, and that we must turn away from the law that grace may abound: which is only doing evil to advance good. And this the apostle very strongly condemned.

2. Are works separated from our salvation as they are from our justification? I say most decidedly, they are not; they are intimately and inseparably connected with our salvation. Let us hear the Scriptures on this point.

We begin with the highest authority. When one came to Jesus and asked him what he should do to inherit eternal life, he said unto him, "What is written in the law? how readest thou?" And when he quoted the great precepts on which the whole law hangs, the Lord replied, "Thou hast answered right; this do, and thou shalt live." Luke 10:25-29. Again, as recorded in Matt. 19:17: "If thou wilt enter into life, keep the commandments." Here is a declaration by one from whose word there is no appeal, that obedience to the law is necessary to entering into life. This does not contradict the fact that a transgressor who has not kept the commandments cannot be justified by the law; nor does that fact of faith and grace make void the law, or destroy its efficacy as a rule of obedience.

Rom. 2:7. Here we learn that God will render eternal life to every one who continues patiently in well-doing. This corresponds with the words of the Saviour.

2 Cor. 5:10. Every one must appear before the judgment-seat, to receive "according to that he hath done."

2 Tim. 3:15-17. Paul here teaches that the holy Scriptures, whereby we are made wise unto salvation, were given that the man of God "may be thoroughly furnished unto all good works." If works frustrated grace, then the Scriptures would be dangerous counselors.

James 2, teaches that faith without works is dead; and that genuine or living faith is shown by works.

As Paul is the writer in the New Testament who argues at length on the subject of justification, and who declares that it is without works, we will hear him again concerning salvation. He says: "Work out your own salvation with fear and trembling." Phil. 2:12. There may possibly be some who have no use for this text, and would rather that it were not in the Bible, yet most people read it

without great surprise, because it is in such perfect harmony with a multitude of other texts. But would not all be surprised if Paul had also told them to work out their own justification from past offences? That were an impossible thing. And this shows decisively that there is a wide distinction between justification and salvation. But if any think that Paul is in anywise presumptive in this statement, we will again call their attention to the words of our Saviour.

Matt. 25:21. Jesus says that in the last day he will say to the faithful: "Well done, good and faithful servant." He will be approved because of what he has done.

Matt. 7:21-23. Here Jesus fully confirms what James says about the worthlessness of faith without works. Carrying us forward to the time when the saints will possess the kingdom, he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The will of any king will be found in his laws; the will of God, according to Rom. 2:17-23, is known in that law which was given to the Jews—the ten commandments.

Jesus further said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." The word here rendered iniquity is, literally, *lawlessness*—law-breaking. Here are people with very strong professions of faith in Christ, who are rejected because they do not keep the law of his Father. This is in perfect harmony with Eccl. 12:13, 14, which teaches that we must keep the commandments of God, first, because it is the whole duty of man; and secondly, because God will bring every work into judgment: and also with Rom. 2:12, 16, which says that the judgment shall be by the law.

The words of the Saviour which speak of the reward of the righteous place this matter beyond all questioning. "For the Son of man shall come in the glory of his Father with his holy angels; and then shall he reward every man according to his work." Matt. 16:27.

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

Now I have quoted quite a number of texts, and might quote many more, in terms the most explicit and decisive, every one of which refers to the judgment and giving of rewards to works. Who will show us a text that says that any will be judged by their faith? or will be rewarded according to their faith? Who will show that faith ever comes into the judgment, or that any reward is based on faith?

One may then inquire: If this be so, what is the use of faith? To this I reply, first, it admits of no *if*; the word of Christ himself says that *it is so*. And secondly, I reply that the use of faith is to *enable us to work*. Without faith it is impossible to obtain justification; without justification it is impossible to render works acceptable to God; and without works there is no salvation; no reward, no eternal life. And when our works are examined, it will then be seen whether we had a faith that was of any value; whether it led to works, or was used as a substitute for works. In this world, in this age, the very name, the sound of works is unpopular; obedience brings a perpetual cross. But he will indeed be an object of pity who comes up to the judgment with faith alone, and no works.

It has been sufficiently shown that we have no cause to glory over our works, because we can do nothing without Christ; nothing until we are justified through the merits of his blood; and that it is God that works in us to will and to do. Phil. 2:13.

Inasmuch as many cry out against obedience to the law as *legalism*, and think that the law is suited only to carnal people, I shall claim the privilege to show that a true Christian spirit is necessary in order to keep the law. J. H. W.

"WE CHOOSE TO BELIEVE."

THE great trouble in the theological world, the great cause of such a lamentable diversity of teaching and opinion, seems to be the fact that so many choose to believe what accords with their own fancy, or corresponds with early instruction, or nurses their prejudices, instead of rigidly fashioning their belief according to the plain declaration of the Scriptures.

A case directly in point has just come under our observation. One of our exchanges, noticing the death of a young and very estimable young lady, says, "We choose to believe that she did not die, but 'was not; for God took her.'" Of only one individual have we the record in all the Bible, that he "was not; for God took him," and that is the faithful and holy Enoch, who walked with God three hundred years. But of him it is plainly recorded that he "was translated that he should not see death." Heb. 11:5.

Apparently bearing in mind the fact that Enoch was said to have been translated, and that it would be manifestly very inappropriate to apply the language used in Enoch's case to anything that was not a translation, this writer has even the temerity to call this death "the translation of this fair young girl."

But hold! the Bible speaks of many others besides Enoch whose life on this earth was ended. But it says of them

that they lived a certain number of years, "and died." Now does any man, who is governed in the least particular by common sense, doubt that the death of this young lady corresponded exactly to these last named, and that she experienced the same change which they experienced when it is said of them that they "died"? No one. But there was a difference between the cases of these men and the case of Enoch. They died; but he "was not; for God took him;" which Paul explains by saying that he "was translated that he should not see death." But now a person dies, as all the antediluvians, with the exception of Enoch, died, and people "choose to believe," in the face of all Scripture and reason, that such person has not died, but was translated as Enoch was! What hope is there for a sound and uniform religious faith among men while they will take such liberties with the only source of knowledge on these subjects? Of what use is the Bible, if men are to be allowed to pervert its plainest testimony, and make their own choice the standard of what they shall believe?

But this is only one point on which, by this means, huge errors have been enabled to spread over the world. Men "choose to believe" that there is in every person a separate being, an independent entity, called the soul or spirit, capable of surviving the dissolution of the body, and living, in this disembodied condition, an uninterrupted and superior life. This has given rise to all the vagaries afloat concerning the intermediate state, purgatory, masses for the dead, saint worship, Mariolatry, spiritualism, etc. But the Bible recognizes no such entity, and always treats man as a unit, having only this state of existence, and one in the future beyond the resurrection.

So men choose to believe that they are by nature immortal, whereas the Bible plainly assures them that there is no immortality to be secured except through Christ. They choose to believe that the first day of the week is the Sabbath, whereas the Bible recognizes only the seventh day, and teaches the perpetuity of that, not only through this dispensation, but even while the new earth itself shall endure. Isa. 66: 22, 23.

They choose to believe that the world is yet in its infancy, and that a temporal millennium is at hand, instead of recognizing the facts that it has "waxed old as a garment," and everywhere gives tokens of its coming dissolution; and that the wheat and tares must grow together till the harvest, which is the end of the world; and that the monster system of iniquity, the papal apostasy, will continue to dominate a great portion of Christendom till consumed by the spirit of Christ's mouth and destroyed by the brightness of his coming. 2 Thess. 2: 8.

They choose to believe that all things continue as they were, and that there is no sign of Christ's coming, instead of listening to the many voices, in the earth beneath and in the heavens above, which proclaim with one accord, that his coming is at the door. And so it will be found at last that they have chosen delusion and a snare, and that the great day of the Lord, when, alas! it is too late to escape, has come upon them like a thief in the night.

Let us "choose to believe" what the Bible teaches, and act according to its instructions, and all will be well.

U. S.

ATTITUDE OF THE REFORMERS TOWARD SUNDAY.

THE design of this treatise is principally to give a brief, connected view of the change of the Sabbath, and not to say all that can be said on the subject, or even present many things which would be of interest to an inquiring mind concerning the Sabbath question. And though the position the Reformers took in relation to the first day of the week is not directly connected with the main object of these articles, we cannot forego a brief chapter on this subject. Our investigation of the rise of Sunday to prominence as a sacred day in the church, has thus far been wholly connected with the apostasy, which finally fully developed into the papacy. The rise of Sunday kept even pace with the work of corruption in the church, so that the highest point of Romish apostasy was contemporary with the highest degree of Sunday sacredness. The inquiring reader will be anxious to know what ground the great Reformers took relative to this institution. We will answer but briefly, as our space is limited. We will, however, refer him to Andrews's "History of the Sabbath," which gives full particulars.

The great Reformation of the sixteenth century arose in the bosom of the Catholic Church itself. Many of the Reformers were priests of that church before the Reformation commenced. All of them had been trained up in its communion, and were accustomed to observe its festivals, and had, at first, full respect for its authority. They were, in short, good Catholics when they began the work of reform. From their earliest infancy they had revered the institutions of the church, and at first never dreamed of leaving the church or of rebelling against the pope. They doubtless would have remained in the bosom of the church had they not been so pressed by their enemies, till, driven to the wall, they had to take their stand.

Under such circumstances it could not be expected that these men in that age of reverence for the hoary past would be

able to see all the errors into which the church had drifted, or come back at once to the complete purity of apostolic religion. These men were deserving of high honour for the great advance out of darkness which they did make, and God greatly blessed their labours. But reformation since their time has still continued, and doubtless will till the close of time. No men of any one generation are entitled to all the credit for the blessed light of our age. It has been gradually dawning.

Mosheim well says: "The vindicators of religious liberty do not discover all truth in an instant, but like persons emerging from long darkness, their vision improves gradually." Dean Stanley says, "Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants."

The Protestants of the present day would not accept all that the early Reformers believed. It is well known that Martin Luther and many others held fast to the doctrine of transubstantiation, that is, that the actual flesh and blood of Christ were in the consecrated bread and wine of the Lord's supper, after the priest had blessed it. Many things were held and tolerated which we would not now think consistent. It causes no surprise, therefore, that most of the Reformers did not see all the truth of God's word concerning the ancient Sabbath. After a thousand years of such gross darkness, while tradition was generally reckoned to be of supreme authority, this would have been too much to expect.

But what was the position taken by them concerning Sunday sacredness? Did they regard it as the day which Christ had set apart as the Christian Sabbath? Did they consider there was any scriptural authority for it? that it was sin to do ordinary work upon it? or that there was any command of God that it should be kept holy? Or did they consider it merely a festival day, like Christmas, Good Friday, or other days appointed by the church? We quote as follows:—

"In the Augsburg Confession, which was drawn up by Melancthon [and approved by Luther], to the question 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days ought to be kept, *because they are appointed by the church*, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offence to others, to be regarded as a sin."—*Cox's Sabbath Laws*, p. 287.

The Confession of the Swiss churches says on this point:—

"The observance of the Lord's day is founded not on any commandment of God, but on the authority of the church;

and the church may alter the day at pleasure."—*Idem*.

Tyndale, the great English reformer, said:—

"As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only if we can see cause why!"—*Tyndale's Answer to More*, book 1, chap. 25.

Zwingle, the great Swiss reformer, says:—

"For we are no way bound to time, but time ought so to serve us, that it is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's day, or a Sabbath, to some other day."—*Hessey*, p. 352.

John Calvin said respecting the Sunday festival:—

"However, the ancients have not without sufficient reason substituted what we call the Lord's day in the room of the Sabbath. . . . Yet I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches which have other solemn days for their assemblies, provided they keep at a distance from superstition."—*Calvin's Institutes of the Christian Religion*, book 2, chap. 8, sec. 34, translated by John Allen.

These words from Calvin, the founder of the Presbyterian Church, the strictest observers of Sunday perhaps of any denomination, may surprise many. But we shall find that their views of Sunday strictness were of later origin. Certainly Calvin did not share in them; for it seems he was not particularly strict as a Sunday-keeper himself. Dr. Hessey says, "Knox was an intimate friend of Calvin—visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."—*Hessey's Bampton Lectures on Sunday*, p. 201, ed. 1866.

Calvin had Servetus arrested on Sunday. John Barclay, a learned man of Scotch descent whose early life was spent near Geneva, published the statement that Calvin and his friends at Geneva "debated whether the reformed, for the purpose of estranging themselves more completely from the Romish Church, should not adopt Thursday as the Christian Sabbath. One reason assigned by Calvin being, "That it would be a proper instance of Christian liberty."

These statements have been credited by many learned Protestants, and we are not aware that they have ever been disproved. Knox was not such a believer in the sacredness of Sunday as Presbyterians are now. Thus we see the leading Reformers were not believers in Sunday sacredness as many of our modern Protestants are. They considered it a church festival, and not as receiving its authority from the fourth commandment.

G. I. B.

The Watch Tower.

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

"THE PRESENT INSUPPORTABLE POSITION" OF THE PAPACY.

JUDGING from current reports, Leo XIII. is making the most of his opportunities to impress upon the world, and especially his abettors, the singular position which he occupies.

Courtesy which has been shown him in connection with his jubilee seems to have brought again before him visions of departed glory. And the numerous gifts of which he has been the recipient, coming, as many of them have, from legislators, chief executives, and royalty, seem to have led him to soliloquize somewhat after this manner: I stand as the infallible head of a church numbering about two hundred millions, representing nearly every tribe and nation, and the emissaries of which have found a fruitful field in almost every land. In this my jubilee year, I am honoured by addresses and gifts from individuals who represent some of the most important governments of the world, even though anti-Catholic. Is not all this a recognition of my influence and power, at least, in international affairs?—I am honoured as an *enthroned monarch*; but, unfortunately for me—perhaps not for humanity—I *have no realm, my temporal power* has been taken from me. Can I long hope to maintain my acknowledged prestige while I remain thus humbled and fettered, both in the sight of friends and foes?—*The present position is insupportable.*

The London *Daily News* of Jan. 23, gives the following from its Rome correspondent:—

"In a long speech, the pope exhorted the Austrian Catholics to be in readiness to act in favour of the holy see. 'I rely,' said Leo XIII., 'on the influence of all Catholic people to solve the present insupportable position, and to enable me to regain the temporal power which is essential to the prosperity of the church.'"

It is only necessary to remember that the papacy is doing, and will still continue to do, its utmost to recover its lost power, and that it is the duty of every one to use every honourable means to defer the realization of the wonted hope of the papacy, by which it would make the "material sword" subservient in securing the prosperity of the church.

Jesus Christ, the true head of the one vast body of true believers in him, said, "My kingdom is not of this world." Therefore, when men, individually or collectively, rely upon the power of an earthly kingdom to secure the prosperity of a so-called church, is it not manifest that they have apostatized and are no longer nourished by, or connected with, the True Vine? A. A. JOHN.

The Missionary.

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

ALL THE GOOD WE CAN.

If the sunshine never crept
Into hovels dark and sad;
If its glories never shone
Save where everything was glad;
If it scattered not its beams
Over hearts by sorrow chilled,
Would the sunshine do His will?
Would its mission be fulfilled?

If the birds should sing their songs
Far from every listening ear;
If they poured them not abroad
All the earth to glad and cheer;
Would the work of birds be done
Ere the autumn breezes call,
Ere the gold and crimson leaves
O'er the grave of summer fall?

If the sunshine of our smiles
We have scattered not afar,
If our roses,—kindly deeds,—
Bloom not where the lowly are;
If our words of hope and joy
Never fall to bless and cheer,
Have we done our Maker's will?
Have we wrought our mission here?
—Geo. Cooper.

WORK IN CENTRAL EUROPE.

A GLANCE over the field, which we term "Central Europe," but in fact comprises all of Europe excepting Great Britain and Scandinavia, shows the great work there is to be done ere the Lord shall come. This territory embraces about all of the ten kingdoms, and here is the seat of the papacy and the old battle ground of the Reformation. Thousands of villages and towns, even whole nations, do not even know of the third angel's message; but we can be thankful that at least a beginning is made, and a foundation laid. A large printing-house is not only established, but more than busy to prepare publications in different languages, while half a dozen ministers and a score of colporteurs are scattering the precious seeds of truth. Already over 700 who are scattered from the Alps and the Piedmont Valleys to the Netherlands, and from the extreme west in France to the extreme east and south of Russia, the Caucasus and the Volga, keep God's holy Sabbath.

While we have many obstacles and difficulties,—a babel of tongues, fields vastly differing from each other, severe laws, poverty, superstition, and infidelity,—yet we can but thank God that we are able to report some encouraging news from the different fields already opened, and also from those just opening.

In Russia new ones are constantly embracing the truth. Bro. Laubhan writes us that he received 200 rubles, or £20, on his last trip, half of which was tithes, and he also obtained some 27 subscriptions for our periodicals. Since he returned to his home on the Volga, five have joined the church where he lives. Two other brethren on the other side of the Volga were for two months on a missionary tour. They visited some Russian Baptists and found them interested in the truth. At one place where we have a little company, six joined the church, and three were baptized. At another place five were baptized. The church in the Caucasus is still growing and numbers now about seventy members.

In France Bro. Comte has organized several churches of late, and reports considerable interest where he is now holding meetings. Our canvassers, though they have a hard field, are of good courage and are doing what they can to circulate our publications.

In Switzerland both the French and German canvassers are having excellent success. At Chaux-de-Fonds, where our new church is

about completed, Bro. Curdy took 70 orders for the "Life of Christ" in ten days, and Bro. Auger, 66 in thirteen days. They have in that town alone 234, and in Locle, 55 subscriptions. At Berne, the capital, our canvassers have already over 100 subscribers, and at Schaffhausen, over 50. They are also doing well in the neighbourhood of Zürich, and have taken 150 orders in two small towns. Our book-sales during the last four months must amount to nearly £616. Bro. Ertzenberger writes that at least six have started since the last meetings began at Zürich. All our churches gave liberally during the week of prayer.

I visited Germany during the holidays and our brethren gave me over £41. Half of this was for tithes, and the other half book-sales. This is certainly a good showing for one quarter. They are all longing for the day when the work will be commenced here in good earnest. They ordered a club of over fifty *Herolds*. From here I went with Bro. Van der Schuur to Holland. Our first stop was at the largest Dutch orphan asylum at Neerbosh, of which his brother is the principal. We had a very interesting visit with him and the director of the institution. They kindly showed us the whole establishment, which is indeed a model of order and cleanliness. Over 800 are cared for in this institution, and it is supported by donations. Besides the common school which has over 400 pupils, there are various work-shops, such as a printing-office, book-bindery, carpenter, shoe-maker, tailor shop, and farm, and over 200 are instructed in the different trades. After stopping in two other cities, we went to Nieuw Pekela, where we were indeed glad to meet Bro. Haskell and have his counsel and help. Our S. D. Baptist friends came to our meetings and feasted on the precious truths of the third angel's message. At our first public meeting in Holland, we had over 200 hearers, and though we had to speak through an interpreter, the subject, "the importance of the prophetic word," seemed to make a deep impression. At our next meeting there were 300, and, being urged to do so, we secured the church of the free evangelicals for the last service. This was literally packed. The minister himself opened the meeting and at the close endorsed the remarks. He also gave us an invitation to use his church when we should return to Holland. While our hall rent for three nights was 18s. 6d., we received on donations and collections 17s. 3d. A favourable impression has been made, and we hope that now as our publications are being circulated, and our good paper, that the interest will constantly grow. Bro. Van der Schuur and two others have decided to commence to canvass at Grovengen, a city of more than 50,000 inhabitants situated in northern Holland.

Holland is in many respects one of the best fields. The government is very liberal, there are no oppressive school or military laws, and the license for canvassers is but a trifle. We hope that we may soon see the truth moving in this country also.

We trust that God's people will remember us and the work in Europe in their prayers, and that the day will not be distant when here as elsewhere the truth may triumph.

L. R. CONRADT.

Basle, Jan. 22.

STOCKHOLM.

OUR mission school is now closed, and I leave for Cristiania to-day. Most of the colporteurs are on their way to their several districts, and the rest will leave soon. Thirty colporteurs are going to be active. Besides these two go out as Bible workers. About one-half of all these workers are new; the rest attended school last winter. Sixteen of them have been active during the term of school. The rest have no districts, but have used all their time for study, except three weeks, in which they worked to renew old subscriptions. The colporteurs have not been at work in

Stockholm more than ten weeks. During this time they have received in cash for books and papers £300 13s. We have gained two points by this work: (1) Some of the precious truths of the Bible have been carried to many homes and hearts; (2) The colporteurs have been able not only to live, but also to help the mission with their tithes and donations, which has been no small help for us. The school has cost in all, £35 19s., which has been made up by donations.

We celebrated the ordinances last Sabbath. Ninety brethren and sisters took part, and twelve others were present and listened with interest to the word spoken. The truth has many friends in Stockholm, and we have good hopes that the mission will continue to prosper in this place.

J. G. MATTESON.

Stockholm, February 1.

PREPARATION FOR THE WORK.

GOD does not call men to work for him without fitting them for his work if they will allow him to do it. They may refuse to be benefited by his effort to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honour of God that men should enter into his work till they are prepared to do it in a manner that he can approve.

God gave to Isaiah a vision of heavenly glory. When he had seen it, he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, Here am I; send me." And the Lord then bade him go forth to fulfil his solemn commission. This teaches us a great lesson. Before men go out to work for God, they must have his work first wrought within themselves. When the live coal from the altar had been laid upon the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and he was fitted to say it in a manner that God could accept.

God does not want men to go out to labour for him till they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him. Men cannot preach the truth acceptably to God till they have first felt its saving power on their own hearts. Wherever self exists, the work of God will be marred. It is not enough that the truth should be preached. It must be preached from pure motives. The honour of God and the salvation of men are the only reasons which should prompt the acts of Christ's ministers. When they preach for the purpose of gaining the applause of men, God will not accept their work. Whatever is done to be seen of men, will have no reward from the God of heaven.

Before we can work for God, we must be soundly converted. When our hearts are right in his sight, our motives will be pure before him. We shall not then seek our own worldly interest, nor the praise of men, nor our own ease and convenience, but shall seek only the honour which comes from God, and for this will cheerfully bear burdens and make sacrifices without one word of complaint. God will regard what men do with such motives as these. He will not accept that which is done from other motives.

It is no light thing to work for God. The sacredness of the work cannot be overestimated. God will not be trifled with. He sees through all disguises, and he detects the most secret motives of the heart. The action is valued according to the motive which prompts

it. Those who name the name of Christ must depart from all iniquity. They must not bear the vessels of the Lord without being themselves clean in his sight. Who is then sufficient for these things?—*J. N. Andrews.*

The Sabbath-school.

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

LESSON 7.—THE SEVENTH DAY.

AND God made all the beasts to pass before Adam, and Adam gave names to them all. But none of the beasts could speak, and none of them could understand Adam's thoughts. There was no one in all the world that Adam could talk with. So the Lord made a woman to be company for him, and to help him in anything that he might have to do. Adam called his wife Eve.

So God finished all the work of creation in six days. On the seventh day he rested from all his work. He then blessed the seventh day and sanctified it; because that in it he had rested from all his work.

QUESTIONS.

1. What did God make all the beasts do? Gen. 2:19.
2. What did Adam do when the beasts passed before him? Gen. 2:20.
3. Could any of the beasts speak?
4. Could they understand Adam's thoughts?
5. Was there any one that Adam could talk with?
6. What did God do, that Adam might have some one to be company for him? Gen. 2:21, 22.
7. What name did Adam give the woman? Gen. 2:23.
8. How many days did God use in creating the earth and everything in it?
9. What did he do on the seventh day? Gen. 2:2.
10. In what other way did he honour the seventh day? Verse 3.
11. What did he do on the first day? what on the second?
12. What did he do on the third day?
13. What appeared on the fourth day?
14. What creatures were made on the fifth day?
15. What was the work of the sixth day?

LESSON 8.—EDEN.

"AND the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

The Lord told Adam and Eve that they might eat of the fruit of every tree of the garden but one. That tree was called the tree of the knowledge of good and evil. He told them that if they should eat of the fruit of that tree, they would surely die.

But Satan, in the form of a serpent, appeared to Eve, and told her that the fruit of that tree was good for food, and that if they should eat of it, they would not die, but would become very wise. So Eve took some of the

fruit of the tree, and ate it. She also gave some to Adam, and he ate.

QUESTIONS.

1. What did the Lord plant? Gen. 2:8.
2. Where did he plant the garden?
3. What did the Lord make to grow in the garden? Verse 9.
4. What trees were in the midst of the garden?
5. Of what trees did the Lord tell Adam and Eve that they might eat? Verses 16, 17.
6. What was the tree called that they were not to eat of?
7. What did the Lord say would happen to them if they should eat of it?
8. In what form did Satan appear to Eve? Gen. 3:1.
9. What did he say of the fruit of this tree? Gen. 3:3-6.
10. What did he say would happen to them if they should eat of it?
11. What did Eve then do?
12. Would she have eaten of the fruit if she had not believed Satan rather than God?
13. Does Satan ever try now to make people think that God will not do as he has said he would?
14. Is it safe to listen to him?—*Bible Lessons for Little Ones.*

ILLUSTRATION IN TEACHING.

THE importance of illustration in the instruction of children can hardly be over-estimated. Especially is this true in Sabbath-school teaching. The teacher's work is not done when she has merely uttered a lesson full of truth. If the truth uttered is beyond the pupil's capacity, it will be of little service to him. He may listen with attention, and try to understand it, but he cannot succeed. After a short time, he will lose his interest in the school, and cease to try; and unless forced by rigid discipline, he, with other mischievous pupils, will occupy his time in playing pranks on others, or drawing pictures on the fly-leaf of his Bible.

If the teacher wishes to avoid all such difficulties in preserving order, and secure the attention of her class, let her seek to make the lesson of the hour interesting and attractive. One of the best modes of accomplishing this is to be found in the use of illustrations. Who does not remember the heightened interest felt when, in reading a book in the days of childhood, a familiar figure of speech or a story was found. Those magic words, "one day," or "once there was," have kept the attention of many a child who else would have put down the book in disgust. The children of to-day that we teach, are just the same as children were years ago. They have the same interest in telling stories and hearing them told as we did. They have no more relish for dry, abstrusive talk from a prosy teacher than we had.

As the hands of children are too small to grasp some things unaided, so their minds, being immature, need help in their efforts to grasp the truth. The use of illustration is very often the help they need. Many words perfectly familiar to us are entirely unfamiliar to them; many ideas long known to our minds are unknown to theirs. There must be a first time for hearing these words and receiving these ideas. It would be a difficult matter, for instance, to make a child who had never seen a tiger comprehend the nature and appearance of the beast. You might describe it

in as simple terms as you could, but his conception of it would be far from the reality. But employ some illustration, and how soon the mind begins to grasp the idea. Compare the animal in size to a bullock; in fur and general appearance and habits to a cat. Tell him that it is a beast very much like what a cat would be if it were as large as a bullock, and wild and savage. He is getting nearer the truth. Next show him a picture of a tiger; if correctly coloured so much the better. Then, if you can, let him see a tiger's skin laid out on the floor, and next a skin stuffed. He has now all the idea of the beast he can have without actually seeing it. Without some such illustrations you might have talked about the tiger all day and the child would know but little more of the animal than before.

The importance of illustration in instructing is seen, when we watch them at their play. They make themselves and all around them living metaphors. They are constantly representing what they see and hear by their mimic dramas. One takes the part of father, another of mother; some will act the part of pupils, while one takes the position of teacher. Even their toys partake of this same figurative character. When we see this gift of illustration in children in their sports, we can learn that the more illustrative our teaching, the more interesting and intelligible it becomes to them. The Saviour taught the masses on this principle. He enforced the precious lessons of truth by parables, so that the listeners saw in their minds the movements of the various characters represented. In this simple way the truth reached their hearts.

If the Saviour with his infinite wisdom, thought it best to use simple illustrations in teaching the multitudes, should not we, who are but poor teachers at best, pursue the same course while instructing the children under our care?

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 MARRIAGE OF THE LAMB.

1. CHRIST returned to his Father's house after his earthly ministry to prepare a place for his people.

"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." John 14:2.

2. In common with the Jewish nation, the disciples entertained the idea of a temporal kingdom to be set up by Christ, the Messiah, at his advent.

"Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

3. The Jews had in mind promises which had been made to Israel, for the fulfilment of which they looked to the literal seed and to their days.

"And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." 2 Sam. 7:16. "His seed also will I make to endure forever, and his throne as the days of heaven." Psa. 89:29. "We have heard out of the law that Christ abideth forever." John 12:34.

4. God had had a special regard for Jerusalem.

"In Salem also is his tabernacle, and his dwelling-place in Zion." "Beautiful for situation, the joy of the whole earth, is Mount Zion, . . . the city of the great King." "For the

Lord hath chosen Zion; he hath desired it for his habitation." Psa. 76:2; 48:2; 132:13.

5. A wonderful promise was made to Jerusalem upon conditions of obedience.

"If ye diligently hearken unto me, saith the Lord, to bring no burden through the gates of this city on the Sabbath day, . . . this city shall remain forever." Jer. 17:24, 25.

6. Christ, in the parable of the wicked husbandmen, taught the Jews that they had forfeited the favour of God, and were rejected as a nation.

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen. . . . The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." See Matt. 21:33-45.

7. Christ promised the disciples that he would come after them when he had prepared a place for his children.

"And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:3.

8. By a parable he taught that he was going away to receive a kingdom which was not immediately to be set up.

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him." See Luke 19:11-15.

9. When he comes again, he comes as King of kings, and Lord of lords.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:11-16.

10. Christ receives his kingdom in heaven.

"And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him." Dan. 7:13, 14. "Yet have I set [margin, anointed] my King upon my holy hill of Zion." Psa. 2:6.

11. The return of Christ from receiving his kingdom is represented as the return from the wedding.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke 12:35, 36.

12. In the parable of the wedding in which the Father is represented as preparing the wedding feast for his Son, the church is represented as the guests at the marriage.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding." Matt. 22:1-3. See also Luke 14:16-24; Matt. 25:1-14.

13. If, according to the popular idea, the church is the Bride, who would be the guests?

14. The heavenly Jerusalem is declared by Paul to be the mother of the church.

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26.

15. Christ is called the Father.

"For unto us a child is born, . . . and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

16. Christ said, "I go to prepare a place for you," and the Maker of the heavenly city is said to be its husband.

"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel." Isa. 54:5. Compare verse 1 with Gal. 4:26, 27.

17. From the above scriptures we have it established that the new Jerusalem, as the capital of Christ's kingdom, is the bride, that Christ is the bridegroom and Father, and that

the church are the "children of the bride-chamber."

18. The angel promised to show John the bride, the Lamb's wife.

"Come hither, and I will show thee the bride, the Lamb's wife." Rev. 21:9.

19. He was shown the city of God descending to the earth.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:10.

20. Christ will come for his children and call them to the marriage supper.

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:7-9.

21. It is at this time that Christ will drink the fruit of the vine with his disciples in his kingdom, and they will sit down at his table.

See Matt. 26:29; Luke 22:29, 30; 12:37.

Interesting Items.

—Four more warships are to be laid down at Portsmouth in the ensuing year.

—During 1887 there were 886,017 births, and 530,577 deaths in England and Wales.

—Hungary is alarmed at the extensive increase of emigration to the United States.

—The total number of periodical publications issued in the United States is 14,706.

—The consideration of the Anglo-American Treaty has been postponed until December.

—It is estimated that the debt of the United States was reduced \$14,500,000 during January.

—The operation of tracheotomy has been successfully performed on the Crown Prince.

—The dynamiters Callan and Harkins have been sentenced to fifteen years' penal servitude.

—Thirteen watermen were blown out to sea from Queenstown, but were rescued by a passing vessel.

—There are 143,857 holdings in Ireland of from five to fifteen acres each, and 56,249 not exceeding five acres.

—A movement is on foot amongst a large number of negroes in the Southern States of America to emigrate to Brazil.

—Over one hundred Jews have just been expelled from Warsaw, and interdicted from again entering the Russian Empire.

—The gunboat Aleut, of the Russian Pacific Squadron, has not been heard of for four months; it is feared she has foundered.

—An "Irish Village" is to be opened at the West-end, for the purpose of exhibiting Irish products in process of manufacture.

—The King of Sweden and Norway is said to be the only monarch in Europe who has not congratulated the Pope on his jubilee.

—There are to be negotiations between Russia and the holy see, with a view to the eventual re-establishment of diplomatic relations.

—Major Templar has been arrested at Chatham, charged with divulging important secret information connected with military ballooning.

—The Pope has been solicited to bestow his special benediction on Gabriel, the Indian Catholic of California. Gabriel is said to be 140 years old.

—A Russian officer shot himself, but before dying declared he had killed himself to avoid shooting the Emperor, which he had been deputed to do.

—The losses by fire during January throughout the United States reaches an aggregate of \$16,040,000, or \$5,000,000 more than in the previous January.

—Ex-Governor Alger is said to own over 100 square miles of forest land near Alpena, Mich., bearing more than 500,000,000 feet of standing pine timber.

—Fifteen hundred persons have been thrown out of employment at the cotton mills in Cornwall, Ontario, in resisting a reduction of fifteen per cent. in their wages.

—In the past year the Bible Society issued 3,932,678 Bibles and Testaments. Fifty years ago the annual issue amounted to 600,000; now it generally exceeds 4,000,000.

—The king of Servia wished to have his life insured in England for £100,000. No one company would accept the responsibility, but several have joined together to do so.

—It is said that King John of Abyssinia has decreed that the nose of any of his subjects found taking snuff should be cut off, while smoking or chewing tobacco forfeits life.

—A thunder-bolt, which fell at Brixton, having been analyzed, was found to consist of forty per cent. of iron, forty per cent. of sulphur, and a little lime, nickel, and silica.

—Dr. John Murray, of the Challenger Expedition, says that the mean height of the land of the globe is 2,230 feet above the sea level, and the mean depth of the ocean is 2,080 fathoms.

—The Celestials are clandestinely coming into the United States at the rate of 40,000 yearly through the British-American port of Victoria. New laws to prevent this are being solicited.

—Up to the end of 1886, New South Wales had raised £36,469,138 worth of gold, nearly £600,000 of silver, over £18,000,000 of coal, £1,000,000 of shale, £7,500,000 of tin, and £5,000,000 of copper.

—The Metropolitan National Bank of Cincinnati, Ohio, has suspended payment after a run in which \$1,000,000 out of the \$1,500,000 of deposits in the bank was withdrawn.

—The Great Northern Railway has issued an order to the effect that engine-drivers and firemen of the company at King's Cross are not to be allowed to resume duty without an interval of nine hours' rest.

—The Rev. Augustus Littlejohn, the once famous revivalist and fellow labourer of J. B. Gough, died in the almshouse at Paw Paw, Mich., a short time since, and his remains were consigned to a pauper's grave.

—It is expected that the labours of the Fisheries Commission will be concluded in a few days. The points so long under discussion have been adjusted by mutual concessions on the part of the respective countries.

—It is reported from Washington Territory that the British barque Abercorn had foundered off Gray's Harbour, and that the captain and twenty men perished in the wreck. Three seamen were saved by clinging to pieces of the wreckage.

—It is announced that the Charity Commissioners are prepared to grant £150,000 for the erection and maintenance of three institutions in London similar to the People's Palace in the East-end, on the condition that an equal sum is raised to meet expenses.

—It is reported from Munich that a fresh avalanche has descended upon the Arlberg Railway, completely burying the station at Langen, together with a mail train. A number of troops and a large staff of workmen were engaged in clearing away the snow.

—The city of Hai-yen, north of Ningpo, which was submerged by the sea about a thousand years ago, has lately been partly exposed to view, and a considerable number of vases, plates, and other utensils of the Sung dynasty have been recovered by the natives.

—An alligator has been killed at Sersa, India, in the stomach of which was found twenty-three separate pieces of jewelry—wristlets, anklets, bangles, and rings. This reptile had long been a terror to fishermen, but they refrained from killing him on the ground that he was holy.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

LONDON, FEBRUARY 16, 1888.

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

ORIGIN AND MAINTENANCE.

WHAT is essentially wrong and false in its origin, is wrong and false to maintain. Now if Roman Catholicism, or the papal church, is a church of Christ, a part of the great Christian system, equally with Protestantism, as Protestant teachers by the score would have us believe, then the Reformation was a mistake. The application of the little horn of Dan. 7, the beast of Rev. 13, the harlot of Rev. 17, and the man of sin of 2 Thess. 2, to the papacy was all a mistake, in fact the application was wholly false. Yet this was the position of the Reformers. It was an essential truth of the Reformation; it was the corner stone of Protestantism. Rome is the same now as then. She declares herself the same. Where her power is exercised, we see manifested the same spirit as formerly. Now if the Roman church is a church of Christ, she was a church of Christ, in fact, the church of Christ, prior to the Reformation; for all other systems were her foes. And if this be true, was not the Reformation, and were not the organizations which grew out of that movement, wholly and essentially wrong and false? This is but a logical deduction from the claim made by Protestants that Rome is a church of Christ. Put in the form of a syllogism, it would run thus:—

1. The Roman church is a church of Christ,
2. The Roman church does not change,
3. Therefore, the Roman church was always a church of Christ.

And if this is so, as before remarked, Protestantism is a mistake. This is the conclusion

to which many are coming who accept of the claim made by over liberal Protestants. Protestantism loses ever by pandering to Rome. There is no compromise between truth and error. God's word must yield to nothing.

Rome is not the church of Christ. The papal system was never a part of that church. It is apostasy, apostasy, "the mystery of iniquity," "the mother of harlots and abominations of the earth." God may have had, and may now have people within her pale, but they are his people not because of Rome, but in spite of her. The Reformers were *not* mistaken; the Reformation was not a mistake. The Bible and the Bible alone should still be the watch-word of all who love our Lord Jesus Christ. The origin of Protestantism was not in apostasy or heresy, but in turning to, and adhering to, the word of God, the Bible. Protestantism is worth maintaining. Not the obsolescent Protestantism which has settled on its lees of papal traditions, but that which has been purified by being poured from vessel to vessel of reform, following the light of God's holy word. Protestants, the Bible not tradition is your guide. The power of godliness, not union with the world, is the measure of your strength and usefulness. M. C. W.

SATAN'S LIE.

WHEN an individual tells a falsehood, the most natural thing for him to do is to proceed to so hedge about and protect that falsehood that people will not find out his sin. He will endeavour to so arrange circumstances that they will tend to substantiate what he has said. Satan is no exception to this rule; in fact, we may say that the propensity to tell falsehoods and then cover them up is satanic in its origin. Satan told the first lie in the garden of Eden, and we may be sure that he has taken all possible pains since then to demonstrate to the world that he told the truth to Eve. We must not consider that he would tell a lie and afterward make no effort to conceal that lie. He told Eve that she would not die if she ate of the forbidden fruit, but that she would simply pass through a certain transition. He virtually said to her, "There is no death; what seems so is transition." Satan assumed a great task in thus disputing the truthfulness of the word of God, and we must expect to find him leaving nothing undone that would demonstrate to man the truthfulness of his words. He stated that man would not die, that is, would not cease to exist as an intelligent, conscious being, capable of voluntary action. In order for him to demonstrate to man that he had told the truth, it would be necessary for him to produce tangible evidence of the same, and how better could he do it than by some kind of a manifestation that would have the appearance of the return to this earth of deceased individuals? For, certainly, if a living person could be made to believe that he is holding intelligent intercourse with his friend whom he has seen die to all intents and purposes, he will become a willing convert to the claims made by Satan that there is no death. Hence the conclusion is a natural one that if it be in the power of Satan to produce such manifestations, they will be witnessed. And what do we find?—Judging by the frequent references to witches (Ex. 22:18; Lev. 19:31; 20:27; Deut. 18:9-12), we must conclude that such manifestations prevailed in very ancient times. In 1 Sam. 28:6-10 we

have a specific account of a manifestation that was claimed to be the return of the spirit of a deceased individual, in an intelligent, conscious form, and the record is made in such a commonplace manner as to indicate that those manifestations were quite general. From that day to this there have been people who have claimed to have communication with the spirits of deceased individuals, and in many cases the evidences of the correctness of their claims are remarkably convincing; and thus Satan has been able to perpetuate and establish the lie he told to Eve nearly six thousand years ago. It is marvellous beyond comprehension to consider how remarkably successful he has been in making the human race believe his lie.—*Gospel Sickle*.

SWALLOW.—It becomes our sad duty to record the death at Grimsby of Miss Sarah Swallow, who fell asleep early on the morning of February 8. The deceased had been in poor health for years, and more than six months since it seemed that she could not long remain among us, consumption having apparently nearly done its work in her case. But her life has been wonderfully prolonged, and has furnished an unusual example of cheerful, patient endurance. It is a year and a half since our dear sister accepted the truths connected with the third angel's message, and she died with a bright hope of receiving eternal life when Christ, who is our life, shall appear. Her afflicted sister and niece who were with her in the truth and greatly mourn her loss have our deepest sympathy, but the thought of soon meeting to part no more consoles them in this hour of sadness.

APPOINTMENT.

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

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