

The Present Truth.

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

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THE PRESENT TRUTH.

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THE NEW YEAR.

WHY hail we thus each new-born year,
With voice of joy and scenes of mirth?
What room for gay and festive cheer,
While woe and darkness span the earth?
While sin and suffering, pain and death, still throw
Their baleful shadow over all below?

Earth trembles at the cannon's roar,
War's murderous visage scours the plain,
Its fairest spots are drenched with gore,
Its fruitful fields are piled with slain,
And what are all these slow revolving years,
But funeral pageants of distress and tears?

Contagions spread their wings of pall,
Fierce tempests rage with blasting breath,
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer,
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn,
For from the great high throne of Heaven
A royal fiat forth has gone,
A glorious word to earth is given:
Behold, says He who looks creation through,
Where sin has marred my works I make anew.

New earth to smile before his face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the mouldering tomb,
New skies unrent by raging storms,
New beauty, new unfolding bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, O tardy years!
Fly quickly, hours that intervene!
Groaning we wait the time when tears
Shall be but things that once have been,
Dawn, thou blest morn, so long in promise given,
The glorious glad new year of God and heaven.

U. S.

THE HIDDEN MEANING.

WHATEVER evil falls across my path,
I straightway look, with optimistic eyes,
To see what purpose underneath it lies.
For I believe always God's seeming wrath
Is but the veil to some intended good,
By men not understood.

But if we will take time amidst our grief
To search for it, I think we cannot fail
To find the hidden meaning 'neath the veil,
And, having found it, lo! we find relief!
And what has seemed a cruel, chastening rod
Proves the kind touch of God.

—Ella Wheeler Wilcox.

GENERAL ARTICLES.

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

BIBLE SANCTIFICATION. NO. 8.

BY MRS. E. G. WHITE.

THE CHARACTER OF JOHN.

THE apostle John was distinguished above his brethren as "the disciple whom Jesus loved." While not in the slightest degree cowardly, weak, or vacillating in character, he possessed an amiable disposition, and a warm, loving heart. He seems to have enjoyed, in a pre-eminent sense, the friendship of Christ, and he received many tokens of the Saviour's confidence and love. He was one of the three permitted to witness Christ's glory upon the mount of transfiguration, and his agony in Gethsemane; and to the care of John our Lord confided his mother in those last hours of anguish upon the cross.

The Saviour's affection for the beloved disciple was returned with all the strength of ardent devotion. John clung to Christ as the vine clings to the stately pillar. For his Master's sake he braved the dangers of the judgment hall, and lingered about the cross; and at the tidings that Christ had risen, he hastened to the sepulcher, in his zeal outstripping even the impetuous Peter.

John's love for his Master was not a mere human friendship; but it was the love of a repentant sinner, who felt that he had been redeemed by the precious blood of Christ. He esteemed it the highest honor to work and suffer in the service of his Lord. His love for Jesus led him to love all for whom Christ died. His religion was of a practical character. He reasoned that love to God would be manifested in love to his children. He was heard again and again to say, "Beloved, if God so loved us, we ought also to love one another." "We love him because he first loved us. If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" The apostle's life was in harmony with his teachings. The love which glowed in his heart for Christ led him to put forth the most earnest, untiring labor for his fellow-men, especially for his brethren in the Christian church. He was a powerful preacher, fervent, and deeply in earnest and his words carried with them a weight of conviction.

The confiding love and unselfish devotion manifested in the life and character of John, present lessons of untold value to the Christian church. Some may represent him as possessing this love independent of divine grace; but John had, by nature, serious defects of character; he was proud and ambitious, and quick to resent slight and injury.

The depth and fervor of John's affection

for his Master was not the cause of Christ's love for him, but the effect of that love. John desired to become like Jesus, and under the transforming influence of the love of Christ, he became meek and lowly of heart. Self was hid in Jesus. He was closely united to the Living Vine, and thus became a partaker of the divine nature. Such will ever be the result of communion with Christ. This is true sanctification.

There may be marked defects in the character of an individual, yet when he becomes a true disciple of Jesus, the power of divine grace makes him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and better women in all the relations of life,—living representatives of Christ in disposition and character,—they are none of his.

At one time, John engaged in a dispute with several of his brethren, as to which of their number should be accounted greatest. They did not intend their words to reach the ear of the Master; but Jesus read their hearts, and embraced the opportunity to give his disciples a lesson of humility. It was not only for the little group who listened to his words, but was to be recorded for the benefit of all his followers, to the close of time. "And he sat down, and called the twelve, and said unto them, If any man desire to be first, the same shall be last of all, and servant of all."

Those who possess the spirit of Christ will have no ambition to occupy a position above their brethren. It is those who are small in their own eyes who will be accounted great in the sight of God. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, "Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but Him that sent me."

What a precious lesson is this for all the followers of Christ! Those who overlook the life-duties lying directly in their pathway, who neglect mercy and kindness, courtesy and love, to even a little child, are neglecting Christ. John felt the force of this lesson, and profited by it.

On another occasion, his brother James and himself had seen a man casting out devils in the name of Jesus, and because he did not immediately connect himself with their company they decided that he had no right to do this work, and consequently forbade him. In the sincerity of his heart, John related the circumstance to his Master. Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Again, James and John presented by their mother a petition requesting that they might be permitted to occupy the highest positions of honor in Christ's kingdom. The Saviour answered, "Ye know not what ye ask."

How little do many of us understand the true import of our prayers! Jesus knew the infinite sacrifice at which that glory must be purchased; when he, "for the joy that was set before him, endured the cross, despising the shame." That joy was to see souls saved by his humiliation, his agony, and the shedding of his blood.

This was the glory which Christ was to receive, and which these two disciples had requested that they might be permitted to share. Jesus asked them, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto him, We can."

How little did they comprehend what that baptism signified! "Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared."

Jesus understood the motives which prompted the request, and thus reproved the pride and ambition of the two disciples: "The Gentiles exercise lordship over them, and their great ones exercise authority upon them. But shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Upon one occasion, Christ sent messengers before him into a village of the Samaritans, requesting the people to prepare refreshments for himself and his disciples. But when the Saviour approached the town, he appeared to be passing on toward Jerusalem. This aroused the enmity of the Samaritans, and instead of sending messengers to invite and even urge him to tarry with them, they withheld the courtesies which they would have given to a common wayfarer. Jesus never urges his presence upon any, and the Samaritans lost the blessing which would have been granted them, had they solicited him to be their guest.

We may wonder at this uncourteous treatment of the Majesty of heaven; but how frequently are we who profess to be the followers of Christ, guilty of similar neglect. Do we urge Jesus to take up his abode in our hearts and in our homes? He is full of love of grace, of blessing, and stands ready to bestow these gifts upon us; but like the Samaritans, we are often content without them.

The disciples were aware of the purpose of Christ to bless the Samaritans with his presence; and when they saw the coldness, jealousy, and disrespect shown to their Master, they were filled with surprise and indignation. James and John were especially stirred. That he whom they so highly revered should be thus treated, seemed to them a crime too great to be passed over without immediate punishment. In their zeal they said, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" referring to the destruction of the captains and their companies sent out to take the prophet Elijah.

Jesus rebuked his disciples saying, "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives but to save them." John and his fellow-disciples were in a school, in which Christ was teacher. Those who were ready to see their own defects, and were anxious to improve in character, had ample opportunity. John treasured every lesson, and constantly sought to bring his life into harmony with the Divine Pattern. The lessons of Jesus, setting forth meekness, humility, and love

as essential to growth in grace, and a fitness for his work, were of the highest value to John. These lessons are addressed to us as individuals and as brethren in the church, as well as to the first disciples of Christ.

An instructive lesson may be drawn from the striking contrast between the character of John and that of Judas. John was a living illustration of sanctification. On the other hand, Judas possessed a form of godliness, while his character was more Satanic than divine. He professed to be a disciple of Christ, but in words and in works denied him.

Judas had the same precious opportunities as had John to study and to imitate the Pattern. He listened to the lessons of Christ, and his character might have been transformed by divine grace. But while John was earnestly warring against his own faults and seeking to assimilate to Christ, Judas was violating his conscience, yielding to temptation, and fastening upon himself habits of dishonesty that would transform him into the image of Satan.

These two disciples represent the Christian world. All profess to be Christ's followers; but while one class walk in humility and meekness, learning of Jesus, the other show that they are not doers of the Word, but hearers only. One class are sanctified through the truth; the other know nothing of the transforming power of divine grace. The former are daily dying to self, and are overcoming sin. The latter are indulging in their own lusts, and becoming the servants of Satan.

THE SANCTUARY AND 2,300 DAYS.

(Concluded.)

THE nature of the cleansing of the heavenly sanctuary we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the *investigative* judgment which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the *execution* of the judgment, and is committed wholly to Christ who comes to our earth to accomplish this work. John 5: 22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Dan. 7: 9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5: 11. It is not upon earth; for the Father does not come to our earth. It is before the second advent of Christ; for Christ comes to our earth as a king sitting upon his own throne (Matt. 25: 31, 34; Luke 19: 12, 15; 2 Tim. 4: 1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7: 13, 14. It is the time and place where our Lord concludes his priestly office, and must therefore, be in the second apartment of the sanctuary above. Rev. 10: 7, and 11: 15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15: 23, 51-55; 1 Thess. 4: 15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were *previously accounted worthy* of that great salvation. Luke 20: 35. There can be no examination afterward to ascertain whether they shall be saved or lost; for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4: 15-17. These are previously

judged worthy of this great salvation (Luke 21: 36), and can never afterward be subjected to trial for the determination of this point. The decision as to who shall have eternal life has, therefore been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12: 1. The opening of the books is described in Dan. 7: 9, 10. The book of life shows who have ever set out in the service of God. Luke 10: 20; Phil. 4: 3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3: 16. Other books contain the record of men's evil deeds. Rev. 20: 12, 13.

[As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers of Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life, Rev. 3: 5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.]

The righteous need a high priest until their sins are blotted out. They cannot be blotted out until the judgment; for God has decreed to bring every work into judgment, whether good or evil. Eccl. 12: 13, 14, and 3: 17. He certainly cannot bring any record into judgment after he has blotted it out. The blotting out is, therefore, the last act of our High Priest, and is done when the Father has accounted each person worthy of this, which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3: 19) is, therefore, the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11: 18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14: 6, 7. The living are still on probation when the solemn announcement is made to mankind.]

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22: 11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever, and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7: 13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

J. N. ANDREWS.

BIBLE CONVERSION.

(Continued.)

OFFICE OF THE LAW IN CONVERSION.

By the law is here meant the law *par excellence*—the law of supreme love for God and equal love for man drawn out in ten precepts, and usually termed the moral law, because it relates to moral duties.

Of this law the Psalmist says, "The law of the Lord is perfect, converting the soul." Ps. 19: 7. "By the law is the knowledge of sin." Rom. 3: 20. Again it is written, "Sin is the transgression of the law." 1 John 3: 4. The law is the well-defined rule by which to determine what sin is. Without it, it would be impossible to get at the starting point from which to commence the work of conversion. We could not tell what to be converted *from*, nor what to be converted *unto*. Even "the light of conscience," of which some boast, teaching that the law is unnecessary in conversion, is but the result of, at least, a faint copy of the law written in the heart. Rom. 2: 14, 15.

Conversion is a change from sin to holiness. "Sin is the transgression of the law," and holiness is conformity to the law. The law is not only necessary as a faithful mirror in which to see our moral defects (James 1: 25); it is also needful, indispensable, as a sure indicator of the way of holiness. And whether we look at the law as written in the decalogue, or at the life of Christ, for these objects, the result will be one and the same; for in Christ's life the law appears drawn out in living characters. John 15: 10; 1 John 3: 4, 5.

We could not repent without the knowledge of sin by the law. "Where no law is, there is no transgression" (Rom. 4: 15), nothing to repent of. Nor would there be room for faith in Christ for salvation from sin, if there was no law that had been transgressed; for there would be no sin to be saved from. Faith in Christ establishes the law. Rom. 3: 31. The necessity of repentance and faith grows out of the fact that men have violated God's law.

All must admit that Paul was soundly converted. Yet from his own showing, the law was the instrument that slew him in conversion. While relating his experience in conversion, he says: "What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 7-12.

The first great work to be wrought in conversion, is the crucifying of the old man of sin, the slaying of sin in us (Rom. 6: 6, etc.); and the law is the instrument that the Spirit of God uses to accomplish this work. Then the new man, Christ Jesus, can be formed in us the hope of glory.

Before conversion the heart is opposed to God's law (Rom. 8: 7); but in conversion the law is written in the heart (Heb. 8: 10; Jer. 31: 33); and those for whom this work is performed will love and keep the law. They will hunger and thirst after righteousness (Matt. 5: 6; Isa. 51: 7; Ps. 119: 172), and their great desire will be to walk in all the commandments and ordinances of the Lord blameless.

Before conversion we are under the law as a condemning rule. Rom. 3: 19. Its just

penalty hangs over our heads because of our transgressions. At conversion we come under the grace or favor of God through Jesus Christ, which brings us pardon, and Christ's imputed righteousness, and delivers us from the just condemnation of the law, so that we are no more under the law in the sense that we were before. Rom. 6: 14. But this does not give us license to sin, or transgress the law (verse 15); on the contrary, it presents strong additional motives to shun sin and keep the law.

If Christ had to do and suffer so much to save us from sin, to show his hatred to sin, and his love for the law, as well as for man (Rom. 8: 3; Heb. 12: 24; Ps. 40: 8; Isa. 42: 21; Matt. 5: 17-19; and 19: 17-19), we should, through love for Christ, keep the law. To take the liberty of sinning, or transgressing the law, because we are not under the law but under grace, would be a sure way to forfeit our right to grace, and to bring us under the law again.

We cannot be justified by the deeds of the law, because by the law is the knowledge of sin. Rom. 3: 20. It justly condemns us for having broken it, and it cannot both justify and condemn us at the same time. The law being perfect, our present obedience thereto cannot, were it perfect, more than meet its demands for the present, and cannot offset against our past sins to cancel them and justify us.

Supposing a man opening an account with you, gets indebted to you to the amount of one pound. He then pays for every article he buys of you for six months. Would that cancel his indebtedness to you? We should not look to the law, but to Christ, for justification and salvation.

What would you think of a carpenter who would reject his square and his line because they condemn every crooked stick to which they are applied? or of a woman who would break her mirror because it would not remove the defects in her appearance? Greater, a thousand times greater is the folly of those who reject the law because it does not justify nor save them. Give the law its place; let it show the sinner his sins and his lost condition, that he may see the need of a remedy; and let it serve as a rule of life to the Christian; but associate with it the cleansing, healing Fountain.

RE-CONVERSION.

Conversion is just as necessary in cases of backsliding, as it is when the sinner starts out in the service of Christ. Indeed, in such cases there is even more urgent need of conversion than at the first start in religion. The guilt of those concerned is far greater for their having sinned against greater light.

And it is more difficult to engage in the work of conversion under such circumstances. It requires a greater effort to arouse the conscience and lead the individual to action. The light enjoyed at first has become darkness; the conscience has been hardened by sin; and Satan has a firmer hold on his victim; who upon awaking to a sense of his situation, is in danger of giving way to discouragement and of shrinking from the task before him. Paul, fully conscious of this, exhorts his brethren to "go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands," etc. Heb. 6: 1, 2.

Much of what the Bible says about turning unto God and being converted, etc., applies to backslidden professors of religion (Jer. 3: 14; Lam. 5: 21; Eze. 33: 11; Acts 3: 19; Jas. 5: 19, 20, etc.), yet such are generally slow to admit that they need converting. They usually fall back on their profession and on outward popular forms, shun the very truths

and duties that require self-denial, and congratulate themselves upon great blessings they have received in the past, and wonders they have done in the name of Jesus; and it is not an uncommon thing for them to point to the spot where and time when they were converted.

The great question is not whether we were once converted, or whether we have done wonders, or whether we were blessed twenty years ago, or ten years ago, or even yesterday; but whether we are *now* converted (so far, at least, as we have put away every known wrong, and walk in the light that shines on our pathway), and have a daily, living experience in practical, experimental religion; whether we have a present, living connection with Heaven, and enjoy God's smiles *now*.

Have we retained our first love (Rev. 2: 4, 5), the love that we experienced under a sense that God for Christ's sake had forgiven us our sins? Have we the burden for souls that we then had? Do we have the tender conscience, the relish for prayer, for reading the Bible and assembling with the saints, that we then possessed? Do we make most earnest endeavors to fulfill the solemn vows we then made, to co-operate with the Spirit of God in the work of overcoming the evil passions of our heart? or have we fallen into the error of thinking that the whole work is accomplished because we then received so wonderful a blessing, and that there is no need that we should fulfill our solemn vows? In short, do we most earnestly seek to do right in all things, as we did when we received the Spirit of adoption? We can no more be saved in a backslidden state, than we could be had we never experienced conversion.

The Scriptures clearly represent that near the end of this age a large proportion of the church will be in a fearfully backslidden state; that at that time iniquity shall abound, and the love of many shall wax cold. Matt. 24: 12, 13. Many in Zion will then be characterized by going into the vain and ridiculous extremes of fashion in the matter of dress, contrary to the plain teachings of God's word. See Isa 3: 16-26, in connection with Chap. 2: 1, 2, 10, etc.; 1 Tim. 2: 9, 10; 1 Pet 3: 3.

The church, who are called to be distinct and separate from the world, and who are forbidden by Christ to lay up treasures upon earth (John 17: 16; 2 Cor. 6: 17, 18; Matt. 6: 19), will then, with rare exceptions, court the friendship of the world, will occupy popular positions and largely control worldly governments, and will take the lead in amassing wealth. Isa. 2: 2-7, etc.; Dan. 2: 35; Jer. 51: 25; Jas. 4: 4; Rev. 14: 6-8, and 18: 9-23.

Paul, giving a description of "men" "having a form of godliness and denying the power thereof," "in the last days," says, that they "shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, beady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4.

Is not this a faithful picture of the sad moral declension seen in too many professors of to-day? Surely here is ground for conversion. To modern Israel God says to-day, as he once said to ancient Israel, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously: so will we render the calves of our lips. I will heal their backsliding, I will love them freely." Hos. 14: 1-4.

Yes, backsliders can be re-converted and

restored to the love and favor of God, if they will be earnest and thorough in returning unto God. The case of David is left on record as an encouragement for such. When David had shamefully backslidden in breaking God's law, after being deemed worthy of the appellation, "a man after His [God's] own heart" (1 Sam. 13: 14), he heartily confessed his sin to God, feeling keenly for having sinned against him. Ps. 51. His sin was *ever* before him. Verse 3. He did not pass over it lightly. His suffering was so intense under the stroke of God's reproof, that he compared it to the great pain resulting from having bones broken. Verse 8.

He then humbly besought God to wash him thoroughly from his iniquity, and cleanse him from his sin. He continued: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise." Verses 7-15. He again presents to God his heart-felt repentance; "a broken and a contrite heart, O God, thou wilt not despise."

God forgave and accepted him (2 Sam. 12: 13), and his future course evinced genuine re-conversion.

D. T. BOURDEAU.

(To be continued.)

SPIRITUAL DARKNESS.

(Concluded.)

THE HEATHEN.

WHY do we find the heathen in such gross darkness? Does God wish them to be in this condition, while other nations are enjoying the light of his truth? What is the cause of their ignorance of the true principles of Christianity? Let the apostle Paul speak on this subject. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness [margin] of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4: 18, 19. The apostle says they became alienated by their ignorance. What caused their ignorance? Some would say that their ignorance caused them to sin, but we think it was their *sin* that caused their ignorance. We think the Scriptures teach this in Rom. 1: 28. "And even as they did not like to acknowledge God, God gave them over to a mind void of judgment, to do those things which are not convenient." See margin. The reason why they became so ignorant is because they would not acknowledge God. They sinned against him knowingly, and thus brought his judgments against them. The Lord withdrew his Spirit from them and their minds were left void of judgment? O, what a sad thing it is for man to refuse to acknowledge the God of heaven! The Lord gives men his truth, and his Spirit to assist them in understanding that truth. If we drive away his Spirit by our disobedience, our minds will soon become darkened, and like those in the heathen world, we cannot see any beauty in the word of God, but come to conclusions as void of judgment as they do, when they bow down to gods of wood and stone.

If their sins have brought them into such a deplorable state of ignorance, may we not learn a lesson from them, and avoid the first downward step by walking in the light of truth that shines on our pathway?

THE GOSPEL HID.

But says one, does not the Bible teach that the gospel is hid from some, and they cannot understand it? Such persons generally think they are of this class. They try to avoid the plain truths of God's word by saying it is hid from their eyes, and they cannot see it, hence they are not responsible for not obeying the truth presented before them. But let us look at the text that is supposed to teach their theory. "But if our gospel be hid, it is hid to them that are lost." 2 Cor. 4: 3. If we read the next verse, we will find how it is hid. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." The things of this world have such a strong hold upon them, that they cannot give them up. They see the truth is very plain, yet how can they accept it and lose their position in life? They cannot have both. They want to be saved, yet like the young man (Matt. 19: 22), they wish to be saved and have the world also. Presently the god of this world makes them believe they need not be so particular, and thus they become blinded. The gospel is hid from them, their judgment becomes void, and they think they are all right.

When the claims of the fourth commandment have been presented to people who have been conscientiously observing the first day of the week as the Sabbath, how plain they seem at first. They wonder why they never saw it before. They wish the whole world would see it and change to the right day. But after considering the matter, they see it will interfere with their business affairs. The man in the shop sees that it will take the best day in the week from him, if he obeys what he knows to be God's truth. The mechanic fears he will lose his place, and he cannot see how he will support his family and obey God. The builder doesn't see how he can obey the truth and carry on his business. After dwelling upon these thoughts for some time they begin to think that God is so merciful that he will save them if they do not do just as he says, when it is so inconvenient. They soon begin to think it makes no difference which day they observe, although the Bible plainly says the seventh day is the day God has appointed to be observed. Then the world gets so round they cannot observe any day, and time is lost so they cannot tell which day is the Sabbath. What is the trouble with these persons? The god of this world is blinding their eyes. Their business comes between them and the God of heaven, and they turn against the light of truth, because it is inconvenient. The same principle is true of every truth that has been presented before the world. The rejection of it has brought darkness, for "he that walketh in darkness knoweth not whither he goeth."

How many of the readers of the PRESENT TRUTH have seen light in the articles on the Sabbath question? Have not the evidences produced been so plain that you dare not deny that it is truth? Have you thought you should obey, but have yielded to convenience? Do you say you would like to keep all of God's commandments, but you do not see how you can and support your family? Ah! be careful, my dear reader. The light is shining upon your pathway, and you may stand still until it passes by, and then you will be left in darkness. "Walk in the light while ye have the light," says our Saviour. Trust in his promises and walk out by faith. Do not let Satan deceive you and make you think that God is

not particular. God is merciful to those who obey him. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. 103: 17, 18. God has not promised to be merciful to those who wilfully disobey him.

May the Lord help you, my kind reader, to walk where you can have the blessing of God resting upon you. If his truth is unpopular and it costs all you have, yea, even life itself, step out and trust in Him who was able to close the lion's mouths that they hurt not his servant Daniel. Remember those who stood at the stake and burned to ashes for the precious truth. Are you not willing to suffer something to have a part with them? "Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth."

J. H. DURLAND.

BLOW YE THE TRUMPET.

In all past ages of the world's history, when God has brought great judgments upon the people, he has not left them without warning as to what he was about to do. There are many instances of this on record. When God was about to inflict his judgments upon the antediluvians, the Sodomites, the Ninevites, the Jews before their final dispersion among all nations, he sent them due warning. The Lord has promised that he will not depart from this rule. Let us hearken unto this statement of the prophet. "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." Amos 3: 7. Yes, in all the evils that have been inflicted upon men, God has always warned them. And none of the evils or judgments of the past have equalled those that are to come in the great day of his wrath. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isa. 13: 6-9. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly." See Zeph. 1: 14-18. "For the great day of his wrath is come; and who shall be able to stand?" Rev. 6: 17.

Then according to the prophecies above, according to all God's past dealings with mankind, is it not just and right to expect that he will send a warning message?

Hearken to the voice of the prophet. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. This signifies that at the time when the day of the Lord is near, the trumpet will be blown, the alarm will be given. The people of God who live at that time are the agents by whom the warning is given; for the command is to them, "Blow ye the trumpet in Zion," etc.

These promised warnings are more fully given in Rev. 14: 6-14. This three-fold warning message must go to the inhabitants of the earth when the Lord is about to come. The Lord still lives and is fulfilling his promises. The Spirit of God is moving upon hearts who are fulfilling these predictions, and understand the work he has called them to do. By the aid of his Spirit, they will fulfill their mission. The trumpet of the final warning is being sounded. There will be a people called out who, instead of worshiping the beast and his image, will "keep the commandments of God and the faith of Jesus." "The lion hath roared, who will not fear?" The Lord God hath spoken in prophecy, who will not hearken? H. JUDD.

SELECTIONS.

"The law of the wise is a fountain of life."—Prov. 13: 14.

TRUE LIVING:

He liveth long who liveth well;
All else is life but flung away.
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go.
The life above when this is past
Is the ripe fruit of life below.

—H. Bonar.

KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR.—Agreeably to the promise made to you in my last letter, I now commence a statement of the reasons which, on the most mature reflection, yet prevent me from returning to the pale of your church. I wish to avoid prolixity of statement, and minuteness of detail; as I feel that I am addressing one who can see the point, and weigh the force of an argument, without either.

When, in the kind providence of God, my mind became interested to know what God would have me to do, I cast around for a true guide to the solution of the question. Where could I find such a one? Books are written by fallible men—priests had already imposed on my understanding—fond parents, deceived themselves, taught me superstition for religion—all men are liable to err. I felt there was a God, and that I was bound to obey him; but where is the rule of my obedience? This was the question. I was told of the Bible, but of that I knew nothing; and, then, I knew the Bible to be by your church a prohibited book, or to be read only by priestly permission. I sought the Bible and read it. I found it to be the true, and only guide to the right solution of the question as to what God would have me to do. And without the fear of the Pope, or of the anathemas of the Council of Trent, and without a line of license from prelate or priest, I have continued to read it for years. And the virtual prohibition of the unfettered reading of the Bible by your church, is one of the main reasons why I cannot return to it. That your restrictions amount to a virtual prohibition, your candor will not deny.

And let me ask you, dear sir, why this virtual prohibition? Who has given you authority to say that I must not read what God has given to direct me into all the ways of faith and obedience? God has commanded me to "Search the Scriptures;" who has given you authority to forbid me? What right have you to forbid me, more than I have to forbid you? Produce your credentials! Where does God place his Revealed Will in the keeping of pope, prelate, or priest, to be doled out to his erring children in such ways and parcels as they may deem best? He has no more placed the Bible under your control, or that of your church, than he has the sun in heaven, or the vital air. Nor can I conceive of any principle that can possibly induce you to withhold it from the people, without gloss or comment, save one: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." It is said that Herod, when convinced that he was not of the royal line of the Jews, burned their genealogies and records, that his false pretences might not be confuted by them. Is it for a similar reason that your church withholds the Bible from the people? The Bible lays the axe at the root of the Upas tree of Popery; is this the reason why it is withheld?

MANNER OF WORSHIP.

Another of the reasons which prevent me from returning to your church is the way and

the manner of your public worship of God. On reading the New Testament, I find that Jesus Christ embraced every opportunity of declaring the will of God. After his ascension and the descent of the Spirit, the apostles went every-where preaching the gospel of the kingdom. The worship of God as taught us in the New Testament, consists in prayer, praise, and the preaching of his word for the instruction and edification of his people. To the instruction and edification of the saints every thing in the church of Christ is made subservient. Is it so in the church of Rome? Do your Masses convey any instruction to the common or the uncommon mind? Do they ever give, have they ever given, one true idea of God, or of religion, to a human soul? If so I should like to know it. May not individuals attend upon them from youth to gray hairs, and yet know not the first principles of the doctrines of Christ? I have attended recently, sir, a High Mass at one of your cathedrals. It was on the last Christmas day. I bore the unmeaning pageant for three hours together. There was the bishop in his robes, with his cap, his crook and his crosier—there were priests in number moving about, making their crosses, obeisances, and genuflexions—when the bishop rose, the cross and crosier moved before him, and the priests, as waiters, went behind him—the book was shifted from side to side, and was read and chanted in ways that no mortal hearer could comprehend—there was the raising of the Host, and the bowing down of the people—the incense, and all the other usual accompaniments of such a service: and it struck me as one of the most farcical pantomimes that I ever witnessed. I left the house without receiving a solitary religious suggestion, and puzzled and confounded for a solution to the question, how could intelligent men possibly submit to act such a farce, and to pass it off upon a crowd of poor looking people for the solemn worship of God? And if your Mass, when thus performed with all the splendor and pomp of your ritual, is thus unmeaning, how insipid must it be when performed in your country chapels by ignorant priests, who hunt up their sheep only to shear off their wool! God, my dear sir, is an intelligent God, he has given me intelligence with which to worship him. For the intelligence within me, either as to its increase or exercise, your church makes no provision in its public worship. I must not, then, return to your church, and seek to have my soul, made for the inhabitation of the Spirit, satisfied with the mummery of your muttered Masses, in the public worship of my God.

Another of the reasons which prevent me from returning to your church is the burdens which it places on my conscience, which crush without correcting it. It institutes a kind of a ceremonial law which restricts where God has given liberty; and which licenses where God has prohibited indulgence. With your fast and feast days, who can keep up without an almanac in his hand? And how many of your people can read it? Should I blunder in counting the days of the week, and mistaking Friday for Thursday, eat meat, my conscience is wounded. If in performing penance I miscount my beads, and say a less number of Pater Nosters than required, my conscience again suffers. . . . And these are but specimens of the thousand and one ceremonial regulations of your church, as burdensome as they are unmeaning, which fret and crush the conscience without directing or strengthening it. And whilst thus restricted in things indifferent, I am freely indulged in things which the divine law prohibits.

Now, sir, who has given you authority to make laws where God has made none? Where is the law in the Statute Book for your Lent,

your feast days, your fast days, your Easter days? And why burden souls and fetter consciences by silly enactments about things in themselves indifferent, and about which God has made no regulations? O, sir, like the Scribes and the Pharisees of old, you are busied about the mint, the anise, and the cummin, forgetful of the weightier matters of the law. And I deeply regret that a man who has forced himself up to station and influence against so many adverse circumstances, had not force enough left to break the chains of early religious prejudice, to rise up to the regions of intellectual, and moral, and religious freedom? You are too much of a man to stoop to such nonsense. I would leave such things to those who know no better.

On these subjects, dear sir, your church must return to the standard of the Bible, and of common sense, before I can return to it.

OBSTRUCTIONS.

Another of the reasons which prevent my return is the obstructions which your church raises between me and my God. My Bible, that hated book by pope, prelate, priest and papal peasant, teaches me that if any man sin he has an Advocate with the Father—Jesus Christ. It everywhere teaches me, that I may have free access to God through Jesus Christ, that if I sin, I may go for pardon directly to the throne of God, through the mediation of his Son. And this is a precious privilege; a privilege which may be enjoyed by all, "without money and without price." Now what do you ask of me to do in order to receive the forgiveness of sin, and to be restored to the favor of God? You send me to Peter or Paul, or some other saint on the catalogue, who may have never known me, and who may never hear me if I pray unto them. Or you send me to Mary, whom you blasphemously call the Mother of God, to ask her to intercede for me. Nor will this suffice. I must go to your Confessional, and tell you all my sins; incurring the fearful penalty of refusal of pardon if I withhold one. Thus you take from me the privilege of going to God for myself, a privilege purchased for me by the death of Christ. You tell me I must go to the priest and from the priest to the saint, or to the Virgin; and the saint or Virgin will go for me to the Saviour; and he will go for me to the Father. And then when pardon is granted, it goes from the Father to the Son—from him to the saint or Virgin—from him or her to the priest; and when in the hands of the priest, he will give me absolution, if I pay for it! Will you say, dare you say, that this is a caricature of your teachings upon this matter? Would to God you could with truth! Why send me to the saints to ask them to intercede for me, if this is untrue? That I am a sinner I know and feel. That there is pardon for me through the atonement of Jesus Christ, on my repentance and faith, is a precious doctrine of the Bible, and of my creed. That pardon I receive the moment I sincerely exercise the graces of repentance and faith—yes, and not a whit the less freely, if all of you, pope, patriarchs, prelates, and priests, were with Pharaoh and his chariots.

And why turn me away from the door of mercy, and compel me to speak to my heavenly Father by proxy? Why call me away from the cross, and send me to a priest, or a saint, or a virgin, to ask them to do for me what I can better do for myself? Where has my Saviour taught me that I can only address him through a priestly attorney, that I must fee, however poor, for his services? O, ask me to do any thing—to bale the ocean—to tame the hurricane—to arrest the sun—rather than ask me to return to your church, until every thing is removed which forbids the free access of my soul to my God,—which suspends my salvation on any thing else than

repentance towards God, and faith in our Lord Jesus Christ. You must pull down your toll-gates on the way of life, before you see me back.

The statement of a few additional reasons I hope to give you in my next.

With great respect, yours,

KIRWAN.

TEMPERANCE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.

DR. DODD'S SERMON ON MALT.

DR. DODD was a minister who lived many years ago, a few miles from Cambridge; and having several times been preaching against drunkenness, some of the Cambridge scholars (conscience, which is sharper than ten thousand witnesses, being their monitor) were very much offended, and thought he made reflections on them.

Some little time after, Dr. Dodd was walking toward Cambridge, and met some of the gowmsmen, who, as soon as they saw him at a distance, resolved to make some ridicule of him. As soon as he came up, they accosted him with, "Your servants, sir!" He replied, "Your servant, gentlemen!" They asked him if he had not been preaching very much against drunkenness of late. He answered in the affirmative. They then told him they had a favor to beg of him, and it was that he would preach a sermon to them *there*, from a text that they should choose. He argued that it was an imposition, for a man ought to have some consideration before preaching. They said they would not put up with a denial, and insisted upon his preaching immediately (in a hollow tree which stood by the road-side) from the word M A L T. He then began, "Beloved, let me crave your attention. I am a little man—come at a short notice—to preach a short sermon—from a short text—to a thin congregation—in an unworthy pulpit. Beloved, my text is *Malt*. I cannot divide it into sentences, there being none; nor into words, there being but one; I must therefore, of necessity, divide it into letters, which I find in my text to be these four, M A L T.

"M—is Moral.

A—is Allegorical.

L—is Literal.

T—is Theological.

"The Moral is, to teach you rustics good manners; therefore, M—My masters, A—All of you, L—Leave off, T—Tippling.

"The Allegorical is, when one thing is spoken of and another meant. The thing spoken of is Malt. The thing meant is the spirit of Malt, which you rustics make, M—your Meat, A—your Apparel, L—your Liberty, and T—your Trust.

"The Literal is, according to the letters, M—Much, A—Ale, L—Little, T—Trust.

"The Theological is, according to the effect it works, in some, M—Murder; in others, A—Adultery; in all, L—Looseness of life; and in many, T—Treachery.

"I shall now conclude the subject, First, by way of exhortation: M—My masters, A—All of you, L—Listen, T—To my text. Second, by way of caution: M—My masters, A—All of you, L—Look for, T—The truth. Third, by way of communicating the truth, which is this: A drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the robber's agent, the alehouse's benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbor's scoff, a walking swill-bowl, the picture of a beast, the monster of a man!"—*Sel.*

FIRESIDE READINGS.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

MOTHER'S WORK.

BAKING, stewing, and brewing,
Roasting, frying, and boiling,
Sweeping, dusting, and cleaning,
Washing, starching, and ir'ning,
Ripping, turning, and mending,
Cutting, tacking, and stitching.

Making the old like new:

Shoestrings to lace,
Faces to wash,
Buttons to sew,
And the like of such;
Stockings to darn
While the children play,
Stories to tell,
Tears wipe away,
Making them happy
The livelong day:

It is ever thus from morn till night:
Who says that a mother's work is light?

At evening, four
Little forms in white:
Prayers all said,
And the last good night,
Tucking them safe
In each downy bed,
Silently asking
O'er each head,
That the dear Father
In heaven will keep
Safe all my darlings,
Awake or asleep.

Then I think the old adage true ever will prove:
"It is easy to labor for those that we love."

Ah me! dear me! I often say,
As I hang the tumbled clothes away;
And the tear drops start
While my burdened heart
Aches for the mother across the way.

Where, oh, where are
Her nestlings flown?
All, all are gone,
Save one alone!
Folded their garments
With tenderest care.
Unpressed the pillow
And vacant the chair.
No ribbons to tie,
No faces to wash,
No hair all awry;
No merry voices
To hush into rest;
God save them!
He took them,
And he knoweth best;

But, ah! the heart anguish! the tears that fall!
This mother's work is the hardest of all!

—Philadelphia Sunday Republic.

MORE BLESSED TO GIVE THAN TO RECEIVE.

A NEW YEAR'S STORY.

"I WONDER what I shall get for a New Year's gift?" said Ellen Grant, on the day before New Year's.

"I'll tell you what I'd like to have," said little Mary. "I'd like to have one of the biggest wax dolls that could be found. As big as a real baby, and a great deal bigger, too. Wouldn't you, sister?"

"No; but I'd like to have—let me see what I would like to have;" and Ellen sat and thought for a few moments. "Yes I'd like to have a shawl just like Aunt Mary's."

"And I'd like to have a pony," spoke up Harry. "Oh! I wish father would buy me a pony for a New Year's gift."

Thus the children talked, first wishing for one thing and then for another, while Aunt Prudence sat knitting and listening to what they said. At last little bright-eyed Mary, the merry pet of the house, came and leaning her arms on the knees of Aunt Prudence, looked up into her face, and said:—

"What are you going to give me for a New Year's gift, Aunt Prudence?"

"A kiss, dear," replied Aunt Prudence, "wont that do?"

"I want something besides a kiss. I get kisses every day."

"Oh, yes, and what are you going to give me?" spoke up Ellen.

"And me, Aunt?" said Harry.

"Wait until to-morrow, and we'll see. But I don't hear anything about what you are to give, only about what you expect to receive. Now, ain't that a little selfish? I am sure you might make somebody a present of something, and then be made to feel how true the words are, that it is more blessed to give than to receive. What do you say children? You've got a good many shillings in your money-boxes, and can make New Year's presents as well as anybody else."

"Sure enough!" exclaimed Ellen, "so we can. I never thought of that. I have got eight shillings in my money-box. What shall I buy? Mother shall have a present, and so shall father."

"Can't you think of somebody," replied the Aunt, "to whom you might make a New Year's present that would be useful? There are many people who have not the comforts of life, much less its luxuries. There are hundreds of poor children who never think of toys, and for whom New Year's day comes and goes without bringing a present of any kind."

Not far from where Mr. Grant, the father of these children, resided, lived a poor man named Barker, who from sickness, had not been able to do any work for many months. He had four children. The two oldest, William and Jane, were only ten and twelve years of age; and Hetty and Philip were much younger. Since her father's sickness, Jane had got herself a place in a family to look after some children, for which she received four shillings a week. This, with about eight shillings a week which the mother earned by sewing, was all the family had to live upon.

New Year's day came with a sober face to the inmates of poor Mr. Barker's comfortless home. The children looked for no presents, for even a full supply of nourishing food was lacking, and their clothing was now worn almost into tatters.

For breakfast they had some milk and water and a dish of fried potatoes. Hunger made these sweet to the taste, and they ate with a keen relish. After the table was cleared away, and the room swept up, Mrs. Barker sat down at her sewing—there was no holiday for her—and Mr. Barker took a book, as he lay on his bed, and gave each of the children a lesson.

"I wish they would let Jane come home to-day," he said, after he had given the lessons. "It is New Year's, and they might give the poor child a few hours' holiday."

As he finished speaking, the door opened, and Jane came in. The smiles that half awoke upon the father's lips died away as he saw that tears were in the eyes and glistened upon the cheeks of his child.

"Jane, dear," said he, tenderly, "what is the matter?" as the child came hastily across the room, the moment she closed the door, and, sinking down upon a chair by the bed, hid her face among the clothes and sobbed.

Mrs. Barker threw aside her work, and came and laid her hand gently on the neck of her daughter, repeating what the father had said, with yet a more earnest and tender expression:—

"Jane, dear, what is the matter?"

But it was some time before Jane could find voice to express her grief. At last, putting her hand in her pocket, she took out four shillings her last week's wages, and, handing it to her mother, said in broken accents:—

"They've sent me home, mother."

"Why, dear?" asked Mrs. Barker.

"Because my clothes are so poor, and my boots are all worn out so, they say I'm not fit to be seen in a decent body's house."

And the child wept and sobbed again.

Poor Mr. Barker caught his breath several times, like a person who strives to conceal the emotion that nearly overmasters him; and Mrs. Barker, unable to contain her feelings, laid her head down upon Jane's shoulder to hide her tears.

At last Mrs. Barker, feeling that such weakness on her part was not right, raised herself up and said, with a voice as steady as she could command:—

"Don't take it so to heart, Jane. We will buy you a pair of boots with this money, and I will alter you one of my old frocks to-day, so that you can go back to-morrow looking quite smart."

"But you need the money, mother, in the family," replied Jane looking up and drying her tears. "It won't do for me to spend it all for a pair of boots."

"You must have boots, you know, my child. These you have are all worn out. We can't expect people to keep you if you have not decent clothes. So we will buy the boots, and trust that Providence will help us to get along. If we use the money in the family this week, you cannot earn us anything next week, nor, perhaps, at all; but if we buy the boots, and you go back, you will bring us home four shillings next week, and so on week, after week. It is, therefore, best for us that you should have the boots. Don't you think so?"

And Mrs. Barker turned to her husband.

"I do certainly," he replied.

And so it was determined that the boots should be bought, and that Jane should see about the house and cook their frugal dinner, while the mother altered one of her old frocks to fit her.

The frock was brought down from a closet up-stairs, turned over and over by Mrs. Barker, and examined in every part, before she put the scissors into it. It was very thin in many places and worn clear through in others.

"It isn't worth the labor of making over," she at length said, letting it fall in her lap. "I am sure it won't hold together two weeks."

Just as she said this, some one knocked at the door, and William ran and opened it. A colored man stepped in and putting down a large hamper on the floor said:—

"I was told to leave this here," and he turned and went out before any one could ask him a question.

"What does this mean?" asked Mr. Barker, raising himself from the bed. "There must be some mistake."

"We will soon see," replied his wife, laying aside her work and taking hold of the hamper which proved to be heavy. It was covered with a newspaper, which, on removal, showed a package neatly done up, marked, "New Year's gift for Jane."

Jane, to whom it was handed, hurriedly broke the string, and out fell a pair of strong leather boots very little worn, two pairs of stockings,—but there was still something else in the package, which, upon examination, proved to be a handsome print frock.

While Jane was examining the contents of her package, the mother was going deeper into the hamper. The next thing taken out was a pair of India rubber shoes, a package of sugar, one of tea, another of coffee, and another containing six or seven pounds of rice, each marked, "A New Year's gift for Mrs. Barker." Then there was a very good jacket and a pair of trowsers for William, and shoes and stockings for Philip and Hetty; and last, a paper of sweet Malaga grapes, marked, "For Mr. Barker," and as much

New Year's cake as could be crowded into the hamper between the other things.

Surprised, bewildered, yet happy even to tears, was that poor family on that long-remembered New Year's morning.

"Where are they all from mother?" asked Mr. Barker, as soon as he could speak, after the excitement of the first surprise was over.

"Heaven only knows," replied Mrs. Barker. "They are sent from above."

"And to God we are thankful," said the sick man, lifting his eyes upward. "He that feedeth the ravens will not suffer us to want."

"I know where they came from!" exclaimed Jane, breaking in upon her father's expression of thankfulness and holding up the frock she had received at the moment she stood so much in need of one. "This is Ellen Grant's dress; I remember it very well. She wore it the day I went there, a few weeks ago."

"And this is Harry Grant's jacket," said Willie.

"Are you sure?" asked Mrs. Barker.

"Oh, yes I know it right well. I've seen him wear it many a time."

"Bless the children!" ejaculated Mr. Barker, whose mind had a strong suspicion of the truth. "If it is their presents—if they have remembered us in their happiness—may Heaven reward them a hundred-fold."

Jane tried on her frock and shoes and they fitted her as well as if they had been made for her. She staid at home a couple of hours and then went back to her place, looking so much smarter than when she went away, that the lady said:—

"You should have worn those clothes before."

"But I didn't have them," replied Jane.

"Where did they come from?" asked the lady.

Thus questioned, Jane related, in the most artless yet touching manner, the distress of her father and mother when she went home; and then told of the timely relief that came from friends unknown.

We cannot stop to tell of all the beautiful presents that Ellen Grant, and Mary, and Harry received on New Year's day. Papa and mamma had not forgotten them. Nor had papa and mamma been forgotten by the children, who under the direction of Aunt Prudence, had laid out all the money in their money-boxes in order to buy presents; and in bestowing them they did indeed prove it to be true that "it is more blessed to give than to receive."

Evening had come—the evening of New Year's day—and all the children were in the parlor with papa, and mamma, and Aunt Prudence, when a servant brought in a note directed to Mr. and Mrs. Grant. On breaking the seal, Mr. Grant read aloud:—

"TO MR. AND MRS. GRANT.—For your generous kindness to us this day, our hearts are full of gratitude. Your presents came in a moment of great need, when we knew not which way to turn, and fully supplied that need. Jane was sent home from her place this morning because her boots were worn out, and her clothes not decent for her to be seen in a respectable family. The frock and boots just fit her, and she went back with a light heart. Comfortable boots and warm stockings were needed by the children above all things. You have supplied them, and may Heaven reward you a hundred and a hundred-fold. Forgive this expression of our gratitude; but I felt that I could not sleep to-night without letting you know the real good you have done, and the warmth of our thankfulness."
MARY BARKER."

"What does all this mean?" asked Mr. Grant. "Do you understand it, mother?"

"Not a word of it," replied Mrs. Grant, with a look of surprise. "There is some mistake. We are receiving thanks for benefits conferred by others. It is good to remember the poor; but we have forgotten them this day. That touching letter of Mrs. Barker's rebukes me deeply."

"Why, what's the matter, Ellen? and Harry? and Mary? What ails you children?" asked Mr. Grant, looking from face to face of the little ones, and being unable to comprehend the expression that rested upon each.

"Let me explain," said Aunt Prudence. And she told how the children had spent their money in buying things, for a New Year's present to the family of poor Mr. Barker, and how they had sent clothing, also, that she had picked out from such as they had outgrown or thrown aside. But how Mrs. Barker knew where they came from was more than she could tell.

"And my children have done this!" said Mr. Grant, with much emotion, drawing them to his side, and pressing his lips tightly upon their pure young foreheads. "How happy they have made me! And they, too, are happy—happier in thus giving than they ever were in receiving."—*T. S. Arthur.*

PRINCESSES PEELING POTATOES.

AN incident in the early life of the Grand Duchess Marie has been narrated in the German papers, in illustration of the great simplicity of manners which used to characterize the Russian and Prussian Courts. Her parents, Czar Nicholas and Empress Alexandra, used annually to visit the Prussian King, taking their children with them. On one occasion, while they were at Potsdam, the autumn manœuvres were going on in the neighborhood, and the whole party went out to see the soldiers. The latter were at the time preparing dinner. The two young grand duchesses, Marie and Olga, went up to a group of soldiers who were peeling potatoes, and admired the skill with which they performed the operation. "Can you do that, children?" asked the King. They had never tried. "How, not yet tried? The sooner the better. No one can be a clever housewife without learning to peel potatoes. Let us see how you could do it."

The two princesses at once knelt before the fire, received a couple of knives, and began their task, the King, the Czar, the Empress, Prince William of Prussia, and the Prince Alexander all standing round. A Pomeranian, who had given up his knife, soon interrupted: "But, young ladies, you must not cut so deep. You cut away most of the potato, and we shall have nothing left to eat. Do all Russians cut potatoes in that way?" "Right, Ahlmann," said the King—he had before spoken to the man, and never forgot a soldier's name—"teach them to do it in the Prussian way." Ahlmann, accordingly, showed them how to hold the potato and how to hold the knife, and exactly how much ought to be taken off; "and soon," the story goes, "the potato skins really fell more delicately from the delicate hands of the princesses."—*Good Cheer.*

LIKE flashes of snow that fall unperceived on the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

We must not hope to be mowers
And gather the ripe gold ears,
Until we have first been sowers,
And watered the furrows with tears.

It is not just as we take it—
This mystical world of ours:
Life's field will yield as we make it,
A harvest of thorns or flowers.

—*Alice Cary.*

THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, JANUARY, 1885.

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"HAPPY NEW YEAR."

THE old year of 1884 is in the past. It has been a year of joy and gladness to some, of sorrow and misery to others. Disease, pestilence, war, and intemperance have claimed their full share of those who have gone down to the silent land. Oppression and depression have pinched the faces and made bare the dwellings of the poor. Many others are suffering and discouraged because of the cares, the burdens, the perplexities, and all the sad consequences of sin. But nearly all are hoping for something better—for better years and better days to come. And to those who long for that better time, we would say that your hope may be realized in a gladder fruition than it is possible for you now to conceive. Not, perhaps, in temporal good, not in freedom from care, anxiety, earthly suffering and loss; for all these are the common lot of fallen humanity. But if you will seek with humble submission of heart to God, repentance, confession, and forsaking of sins, faithful obedience to all the requirements of the Father, and faith in his Son for cleansing and grace, to glorify Him, you will find that peace and happiness the world cannot give. And if faithful to the end, though you may suffer poverty and persecution here, you will enter upon the glad new year of eternity whose endless cycle will never roll into the realms of want or woe. In all things good and holy and pure, we wish our readers A HAPPY NEW YEAR.

RIGHT PRINCIPLES.

THERE are certain underlying principles and truths upon which the plan of salvation and God's dealings with man are based. These principles are plain and unequivocal. Interpreting the Bible in agreement with them, a divine and beautiful harmony pervades the whole. Ignoring them, one is left to drift and be blown about with "every wind of doctrine." Men's creeds have been begotten of their desires, and isolated texts of Scripture have been warped into service to sustain error. Honest and truth-loving people come in contact with some of these plausible theories and accept them without a thorough examination. They soon meet with other "theories" and "views," which appear just as plausible, and not knowing the way to test them, become unsettled in faith and doctrine. Doubts as to the inspiration of the Bible, or parts of the Bible, next follow.

And is not this one of the reasons why there are so many "reeds shaken by the wind"? People are not educated in the principles of Bible truth—the principles of Christianity. The fault does not lie in the inability of the people to comprehend these principles; for many of them talk volubly and intelligently in defense of some erroneous theory ten times as difficult to comprehend as the truth. The fault lies in their education, in the preaching of the present day. Were the people instructed in some of the simple foundation principles—the main doctrines, the frame work of religion,—the church would be able to withstand the last-day errors of the world's conversion, spiritualism, the age-to-come-ism, and the hundred and one theories concerning the restoration of the Jews. But these are pleasing doctrines to the unregenerate heart, and thousands are falling into

line under the banner of soul-destroying error. All who are familiar with the mass of the people know that the above is strictly true. Many believe what they believe the Bible teaches, but can bring no proof for their positions which are in harmony with the principles of Divine government or common justice. Men have become alarmed at the "dogmatic" teaching of Roman Catholicism, and have swung to the other extreme—not that of Christian liberty, but beyond, to the domains of license. And the looseness of interpretation, the multitudes of beliefs and theories so dividing and distracting Christendom to-day, have resulted from the neglect to follow in the simple, plain, positive precepts of the word of God.

Upon few subjects are there, perhaps, more erroneous ideas than that of the return of the Jews to Palestine, the restoration of their ancient rites and privileges, and the evangelization of the nations through them. We believe that in the Christian dispensation there are *no especial blessings* for the Jews as a nation, according to the flesh. Below are some of our reasons for believing as we do.

1. The New Testament plainly states that all are on an equality in this dispensation. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3: 28; Col. 3: 11. "The middle wall of partition" between Jews and Gentiles has been "broken down" by Christ, and all are *one* in him. Eph. 2: 13-15.

2. That God regards men not by their nationality, but by their faith, is shown by the fact that righteousness was imputed to Abraham through his faith, *while in uncircumcision*, "that he might be the father of all them that believe, though they be not circumcised." Rom. 4: 9-12.

3. The term "Israel" is not applied to the seed of Jacob according to the flesh *alone*. "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. Verse 26 states that "if the uncircumcision keep the righteousness of the law," his uncircumcision shall be counted for circumcision. Again, "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." Rom. 9: 6, 7. Now notice the apostle's explanation of the above. "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." Verse 8.

4. The very origin of the name "Israel" would indicate that its primitive significance was a spiritual one. Jacob was the name according to the flesh, Israel was the name denoting character. It was given at the great crisis of Jacob's life. His strong pleading with faith prevailed with God. No longer is he Jacob, the supplanter, but Israel, the prince. Gen. 32: 28. And all who by faith in Christ—the *Seed*—prevail with God are among the true Israel of God, whether they be Jew or Gentile, bond or free, Ethiopian or Caucasian. Afterward the names Jacob and Israel are used interchangeably, referring to both the houses of Israel. Thus all who accept of Christ by faith are adopted into the family of Israel. And mankind can become partakers of the promises in no other way. He must, if he becomes a child of God, and a member of the church of Christ, come in *through Israel*, and become one of Israel. Eph. 2: 10-20.

The foregoing are but a part of the evidence that might be adduced on the above position. It is plain and positive. It does not admit of opposite interpretations. The texts cited are inspired commentaries on the promises of God to his people of all nations. It is to these plain, positive principles we must bring all other declarations.

"But," says one, "what of the promises to Israel?" We believe that all the promises to Israel in the word of God can be consistently har-

monized with the above, unequivocal, emphatic statements of the apostle Paul in one of three ways.

1. Many of the promises for the restoration of Israel were fulfilled to the literal Israel in the return from the Babylonian captivity.

2. God's promises to Israel, his covenant with them, and his decrees concerning nations are *conditional*, based on the moral course pursued by those to whom his promises are made, or concerning whom his decrees are given. Ex. 19: 5; Jer. 17: 7-10, *et. al.*

3. The ultimate and complete fulfillment of the prophecies respecting Israel and their inheritance will be realized only when the Prince of the house of David shall come to reign over a purified and redeemed earth, when all the Israel of God—those who have prevailed through faith in Christ, the *SEED*—shall be gathered out of all nations and kindreds and tongues and people. Then all Israel shall be saved.

Our space and time forbid that we should pursue the subject further at this writing; but we believe that here are principles laid down which will harmonize conflicting opinions, and help those who will follow them in the interpretation of the word of God upon this question, to avoid the dangerous and delusive errors so prevalent in the Christian world.

SPIRITUALISM.

(Concluded.)

2. SPIRITUALISTS do not deny that their communications with so-called departed spirits are what is termed in the Bible, "enchantment," "sorcery," "necromancy," "divination," "consulting with familiar spirits," etc. Webster defines "necromancy" to mean "the art of revealing future events by means of a pretended communication with the dead; the art of magic; conjuration; enchantment." But every reader of the Bible knows that all these practices are denounced as "abominations," and are strictly forbidden in both the Old and New Testaments. See Deut. 18: 9-12; Lev. 19: 31; 2 Kings 21: 2, 6, 9, 11; Rev. 21: 8; Gal. 5: 19-21; Acts 16: 16-18. Gesenius describes "sorcerers" as "those who profess to call up the dead;" and Webster says that a "familiar spirit is a demon or evil spirit, supposed to attend at a call." Those who embrace spiritualism are therefore obliged to give up the Bible. And such is invariably found to be true in its practical working.

3. They deny the existence of God and blaspheme his name. We will not pain the ear of piety by quoting their fearful language, abundance of which might be given. An admission of the fact by one of their own number will be sufficient on this point. Joel Tiffany, a spiritualist lecturer and publisher, in his *Monthly* of June 1858, said: "My experience has been, go among spiritualists *where you will*, and as a *general thing*, they have no faith in a living, conscious, intelligent Deity."

4. They deny Christ, declaring that any just and perfect being is Christ; that the story of the first advent is a fabulous tale, that the crucifixion of Christ is only the crucifixion of the spirit, and that all the second advent of Christ there is to be is the advent of spiritualism, as we now behold it.

5. They deny all distinction between right and wrong. A. B. Childs says (Better Views of Living, pp. 28, 29, 128), "The divine use of the ten commandments is in their violation, not in their observance." J. S. Loveland, once a Methodist minister, declares in the *Banner of Light*, that "with God there is no crime;" that "he is in the darkest crime and the highest holiness, and equally pleased with both."

6. They deify mortal man. In a spiritualist work, "The Educator," we read: "Man is God's embodiment—his highest, divinest outer elaboration. God, then, is man, and man is God." Satan's first lie to man was that he should be as God. No wonder he now tries to build up a repu-

tation for veracity by making them believe that they are gods. Edmunds (*Spiritualism*, vol. 1, p. 10) says: "The soul is a god of itself."

7. They are at war with marriage. One of the notorious tendencies of spiritualism is to separate husbands and wives, and plunge them all into the maelstrom of free love. It takes every moral restraint from man as regards either heaven or earth, and gives the freest rein to his most debasing passions. The author of "*Spiritualism as It Is*," pp. 10, 11, 20, says: "After years of careful investigation, we are compelled, much against our inclination, to admit that more than one-half of our traveling media, speakers, and prominent spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right-thinking people."

8. They acknowledge the devil as their God and Father, and pray to him. In the *Banner of Light* of Nov. 4, 1865, is published the following: "Question. Do you know of any such spirit as a person we call the devil? Answer. We certainly do. And yet this same devil is our God, our Father." This was given through the celebrated medium, Mrs. Conant. Miss Lizzie Doten, a celebrated trance lecturer, addressed a formal prayer to "Lucifer," who "fell from his high estate, and whom mortals are prone to call the embodiment of evil." An "Invocation" found in the *Banner of Light* of April 18, 1871, opens in substantially the same manner.

9. The Bible speaks of them as "seducing spirits," "deceivers," "speaking lies in hypocrisy," and working wonders to prove a lie. 1 Tim. 4: 1-3; 2 Tim. 3: 13; 2 Thess. 2: 9, 10. Judge Edmonds (Broadway Tabernacle Lecture, Feb. 16, 1855) said:—

"I assure you from my own experience and observation that the *fascination* of this intercourse is so great that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind."

Spiritual Telegraph, July 11, 1856: "Spirits unquestionably can, and often do, *personate other spirits*, and that, too, often with such perfection as for the time being to defy every effort to detect the deception."

Joel Tiffany (Lectures, pp. 122, 123): "Mediums are under an influence to deceive, to cheat, which is almost irresistible."

Dr. Child (*Banner of Light*, October 6, 1864): "They will deceive us for their amusement."

10. It is impossible to identify the spirits. They perform their work by mesmeric power, causing the medium to see such images as they please. A. J. Davis (*Herald of Progress*, Feb. 1, 1862), says: "They can psychologize a medium to see them in the style to produce the deepest impression on the receiver. They can easily represent themselves as being old or young," etc. A person who will yield himself to the control of such spirits, must be very anxious to be deceived.

11. Of late years this movement is assuming a new phase. It is carefully concealing from public view its grosser features under the garb of Christianity. It can talk of sin, Christ, the atonement, and even of future punishment. In this more respectable attire, spiritualism well nigh obliterates all marks of distinction between itself and the greater part of the professedly religious world; for the great majority in all the churches believe in its fundamental principles,—the conscious state of the dead, and their power to act as guardian spirits of the living. Spiritualism only insists upon more frequent and open intercourse, which the bereaved, made most susceptible in their tender grief to every offer of comfort, are only too glad to receive, on any plausible evidence that it is from their departed friends. Virtually, the greater part of the religious world to-day are spiritualists after the new order.

12. Spiritualism is one of the great crowning signs of the last days. It is the fulfillment of Matt. 24: 11, which declares that just before the end, "many false prophets shall arise and shall

deceive many." Its mediums and ministers are the "false Christs and false prophets" that should "arise and show great signs and wonders," inasmuch that if it were possible they should "deceive the very elect," just before Christ appears in the clouds of heaven. Matt. 24: 24-27. It is that "working of Satan," which is finally to reach "all power and signs and lying wonders" just as the brightness of Christ's coming bursts upon the world. 2 Thess. 2: 8-10. It is the "doctrine of devils" taught by "seducing spirits," to which some in the last days would depart, as the Spirit of God has expressly declared. 1 Tim. 4: 1, 2. It is that work which was to take place "in the last days," corresponding to the work of Jannes and Jambres, who, by their wonders wrought in the presence of Pharaoh, withstood Moses. 2 Tim. 3: 6-8. It is that anti-Christian work described in Heb. 10: 29, which was to be witnessed when the great day of the Lord was approaching. Verse 25. The same class is described by Peter (2 Pet. 2), and by Jude (verse 13), who are to receive vengeance for their ungodly deeds at the coming of Christ. It is that wonder-working power brought to view in Rev. 13: 13, 14, which is soon to gather the nations to the battle of the great day of God Almighty (Rev. 16: 13, 14), and is again brought to view in Rev. 19: 20, in the last struggle against Christ, the King of kings, when it perishes in the lake of fire. Is it any wonder that Satan cherishes such venom against the word of God which so fully exposes his deceptive work? U. S.

CHRIST'S DEATH NOT THE ATONEMENT.

THOUGH a doctrine should be maintained or admitted on the strength or correctness of its principles, in the minds of some an objection is suffered to obscure a principle, however well it may be established. Many have been so thoroughly indoctrinated in the idea that the death of Christ is equivalent to the Atonement that it is really difficult for them to appreciate our argument on justification by faith, and to understand the relation of such justification to a future judgment. And again, by assuming that the death of Christ and the Atonement are identical, they are involved in endless controversy in regard to the application of the benefits of the Atonement. It will not appear to be out of place to further notice these points.

We read that Christ died for all. Some who take the view that the death of Christ is the atonement, readily conclude that the sins of all have been atoned for, and argue thence that no condemnation can remain to any. The argument is reasonable, but the premise is defective.

Others, assured from the Scriptures that all will not be saved, that some do now and will finally rest under condemnation, are shut up to the conclusion that the Atonement is not made for all. They also regard the death of Christ and the Atonement as the same thing, and therefore are necessarily precipitated to the opposite extreme, that Christ did not die for all, but only for a chosen part of mankind. Here again the difficulties of ultra Calvinism lie in the assumption on which their argument is based. The distinction herein advocated and sustained by plain Scripture facts and declarations, removes the errors of "Universalists" and "Partialists," and, if recognized, would bring all together on the harmonious testimony of the word of God.

And we would urge upon the consideration of the reader, that, assuming that the Atonement was made on Calvary, one of the above positions must necessarily be admitted. Either the death of Christ was for a limited number (as the Atonement is), or else the sins of all have been atoned for, and all must be saved. If the Atonement be already made, if the Sanctuary be already cleansed, and sin blotted out by an act long passed, we are unable to see how the destiny of man is to be affected by the proclamation and belief of the truth. It will be said that our faith lays hold of that which has been done for us; and if the declaration referred merely to what the Scriptures say *has been done*, it would be correct. But if our sin was removed or blotted out long before we were

born, it is hard to see how the fact could be more a fact, or made more certain by our belief of it; or if our sins were not so blotted out, our unbelief could not affect the omission. But "Christ died for all;" and yet the impenitent will be "punished with everlasting destruction." This is in harmony with what has been shown in commenting on Rom. 5: 10, pages 193-195, namely, that the death of Christ does not of itself save any one, but it makes salvation possible to every one. It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the Atonement is *always* represented as the work of the priest, performed in the sanctuary, with the blood of the offering.

The position of an individual who is justified by faith may be illustrated thus: A owes B a sum which he is not able to pay, and C engages to take the responsibility of the debt on certain conditions; and in order to make it sure, C deposits with B an amount sufficient to cover the debt. Now it is stipulated that if A fulfills the conditions B shall cancel the debt from the deposit made by C. And as long as A is faithfully fulfilling the conditions, so long is B satisfied in regard to the debt; and of course he will not trouble A for it, knowing it is secure. Thus A is accounted just, in the sight of B, though not really just in himself, because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C, who is his surety. But if A refuses or neglects to fulfill the conditions, the deposit of C no longer avails for him; he falls from the favor of B, which he had enjoyed through this arrangement, and the debt stands against him as fully as though C had never engaged to pay it on any condition.

That justification by faith, or the pardon we receive while on probation, is a *conditional pardon*, is proved by our Saviour's words in Matt. 18: 23-35. Here is presented the case of a servant who owed his lord ten thousand talents; but having nothing to pay, and manifesting honesty of intention, "the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." But this servant met his fellow-servant, who owed him the trifling sum of two hundred pence; and who plead for mercy in the same terms in which the first had so successfully plead before his lord. But this servant would not show mercy; he thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him, and said unto him, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." This we say is the Bible view of forgiveness in the gospel, or justification by faith, while we are waiting for the decisions of the judgment. And on this plain case we are not left to merely draw a conclusion; the Saviour has made the application for us, and from this application there can be no appeal. He says: "*So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses.*"

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death"—shall be saved, while he that is justified by faith may, by disobedience, lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it and their faithfulness to the conditions of acceptance. Without faith and obedience this deposit will never avail for any one.

Yet we hear many say, with the utmost assurance: "My debt is all paid; I cannot be lost, since

Christ has died for me." But this is not the language of *trust*; it is rather that of *presumption*. Faith claims the promise of God on the fulfillment of its condition. We cannot consent to the idea of *unconditional salvation*. Whether they are aware of it or not, this is the position of all who expect to be saved *because their debt is paid*, or because Christ died for them. Every human being can say the same.

But we must notice the real point of this doctrine, namely, that God chose a certain part of mankind, and predetermined that they should be saved, passing by or reprobating the remainder. In 2 Cor. 5: 14 we are told that "Christ died for all;" in Heb. 2: 9, "that he, by the grace of God should taste death for every man;" and in 1 John 2: 2, that he is the propitiation "for the sins of the whole world." Did Christ shed his blood for these reprobate ones? Is he their mediator? And some of this faith will answer in the negative; they will say that he did not die for them, but only for the elect. But if he did not die for them, was anything done for them? And how can they be said to "neglect so great salvation" (Heb. 2: 3), if no salvation was provided for them? or trample on divine grace, which was no grace to them?

On account of the inherent repulsiveness of the doctrine known as "Calvinism," we often find persons claiming to hold it in a modified form. But that is impossible; it cannot be modified. It is fixed and inflexibly rigid in every feature. It is a belief that God irrevocably decreed and determined all things; and the belief can no more be modified than a fixed decree of Deity can be modified. It may only be exchanged for something else; but in itself it admits of no degrees; for the moment that a condition is incorporated into it, it is something else. Calvinism teaches unconditional personal election; and unconditional personal reprobation is its converse and necessary attendant.

The Scriptures clearly teach these things, namely: free grace, justification by faith, and the necessity of good works to salvation; and these are all in harmony.

It is not our purpose to examine at length the various texts quoted on this subject; but rather to notice the principles on which the true doctrine rests, and introduce texts sufficient to corroborate the principles.

The great question to be decided is this: In what respect is the gospel plan unconditional, and in what respect is it conditional? If there is anywhere such a distinction, and if we can clearly trace the line, the subject must thereby be relieved of much difficulty. Examining this, we find that,

1. The introduction of the gospel, or setting forth of Christ as the way of salvation, was unconditional. But,

2. The application of the gospel to individual salvation, is conditional.

We do not see how any, who believe the Bible, can dissent from either of these declarations. It is not said to the world, nor to any class in the world, that if they would do some certain thing Christ should die for them. But it is said that if they will believe and do certain things, they shall be saved by his blood so freely shed for "the sins of the world." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Freely and unconditionally he gave his Son to be a propitiation for the sins of the whole world, to die for all; but not so that they will be saved from perishing if they refuse to repent and believe. Salvation was freely purchased by the death of Christ, but will never be given to those who neglect it. Heb. 2: 3. Eternal life through Christ was freely and unconditionally brought to man; Rom. 6: 23; yet, if they would not perish they must "lay hold on eternal life;" 1 Tim. 6: 19; which they can only secure "by patient continuance in well-doing;" Rom. 2: 7; and so "work out their own salvation with fear and trembling." Phil. 2: 12. But in uniting

works to faith we detract nothing from the grace and glory of Christ, for we can do nothing in our own unassisted strength. John 15: 5. With this distinction in view we find no difficulty in harmonizing all the Scriptures. But we will notice a few texts to further show the conditional nature of God's promises to man.

When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which was done to you in Egypt: and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. Ex. 3: 16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord." Ex. 6: 7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience.

Again, it was said to Pharaoh: "Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4: 22, 23. The first-born was the highly-prized and beloved. Yet on the institution of the Passover, they would have been destroyed with the first-born of Egypt, if they had not remained in their houses and sprinkled the blood on their door-posts; and were afterwards destroyed as noticed above. This teaches us that God's chosen—his first-born, will continue to enjoy his favor *only on condition of continued obedience*. The conditional nature of his gracious promises is shown by his word through Jeremiah, wherein he commanded Israel to obey him, saying: "That I may perform the oath which I have sworn unto your fathers." Jer. 11: 3-5. And again, where he has shown the fixed principle upon which he fulfills his promises and threatenings. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18: 7-10. And this is true not only of nations, but of individuals. Thus the Lord said to Eli: "I said indeed that thy house and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30.

It is argued that he that has an interest in the Saviour cannot or will not lose it. See what our Lord himself says: "I am the vine, ye are the branches. . . . If a man abide not in me, he is cast forth as a branch, and is withered." John 15: 5, 6, and in verse 2: "Every branch in me that beareth not fruit he taketh away." This completely overthrows that doctrine which affirms that if any one be in Christ by faith he cannot be taken away. He may "depart from the faith." It is urged, and with truth, that none can pluck them out of his hand. But this supposes that they "bear fruit," or continue faithful. He that endures to the end shall be saved. As the Jews were rejected because of their unfaithfulness, so Paul says to the Gentile converts, who, by faith, were grafted into the good olive tree, they must continue faithful or they should be cut off also. According to the unconditional personal election scheme, there could be no danger of it, and if so,

the warning of the apostle was deceptive. He says also that they in whom the Spirit of God dwells, which can refer only to accepted believers, are the temple of God; and if they defile the temple of God, that is, themselves or their own bodies, God shall destroy them. And Peter affirms that some shall arise in the church who shall *deny the Lord that bought them*, and bring upon themselves swift destruction. 2 Peter 2: 1.

Again, it is said we are chosen in him before the foundation of the world. But all must admit that there is a time when we become Christ's, come into him, etc. "As many of you as have been baptized into Christ have put on Christ." We are also said to receive Christ by faith. So it is evident that we are not "in Christ" before we have faith—before we have put him on. Prior to that event, we were the "children of wrath, even as others." Eph. 2: 3. That we are *personally* and *unconditionally* elected before the foundation of the world cannot, therefore, be the sense of that scripture. Jesus Christ was the one chosen—"the elect"—to be the Author of salvation to all who believe and obey; and all who receive him and put him on, or are baptized into him, become one with him, members of his body; and, of course, are partakers of his privileges and his election. That the election was a prior event is admitted; but that we have any part in it before we become members of Christ's body is denied. The choice is of Christ, and through him all that are "in him:" but, *personally*, does not reach them that are out of him, children of wrath, as we were all by nature. With this view, we see the reasonableness of Peter's exhortation to make our calling and election sure, 2 Pet. 1: 10; but with the Calvinistic view, it cannot be made to appear reasonable. And so of all the exhortations and threatenings in the Bible; if man is not free to choose or refuse, to obtain through obedience or lose through disobedience, they cannot be what they purport to be.

The truth on this subject we chiefly rest on the difference between the death of Christ, and the Atonement, to the argument on which we refer the reader.—J. H. W. in the Atonement.

THE SERMON.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

"PRESENT TRUTH."

BY ELDER D. M. CANRIGHT.

(Continued.)

TEXT: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12.

THAT the coming of Christ will not take place without a warning to the world, we now offer in proof a few plain propositions:—

1. *The Judgment, the Second Advent of Christ, the Resurrection, and the End of the World, are events which the Scriptures teach will come to pass at some time.*

We are not now concerned as to *when* they will come to pass, but simply with the fact that these events will transpire sometime. Nothing in the Bible, it seems to us, is more plainly revealed and emphatically stated than these facts, and we presume that most of our hearers will agree with us on this point. They believe in the literal second advent and resurrection of the dead the same as we do. There is no controversy, then, on this point. However, we will give a few texts out of the scores bearing upon these events.

The Judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17: 31. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of

those things which were written in the books, according to their works." Rev. 20: 11, 12.

The Second Advent. "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. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24: 27. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16.

The Resurrection. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

The End of the World. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13: 38-42.

Language could not be more explicit than this on these great and awful events. Yes, say our opponents, we agree that they will come sometime, but as to when they will come, we know nothing. Christ may come to-night, or next week, or it may be a thousand years before he comes; we cannot tell. If we are only prepared to die, that is all that it need concern us, let it come when it will.

No doubt the objector thinks that this is sound reasoning, and according to Scripture; but look a little further. We often hear these men who declare that the Lord may come to-night, declare that the world must be converted, and that there must be a millennium of a thousand years before Christ comes. Then they go on to argue that the Jews must be converted and return to Palestine, first; that this, that, and the other, prophecy has not yet been fulfilled; and still the Lord may come to-night! How they can have the world converted, and a thousand years' millennium in one night, and the Lord come after that time, we never could see! And yet they stoutly argue both. The Jews must be converted and return to Palestine before the Lord comes, and yet he may come to-night! Many other prophecies have not been fulfilled, and yet the Lord may come to-night! They certainly cannot believe both positions. And further: In saying this, they assume that the coming of the Lord will take place without any signs being given to mark his coming—without any warning to the world, and without his people knowing anything concerning it. They virtually assume that everything will go right on just as it always has, without any sign or warning, and the first that any one knows, either saint or sinner, the trumpet will sound like a peal of thunder out of a clear sky at noonday. To show the unsoundness of this, we will make a second proposition:—

II. *There will be signs given preceding these events to mark their coming.*

I might give scores of texts on this point, naming the different signs which shall transpire shortly before the advent. I will content myself with quoting two or three which directly assert that there shall be signs. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of

the end of the world?" Matt. 24: 3. The disciples inquire directly, What shall be the sign of thy coming, and of the end of the world? If there were to be no signs, Christ would have simply said, Children, do not trouble yourselves on that point; there will be no signs given of those events. But instead of answering them thus, he does proceed to give them a whole chapter of signs upon the very point they had asked. Luke briefly sums up his answer thus: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. Here Jesus says that there shall be signs in the sun, in the moon, in the stars, in the earth, etc. So in verse 11, he says, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." And thus Joel says: "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 19, 20. We take it that these texts settle the fact that the Lord will give signs to mark his second coming.

God has said that, at the proper time, he will hang out signs in very conspicuous places indeed, viz., in the sun, in the moon, in the stars, and upon the earth. And when God shall do this, what will it be for? Will it not be to call the attention of his people and the world to the very event which these signs indicate? Most certainly. This fact alone shows that God will have men know something with regard to it, else why give the signs? And when God shall do this, will it be immaterial whether men heed these signs, or disregard them? Whether they believe them, or scoff at them? Whether they note them, or pass them by as not worthy of their attention? Whether they accept them as the fulfillment of God's word, or deny them to be such? Think of this point a moment. Did not Christ rebuke the men of his time for not discerning the signs of the times? "O ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 3. And if men should pay no more attention to the signs of the times now than they did then, will they not receive just as severe a rebuke from the Lord as they did then? Certainly, they will. Be careful, my friend, there may be more importance to this subject than you have thought.

To show the importance of this, we will make a third proposition:—

III. *A warning message will be given to the world, immediately preceding the coming of Christ.*

This is an important proposition, and, if it be true, it shows the importance of engaging in such a proclamation. Here again, we might give a great many texts to the point, but have room for only a few. Let us first reason a moment. God is merciful, long-suffering, not willing that any should perish; hence, he always warns the wicked of coming judgments in sufficient time for them to repent and escape them if they will. He loves his people, and does nothing without revealing it to them. Did God warn the world in the days of Noah? So, then, he will here. Christ says, "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24: 37. Did God warn the Sodomites? Did he warn the men of Nineveh? Did John the Baptist give a warning message before the first advent? Did Jesus warn them of the fall of Jerusalem? How much more reasonable, then, that there should be a warning here. Did the righteous know when the flood was to come? When Sodom was to fall? When the

Jews were to come out of Egypt? When Nineveh was to be overthrown? When Christ was to come the first time? Then will they know with regard to his second advent. Nothing is more reasonable and just than this conclusion. But let us hear the word of the Lord:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. What is the day of the Lord? It is when the Lord comes, as will be seen by the following texts: "But 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." 2 Pet. 3: 10. This shows that the day of the Lord is when all things shall end. This is the time of which the prophet speaks:—

"For the day of the Lord cometh, it is nigh at hand." This fact is further confirmed by the language of verses 10, 11: "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?"

Having shown what the subject is, now look at the prophecy: "Blow ye the trumpet in Zion." This was always done to warn the people of some important event. "Sound an alarm in my holy mountain: let all the inhabitants of the land tremble." This shows that it is some awful event that is just pending. What is it? When is this warning to be given, this alarm to be sounded? "For the day of the Lord cometh, for it is nigh at hand." Then when the day of the Lord is drawing near, is even nigh at hand, then is the time that this prophecy must be fulfilled. Will not God see that it is fulfilled? He certainly will, if he has to raise up men from the very stones to do it; and when it is thus fulfilled, what will the world hear? They will hear the blowing of the trump and sounding of the alarm here predicted.

Compare this with Isaiah 40: 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Here was a prophecy given 700 years before Christ. Age after age rolled on, and no one came up to fulfill it. By-and-by, in the wilderness of Judea, is heard the voice of a humble man proclaiming this very message. The proper time had come. God, who very jealously guards the fulfillment of his word, raised up a man to accomplish it. So it must be with regard to this prophecy relating to the end. When the day of the Lord is nigh at hand, God will lay the burden of his work upon those who will blow the trumpet and sound the alarm. All the powers of darkness cannot prevent it.

Take another text. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly." Zeph. 1: 14. Thus he goes on describing the terrors of that day, and then says: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Chap. 2: 1, 2. This shows that in connection with that great day of God's wrath there will be a gathering message to prepare the people to stand in that awful time of trouble. Once more: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." Rev. 14: 6, 7. Here is another prophecy. It is in your Bible the

same as in mine. God put it there. He worded it just right. He will see that it is fulfilled at the proper time. God's word cannot fail. This message will be accomplished.

When it is fulfilled, what will the world hear? Just the message here given, "Fear God, and give glory to him; for the hour of his judgment is come." This, it will readily be seen, is an announcement that the time for God's judgment to sit has arrived, and this announcement is made to every nation, tongue and people; hence it is a world-wide message. Now such a message as this could be true only in the last generation, because that is the time when the judgment will occur. It would not have been true if given a thousand years ago, or five hundred years ago; for the hour of God's judgment did not come then. Hence, this is a last-day message. It is positive proof that, immediately preceding that event, God will cause a solemn warning to be given to the world concerning it. When the proper time shall come, and the signs shall appear, and God shall cause this message to be heralded to the world, will it be a matter of no account whether men heed that warning or not? Can men disregard it with impunity? Can they mock at it and denounce it as the work of the devil, and still enjoy the blessing of God? Can they please God by simply passing it by unnoticed? How did it fare with the men who rejected Noah's warning? With those who did not believe the words of John the Baptist, and other similar messages? And will not those fare the same who shall reject this, when God shall cause it to be given?

We are not now arguing as to whether this message is now being given; that is not the point. But we are endeavoring to show that such a message must certainly be given, whenever the proper time comes, immediately preceding the second advent. Let me call attention again to that oft-repeated assertion, that if we are only prepared to die, we are prepared for the coming of the Lord; and, hence, even though the Lord is coming soon, and there are signs which show it, and the warning is being given concerning it, yet it does not matter if we do not heed them, provided our hearts are only right. This, I firmly believe, is a subterfuge gotten up to lull men to sleep and to close their eyes to the truth.

To show the fallacy of this statement, look at it in the light of other similar events. Suppose the men who heard Noah preach had reasoned that way. Perhaps the flood is coming, said they, and perhaps it is not, we do not know; and it do'n't make any difference any way; if our hearts are only right, let it come. What would have been the consequences? They would have perished in the flood just as they did. Suppose that Noah himself had reasoned that way; who would have built the ark? Who would have warned the world? Would not God have rejected him, and let him perish with the ungodly, while he raised up somebody else to do that work? Suppose Lot had reasoned thus when he heard of the threatened destruction of Sodom. Suppose, again, that the men who heard John the Baptist had argued thus: He says that the Messiah is soon to come, and that he is his forerunner; may be it is so, and may be it is not. We cannot tell. What matter is it to us? When we see him, it will be time enough to believe on him. What good will it do us simply to have our bodies put under the water? If we only love God and obey him, we shall be safe enough, whether the Messiah comes or not. Could they thus reject God's work and God's message with impunity? No; the fact is, God never causes any warning to be given unless it is needed. And when he does this, it cannot be ignored nor rejected with impunity. Those who reject it thereby give evidence that they do not really love God, nor his truth, and they are not walking in the light. If they were, they would discern the work of God, would hear the voice of the Master, and would gladly obey it.

(Concluded next month.)

THE WATCH-TOWER.

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

COMPARE THEM.

DR. JAMES MORRIS WHITON, pastor of the Congregational Church, Newark, New Jersey, U. S. A., has lately published a book the title to which is "The Resurrection." The literal resurrection is discarded, and the learned author steps square upon the platform of modern Spiritualism. We quote from the leading editorial in the *Christian World* of Nov. 20. We put some of his utterances alongside of those of Spiritualists. Compare them.

DR. WHITON.

He believes that certain utterances of St. Paul imply that he looked upon the resurrection, "not as an external event, but as a spiritual development, resulting from spiritual processes."

"The result which Paul deems it necessary to attain before he dies is a certain spiritual condition. This, *potentially*, is the resurrection."

"He holds that the incorruptible body of the resurrection may even in this world be springing from the germ of Spiritual life in the soul-regenerated Christ."—C. W.

"Dr. Whiton discards, as supported by no sound evidence, either philosophical or Scriptural, the theory that the soul, at death, enters a state of unconsciousness, from which it is awakened to join the body at the judgment-day. When the corruptible body has perished, the incorruptible body will be found enveloping the soul. There will, he holds, be no transition period whatever, no suspension of the full spiritual life."—*Id.*

He looks with distrust on the doctrine of "a final judgment-day, universal, scenic, and catastrophic."

Of the book the *Christian World* says: "Whether we adopt his opinion or do not, we are bound to say that his book is full of fresh and suggestive thought, and is inspired by a frank enthusiasm of faith in the gospel of the resurrection," an expression which would certainly incline us to believe that the *C. W.* looked at least with favor upon these views. "Frank enthusiasm of faith"! In what? Not in the plain declaration of God's word.

For ourselves, and we believe that we echo the mind of our readers who love and believe God's Bible, we prefer to believe the inspired declarations concerning the resurrection and judgment.

John 5: 28, 29: "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

1 Cor. 15: 51, 52: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Acts 17: 31: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." See also Rev. 20: 11-13.

"LET GOD BE TRUE."

WORDS OF TRUTH.

Is it not true that the so-called Protestant churches of to-day are losing their power to protest? Popery is marching on with rapid strides to influence and power, and scarcely a warning voice is raised against her. Men would fain believe that the Popery of the present is not the Popery of the Dark Ages; but the very dogmas of the system proclaim that church always the same. Rome can play the martyr and preach against intolerance, but give her the power to-day, and the massacre of St. Bartholomew would be repeated. Her greed of power is no less than when the Pope of Rome placed his foot upon the necks of monarchs. The "sure word of prophecy" characterizes her as the enemy of God, the perverter of truth; and the Reformers were mighty through God in making bare her iniquities. But in these days of unbounded charity (?) many of the leading divines of Protestantism consider this anti-Christian power as an ally and sister church. Errors received from Rome are held tenaciously by many, and serve as means to draw them nearer Popery. That so-called charity which looks with indifference upon the requirements of God is always ready to throw a mantle over others in like condition. The following from Dr. Wylie, as reported by the *Christian Leader*, of Nov. 26, are words of truth, though it is not England alone that is blind to this great danger:—

"Dr. Wylie in his opening lecture to the Edinburgh Protestant Institute on John Wicliffe lamented that England should to-day be undoing his work and be at this hour on the march back to the old prison-house of the papacy. She has bent her neck to the political yoke and is opening her ears to the spiritual teaching of the Vatican. There is at this hour a judicial blindness on the nation, which will continue till God's purposes towards them and the papacy have been fulfilled, and then the interest in that question will return with a rush, and with it will come lightnings, and thunders, and the great earthquake."

RELIGIOUS GAMBLING.

MUCH has been said of late, not only by the religious, but by the secular press, on the increase of gambling. It is stated that on one section of the Great Eastern Railway, in nearly all the smoking carriages, the tables are used almost wholly for card playing. Complaints have also been made in regard to the great amount of gambling on ocean steamers. But why inveigh so much against this vice in these places when religious societies have their lotteries, their raffles, etc.? We commend the following from the *Christian Commonwealth*, to our readers as a noteworthy sign of the times, and we anticipate that the *C. C.* will have to "denounce," it many times before the evil "dies out." But in spite of the denunciations of good men the evil is increasing instead of "dying out." How must the pure and holy God look upon these things. He justifies no evil that good may come. His frown is upon such as do them. And these things are all the more potent for evil because done under the garb of religion. Truly it could be said to such as to the Jews of old, "The name of God is blasphemed . . . through you." Rom. 2: 24. Here is the quotation referred to above:—

"More than once we have strongly denounced the pernicious vice of gambling, in all its varied forms, and we expect to do it again many times before the evil practice dies out. Certainly we cannot be silent when we find that even the church itself is infected with this pestilent disease. The raffling which goes on at bazaars is a species of gambling, and it is marvellous that Christian men should countenance it in any way. It is a lottery, pure and simple. At Birmingham the other day, £5 and £10 notes were raffled at a Congregational bazaar. This is just as much gambling as betting on horse-races, or playing at games of chance in the gambling hells of Monte Carlo. How can Christian men protest against the vices of the world whilst their own hands are polluted? What are the ministers of Birmingham about that they have not uttered a protest against this scandalous transaction? We should like to know, too, where the eyes of the police were. Those gentlemen are sharp enough to detect ordinary culprits, but they wink at violations of the law on the part of the very

persons who ought to be the first to set an example of obedience. At Manchester a confectioner is pounced upon for selling "lucky balls" containing coins, and in London a man is prosecuted for holding a lottery in the streets; but if they had done the same thing at a religious bazaar they would have gone scot free. It is high time ministers and church officers washed their hands of this business, and frowned it out of existence. Dean Oakley, we are glad to see, has been lifting up his voice against gambling, in the pulpit of Manchester Cathedral. From every pulpit in the land the same testimony ought to be borne. The Dean pertinently asks why poor boys should be stopped from playing chuck-farthing in the streets while betting clubs are allowed to flourish, why there should be one law for the rich and another for the poor? And we want to know why lotteries should be put down by the arm of the law in every place but the church."

THE THEOLOGICAL TREND.

We are glad to see the old error of everlasting torment giving way. It is unscriptural, unscientific, illogical, unjust. But we are not prepared to admit universalism, or restorationism, in its place. The following from a leader in the *Christian World* of Nov. 27, entitled "the Unseen World," well shows the theological trend upon this question:—

"Divines of all schools and parties are now disposed to admit that theologians brought up an evil report of the promised land, and that salvation is offered to mankind with a Godlike generosity. It seems almost incredible that, in the memory of the present generation, Frederick Denison Maurice should have been expelled from King's College for publishing these words: 'What dream of ours can reach to the assertion of St. John that death and hell shall be cast into the lake of fire? I cannot fathom the meaning of such expressions. But they are written: I accept them, and give thanks for them. I feel there is an abyss of death into which I may sink and be lost. Christ's gospel reveals an abyss of love below that; I am content to be lost in that.' The difficulty now would be to find any divine of authority and repute who would hesitate for a moment to adopt the words as his own. Dean Plumtre can cite a cloud of witnesses to the larger hope. Roman Catholics like Cardinal Newman, Cardinal Manning, and Mr. Oxenham, Anglican divines like Pusey, Farrar, Birks, Bickersteth, and a host of others, Non-conformists like Mr. White, Mr. Cox, Mr. Baldwin Brown, if they do not suspend their differences, or agree on any one view as to eternal life, yet all look towards a brighter future than former generations dared to hope for. Dean Plumtre himself is bold enough to suggest, if but in a whisper, the transporting vision of universal restoration. To this, he says, 'it cannot be denied that the teaching of the New Testament tends.' But, in the conclusion of his thoughtful and able book, he warns his readers against effacing all sense of the majesty and the terror of Divine law. 'I have no wish,'—such are his words—'in giving utterance to these thoughts as to the possibilities of the intermediate state, to rest in an unreal optimism. The vision, seen through the uplifted corner of the veil, is not without its terrors. The flames of Hades in which the rich man was tormented are the symbols of a dread reality.' True; where sin is, there will be misery; but, while God lives, there will be hope."

While there are many who, in breaking away from the horrors of Augustine's hell, get hold of the truth, conditional immortality, the great mass are drifting to the other extreme; and those who still hold tenaciously to the doctrine of eternal misery, hold it in a modified form. But restorationism is not much better. It ignores the justice of God, upon which the very integrity of the Divine government rests. It leads the sinner to reject the message, "Behold, now is the accepted time, now is the day of salvation." It is contrary to God's word and the great plan of the atonement. It retains the Roman purgatory, if it does not use the name. And all this is pleasing to the carnal heart, which is soothed to sleep in the hope of a hereafter in which the Lord will right the wrongs of this life. All this is in harmony with modern Spiritualism, which is waiting with open maw to devour all who will not receive the love of the truth, lulling them to ease meanwhile by siren songs of a happy future. Roman Catholics escape the horrors of their hell, however wicked they may

be, if they die in the pale of the church, by the purgatorial fires of Limbo; Protestantism is building up a similar "half-way house" for its faithful (?); while modern Spiritualism sweeps in the whole mass. May God help the reader that when the eternal fiat may go forth, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22: 11), he may be found among that class whose hopes are not based on the false and dreamy speculations of a future probation.

THE MISSIONARY.

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

WAITING.

I AM waiting for the dawning
Of the bright and blessed day,
When the darksome night of sorrow
Shall have vanished far away;
When forever with the Saviour,
Far beyond the gloom of tears,
I shall swell the songs of worship
Through the everlasting years.

I am looking at the brightness—
See, it shineth from afar—
Of the clear and joyous beaming
Of the "bright and morning star,"
Through the dark gray mists of morning
Do I see its glorious light;
Soon shall flee the darkest shadow
Of this sad and weary night.

I am waiting for the coming
Of the Lord who died for me;
Oh! His words have filled my spirit,
"I will come again for thee,"
I can almost hear his footfall
On the threshold of the door,
And my heart, my heart is longing
To be his for evermore. —Selected.

THE REFORMATION IN GREAT BRITAIN.

ENGLAND SEVERED FROM THE PAPACY.

SOME eighteen years after his marriage with Catherine, the doubts which Henry VIII. at first entertained in regard to the validity of his marriage revived, and he sought to dissolve the connection. These doubts appear to have been strengthened by his desire for a younger and more beautiful queen, Catherine being many years his senior. Wolsey was very ready to encourage the king, because he knew that the dissolution of the marriage would create an irreparable breach between Henry VIII. and Charles V., Catherine's nephew, whom he could not forgive for his disappointment in being deprived of the papal chair. He therefore undertook to procure a divorce from the Pope, who being a prisoner in the hands of Charles V. feared to displease him by casting dishonor upon a member of his family. When Wolsey learned, however, that King Henry, on obtaining a divorce, designed to marry Anne Boleyn, one who favored the reformers, he permitted the business of the divorce to languish. By this course he incurred the wrath of the king, was commanded to resign the great seal, and at length died under arrest in November, 1530.

The death of Wolsey seems to have severed the last tie that bound Henry VIII. to Rome, and prepared the way for steps to be taken that would free England from the papal power. In 1532, "a law was passed which prohibited the payment of firstfruits to the Pope, and decreed that any censure which might emanate from the court of Rome, on account of such prohibition, should be disregarded. In like manner appeals to Rome in causes of matrimony, divorces, wills and other suits cognizable in ecclesiastical courts were forbidden, while the oath of canonical obedience to the supreme Pontiff, which the bishops had been in the habit of taking, was declared incompatible with the duty which they owed as subjects to the crown of

England." "Allegiance to the see of Rome was renounced both by the king and the people, and both king and people were threatened with the pains of excommunication." In 1533 the king was married to Anne Boleyn, and a court was opened to consider the validity of his previous marriage, which was pronounced by Cranmer, Wolsey's successor, to be "contrary to the will of God," and hence "null and void."

In January, 1534, "Parliament gave a death blow to the supremacy of the Pope. They enacted that, the authority of the Bishop of Rome being opposed to Holy Scripture and the laws of the realm, the words and acts that were contrary to the decisions of the Pontiff could not be regarded as heresies. Thomas Philips, who had been in prison three years under a charge of heresy, was set at liberty. The Commons restored to England the right of which Rome had despoiled her in reference to appeals and the election of bishops. Parliament forbade everybody, even the king himself, to apply to "Rome for any dispensation or delegation whatsoever, and formally ratified the marriage between Henry and Anne."—*Hist. Great Reformation.*

In the month of March following, the Pope summoned the consistory who decreed that the marriage between Henry VIII. and Catherine was "valid and canonical," and thus the king of England was condemned by the court of Rome. In the meantime, Henry had dispatched envoys to Rome bearing an act in which the king "declared himself prepared to enter into an arrangement with the Pope." Fortunately for the cause of Protestantism, these envoys did not reach Rome till two days after the king had been condemned by the consistory. On learning of this, a messenger was sent to the king to receive further orders.

The historian says: "When the king of England received his ambassadors' message, he could hardly restrain his anger. National pride arrayed the people on the king's side. Henry no longer hesitated; his offended honor demanded reparation; a complete rupture alone could satisfy it. He wrote a treatise entitled, 'On the power of Christian kings over their churches, against the tyranny and horrible impiety of the Pope.' Parliament, the privy council, the people, and even the clergy, declared against Rome. By a vote of thirty-three to four, the lower house of Convocation, on the 31st of March, decided that the Roman Pontiff had in England, according to the Scriptures, no higher jurisdiction than any other foreign bishop. The friends of the gospel were filled with joy."—*Hist. Great Reformation.*

Some three months later, the king announced himself "supreme head of the church of England," and gave orders that the Word of the Lord should be preached, and that the name of the Bishop of Rome should no more be remembered. This decree did not arise from any leaning towards Protestantism on the part of the king, but from his ambition and desire to be revenged on the Pope. He was still a bigot to the doctrines of Rome, and the reading of the Scriptures was for a while prohibited. He "proceeded with indiscriminating fury against both Lutherans and papists. The former he condemned to the flames as heretics, because they presumed to deny the truth of doctrines which he professed; the latter died upon the scaffold as traitors, because they refused to admit his supremacy." Sir Thomas More and Bishop Fisher are examples of devoted papists who suffered martyrdom at his hand. "In less than two years, six hundred and forty-five monastic establishments were overthrown of which twenty-eight had been governed by abbots possessing seats in the upper house of Parliament. Nor were colleges, chantries, free chapels, or even hospitals spared. One common ruin overtook the whole, out of which an annual revenue, estimated at one-twentieth part of the national income was rendered available for the service of the State." The spoils of these were

not dedicated to the spread of the gospel, but were distributed among the king's favorites.

Cranmer, primate at this time, and Queen Anne were both Protestants, and sought to aid the work of reform. The king was much annoyed that she should oppose his wishes by favoring the circulation of the Scriptures; but Cranmer, who bent at times beneath the sceptre of the Tudor, sought to give the Bible to the laity. He proposed that the Scriptures should be translated into English and be circulated among the people. The king assented "upon condition that the bishops should henceforth recognize the Pope as merely bishop of Rome." Overjoyed at his success, Cranmer said, "If we possess the Holy Scriptures, we have at hand a remedy for every disease." How true! England at last was permitted to enjoy the basis of all true reform,—the lamp which has guided benighted souls in all ages to light and peace, the balm offered by the great Physician to the weary, sin-sick heart.

Little did those upon the stage of action during this reign realize that God was using their sovereign to further his own merciful design toward our nation, that to this end even the vices of the king were made subservient; but, had the king remained faithful to Catherine, it is doubtful whether England would have separated from the papacy, and the word of God have been given to the people in the reign of Henry VIII. J. T.

THE CAUSE AT LARGE.

As in the past, we have much cause to be grateful for the spread of the third angel's message in different parts of the world. The work in this country is surely advancing, as will be seen from the reports of laborers. Some have accepted the truth through their efforts, and many have been enlightened. Many cheering responses have been received from the publications sent out to different parts of the Empire; and we expect ere long to see them bear fruit which will be reaped when the Master shall come.

On the Continent, the work is also advancing. A large publishing house is being built at Bale, Switzerland, for Central Europe, which will be ready for use in a few months. The publishing work is enlarging in the Scandinavian countries. A new publishing house will be built there the coming season. Our ministers laboring in the different countries are much encouraged in seeing souls turn from the darkness and superstition of the past centuries to the light of God's truth.

A new corps of laborers have gone to the Sandwich Islands, and another expects soon to leave for Australia.

In America the friends of the work have great cause for encouragement. While they have sacrificed much, labored earnestly, they have been rewarded by seeing souls converted to God. At South Lancaster, Mass., a fine academy was dedicated last month under favorable auspices for its future success. Camp-meetings have been held in several States, which as usual have been seasons of great refreshing, and a good work has been done by them. The twenty-third annual session of the General Conference of Seventh-day Adventists began its sittings October 31, as noticed in our last. All State and division conferences and foreign missions were well represented. Full reports of the business done have not yet reached us, and it will be impossible for us to give but a few particulars of the work done. Cheering reports were given by the delegates from all parts of the field. Many thousands of dollars have been raised during the past year, for both foreign and local missions. Additional laborers are to be sent to mission fields, among whom are Elds. S. H. Lane and R. F. Andrews, whom we gladly welcome to this Empire. The work of the Battle Creek College has been excellent. The President states that last year it sent out more than one hundred active workers in the cause. Our central publishing house and Sanitarium have enlarged their facilities by the addition of fine, suitable buildings. From the somewhat lengthy statistical report of missionary labor, we extract the following items: Number of members added, 1,092; missionary visits made, 103,506; letters written, 36,398; subscribers for periodicals, 44,689; number of pages of publications distributed, 9,378,520; number of periodicals distributed,

1,921,920; wholesale value of publications sold, £140,091; received on donations to the Society, £7,850; amount pledged to various enterprises, £31,060. The spiritual interests of the Conference all reports say were excellent. May God bless his work the coming year, and give those who are laboring therein an unction from on high.

SWITZERLAND.

SINCE my return from Roumania, the first of October, I have held interesting meetings among our churches in Switzerland. In every place, I enjoyed much freedom in speaking the word, and God greatly blessed the friends of present truth who took part in the social meetings. We also enjoyed blessed seasons in celebrating the ordinances of the Lord's house. About twenty persons have quite recently embraced the Sabbath of the fourth commandment; eleven have been baptized, and next Sabbath I expect to baptize several more new converts to the faith. Thus it is seen that the cause of truth is making rapid progress. Truly God has set his hand to the work, and he will carry it on most gloriously.

November 19.

A. C. BOURDEAU.

THE SABBATH SCHOOL.

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

LESSON XXXI.

(For Second Sabbath in January.)

REVIEW.

1. How did the Lord continually manifest his presence? Ex. 40: 38.
2. How did the Israelites know when to journey and when to remain in camp? Ex. 40: 36, 37.
3. Who ministered in the sanctuary? Ex. 28: 1; Num. 3: 10.
4. Who were appointed to wait on the priests and to do the service of the tabernacle? Num. 3: 5-9.
5. Give the names of the sons of Levi. Num. 3: 17.
6. Of what did the Gershonites take charge? Verses 25, 26. The Kohathites? Verse 31. The Merarites? Verses 36, 37.
7. What did Moses give to the Gershonites to help them in transporting the curtains, etc., from one place to another? Num. 7: 6, 7.
8. What did he give to the Merarites to assist them in removing the boards, pillars, etc.? Verse 8.
9. Why did he not give any oxen or wagons to the Kohathites? Verse 9.
10. What did they bear upon their shoulders?
11. What precaution was taken in order that the Kohathites should neither see nor touch the sacred vessels of the sanctuary which they were to carry? Num. 4: 5-20.
12. What would have been the consequence if they had touched or looked at these holy vessels? Num. 4: 15, 20.
13. Did any one ever suffer death for touching any of these sacred things? 1 Chron. 13: 9, 10.
14. How many of the men of Beth-shemesh were smitten because they had looked into the ark of the Lord? 1 Sam. 6: 19.
15. What other incidents can you give from the Bible to show that the Lord requires the most exact obedience?

LESSON XXXII.

(For Third Sabbath in January.)

HISTORY OF THE TABERNACLE.

1. WHERE did they set up the tabernacle in the land of Canaan? Joshua 18: 1.
2. Was it still known as the sanctuary of the Lord? Joshua 24: 26.
3. By what other names was it known? Joshua 22: 19; Judges 18: 31; 1 Sam 1: 7; 3: 3.
4. Where was it located in the days of Saul? 1 Sam. 21: 6.
5. Where was it in the time of king David? 1 Chron. 21: 29.
6. Where was it in the days of Solomon? 2 Chron. 1: 3.
7. Did the ark of the testimony remain in the tabernacle all this time? 1 Sam. 4: 5, 6.
8. On what occasion, and for what purpose, was the ark taken out of the sanctuary? 1 Sam. 4: 8.

9. What was the result of the battle? Verse 2.
10. What did the Philistines do with the ark of God? 1 Sam. 5: 1, 2.
11. What befell their god Dagon in consequence? Verses 3, 4.
12. What was the consequence to the people wherever the Philistines carried the ark? 1 Sam. 5: 6-9.
13. How long did the ark remain in Philistia? 1 Sam. 6: 1.
14. To what place did they send it? 1 Sam. 6: 10-13.
15. To what place was it next taken? Verses 20, 21; Chap. 7: 1.
16. How long did it remain there? Verse 2.
17. To what place was it next removed? 2 Sam. 6: 3-10.
18. How long did it remain there? Verse 11.
19. What was then done with it? 2 Sam. 6: 12-17; 2 Chron. 1: 4.

LESSON XXXIII.

(For Fourth Sabbath in January.)

DAVID DESIRES TO BUILD A SANCTUARY.

1. Who had it in his heart to build a sanctuary to take the place of the tabernacle that Moses built? 1 Chron. 22: 7.
2. To whom was this desire expressed? 2 Sam. 7: 2.
3. When did David say this? Verse 1.
4. What answer did the prophet make? Verse 3.
5. What did the Lord afterwards instruct Nathan to say to David? 1 Chron. 17: 3, 4.
6. Why was not David permitted to build a sanctuary for the Lord? 1 Chron. 22: 8.
7. Who was appointed of the Lord to build him a house? See 1 Chron. 22: 7-10.
8. What preparation did David make for the building of this house? 1 Chron. 22: 14.
9. What was the value of the gold and silver that he had laid up? Ans. Not less than eight hundred and forty million pounds.*
10. What charge did David give to the princes? Repeat. 1 Chron. 22: 19.
11. What charge did he give to Solomon? Repeat. 1 Chron. 28: 9, 10.
12. Where was the temple built? 2 Chron. 3: 1.
13. What important events had transpired on the spot where the temple was built? Gen. 22: 1-18: 1 Chron. 21.
14. How many men were employed in building it? Ans. 184,600.
15. How long was it in progress of construction? 1 Kings 6: 1, 38.

LESSON XXXIV.

(For Fifth Sabbath in January.)

THE TEMPLE OF SOLOMON.

1. How large was the "house of the Lord" or sanctuary in the temple built by Solomon? 1 Kings 6: 2.
2. What were the dimensions of the porch? Verse 3.
3. How was the house built? Verse 7.
4. How was it covered? Verse 9.
5. How was it built on the inside? Verse 15.
6. How was the cedar carved? Verse 18.
7. How was the whole house overlaid? Verses 21, 22, 30.
8. How was it ornamented? 2 Chron. 3: 6.
9. What name is applied to the most holy place, in 1 Kings 6: 19?
10. For what purpose was it made?
11. How large was it? Verse 20; 2 Chron. 3: 8.
12. How much gold was used in overlaying this most holy place? 2 Chron. 3: 8.
13. What was the value of this gold? Ans. Nearly three million pounds.
14. What did the most holy place contain? 2 Chron 5: 7.
15. What vessels and utensils did Solomon make to be used in the service of the temple? 2 Chron. 4.
16. What were the dimensions of the brazen altar for burnt offerings? 2 Chron. 4: 1.
17. What were the dimensions of the molten sea? Verse 2.
18. How was it supported? Verse 4.
19. For what purpose was it made? Verse 6.
20. How much did it hold? Verse: 5.
21. How many lavers did he make? Verse 6.

* A person counting ten hours a day, and six days a week, at the rate of one a second, would have to count over ninety years to count such a sum of money. Some writers estimate the value of this gold and silver at over one billion two hundred million pounds.

22. How much did each contain? 1 Kings 7: 38.
23. What purpose did they serve? 2 Chron. 4: 6.
24. How many candlesticks were made? Verse 7.
25. Where were they set?
26. How many tables were made? Verse 8.
27. Where were they put, and how arranged?
28. In what part of the temple were they put?
29. For what purpose were the tables used? Verse 19.
30. How many basins of gold were made?
31. Was there any altar of incense in the holy place? Verse 19.
32. What is it called in this place?

LESSON XXXV.

(For First Sabbath in February.)

DEDICATION OF THE TEMPLE.

1. AFTER all the work for the house of the Lord was finished, what did Solomon bring into it? 2 Chron. 5: 1.
2. What else was brought into the temple? Verses 2-5.
3. Where did they put the ark? 2 Chron. Verse 7.
4. What was in the ark at this time? 1 Kings 8: 9.
5. What was the first act of worship? 2 Chron. 5: 12, 13.
6. By what sign did God then take possession of the sanctuary? Verses 13 and 14.
7. What proof did the Lord give that he accepted the temple as his sanctuary? Repeat 2 Chron. 7: 1.
8. Did he give in words any assurance of this acceptance? 2 Chron. 7: 12, 16.
9. Did the Lord give special directions in regard to the manner in which this sanctuary was to be built? 1 Chron. 28: 11-13, 19.
10. Of what was it a resemblance? Wisdom of Solomon 9: 8.
11. Is this temple called the sanctuary? 2 Chron. 26: 16-18.
12. How long did the Lord say he would put his name in this sanctuary? 1 Kings 9: 3.
13. What were the conditions of this promise? Verse 4.
14. What consequences were predicted if Solomon and his descendants should not keep the commandments of God? Verses 6-9.

NOTES ON THE LESSONS.

LESSON XXXI.

1 SAM. 6: 19. **Fifty thousand and threescore and ten men.**—This translation seems evidently wrong, and is caused by a transposition of the words. As Beth-shemesh was but a small village, it is improbable, that it should contain as many inhabitants as are here mentioned to be slain. The interpretation of Bochart is far more reasonable, *He smote threescore and ten men, fifty out of a thousand*: meaning that God was so indulgent as not to slay all that were guilty, but only seventy of them.—*Bp. Patrick*. Josephus says seventy men. The addition of a single letter, which may have been omitted, would make the passage read: "And he smote of the people seventy men, equal to fifty thousand men;" that is, they were the elders or governors of the people.—*Clarke*. The passage is very difficult, but these are the most plausible interpretations.

LESSON XXXII.

1 SAM. 7: 2. **For it was twenty years.**—This is not to be understood of the whole time that the ark remained there; for it continued in this place till the time of David, 2 Sam. 6: 3, about forty-six years. Thus the expression, "it was twenty years," refers to the time when "the house of Israel lamented after the Lord,"—*Bp. Patrick*.

LESSON XXXIV.

1 KINGS 6: 2. **And the length thereof was threescore cubits.**—It is the opinion of *Bp. Cumberland* and *Dr. Clarke*, and others, that the sacred cubit was here used, which measures nearly 1 foot 10 inches. This would make the temple about 110 feet long, 36 wide, and 55 high. Others believe the common cubit to have been used measuring one foot and six inches.

LESSON XXXV.

1 KINGS 8: 9. **There was nothing in the ark save the two tables of stone.**—See notes on Lesson XXI. in PRESENT TRUTH No. 6.

QUESTION 9. The passage referred to, in "Wisdom of Solomon," reads thus: "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." This is in harmony with the words of the apostle in Heb. 8: 5, and 9: 24.

INTERESTING ITEMS.

—The total number of ship-wrecks for the year up to Nov. 15, was 1,335.

—At the marriage of Miss Astor, in New York, the presents were valued at £50,000, the bride's necklace alone costing £15,000.

—The dynamite outrage at Edenburn, County Kerry, Ireland, has been the cause of much excitement. Its perpetrator is unknown.

—There has been a terrible outbreak of trichinosis in St. Andreasberg, a little town in the Hartz Mountains, the centre of the canary bird business.

—The monument to the memory of George Washington, at Washington, U. S. A., now finished, is 550 feet high, the highest structure in the world.

—A fatal epidemic has been raging in Virginia and Kentucky, which is supposed to have been caused by drinking impure water. It is reported that as many as 2,000 persons have died.

—A three-master, the Pochard, bound from Cork to Liverpool, sunk in a squall Dec. 7. Crew of 23 all lost.—Steamer Alliance wrecked off Cornwall coast Dec. 5. All hands 16, supposed to be lost.

—Many outrages have been committed on Christians by Chinese mobs. In one province, four Catholic and five Protestant churches have been destroyed. Priests have been beaten and women ravished.

—At Wolverhampton, a woman has been sentenced to three months' hard labor for telling fortunes. One of her victims (a woman) had a serious quarrel with her husband, and another (a young girl) committed suicide.

—An inquest has been held on the little child which was buried alive near Belfast, and for which the parents stand charged with murder. The doctor stated that the child's death was caused by the impure air it inhaled during the time it was in the coffin. The child, it will be remembered, was still alive when the coffin had been exhumed.

—Along the Russian frontier for a distance of 200 miles European engineers are constructing for the Chinese Government fortresses on the newest model. The reiterated complaints of robberies by the Chinese are disregarded at Peking. When the Russian authorities protest, they either receive no answer or an insulting one.—*Daily News, Dec. 2.*

—Hitherto Chinese robbers making incursions into the Amour country and taken by the Russian police have been delivered to the Chinese authorities to be punished, but notoriously they were always released directly. Now the Government has decided that such offenders shall be dealt with by the Russian laws, The Chinese authorities are much exasperated.

—MELBOURNE, Nov. 14.—The British Protectorate over all the southern coasts of New Guinea to the eastward of the 141st meridian of east longitude was proclaimed in New Guinea on Dec. 9, with great ceremony by the Commodore of the Australian station. Fifty native chiefs were present, and five British war vessels lay off the shore.

—A Dutch lugger was wrecked Oct. 28, off the Yorkshire coast. Only two out of a crew of fifteen being saved. These were rescued by the smack General Wolsley of Grimsby, after having clung to the stemhead, the only part above water, two days and nights. One poor fellow had become insane, and refusing to be rescued, plunged into the sea, and was drowned. The courage of the rescuers was highly praiseworthy.

—During the months of July, August, and September, there were killed by lightning in the British Isles 35 persons; injured, 91. Outside of these killed and injured, the damage done is somewhere from £10,000 to £30,000. There have been struck 20 churches, 112 houses, 10 cottages, 12 barns and sheds, 11 factories, 42 chimney stacks, 32 ricks. The *News* thinks that this summer "has been exceptionally disastrous." Nearly all the damage was done in four or five days.

—The poor "sick man" of the East, Turkey, is having trouble with his army. Soldiers have mutined because of arrears in pay. Many Albanian chiefs have been arrested under the belief that they are taking measures to declare for annexation to Greece. Throughout the Empire there is general dissatisfaction at the order to send all the taxes to the capital to meet pressing wants, and to leave the public servants unpaid. Many replies have come in that anarchy and something worse will be the result.

—CINCINNATI, Oct. 31.—The Synod of the Ohio Presbyterian Church, in session here, has adopted the report of the Standing Committee on observance of the Sabbath and Temperance, in which the following resolution occurs: "That the increased desecration of the Sabbath calls for prayer and for united and vigorous effort on the part of all good and law-abiding citizens to secure a faithful observance of that sacred day, the great end to be attained being the sacredness of the Sabbath and the entire prohibition of the manufacture and sale of intoxicating liquors as beverages." By Sabbath is here meant Sunday, but where is its "sacredness"?

—Cardinal Manning, says the *Christian Leader*, "refuses to appear any more on the alliance platform until Sir Wilfrid Lawson apologises for having, at a recent demonstration against the House of Lords, alluded to the superstitious pilgrimage by the Duke of Norfolk to a holy well to obtain the cure of his child's blindness." We wonder if he will do so.

—St. John, the prohibition candidate for the presidency of the United States, was burned in effigy on the streets of Ottawa and Sterling, Kansas, on the evening of Nov. 8, and by the students of the University at Syracuse, N. Y. on the evening of Nov. 11. Students of Syracuse University, controlled by the M. E. denomination, burning in effigy the moral candidate of a moral party because his following caused the defeat of a political trickster and jobber!! Consistency, thou art a jewel!

—Duluth a mining town in Colorado, U. S. A., burned Nov. 6. Loss 190,000 dollars, also several lives. It is supposed to be done through revenge.—Eight wreckers were drowned off Pictou Island, near Nova Scotia, Nov. 17.—Railway accident in Hanau, Germany, Nov. 14, resulted in the death of 12 and injuring of 20. Cause, carelessness of officials.—Nov. 27, the screw-steamer Durango was run into by the iron barque Luke Bruce of Liverpool, in the English Channel, and sank, the crew of 20 hands being lost. The Durango was the property of Messrs. R. W. Jones and Co Newport (Monmouth), and was chartered to carry rails from Dunkirk to Genoa.—In the great storm of Sept. 15, in Japan, the entire city of Yokohama way completely wrecked. Fifty-three vessels were lost and 12 missing. Over 350 persons were killed or drowned.

—The *Daily News* gives the result of the German elections as follows: "The sixth Reichstag of the German Empire will be opened next Thursday by the Emperor William in person. The results of all the elections being known now it is at last possible to form an estimate of the composition of the new German Parliament. The following figures give the present strength of the different parties as compared with the last Reichstag. Conservatives 72, gain 20; Free Conservatives 29, gain 5; Ultramontanes 100, gain 2; National Liberals 54, gain 9; German Liberals 68, loss 32; South German Democrats 7, loss 2; Social Democrats 24, gain 11; Poles 16, loss 2; Danes 1, loss 1; Guelphs 8, and Alsations 15, both remaining unchanged. The most conspicuous results of the recent elections are therefore the heavy losses of the German Liberals, who have lost one-third their seats, and the great increase of the Social Democrats who have nearly doubled their number."

VEGETARIAN ALMANAC.—This little annual for 1885, (published by Mr. J. S. Herron, 29 High Street, Belfast), is, we should judge, well up to the mark, and is an able exponent of the principles of Vegetarianism. It contains some fine illustrations and much that is useful and instructive.

Publication List.

THE following Periodicals and Publications will be sent *Post Free*, from the Depository at 72 Heneage Street, Great Grimsby, at the prices given:—

Good Health. An American monthly journal of Hygiene, devoted to Physical, Mental and Moral Culture, Home Topics, Choice General Literature, Science, Practical Suggestions for the Household, News and Miscellany. Each number illustrated. 32 pp. with cover. 4s. per year, or 4d. per number.

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—Definite Seventh Day—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts About the Sabbath.

Assorted Package No. 2. Price, 1s.

This package contains all the tracts in package No. 1, and the following in addition:—

Seven Reasons for Sunday-keeping Examined—The Ten Commandments Not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Law and the Gospel—The Old Moral Code not Revised.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews. 226 pp.....1s.

The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp.....5d.

MISCELLANEOUS TRACTS.

Assorted Package No. 6. Price, 1s.

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, JANUARY, 1885.

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Those correspondents who expect their communications to be noticed in this journal, or by letter, must give their name. If the communication is noticed in the paper, the name will not be made public unless desired.

November 16, I had the pleasure of meeting with one of the Baptist Life and Advent congregations at Lincoln, and speaking to them twice, in their neat new chapel, on the importance, reliability, and clearness of prophecy, and the great present truths God has at different times given to the world, and the greater present truth relative to the near coming of our Lord. I was hospitably entertained by Mr. Cottam, and by Mr. White the pastor. The visit to the old cathedral city will be remembered with pleasure, and the prayer is fervently offered that those who have had courage to step out on some of the unpopular truths of the Bible may be led into all truth and be found among that "righteous nation that keepeth the truth" "in that day." THE EDITOR.

The *Christian Leader* of November 20 has the following notice of our journal: "The Seventh-day Adventist Society have started an International monthly journal, THE PRESENT TRUTH, which is published at their tract depository at Great Grimsby, in Yorkshire."

We are thankful for the notice, but it is a little misleading in two respects. 1. Great Grimsby is not in Yorkshire, but Lincolnshire. 2. The language would seem to imply that this is the first journal of the kind published by the S. D. Adventists, whereas they are publishing eight religious

periodicals in the various languages of Continental Europe and three in English, besides two health magazines and one educational. The average number of copies circulated by them the past year was more than 225,000 per month.

AN INSTANCE.

It is stated in another column in the article on "Spiritualism," that the doctrine is now assuming a religious garb, instead of that of scoffing infidelity, that it may the more easily deceive the unwary. As an instance of this, and a fulfillment of Matt. 24: 26, we append a few verses from a poem in the Spiritualist journal, *Light*, of August 9, entitled, "Musings on the Opened Door, or the Second Advent, by Lily," one of the principal contributors to that journal. The rhythm is musical and flowing, and to one not grounded in the Word it is well calculated to deceive. Says our Saviour, "if they shall say unto you, Behold, . . . He [Christ] is in the secret chambers, believe it not." Those who heed these warnings will not be deceived by the subtle, delusive casuistry of Spiritualism. Instead of "only the way to the happier shore," it is the way to the "blackness of darkness." Here is a sample of the new theology:—

"Once more sent down, on a mission high,
By His Father, the God of Love,
In His Second Advent we well desery
The answer to His poor children's cry,
Of 'light, more light from above.'

"And lo! His messengers fill the air,
With the echo of news divine;
There is room for all in our mansions fair,
Then upwards and onwards, press ye there,
In our Father's halls to shine.

"For we are those who have gone before,
And have come to ye now again,
To show ye we live, and that death is o'er,
'Tis only the way to the happier shore,
To freedom from sorrow and pain."

"THOU THOUGHTTEST."

NOT long since, we heard a local preacher, or at least a prominent worker in the Wesleyan society, state in substance that Jesus kept the seventh-day Sabbath because the majority did, and that he would have kept any other providing it had been kept by the mass, and ridiculed his example in this respect by comparing it with the occupation Christ followed the forepart of his life, the clothes he wore, etc. He scouted the idea that God was particular in this respect.

We would not notice it for the sake of the individual who gave utterance to the thought, but for the fact that the sentiments were loudly applauded. Now we have been simple enough to believe that the ten commandments were moral or ethical in their nature, that they enjoin moral duties obligatory upon all men. We believed that the Methodist discipline was right when it declared, "No Christian whatsoever is free from the obedience of the commandments that are called moral." We had supposed that when our Saviour said he kept his Father's commandments (John 15: 10), he meant what he said; and that in his life he exemplified the perfect morality that is found in God's law. We read (1 John 3-4) that transgression of the law is sin. And many instances God has given us of how particular he is to vindicate his requirements. And we believe all this has been done contrary to the public opinion of the majority of men.

These utterances are but an additional evidence of the near coming of the Master, who will mete out judgment to every man according to his works, which works will be measured by the rule, standard, or law, that God has given. Says the Lord, "Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes. Now consider this." Ps. 50: 21, 22. Yes; dear reader, God will surely punish sin. He is very jealous of his honor and the dignity of his law. Turn to him, cleave to his word; and though his professed servants teach contrary, do not be turned aside or wonder; for it will not be the first time that Jesus and the truth have been wounded in the house of his "friends."

HOW WOULD WESLEY VIEW IT?

[The following by no means extreme case well illustrates the commingling of the sacred and profane so prevalent in these days. In fact, it is a very "mild" case compared with many of like character. And the query forces itself upon our mind, if the following is the way it is regarded by a newspaper never particularly noted for its high moral tone, how would Wesley view it, were he now living? How does the Lord view it?]

Atlantic Highlands was on Wednesday last the scene of one of the most extraordinary picnics on record. A large Methodist Church hired a steamboat and took nearly 2,000 persons to the grove, one of the chief attractions being the announcement that twenty or thirty infants would be baptized. The "infants" were present according to contract, most of them being babies in arms, but some being from four to thirteen years of age. The baptismal services were held in the open air auditorium, where an immense crowd was gathered. The picnic element of hilarity pervaded the place and the people, to such an extent as to take away the solemnity of the sacred ordinance, and to reduce it to the level of a rare spectacular performance. As the children were passed up to the minister to be sprinkled with baptismal water, semi-jocose remarks were uttered, not at all calculated to impress the ungodly. The opinion was expressed by most of the discreet persons who witnessed the show, that although baptism and steamboat picnics are both good things in proper time and place, yet the two have nothing sufficiently in common to warrant their partnership.—*N. Y. Sun*.

THE ATONEMENT.

"THE Atonement in the Light of Nature and Revelation" is the title of a new work by Eld. J. H. Waggoner, editor of the *Signs of the Times*, Oakland, California, and corresponding editor of this journal. The author's argument on the "Atonement in the Light of Nature" is unanswerable. Eminent jurists declare that the positions are well and safely taken. It is conclusively shown that forgiveness of sin does not lead to license, but that God can "be just and the justifier of him that believeth in Jesus." A better idea of its scope can be gained by glancing at the headings of its chapters. They are as follows: Comparison of Nature and Morality—The Moral System—Requirements of the Moral System—Principles of the Divine Government—Sin and its Penalty—Justification and Obedience—Death of Christ Vicarious—The Son of God Died—Doctrine of a Trinity subversive to the Atonement—What the Atonement Is—The Judgment—The Scapegoat—The Kingdom of Christ—Redemption—Conclusion, with two appendices, the former of which appears in the present number under the title "Christ's Death not the Atonement."

The work must be read to be appreciated, and it is one which every true lover of the principles of Divine government will welcome. The book is neatly bound in muslin with gilt back and side titles. 368 pp. Price 4s., post free. Address, International Book and Tract Depository, 72 Heneage Street, Great Grimsby.

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