

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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CONFIDENCE.

In thee I trust, on thee I rest,
O Saviour dear, Redeemer blest!
No earthly friend, no brother knows
My weariness, my wants, my woes.

On thee I call
Who knowest all.

O Saviour dear, Redeemer blest,
In thee I trust, on thee I rest.

Thy power, thy love, thy faithfulness,
With lip and life I long to bless.
Thy faithfulness shall be my tower,
My sun thy love, my shield thy power,
In darkest night,
In fiercest fight.

With lip and life I long to bless
Thy power, thy love, thy faithfulness.

—Frances Ridley Havergal.

General Articles.

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

THE VALUE OF BIBLE STUDY.

BY MRS. E. G. WHITE.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. The word of God is like a treasure-house, containing everything that is essential to perfect the man of God. We do not appreciate the Bible as we should. We do not have a proper estimate of the richness of its stores, nor do we realize the great necessity of searching the Scriptures for ourselves. Men neglect the study of the word of God in order to pursue some worldly interest, or to engage in the pleasures of the time. Some trivial affair is made an excuse for ignorance of the Scriptures given by inspiration of God. But anything of an earthly character might better be put off, than this all-import-

ant study, that is to make us wise unto eternal life.

Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided means by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plough and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren—there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labour.

You who are waiting in idle expectation that God will perform some wonderful miracle to enlighten the world in regard to the truth, I want to ask you if you have employed the means that God has provided for the advancement of his cause? You who pray for light and truth from heaven, have you studied the Scriptures? Have you desired "the sincere milk of the word," that you may grow thereby? Have you submitted yourselves to the revealed command? "Thou shalt," and "thou shalt not," are definite requirements, and there is no place for idleness in the Christian life. You who mourn your spiritual death, do you seek to know and to do the will of God? Are you striving to enter in at the strait gate? There is work, earnest work, to be done for the Master. The evils condemned in God's word, must be overcome. You must individually battle against the world, the flesh, and the Devil. The word of God is called "the sword of the Spirit," and you should become skilful in its use, if you would cut your way through the hosts of opposition and darkness.

Wrench yourself away from hurtful associations. Count the cost of following Jesus, and make it, with a determined purpose to cleanse yourselves from all filthiness of the flesh and spirit. Eternal life is worth your all, and Jesus has said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He who does nothing

but wait to be compelled by some supernatural agency, will wait on in lethargy and darkness. God has given his word. God speaks in unmistakable language to your soul. Is not the word of his mouth sufficient to show you your duty, and to urge its fulfilment?

Those who humbly and prayerfully search the Scriptures, to know and to do God's will, will not be in doubt of their obligations to God. For "if any man will do his will, he shall know of the doctrine." If you would know the mystery of godliness, you must follow the plain word of truth,—feeling or no feeling, emotion or no emotion. Obedience must be rendered from a sense of principle, and the right must be pursued under all circumstances. This is the character that is elected of God unto salvation. The test of a genuine Christian is given in the word of God. Says Jesus, "If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

Here are the conditions upon which every soul will be elected to eternal life. Your obedience to God's commandments will prove your right to an inheritance with the saints in light. God has elected a certain excellence of character; and every one who, through the grace of Christ, shall reach the standard of his requirement, will have an abundant entrance into the kingdom of glory. All who would reach this standard of character, will have to employ the means that God has provided to this end. If you would inherit the rest that remaineth for the children of God, you must become a co-labourer with God. You are elected to wear the yoke of Christ,—to bear his burdens, to lift his cross. You are to be diligent "to make your calling and election sure." Search the Scriptures, and you will see that not a son or a daughter of Adam is elected to be saved in disobedience to God's law. The

world makes void the law of God; but Christians are chosen to sanctification through obedience to the truth. They are elected to bear the cross, if they would wear the crown.

The Bible is the only rule of faith and doctrine. And there is nothing more calculated to energize the mind, and strengthen the intellect, than the study of the word of God. No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. The search for truth will reward the seeker at every turn, and each discovery will open up richer fields for his investigation. Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of God's truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar. The mental powers will surely become contracted, and will lose their ability to grasp the deep meanings of the word of God, unless they are put vigorously and persistently to the task of searching for truth. The mind will enlarge, if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. Go below the surface; the richest treasures of thought are waiting for the skilful and diligent student.

Those who are teaching the most solemn message ever given to the world, should discipline the mind to comprehend its significance. The theme of redemption will bear the most concentrated study, and its depth will never be fully explored. You need not fear that you will exhaust this wonderful theme. Drink deep of the well of salvation. Go to the fountain for yourself, that you may be filled with refreshment, that Jesus may be in you a well of water, springing up unto everlasting life. Only Bible truth and Bible religion will stand the test of the Judgment. We are not to pervert the word of God to suit our convenience and worldly interest, but to honestly inquire, "What wilt thou have me to do?" "Ye are not your own, for ye are bought with a price." And what a price! Not "with corruptible things, as silver and gold," "but with the precious blood of Christ." When man was lost, the Son of God said, I will redeem him, I will become his surety and substitute. He laid aside his royal robes, clothed his divinity with humanity, stepped down from the royal throne, that he might reach the very depth of human woe and temptation, lift up our fallen natures, and make it possible for us to be overcomers,—the sons of God, the heirs of the eternal kingdom. Shall we then allow any consideration of earth

to turn us away from the path of truth? Shall we not challenge every doctrine and theory, and put it to the test of God's word?

We should not allow any argument of man to turn us away from a thorough investigation of Bible truth. The opinions and customs of men are not to be received as of divine authority. God has revealed in his word what is the whole duty of man, and we are not to be swayed from the great standard of righteousness. He sent his only begotten Son to be our example, and bade us hear and follow him. We must not be influenced from the truth as it is in Jesus, because great and professedly good men urge their ideas above the plain statements of the word of God.

The work of Christ is to draw men from the false and spurious, to the true and genuine. "He that followeth me shall not walk in darkness, but shall have the light of life." There is no danger of going into error while we follow in the footsteps of "the Light of the world." We are to work the works of Christ. We must engage heart and soul in his service; we must search the word of life, and present it to others. We must educate the people to realize the importance of its teaching, and the danger of deviating from its plain commands.

The Jews were led into error and ruin and to the rejection of the Lord of glory, because they knew not the Scriptures, nor the power of God. A great work is before us,—to lead men to take God's word as the rule of their lives, to make no compromise with tradition and custom, but to walk in all the commandments and ordinances of the Lord.

HOW GOD LEADS HIS PEOPLE. NO. 26.

I HAD now decided that the Sabbath ought to be kept. From the evidence I had found I could come to no other conclusion. But another question remained to be decided, namely, whether I would keep it or not. It seemed as though this would be as hard to settle as the question whether the Sabbath ought to be kept. I had purposely kept the two questions distinct, as I think they ought to be kept. We should first seek to convince men, if need be, that the law of God is binding on them before we ask them to observe that law. It does not appear to me that either of these questions should take long to answer, especially that as to whether we will be obedient or not; but as the church article says, "Men are very far gone from original righteousness," and things which are clear in themselves are not always clear to us. Our spiritual eyesight has become defective. It is said that men who have lived long in mines can scarcely see when suddenly brought up into the full sunshine of day. So some who have lived long in the traditions of darkness, can hardly see

when brought into the clear light of God's word. They say sometimes, "We cannot see it," and they seem to think the matter is therefore disproved! How few question whether their spiritual eyesight is at fault! Yet Christ shows that in the Laodicean, or last state of the church, the eyesight would be sadly defective. He says therefore, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and *anoint thine eyes with eyesalve, that thou mayest see.*" Rev. 3:18. If we would only apply to Christ more for this excellent eyesalve, we should, I'm sure, see things in a much different light. The psalmist prayed for this when he said, "Open thou mine eyes that I may behold wondrous things out of thy law." Psal. 119:18. Let us honestly and earnestly pray this prayer, and search the Scriptures, too, and God will show us by his word what he would have us to believe and do.

It was so in my case. I had prayed for more light and further leading, and now the light had come—a flood of light had come. This was the second time it came, revealing things not seen before. This time it revealed the truth of God in the law, as it is written, "Thy law is the truth." Psal. 119:142. It revealed the everlasting and righteous character of that law (Verses 152, 160, 172). The law being everlasting, the Sabbath must be also continuous, as we have already seen. But the question came now, How can we keep it? We had this question to answer. I brought it before the church members. Many of them owned that they would keep the Sabbath if they could only see how they were to get their living; but as they could not see how this could be done, they would not keep it. Being most of them engaged in the cotton mills at Blackburn, it is certain that they would have had to give up working there if they refused to go on Saturdays. They could not see that any other employment could be obtained with the Sabbath free to them. Neither could they see how God could provide for them if they became obedient to his will. I do not suppose that any of them would deny that God *could* have provided; but they could not see how. God fed the Israelites of old in the wilderness with "the bread of heaven;" but miracles are not performed now! Are they not? And if not, why? In his own country we read that Jesus did not many mighty works there because of their unbelief." Matt. 13:58. We need more faith, more true living faith. Jesus said in his sermon on the mount, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" those things which we have need of. See Matt. 6:32, 33. But who believes this? and if we do not believe this, how much real faith have we? Christ might well ask, as he did ask on another occasion,

"When the Son of man cometh, shall he find *faith* on the earth?" Many professed followers of Jesus rate us about the law, and tell us that we are to be saved by faith and not by works; but how much faith have they who cannot believe that God will provide for those who seek his kingdom and his righteousness? They want to see "these things" first; then, say they, we will seek and fulfil the righteousness of the law afterwards. Christ says we are to seek the kingdom and the righteousness first, and the other shall be added. Do we believe him? If not, let us be consistent and cease talking about salvation by faith only. Oh! if we could "only believe," really believe; "all things are possible to him that believeth." Mark 9:23. We have need to pray as the disciples did of old, "Lord increase our faith."

I talked the matter over with my wife, who saw with me that the law was binding and that the true Sabbath ought to be observed. But what could we do? We were only just recovering from the shock and the loss incurred through my leaving the Church of England on the life question, etc. We had provided things honest in the sight of men, and what could not be provided we had managed without; but there had been a pressure of care in providing even things needful for our large family. And now as the pressure was becoming somewhat lessened, this Sabbath question confronted us. If our brethren in the church kept the Sabbath, they would lose their work, and so be unable to help us; if they preferred to keep their employment and refused to obey the law, they would not be likely to tolerate my ministrations as a Sabbath-keeper. And so the devil laid out the difficulties before us, and said, sometimes orally (but with a borrowed voice), "If you keep the Sabbath your children will starve." I brought it before the children themselves, with this promise, "Thy bread shall be given thee, and thy water shall be sure." I asked them, whether shall we keep the Sabbath, and, if need be, live on bread and water? or shall we break the commandment, and live as we are doing? Hands up for breaking the Sabbath and remaining as we are. But not a hand was raised. Now hands up for keeping the Sabbath, and—remember, perhaps living for awhile at least on dry bread; and every little hand was up! Nine; from the eldest of about fifteen, to the youngest who was under two. The tears fill my eyes as I look back to their childlike simplicity and faith. I pray that God will reward them, by fitting them each for, and bringing them each to, his everlasting kingdom. They were bent, however, on seeking his righteousness; and my want of faith was rebuked by them. The two eldest have since, at their own desire, been baptized. I thank God for this. I believe God will make them all his own. Their decision, their vote on the Sabbath, decided me. We would be obedient and

take the consequences. This meant, I suppose, that we would trust, God would perhaps fulfil his word, and add other things. Perhaps, do I say? Oh, ye of little faith! But still we had some faith; and I had learned to trust somewhat by past experience. I communicated our decision to the church. Then was great searching of heart. However, at last I was kindly offered the chance of remaining pastor, on condition I would not preach the law, etc. I felt I could not remain on these conditions. Then I must leave. I did so. Thus a second time I found myself suddenly with my family, lone and friendless, cast upon the wide wide world. On the world do I say? No! rather upon the care of a wise and loving Father; for it is written, "Cast all your care upon him, for he careth for you." We did so, and waited to watch the issue; like Abraham, not knowing where he would lead us. But how quiet and peaceful was the first Sabbath we kept. It was, of course, kept at home. It was the last Sabbath day in the winter quarter; and the snow covered all the ground. The field behind the house was glittering white. It was a happy, though solemn time to us, under our altered circumstances. We felt that we had acted right in following out God's commandments, and we had therefore the approval of our enlightened conscience, and the witness of the Spirit. Two other families in the town began to keep the Sabbath at the same time; altogether, with the children, we were eighteen souls.

Our faith was sorely tried. But the longer days were coming back, and we were thankful that the winter quarter was over. If we had to leave the town, and look out for something elsewhere, we were glad that our flight was not to be in winter, nor on the Sabbath day. But what that something would be as yet we knew not. From the sale of prize-bred poultry and pet canaries, which I had reared, we realized material aid in this time of our extremity.

One morning I received a post-card in shorthand from a friend, which read as follows:—

"Dear Friend, I hear you are going to keep the Sabbath, if you have not already begun. I would advise you not to be in a hurry about it; but to think it well over before taking such a step, as it may involve you in greater troubles than you think of. Don't be in a hurry.

Yours, etc.;—"

To this I replied by card, in shorthand, to the following effect:—

"Dear Mr. —, I have received your card, and thank you for your interest in me. I have seen that we Christians ought to keep God's commandments (1 John 5:2, 3). The Sabbath command is one of them, and not one of the least either. I have studied the subject well, and wish to be obedient. The psalmist says: "I made haste, and delayed not, to keep thy commandments." Psa. 119:60. How do you reconcile your advice with this? Hoping that you also may become a commandment-keeper, I remain,

Yours faithfully, A. SMITH."

My friend never tried to reconcile his

teaching with Psa. 119:60. I did not hear from him again. Neither did he become obedient, but began to oppose himself to the law of God. I feel sorry for all such. It is a solemn responsibility to teach men to violate one of the least of God's commandments, much more one of the greatest. Such men oppose themselves, their best, because their eternal interests. The Sabbath was made for man. Oh how differently men will see things when confronted with eternal judgment; and when the secret springs of their conduct are all laid bare! And there must be, in most cases of opposition to the Sabbath law, some secret reason for opposing it; because men generally allow that the Sabbath in itself is good, and for man's welfare, if all men everywhere would keep it. But these motives we must leave for the Searcher of hearts to reveal; and he will reveal them. It is for each one to become obedient for himself, and not wait for others. May you and I, dear reader, in the meantime be led to pray with David, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psa. 139:23, 24. God will then lead us into all truth, into all righteousness, and finally into his glorious kingdom. "He leadeth me," said David; for he never drives his people, not to himself. When he begins to drive, it will be the wicked he will drive, as it is written, "The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14:32. And again: "His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world." Job 18:17, 18. May we, however, have wisdom to escape this doom, and be led into the way of life everlasting. A. SMITH.

THE UNRULY MEMBER.

IN the Scriptures we read, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. All know what effect bridling has upon horses; that we can, as the apostle says in another place, make them "obey us,"—bring them into subjection, and cause them to do whatsoever we will,—and this is just the way the Lord would have us do with our tongue. "But," says one, "the tongue can no man tame," for the Bible says so; and for that reason I will have to do the best I can under the circumstances." To that I will say, that what man cannot do, God can; and if you do your very best, God will supply your deficiency. He has created it. He can also bridle it. It is necessary that it be controlled, for the apostle James tells us that it "is a fire, a world of iniquity;" and that it "setteth on fire the course of nature; and it is set on fire of hell." Just think of the fire of destruction already begun

in us by means of this unruly member of the body,—the tongue.

He further represents it as "full of deadly poison." How long can life be maintained when exposed to deadly poison? No longer can spiritual life exist, exposed to this deadly poison of the tongue. Our Saviour has spoken very definitely on this point. He says (Matt. 12 : 36, 37), "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Is it not of very much importance, then, my brethren, that our words be choice? If we must give account for every idle word spoken, what will it be with the words that are worse than idle? O, what an account will that be!

But, further, "By thy words shalt thou be justified, and by thy words thou shalt be condemned." Shall our words be such that they shall tend to our justification? or shall they condemn us? Now is the time for us to decide this question. God has conferred a great blessing upon us in that he has given us organs of speech. What a crime, then, must it be to use them to disgrace him, ourselves, and our fellow men, and not make them a blessing, as he intended. We read that the exalted, holy beings before the throne of God, who have never been the subjects of God's redeeming love and grace, as we have, "rest not day and night, saying, Holy, holy, holy, Lord God Almighty;" and we who ought to be more grateful, dishonour him, rather than praise him. My brethren, these things ought not so to be. Shall we not resolve to use every means procurable to guard against the improper use of that one member we find so unruly, and bring it to be a blessing instead of a curse? "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction." Prov. 13:3.

JAMES ERICKSEN.

A CLEAN HEART.

AN answer to a prayer "Create in me a clean heart, O God," will be only realized by those who deeply, urgently feel their need of it. It is the hungry soul that will eat, and only the thirsty will drink. When you pant for holiness as the hart panteth for the brook, you will anxiously cry out to God for a clean heart. His ear will be toward your cry, and you shall have the desire of your soul. "Every one that seeketh findeth; and he that asketh receiveth."—*Selected.*

ACCEPTANCE.

OFTEN we desire to know that we are accepted of God. Would it not be more to the purpose to be sure that we accept his mediation and his requirements? Then the evidence of our acceptance with him would flow into the heart, as sunlight in a clear day.

JOSEPH CLARKE.

"I DELIGHT IN THE LAW OF GOD AFTER THE INWARD MAN."

Romans 7:22.

THE law of God requires
Obedience full and free;
The Spirit too desires
A walk in harmony;
But fleshly fears obstruct the road
That leads to holiness and God.

Teach me, O Lord, thy will,
And help me to obey;
With love my spirit fill,
And cast my fears away;
Let love my heart constrain and draw,
For love alone fulfils the law.

Thou child of dust draw near
And place thy hand in Mine;
Give to the winds thy fear
And walk by faith divine:
O'er boisterous billows thou may'st tread
As long as faith looks overhead.

Have faith in Him, my soul,
Who walked upon the wave;
He can the winds control,
His arm is strong to save:
He made the heavens, earth and sea,
And can he not now succour me?

Ask for the good old way,
And enter by the door:
The Saviour's call obey
And try to trust him more:
He shed his blood for thee—thy sin—
Take up thy cross and follow him.

A. SMITH.

THE BIBLE PHOTOGRAPHER.

HERE are a few photographs from the Bible. Look the list over, and see if yours is among them.

1. With Christ, or against him.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

2. Of God, or lying in wickedness.

"And we know that we are of God, and the whole world lieth in wickedness." 1 John 5:19.

3. A child of God, or of the Devil.

"In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:10.

4. A soldier of Christ, or an enemy of his cross.

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3.

5. A servant of sin unto death, or of obedience unto righteousness.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

6. Under the power of darkness, or in the kingdom of grace.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:13.

7. Christ is in you the hope of glory, or you are without God and without hope.

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:27.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

8. Alive unto God, or dead in trespasses and sins.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11.

"And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

9. In the narrow way that leadeth to life, or in the broad way that leadeth to destruction.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

10. Destined to be placed at last in one of the two classes mentioned in this text:—

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Give this list of pictures frequent examination and much reflection; and so conform your life as to meet the specifications which your best judgment cannot fail to commend.—*Gospel Sickle.*

CHARACTER.

OUR character is but ourselves as viewed in the light of our real qualities of heart and mind. We make ourselves what we are. We shall find that we are held accountable by God not only for what we do, but also for what we are. We are good or evil in his sight, and the fault of being evil, if we are such, is wholly our own. It is true that the grace of God alone can raise us out of the ruin that our fallen nature involves us in. But this grace is freely given to all who ask it, and faithfully co-operate with it.

By the aid of God's grace our evil passions may all be subdued, and we may form characters that shall stand the test of the day of Judgment. But what a work this is! Little do we realize that we are in God's workshop; that our fiery trials are designed by him to soften our evil natures, that he may hammer them into such form as he chooses to give them. God means to save us if possible, but he will do only his part of the work. Ours must be faithfully performed or we shall come short of the kingdom of God.

Our character is formed by ourselves. The man of humility is such, because, with the help of God's grace, he has humbled himself again and again, times

almost without number. The meek man is such, because, with the help of God's grace, he has many times endured the buffetings of Satan, and the shame and the reproach and the vexation that the wicked have heaped upon him. The patient man is such, from the right use of afflictions. The temperate man is such, from the constant use of self-denial. The virtuous man is such, because his words, his thoughts, and his acts are governed by virtue and purity.

We form our characters little by little, like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make itself appear in the formation of the icicle. One evil thought, one wicked word, will enter into, and help to form, our character. Would you be pure in God's sight? Then let his fear govern all your acts, all your words, and all your thoughts. Set God before you in everything. The stamp of immortality will only be placed on the pure in heart.—*J. N. Andrews.*

THE RESURRECTION NOT PROGRESSIVE.

THE theory which especially calls for our attention is that which is sometimes known as the progressive theory. It is largely favoured by "liberalists," and indeed by all classes that deny the personal coming of our Lord to raise the dead. We state it briefly, in the language of a distinguished writer, in one of the leading periodical organs of Universalism, as follows: "The truth is, that the resurrection is a progressive work. It is a translation from the earthly to the spiritual life. It is simply a release of the spirit of man from his corporeal surroundings. He continues to live. The essential element that constitutes man a rational and intelligent entity does not die when it lays off its tabernacle of clay, but is given greater facility to do its exalted ministry as an angel of God."

This is a "progressive" statement, the first sentence being explained by the second, the second by the third, and so on to the end. The "progressive work," according to this theory, is not to be construed so as to imply that there is progression in the process of the resurrection, as an individual experience, but that the matter of passing into the resurrection state is a progressive work, in opposition to the common idea of a simultaneous resurrection. The translation from the earthly to the spiritual life does not take place by degrees, but is accomplished at once as to the individual, while it is progressive as to the race. The idea is, that the soul possesses all the elements of the spiritual or resurrection body, and that its emergence from the corporeal structure, the earthly body, in the event of death, is in itself the resurrection. Hence the statement that "it is simply a release of the spirit of man from its corporeal surroundings." It is being "simply" this, and nothing

more, there is no radical difference between death and the resurrection from the dead, and no perceptible distinction in time between the two events, if we can call them two events. Death is the resurrection; for death releases the spirit from its corporeal surroundings, removes the "intelligent entity" from its "tabernacle of clay," and translates it from the earthly to the spiritual life beyond.

This is no misconception of the doctrine of a progressive resurrection. We take it in the language of its friends, and clothe it in the garb they have prepared for it, and shall deal with it in all honesty. If it does not confound death and the resurrection, at least as to time, we fail to comprehend it.

We object to this theory that it is liable to the censure that Paul passed upon some heretical theories of the resurrection in his day. He encountered some who affirmed that "the resurrection was passed already;" and they doubtless argued the subject learnedly, and made their theory appear plausible; for the apostle assures us that they had "overthrown the faith of some." It is clear, however, that the apostle did not agree with them. Whatever he taught concerning the resurrection of the dead, it is certain that he favoured no theory that would allow it to be said of those who were dead, that their "resurrection is past." This is the very point he denied and censured. But if the resurrection occurs at death—it is simply a release of the spirit of man from its corporeal surroundings—how are we to avoid saying of the dead of other generations, and even of our friends who have recently died, that with them "the resurrection is past already"? There is, indeed, no possibility of avoiding this; and if the theory is correct, Paul might as well have complained of any who asserted that the death of the dead was past, and charged them with "overthrowing the faith," as to complain of those who affirmed that the dead had already passed into the resurrection state.—*Second Coming of Christ, by Bishop Merrill.*

(To be continued.)

AGNOSTICISM.

SUPPOSE a man should be shut up inside an organ without having seen the instrument itself beyond that point and he is a man who will keep a little notebook, and write down in that notebook what he calls "phenomena"; that is, he will put down exactly what he sees. The organ is being played, and he thinks it is playing itself. He writes down, Marvellous action; as to this action I am an agnostic; how this comes I don't know; I will put that down in my notebook—Grand action in the organ, but nothing seen that I can understand, and it is very wonderful. That is down, and that is a "phenomenon." There go fifteen hammers all moved at once—marvellous thing; put that down—

Fifteen hammers moved, and saw nobody move them. That is another "phenomenon." What, fifteen different voices—loud, groaning, bass, light, tremulous, a touch, more a thought than a thing. Put that down: September 19: Saw marvellous phenomenon; 15 voices, and couldn't see who's doing it: on this matter of whom I am an agnostic. What do I say? I say, Come out of that, you fool! come out, and look at this man on the stool. Why don't you come out? You may be in the organ writing phenomena all the days of eternity. If you would come out into the right light and put yourself at the right point of view you would see that many a mystery is no mystery from the right standpoint, and you would see that all the music is not that work of chance, but a measured, ordered, well-handled reality, responding to a human touch, repronouncing human music, trying by many a strenuous effort, and not wholly without success, to reproduce that highest, sublimest, divinest music, the music of the human voice.—*Dr. Parker, in Christian Commonwealth.*

NO GOSPEL—THEN WHAT?

YOU stand upon that darkest spot in all the earth,—by the side of the open grave? It is the dizziest, awfulest gulf the eye of man ever looked into. What means it? Have you hope in your poor heart as you stand there, shivering, stricken soul? Where do you get it from? Whence comes it to you? Have you light there in your darkness? Out of what cloud or from what sky does it shine? Actually, my friend, put the Bible where many do put it practically, and what light or hope have they or can they have? What does nature say to you as you stand there in that dark, drear spot? That pleasant sunlight—brightest, sweetest thing in nature—in answer to the question, "If a man die, shall he live again?"—what has that fair sunlight to say? If there is hope in nature, surely it will be found there. What say the green fields to that question, the ripple of bird-songs, the whispering winds, the fair landscape outstretching broadly beneath the eye? What say the deep, calm blue heavens of the daytime, or the profound star-depths at night? Ah, the world is dumb! Its sounds are all empty chattering or dull, mumbling mockery. Put away the gospel, and man dies in despair, and grimly we bury him out of our sight as a beast!—*Selected.*

It is narrated of the great sculptor Michael Angelo, that when at work, he wore over his forehead fastened on his artists' cap, a lighted candle, in order that no shadow from himself might fall upon his work! It was a beautiful custom, and spoke a more eloquent lesson than he knew! For the shadows that fall on our work, how often they fall from ourselves!

Home and Temperance.

"Whatever 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.

ONLY A WAIF.

COME, rich man, from thy beautiful home,
Arise! and follow me,
Make haste, rich man, I say to thee, come,
I have somewhat to show to thee;

Swift through the crowded streets will we go
Straight to the squalid slum,
What dost thou fear that thou tremblest so
Is thy fluent speech struck dumb?

Where noxious gas and odours defile
The very air we breathe,
And many an oath and action vile
In this human cauldron seethe;

Enter we in through a narrow door,
Stumble down a stair,
Feel our way now on the broken floor,
Grope in the darkness there.

What is that on the damp straw lying?
Say! What is that you see?
What is that on the damp straw, dying?
Man! Is it nought to thee?

Worn with fever, wasted with want,
With bright, unseeing eyes,
Painfully breathing, fearfully gaunt,
On the cold stone he lies;

Only a poor little waif and stray,
A child whom no one owns,
Beside whose bed there is none to pray,
Nor listen while he moans;

With pitiful heart and streaming eye,
We will do what may be done,
But the Spirit will return to God on high
Ere the rising of the sun.

Go home, rich man, to your easy chair,
Sip your wine in content,
Then, ask your conscience, if you dare,
To tell you what I meant;

Oft as you play with your child, I ween,
Or kiss your loving wife,
A ghastly spectre will intervene,
A shadow of Death in life.

Repent you, then, bow your proud head low,
Repent you of all, yea all,
For "the mills of the gods tho' they grind slow,
They grind exceeding small!"

HELEN H. SHARP.

THE MANCHANEEL.

IN Collyer and Fenning's Geography, Vol. II., p. 699, there is a remarkable account of a tree, called the manchaneel, which grows in the West Indies. Its appearance is very attractive, and the wood of it is peculiarly beautiful. It bears a kind of apple, resembling the golden pippin. This fruit looks very tempting and smells very fragrant. But to eat it is instant death.

We are further told that its sap or juice is so poisonous that if a few drops of it fall upon the skin it raises blisters and causes great pain. The Indians dip their arrows in this juice that they may poison their enemies when they wound them.

It is a singular fact, however, that Providence has so ordered it that one of those trees is never found but near it there also grows a white wood or a fig-tree the juice of either of which, when applied in time, is a remedy for the

diseases produced by the poison of the manchaneel.

This narrative will, doubtless, afford material for the lovers of the wonderful in nature to ponder upon, while to the student of natural history it will be invested with a considerable amount of interest. But the temperance reformer will be able to gather from it sufficient material for an article or an address. To our mind the narrative presents some points of analogy which we will simply glance at, leaving our readers to fill up the outline.

The first point of analogy, then, is this: The manchaneel is very attractive; its fruit looks tempting, and its smell is fragrant. Like the "tree of knowledge of good and evil," it is "pleasant to the eye." But so, indeed, it is with all forbidden pleasures. Satan's pills are always "sugar-coated." He never presents his enticements in a repulsive form—he is too astute for that—and hence the bait is easily taken. "Ever since man turned away from God as a source of enjoyment, and from his service as a means of obtaining it, he has been prone to seek it in some improper bodily or mental gratification," and the tempter has been ever ready to suggest a motive for the indulgence. Men have believed the lie, and have paid the penalty, which is as sure and certain as anything in nature with which we are conversant, and so it will be to the end of the chapter. "Whatsoever a man soweth, that shall he also reap." "Men do not gather grapes from thorns, nor figs of thistles." Wrongdoing—"going away from God,"—always has brought, and, from the nature of things, always must bring, its own punishment; and, however pleasant it may be to the eye or gratifying to the senses, the old-world warning will prove true—"whoso breaketh a hedge, a serpent shall bite him." Let no one say, "It is not so." There is not a day which passes over our heads but brings some additional proof of the truth of this statement.

The second point of analogy is found in the peculiar effects of the manchaneel. "Its sap or juice is so poisonous that if a few drops of it fall upon the skin it raises blisters and causes great pain." Just so it is with alcohol. "Who hath woe—who hath redness of eyes—who hath wounds without cause?" "They that tarry long at the wine. They that go to seek mixed wine."

Physiological investigations being disinterested, scientists have demonstrated that in the case of moderate drinkers there is not an internal organ which is not bestudded with those small—and to the unpractised eye—imperceptible evidences of the internal mischief caused by alcohol. So that every habitual moderate drinker is a diseased man, and the pain they frequently suffer, and which is often attributed to other causes, is in reality the result of what is termed moderate indulgences in alcoholic potations.

Another, and the last point of analogy we shall be able to trace in this article, is the marvellous fact that this poison tree is never found without the antidote being near it; and so in this case. Alcohol is the bane; total abstinence is the antidote. For all the moral ills of humanity God has provided a perfect cure, and it is safe and certain. But for this physical malady there is but one remedy, and that is abstinence, unqualified total abstinence. Let those who profess to be anxious to cure the evils resulting from that poison tree apply the remedy to themselves and to society, and the work will be done.—*Temperance Record.*

THE OLD GENERAL'S CONFESSION.

It is refreshing to find even in the palaces of kings a man who dares to be a Daniel, and whose honest convictions impel him to speak the truth in the presence of the mightiest and highest.

Frederick the Great of Prussia, was well known for his sceptical tendencies,—Voltaire having been with him as his guest and associate for some years, until they quarrelled and parted,—and the court of course was tainted with the poison of unbelief.

One of Frederick's best generals was Hans Joachim von Zietan. He was never ashamed of his faith. Once he declined an invitation to come to his royal master's table, because on that day he wished to present himself at the table of his Lord and Master Jesus Christ. It was Holy Communion day.

The next time he appeared at the palace, the king made use of some profane expressions about the Lord's Supper, and the other guests laughed at the remarks made on the occasion.

Zietan shook his gray head solemnly, stood up, saluted the king, and then said with a firm voice:—

"Your Majesty knows well that in war I have never feared any danger, and everywhere have risked my life for you and my country. But there is One above us who is greater than you and me—greater than all men; he is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us with his own blood. This Holy One I can never allow to be mocked or insulted, for on him repose my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has fought and conquered. If your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute your Majesty."

This open confession of his Saviour by Zietan made a powerful impression on the king, who felt that he had been wrong in his attack on the faith of his general, and he was not ashamed to own it to the brave old soldier, before all his other guests.

Frederick the Great died April 29, 1788, and a month later, May 30, Vol-

taire, after having spent his life in scoffing at Christianity, and having professed to be a Christian and received absolution in his last days, died in agonies which reminded Tronchin his friend and physician of "the furies of Orestes." (See his letter in *Nouvelle Biographie Générale* vol. xlvii, p. 445.) And then when the gay doubter and scoffer—who however never sunk into atheism, but always believed in a God—was gone, his disciples, outstripping their master, like the fool said, "There is no God," and so reaped the harvest he had sown, in revolution, anarchy, and butchery, fully justifying the old general's assertion, "If your Majesty undermines this faith, you at the same time undermine the welfare of the state."

Happy are they who will learn the lessons of history, and see to it that the unbelief and godlessness of the present time does not prevail till it ends in the same terrible abyss of blood.—*The Armory.*

WILD OATS.

A LARGE number of young men to-day are sadly astray on the subject of sowing wild oats. We frequently hear a young man say, "Oh, I'm simply sowing my wild oats; by-and-by I'll turn around and be all right." Parents, too, have been often heard to remark concerning their sons, "He's all right; true, he is now a little wild, but you know boys must always sow their wild oats."

What a fatal error they make! If a gardener were to go into his garden, and sow among his plants and choicest flowers some turnip seeds; and if, when they grew, he were to say, "Oh, I expected roses would grow from those turnip seeds," you would call him a fool. Your case is a parallel one to that of the gardener. In the future you hope to reap good, and now you are sowing evil. The gardener hoped to reap roses where he had sown turnips; you hope to reap everlasting life where you have sown the seeds of death.

The law of the harvest is, that you reap the fruit of that which you have sown. If you sow turnips, you must reap turnips; if you sow wild oats, you most assuredly will reap wild oats. You cannot reap what you have not sown.

Another important law of the harvest is to reap more than you have sown. You plant a grain of corn, and you expect to reap ten, twenty, or a hundred fold; from one potato you expect to reap twelve or twenty; and just as it is in the natural life so it is in the spiritual. You "sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

How important, then, that we should sow nothing but what is good, true, honest, and for our eternal welfare.

Knowing that we shall reap that which we sow, there can be no such thing as a trifle; nothing is to be thought lightly of. Evil seed, like other

seed, often comes to us in disguise, so that it is hard to distinguish which is good; therefore, examine carefully, watch your thoughts, words, and actions, lest in an unguarded moment you should sow wild oats.

Young men! away for ever with the deceptive thought that by-and-by you will turn round and be better.

The seed does not always bear fruit at once, but sooner or later it does; and you may not at once reap the fruit of what you have sown; but "be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Robert S. Boyne, in the Young Man.*

COMMON OPPORTUNITIES.

WE greatly mistake if we think there is no opportunity for ordinary people to make their years beautiful,—to fill them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history, and no voice to proclaim its praise. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers, and to be victorious in the midst of countless temptations and provocations of every-day experience, is to be a Christian hero.

There is a field for better living very close at home. It is in these common things that most of us make our progress and win our distinction. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives. There is nothing possible to a human soul greater than simple faithfulness. "She hath done what she could" was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far-off mountain-peak, where there is nothing for us to do, and look close about our feet, where lie many neglected duties, and many unimproved opportunities, and many possibilities of higher attainment in spirit, in temper, in speech, in heart.—*H. Clay Trumbull.*

SHOW me a father who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts.

EDISON FRIGHTENING HIS GUEST.

ODD stories are told of the doings at Mr. Edison's home in Orange. One of the most amusing occurrences there happened not long since, when a stranger was visiting the inventor. After an evening largely devoted to a discussion of electricity, the guest went to bed. He had barely drawn the covers over him and settled down to sleep when a voice, apparently from the clock on the dressing-case, said in measured tones, "It is now eleven o'clock." The startled guest threw off the bedclothes, sat bolt upright, and then getting out of bed turned on the electric light, searched every corner of the room, and finally called in Mr. Edison. The latter assured him that there was no one in the room, and with half-quieted fears the guest returned to bed.

Just as he had persuaded himself that the sound had been only part of a dream and was going off into a half-doze the same voice in measured tone called out, "The hour of midnight has arrived." There was no mistake this time, and the alarmed guest, without waiting to turn on the electric light, rushed across to Mr. Edison's room. "Mr. Edison," cried the disturbed sleeper, "there's something uncanny about this house. I would not sleep here all night if you'd give me the place." Edison suppressed his laughter, heard his guest's story, and then going to the room showed the stranger that there was a tiny phonograph concealed in the clock, and so set as to give forth its solemn announcement of the hours.—*Fireside News.*

A GOOD PILOT.

A MISSISSIPPI boat captain advertised for a pilot. A tall, awkward man applied.

"Do you know where the snags and sawyers are?" asked the captain.

"Wa'll, no, cap'in, I reckon I do not;" was the reply.

"You do not; well, how dare you apply for the place of pilot? Clear out."

It was the pilot's turn to show a little indignation; straightening himself up, he said,

"Look-a-here, cap'in, I'll tell you what I do know. I know where the snags and sawyers a'n't."

The captain's eyes opened wide; he stared at the man a moment, then an appreciative smile chased away the wrathful look, and he exclaimed,

"You are my man!"

That pilot did not have occasion to reply to another advertisement.

He who lays his course where the temptations and snares of Satan are not, will safely bring his boat into a quiet haven.—*Selected.*

THE years seem long, the foe grows strong;
Hope falters and is dumb.
But God's time is the harvest-time,
And that is sure to come.

THE PRESENT TRUTH.

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

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THE BLOTTING OUT OF SINS.

In considering the subject of the sanctuary, we have found that the regular daily service of the priests was altered upon one day in the year. Day by day it was their office to offer the morning and evening sacrifice, and to meet at the door of the outer apartment those who came repenting of sins committed. The sinner confessed his transgression upon the head of the victim, slaying it with his own hand, and the priest took the blood within the tabernacle and sprinkled it before the vail. But on the tenth day of the seventh month the high priest entered the most holy place, there to make an atonement for the children of Israel. The apostle speaks of this work upon the earth in these words: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:6, 7.

In Lev. 16, are mentioned important particulars of the service of this day. After providing an offering for himself and his house, the high priest was to take two goats of the congregation of Israel, and present them before the Lord. Then he was instructed to "cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat." "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness." The blood of the goat upon which the Lord's lot fell was carried within the vail into the most holy place, and there sprinkled before the Lord, "upon the mercy seat, and before the mercy seat," which was upon the ark of the testament. Coming out from the most holy place, the priest made an atonement for the outer apartment, and for the brazen altar which stood before the door of the tabernacle. The object of this ceremony is thus stated in the 19th verse: "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." This was the cleansing of the sanctuary; the service by which

the sins of those who by bringing offerings had received pardon for their transgressions during the year, were finally in figure removed from the sanctuary, to which they had been transferred in type by the priestly service. The final disposition of the sins thus removed is presented in figure also as follows: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat [the scapegoat]: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verses 20-22. Thus it was that on the tenth day of the seventh month the high priest made an atonement for them that they might be clean from all their sins before the Lord. It was a solemn day to Israel, in reality a day of judgment, in which they were to do no work, but afflict their souls; for whosoever did not endure the test of that day, and had sins which remained unconfessed and unrepented of, was to be cut off from the congregation of Israel. Even those who had received pardon for their sins during the year as they brought their offerings, were not cleared from this day of investigation and final blotting out of sins unless they then afflicted their souls, but were cut off from among the people.

This day closed the yearly round of service, and so in each year's priestly service we have a complete shadow of the great work of Christ in the heavenly sanctuary; for the priests served "unto the example and shadow of heavenly things." Day by day the priests officiated in transferring sins to the sanctuary, and so Christ, "not yet that he should offer himself often," but "once in the end of the world," offered himself as man's sacrifice; and by virtue of his own blood the sins of those who confess him are forgiven in reality, and transferred to the "true tabernacle" above, as they were in figure to the earthly, in the typical service. And as the last act in the earthly service was the removal of the accumulated sins of those who had made confession and secured pardon, so the last work of our High Priest in heaven, before he leaves his mediatorial work, must be that of cleansing the heavenly sanctuary, not from physical uncleanness, but from the sins of the people.

The eleventh chapter of Hebrews is a perfect commentary on this work in the heavenly sanctuary, showing that it was to be accomplished by a better blood than that of bulls and of goats sprinkling the

unclean,—even the "blood of Christ, who through the eternal Spirit offered himself without spot to God." "It was therefore necessary," says the apostle, "that the patterns of things in the heavens should be purified [or cleansed] with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. . . . And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:23, 28. Thus we have brought before us the cleansing of the heavenly sanctuary by the blood of Christ in the great day of atonement, or judgment, just preceding, and in connection with, the second coming of the Lord.

The distinction between the forgiveness of sins and the blotting out of the same was stated by the apostle Peter on a certain occasion as follows: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." And in the next verse he tells us when this blotting-out time comes, placing it, as does Paul, in connection with the second advent: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. It therefore follows that the time of the blotting out of sins is not when men repent and receive forgiveness. They were to repent and be converted that their sins might be blotted out at a future time, at the Judgment, the great anti-typical day of atonement, when the heavenly sanctuary is cleansed. If after repentance and conversion men go back to the world again, their past sins will come in remembrance before God. This the Bible plainly teaches; just as in the former dispensation the final blotting out of sins, even after forgiveness had been secured, was conditional on the attitude sustained toward God on the day of atonement. But if the child of God continues faithful, the Lord Jesus Christ will at the close of his priestly work, blot out the sin and iniquity committed, and it shall be no more remembered nor come into mind. Those who have once made a profession of Christ, and have put away their sins, and yet have gone back and failed to overcome, instead of having their sins blotted out, will have their names removed from the book of life. "He that overcometh, the same shall be clothed in

white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. The Lord said through the prophet Isaiah: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25.

This blotting-out work is the last in the priestly service. Failure to pass this examination and this time of judgment, results in the blotting out of the sinner's name from the record on high, and the work for man's salvation ceases. Then will be spoken those solemn words: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11. And the next verse tells us that it is just before the coming of Christ that this fiat goes forth: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This renders it conclusive that the blotting-out time, or the cleansing of the heavenly sanctuary, is the closing work of salvation, and that this immediately precedes the second advent of Christ in the clouds of heaven. Those who have slighted God's offer of mercy find no further opportunity. It is now, while it is called to-day, that we are to make our peace with God, that when our cases come in review before Heaven, we may be found to be overcomers through the grace of our Lord Jesus Christ, who will then blot out our iniquities and retain our names in the book of life of the Lamb slain from the foundation of the world.

THE WORLD TO COME.

THE EARTH PROMISED TO THE RIGHTEOUS.

In the last paper we learned that the earth was given to man, but that through his fall he lost his dominion. We also found that one object our Saviour had in his death was to redeem the inheritance that man had lost, and this inheritance is promised to all who love and serve God.

We know there is a time not far in the future when a mighty throng of resurrected and glorified saints will be assembled—all made pure in the blood of the Lamb that was slain, clothed in garments of heavenly beauty, whose faces will be aglow with the first impulses of life immortal, and whose satisfied eyes will gaze upon the unsurpassing splendours of their eternal home prepared for them by their Prince and Saviour. Is it impossible to tell where this will be? If we read the sacred Word aright we shall find enshrined in its pages the grand truth that a time will come when the immortalized saints will be inheritors of this earth, not as it is to-day, marred and

scarred by sin and the curse, but the earth renewed by the divine hand of the great Restorer, with every trace of death and the fall eternally removed. Without further anticipating the character of the home of the redeemed, let us take a survey of some of God's promises, beginning with his promise to Abraham.

After Lot had separated from him the Lord said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. This promise is renewed to Isaac (Gen. 26:1-4), and then to Jacob. Gen. 28:13, 14. These men all died without seeing this promise fulfilled. Paul declares, "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13. Some suppose that the promise was, that God would give them the land of Canaan, but it will be noticed that it contemplates the everlasting possession of the land promised; and so far as the land of Canaan is concerned, Stephen declared that God "gave him [Abraham] none inheritance in it, no not so much as to set his foot on." Acts 7:5. We are left, therefore, to conclude that its fulfilment will be after the resurrection, and the apostle Paul informs us that the promise embraced not simply the land of Canaan, but the world. Rom. 4:13.

The seed of Abraham were to share with him in the promises; and his seed, in the true sense, consists not of the natural descendants, but of Christ and those who are Christ's. Says the apostle, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. And in the 29th verse he declares that "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God's people, then, are heirs to that which was promised to Abraham, and that, we have already found, was the world. The words of our Saviour are in perfect accord with this when he says, "Blessed are the meek: for they shall inherit the earth." Matt. 5:5. And in language unmistakable the wise man declares: "Behold the righteous shall be recompensed in the earth." And again: "The righteous shall never be removed: but the wicked shall not inherit the earth."

Three times in the 37th Psalm, David declares that the righteous shall inherit the earth, and three times that they shall dwell in the land. "The righteous shall inherit the land, and dwell therein forever." Verse 29. Their possession of

the land here referred to will not be till after the wicked are cut off. Thus the psalmist declares: "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Verses 10, 11. The original purpose of the Creator was that the earth should be inhabited (Isa. 45:18), not by a race rebellious to his government, but by a people whose character would be the image and reflection of his own. This divine intention, however, has been temporarily intercepted by the successful invasion of Satan, but the satanic scheme is destined to come to an end, and God's primal purpose will yet be accomplished. The divine plan of human redemption through Jesus Christ will ultimately eventuate in the recovery of our lost universe from Satan's domination, and its restoration to its original condition as it came forth from the hand of him who pronounced it "very good." Then will our earth, now disfigured by the curse, shine forth in Edenic grandeur and beauty, and man, the noblest work of all God's creation, will then stand redeemed from death and the grave, enjoying more than the fullest fruition of his original freedom and glory.

The prophet Daniel in his vivid pictures of earth's universal empires, looked forward to the time when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom," he declares, "is an everlasting kingdom." Dan. 7:27. A kingdom not above the heavens, but "under the whole heaven," is the one promised to the saints of God. Adam's lost home will come back again through the wondrous plan of the Prince of life. This new earth, this "world to come," is a matter of promise. Peter in words grand and sublime describes the dissolution of this groaning creation, affirming that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." And then, lest we should conclude that so terrible a conflagration would annihilate the earth, he adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10, 13), or as some render it, "Wherein the righteous shall dwell." This promise is found in the prophecy of Isaiah: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17.

Out from the ashes of the great burning day the new earth will spring forth

from the hand of the great Restorer. Edenic perfection will then be seen in all the face of nature, and ascriptions of praise will ascend to God and the Lamb from the millions of immortalized and glorified saints. Then will the long-promised land be possessed by Abraham and his seed, and it will be theirs forever and ever. No law of tenancy will operate there; for those who enter that kingdom will be inheritors thereof. "Blessed are the meek: for they shall inherit the earth." They get it not by power of sword or seizure of arms, but by rightful tenure. Having been children, they are "then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17. And as the saints are about to enter upon their eternal inheritance, "Then shall the King say unto them, . . . Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. R.

GOD IS JUST.

It was no light question that Zophar asked: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Job 11:7. The finite cannot compass the infinite, and the feeble mind of fallen man can never by searching find out Him whose greatness is unsearchable, who is infinite in every attribute and perfection. The wisest philosophers of earth, by their unassisted reason, have had but the meanest conceptions of a Supreme Being. It is evident that Infinity, to be known, must reveal itself; and therefore there is no true knowledge of God except that which is drawn from the Scriptures; from that Word which was spoken by holy men of God as they were moved by the Holy Ghost. 2 Peter 1:21.

The mind can embrace no greater error than that of admitting comparisons between the attributes of the Almighty. We have heard it spoken, and seen it written, that inasmuch as "God is love," it must be altogether wrong to speak of the wrath of God, because love and wrath are incompatible, and cannot dwell in the same mind or heart. And especially it is said, that in the gospel of Christ, God has elevated love above justice. But that is only to say that God is either more or less than infinite in some of his perfections. If God is infinite in justice, and he has elevated his love above his justice, then his love is certainly more than infinite. Or, if his love is infinite, neither more nor less, and he has set his justice lower than his love, then his justice is less than infinite. And then, of course, he could not be an infinite Being, because he would have at least one attribute that was less than infinite.

Men are prone to elevate the love and

mercy of God above other attributes or perfections, because they feel most the need of these. But so it is, that when men essay to give to God such a character as would best please themselves, they make him a partial being, less than infinite in some respects, or entirely lacking some of the characteristics of his being.

It has so often been remarked—and can never be denied—that the divine character is composed of different elements, that it would seem that no person of reading or reflection could possibly overlook the fact. That he is a Father is a truth that is in every way pleasing to the weary, but trusting heart. But that truth is no more a truth, no more important to consider, and no more plainly revealed in his word, than that he is a Judge. Let us hear him proclaim himself:—

"And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 24:6, 7.

In the estimation of some, who prefer their own reasonings to God's revelation of himself, the above proclamation contains a great inconsistency. But in the sight of those who regard justice with affection, even as they regard mercy, it reveals a God of truth, who will forever maintain the right, and who will not place the guilty on a level with the innocent. Abraham had often communed with God, and this was his estimate of the divine character: "That the righteous be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" Gen. 18:25. One of the most remarkable of the psalms says: "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." Psa. 89:14.

And some have such narrow views of the character of God as to reject the revelations given to Moses, to the patriarchs and prophets, as having been given before the higher revelation of the divine goodness in the gospel of Christ. As if God would ever give a false view of himself! Such would do well to learn a lesson of James, who said that with God is neither variableness nor shadow of turning (James 1:17). They may admire a fickle God, a God deficient in justice; but such a God we could not adore—we could not trust. "God is love," and yet, "It is a fearful thing to fall into the hands of the living God," "For our God is a consuming fire." And they who despise his mercy shall drink of the wine of his wrath. See 1 John 4:8; Heb. 10:31; 12:29; Rev. 14:9, 10.

Now the reader may say we are speaking of people afar off; of those who deny the evangelical faith; of Universalists or free-thinkers; or at least of those whose regard for "modern thought" has led them away from "the old paths." How far these people have forsaken the old paths to do homage to modern thought, the reader must judge. Whether the contradictions of the sacred Word, of which we have spoken, are consistent with evangelical faith, each one must say for himself. But our conviction is, that if such vagaries are evangelical, then "evangelical faith" is but another name for free-thought and downright irreverence. But we shall come very near home. The infinite importance of the subject, where the honour of the divine character is at stake, demands "great plainness of speech." The issue is not a small one.

In the *Christian Commonwealth* of London, are published the regular sermons of Dr. Joseph Parker, minister of the City Temple, an eminent man, and esteemed eminently orthodox. In the number of the above paper for July 12, 1888, was a sermon entitled "Daniel in the Den," Dan. 6:4-23. In this sermon there is a contrast drawn between the laws of the Medes and Persians, and the law of God, in which every erroneous idea that we have noticed is involved. Therein we find the following remarkable passage:—

"What is God always doing? Setting aside law. That seems strange. Certainly, God must be strange. God's government must be immeasurable in its inner thought, in its outward relation; it must be under his hand; it must lie well within the sweep of his omnipotence. Why does God set law aside? For man's sake. Law could never turn aside from the punishment of sin; the law must have its pound of flesh, and any goblet filled with blood may be welcome for the blood it holds. Law is stern, resolute, implacable. Certainly; it must be so. Law could never accommodate itself. If this universe were wholly a question of what we understand by law, forgiveness would be impossible. The man sinned: all the laws possible to our imagination cannot alter that fact. There is the stain, there is the wound, there is the black spot on the disc of ineffable purity: what hands may touch it, remove it, what catharism can cleanse with effectual detergency that black sin? Then comes into operation what we understand by the gospel. We cannot explain it, but God has put a new word into human speech; he has so used the word himself that we have become familiar with it; now we talk right eloquently about pardon, forgiveness, forgetfulness; now we speak of the miracle of God taking up our sin and casting it behind him. Law never did that. Herein is love, the greater law, the law that goes where mere statute and precept can never enter. A mystery, certainly; of all mysteries the cross is the culmination and the clouded glory."

And more of like import. These are indeed strange words. We are not surprised that the Doctor considers the gospel incomprehensible, unexplainable, if he thinks that God is always setting aside law. But why stop at that? If God is always setting aside law the gospel is not alone unexplainable, but *the reason* for the gospel is equally unexplainable. If God sets aside his law, pray, of what use was the death of Christ that the sinner may be pardoned? We confess that we cannot see its necessity on that supposition. A ransom cannot be required in behalf of a sinner, if the law which he transgressed is set aside.

But there is one expression in the above that is absolutely distressing. It is deeply irreverent, far beyond what is often seen in current theology. "The law must have its pound of flesh, and any goblet filled with blood may be welcome for the blood it holds." It is the Doctor's privilege to read Shakspeare, though it may not be in the best taste to carry him into his sermons; but it is hard to hold him guiltless for making a Shylock of the law of Jehovah—that law that is holy, just, and good; and being so, can never claim anything but what infinite justice and holiness requires. And was not the Doctor aware of the fact that the "goblet of blood" has been furnished to satisfy the claims of the violated law? And, can the Doctor find any intimation in the Scriptures that God would ever pardon a sinner were it not for the virtue of that same "goblet of blood"? Nay, more; does the Doctor, in his ministrations, give the sinner to understand that he can receive pardon without believing in that slighted goblet of blood, and pleading its merit and trusting in its power? If he does, then indeed is he preaching "another gospel," in which there is no blood, no sacrifice, no Christ, and alas! no salvation. Now as the law demanded the blood, and the blood has been offered, in what sense is the law set aside? We dislike to say that the eminent Doctor discredits the honour and the value of that "goblet of blood" which the Saviour shed for us; but we should certainly think from his language that he has yet to learn that "without shedding of blood is no remission." Heb. 9:22.

Again, in the same paragraph the Doctor said:—

"When we see persons so very anxious about the law, we are partly surprised, and superficially interested. They do not know what the law is in all the fulness of its meaning, and in all the possibilities of its application."

Well, if the Doctor's theology is correct, the possibilities of the law are very narrow, and its application a matter of question. We have not the remotest idea what possibility of application there may be in a law which is set aside. When

once set aside, its application ceases of necessity. The Doctor seems to think that they do not understand the possibilities of the application of the law, who are tenacious of the law, and who do not believe that it is set aside. But he has before denied in direct terms the possibility of the application of law in the matter of pardon. We utterly fail to comprehend the possibilities of his application of language; and we have not a doubt that in these sentences, if not in some others, the learned Doctor has used language with very little consideration of its meaning; he has discoursed of the law, and blood, and pardon, without well considering the relation they sustain to each other, according to the Scriptures of truth.

With deep reverence for that flesh which the law required, and for that blood which alone can purchase our pardon, we insist that the gospel doctrine of pardon is not beyond an easy explanation. But setting aside the efficacy of that blood which was shed upon the cross of Christ, and all is incomprehensible, all is confusion. If the law is set aside wherefore the necessity of the death of Christ? If such theology as Doctor Parker has given us in this sermon is correct, then we must join in the exclamation—"Certainly, God is strange."

To set aside a law that is holy, just, and good, Rom. 7:12, would be to licence injustice and unholiness. To set aside a law that contains the whole duty of man, Eccl. 12:13, 14, would be to release man from obligation to do his whole duty. To set aside a law that is spiritual, Rom. 7:14, would be to bring our service to God down to a low, carnal plane. To set aside a law that defines the will of God, Rom. 2:17-23, would be to cause the will of God to be lightly esteemed, and to introduce anarchy into the universe. To set aside a law by which is the knowledge of sin, Rom. 3:20, would be to destroy the distinctions between sin and righteousness. We declare with all confidence that such is not the divine plan of grace to fallen man. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

It is very true that a sinner cannot be justified by law, and we should earnestly plead to have the law set aside—forever set aside—if it would justify sin. For, if the law justified sin, it could not forbid and condemn it. If the law justified the sinner, it would be unjust in itself. Then sin would be tolerated. But precisely the same effect would be produced if a just law were set aside. It would be a licence to evil. But, though the law will not justify a sinner, it does not follow that justification is without regard to the claims of the law. The law can have no part whatever in bestowing righteousness upon one who has violated it, but it yet

stands as the rule of right, as says Paul in Rom. 3:21: "But now the righteousness of God without the law is manifested [toward the sinner], *being witnessed by the law and the prophets.*" Now a law can be a witness concerning that only which it contains, or of which it takes cognizance. A law which will condemn all sin, of every nature, must contain the whole duty of man. And such is the law of God. And it is no more true that "By the law is the knowledge of sin," Rom. 7:20, than it is true that "The doers of the law shall be justified." Rom. 2:13. This last is a highly reasonable declaration. For, the law being perfect, and containing the whole duty of man, as the Scriptures say, of course if a man perfectly kept it there would be no cause for condemning him; he must be justified. But the apostle further proceeds to show that none can now be justified by the law; and why? is it because the law is set aside, or made void? no; but because there are no doers of it; not a soul has perfectly kept it. Therefore it justly condemns all, and all stand guilty when it speaks. Rom. 3:19.

We say that to set aside a just law, would be to consent to injustice. This is a most important consideration. What do the Scriptures teach us concerning God's regard for the principles of righteousness and justice in the matter of pardon? If they give us any information on the subject, then we shall have an explanation of that which Dr. Parker declares is unexplainable. But on this subject we have full and most explicit information in the third chapter of Romans—one of the most remarkable chapters in the sacred Book.

1. It is emphatically declared that none can be justified by the law, because all have sinned, or transgressed the law.

2. We are justified through the redemption that is in Christ Jesus. Verse 24.

3. God has set him forth, that *through faith in his blood*, his righteousness may be declared in the remission of sin, through his own forbearance. Verse 25.

4. Through faith in the blood of Christ we may receive the remission of *sins that are past*. In the gospel of Christ there is no provision for sins future; in other words, the law is not set aside. A gospel of licence belongs to Rome and to her children.

5. The object of setting forth Christ as a propitiation, and of granting remission only through faith in his blood, is *that God might be just*, and the justifier of him that believeth in Jesus. Verse 26.

Would it have been possible to let the cup of suffering and death pass from the Saviour, as he earnestly requested? Yes, by two means. (1) Man could have been left to perish for his sin. But in that case the race of Adam would have been

utterly exterminated. God would not permit that. (2) The law could have been set aside. If that law were set aside by which man was condemned, he would necessarily go free. But God, who is rich in mercy, is infinite in justice; and he who magnified his word above all his name, Psa. 138:2, would have that word honoured, even if his only-begotten and well-beloved Son, who bore his own name, (see Heb. 1:1-4, 8, 9), must die to redeem a ruined race. Tell us that the law is set aside! It is an impeachment of the divine justice. The wondrous plan of salvation which infinite love and mercy devised, infinite justice must accept, or there would be a conflict of the divine attributes.

Dr. Parker's bewilderment over the supposed unexplainable nature of the gospel and the way of pardon, arises from his overlooking the fact that the justice of the law was honoured by the sacrifice of Christ, by that same goblet of blood, whereby abundant provision is made for pardon without setting aside the law, because God can be just and at the same time justify the believer in Jesus. God could justify the unbeliever as well as the believer in Jesus, were it not that belief in Jesus, in the sacrifice of his blood, is the means of maintaining justice; it is necessary, in order that he can pardon without setting aside his law.

In criminal courts there is every day seen a conflict of interests. Justice demands the punishment of the criminal. But criminals have their friends, who strive to have mercy rob justice of its due. Can these interests be harmonized? A superficial observer would say, Yes; after the convict has suffered for a season, to vindicate the majesty of the law, then let mercy interpose and set him free. But the object would not thus be accomplished. Allowing that the demand of the law is strictly just, and supposing that the penalty of the crime committed is imprisonment for ten years, then nothing less than ten years' imprisonment will answer the demand of justice. If the term of imprisonment be reduced to five years, in order that mercy may be satisfied, then we should have this state of facts: For the space of five years, mercy is entirely shut out; and during the remaining five years justice is robbed of its due. We fail to see that justice and mercy are combined in such a transaction. The conflict between them is continued. But the divine plan is far different from this. The sacrifice of Jesus Christ is of such exceeding merit that it fully meets the demand of the law, even though the law is holy and spiritual. Now if the sinner will break off his sins, and by faith in the blood of Jesus *make that sacrifice his own*, then the way of pardon is open without any sacrifice of

the principles of eternal and infinite justice. Such is the divine plan of pardon,—every way consistent with reason, easy to be understood, worthy of the divine attributes which devised it and which carry it out. Nothing else like it is found in the universe. As above shown, it is not approached in earthly governments. No religion but that of Christ teaches it.

And it may not be answered that it might be imitated, and the principle of substitution be introduced into other governments and other religions. It is impossible. To be justly available, the sacrifice must be of sufficient merit to meet every requirement of the law, under all conditions and circumstances. And the substitute must be above the claim of the law, or else he will have nothing to offer. It is for this reason that angels could not redeem man. They are his fellow-servants (see Rev. 22:8, 9); they all owe to God the service of their lives. By what right, then, could they give their lives a sacrifice for others? To meet all the conditions necessary to such a transaction, the substitute must be at least as high as the law which he dies to honour. Moreover, the substitute must not only be one who can maintain the dignity of the law in his sacrifice, but he must be able to secure the law against continued violation; otherwise nothing would be gained to the government by his sacrifice. In other words, he must be able to work *in* as well as *for* the convicted one, in order to fully maintain the majesty of the government and the authority of law. Search the whole universe, and we should find but one being who could stand in man's behalf before the divine law, and fully vindicate the majesty and integrity of the government in his sacrifice;—that being is the divine Son of the Most High, Jesus Christ, our ever-adorable Redeemer.

We must confess that we are of those of whom Dr. Parker speaks so lightly, who are "very anxious about law." We could not bear the thought that God should suffer the throne of his glory to be disgraced (Jer. 14:21), by suffering his perfect and immutable law to be trampled upon with impunity. For surely such could only be the result of setting aside law; more than that—"always setting aside law," for the sake of the transgressor. A government that cannot maintain its law is to be pitied; a government that will not maintain its law is to be despised. If the transgression of the law is so awful that it caused the death of the Son of God, how should we be compelled to regard the action of God if he would set aside that law to accommodate the circumstances of the sinner? That would be to declare to the universe that the law is not as worthy of regard as the sinner. But if such were the case,

why is it that any sinner will be lost? If the law is set aside for one, why not for all? Certainly, *such theology* is strange!

While that wondrous revelation of the perfect union of divine mercy and justice, found in Rom. 3, especially in verses 23-26, stands on record; while we remember the agony of the Saviour in the garden; while we cling to the cross upon which the glorious Son of God died a sacrifice for our transgressions; while we read that God will bring every work into judgment; while our hearts gladden with the tidings that the blood of Christ cleanses from all unrighteousness, let no man try to beguile us with the idea that God *ever* sets aside his law. J. H. W.

THE LATE BISHOP OF LINCOLN ON THE SABBATH QUESTION.

IN a recent number of the PRESENT TRUTH we gave our readers a chapter from the Bishop's pen which presented in a clear light the origin, nature, and perpetuity of the Sabbath of the fourth commandment. This week we present something more from the same source. Very little criticism can be made upon the lucid presentation of the claims of the ancient Sabbath, the seventh day of the week, although the Bishop, as we will show in a future number, attempts to perform the singular feat of enforcing the observance of the first day of the week by the fourth commandment. Thus far his arguments are in behalf of the day Jehovah rested upon in Eden, the day which God enshrined in the bosom of the decalogue. Concerning the position of the writer, that the Sabbath is a type of our rest in heaven, we make the single remark that if the seventh-day Sabbath is a type of the heavenly rest, then it

could certainly be observed until that rest is gained, because all types reach to their antitypes. The reader will find in the following, some strong testimony in support of God's great memorial of creation. We closed with the Bishop's statement that "there is, therefore, we may be sure, something of universal application and perpetual obligation in the fourth commandment." He then continues:—

"5. Yet further—It is indeed true, that while we can recognize the moral fitness of setting apart *some* portion of time for sacred uses, we do *not* see the moral fitness of setting apart precisely a *seventh* part. And so the sanctification of one day in seven is to *us* a matter of *positive* institution; and thus there is a *difference* in this respect between the fourth commandment and the other nine, which are based on known principles of immutable morality.

"I do not mean to say, that because we do *not* see the *moral* fitness of hallowing *one day in seven*, therefore there may not be some moral fitness in so doing. On the contrary, it is probable that there

is such a fitness. Almighty God does every thing "in number and weight." Wisdom 11:20. We do not as yet understand the secret harmonies of the Divine arithmetic. They may be fully revealed to us hereafter, when we hear the music of heaven. But we shall have read Holy Scripture to little purpose, if we have not been brought to a conviction that there are such *harmonies in numbers*, and that we may one day be enabled to appreciate them. And particularly from the remarkable circumstances in which the number *seven* is ever coming before our eyes in Holy Scripture, as if it were invested with a sacred dignity, and endowed with a holy significance, we have reason to believe that there is far more than we dream of in our philosophy—far more than we yet are aware of—in the setting apart one *seventh* of the world's time to holy uses, and in consecrating it to God.

"6. Again; true it is, that, though we see the moral fitness of setting apart *some* stated time, *we are not* as yet able to see the moral fitness of setting apart precisely the *seventh* of our lives, to sacred uses. And so the fourth commandment is *not* as yet *seen* by us to rest on the same ground of natural morality as the other nine. But perhaps on this very account the fourth may be fitly said to be *better* adapted than any *other* of the ten commandments (of which we see the reason), to *try our faith and obedience to God*. We have good reasons for obeying God in all that he commands. But in doing things of which we see the reason, we may be only obeying ourselves and not be obeying God. Therefore Almighty God *tests* our faith by things of which we do not see the reason.

"Consider the first commandment he ever gave, and on which the happiness of mankind depended: '*Of the tree of the knowledge of good and evil, thou shalt not eat: in the day thou eatest thereof thou shalt surely die.*' Adam did not see the moral reasons why he was permitted to eat of the fruit of every other tree save of one beautiful tree in the garden. On the contrary he might have argued thus: 'If the tree is not good, why did God make it and place it in Paradise? and if it is good why may not I taste it?'

"Again; Abraham did not see the reason why he was commanded to slay his own son. On the other hand, the command to do so might have seemed contrary to reason.

"Thus we see that the faith and obedience of Adam and of Abraham were tested by two commandments, the one seemingly without reason, the other seemingly against reason.

"Similarly, the fourth commandment, of which we do not see exactly the reason, is for that very reason the best trial of our moral qualities, that is, of our faith and obedience,—without which we cannot be saved.

"7. The only question for us is,—

"Does the fourth commandment come from God? And is it addressed to us?

"No one doubts that it came from God. And that it concerns us, is clear from the fact that it dates from the creation, and is based upon it; that is, it is grounded upon what concerns all

created beings. For how is the commandment introduced? '*Remember the Sabbath day to keep it holy.*' And why is it to be so kept? '*For in six days the Lord made heaven and earth, the sea, and all that in them is.*'

"Therefore this question arises: Did not God make the heaven and earth for us, as well as for the Jews? Is he not our Maker, as well as theirs? Does not creation concern us as well as them? Certainly it does, and *much*, very much *more*. For we, who are Christians, know, what the Jews did not know, that by Christ were all things made. By *him* 'all things were made,' says St. John (John 1:1-4; Heb. 1:2). And therefore a religious duty, grounded on *creation*, concerns *us*, not only as *men*, but *specially* as *Christians*.

"And since God commanded the *Jews* under solemn sanctions to hallow one day in seven; and since he punished their violations of this law with severe chastisements, and promised rich blessings to those who observed it; and since, as we have seen, it is an elementary principle of natural reason that God is to be worshipped, and that by consequence a special day of periodic recurrence is to be set apart for his honour and service; and since it is a matter of experience, that our nature, which is God's work, needs rest and the spiritual refreshment which Christ gives, then surely it will follow by logical inference, that *we Christians*, who are so much more highly favoured by God than were the Jews, and who in the work of creation and preservation of the universe see the operation of Christ, and who, in addition to the blessings of *creation*, ought to celebrate those of *redemption* and *sanctification*, are bound to set apart a *no less* portion of time than the Jews were obliged to do, for God's glory and for our own spiritual welfare and that of others, and for the concerns of eternity. *We owe more; and shall we pay less?* And may it not therefore be concluded, that if we neglect to hallow one day in seven, we may expect severer judgments than those with which the Jews were visited by God for profaning their Sabbaths, and that we may look for more gracious rewards to obedience in this respect than were vouchsafed to the ancient people of God?

"Yet further. Not only does the sanctification of one day in seven date *from the creation*, and so concern all created beings, but it *reaches forward* even to the *end of all created things*, and so concerns *all*.

"It is not only commemorative of the *past*, but is prophetic of the *future*. It records *God's rest in time*, and symbolizes *man's rest in eternity*. It looks back to the *work of earth*, and it looks forward to the *rest of heaven*.

"And it is not without reason, that the Holy Spirit speaking in the fourth chapter of the epistle to the Hebrews, of the rest—that future, eternal, heavenly rest,—which *remaineth to the people of God*, does not use the word *Katapausis*, or cessation, (a word which he uses no less than eight times in that and the preceding chapter,) but changes his style, and says *apoleipetai ara sabbatismos to lao tou Theou*. There remaineth therefore a

rest, literally a sabbatism, to the *people of God*. Heb. 4:9.

"Are we then the people of God? Do we look for that eternal Sabbath? Do we hope to enter into that rest? Does it remain to us? Then let us be sure, the law concerning the Sabbath, which prefigures it, does concern us? And if we do not hallow God's Sabbaths in time on earth, can we hope to enjoy his eternal Sabbath in heaven?

"But here an objection may be made: True, we are obliged to hallow one day in seven. But it may be asked,—

"II. Are we not bound by the same arguments to observe the seventh day of the week, as specially set apart for the service of God? Ought we not to keep Saturday holy and not Sunday?"

The Missionary.

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

WHAT WILL THE HARVEST BE?

WHAT will it be when the reapers come
To gather the golden grain?
Will our hearts rejoice in the harvest home,
Or the reaping bring us pain?
What will the harvest be?

Sowing the seed, in our daily life,
Is it the wheat or the tares?
Are we sowing sorrow, pain and strife?
Or patience, faith, and prayers?
What will the harvest be?

Will the Master of the vineyard say,
"True and faithful one, well done,
Thou hast toiled and borne the heat of the day,
Now rest, for the prize is won"?
What will the harvest be?

Or will it be—oh sad, sad thought—
That thy seed was sown in vain?
Thy reaping no peace, but sorrow has brought,
Only shame, contempt and pain?
What will the harvest be?

Oh let us sow, with the Master's seed
The good, the pure, and the real;
Perhaps more patience and faith, we shall need,
But the reaping will reveal
What our harvest then will be.
BLANCHE M. KING.

THE CAUSE IN AUSTRALIA.

A MEETING of Seventh-Day Adventists was held in Melbourne, commencing August 29th and continuing over two Sabbaths and first-days. The meeting was convened to consider the subject of a more perfect organization of the work in its various departments. Delegates were present to represent the churches in Adelaide, Ballarat, Hobart, Melbourne, and Wychitella. Twenty-six delegates, including four delegates at large, were in attendance, besides a goodly number of other visitors from different places where our work has been established.

On the question of the organization of a Conference, there was a unanimity of sentiment favouring the enterprise. The remarks by different speakers awakened a deep feeling of gratitude in the meeting for the gracious favour of God in giving to this part of the world the light of "present truth." Many had for years been longing and praying for light, feeling that there was something in store for them which the Lord would reveal. One brother whom the truth has lately found in New Zealand, for a long time had an evening appointed upon which, each week, he retired to a solitary place and often prayed till midnight that God would bring to his heart the light of truth.

When the increased burdens and responsi-

bilities which they would be called upon to bear were placed before the meeting, there was a manifest willingness to receive them all. A Conference was therefore organized and officered as follows: President, G. C. Tenney, Melbourne; Secretary, S. McCullagh, Adelaide; Treasurer, Echo Publishing House; Executive Committee, M. C. Israel, W. D. Curtis, Wm. Bell, G. Foster. Credentials were voted to three ministers, and licences to five brethren to improve their gifts in preaching. It was ascertained that there were about 260 members of churches, and 335 unorganized Sabbath-keepers in the Australian colonies, not including New Zealand. A tract and missionary society was fully organized, of which M. C. Israel was chosen president, and Mrs. Josie Baker secretary, with a vice president and four directors.

The Sabbath-school work was organized into a colonial association, of which W. L. H. Baker stands at the head. The proceeds of the donations during the year were devoted to the same object recommended and adopted by the general S. S. Association.

In the distribution of labour the great difficulty was to determine where labour was most needed. The calls were many, and the labourers were few. At present it seems probable that W. D. Curtis will take the work in South Australia, M. C. Israel in Tasmania, and W. H. Baker will labour in Victoria.

Our publishing work has outgrown its present quarters and as it is very difficult to rent suitable buildings for this work, it was deemed necessary to take definite steps to secure property of our own. A favourable allotment was offered to us before the meeting which we bargained for. And when the matter was set before the meeting the step was justified, and at the first meeting very nearly £800 were subscribed for stock in our new publishing association. The amount has been increased since then to £900. There was a most commendable interest manifested, and a desire to bear burdens for the cause of God.

In all of our deliberations we had freedom of discussion, and in our conclusions there was a spirit of union and brotherly feeling that was cheering indeed. At a meeting of the Melbourne church an election of officers was held when two elders and three deacons were chosen, and when the final vote was taken there was not a dissenting voice. The brethren and sisters departed for their homes feeling of good courage, and we regard the meetings as marking a long step in advance in the work in this distant part of the world.

G. C. TENNEY.

The Sabbath-school.

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

LESSON 45.—JACOB'S SONS RETURN TO CANAAN.

THEN Joseph had their sacks filled with corn, and gave them provision, and sent them on their way. When they stopped at the inn to feed their animals, one of the men opened his sack of corn, and there was the money that he had paid for the corn, lying in the mouth of the sack. And their hearts failed them, and they were afraid, saying one to another, "What is this that God hath done unto us?"

When they came to Canaan, they told their father all that had happened to them, and how they had to leave Simeon bound in prison. And when they opened their sacks, they found every man's bundle of money in his sack.

Jacob would not consent to let them take Benjamin down to Egypt, so they waited till their corn was all eaten up, and then Judah

told Jacob that if they did not go to Egypt and get some more corn, they would all die of hunger. He said that if Jacob would let Benjamin go, he would surely bring him back.

QUESTIONS.

1. After Joseph had given them the corn, and sent them all away, what did one of the men find in the mouth of his sack? Gen. 42: 27.
2. How did they feel when they saw the money in the mouth of the sack? Verse 28.
3. What did they say?
4. What did they tell their father when they came to Canaan? Verse 29.
5. What did they tell him about Simeon?
6. What did they find when they opened their sacks?
7. Would Jacob consent to let Benjamin go down to Egypt with them? Verse 38.
8. How long did they wait? Gen. 43: 1-3.
9. What did Judah say would happen to them if they did not go and get some more corn? Verse 8.
10. Could they get any more corn unless Benjamin went with them? Verse 3.
11. What did Judah say he would do if Jacob would let Benjamin go? Verse 9.

LESSON 46.—JACOB SENDS BENJAMIN.

FINALLY, Jacob consented to let Benjamin go to Egypt with his brothers. So they made ready for their journey, and took double money in their hands, and some nice presents for Joseph, and went down to get more corn.

When Joseph saw Benjamin with his brothers, he told the ruler of his house to make everything ready, for he wanted these men to take dinner with him that day.

When Joseph's brothers were brought into his house, they were afraid; for they thought Joseph would accuse them of stealing the money that they had found in their sacks. So they went to the steward and told him that they had brought the money back, and brought other money to pay for the corn that they wanted to get. He told them not to be afraid; for he had the money that they paid for their corn when they came the first time. He said it must be that their God had given them treasure in their sacks.

QUESTIONS.

1. Did Jacob finally consent to let Benjamin go with his brothers? Gen. 43: 13.
2. What did Jacob's sons then do? Verses 11-15.
3. How much money did they take?
4. What did they take for Joseph?
5. When Joseph saw Benjamin with his brothers, what did he tell the ruler of his house to do? Verse 16.
6. What made Joseph's brothers afraid when they were brought into his house? Verse 18.
7. What did they tell the steward? Verses 19-22.
8. What did he say about the money that they paid for corn the first time they came down?
9. Did he think they had any need to be afraid?
10. How did he think the money happened to be in their sacks?—*Bible Lessons for Little Ones.*

THE Scriptures, like Ezekiel's waters, have their shallows and their depths, so that children may bathe, and adults may dive.

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 TRUE ISRAEL.

1. ALL Israel in the true sense of that term will be saved.

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away unrighteousness from Jacob." Rom. 11: 26.

2. Paul speaks of "Israel after the flesh" (1 Cor. 10: 18), of whom only a remnant will be saved.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9: 27.

3. The term Israel scripturally belongs to those only who prevail with God.

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32: 28.

4. The literal descendants of Abraham are not regarded by the Lord as the true Israel.

"Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9: 6-8.

5. The true Jew in God's sight is not such because of nationality.

"For he is not a Jew which is one outwardly, neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

6. The real seed of Abraham are those who possess a living faith in Christ.

"Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3: 7.

7. Such will share the blessings promised to Abraham.

"So then they which be of faith are blessed with faithful Abraham." Gal. 3: 9.

8. The real Israelites then consist of those who belong to Christ.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

9. The Jew and the Gentile must both receive their justification by or through Christ.

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Rom. 3: 30.

10. The Israel of God was represented by a tame olive tree, and the prophet predicted that the branches would be broken off.

"The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11: 16.

11. Paul informs us that they were broken off.

"Thou wilt say then, the branches were broken off, that I might be grafted in." Rom. 11: 19.

12. The Jews, the natural branches, were broken off because of unbelief.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." Rom. 11: 20.

13. The tree or stock of Israel still remains, and into it the Gentiles are grafted, and thus they become a part of the Israel of God.

"For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches,

be grafted into their own olive tree?" Rom. 11:24.

14. The Saviour recognized a distinction between a genuine Israelite and those who were such only by descent.

"Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile." John 1:47.

15. The Saviour predicted that the Jews would be scattered into all nations, and that their city would be destroyed.

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

This prediction was fulfilled when Titus with the Roman army destroyed the city and the temple in A.D. 70, since which time their nationality has ceased.

16. But the Gentiles having been grafted in, the twelve tribes are still preserved, and James, writing to his Christian brethren, addresses his letter to the "twelve tribes."

"James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." Jas. 1:1.

17. The remnant of Israel whom God will accept must be free from all iniquity.

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13.

R.

Interesting Items.

—There are 13,995 public-houses in the London police district.

—The French Army has six Jewish Generals, of whom two are Generals of Division.

—In 1887, the sum of £1,228,759 was given by various religious bodies in the British Isles to foreign mission funds.

—Mr. David Hand, of Clinton, Connecticut, has given nearly \$2,000,000 to educate the negroes of the Southern States.

—The Lord Mayor, Mr. Alderman Polydore de Keyser, in recognition of his valuable public services, has been knighted.

—A temperance society has been founded at St. Petersburg by shoemakers. It has 1,200 members, and is increasing rapidly.

—The Empress of Japan has established a College for Women, which is to be controlled by a committee of foreign ladies.

—At a meeting held recently at Lyons, M. de Lesseps declared that the Panama Canal would be opened in July, 1890.

—The Supreme Court of Nebraska has decided that a woman may sue for and recover money her husband has squandered for liquors.

—A petition has been presented to the King of Sweden, signed by 208,827 of his subjects, asking for prohibition of the liquor traffic in that country.

—It is stated that the Pope has written to President Carnot, pointing out the necessity of a good understanding between France and the Holy See.

—The total number of pledges taken at the counter of Messrs. Lockhart's various cocoa rooms in London in the first six months of this year was 2,049.

—The Special Commission appointed to inquire into the charges made by the *Times* against the Irish members, commenced its investigation October 22.

—The United States has decided that under the Chinese Exclusion Act, Chinese labourers cannot land in the United States, whether in transit to other countries or otherwise.

—The Czar and the Czarina were slightly injured, owing to an accident to the Imperial train, near Borki. Twenty-one of the attendants were killed, and thirty-seven seriously injured.

—Lord Sackville West, the British Minister at Washington, having injudiciously expressed his opinion to an inquiring politician that the President acted for political effect in writing the Retaliation Message, will be recalled.

—A frightful disaster occurred near Potenza, Italy, Oct. 20. A large quantity of earth fell from the side of a mountain, covering the railway track some distance, just as a train was near the spot. All the carriages were overturned with the exception of the two last, occupied by soldiers, who, fortunately, were able to render some assistance to the wounded. Nineteen persons were killed and fifty-five injured.

—News has been received of Mr. H. M. Stanley's Expedition, a portion of which was encountered at the end of November last by detachments of Arabs carrying on trade in the interior of Africa, in the region between Lakes Albert Nyanza and Muta-Nzige and Tabora. The Expedition had endured much suffering from fever, through travelling in thick forests and marshes, and in conflict with native tribes. The Arabs estimate the total number of the Expedition at 250, and thought Wadelai could be reached in from forty to fifty days.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

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

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

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

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

BOOKS IN PAPER COVERS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TRACTS WITHOUT COVERS.

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

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

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

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

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THE SECOND ADVENT;

Brief Exposition of Matthew Twenty-Four.

BY JAMES WHITE.

This able pamphlet presents a critical explanation of our Lord's great prophecy, as he viewed the doomed city of Jerusalem from the Mount of Olives, recorded in the twenty-fourth chapter of Matthew. At least fifty thousand copies of this exposition have been printed, and it has run through several editions. The author (now deceased) was one of the most careful expositors of the Scriptures. The book treats upon the entire chapter in detail, and is most interesting and instructive. Paper covers, 64 pp. Price, post free, 6d.

Address, THE PRESENT TRUTH, 48, Paternoster Row, London, E. C.

THE PRESENT TRUTH.

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

LONDON, NOVEMBER 8, 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.

"FOR the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

"TO HAVE been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed."—*Sebastin Meyer*.

"I USE the Scriptures, not as an arsenal to be resorted to only for arms and weapons . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."—*Boyle*.

WM. TYNDALE, who laid the foundation of our English version of the New Testament, and suffered the martyr's fate in 1536, like the apostle Paul looked for his "crown of righteousness" "at that day" of the Lord's appearing. He said:—

"All the Scripture maketh mention of the resurrection and coming again of Christ, and that all men, both they that go before, and they that come after, shall then receive their rewards together."

An example of an oft-repeated, but we will say often thoughtless perversion of truth occurs in the outline morning lesson for Nov.

11, in the *Sunday School Chronicle*. Speaking of Christ's healing the woman on the Sabbath, the writer says: "He interrupts his Sunday teaching in the synagogue to heal a poor woman of her infirmity." It is true that if the children in the Sunday schools knew that they were not keeping the day which the Saviour and the disciples kept, they might often ask for reasons which it would trouble the teachers to give; but certainly those who have any regard for truth, and who have a sense of their responsibility as instructors of the young, will not be found teaching their classes that when the New Testament speaks of the Sabbath it means Sunday.

The following paragraph is quoted from the "Fathers of the Catholic Church":—

"Jesus is our Pattern; the members of his church become members of his church simply that they may learn of him. A boy goes to school to learn to write, and his teacher writes a line in a beautiful hand, at the top of a page, for him to copy. While he is making his first line, he closely scans the master's line, and does very well. The next time he looks less closely at the copy, and that line is a little poorer than the other. With each successive line he looks less at the copy, and more at his own work, until by the time he is half way down the page he is following, not the master's beautifully written copy, but his own scarcely legible scrawl, and each line is a little worse than the one preceding it. Those lines are a fitting emblem of the lives of those who follow the learners in the school of Christ, instead of following only the life of the great Master himself."

Does the fourth commandment enjoin the observance of a definite seventh day of the week? Some think that the requirements of the command are met if we observe any one day in seven. Now is the wording of this precept so ambiguous that it is difficult to determine what is its real meaning? What did it mean to ancient Israel? Did they get the idea that they could obey the command by keeping any day they chose to select? Everybody knows they did not. Had any of them attempted to carry out the seventh-part-of-time theory during their journey in the wilderness, they would have become involved in difficulty at once; and the falling of the double portion of manna on the sixth day and its not falling upon the seventh day would have corrected their erroneous view in one week at least. But all recognize the fact that the Jews understood they were to observe a definite seventh day, the last day in the weekly cycle, the day upon which the Author of the Sabbath himself rested. Did they have the true meaning of the commandment? We know that they did. Has the commandment been changed by divine authority? There is no proof that it has. *Has its meaning changed?* If so, what shows it? If its meaning has not changed, why not keep it as it reads?

THE REMEDY.

THE Lord Bishop of Liverpool has drawn some vivid pictures of our times, or, rather, has presented a duplicate of the picture that was drawn by inspiration, of the perilous character of the last days. The bishop closes his statement by saying: "We are in the last days, and perilous times have come." Among other plain truths which his lordship utters are the following:—

"Our fourth duty is to impress on all around

us the immense importance of the fifth and seventh commandments. It is as clear as daylight to my mind that myriads of my fellow-countrymen are forgetting these two mighty laws of God. Ignorance of the spirit of the fifth commandment is the true secret of the abounding social disorder that we see around us. Ignorance of the spirit of the seventh commandment accounts for much of that fearful levity about the relations of the sexes that is creeping into all classes of society. One remedy for 'perilous times' is more full preaching of God's law."

This was Paul's manner of dealing with sin. In fact he advocated that "by the law is the knowledge of sin," and he even went so far as to assert that "I had not known sin but by the law."

We need to enforce in our teaching the moral law of God, which reveals to man the defects in his character, and shows him that without Christ he is lost. Then we need to emphasize the gospel of Christ as the great remedy for our sins.

"FATHERS OF THE CATHOLIC CHURCH."

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