

THE Present Truth

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

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THE PRESENT TRUTH.

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THE END OF ALL THINGS.

“The end of all things is at hand; be ye therefore sober, and watch unto prayer.” 1 Peter 4: 7.

The end of all things is at hand,
The end of each relation here—
Nor kindred tie, nor friendship's band,
However strong, however dear,
But must at one fell stroke be riven,
Unless their roots be fix'd in heaven.

The end of all things is at hand,
The end of our probation's space;
None then can linger on the strand,
Nor for repentance find a place.
Hark! how it sounds along the shore!
Then time shall be no more—no more.

The end of all things is at hand;
Yes, of our faith the end draws nigh;
Now watching, waiting, Lord we stand,
Soon will thy glory meet our eye;
Amidst creation's funeral wail
Thy longed-for advent we shall hail.
—Charlotte Elliott.

General Articles.

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

A VITAL CONNECTION WITH CHRIST.

BY MRS. E. G. WHITE.

HE who has genuine faith in Christ, will have a knowledge of Christ. He will have a growing sense of the power and preciousness of redeeming love and grace, because Christ has been brought into his daily life. He believes in Christ as his Saviour, and hopes in the mercy of God. Although he knows that he is a sinner, and deserves the wrath of God, yet he looks to Calvary and sees the Lamb of God that taketh away the sin of the world. He knows that Christ has died for him, and that in Christ it is possible to keep the commandments of God. He has the witness in his own soul of the virtue and the love of Jesus, which his faith grasps, and appropriates to himself.

His faith is not of that fraudulent

character which refuses to lift the cross, and follow Christ by yielding obedience to all the precepts of Jehovah. It is not of that presumptuous nature that lays claim to the promises of God without complying with the conditions upon which they are to be granted. His is a faith that understands what the Saviour meant when he said, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” True faith takes the word of God and weaves it into the life and character. Faith lives by every word that proceedeth out of the mouth of God. Christ explained to his disciples the meaning of eating his flesh and drinking his blood. He said, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”

Faith is that mysterious and mighty principle that attracts the soul of man to God. As the sapless branch is united to the living vine, so we must be connected with Christ. There are two kinds of connection between the branches and the vine stock. One is visible, but superficial. The other is invisible and vital. So there is an apparent union, a membership with the church, and a profession of religion, which, though in itself good, is too often unaccompanied by saving faith in Jesus, or living obedience to the commandments of God. The branches that are connected with Christ, the living vine, will make it manifest by bearing much fruit in good works to the glory of God. But the branches which have nothing but an apparent union, will be fruitless. As the branch cannot possibly bring forth fruit without a vital connection with the parent stock, so the Christian can be fruitful in good works only as union with Christ is made and preserved. The ruin of those who are not connected with Christ, is as complete as though they had no name to live; for they are dead. Christ compares them to lifeless branches that are gathered and burned in the fire. “Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

There can be no actual connection with Christ if the person who claims it has no practical knowledge of the sufficiency of the grace of God that is potent to elevate, ennoble, refine, and fit the Christian for the courts of heaven. Those who know Christ, will make manifest the desirableness of his love and peace. Every genuine believer will taste, and see that the Lord is good, and will show forth the praises of him who called us out of darkness into the marvellous light of the children of God. The true believer not only has faith, but he has a knowledge of the efficacy of the blood of Christ to cleanse from the defilement of sin. Christ crucified is the subject of his thought and meditation. The word of God to him is not a cunningly devised fable. Christ crucified, though unto the Jews a stumbling-block, and unto the Greeks foolishness, is to him the power and wisdom of God. When assailed by sceptics, his living experience in the things of God will furnish him with arguments that cannot be gainsaid, and will enable him to resist every dart of the wicked one, so that even the uneducated believer may have simple and genuine proofs of his position, that cannot be overborne by the doubts and cavils of infidels. He can relate that which he has himself experienced. He can say, “I know whom I have believed.”

Those who connect with the school of Christ will be careful to obey the words of the Lord. Their faith will be founded upon knowledge, for they will be diligent students of the Scriptures. Like the humble fishermen who united with the Saviour to learn of him, those who love Christ to-day will not only listen to his words, but practice his precepts, and follow in his footsteps. The greatest Teacher the world has ever known, has opened their understanding, and has given them knowledge and judgment, that they may approve things that are excellent. The most educated, as well as the most ignorant, may become partakers of the knowledge of Christ's salvation. The great apostle himself learned in the school of Christ, and strengthened his faith by his experience in following Jesus, and by acquiring knowledge of Bible history. He convinced men that Jesus was the

Christ, the Son of God, and Christ shed his glory upon the apostle, and he could speak from what he had seen and known.

It is the very knowledge that we gain daily, in our conflicts with Satan, that will be valuable to us in the future. It is the experience that we acquire in the things that Jesus is doing for us, in guarding our souls and bodies from the cruel power of our enemy, that will increase our hope and add to our power to fight our way through. In Paul's experience of suffering for his Lord, he realized the consolation and support of his Redeemer. His trials did not dishearten him, for the rich grace of God nerved him for the conflict, and with fortitude and courage, he gloried in tribulation.

What are we doing with the light God has given to us? In temporal matters, many give thought and attention, and close application of the mind, in order to make a business success. Should we not give our very best talent to the service of God? Should we not seek to gain a greater knowledge, and a more intelligent manner of doing the work of the Lord? Are we content to exalt the temporal above the eternal interests?

As the apostle prayed for the Philipian brethren, so pray for yourselves, and for each other, "that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." We should not be satisfied with our present spiritual attainments. If the Lord should open before us our condition as it really is, and we should see the danger there is of losing our souls, even those who now profess to be Christians would fall upon their knees, and pray earnestly, "Lord, be merciful to me a sinner." The astonishing indifference and carelessness which many now feel, is because they are separated in their thoughts from God, and really ignorant of their own peril. If the truth does not have a sanctifying influence upon your life and character, you will be like the foolish virgins, whose lamps were gone out at the very time when the bridegroom came to go in to the marriage. A theory of the truth is not enough. There is a high standard for us to reach. Our conflict is a continual conflict with the powers of darkness, and we must put on the whole armour of God, fight the good fight of faith, and lay hold on eternal life. But how few are willing to urge their way heavenward against every opposing force of evil in the world!

The apostle prayed that love might abound more and more. There must be a living faith, before there can be a living experience. There are many who

have a certain formal knowledge of Christ, and an indefinite faith that does not have an active influence upon the life and character. This faith is not a saving faith. Our love for Jesus must commence here, if we expect to love him through the ages of eternity. All who love Christ will talk of him. How shall the world know of the blessed hope, and the glorious appearing of your Lord and Saviour, unless you make it the theme of your thought and conversation? If our hearts are rejoicing in the hope of beholding our coming Saviour, shall we not speak of it to others? "Out of the abundance of the heart the mouth speaketh." We shall have the Spirit of Christ, if we are in union with him; and with the same untiring love and patience, we shall seek that which is lost. One soul is worth the world. It is the purchase of the blood of Christ, and those who really love Christ will feel the value of the souls for whom he shed his precious blood.

The glory of the eternal world is just before us. Are you forwarding your treasure from this perishing earth to the land of safety? What care is taken to secure proper titles to your worldly possessions! Has your thought been exercised in regard to securing a title to the heavenly possessions? Your worldly estates will soon pass away, notwithstanding all your anxiety and toil. You must leave them all sometime. You may die before the coming of Jesus, or you may live till his appearing; however it is, the thoughts and ambitions of earth must be relinquished; but if your treasure is laid up on high, your riches will be incorruptible, undefiled, and will never pass away.

Make friendship with Christ to-day. Put your case in the hands of the great Advocate. He will plead your cause before the Father. Though you have transgressed the law, and must plead guilty before God, Christ will present his precious blood in your behalf; and through faith and obedience, and a vital union with Christ, you may stand acquitted before the Judge of all the earth, and he will be your friend when the final trump shall sound, and the scenes of earth shall be no more.

HOW GOD LEADS HIS PEOPLE. NO. 21.

GOD does lead his people. He led them of old; he leads them still. David says: "He leadeth me beside the still waters," or waters of quietness, as the margin puts it; "He leadeth me in the paths of righteousness for his name's sake." But God *leads* his people, he does not drive them. Jesus, the good Shepherd says, that when he putteth forth his own sheep, "He goeth before them, and the sheep follow him; for they know his voice." John 10:4. The sheep, then, must watch his guidance. We should watch God's providence, and study his word, that we may hear his

voice, and follow his leading. If we wait until we are driven into the fold, we may be left out. If we neglect to study the Word and wait for a special revelation to us, we may perish for lack of knowledge. We *must* "search the Scriptures;" for God never leads us contrary to his word; and we ought to watch God's providence over us so that we may be able to follow the slightest indications of his leading. Is a text of Scripture presented to us, let us study it; is a paper or tract given us, let us compare it with the Scriptures; is our belief questioned in anything, let us see if it is in harmony with revealed truth. God may be leading us into more light. I was open to receive fresh light or doctrine; but I was determined to try everything by the standard of God's word.

It so came to pass that I was invited to give some addresses one Sunday in Leeds, on the approaching advent of the Lord Jesus Christ. I took up the subject of "The Midnight Cry." Matt. 25:6. I showed how the churches had got into a sleepy condition while the Bridegroom tarried; how the world generally was in darkness respecting the second advent of Christ, and other kindred truths; how, just before the Bridegroom arrived, there would be a cry raised respecting his coming; how this was intended to arouse all the professed people of God out of their drowsy and careless condition; and how some of these would before long find out that they are deficient and wanting in respect to something necessary to fit them to enter into the marriage chamber. The day following, Monday, I had to give an address in the evening on "The Relation of Science to the Bible." I had been requested to do so. In the morning, the friend with whom I was staying drove me round in his gig to see the town. As we returned, we called at the Y. M. C. A. to borrow a black-board for the lecture in the evening. My friend stepped inside while I held the reins. While so doing, a passing stranger accosted me by name. "How are you, Mr. Smith?" "Fairly, thank you," I said; "but you have the advantage of me, I don't know you." "But," said he, "I was at your meeting last night, and I heard you preach." "So were a great many others," I replied; "but how did you like the truths I proclaimed?" "Very well indeed, as far as you went," said he; "but you don't go far enough for me." "Pray, friend, what am I short of?" I asked. "The Sabbath," he replied; "you ought to keep the Sabbath!" I asked him, like the eunuch, to come up with me to go where I was staying, so that we could have a talk together; but he had not time. So I asked if he had any tracts on the Sabbath question, that I might read them, as I was not well acquainted with the subject, except to know that Sunday was not the Sabbath day. I thought that if I read his tracts, with Bible in hand, they could not lead me astray; and that if there was something

more for me to learn I had better learn it: otherwise my friend's bluntness might have repelled me. But a distinct issue had been raised; a man who was a Christian had declared that I, as a Christian minister, ought to teach men to keep the Sabbath, the seventh-day Sabbath. I had heard, and read too, many a time, that we ought to keep the Sabbath; but those who told me this before had always tried to make Sunday into the Sabbath day. Now I knew that Sunday was the first day of the week, and I had read in church scores of times that "the seventh day is the Sabbath of the Lord thy God;" so that when I had been told to keep the Sabbath on Sunday I never could see properly how to do it, and so the matter had been left over with a vague idea that if we only met together on the first day of the week to "break bread" we had no need to keep the Sabbath at all, nor to be very strict either about Sunday. I remembered once sending a Sunday-Sabbath tract to the vicar of our next parish to whom I had occasion to write. Though generally very courteous to me, he returned the tract marked and criticised, with rather a sharp letter, saying, "Do pray quote me any word of our blessed Lord, or any command of the holy apostles, instructing us to keep Sunday as a holy day. And until you can do so, please send me no more tracts on keeping Sunday holy. I hate hypocrisy and Phariseism." I was astonished at a clergyman's telling me this; but as I could not find the command called for, I was not able to reply, though I would like to have done so. But I never forgot the rebuke, and I never regarded Sunday with the same respect afterwards; still I was ignorant about the Sabbath. I determined, however, now by the help of God to study and to settle this matter. I would try to overthrow the position of my fresh and blunt, but evidently sincere friend: and I thought I could do so as soon as I got to know better what that position was; or, failing in this, I would—stop, would I? Yes, I thought I would—begin to keep the Sabbath; but if I discovered that I had to keep the Sabbath, or had a secret hope that in some way or other I should find it would, after all, fall on Sunday!

It is very instructive sometimes to watch the operations of the human mind. When a problem is to be solved which involves no loss to the individual who has to work out that problem, he can work out the question with a clear understanding and a logical judgment and acumen; but if personal interests are involved, if pecuniary considerations occur, if prestige, power, or propriety come in, the mind is biased in its own court of judgment and a wrong decision is arrived at. But a good and impartial judge keeps out of hearing irrelevant matter, or suffers it to have no weight with him in judgment; and so I found I had to act in my own mind or I should have been driven to false conclusions. There is

such a thing in the world as self-deception. Let us beware of it.

I determined, therefore, to hear the evidence for and against keeping the seventh-day Sabbath. I bought from the Leeds friend referred to, the "History of the Sabbath," by J. N. Andrews, to find the best that could be said for keeping the Sabbath. I bought, or borrowed from friends up and down the country, the best works I could get teaching that we need not observe the seventh-day Sabbath. I placed the Bible between them as a sort of a court of appeal between conflicting pleaders, both acknowledging its authority, and then I opened the case. But unlike most cases tried in the courts of this sinful world, this case was opened with prayer for the guidance and blessing of God. I noticed that when the prayer was finished only a part of the court said, "Amen"! I will not say which part omitted the "Amen," lest I should seem to prejudge the case. But a really honest man is never afraid of asking God to guide him to right conclusions, even if these conclusions are against him. He is not only not afraid of asking, but if he is a Christian man indeed, he will be sure to ask, or you will hear his distinct "Amen" if some one else offers the prayer.

Reader, have you earnestly and honestly prayed to God for guidance in this matter? Do not decide the question until you do seek that aid, again and again if need be; and on the other hand do not put the question aside as a matter of no great consequence; for we are told that "to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22.

But to come back to the figure of a court. One of the witnesses said: "It does not matter which day we keep if we only keep one day of the seven." I examined this witness thus: "Do you find that statement in the book of the law?" Witness said, "No, not exactly; but does not Paul say something like it in Rom. 14:5?" I asked, "Which day do you keep?" Answer, "Sunday." "Why?" "In memory of the resurrection of Christ." Query: "Does any writer in the New Testament say it is such a memorial?" "I do not know of any." Query: "Is not baptism the memorial of Christ's resurrection?" Witness, "I do not know." Query: "Would it be right for me to keep Monday as a Sabbath?" "Well, I suppose so, on my principle." Query: "If I keep Monday, and my neighbour Tuesday, some one else Wednesday, etc., would not confusion be soon introduced into the Christian religion?" Witness wanted to sit down, but I had another question or two to ask him. "Did Paul ever introduce a principle into the Christian church which would lead to confusion? Was he not speaking of feast days in the above passage? See verse 6. And if it is right to keep any day in the seven, are those doing wrong who keep the seventh day?" But as this witness got confused, another witness

got up and said that if he might be allowed to speak he had a better way of explaining things. I was only too glad of his offer, and so was the first witness, for he evidently felt that we were fast getting into a theological fog!

A. SMITH.

TWO WAYS TO ETERNAL LIFE.

ARE there two ways? Did Jesus teach two ways?

There is a class of teachers in these days who say the ten commandments have been abolished, blotted out, being nailed to the cross of Christ; that the decalogue was the old covenant, which has passed away, being superseded by the new. They tell us that instead of the ten commandments, we have the two great commandments given by Christ; namely, to love God with all our heart and our neighbour as ourself. These, they say, comprehend man's whole duty; and to this we say, Amen. They were not new, however, when spoken by Jesus, but were quoted from the books of Moses. Deut. 6:5; Lev. 19:18. Had they superseded the ten in the days of Moses? If not, if the ten were then binding, why not now? What proves our love to be genuine? "This is the love of God, that we keep his commandments," not as a burden grievous to be borne, but in so hearty a manner that "his commandments are not grievous." 1 John 5:3.

Four of the ten teach our duty directly to God, and the other six, our duty to our fellow-man. Can we break one of these six, and still love our neighbour as ourself? Impossible. And can we love God with all the heart, and still break one of the four that are given expressly to teach us how he would have us honour him? Is it not evident that the ten are all comprehended in the two? No one will deny that nine of them are? Why not the other?

To the young man who asked the Saviour, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." He then quoted five of the ten, so that we are sure that he meant the ten. See Matt. 19:16-19. The term, the commandments, includes the whole code of which he quoted a part. Therefore, Jesus did teach the keeping of these commandments as the way to life.

Again, a certain lawyer demanded of Jesus, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live." Luke 10:25-28.

Now the question is, Did Jesus teach two ways to eternal life? If he did not,

then to keep the ten commandments truly, and to love God with all our heart and our neighbour as ourself, is one and the same. If there is but one way to eternal life taught by Christ, whoever truly and heartily keeps the ten commandments loves God with all his heart, and his neighbour as himself, and whoever loves God and his neighbour as he ought, will not willingly break one of the ten commandments. In mathematics two quantities, or lines of extension, that are each precisely equal to a third, are precisely equal to each other. Therefore, if our Saviour did not teach two different ways to eternal life, the two great commandments "in the law" and the ten of the decalogue are precisely equal. On the two hangs all the law; if these are kept, the whole moral law of God is kept. There is no way of pardon of our transgressions but by faith in Christ; and the only way to life is the way of the commandments. The parting blessing to his church pronounced by Jesus to his beloved servant on the lonely isle is, "Blessed are they that do his [the Father's, not my] commandments, that they may have right to the tree of life." Disobedience drove man from the tree of life; obedience is the only way back.

R. F. COTTRELL.

"THE SABBATH QUESTION, AND THE RESURRECTION ON THE MORNING OF THE THIRD DAY."

(Continued.)

WE have now briefly traced the Sabbath through its entire history; and found that the "old Sabbath" has ever been the seventh day of the week. Yet Mr. A. tells his readers that Sunday, "the Sabbath we are now observing, . . . called the first day of the week, is the same day that God set apart at the creation of the world."

It is *strange* that the seventh day should leave its place in the weekly cycle, and, stepping over, become the first day. *Quite strange* that Christians, who, centuries ago, were keeping Saturday to commemorate the creation, and in harmony with the fourth commandment, and Sunday in honour of the resurrection of Christ, an event which took place on the first day of the week, should, apparently by common consent, and yet without the knowledge of any one of them, drop back upon the previous day, still thinking they were commemorating the resurrection.

Very strange that the Jews, who were dispersed eighteen hundred years ago, and are now found in nearly every city of the civilized world, should, by common consent, and yet unknown to themselves, cease to observe the seventh day, (which they were keeping at the time of their dispersion, and which has been one of the distinctive features of their nationality during their entire history), and drop back upon Mr. A.'s sixth day.

Exceedingly strange that Christians of Ethiopia and Abyssinia, who were lost to

the civilized world, as well as to the theological phantasms that sometimes haunt the minds of church-members, should be discovered in the sixteenth century keeping Saturday, the seventh-day Sabbath, as they affirm, "in obedience to Christ and his holy apostles," and Sunday, the first day of the week, "in memory of Christ's resurrection;" little dreaming that during their long isolation the seventh day of the fourth commandment had become "the first day of the week."

One can scarcely realize that a man will deliberately advocate a theory that has never made the acquaintance of either Scripture, reason, or logic. The conclusions assumed by Mr. A. can never be reached by legitimate reasoning. They are the result of fallacies, as I will now show.

He refers to the Mosaic record of creation and shows that the evening precedes the day. This is true: the day begins at sunset and ends at sunset according to Scripture. He adds: "Our time is Roman time, so far as the order of the day is concerned." This is also true; instead of reckoning the day from sunset, we begin to count at midnight, about six hours later. He continues: "The evening of the first day has never been altered." This cannot be true. The week forms a cycle; and if one part is changed, all must undergo a similar change. To illustrate: if all the evenings were changed except Sunday evening, then that day would of necessity have an evening at its beginning and another at its close; and the day before would be left without any. All can see that his position is wrong. If the other evenings have been changed, Sunday evening must have undergone the same change. In pricking this bubble, we have removed the corner-stone of his argument, since it is of vital importance to him that his readers believe that the period now called "Sunday evening" is the same as in the time of Moses.

He then asks the question, "Have we got the *morning* of Sunday before the *evening* of Sunday?" He continues: "Any child knows that we are observing the morning before the evening." Why does he use such ambiguous language? Why does he not explain that it is called Sunday morning for about six hours before the Sunday sunrise, and Sunday night for about six hours after Sunday sunset; and thus the light portion of Sunday occurs between the two dark portions? Why does he not explain to his readers that the distinction between the Mosaic and Roman methods of reckoning the days is, that in the former all the night preceding the daylight is spoken of as the evening belonging to that day, while in the latter that dark portion which precedes the daylight is seldom referred to, and the evening of the day is understood to be the interim between sunset and 12 o'clock? Hence to change the reckoning of the days from the Roman (the method now employed

by nearly all nations) to the Mosaic, we have but to reckon the beginning of the day about six hours sooner, or *vice versa*. For instance, we now reckon Sunday from 12 o'clock on what we call Saturday night to 12 o'clock on what is called Sunday night. To change this to Mosaic time we would count Sunday from the time the sun sets on Saturday night until the Sunday sunset. The darkness following Sunday is no part of that day, according to the Mosaic reckoning. The only reason he can have for evading the plain facts is, that it would be fatal to his theory to bring them to the front, and he seems to prefer sacrificing his readers rather than his *theory*.

His next argument is as follows: "As all chronologers, scientists, and church authorities are agreed that Sunday evening is the evening of the first day of the week, if they will put the morning after evening, which is the Mosaic time, I will demonstrate," etc. It is not difficult to show the fallacy of this position. The reader will notice that he says all "chronologers, scientists, and church authorities are agreed that Sunday evening is the evening of the first day of the week." He has already admitted that all are following the Roman method. Hence they are equally agreed that all the time after 12 o'clock on what we call Saturday night belongs to Sunday, the first day of the week. Thus he bases his premise on Roman time, and then proceeds to argue from this premise, basing his argument on the Mosaic system of reckoning time. He says: "Which is Mosaic time." This is not legitimate. It is astonishing to find *professing* Christians resorting to such sophistry.

According to Roman time, the evening following the Sunday sunset is called Sunday evening, or the evening of the first day, and Monday, the second day, begins about six hours later at midnight; but in changing to the Mosaic reckoning, the second day (Monday) would begin six hours earlier, or at Sunday sunset. And the first day (Sunday), which, by Roman time, begins about six hours before the Sunday sunrise, would, when changed to the Mosaic reckoning, begin about six hours sooner, or at Saturday sunset. Thus all can see that in changing from Roman to Mosaic time, and *vice versa*, the mornings undergo no change, but the evenings do, notwithstanding Mr. Attenborough's statements to the contrary.

He then challenges "Seventh-day Adventists" to explain the "three days and three nights" of Matt. 12:40, on any other hypothesis. Why not call upon his own denomination, and, in fact, all others; for all differ with him?—*Will D. Curtis, in Bible Echo, Melbourne.*

GOD knows a thousand "might have beens" where we know one; he can look at them all patiently, because—this is the blessedness—he knows a thousand "may be's" also!

"THE GOSPEL OF THE KINGDOM."

MATT. 4:23.

I'm waiting for the kingdom,
I daily pray to come,
The Father's covenant promise
Declares our future home.
The King is Christ my Saviour,
A mighty Saviour he;
And oh! how condescending
To think of one like me!

Oh! Thou who once for sinners
On earth did'st bleed in shame,
Now gone a distant journey
Presenting thy just claim!
When coming to the kingdom
Which God designs for thee,
Enthroned in power and glory,
Good Lord, remember me!

Fear not ye flock, though little,
Though scatter'd, torn, and peel'd,
The Father's own good pleasure
Shall be both sword and shield!
The time to favour Zion
Is drawing very near!
Her Prince is true and faithful!
Then what hast thou to fear?

The night must now be far spent,
Though darker grows the gloom;
'Tis but the storm-clouds hiding
The Light that soon will come!
When these have burst in fury
Upon the guilty world,
The Sun will shine in splendour,
The Banner be unfurl'd!

The holy hill of Zion
Shall yet confess his throne,
The ancient throne of David
Restored in David's Son.
Jerusalem, the city
Of Christ the one great King,
Shall with renewed hosannas
And acclamations ring!

The saints, O! then how blessed,
With Christ shall live and reign;
The first in resurrection
To no more death nor pain.
The kingdom all possessing
For ever and for aye;
They reign with Christ in glory
In bright millennial day!

Exult ye hills and mountains,
Ye gates of pearl unfold;
Swing open wide for ever
The broad-way bright with gold!
The Conqueror of Satan,
Of Hades, Death and Sin,
The King of glory cometh,
Prepare to let him in. A. SMITH.

"THE MEEK SHALL INHERIT THE EARTH."

WHY should it be thought a thing incredible, that a *material* earth should constitute the abode of the glorified church? Is there ought essentially sinful in materialism? Has it not existed in the closest alliance, not only with spotless purity, but with Divinity itself? What is there essentially in materialism why it should not again be the home of the redeemed and the kingdom of the Redeemer? I cannot for a moment believe that the paradise of the blessed will be a paradise of *state* rather than of *place*—an aerial paradise, floating in ether, suspended upon nothing, from which all warm, sensible, tangible attendants which inspire with life and pencil with beautiful tints our present abode, will be utterly excluded. Extirpate ungodliness from our present world, annihilate its taint, hush its groans, dry its tears; let there be no sin and sorrow, disease and death, and I ask, Who would not be willing to reign

with Christ upon this globe forever? It is a beautiful world! There are spots of grandeur, there are landscapes of beauty, upon which, as one gazes, one finds it hard to believe the blight of the curse, the breath of sin, has touched and tainted them.

I have stood and wept amidst the glory and magnificence of Alpine scenery. The spot which transfixed me in mute amazement, brought before mine eyes a range of landscape in which every object of beauty and sublimity, molded into every form and tint of colour, seemed crowded in one vast, glorious panorama. And as I gazed upon that overpowering scene,—the deep, wide vale at my feet, on my right and left mountains swelling to the skies, clad with green, purple, and lilac, before me the monarch of mountains encircled by his army of snow-clad companions, reminding one of the four-and-twenty elders around the great white throne,—I felt that in all that glorious, magnificent, tender, sublime scenery, there was one object and only one, upon which the blight and taint of sin had fallen, and from which I turned with tears and loathing; that object was *myself*. The valley seemed vocal with God's praise; the glacier, bathed in the light of the setting sun, seemed a reflection of the divine purity; clad with dazzling snow, appeared like Tabor when the glory of the transfiguration rested upon it; every object seemed to please, "and only man was vile."

Let this earth of ours be purified as by fire; let its subterranean flames break forth and consume all that man has marred, and sin has tainted, and God has cursed; then shall spring from its ashes, in more than phoenix-like splendour, a new material world with every form of material loveliness bathed in every gleam of material splendour redolent with holiness, and vocal with song; and over and upon it Christ and his Church shall reign and abide forever and ever!—*London Monthly Review*.

RANSOMED AND REDEEMED.

MANY ages ago these great words were uttered: "I will *ransom* them from the power of the grave; I will *redeem* them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes" (Hosea 13:14); and he, the living One, who became dead is alive forevermore, to make them good. The apostle in his grand discourse on the resurrection refers to this passage (1 Cor. 15:55), and he who stooped to the grave, and who now sits on the throne, shall not fail nor be discouraged till death is swallowed up in victory; and the words so long sung in hope shall celebrate accomplished facts: "The Lord himself shall descend from heaven with a shout;" he will call to his sleeping ones, "Awake and sing, ye that dwell in dust," and millions shall shout

in reply, "O death, where is thy sting? O grave, where is thy victory?" Then, when "the adoption, even the redemption of the body," for which we now wait, is come, when millions once the slaves of sin and Satan, and the prey of death, are made joint-heirs with "the second Adam, the Lord from heaven," it shall be seen that with regard to his great purposes of love towards sinners, and hatred to sin, death, and hell, repentance has indeed been hid from his eyes.

This aspect of redemption is found in some of the typical institutions of previous dispensations. Some writer observes on the text in Hosea 13:14, already quoted, "that the words 'ransom' and 'redeem' arise out of the two distinctive customs of their [the Jews'] national policy. 'Ransom' is a word which means a rescue by a sum paid, or an act of power employed; while 'redeem' is put for that deliverance which is effected by the interference of the nearest of kin. It devolved on the nearest of kin to redeem the inheritance, and to raise up seed to his brother; and also, should he be murdered, to avenge his death. Here we have a shadow of the office and work of him who in his wondrous grace became "our near Kinsman." How infinitely does the antitype exceed the type in all respects! We only now refer to one point which bears on the subject before us. The nearest of kin might inflict deserved vengeance on the murderer of his brother, but he could not raise him up to life again. The Lord Jesus Christ not only avenges his brethren in death, but he raises them up to a more glorious life than sin, Satan, and death robbed them of. This is in agreement with his glorious utterance, "I am come that they might have life, and that they might have it more abundantly."—*Selected*.

POWER OF RELIGION.

RELIGION, while it comes from God, yet is realized through men, is realized for the purposes of God. It exists for his ends, and for these alone. Now, in looking at it as a great agent for carrying out God's purposes, what do we see? Two things. First, religion has a power that nothing else has of making bad men good. There is no power like it for changing bad into good, the profane into the holy, the man unreal into the man most true. Science has not that power; nor has art. Science and art witness to the elevation of man; they do not cause it. Religion causes the elevation of man, and creates his science and his art. Next, the progress, the forward movement, of the race of man, has been worked by good persons, persons made good by their religious ideas. That is an absolute law. Wherever you have persons, whether inside or outside Christianity, that lift men up, and send men forward, you find them inspired by religious ideas.—*Principal Fairbairn*.

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.

A LITTLE WHILE.

WHY should we mourn that for a little while
Our path must be through rough and thorny
ways?

Why should we sorrow that the sun should hide
Behind the clouds his brightly golden rays?
Why should we weep? Nay, why not rather
smile?

'Tis, at the longest, but a little while.

Why should we murmur that the draught of joy
Is dashed away from lips all parched with pain?
'Tis but a little while—the toil, the heat,
The burning thirst, and then our feet shall gain
The far, cool heights of bliss, and we shall know
The fountain pure that from the Throne doth flow.

Why should we grieve that for a little while
Our loved are gathered from our arms away,
And laid to rest beneath the flowers' bloom,
To wait the dawning of a brighter day?
We cannot miss them long, the darkest night
Is but a little while—and then the light!

The light that shall illumine all the graves
That we have made and watered with our tears;
That shall light up the path that we have trod
With dread misgivings and with painful fears;
Light that shall tell why He would have it so,
Whose promise is: "Hereafter ye shall know."
—S. J. Jones.

THE BEAUTY OF QUIET LIVES.

MANY people measure a man's power or effectiveness by the noise he makes in the world. But this standard is not always correct. The drum makes vastly more noise than the flute, but for true, soul-thrilling music and soothing power the flute is a thousand times more effective. Young men, when they start in life, usually think they must make all the noise they can, else their lives will be failures. They must make their voices heard loud above the din and clamour of the world, else they must remain unknown and die in obscurity. But thoughtful, observant years always prove how little real power there is in "the bray of brass." Life is measured by its final and permanent results; not by the place a man occupies before the public and the frequency and loudness of his utterances, but by the benefits and blessings which he leaves behind him in other lives, must his true effectiveness be rated. It will be seen, in the great consummation, that those who have wrought silently and without clamour or fame have in many cases achieved the most glorious permanent results.

There are great multitudes of lowly lives lived on the earth, which have no name among men, whose work no pen records, no marble immortalizes, but which are well known and unspeakably dear to God, and whose influence will be seen, in the end, to reach to farthest shores. They make no noise in the world, but it needs not noise to make a life beautiful and noble. Many of God's most potent ministries are noiseless.

How silently all day long the sunbeams fall upon the fields and gardens! and yet what cheer, what inspiration, what life and beauty, they diffuse! How silently the flowers bloom! and yet what rich blessings of fragrance do they emit! How silently the stars move on in their majestic marches around God's throne! and yet the telescope shows us that they are mighty worlds or great central suns representing utterly incalculable power. How silently the angels work, stepping with noiseless tread through our homes, and performing ever their tireless ministries for us and about us! Who hears the flutter of their wings or the whisper of their tongues? and yet they throng along our path and bring rich joys of comfort, suggestion, protection, guidance, and strength to us every day. How silently God himself works! He gives his blessing while we sleep. He makes no ado. We hear not his foot-falls, and yet he is ever moving about us, and ministering to us in ten thousand ways, and bringing to us the rarest and finest gifts of his love. Then who does not remember the noiselessness of our Lord's human life on the earth? He did not strive or cry, nor did men hear his voice on the street. He sought not, but rather shunned, publicity and notoriety. His wondrous power was life-power, heart-power, which he shed forth in silent influence among the people.

And many of our Lord's earthly servants have caught his spirit, and work so quietly that they are scarcely recognized among men as workers. In their humility they do not even suppose themselves to be of any use, and mourn over their unprofitableness as Christ's servants, and yet in heaven they are written down as among the very noblest of his ministers. They do no great things, but their lives are full of radiations of blessing. There is a quiet and unconscious influence ever going forth from them that falls like a benediction on every life that comes into their shadow; for it is not only our elaborately-wrought deeds that leave results behind. Much of the best work we do in this world is done unconsciously. There are many people who are so busied in what is called secular toil that they can find few moments to give to works of benevolence. But they come out every morning from the presence of God, and go to their daily business of toil, and all day, as they move about, they drop gentle words from their lips and scatter seeds of kindness along their path. To-morrow flowers of the garden of God spring up in the hard, dusty streets of earth and along the paths of toil in which their feet have trodden.

There are mothers who sometimes fret because their spheres of usefulness seem so circumscribed. They long to be able to do grand things, like the few who are lifted above the common level, and to be permitted to live their lives on the mountain-top in the gaze of the world.

But they, in very truth, have far grander fields than they dream. No one who lives for God and for love can be called obscure. Do not the angels watch? Does not all heaven behold? Is any one obscure who has heaven for an amphitheatre? Then who can tell the mighty, far-reaching influence of the life of a lowly mother who lives for her children? Mothers have lived in hardship and obscurity, training sons to move the world, and they have lived to good purposes.

The best work of the true parent and teacher is quiet, unconscious work. It is not what a man says or does purposely and with direct intention that leaves the deepest mark in the world and in other lives, but it is the unconscious, unpurposed influences which go out from him like the perfumes from a garden, whether he wakes or sleeps, whether he is present or absent. God seems to blight the things that we are proud of, and to make them come to naught. Then, when we are not intending to do anything grand, he uses us and our work for noble purposes and to make lasting impressions on the world and its life.

It is the quiet, unheralded lives that are silently building up the kingdom of heaven. Not much note is taken of them here. They are not reported in the newspapers. Their monuments will not make much show in the churchyard. Their names will not be passed down to posterity with many wreaths about them. But their work is blessed, and not one of them is forgotten.

Long, long centuries ago a little fern leaf grew in a valley. Its veins were delicate and its fibres tender. It was very beautiful, but it fell and perished. It seemed useless and lost, for surely it had made no history and left no impression in this world. But wait. The other day a thoughtful man searching Nature's secrets came with pick and hammer and broke off a piece of rock, and thereon his eyes traced—

"Fairy pencillings, a quaint design,
Leafage, veining, fibres, clear and fine,
And the fern's life lay in every line.
So, I think, God hides some soul away,
Sweetly to surprise us at that last day."

Not a life lived for God is useless or lost. The lowliest writes its history and leaves its impression somewhere, and God will open his books at the last, and men and angels will read the record. In this world these quiet lives are like those modest lowly flowers which make no show, but which, hidden away under the tall plants and grasses, pour out sweet perfumes and fill the air with their odours. And in heaven they will receive their reward—not praise of men, but open confession by the Lord himself—in the presence of the angels and of the Father.—*J. R. Miller, in Week-Day Religion.*

"BETTER is a little with righteousness, than great revenues without right."

SOCIAL WINE-DRINKING.

At an ecclesiastical convention, a discussion on temperance brought up the "wine question." A part of the clergy advocated its entire disuse, and a part took the other side. At length, an influential clergyman rose and made a vehement argument in favour of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat, a layman, trembling with emotion, rose, and asked if it was allowable for him to speak. The Chair having signified that he would be heard, he said:—

"Mr. Moderator: It is not my purpose in rising to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here his son became dissipated; but after he had graduated and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized.

"Several years passed, when, the young man having completed his professional study, and being about to leave his father for the purpose of establishing himself in business, he was invited to dine with a neighbouring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was introduced, and offered to this young man, and refused; pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong to overcome appetite, but could not resist ridicule; he drank, and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave.

"Mr. Moderator," continued the old man, with streaming eyes, "I am that father, and it was at the table of the clergyman who has just taken his seat that this token of hospitality ruined the son I shall never cease to mourn."—*Church Union.*

EFFECTS OF INTEMPERANCE IN FRANCE.

ACCORDING to an article in *Figaro*, of Paris, lunatics are rapidly increasing in France, and alcohol is to blame for it. In this article it is shown that "at the beginning of the present century the French were a very temperate people, drinking but little, and that little a pure wine of but trifling alcoholic strength. It was in 1800 that the practice began of distilling brandy from wines, corn and potatoes; and since then, spirit-drinking and its deplorable effects have speedily increased, insanity being one of the most marked, as well as the most deplorable of these effects. To such an extent has this been the case, that while the population of the Department of the Seine

has increased but two-fold, the number of the insane has been increased ten-fold. In the years 1870–87 inclusive, the lunatics of that Department have increased from 6,000 in the earlier year to 10,000 in the latter. In 1804 the amount of liquor drunk per head was only about a quarter of a pint. In 1830, the amount had risen to more than a quart, in 1880, to more than three quarts; and by 1887, to nearly five quarts. The suicides in France, also, have kept step with the growing alcoholism. In the four years from 1826 to 1830, there were 1,739 cases of self-destruction, while from 1876 to 1880 there were 6,259. In view of these facts, a leading physician has said: 'If the evil continues to grow, you may infinitely multiply charitable societies, hospitals, mutual aid societies, benevolent associations, all the charitable efforts you can make, all the miracles of private kindness, all the foresight of economists, and all the wisdom of statesmen;—but all will be fatally swallowed up in the flood of alcoholism.'—*Good Health.*

ONE HOUR.

THE great clock in the church steeple struck three; the afternoon sun slowly waned, and the shadows lengthened in the streets. The clock struck four.

It was only an hour. The children playing on the sidewalk did not know that it had gone; but in it a great-hearted man had written down some strong, true words, which will live long in the world, and give courage and help to many struggling souls.

In it a chemist, working with brain and hand, over carefully prepared compounds, had discovered one of the secrets of nature—how the atoms of elements group themselves to form a molecule of organic matter.

In it four women, sitting with their sewing on yonder porch, had brought out old, forgotten scandals, and set them loose again in the world, like flying scorpions, to poison and to kill.

In that hour a young man in the next house to them yielded to a temptation which will never lose its grip on him while he lives.

In the same time a woman, with a child on her lap, tells a story with a high, pure meaning, which will be a "lamp to the child's feet" all the days of his life.

Another woman, watching silent and motionless by a sick bed, fills the hour with prayers and high thoughts, that will serve as food for her soul in the trouble which is coming upon her.

How many of us remembered that the hour—a servant, laden with the report which we should give to it—was passing up to God?

What report did it carry of us? What burden are we making ready at this moment for the hour that is passing now?

"Only an hour! Yet the despised slave," says Antigonus, "may be laden with treasure that would ransom a Caesar."—*Youth's Companion.*

SIXTEEN LOST, ONE SAVED.

At a public dinner given to General Harrison, when he was a candidate for the office of President of the United States, one of the guests, rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favour me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:—

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity, to that resolution. Would you urge me to break it now?"

The effect on the company may be imagined.—*Selected.*

WE SHALL KNOW EACH OTHER THERE.

THE minister of a fashionable church once preached a powerful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the glorious, sun-lit groves, by the music of water-falls, and gaze out upon the amaranthine fields. And then, too, "we shall know each other there," said the minister; and then added, "there'll be no strangers in the New Jerusalem, we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Sompkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic who came up and addressed the preacher.

"Mr. —, I am glad we shall recognize each other there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognized me yet. But—'we shall know each other there.'"—*Selected.*

RELIGION is not a candle, to be lighted and blown out at pleasure. It is not a garment, to be put on and off to suit the company we are in. It is not a flaming torch on the Sabbath and a dark lantern during the week. It is a shining light that giveth light to all that are in a dark place.

THE PRESENT TRUTH.

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

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RESTITUTION.

THE hour is drawing near when the creature who shared the blight of sin will also experience the blessings of redemption. The tree of life will be placed within the reach of man, and immortality will crown his brow. Of the world to come it is written, "There shall be no more curse." The former things will have passed away, and the world will be brought back to its first estate. Noxious weeds, thorns, and briars will deface it no more. Every harmful thing will be removed, and every token of blight banished. "Then shall the earth bring forth her increase." "The plowman shall overtake the reaper, and the treader of grapes him that soweth seed." Amos. 9:13. The earth will be restored to its Eden beauty. Its glorious perfection will be no more a fading flower; but it will smile in undying bloom. Tempests will no longer mar its face, nor earthquakes rend its bosom. The winds will cease; for "there shall be new heavens,"—a new arrangement of the atmosphere, so that the outburst of the tempest will be no longer needed. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." Isa. 55:13.

Everything that could rejoice the heart of man will again exist. Even animals will live in peace, as at the first. Violence shall no more be seen in the land, nor wasting and destruction within its borders; but "joy and gladness shall be found therein, thanksgiving and the voice of melody." "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35:5, 6. Christ, the great Redeemer, will take his seat upon the throne of his "everlasting kingdom." Sin and death shall be banished forever, and then shall be brought to pass the saying, "Behold, I make all things new,"—new in beauty and harmony, new in perfect adaptation to each other, and new especially in this, that sin will be banished, and righteousness dwell in the world eternally.

This glorious hope of the children of God was prefigured in the Jewish Sabbath year. In this year the land went back to the original owners. All men were to rest from their labours, as did also the land and the cattle. Throughout the land was neither sowing nor reaping; but God

sent abundance in all their borders. Every man sat beneath his own vine and fig-tree, and everything told of peace and prosperity. This was typical of what would have been the condition of the Jewish nation, had they always walked in the light of God's countenance. The entire design was to prefigure the future state of the redeemed. It was "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This restitution is just a bringing back to the first estate; it is nothing more. It is a stepping from the bonds of sin into a state of love and peace and joy eternally.

God did not design the sin and sorrow which now exists when he placed Adam in the garden of Eden; but he designed that his blessing should rest upon all of his creation. The present state of things must come to an end. Were every man a saint, that would not pluck the venom from the serpent's fang, nor restrain the tempest in its wrath, nor bid the earthquake cease, nor put back the hand of sickness, nor turn aside the power of death. The entire constitution of this planet and atmosphere must be changed. This is what God has promised; it is not left for us to infer. That this restitution will take place was the burden of every prophet and the testimony of Christ. It is the language of inspiration from beginning to end. And this glorious hope is linked in with Christ's second coming. The reign of death will come to an end; for as Christ once came to this world to put away sin by the sacrifice of himself, he opened the door for all men to partake of the benefits of his death; and "to those that look for him will he appear the second time without sin [a sin offering, consequently no salvation] unto salvation." His second advent to this earth is the stepping-stone from this state to immortality. It is the "blessed hope." It is the pole-star of the church.

It has been the unerring light to buoy up those who were cast down. There is an inspiration in the second advent that touched the heart of Enoch, the seventh from Adam. He caught its earliest beams, and looked forward to the time when the Lord would come with ten thousand of his saints, to execute judgment upon the ungodly. Jacob saw it on his dying bed, as he told of Him unto whom the gathering of his people should be. Moses saw it upon Mount Nebo, just before he was buried by heavenly hands. By faith the man of Uz beheld it beaming with resplendent light. Balaam also, who displeased God in attempting to curse Israel, spoke of it in the sublimest language. David touched his harp with rapturous exultation, as visions of the coming glory rose up before him. "I shall be satisfied," he exclaims, "when I

awake in his likeness." Isaiah calls up every image of grandeur, and pours forth his most entrancing strains, as he portrays the splendour of the reign of Prince Immanuel. He caught a view of the waiting people of God, as they look upon the coming Saviour, crying: "This is our God; we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation." Isa. 25:9. Zechariah saw him coming with all his saints, while Malachi exclaims: "Behold, he shall suddenly come to his temple." Daniel beheld the majesty of his reign, and saw all nations obeying him.

Every prophet strikes his harp to this theme, and adds his tribute to the glory of the day that will usher in the "restitution of all things." Well may it be termed "the blessed hope." It is a joy to the people of God, and is fearful only to the enemies of our Lord. It is distasteful only to those who have no clear realization of a saving interest in its blessings. To the sorrowing pilgrim we say, Look up. Rejoice in thy God; for soon he will come. Let all those who need a Saviour connect themselves with him, and he will be their God, and will bring them salvation.

FEARLESS TESTIMONY.

ALTHOUGH John Knox feared not the face of man, he feared the approach of subtle error, realizing well its insidious and baneful influence. "One mass," said he, "is more fearful to me, than if ten thousand armed enemies were landed in any part of the realm, of purpose to suppress the whole religion." This was proclaimed before the nobles, and the queen, hearing of it, summoned him before her. She charged him with having taught the people a different religion than was allowed by their princes. He replied that true religion derived its origin and authority from God, and not from princes; and that princes were very often wholly ignorant on this point. He referred to David and to the early Christians. "Yea," said the queen, "but none of these men raised their sword against their princes." Knox replied that they did not, it was true, resist with the sword, but God had not given them the power and means. Whereupon the queen asked him if he thought subjects having the power might resist their princes. "If princes exceed their bounds, madam," replied he, "no doubt they may be resisted, even by power."

This was new doctrine to the astonished queen, but she could not swerve the bold man from his testimony for God. She championed the Church of Rome, but the reformer told her he was ready to prove that the Romish church had degenerated further from the principles laid down by Christ, than the Jewish

church had from the principles God gave them through Moses. After a particularly stormy scene, one of the attendants remarked that he did not appear afraid. "Why should the pleasing face of a gentilwoman afay me?" said he; "I have luiked in the face of mony angry men, and yit have not been afayed above measour."

This shows the robust spirit of Protestantism at that time. It was the faith and courage of such men as Knox that saved Scotland from its enemies. They planted their feet on God's word, and that word triumphed. It was the same noble stand that saved the Protestant faith in England. The struggle was severe, and faith was tried. We now live in comparatively peaceful and prosperous times, and are far too apt to forget the cost of the freedom that has come to us, and to undervalue the principles of truth which are our heritage. Do we fear the influences of evil and error as Knox feared the mass? A merely nominal profession of Christianity, and an intellectual assent to the truth of God will not be sufficient to enable us to withstand the test that tries men's characters. We are not called upon now to suffer violence for our faith, but we need men who are not afraid to step out and bear testimony for the truth, taking their stand upon the word of God as the rule of life; who will adopt that grand motto, "The Bible, and the Bible only." Let that be the man of our counsel and the guide of our lives. Let that be the great test to which we bring every work. Dead formalism cannot stand this test, and ritualism must fall before the power of that Word that is sharper than a two edged sword.

We can thank God that there are true men and women to-day, and we ask for more of them. What though truths should be declared presenting our duty and obligation to God in a different light from that in which we have formerly looked upon it. The only question should be, Is it the word of God? Then let us fear the approach of error, and jealously adhere to the path marked out for us in the Scriptures, holding the truth in its purity. It is by this that we shall be judged in the last day. We believe that there are times before us that will try men's faith; and we believe there are many who will then be found at the front, sturdily contending for the gospel of Christ, as did the Reformers, whose lives are recorded for our encouragement and example. Our battle is not with flesh and blood, and we must arm ourselves with "the sword of the Spirit, which is the word of God," the same weapon that has been tried in the past, and proved victorious in so many conflicts.

UNDER THE LAW.

THE phrase, "under the law" is one that the apostle Paul makes frequent use of in his epistles. Some suppose that the writer means to teach the abolition of the law; others entertain the idea that *under the law* means to be condemned by the law. The first view supposes that the law has passed away, and hence has no claim upon mankind in the gospel age. The other view holds that the moral law exists in all its fulness, and demands the obedience of all to its righteous claims. Certainly a greater contrast could not exist between two positions. Both of these positions cannot be true. One of them *must* be wrong. The true one must harmonize with the general tenor of the apostles teaching concerning the law, as well as with the several uses he makes of this expression.

The writer cannot mean that the moral law which is summarized in the ten commandments is not now binding, for this would be in direct opposition to his own teaching. To his Galatian brethren he wrote: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Now whatever these words may mean, we are sure that they do not teach that faith in Christ supersedes the moral law; for this same writer says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. A living faith in our Lord Jesus Christ establishes God's law and evinces most eminently its immutable and unchangeable character. "Sin," says John, "is the transgression of the law." 1 John 3:4. Man broke God's law and introduced the fall. This act placed Adam and all his posterity under the condemnation of the law, or, as the apostle says, "under the law." He who is under the law, then, is the man who is guilty of its violation. The following passage is decisive on this point:—"Now we know that what things soever the law saith, it saith to them who are *under the law*: that every mouth may be stopped, and all the world may become *guilty before God*." Rom. 3:19.

The law shows what sin is, "for by the law is the knowledge of sin." Rom. 3:20. It not only reveals to man the terrible defects in his character, but it demands the sinner's life, "for the wages of sin is death." Rom. 6:23. Man by nature is not in harmony with God's law, "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. In order to redeem man from this hopeless condition, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. He who was

sinless was made "to be sin for us . . . that we might be made the righteousness of God in him." 2 Cor. 5:21. When man repents of his transgressions and turns from his sins by ceasing to sin, and his faith takes hold upon Christ as his Saviour from sin, Christ's righteousness is imputed to him, and pardon for his past sins is secured. And so "being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. Now the sinner is "not under the law but under grace." Rom. 6:14.

The apostle then asks the question, "What then? shall we sin [*i. e.* transgress the law], because we are not under the law, but under grace?" and his answer is, "God forbid." Then he who is under grace will be enabled by grace to keep the law, not simply in its letter, but in its spirit as well, and he will be able to say with Paul, "I delight in the law of God after the inward man." Rom. 7:22. It is the "carnal" man, the one who is "guilty," whose mouth is stopped by the law, that is under the law. Freedom from this state of condemnation is secured through our Lord Jesus Christ. Pardon is granted, not when we continue in sin, but when we cease our transgressions of God's holy law and promise a life of obedience. Here begins to be fulfilled the promise under the new covenant, "I will put my law in their inward parts, and write it in their hearts." Jer. 31:33. The agent by which God's holy law is written upon the heart is his Spirit, and Paul declares that "if ye be led of the Spirit ye are not under the law." Gal. 2:18. To such there is no condemnation because they "walk not after the flesh but after the Spirit." Rom. 8:1. May you and I, dear reader, have the principles of God's righteous law engraven upon the fleshly tables of our hearts, and we at last be conformed to the image of his Son. R.

THE FULNESS OF TIME.

WHILE reading the history of the Reformation, I was struck with an idea expressed by D'Aubigne. He says: "A reformation is not arbitrarily made, as charters and revolutions are in some centuries. A real reformation, prepared during many ages, is the work of the Spirit of God. Before the appointed hour, the greatest geniuses and even the most faithful of God's servants cannot produce it. But when the reforming time is come, when it is God's pleasure to intervene in the affairs of the world, the divine life must clear a passage, and it is able to create of itself the humble instruments by which this life is communicated to the human race. Then, if men are silent, the very stones will cry out."

The author has here expressed a very great truth, and any one conversant with

the history of the Reformation will assent to it. It seemed wonderful that so many ages could pass away, and the masses of the people be so long held under papal corruptions and such gross errors. The priesthood was known, many of them, to lead the most abandoned lives and the popes themselves, who were looked up to with such reverence, were many of them guilty of the grossest immorality and most brutal cruelty. All the forms of religion seemed corrupted. And yet this condition of things continued right on, even when there was a general feeling among very many of the people that these things were not as they should be. There were many eminent men in the two or three centuries preceding the Reformation who did much toward enlightening the people in the arts and sciences. The light seemed to be dawning in all directions, except in religion. And more than this, individuals arose and made an attempt at reform in religion; men apparently as pious and devoted as Luther, men of ability and learning. Wycliffe arose in England more than one hundred and fifty years before Luther. He was a man of great ability, preached against the Catholics, caused the Bible to be translated, and laboured faithfully and ardently in the cause of true religion. But all his efforts accomplished very little in comparison with those of Luther. The time had not come.

Huss arose in Bohemia a century before Luther. He was a man of God. He preached the truth faithfully. He held up the corrupt lives of the priests, and spoke boldly against them. Multitudes followed him even while wandering in the fields suffering persecution. Yet it seems he could not seriously affect the permanence of the Roman power. He died a martyr, and his work was nearly all crushed. The time had not come.

God has the control of the events of the world. When his time comes, all agencies will be ready. So it was in the Reformation. We are apt to give too much credit to the simple agents that God uses, and forget that, after all, the glory belongs entirely to him. Had Martin Luther, and Zwingle, and the other reformers, arisen a century before, we have no reason to expect that they would have fared better than Huss.

Had it not been that God wrought, and as it were steered the bark of the Reformation through the perils that environed it, the result would have been far different. He seemed to raise up special agencies at the right time to upset the skillfully laid plans of the devil for the destruction of his work. Yes, in all past ages the same principle has been seen. The seed of Israel were not permitted to inherit the land of promise at first, and what a curious plan it would seem to us

that God laid, and how contrary to what we should naturally adopt. They must be sent down to the land of Egypt, and there become slaves, be grievously oppressed, come into a condition where it would seem almost impossible that God's promises ever could be verified to them, and there they had to wait till the fulness of time came, till the "iniquity of the Amorites" was full; then God by his mighty power brought them out. Moses, it would seem, thought it could be done before; but when he made the attempt, it turned out a failure.

Jesus Christ came in the "fulness of time." Many may have wondered why he was not manifested before; why the Lord waited four thousand years before sending his Son into the world. But those who have given this much reflection tell us the condition of things was such at that time as would render the proclamation of the gospel much easier than at any time before. The Roman empire was at its height, and generally in a state of peace. The human mind was active. The old religions of polytheism were losing their hold upon the people. The gods of the different nations of antiquity were nearly all brought face to face in the pantheon at Rome, that there in each other's presence they might show their mutual insignificance. The Grecian gods could not save Greece; the Carthaginian gods could not save Carthage, and so on *ad infinitum*. What a glorious time for the religion of Jesus to come in and show its superiority. It came, and in a few years spread all over the empire. The fulness of time had come.

It has often seemed strange to me that a truth so plain as the Sabbath should have lain dormant so many years, to be revived down here at the close of time. Why did not the Reformers preach it generally? We believe they were honest men, engaged in the work of God. And yet one of the plainest truths in the canon of inspiration was overlooked or ignored by them. To be sure, this was preached by our Seventh-day Baptist friends. But it never has seemed to make that stir in the religious world that its great importance demands. Somehow there has seemed to be a hindering cause. It seems lamentable that such men as John Bunyan should have written against the claims of the Sabbath when the arguments are so clear. It would seem that God has purposely determined to reserve a truth of great clearness by which to especially test the last generation of men. The fulness of time had not come. The true Reformers of that age had upon their hands all that they could do to bring out those truths which God had intrusted to them. They did that work well and nobly, and fell at their posts.

Now the time for the great Sabbath

reform has come. The third angel's message must be preached. The commandments of God are to be restored, and to take their rightful place in the plan of God and in the affections of his people. And we see the needed agencies springing into existence, the work moving forward according to God's order, bearing marks of permanency, of sound sense, of true religion. We easily discern the hand of God in it. God's Spirit bears witness to it. His seal is plainly set to the work. All these things should give us faith in God that if we do our part he will do his. And although the "mills of God grind slowly," yet his plans are certain of their accomplishment in his own good time.

G. I. B.

THE LITERAL AND SPIRITUAL MEANING OF LANGUAGE.

It has become quite common in these days to say that the language of Scripture has two meanings, or a double meaning, a literal and a spiritual. So common has it become that the statement is put forth with the utmost confidence, as if the saying were an axiom—so evident as to require no proof. But it is more nearly a self-evident absurdity than a self-evident truth.

Language is *used* literally and figuratively, but it cannot therefore be said that language has a literal and a figurative meaning. The *figurative use* must conform to the *literal signification*, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings. No man would ever attempt to convey the idea of a figure which was the opposite of the idea conveyed by the literal meaning of the words employed. Or should it be attempted it could not succeed; and we could only catch his idea by a change of the language. Figures must be expressed by terms that are understood.

What, then, shall we say of the spiritual meaning of words? It is either identical with the literal meaning, or it is not. If it is identical with the literal meaning, there is then no such distinction in reality. But if it is not identical with the literal meaning, how is it to be determined? There could be but one way to determine it; we should have a *spiritual dictionary* to give us the true spiritual definitions, otherwise we should be under the necessity of *guessing* at the meaning, which is rather a poor method to settle disputes about language! But who ever heard a person claim a spiritual meaning for language that had anything but guess-work in his effort? Were any two persons ever known to agree in regard to the spiritual

meaning of terms? If such a distinction exists, would it not be well to establish a *spiritual school* and employ a *professor of spiritual language* to give instructions, so that somebody may become qualified to read the Bible understandingly?

From some observation on this subject I think the following may be adopted as the first and chief rule of spiritual grammar: *The spiritual meaning of words is the opposite of the literal.* This may not be of universal application, but is doubtless more nearly universal than any other. The next in importance will be the following: *The spiritual meaning must always be taken in preference to the literal.* The conclusion from the above is easily arrived at, but in the absence of a lexicon, grammar, or any other spiritual standard literature, the following will probably be the wisest and safest course to pursue to arrive at the spiritual meaning of language, to wit, *when you read the Bible, believe it means anything except what it says!*

Now I do not pretend that I have settled this question very definitely (and who can?); but where I have erred, I am ready to be corrected. Will some one of that faith be so kind as to point out the errors in the above rules, or give us better ones? As there are many who set up that claim, and some of them are eminent men, no doubt correct and definite information may be obtained on this subject.

J. H. W.

THE ASSURANCE OF FAITH.

In the decree given to Ezra by Artaxerxes Longimanus, as recorded in Ezra 7, a decree which marks the commencement of the seventy weeks, and of the longer period of twenty-three hundred days, we find these remarkable words: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?" Verse 23.

What does the king mean by saying, "Why should there be wrath against the realm of the king and his sons?" It is a declaration on his part that he felt assured that unless he did grant this decree for the restoration of Jerusalem, he would expose himself and his kingdom after him to the judgment and wrath of the God of heaven. But from what source had he received this impression? It must have been from the representation made to him by Ezra, who had requested of the king the favours which this decree bestowed. Thus incidentally (for we have no direct record in the case) is the curtain lifted, permitting us to behold the course taken by Ezra, and the boldness with which he acted in this matter.

Again, in chap. 8:22, we find another passage, giving us a little further insight into the internal history of this movement,

Ezra started on his perilous journey to Jerusalem—perilous because he bore immense sums of treasure, and because a great portion of his company consisted of women and children, who would be an easy prey to bandits and marauders—without an escort or a guard; and in verse 22 he tells us why he did so: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

It is here revealed that the Spirit of God had led Ezra to plead before the king the privileges which God vouchsafes to his people, how his hand would guide and uphold all those who would seek him, but be against all who should forsake him; and having committed himself to this declaration, he must act consistently therewith, and having assured the king that God would stand by and strengthen him, he could not deny his own words by asking the protection of the king's horsemen and soldiers, as though he could not make the journey without their aid.

To appreciate the bold position of Ezra before the king, consider a moment his situation. He was a captive in a strange land, and the request he had to make was one which the king would most naturally consider against his own interest and the interest of his kingdom, namely, to let a great body of captives who had doubtless become a profitable portion of his subjects, depart out of the kingdom, and to suffer the rebuilding of a city which had been considered the stronghold of a fractious and rebellious people. It was a bold step for Ezra to simply make this request; how much bolder to urge it under threatenings of wrath from God against the king! How must the king have felt when listening to the bold request of one of his captive subjects, and his threatenings of wrath unless it was granted! And how must Ezra have felt while thus threatening wrath upon the king, the person who held in his hand not only the life of Ezra, but the lives of all his people! And with what astonishment must all have looked upon what to them must have seemed like an act of presumption! But Ezra pressed his case, gathered his company, and took his departure for Jerusalem. Such was his confidence in God; and it was not disappointed. God, he tells us, was entreated of them, and his good hand was upon them. And that move has given the student of prophecy a starting-point for the most important prophetic periods on the inspired page, and from it have resulted all the fulfilments of God's word which afterward took place in Jewish history. What a lesson for the people of God in all subsequent ages!

We want more of that faith which Ezra had, which will boldly commit itself to God's word, and take its stand to carry out his purpose, though kings and kingdoms should stand in the way. But first we want Ezra's communion with God, and his knowledge of the divine will.

U. S.

The Watch Tower.

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

SIGNIFICANT ITEMS.

In reading the Roman Catholic papers one would almost get the idea that the occupant of the chair at St. Peter's greatly needed financial assistance. One journal, the *Catholic Times* says:—

"A much-needed legacy has been left to the holy father by the late Mr. Henry Edward Southouse, of Brighton. After bequests to his own relatives and friends, and to the bishop of Emmaus, Mr. Southouse leaves the residue of his real and personal estate to his holiness (the pope). The latter alone amounts to £86,116, a sum which, expressed in Italian *lire*, sounds quite princely."

Then the *Tablet* speaking of "Peter's Pence" collection in Dublin says:—

"A detailed statement of the results of this collection in Dublin, which is annually held on the Sunday immediately following the festival of SS. Peter and Paul, has just been published. The *Freeman's Journal* of this morning epitomizes it in an interesting paragraph well worth reproducing. The amount of the collection was £1,700. Last year, an exceptional year because the approaching jubilee of the holy father stimulated to special effort, the amount collected reached the sum of £4,000."

The following statements from the *Rock* give some idea of the arrogance of the papacy:—

"We alluded last week to the intolerable nuisance the pope has recently become to the Italian Government by his interference in political matters. We observe that Leo XIII. has now informed his nuncios at the different courts that he will not receive at the Vatican any Roman Catholic sovereigns and princes who pay Italy a visit, unless they visit 'his holiness' first, before calling on the king! Such behaviour on the part of any foreign king or prince would of course be contrary to all court etiquette, and would amount to a reflection on the conduct of King Humbert and his advisers. Consequently this announcement of the pope's practically shuts out from Rome all royal visitors who, as Roman Catholics, are not prepared to break with the head of their church. No wonder the Italians are irritated. Clerical intolerance is rising to such a pitch in Rome, that were it not for the fear of sympathy with him being aroused on the plea of persecution, the pope would stand a very good chance of being dismissed from the country."

This suggests the query whether the pope regards political interference in Ireland more sinful than it would be outside of Ireland. In speaking concerning Ireland he has claimed to do so only from a religious stand-point, and to leave politics alone. The truth is that the Vatican is one of the most gigantic and skilful political institutions of the age,

and the following from the *Catholic Times* shows that this fact is recognized by Romanists themselves. In speaking of certain Italian newspaper reports to the effect that Prince Bismarck had sent a note to the Vatican to explain that the object of the German Emperor's visit to King Humbert in Rome was not connected with politics but only with military affairs, the *Times* says:—

"Such a note could, of course, never have been sent. What could have been the military purposes which are devoid of a political significance? And if politics are out of the question, why should the emperor come to Rome at all, and not go to some different place?"

This last question of the *Times* is rather remarkable. It practically implies this: If the emperor is not visiting Rome with political aims in view, then he had better go to "some different place," which, being interpreted, seems to mean that Rome is, in an eminent sense, a political centre. We would like to ask if Rome is as ignorant of politics as we are told she is. Why should not the emperor go there on a visit that is not political?

R.

THE UNCHANGEABLE CHURCH OF ROME.

THE facts are already too patent to require a lengthy *a posteriori* argument in proof of the truthfulness of the old apothegm, that "Rome never changes."

From the papacy in embryo until its supremacy, may be seen the far-reaching and multifarious principles of craft and injustice which resulted in the early corruptions of Christianity, and paved the way for the amplified and intensified corruptions and atrocities of the "world's midnight."

The shocking cruelties which the early Christians suffered in the Roman amphitheatre, and elsewhere, to satiate the cruel instincts of Diocletian and others, met their counterpart in the various workings of the "Holy Inquisition," that masterpiece of cruelty, established by Saint Dominic in the thirteenth century; by means of which the unjust exorciation of unnumbered Christian martyrs was instigated and revelled in by unfeeling prelates, since venerated as *saints* by many well-meaning but sadly deluded votarists. May the Lord in mercy enable them to see their errors.

"The groans of suffering most severe were naught to her; she laughed at groans;
No music pleased her more; and no repast
So sweet to her as blood of men redeemed
By blood of Christ."

It is absolutely painful to view the past in the light of the gospel as it shines today; and in hope of something better for the future, many would gladly draw a veil over these heart-crushing scenes; but in vain. *Rome changes not*; and many things of various natures have transpired within the nineteenth century which confirm this, much to the regret of all right-thinking people.

It will be remembered that Leo X. made himself notorious by issuing "letters and bulls, with ample promises of the full pardon of sins, and of eternal salvation to such as would purchase the same with money!" And calling particular attention to the fact "that such graces and dispensations are not to be granted to the poor, for not having wherewith to pay they cannot be comforted." More than three centuries have intervened and another Leo is the one on whom the eyes of the world are fixed. He sits as the infallible representative of God upon earth (?). Leo X. was the successor of the ambitious Julius II. who had almost exhausted the treasury of the church. The sale of indulgences was resorted to for its augmentation. It is otherwise with Leo XIII. to-day. He has untold wealth at his command. Yet for the sake of influence and £4,000 he has been pleased to allow an open violation of an acknowledged law of consanguinity as taught by his church and the Scriptures as well.

The following short but truthful article from the *Grimsby News* of Aug. 10, 1888, is to the point:—

"For the sum of £4,000 the pope has granted to the Duke of Aosta, brother of the present King of Italy, a licence to break the laws of his church by marrying his niece, the daughter of his own sister. It is by such acts as these that disgrace is brought upon the Catholic Church, and one's mind is carried back to the time when the sale by the pope of indulgences or licences to sin roused the anger and indignation of Christendom, and through the instrumentality of Luther and others, founded the present reformed Protestant church. The Church of Rome has always been open to bribes of this kind from the wealthy within its fold—to its lasting dishonour be it said."

In the 16th century there was a Luther within the pale of the church who dared to speak against similar evils. Are there not others to-day in the same church whose eyes can be opened by action of this nature to see the enormity of guilt which is accumulating at the Vatican; and who will yet break away from a religious system so corrupt and opposed to holy Scripture, which tells of the imminent destruction that awaits this mystery of iniquity? A. A. JOHN.

THE LAMBETH ENCYCLICAL.

THE Encyclical of the Bishops at Lambeth has not been satisfactory to those who desired to see the representatives of the English Church take some position as to the increase of sacerdotalism within its communion. The Encyclical, given to the world as the formal, deliberate, and unanimous, opinion of the Pan-Anglican Conference is silent on what is certainly a live question. Of this omission the Bishop of Liverpool, who was absent from the Conference when the Encyclical was drawn up and accepted, writes as follows:—

"One glaring defect, however, in the Encyclical I cannot refrain from deploring. That defect is the conspicuous absence of any reference to the 'unhappy divisions' about the doctrine and Ritual of the Lord's Supper which are at this moment convulsing the Church of England, and will certainly bring disruption and disestablishment unless they are healed.

"The existence and formidable nature of these divisions it is vain to deny. To my eyes they are of cardinal importance and appear to require far more attention than the condition of the Scandinavian or Greek churches, or the old Catholic movement.

"Some expression of humble regret for these divisions, some strong desire for properly-defined conditions of peace, some proposal to attempt the restoration of godly discipline and the creation of satisfactory Ecclesiastical Courts, some bold declaration that, with the utmost degree of toleration, our church will never readmit the mass and auricular confession or go behind the Reformation—a few plain statements of this kind would have immensely improved the Encyclical, greatly strengthened the Church of England, and cheered the hearts of myriads of loyal churchmen.

"Alas! about all these points the Encyclical is painfully silent. Against that silence I enter my solemn protest."

The Missionary.

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

THE BIBLE.

THIS little book I'd rather own

Than all the gold and gems,
That e'er in monarch's coffers shone—
Than all their diadems.
Nay; were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

How baleful to Ambition's eye
His blood-wrung spoils must gleam,
When Death's uplifted hand is high,
His life a vanished dream!
Then hear him with his gasping breath
For one poor moment crave!
FOOL! wouldst thou stay the arm of Death,
Ask of thy gold to save!

No, no; the soul ne'er found relief
In glittering hoards of wealth,
Gems dazzle not the eye of grief,
Gold cannot purchase health;
But here a blessed balm appears
To heal the deepest woe;
And he that seeks this book in tears,
His tears shall cease to flow.

Here He who died on Calvary's tree
Hath made that promise blest;
"Ye heavy-laden, come to me,
And I will give you rest;
A bruised reed I will not break,
Nor contrite heart despise;
My burden's light, and all who take
My yoke, shall win the skies!"

Yes, yes; this little book is worth
All else to mortals given;
For what are all the joys of earth
Compared to joys of heaven?
This is the guide our Father gave
To lead to realms of day—
A star whose lustre gilds the grave,
The Light, the Life, the Way.

—Wm. Leggett.

THE WORK IN CENTRAL EUROPE.

A copy of the *Review and Herald* just received brings, among many interesting reports from various lands, one from Bro. H. P. Holser, of Basle, from which we take the following:—

"The leading feature of the work in this mission is the work of the colporteur. At pres-

ent, there are twenty-six active in the field,—fourteen French, and twelve German. During the past ten weeks, 2,688 orders for "Life of Christ" have been taken,—averaging more than ten each per week. Counting out the time that some have not worked, the average would be about fifteen each per week. Of the 2,688 orders reported, 1,347 are German, and 1,341 French. This has been an experimental period for many of our workers. The small field of Switzerland being about finished for this book, it was necessary to seek territory elsewhere. A company of French colporteurs went to Southern France, and began work in the vicinity of Valence. So far, the work has been found very difficult; but we hope for more success in a better part of the Republic.

"Nearly all of our German workers are now in Germany, and are meeting with encouraging success. There are two companies of five each, at Stuttgart and Barmen. The latter place is in close proximity to the German churches. Some of the brethren in these churches had previously tried to canvass for "Life of Christ," and had declared that it could not be made a success. Brn. Conradi and Perk went to this place, and after much difficulty in obtaining the right to canvass, the latter began on the "Life of Christ." The work was undertaken in faith, with determination to succeed, and was crowned with success. As the work prospered, one after another was encouraged to enter the work, until now there are five at work in Barmen, and all are having much encouragement. It was my privilege to visit this company recently, and it was indeed cheering to hear of their success and encouraging experiences.

"The work at Stuttgart is also encouraging. Although this is an aristocratic city, the workers are doing well. In Germany, many hundreds of pamphlets are sold by the workers while taking orders for the book. This is an encouraging feature of the work, and we believe that thus many seeds are sown, which will in the future bear much fruit. We have many evidences that the Lord is blessing the workers in this field. Frequently, while some take but few orders, and are on the borders of discouragement, others meet with remarkable success, and the rest are encouraged to try again. Last week, two who are working together in Switzerland reported sixty-four and sixty-nine orders,—133 for the week."

THANKFUL FOR LIGHT.

"We are indeed thankful to have received the light, and amazed to think we have so long conscientiously done wrong. Being so strangely led, we feel we must go to work at once to help enlighten others, and aid in preparing the world for the Lord's coming." So writes a lady who, with her husband, has recently been led to examine the Sabbath question, and finds joy and peace in obedience. Are we always thankful for light, even though it may bring crosses? Do we sometimes in our hearts wish the light had not come, when it requires a sacrifice to accept it? If so it shows that the only safe course to pursue is to put away the evil within us, the enmity against light, and bear the burden. Then comes peace and blessing, for Christ's yoke is easy and his burden light. The angels that excel in strength "do his commandments, hearkening unto the voice of his word." They *hearken* to catch the first note of the Father's command, and the happiness of the celestial messengers is in active service for God. The greater the light shed upon our pathway, and the more we are called upon to do for the Master, the nearer will we approach to the joy of the angels.

PREJUDICE is the conjurer of imaginary wrongs—strangling truth, overpowering reason, making strong men weak and weak men weaker. God give us the large-hearted charity which "beareth all things, believeth all things, hopeth all things, endureth all things"—which "thinketh no evil."—*J. R. Macduff, D.D.*

The Sabbath-school.

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

LESSON 35.—THE DEATH OF RACHEL.

Now Esau had four hundred soldiers, and he wanted to go along with Jacob to guard him against enemies that might come against him and kill him or take away his cattle. But Jacob was not willing that he should do this; so Esau went on to Mount Seir, and left Jacob to come on with his flocks and his children. The Lord kept Jacob from all harm; for he made all the people so afraid of him that they did not dare to come out against him.

Finally Jacob came to Bethel, the place where he slept with a stone for a pillow, and had such a wonderful dream. He had then just left his father's house to go to his uncle's in Padan-aram. He now built an altar here, and offered offerings to the Lord. Rebekah's nurse, Deborah, died at this place, and Jacob buried her under an oak in Bethel. She must have been very old.

After a time, Jacob journeyed southward, and when he came near Bethlehem, Rachel died. Jacob grieved very much at the loss of his beloved wife. He buried her near Bethlehem, and put up a stone by her grave.

QUESTIONS.

1. What did Esau want to do? Gen. 33: 12, 15.
2. Was Jacob willing that he should do this?
3. What did Esau then do? Verse 16.
4. Who kept Jacob from all harm?
5. How did he do it? Gen. 35: 5.
6. To what place did Jacob finally come? Verse 6.
7. What happened at this place when he was going to Padan-aram? Gen. 28: 10-20.
8. What did Jacob now do at this place? Gen. 35: 7.
9. Who died at Bethel? Verse 8.
10. Which way did Jacob journey from Bethel?
11. What sad thing happened as they came near Bethlehem? Verse 19.
12. How did Jacob feel at losing his beloved wife?
13. Where did he bury her?
14. How did he mark the place? Verse 20.

LESSON 36. JOSEPH'S DREAMS.

WHEN Jacob came to Hebron, he found his father, Isaac, still alive. Isaac lived to be 180 years old. When he died, Jacob and Esau buried him.

Esau had many sons and grandsons. He also had many cattle, so that he and Jacob could not live very near each other. Jacob had twelve sons. Joseph and Benjamin were the sons of Rachel. They were younger than their brothers. Of all his sons, Jacob loved Joseph most. He made Joseph a coat of many colours. This made Jacob's other sons hate Joseph; for they knew that their father loved Joseph more than he loved them.

Joseph had two dreams. In the first he thought that he and his brothers were binding sheaves in the field, and that when they stood up their sheaves, his brothers' sheaves all bowed down to his sheaf. In the other dream, he thought that the sun, moon, and eleven stars made obeisance to him, which means that they bowed to him, or in some way gave

him honour. When Joseph's brothers heard these dreams, they were very angry with him, and could not speak peaceably to him.

QUESTIONS.

1. When Jacob came to Hebron, did he find his father alive? Gen. 35: 27.
2. What was his father's name?
3. What was the name of Isaac's father?
4. How old was Isaac when he died? Gen. 35: 28.
5. How old was Abraham when he died?—175 years old. Gen. 25: 7.
6. Who buried Isaac? Gen. 35: 29.
7. Did Esau have many children and grandchildren? Gen. 36.
8. Why could not Jacob and Esau live very near each other? Gen. 36: 7.
9. How many sons had Jacob?
10. Which of these were the sons of Rachel? Gen. 35: 24.
11. Which one did Jacob love most? Gen. 37: 3.
12. What did he make for Joseph?
13. How did Joseph's brothers feel toward him?
14. Why did they hate him?
15. What happened to make them hate him still more? Verse 5.
16. In Joseph's first dream, where did he think that he and his brothers were? Verse 7.
17. What were they doing in the field?
18. What did the sheaves of Joseph's brothers do?
19. What was Joseph's second dream? Gen. 37: 9.
20. How did Joseph's brothers treat him after this?—*Bible Lessons for Little Ones.*

PROSPERITY OF THE SABBATH-SCHOOL.

THE last general quarterly summary of Sabbath-school reports shows that during the quarter 3,372 new members had been enrolled. 889 schools reported, with a membership of 22,957. Of these, 10,183 are church members. The Sabbath-school work has shown rapid growth, and its importance could hardly be over-estimated. 22,000 Sabbath-school workers scattered throughout the world, studying the Scriptures of truth, is a most encouraging sign. In looking at these general figures, we must not forget that the sum total depends upon the individual schools; and further than that, upon the individual members of the schools. Let not the smallest school feel that they are alone in the work; and let none feel because they are but a small part of a large organization that there is little depending upon them. Our personal responsibility is only increased by the accession of numbers, and no one can do for us the work which Providence assigns us in connection with the Sabbath-school.

INSTEAD of moralizing too freely before a class, it is a great deal better to learn the art of framing questions in a way that will be comprehensive, and will lift into prominence, without any seeming effort, those practical points which lie below the surface of the lesson. Should we be asked for a definite rule whereby this act is attained, we must reply that there is none except diligence in the preparation of the lesson, and a firm reliance on God for his help. Some acquire it by one process, and others by another method. Experience in any line of work is necessary for the attainment of excellence, and this is no exception.—*Selected.*

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 SPIRIT OF GOD.

1. By whom was man created?
"The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4.
2. What agency was employed in the creation of the earth?
"And the earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God moved upon the face of the waters." Gen. 1:2.
3. How were the sun, moon, and stars created?
"By his Spirit he hath garnished the heavens." Job 26:13.
4. How was the Bible given?
"All Scripture is given by inspiration of God." 2 Tim. 3:16. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. See also 2 Pet. 1:21.
5. What weapon does the Spirit employ in its work?
"And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:17.
6. How will the dead be raised?
"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.
7. What converts the sinner?
"The Spirit and the bride say, Come." Rev. 22:17. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." Rev. 3:20. See also John 16:7, 8.
8. How do all mankind have access to God?
"For through him we both have access by one Spirit unto the Father." Eph. 2:18.
9. Is God's Spirit everywhere? See Psa. 139:7-12.
10. Is it necessary to possess the Spirit in order to be a Christian?
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.
11. How do we overcome our sins?
"For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:13, 14.
12. How may the Spirit be obtained?
"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.
13. When should we ask?
"Seek ye the Lord while he may be found, call ye upon him while he is near." Isa. 55:6.
14. Will the time come when God will withdraw his spirit, and mercy no longer be found?
"My Spirit shall not always strive with man." Gen. 6:3. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:28. See also Amos 8:11, 12; Hosea 5:6.
15. How does the Spirit manifest itself?
1 Cor. 12.
16. Must we believe every spirit?
"Beloved, believe not every spirit, but try the spirits, whether they are of God." 1 John 4:1, first part.
17. Why is this necessary?

"Because many false prophets are gone out into the world." Verse 1, last part.

18. By what must we test them?
"Ye shall know them by their fruits." Matt. 7:16.

19. What are the fruits of the Spirit?
"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

20. If we possess the Spirit, shall we live in sin?
"Whosoever is born of God doth not commit sin." 1 John 3:9.

21. Was Joseph a man possessed of the Spirit?
"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" Gen. 41:38.

22. When urged to commit sin, what did he say?
"How then can I do this great wickedness, and sin against God?" Gen. 39:9.

23. If possessed of the Spirit, will we not answer likewise?

24. Did Joshua have the Spirit of God?
"And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him." Num. 27:18.

25. Amid the clamour of darkness and unbelief, what did he say?
"If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey." Num. 14:8.

26. Can we grieve the Spirit?
"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

27. If possessed of the Spirit, wherein will it dwell?
"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." 1 Cor. 6:19.

28. If we do that which will defile our bodies, what will be the result?
"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

29. Where is an appropriate prayer for Christians recorded? In Psa. 51.

GEO. THOMPSON.

Interesting Items.

—Paris time is to be adopted for the whole of France from May next.

—Nearly 27,000,000 acres of land are used for growing wheat in India.

—Prince Bismarck has resigned his position as Prussian Minister for Commerce.

—The United States Senate, by a majority of three, has rejected the Fishery Treaty.

—Nearly three million persons have visited the Glasgow Exhibition since its opening.

—A raft built of 24,000 logs, and 592 feet long, has been towed from Nova Scotia to New York.

—Twenty-one crocodiles escaped from a steamer at Hamburg, and are now in the River Elbe.

—It is reported that during the floods at Teng Chow, China, recently, 800 workmen were drowned.

—General Boulanger has been successful at three by-elections, having received a majority of 101,894 votes.

—A Russian peasant found nearly £2,000,000 in gold beneath a ruined castle. He will receive about one third of it.

—Messrs. Guinness & Co., brewers, after making provisions for bad debts, find they have a profit of £790,930 for the year.

—The *Catholic Review* of New York estimates that there are about 70,000 coloured Roman Catholics in the United States.

—A post-card travelled round the world in seventy days, via Suez, Hong Kong, San Francisco, and New York, at a cost of 3½d.

—Letter boxes in Chicago have been robbed by means of false keys. The police have recovered £200,000 worth of stolen property.

—It is expected that an Anglo-French company will be formed shortly for flooding the North African deserts from the Mediterranean.

—A collision occurred at the Cannon-street terminus of the South-Eastern Railway Company, August 24, when several persons were injured.

—The number of paupers relieved in the Metropolis in the first week of the current month, was 91,163, of whom 54,715 were indoor and 36,448 outdoor paupers.

—General Moltke, who is eighty-eight years old, has, at his own request, been relieved of his post as Chief of the Staff of the German Army. Count von Waldersee is his successor.

—A serious railway accident took place near New York, August 13, through some rocks being washed on the line during a storm. Forty persons were injured, several of them fatally.

—The municipal authorities of New York, impressed with the importance of open spaces in crowded neighbourhoods, are pulling down houses and acquiring sites at a cost of £50,000 per acre.

—The quantity of beer brewed in the United Kingdom during the first six months of this year was 13,426,941 barrels—34,548 barrels more than during the first six months of last year.

—Seventeen Wiltshire Volunteers, drilling under General Allison's command, have been admitted to the military hospital at Aldershot. Shortly after eating some ham they exhibited symptoms of poisoning.

—The bishop of Detroit, who came to England to attend the Pan-Anglican Synod, was seized with an apoplectic stroke while preaching in a Westminster church; his physicians think he may recover.

—The police have recovered the whole of the £10,800 in bonds stolen in October from a youth in the employment of a prominent stock-broker in Cornhill, and captured a man named Casey, who has confessed the theft.

—Owing to a disagreement between the trustees and managers of St. Thomas' Church School, Farnworth, the head-master has received instructions to close the school, and 400 children are left without the usual means of education.

—The American steamer, *City of Chester*, was run down by the British steamer *Oceanic*, near San Francisco, August 22, during a dense fog. Thirty-four persons were drowned. The *Oceanic*, which is only slightly damaged, succeeded in saving between fifty and sixty persons.

—Telegraph poles are preserved in Norway by making an augur hole about two feet from the ground, in which four or five ounces of sulphate of copper in coarse crystals are placed, and plugged in. The chemical is gradually absorbed by the wood, until its whole outer surface turns a greenish hue. It is said to be a perfect preservative.

—The Danish steamers *Thingvalla* and *Geiser* collided on the morning of the 14th instant, when off Sable Island. The *Geiser* sank five minutes after the collision, and seventy-eight passengers and thirty-five of the crew were lost. The *Thingvalla* sustained serious damage, but transferred the passengers, who numbered 445 persons, to the steamer *Wieland*, in which vessel they were conveyed to New York, together with the survivors of the *Geiser*. The *Thingvalla* succeeded in getting to Halifax. Both the *Thingvalla* and the *Geiser* belonged to the *Thingvalla* line, and run between Copenhagen and New York.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

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

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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

LONDON, AUGUST 30, 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.

MR. JAMES in an address at the University of Oxford bears the following testimony as to the observance of the Sabbath in the third and fourth centuries:—

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the eastern church, a decree was passed in the council held at Laodicea [A. D. 364] that members of the church should not rest from work on the Sabbath like Jews, but should labour on that day, and preferring in honour the Lord's day, then if it be in their power should rest from work as Christians."—*Sermons on the Sacraments and Sabbath.*

PROF. STUART, in speaking of the period from Constantine to the council of Laodicea, A. D. 364, says:—

"The practice of it [the keeping of the Sabbath] was continued by Christians who were jealous for the honour of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath (not merely a seventh part of time), and reasoning as Christians of the present day are wont to do, viz., that all which belonged to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."

HAD Christ changed the Sabbath, and had the apostles kept the first day of the week for the Sabbath, how natural and consistent it would have been for the Jews, while bringing charges against Paul, James, and the other apostles, not only to charge them with disregarding the law of the circumcision, but also with violating the "Jewish Sabbath," and teaching all men to honour the first day of the week as the Sabbath; but the Jews brought no such charge against them.—*Gospel Sickle.*

"NOTHING is gained by evading the word of God. That word is truth; and the truth will remain truth, though we may attempt to parry its force. Only the truth can benefit us. If we substitute something else in its place, we do so to our own damage. The plain declarations of the Bible will prove true, though we may persuade ourselves that they are non-essential; and the demands of the law of God will hold, though we may seek to evade them. Our wisest course is to obey the word as it reads. We will find in it harmony, and not contradiction, if we are willing to have it so."

MR. S. N. HASKELL who has been so intimately connected with the work in England for the past fifteen months, having had charge of the same in the British field, sailed by steamer Celtic of the White Star Line, on Wednesday, Aug. 22, for New York. Mr. Haskell has had the direct supervision of the work in London from its first inception above a year ago, and through his efforts, and those of the few associated with him, a beginning has been made in this city. He will spend a few weeks in attending general gatherings of the friends of the cause in different parts of the States prior to the annual session of the General Conference of S. D. Adventists which will convene this year in the city of Minneapolis, Minnesota. With feelings of regret the workers here parted with this dear servant of God, but we trust his visit to America may prove a blessing to the cause there, and that his return to this field may not be unreasonably delayed.

THE following sensible words from the *Rock* against the unscriptural practice of "time-setting" are to the point:—

"Sober-minded students of prophecy will deeply regret to see predictions as to the future of the kind we publish below, which has been extracted from an advertisement in one of the daily papers:—

"General Boulanger's wound by a sword to be healed, before he leads France to war against Germany and regains the Rhine! The personage who has the number 666 contained in his name is predicted to be wounded by a sword and to be healed, and the world shall wonder when they behold him 'that had the wound by a sword and did live.' 'Here is wisdom: let him that hath understanding count his number, for it is 666.' (Revelation 13: 3, 12, 14, 18.)"

"The people who are so 'awfully cocksure' of what is going to happen, and who even venture to foretell the year and the day of the close of this dispensation, as well as the name of the antichrist, bring the study of prophecy into ridicule, and turn many sober-minded people away from it. This is one of the most deeply-interesting departments in the study of God's word, but at the same time it is one that requires extreme caution and a well-balanced mind. Reckless predictions, such as that given above, can only bring it into disrepute."

To which we most heartily say Amen!

THE Japanese have been discussing the propriety of adopting Christianity as the state religion. It is not urged from very high motives, but merely as a step tending to a higher social and art culture. Japan is very ambitious to imitate the civilization of the West, but the cause of true religion will not be helped by adopting it officially and upon the basis suggested. Such moves always have been destructive of real heart religion and always will be. But if Japan is aspiring to be called a Christian nation, she must follow the pattern still further, and have a navy. This question is now being agitated, and it is proposed to spend ten millions sterling on iron-clads. "Evil communications," it is said, "corrupt good manners." What Japan will do with a navy is somewhat of a problem, but she can no doubt have annual naval manœuvres, and possibly may be enabled by the aid of a fleet to become mixed up in some of the international complications which are the special diversion of Christian nations, so-called.

READ IT.

WE mean the little treatise upon the "Nature and Obligation of the Sabbath," by J. H. Waggoner. This is a clear and concise presentation of the Sabbath question. It gives in a conclusive manner the origin, nature and perpetuity of this divine institution, giving the reader chapter and verse from the word of God in proof of the positions taken. Its arguments are clear and direct, and it needs only to be read to be appreciated. The author has recently revised and enlarged this work. Before its revision it passed through several editions, and in its present form it will meet with still greater favour.

"AND when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

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