

# 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 WANDERER'S DREAM.

Genesis 28.

He slept beneath the desert skies,  
His pillow was the desert stone,  
Yet heavenly visions blessed his eyes,  
And cheered his spirit sad and lone.  
He saw the stair of light let down,  
Whose shining steps the angel trod,  
And called the desert where it shone  
The gate of heaven—the house of God.

Thy sleepless eye, O God, still keeps  
Its watch o'er every covenant heir;  
And angels down that ladder's steps  
From thee to me a blessing bear.  
Through Christ to Thee ascends my prayer,  
Through Christ on me is grace bestowed;  
Each place becomes, when Christ is there,  
The gate of heaven—the house of God.

In dungeons dark, in dwellings mean,  
Where suffering saints have bent the knee,  
That mystic ladder has been seen,  
And angels come with gifts from Thee,  
This night may I the vision see,  
My spirit climb that radiant road;  
This night my quiet chamber be  
The gate of heaven—the house of God.  
—Selected.

## General Articles.

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

### THE TIME OF THE END.

“BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.” Dan. 12: 4.

The field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia, Grecia, Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight, and eleven. The eleventh chapter of Daniel

closes with the close of the fourth monarchy, with these words:—

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain [mountain of delight of holiness, Heb. marg.]; yet he shall come to his end, and none shall help him.” The twelfth chapter continues:—

“And at that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.”

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ, and the resurrection of the dead, out into the ocean of eternity, when the truly wise “shine as the firmament, and they that turn many to righteousness as the stars forever and ever.”

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfilment of each specification, unseals prophecy. Hence the words of the angel to the prophet: “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.”

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro, and knowledge upon the

subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

*Many shall run to and fro.* Whether this be fulfilled in turning and searching to and fro in the Scriptures for light upon the subject of the fulfilment of prophecy, or by men called of God to the work, travelling to and fro with the message from God to the people upon this subject, the fulfilment is evident. Both have been done within the last half century as never before.

Duffield on Prophecy, p. 373, says: “The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy.”

Clarke says: “*Many shall run to and fro.* Many shall endeavour to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz.: ‘Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.’ This is true in itself; but it is not the meaning of the prophet's words.”

Matthew Henry says: “They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased.”

Gill says: “*Many shall run to and fro, and knowledge shall be increased;* that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains nor cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order

to obtain the mind of Christ; will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

If the book of Daniel, relating to the future history of kingdoms, was sealed in the day of the prophet, why is Daniel ordered to shut up the words and seal the book? Verses 9 and 10 express the true import of verse 4, as they refer to the same subject, and are a further explanation of it. "And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

The burden of this portion of the prophecy of Daniel, contained in chapter 12, is the time of the end and the events to occur during this period. Verse 4 declares that "many shall run to and fro," in the time of the end, "and knowledge shall be increased."—*James White*.

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ROMANS 3:31.

"Do we then make void the law through faith? God forbid; yea, we establish the law."

The law here referred to by the apostle, is that by which is the knowledge of sin. Verse 20. The inspired definition of sin is, "The transgression of the law." 1 John 3:4. Some quibble here, and say, This does not tell us what law it is that it is sin to transgress. We would refer all such to what is said about it by the apostle James, chap. 2:8-12. We are informed there that sin is the transgression of that law which says, "Thou shalt not commit adultery," and, "Thou shalt not kill." It is, therefore, the law of God—the ten commandments, which Paul so emphatically declares is not made void by faith in Christ. Faith in the Saviour does not abolish the moral law.

But, on the other hand, Paul declares that by faith in Christ "we establish the law." How can this be? Simply as follows: God created the man Adam, and placed him in the garden of Eden with a right to everything that was for his own comfort and enjoyment. He had also a right to the tree of life; but there was the tree of the knowledge of good and evil which was, by the command of the Lord, reserved. This tree was to prove man's fidelity to his Maker. By obedience he would ever retain his right to the tree of life, and live continually. To disobey would be to incur the displeasure of God, and fall under the

sentence of death. He did disobey, and immediately was deprived of his right to the tree of life. He was driven from the garden of Eden under the sentence of death. He must return to dust from whence he was taken, and there was no way of escape. He had violated his Maker's law.

Now in order to save man and restore him again to a right to the tree of life, the Lord must do away with his law and let man live, or he must provide a means to bring him up again from death. He could not be a just God and do away his law; therefore this would be impossible. Another way to save man must be provided. The Son of God offers to become man's Saviour by being made a sacrifice for sin. The sacrifice is accepted, the plan of salvation is laid, and the promise is given. Hope revives in the heart of man as he views, by faith, his Saviour suffering for the sins of the whole world. By faith in Jesus, man can secure the pardon of all his violations of the law of God. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. It is not by the doing away of the law of God, therefore, that man obtains a right to the tree of life, but by faith in Jesus his Saviour, and by obedience to the law. Jesus has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:12. It is thus, dear reader, that faith in Christ establishes the law of God. By obedience to it, through faith in our Lord Jesus Christ, all may obtain eternal life.

I. D. VAN HORN.

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"WHAT GOOD THING SHALL I DO, THAT I MAY HAVE ETERNAL LIFE?"

NEVER was a more important question asked than that of the young man who came to the Saviour. "Good Master, what good thing shall I do, that I may have eternal life?" Matt. 19:16. How sweet is life! There is not one who does not desire it. The life that the young man longed for was not a life like this present one—a life of sorrow, of disappointment, of sickness, of death—but one of joy, peace, happiness, and continuing forever—a life not marred with sin and its consequences. This life all desire. Even the present life with its sickness and death is dear to us. Then what must a life free from all the curses brought upon us by sin be! Can we have this life? Eternal life? Let us notice the answer of the Good Master: "If thou wilt enter into life, keep the commandments." But is not this for a few only? "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

But let us return to the conditions of

life. "If thou wilt enter into life, keep the commandments." The Saviour of the world had come to magnify those commandments. Isa. 42:21. They were uppermost in his mind. He had come to remove the unconditional curse, or penalty, of the law (1 John 3:4; Rom. 6:23; Gal. 3:13); and to open a way by which we might again keep that law, and have life. "For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Rom. 8:3, 4. Well did he understand that the commandments were the "whole duty of man." Eccl. 12:13. Little did the young man know of the depth of that law. He had a very limited idea of the law.

When he asked the Saviour, "Which?" the Master began to quote the ten commandments. The answer of the young man plainly indicates that he did not understand the magnitude of the law: "All these have I kept from my youth up; what lack I yet?" He did not think of the god he was making of his riches. In this he was breaking the very first commandment. Said the Saviour: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." That would secure to him eternal life. But it involved a cross. Just what so many are trying to avoid at the present day. The next verse states that the young man had great possessions, and because of the words of the Saviour he went away sorrowful.

However good his motive might have been in coming to the Saviour, the cross was so great that he could not decide to heed the instruction given him. How natural this is! How many to-day are not only breaking this law, "holy, just, and good," in its magnified sense, but in the simple letter! I refer not to the secular world alone; if this were so, the state would not be so deplorable. But the religious world have before them, in plain words, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," but in direct opposition they observe the first day of the week. Some are ignorant of this, but many when shown their duty, like the rich young man, go away sorrowful. Why?—Because it brings with it a cross.

Reader, do you want to "enter into life"—that blood-bought privilege? If you do, "keep the commandments." Compare the cross with the reward. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

R. S. ANTHONY.

Cape Town, South Africa.

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If sinners entice thee, consent thou not.

## THE JUDGMENT WAS SET.

THE work of the judgment interests every person that lives, or ever has lived upon the earth. No one can be excluded from its searching tests, or evade its final decisions. All must appear before the judgment-seat of Christ. Rom. 14:10. There will be no distinction made because of wealth, position, worldly honour, or rank. God is no respecter of persons, but he is a respecter of character. Peter says that in every nation he that feareth God and worketh righteousness is accepted with him. God will have a people gathered from among the different nations and generations of the earth that will be prepared to stand in the judgment, and finally to enjoy eternal life in his presence. Rev. 5:9.

One would conclude, to observe the course pursued by the mass of mankind, that it is all of life to live; that the matter of man's responsibility and accountability, the theory of a future judgment, and of reward and punishment beyond the grave, are simply products of imagination.

The world is rushing madly on down the current of carnal security, soon, too soon, to be dashed over the rapids into the whirlpool of despair. Could they but see the end of their course, how different would be their actions. But alas! Satan has blinded the eyes and benumbed the sensibilities, until, I fear, nothing but the terrible judgments of God will arouse men to a sense of their danger and their responsibility, and then it will be too late for them to repent. If men were rushing on thus in darkness because there was no light, and if they were cherishing sin because there was no virtue, how different would be the case! They are led to believe that as their evil works are not immediately brought into judgment they never will be, and therefore their hearts are fully set in them to do evil. Eccl. 8:11.

The wise man says, "God shall judge the righteous and the wicked, for there is a time there for every purpose and for every work." Eccl. 3:17. The time of judgment is here spoken of in the future tense, which agrees with the testimony of Paul when he reasoned before Felix of "judgment to come." Acts 24:25.

The question, doubtless, has arisen in almost every mind, How is the work of judgment to be performed? How will all the vast multitudes that have lived upon the earth, individually receive an impartial judgment? Some believe that at the last great day, when Christ comes for his people, God will assemble all nations before him, bad and good indiscriminately, and that then for the first time, their cases will be examined and a division made between them. But there are some objections to this view. In every trial three steps are necessary: (1) The investigation of each man's case; (2) The passing of sentence; (3) The execution of the judgment. Now when Christ comes, the righteous receive their

reward at once. Rev. 22:12. The righteous dead are raised, and the living righteous are changed in the twinkling of an eye, from mortality to immortality. 1 Thess. 4:16, 17; 1 Cor. 15:51-54. Here is the first resurrection, introducing the one thousand years of Rev. 20. "Blessed and holy is he that hath part in the first resurrection." It must be evident to every mind that there is no time here for an investigative judgment; that the cases of the righteous must have all been decided previous to the coming of Christ; and that he comes to give the reward which they have been accounted worthy to receive, or to execute the decision in their cases. The very natural inquiry now arises, Where is this work of investigation performed, when did it begin, and with whom?

For an answer to the first of these questions I refer the reader to the work entitled, "The Sanctuary and 2,300 Days," for sale at the office of PRESENT TRUTH. In this work the cleansing of the sanctuary is shown to be a work of investigative judgment which began at the close of the 2,300 days in 1844. With whom this judgment begins is answered in 1 Pet. 4:17: "Judgment must begin at the house of God;" with the righteous. Please read Dan. 7:9, 10, where is presented a view of the judgment. God, the Judge, the "Ancient of days," sits upon the throne; the angels are his ministers, or witnesses, and Christ our Advocate—man's attorney. But, says one, the dead are in their graves and therefore they cannot appear personally before God. True; but a record of their lives has been faithfully kept in the books of heaven, which books are opened when the judgment begins. "The judgment was set and the books were opened." Dan. 7:10. The Revelator speaking of this same time and work says, "The dead were judged out of those things which were written in the books, according to their works." Rev. 20:12. From these books will be revealed the "hidden things of darkness" and the "counsels of the heart" (1 Cor. 4:5), all our secret sins (Eccl. 12:24), and even our idle words (Matt. 12:36).

How many men would blush with shame to have their evil deeds published even before the eyes of their fellow-men, but how much more intensified will be their grief when the scenes of their wicked lives shall be presented before the great God and the holy angels.

The righteous have their names written in the "book of life." Luke 10:20; Phil. 4:3. Those who continue faithful in the service of God, confess and forsake every sin, and finally have their robes of character washed in the blood of the Lamb, will have their names retained in the book of life, their sins blotted from the books of record, and thus be entitled to eternal life. Those who have their names written in the book of life, but have not made complete work in overcoming, will have their names blotted

from the book of life, and their sins retained in the books of record as a testimony against them. But the wicked never having repented of sins, must stand condemned by their own record. Here, then, is the work which we understand, from a study of the sanctuary and its cleansing (to which subject we again refer the reader), has been going forward for over forty years, or since 1844, viz., the investigation of the records of those whose names are in the book of life. Those who are found worthy will be saved when Christ closes his work and comes to reward his people. A little time yet remains for repentance and confession.

Reader, will the record of your life stand the test of this great tribunal?

I. J. HANKINS.

## THE DUTY OF TITHE-GIVING.

THERE are some duties which the Bible seems to recognize as understood from the beginning. There is no mention of their origin and first announcement. Their violation or their performance, is mentioned incidentally in the sacred story long before they are recorded as specifically enjoined. It appears to be taken for granted that they were known to be duties at man's very start in the world.

There is no record, for instance, of any law against murder until after the deluge; but Cain was not exculpated from guilt on the ground that he had never been told not to kill a brother. There is no command to prayer—either public or private prayer—in any of the earlier books of the Bible; but most of the patriarchs whose story is elaborated are represented as in the habit of prayer. And although the duty of praying is not specifically enjoined in the ten commandments, it was and is recognized as of universal obligation. The duty of tithe-giving—of giving one-tenth of one's entire income to the Lord—is one of those duties which seem to have needed the record of no original announcement or injunction. Like prayer, tithe-giving was practised by the patriarchs long before the proclamation of the Mosaic law. While, as in the case of prayer, it finds no specific mention in the decalogue, tithe-giving has had, and it has, a widespread recognition in the world—a recognition that would be as nearly universal as that given to prayer, if it were not that it costs so much more. The duty of tithe-giving certainly seems to stand out in the Bible as a duty of equal obligation with prayer; and its wilful violation appears to be there counted just as surely deserving of condemnation as the breach of any or all of the ten commandments.

The first Bible mention of tithes is in the fourteenth chapter of Genesis, where Abram, returning from the slaughter of the kings, was met by Melchisedec, a "priest of the most high God," and

he gave him tithes of all the spoils. It does not appear by the record that that act on Abram's part was something unlike anything ever done before. On the contrary it appears to have been the spontaneous performance of a most seemly and fitting act—the performance indeed of a plain duty; for Abram did not count those particular spoils of battle his own; he looked at them as properly belonging to the king of Sodom; but whosoever they were, one-tenth of them belonged by right to the Lord, and must be handed over to the Lord's representative. This, be it remembered, was long before the Mosaic law had made tithe-giving obligatory on Jehovah's peculiar people. And, to go outside of the sacred record, it is found that "the usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians," as may be seen by a reference to Herodotus, Diodorus Siculus, Xenophon, and other ancient historians. The duty of tithe-giving would, therefore, seem to rest on the common law of God's kingdom, rather than on any specific statutory requirement.

Yet there is no lack in the Bible of specific commands for tithe-giving, or of explicit commendation for the performance of this duty, and denunciations of those who neglect it. We have found this duty recognized in the first book of the Old Testament. Later we find specific and repeated commands for its continued exercise. In the last book of the Old Testament, we find its neglect denounced of God as nothing short of robbery. "Will a man rob God?" he asks. Is there a man bad enough to deliberately steal from God? That is God's question; and his answer to it is: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." In using the one-tenth of your income, which is the Lord's portion, you have robbed God of his property. That is God's way of stating this case. In other words, if any of you who profess to be the Lord's children have failed to pay over to the Lord his tenth of your income, you are thieves;—that is the plain English of the Bible teaching on this subject.

It is, we have shown, of no use to say that tithe-giving was a mere duty of the Mosaic ceremonial law, and that therefore it was done away with in Christ. Tithe-giving we find to have been a recognized duty long before the days of Moses, and outside of the realm of Israel; and in its essence it was repeatedly enjoined by Christ and the apostles upon all who would be followers of Christ. One-seventh of all our time and one-tenth of all our income belong to the Lord to begin with. The common law of God settles this. This was true before the Mosaic dispensation, during it, and since then. It is all very well for a disciple of Christ to affirm that he is no longer bound by the *letter* of the law on either of these points, if he un-

mistakably live up to the *spirit* of that law. . . .

The Jews, again, never counted almsgiving as a part of their tithe-paying, yet alms-giving was always a sacred duty with the Jews. Their alms-giving could not begin until their tithes were already provided for. Their charities must be out of *their* nine-tenths of their income—not out of the Lord's one-tenth. Who then supposes that the New-Testament commands to give systematically and freely were intended or were understood as covering in all less than the very lowest limits of Jewish and of heathen religious giving? It is an absurdity to suggest such a thought. "Freely ye have received, freely give." "Sell that ye have, and give alms." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive." "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Let a man read over these and many like injunctions from the New Testament, in the light of the Old-Testament record, and then say, if he can, that a Christian can have common honesty before God while not giving at least one-tenth of his income to the Lord's cause.

"But," says one, "I have debts to pay, and my income must be devoted to that, before it can fairly be available for charities. I ought to be just, before I am generous." Of course your creditors have a prior claim to strangers on your income. And of course you ought to be just. But are all your other creditors to be preferred above the Lord? Is there any justice in your ignoring his fair claim upon you? One of the meanest things that any business man can be capable of, is the dividing up his assets without a share to his endorser. If you refuse to pay over the first tenth of your income to the Lord as a preferred creditor, you do a meaner thing than the man who deliberately swindles his endorser. The tithe of one's income to the Lord is not a charity; it is one's first and most pressing debt—a debt of honour; a sacred and supreme obligation; an obligation resting on each and every Christian believer. The tithe is not the outermost limit of a believer's duty in religious giving; but it is the innermost limit. Many a Christian ought to give far more than this; never one ought to give less—less than one-tenth of his actual income, whether that income be little or much.

In recognizing the duty of tithe-giving when one's income is limited and one's personal and family needs are great, it is essential to recognize the supernatural element in God's providen-

tial care of his children. If a Christian man has an income large enough to supply all his needs without difficulty, there is neither shadow of excuse nor show of decency in *his* failure to pay over one-tenth of it to the Lord. But when one feels the pinch of poverty every day of his life, then it is important that he should bear in mind that nine cents will go farther than ten cents would go, and that nine dollars will go farther than ten dollars would go in providing for himself and his loved ones, when that other cent or that other dollar has been paid to the Lord, who claims it as his own. There is no mistake about this to him who has faith. Every child of God who has rested on this truth has found it to be a source of unfailing dependence. Only those disbelieve it who have never trusted God enough to try it even as an experiment. It is with individuals as it is with churches in this matter. Neither their troubles nor their doubts ever come from their paying their debts, or from their giving too freely of their substance to the Lord. The old coloured preacher had the right idea about this when he said: "I hab nebber known a church killed by too much gibbing to the Lord. If dere should be such a church, and I should know about it, I tell you what I'd do. I'd go down to that church dis bery night; and I'd clamber up its moss-cobered roof, and I'd sit a straddle of its ridge-pole, and I'd cry aloud, 'Blessed are de dead which die in the Lord.'" Dying for duty-doing—starving to death for tithe-giving to the Lord—is a good way of dying; but there is less danger of death in that line than in any other that we know of.

It was twenty-three centuries ago that God said to some of his children who had had doubts on this point: "Bring all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." And it was twenty-six centuries ago that an experiment of this sort was fairly made among God's people. As a result of it, the tithes lay in great heaps, beyond the ability of the Lord's priests to make use of them. "Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah, the chief priest of the house of Zadok, answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, for the Lord hath blessed his people; and that which is left is this great store."

To-day if all the Lord's people should bring in their tithes to the Lord's treasury, the money would lie in heaps waiting for new machinery to put it in motion. What do you think is the prospect of such a financial freshet in

the religious channels of beneficence? Are you doing your share to bring it about?—*H. Clay Trumbull, in S. S. Times.*

“IT IS I; BE NOT AFRAID.”

How sweet 'twould be when on Life's sea,  
Amid the tempest roar,  
When straining eyes meet sea and skies,  
But not the distant shore,  
To see our Saviour's gracious form,  
And hear his cheering cry,  
Amid the raging of the storm,  
“Be not afraid; 'tis I.”

Then all aglow to see and know  
Our Saviour at our side,  
With strength renewed through tempests rude  
We'd to our haven glide;  
Though Death our feeble bark destroys  
We would not fear to die  
Could we but hear that gentle Voice,  
“Be not afraid; 'tis I.”

And does he thus not speak to us?  
Yes, when we read his word,  
In every line that Voice divine  
The ear of faith has heard,  
Still calling us to lean on Him  
Who is forever nigh  
To whisper in the darkness grim,  
“Be not afraid; 'tis I.”

O Saviour, we would worthy be  
Of thine abode of love,  
And lost in joy, our notes employ  
With all the choirs above.  
When friends relinquish us with tears  
We'll yield without a sigh,  
As thy sweet voice allays our fears,  
“Be not afraid; 'tis I.”

—*William Brandle.*

THE SECOND ADVENT COMPARED WITH THE FIRST.

CHRIST, the Son of God, came into this world of ours. Bethlehem contained his manger-cradle, Calvary his cross, and Olivet the last imprint of his blessed feet. He will come again. He said so; his apostles said so, and they wrote so. Only gigantic self-conceit or cold indifference can miss their meaning. Let us compare the two advents together. They have points of agreement and points of divergence. Let us first note their points of agreement.

Each has been foretold. The prophets of the Old Testament, who spoke of his first coming, looked over intervening centuries and in vision beheld him come again in power and glory. The New Testament is full of predictions concerning his second advent. The closing verses of its last book contain a promise of his coming again.

Each is a personal coming. We can no more spiritualize away his second than we can his first coming. The one will be as real and actual an event as the other.

A few were looking for him the first time. A few, comparatively, will be looking for him the second time.

The first advent was certain, and came in God's good time,—it came when the nations had tried every help and hope, and all had failed. The second advent is no less certain to occur and will come at the appointed time. It will come when every other hope has failed, and men's hearts are failing through fear and despair.

Note now the points of difference.

They are many and very patent. We can no more than name them.

The first time, he came to suffer; when he comes again it will be to reign. He came in the feebleness of infancy; when he comes again it will be in “power and great glory.” He came to die for sinners; he will come the second time “without sin unto salvation.” At his first coming he stood at the bar of Herod and Pilate; when he comes again, not only Herod and Pilate, but all men and all nations, must stand before his bar.

“The babe of Bethlehem, how unlike the man  
That groaned on Calvary, yet he it is,  
The man of sorrows,—Oh how changed!”

Then the seat of mercy will give place to the throne of judgment. The brow once pressed with thorns will be radiant with divine glory. The hands once nailed to the cruel wood will wave a sceptre of victory and dominion. The face, down which once trickled the tear of sorrow and the warm blood-drop, will be as the “sun shining in his strength.” He will come to stay. It will be a final coming. He will come to live with and reign over his people.

Are we ready for his coming? Do we think upon it with pleasure? If so, happy are we. Blessed is that servant whom his Lord when he cometh will find watching and waiting.—*Rev. J. S. Gilbert (Methodist).*

A THANKFUL SPIRIT.

IS THERE a Christian life so utterly destitute of anything, as to have nothing for which to be thankful? Are there not in every life, and in every lot even to the humblest and hardest, many daily blessings, many exemptions from evil, and many interpositions of good, which we ought to recognize as coming from God, and which we ought to receive and acknowledge with a thankful spirit?

There may be an innumerable train of mercies along our pathway, but, if there happen to be one discomfort among them, all the mercies, and all the comforts are apt to be forgotten by the remembrance of the most trivial inconvenience.

Outward circumstances of disquiet, and the many little annoyances which we have to encounter through life, unquestionably have a tendency to mar our happiness, but one secret of a happy life is always looking on the bright side.

Are not our lives absolutely filled with blessings multiplied from hour to hour, and repeated from day to day, if we had but eyes to see them and hearts to be grateful for them? If we do not see them, and feel them, the fault certainly lies in us; we do not consider the source from whence they come.

It is our duty and privilege to think, and plan, and labour, to do the best thing, and accomplish the most good; but we too often trust our own wisdom; and fail to seek Him who has promised to give to all who ask, and thereby fail to accomplish what we most desire.

If we accustom ourselves to see God's hand in every event of life—to live in daily acknowledgment of blessings received, we will find many obstacles removed which stand in our way of happiness; and the many little annoyances of our daily life will be smoothed away, and bright beams of sunshine will illuminate our pathway, and joy and gladness will reign in our heart.

We are too prone to borrow from the future, neglecting to-day. The sweet warblers of the forest will sing a song of praise even when the sky is black with the coming tempest; may we not learn a lesson from these?

Why should we vex, and worry ourselves with care—why fill our nights with weariness and our days with toil, when it only impairs our capability of distinguishing things that are excellent?

Gloom, fault finding, ungenerous criticism, these dismal weapons of despair, should find no abiding home in our hearts. There is no disposition of mind so unfriendly to comfort and usefulness. They but tend to hush the sweet music of nature and darken the brightest skies; to destroy peace where peace should reign paramount. Then let us banish from our thought all words of complaining and despondency, and receive the sweet things of life, with a cheerful, happy, thankful spirit.—*Arkansas Beacon.*

A MINISTER'S SINS OF OMISSION.

1. *Great negligence as to prayer.* Little time, little fervency, little intercession, little special prayer for my office or my flock.

2. *Great neglect of the Scriptures,* as to private or ministerial edification; great absence of Scripture proof in my sermons; flimsy, confused views; no pains to ascertain their full meaning and connection, or to make them bear on heart or conscience.

3. *Great waste of time,* in my studies, in sleep, in visits unnecessarily prolonged, in want of unity of effort, in desultory reading, and in beginning of discourses.

4. *Want of close application* to my work; loitering about trifles, suffering anything to interrupt me, putting off what should be done immediately, and not writing enough.—*Selected.*

THERE are many fruits that never turn sweet until the frost has laid upon them; there are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them; and there are many elements of life that never grow sweet and beautiful until sorrow touches them.

If thou seek rest in this life how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God.

## Home and Temperance.

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

### A MOTHER'S CARE.

I do not think that I could bear  
My daily weight of woman's care,  
If it were not for this:  
That Jesus seemeth always near  
Unseen, but whispering in my ear  
Some tender word of love and cheer,  
To fill my soul with bliss!

There are so many trivial cares  
That no one knows and no one shares,  
Too small for me to tell—  
Things e'en my husband cannot see,  
Nor his dear love uplift from me,  
Each hour's unnamed perplexity  
That mothers know so well:

The failure of some household scheme,  
The ending of some pleasant dream,  
Deep hidden in my breast;  
The weariness of children's noise,  
The yearning for that subtle poise  
That turneth duty into joys,  
And giveth inner rest.

These secret things, however small,  
Are known to Jesus, each and all,  
And this thought brings me peace.  
I do not need to say one word,  
He knows what thought my heart hath stirred,  
And by divine caress my Lord  
Makes all its throbbings cease.

And then upon his loving breast,  
My weary head is laid at rest,  
In speechless ecstasy!  
Until it seemeth all in vain  
That care, fatigue, or mortal pain  
Should hope to drive me forth again  
From such felicity! —Presbyterian.

### IMPORTANT DUTIES IN HOME LIFE.

BY MRS. E. G. WHITE.

THE people of God are the salt of the earth and the light of the world. They should study the life of Christ, and his example and teaching should affect their life and character. They honour him by manifesting the fruits of the Spirit in their every-day life. If the doors of the house and heart are opened to Jesus, if he is welcomed as an honoured guest, he will work for the family. The sweet influence of his presence will pervade the home, and check all impatience and selfishness. But many professed Christians drive Christ from their homes by an impatient, fretful spirit. Sometimes when fatigued by labour or oppressed with care, parents do not maintain a calm spirit, but manifest a lack of forbearance that displeases God, and brings a cloud over the family. Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times, set a double watch over yourselves, and resolve that none but pleasant, cheerful words shall escape your lips. By thus exercising self-control, you will grow stronger. Your nervous system will not be so sensitive.

The mother can and should do much toward controlling her nerves and mind

when depressed, even when she is sick, she can, if she only schools herself be pleasant and cheerful, and can bear more noise than she would once have thought possible. She should not make her children feel her infirmities, and cloud their young, sensitive minds by her depression of spirits, making them feel that the mother's room is the most dismal place in the world. The mind and nerves gain tone and strength by the exercise of the will. The power of the will in many cases will prove a potent soother of the nerves. Jesus knows our infirmities, and has himself shared our experience in all things but in sin; therefore he has prepared for us a path suited to our strength and capacity.

Sometimes everything seems to go wrong in the family circle. There is fretfulness all around, and all seem very miserable and unhappy. The parents lay the blame upon their poor children and think them very disobedient and unruly, the worst children in the world, when the cause of the disturbance is in themselves. God requires them to exercise self-control. They should realize that when they yield to impatience and fretfulness, they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased.

Instead of pleasantly asking their children to do what they wish done, parents often order them in a scolding tone, and at the same time administer a censure or a reproach which the children have not merited. Parents, this course pursued towards your children destroys their cheerfulness and their ambition to please you. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is drudgery instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation; and makes it still worse for the children. The fault finding is repeated, their bad conduct is arrayed before them in glowing colours, until they become discouraged, and are not particular whether they please or not. A spirit of "I do n't care" seizes them; and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as bad as the worst.

Upon whom rests this great sin? If home had been made attractive, if the parents had manifested affection for their children, if they had wisely sought innocent enjoyment for them, and taught them the lesson of cheerful obedience, they would have touched an answering chord in their young hearts, and willing feet and hands and hearts would have carried out their wishes. By speaking kindly to their children, and praising them when they try to do right, parents may encourage their efforts, make them

very happy, and throw around the family circle a charm which will chase away every dark shadow, and bring cheerful sunlight in. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle; but they will flee from a house where there are unpleasant words, fretfulness, and strife. Unkindness, complaining, and anger shut Jesus from the dwelling.

Some parents fail to give their children a religious education, and also neglect their school education. Neither should be neglected. Children's minds will be active; and if they are not engaged in physical labour, or occupied with study, they will be exposed to evil influences. It is a sin for parents to allow their children to grow up in ignorance. They should supply them with useful and interesting books, and should teach them to have hours for labour and hours for study and reading. Parents should aim to elevate the minds of their children, and to improve their mental faculties. The mind left to itself, uncultivated, is generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds.

Parents should faithfully instruct their children, not leaving them to gather up their education as best they can. They should not be suffered to learn good and evil indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible that the evil may be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good seed in the hearts of your children, than to pluck up the weeds afterwards. Parents should redouble their efforts for the salvation of their children. The reason why the youth of the present age are not more religiously inclined is that their education is defective. In the present state of things in society, it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. When they would train their children in harmony with the precepts of the word of God, and, like Abraham of old, command their households after them, the children think their parents overcareful and unnecessarily exacting.

It is not the exercise of true love towards children that permits in them the indulgence of passion, or allows disobedience of parental authority to go unpunished. "Just as the twig is bent, the tree's inclined." Both parents should co-operate in the training, government, and education of their children. With firmness, not in a harsh manner, but with determined purpose, both should let their children know that they must obey. The father should not be like a child, moved merely by impulse. He is bound to his family by sacred, holy ties.

He is the law-maker, illustrating in his own manly bearing the sterner virtues,—energy, integrity, honesty, and industry. He is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual, abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in so doing we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. All jangling, and unpleasant, impatient, fretful words are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint which God's word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen us every hour. Ministering angels will linger in our dwellings, and with joy carry heavenward the tidings of our advance in the divine life, and the recording angel will make a cheerful, happy record.

#### CHRONIC TOBACCO-POISONING.

THE symptoms of chronic tobacco-poisoning cannot be better stated than in the following summary by Dr. B. W. Richardson one of the highest medical and scientific authorities of England:—

"Smoking produces disturbances,—

"a. In the blood, causing undue fluidity and change in the red blood corpuscles.

"b. In the stomach, giving rise to debility, nausea, and in extreme cases, sickness.

"c. On the heart, producing debility of that organ, and irregular action.

"d. On the organs of sense, causing, in the extreme degree, dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina, with other and analogous symptoms affecting the ear; viz., inability clearly to define sounds, and the annoyance of a sharp, ringing sound like a whistle or a bell.

"e. On the brain, suspending the waste of that organ, and oppressing it if it be duly nourished.

"f. On the nervous filaments and sympathetic or organic nerves; leading

to deficient power in them, and to over-secretion in those surfaces—glands—over which the nerves exert a controlling force.

"g. On the mucous membrane of the mouth, causing enlargement and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums.

"h. On the bronchial surface of the lungs when that is already irritable, sustaining the irritation and increasing the cough."

The above quotation is of peculiar force, coming as it does from a man who is not only well qualified to speak on the subject from his high scientific attainments and large experience, but is peculiarly well fitted to speak authoritatively, and certainly without prejudice against tobacco, himself being, from force of long habit, a smoker.

Dr. Richardson has elsewhere asserted that the injury done to the blood corpuscles by *nicotine* can be readily detected in the blood of an old smoker by examination with the microscope. He thus describes the changes which are found to take place in the blood of a smoker:—

"The blood is made thinner than is natural, and, in extreme cases, paler. In such instances, the deficient colour of the blood is communicated to the body altogether, rendering the external surface yellowish white, and puffy. . . . But the most important change is exerted on those little bodies which float in myriads in the blood, and are known as the red globules. These globules have, naturally, a double concave surface, and at their edges a perfectly smooth outline. . . . The absorption of the fumes of tobacco leads to rapid changes in them. Microscopically examined, they are found to have lost their round shape, to have become oval and irregular at their edges, and, instead of having a mutual attraction for each other,—a good sign, within certain limits, of their physical health,—they lie loosely scattered. Indeed, they indicate to the learned observer, as clearly as though they spoke to him, that the man from whom they were taken was physically depressed, and deficient both in muscular and mental power."

The fact is established beyond the possibility of successful controversy, that tobacco is a poison, deadly in large doses, pernicious and harmful in all doses. It taints the breath, ruins the digestion, obliterates taste and smell, spoils the blood, oppresses the brain, depresses the heart, irritates the nerves, wastes the muscles, obstructs the liver, dims the vision, stains the skin, and deteriorates and contaminates every organ and tissue with which it comes in contact in the body. Its influence is to lessen vitality, to benumb the sensibilities, to shorten life, to kill.—*J. H. Kellogg, M.D.*

#### SELF-MADE POVERTY.

I WOULD not say hard words against poverty; wherever it comes it is bitter to all; but you will mark, as you notice carefully, that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of forethought, idleness, and, worst of all, drunkenness. Ah, that drunkenness! that is the master evil. If drink could be got rid of, we might be sure of conquering the devil himself. The drunkenness created by the infernal liquor dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin, but as for the gin palace, there is nothing to be said in its favour. The vices of the age cause three-fourths of the poverty. If we could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetites—if you could look at such a sight and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Let the great axe be laid at the root of this deadly upas tree; and let us work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London be saved from the wretchedness and misery which now drips from every bough.—*C. H. Spurgeon.*

#### DAILY LIFE.

It is daily life that tests us—the manner of men we are. It is not our prayer, it is not our profession, but it is the tone of daily intercourse and conduct that decides how we stand. The little homely grace; the cheerful, every-day amenities; the Christ-spirit uttering itself not so much in conscious act as in unconscious influence; not so much in deeds as in that subtle aroma which without name exudes from the saintly soul, to equals and inferiors; to agreeable and disagreeable; to rich, poor, ignorant; to young, to old; bearing burdens, accepting crosses, seeking no great thing to do, content to put self by, and be a servant of the lowest—these are the fruits of only one root,—fruits that none may counterfeit.—*Ware.*

INTEMPERANCE is a hydra with a hundred heads. She never stalks abroad, unaccompanied with impurity, anger, and the most infamous profligacies.—*St. Chrysostom.*

## THE PRESENT TRUTH.

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

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S. N. HASKELL, . . . . . RESIDENT EDITOR.  
Corresponding Editors:—  
U. SMITH, B. L. WHITNEY, G. I. BUTLER, M. C. WILCOX.

## WHO WAS THAT ANGEL?

WHOEVER accepts the Bible as the word of God cannot fail to believe not only in the efficacy of prayer, but in the ministration of angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. No class of people talk more about angelic ministrations than Spiritualists. On this point they claim to be in harmony with the Bible, which they reject, only as they can get an expression here and there to support their theory. But upon this point the Scriptures afford them no support, for the spirits of dead men are not angels. That line of a hymn so commonly taught children, "I want to be an angel," conveys a false and unscriptural idea. No man ever became an angel; but angels have often taken the form of men, and appeared to men, not with rappings, and table tipplings, and such nonsensical foolery, but with solemn messages from Heaven.

There is order in heaven among the angelic host, as there are also different orders of angels. We read of the cherubim, and the seraphim, each and all having their work in the great plan of salvation of which Christ is the Author and Finisher. In answer to prayer God has often sent his angels to his servants, and not unfrequently their names and position have been announced. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 11:19. It was Gabriel who was sent to Daniel, and to whom it was said, "Gabriel, make this man to understand the vision." Dan. 8:16. It was an angel who appeared to Joshua, with a drawn sword in his hand, and when asked, "Art thou for us, or for our adversaries?" replied, "Nay, but as captain [prince, margin] of the host of the Lord am I now come." He then asked Joshua to remove his shoes from off his feet, for the ground where he stood was holy. Joshua 5:13-15.

This was not Gabriel, for in the ninth and tenth of Daniel, where we find two of the most remarkable instances of the direct answer of prayer through the ministration of angels, he appears and refers to another being whom he calls the "first prince," corresponding to the captain, or prince, of the Lord's host. These terms must be synonymous, referring to

the same person. Gabriel goes a step further than this, for he says, "And there is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. See also Dan. 8:16; 10:10-15.

Now if we can ascertain who Michael is, we shall understand who is the captain of the Lord's host, before whom Joshua reverently removed his shoes as the ground upon which he stood was made holy by the angel's presence. That it was the same being who appeared to Moses in the burning bush which was not consumed, is, to say the least, a reasonable conclusion. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. . . . And he said, draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This angel bore the name of God, for he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:2-6.

If we conclude that this is the same being, we have three characteristics which will aid us in determining the identity of the angel. First, he is called Michael; second, captain, or prince, of the Lord's host; third, he bears the name of God. As to who is Michael, Jude bears an important testimony: "Yet Michael, the archangel, when contending with the devil about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

Moses sinned by speaking unadvisedly with his lips, and because of his sin he was not permitted to enter the promised land, but was buried by unseen hands in Mount Nebo. See Deut. 32:48-52, and 34:1, 5, 6. Satan claimed him as his lawful prey, as he had caused him to sin, and when Michael came to resurrect him from the dead, Satan contended about his body. Following this line, Paul tells us that the voice of the archangel is to raise the dead at the second coming of our Lord. "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. But the Saviour himself bears testimony that it is his own voice that raises the dead. John 5:25-29. Thus it is clearly shown that Michael is none other than our Lord Jesus Christ.

The same conclusion is reached by following out the term "captain," or "prince," as he is called in Joshua 5:14, and Dan. 10:13, 21. The same prophet, Daniel, thus speaks of the first advent of Christ: "Know therefore and understand, that from the going forth of the com-

mandment to restore and to build Jerusalem, unto the Messiah the prince," etc. Dan. 9:25. John says: "We have found the Messiah, which is, being interpreted, the Christ." John 1:41. And Peter completes the evidence by saying of the murderers of our Lord, that they "killed the Prince (*Archehos*, a chief leader, prince, sovereign, author.—*Green's Lexicon*) of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:15. See also Acts 5:30, 32; Col. 1:13-18.

Again, Christ above all the angels, bears the name of God. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth his first-begotten into the world, he saith, let all the angels of God worship him. . . . Unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness, is the sceptre of thy kingdom." Read Heb. 1:1-14. When God brought Israel out of Egypt, he said: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." Ex. 23:20, 21. Every title the Father bears, he has given to the Son. It was Christ that was enshrined in the cloud, and who spoke to Moses, and instructed Israel. They "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that went with them [margin]; and that rock was Christ." 1 Cor. 10:3, 4.

Thus in Christ, and in him alone, do we find the three specifications which we have laid down fulfilled. It was the Spirit of Christ that ever spoke through his prophets after the fall of man. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11. Christ was above all the angels in glory, being equal with the Father, but to save man he became lower than the angels; "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. He was made sin for us though he knew no sin. He came to save to the uttermost. He can lift the most fallen, and exalt them, not to be angels, but above angels, clothing them with his own immortal nature at his second appearing. We cannot exalt him too highly, for he that honoureth the Son, honoureth the Father also.



#### DID OUR SAVIOUR CHANGE THE SABBATH BEFORE HIS ASCENSION?

THERE is a general agreement among leading commentators and ministers of orthodox churches that the Sabbath was kept in the garden of Eden by Adam and Eve, and that it came down through the patriarchal age as an institution of Jehovah, unimpaired in its obligation, and that the commandment given on Mount Sinai simply repeats the facts which transpired at the close of the first week of time. All Christians believe that the Israelites were under obligation to keep the seventh day till the resurrection of Christ; but concerning its obligation since the crucifixion, opinions widely differ. Many Christians believe that the seventh day ceased to be the Sabbath, and the first day of the week, upon which Christ rose from the dead, took its place as the Sabbath, by divine appointment, to be kept throughout the new dispensation. Others believe the Sabbath law was abolished and that we have no sacred day of rest now binding upon us.

Before examining the evidence usually adduced in support of Sunday-keeping, it may be well to look briefly to the probabilities of the case. Could we reasonably expect that the Sabbath day which had been kept for four thousand years, would be set aside, and another day, hitherto used for secular purposes, substituted in its place? This would indeed be an act requiring great changes both in the lives and in the habits of the people,—one which would attract universal attention. No one claims that the first day of the week had ever been recognized as a sacred day in any sense whatever among the Jewish people before the crucifixion of Christ. The seventh day had always, from the exode up to this point, been recognized by them as a weekly Sabbath. All admit that there never was a period in their history when it was more universally and strictly regarded than during our Saviour's ministry. Indeed, they carried their strictness to a great extreme, till it had become a burdensome yoke.

This was the condition of things at the death of Christ. And the disciples for several years after the crucifixion were every one of them of Jewish birth, trained from their infancy to the strictest observance of the seventh-day Sabbath. No Gentile was converted till Cornelius received a visit from St. Peter about three and a half years after the ascension. Acts 10. Now, are we to suppose that all these Jews who believed in Christ suddenly changed their Sabbath day from the one they had always observed, and yet no record whatever was made concerning it? No command whatever for them to do this is claimed by any one. We cannot conceive of anything more improbable. Within a short time after Christ's ascen-

sion, many thousands of pious Jews accepted the gospel. These not only regarded the moral law as binding, but still continued zealous observers of the ceremonial law. Many of them went so far as to teach that Gentiles must be circumcized also, and thus caused the apostles Paul and Barnabas great trouble. They were great sticklers for the rites and services of the law of Moses. Acts 15: 1, 5; Chap. 21: 20, 21. This feeling even affected some of the apostles, so that they requested Paul himself to show his respect for these Jewish customs. They evidently considered every Jewish convert under obligation to treat even the ceremonial law with deference. Can we suppose, then, without evidence of the strongest kind, that all at once they would drop the observance of the day they had always regarded as the Sabbath, and commence to observe another they had never kept? Consider what a great change this would imply. The Jewish people had complained bitterly of Jesus because he would not treat their traditions concerning the Sabbath with respect, and tried to make it appear that he was a Sabbath-breaker. Because he healed several persons of disease on the Sabbath day, or permitted his disciples to rub out the wheat heads when they were hungry, they made a great outcry, and tried to cause his condemnation. What shall we think, then, of the position which supposes that thousands of his disciples openly broke the Sabbath they had always kept before, and commenced the observance of the first day of the week as another Sabbath, when no complaint on the part of the Jews can be cited? And it is true that not a word of censure can be found in all the gospel history after Christ's crucifixion because of the disciples' breaking the Sabbath. When we consider that these very disciples were persecuted bitterly by the Jews, who were most glad to find any occasion against them, would not such an omission be indeed most marvellous if the apostles were not still keeping the seventh-day Sabbath? And is not this fact evidence most positive that they did continue to observe it as before?

A change in the observance of a weekly Sabbath from the one which is customary in any community, always marks those who do it as peculiar. If they rest while others are busy, it is quickly noticed; if they work while the great majority rest, they are still more conspicuous. Even in this age of lax Sunday observance, when so many pay but little regard to it, let a person commence to keep the seventh day as the Sabbath, and he will be marked for miles around. He will be watched and his course commented upon. Ministers in the pulpits will warn their hearers of such an example. And in some instances he will be arrested, if the laws

will permit of it, even while men fish and hunt openly, and railway trains run regularly, and other business is transacted.

What, then, would have been the effect at such a time of Jewish strictness in observing the seventh day, had the disciples no longer kept it, but taken up another day, never before held sacred, as the Sabbath?—Every one of them would have been arrested and brought before the magistrates, charged with Sabbath-breaking, and most likely would have been either stoned or crucified. The law existing, and at that time universally acknowledged as in full authority, would have been on the side of the Jews. But not a single instance of the kind occurred, proving most emphatically that all these disciples continued to observe the seventh-day Sabbath as they always had, and as the people around them did. Hence, it is utterly improbable that any change in the practice of Sabbath-keeping on the part of the disciples occurred at the time of Christ's resurrection.

What does the sacred record say concerning the Sabbath and first day during this time? All of the four Evangelists speak of the Sabbath and first day in close connection with Christ's resurrection. If any change of the Sabbath was ever made by divine authority, it must have been done in connection with this event. All believers in the sacredness of Sunday admit this. They claim that previous to Christ's resurrection the seventh day was the Sabbath by divine appointment; but subsequent to that event, the first day of the week was ever afterward to be observed by Christians. They teach that this change was by the authority and example of Christ himself.

The only historical record existing in our world of the events of that time, occurring in connection with our Lord's life, are the writings of the four Evangelists,—Matthew, Mark, Luke, and John. These are emphatically Christian historians. We depend on them for our knowledge of the facts concerning the life and incarnation of the Son of God. They wrote for the Christian world in all ages. They were devoted Christians themselves. They were inspired by the Holy Spirit. Christ promised that it should bring all things to their remembrance, whatsoever he had said unto them. John 14:26. These things they wrote for our instruction; and we must suppose they call things by their right names, and use language correctly, else their writings would not be reliable. It is supposed by the best authorities that Matthew wrote his gospel about six years after Christ's ascension; Mark, about ten years; Luke, about twenty-eight; and John, about sixty-three years after that event. These historians, then, were Christians writing for the Christians of all after ages, and

writing, too, many years after the Christian dispensation had begun, giving all the facts essential to a perfect understanding of the doctrines of the gospel. Do they give us to understand that any change of the Sabbath had occurred, and that the first day of the week had now become the weekly Sabbath by Christ's appointment, while the seventh day had ceased to be such? Had such a change occurred, they were surely aware of it, and if they do not mention it, we may be sure no such change had been made. In our next article we will notice every instance in which they speak of these two days in connection with Christ's resurrection.

G. I. B.

### THE PAPACY AND ITS FUTURE.

REVELATION 13:15.

It is not our purpose to consider in detail the predictions which apply to the papacy in Rev. 13; for these have been considered in our remarks on Dan. 7, in the specifications concerning the little horn. The beast brought to view in Rev. 13:1-10, we understand, has reference to the Roman Empire in its divided condition under the control or domination of the papacy. We hold common ground in this view with many Protestants, and have before proved its application to the papacy by showing its parallel with the little horn of Dan. 7. The first four verses of Rev. 13, give a general view of the papacy. Verses 5-10 give a specific, or detailed, view during the 1,260 years of papal supremacy, being a parallel of Dan. 7:25. It is the general view, and what comes after the 1,260 years, that we wish now to notice.

The beast represents a persecuting power. It exists as the beast only in that phase under some one of its successive heads. It is notably the persecutor *par excellence* under the papal head. To be a persecutor it must possess two essential elements. (1) It must be a *religious* power, or it *will not* persecute; (2) It must possess or control *civil* power or it *cannot* persecute. Both of these are possessed by the beast, as indicated by the prophecy,—*religious*, for it demands and receives worship (v. 4); *civil*, for it controls the governments of earth and makes war with the saints (v. 7). The elimination of either of these essentials is the destruction of the beast *as a persecutor*, and would prove a "deadly wound." And this was what was done concerning the papacy. Little by little it lost prestige after the Reformation among the rulers of earth, till in 1798 its last vestige of power with which it awed the nations, and caused the punishment of heretics, was taken from it. No longer rulers trembled under its curse nor bowed before its mandates. To the persecutor it was a deadly wound. But the ecclesiastical

element continued, and has increased in power, influence, and strength from that day to this. But it has no power to enforce its decrees, to compel its claims. That arm of papal strength is yet palsied by the deadly blow.

But the prophecy declares that "the deadly wound *was healed*." v. 3. We confess that we cannot comprehend what this language means if it does not mean that that power which the papacy had previous to the reception of that wound *is to be restored*—that the second essential element (control of civil power, or domination of civil power, to enforce its decrees) is to be given back, that the papacy once more becomes a persecutor. If its ecclesiastical power and assumptions are merely allowed to continue, it is no more the persecuting beast than it was before the beginning of the 1,260 days.

As to just how this power is to be restored, or what form it will assume, this prophecy does not clearly state. We are not looking for restoration of civil dominion; for it was not the power which the papacy possessed over its little Italian territory which made it the great persecutor which it was. It was the power which it possessed over the nations; it was the recognition by nations as the centre of all spiritual authority, who were willing vassals in executing its decrees. This power we have in the past, perhaps, improperly denominated "temporal power;" we have designed by the term simply that exercise of power or dominion which caused and compelled the punishment of heretics, or, rather, the persecution of saints. This power has been possessed by this system of evil in the past, and it made it a persecutor. Taken away it is a deadly wound to its supremacy. And the healing of the deadly wound must be the restoration of this power. This conclusion is unavoidable.

Four times in Rev. 13 is this restoration indicated. In verse 4, we have the positive statement that "the deadly wound was healed." As the result of this healing all the world wondered after the beast and worshipped it. But did all the world wonder when a new pope was installed by Napoleon? Not at all. In verse 12, we have the two-horned beast, a development of the last days, exercising its power *before* the first beast, or in its sight (see verse 14); and causing all within its jurisdiction "to worship the first beast, whose deadly wound was healed."

The prominence given to the *healing of the wound* is a strong evidence in favour of a future restoration. It is mentioned in the chapter no less than three times. It is located beyond the forty-two months at a time just prior to the persecuting work of the two-horned beast. The wonder, or marvel, of the world is caused

by that healing. "And the stroke of his death was cured; and marvel was caused in the whole of the earth after the wild beast." Rev. 13:3. (*Rotheram's Emphatic Translation*, Bagster and Sons.) The eighth verse predicts a future worship rather than records a past. "And all that dwell upon the earth shall worship him whose names are not written in the book of the life of the Lamb." In fact, the description given of the two-horned beast, in the latter part of the chapter, represents the first beast as a living, acting, existing power, the *image* of which causes persecution; therefore the beast existing at the same time must be a persecutor.

Rev. 14:9-12, is a merciful warning against the apostate and persecuting powers of the last generation. It would be of no force to warn against yielding to the demands of a *dead* power. The warning is against "the *same horn*" (Dan. 7:21, 22) who is to make war with the saints, and to prevail till the coming of Christ, when the oppression of the oppressor will cease in his destruction; it is against that power which overcame the saints for forty-two months, which received a "deadly wound," and which deadly wound is to be healed so that the beast again becomes a persecutor and demands worship from the world. Those who yield will receive of his mark and partake of God's wrath (Rev. 16:1, 2, 10, 11); while of those who heed the warning it is said, "*Here* is the patience of the saints; *here* are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

But the prophetic word does not leave this latter class enduring patiently, and because enduring, therefore suffering. There is something better for them than merely a name. John sees them again in holy vision: "And I saw as it were a sea of glass, mingled with fire: and *them that had gotten the victory over the beast*, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God and of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3. Their robes have been washed and made white in the blood of the Lamb, and they have been miraculously delivered from the power of the beast and his image, even as was Moses from the power of Pharaoh. Victory implies conflict. The people of God gain the victory over the beast; therefore have they been in conflict with him; therefore the beast (the papacy) exists as a living, acting, persecuting power in the last generation. May God help the honest in heart both within and without the Roman fold to

discern the spirit and aims of the "man of sin," the corrupter of the truth, "the son of perdition," and to turn to the worship of the true God, to the true Mediator, Christ Jesus, and to the truth of God, his holy word. This is the ark of salvation in these days of peril.

We will conclude our argument on the restoration of the papacy from a Bible stand-point in our next. M. C. W.

SHALL WE KEEP SUNDAY?

THIS question has no reference to those who believe that Sunday is the "Christian Sabbath," and choose to keep it as such; nor to those who select it as their "day of rest and recreation" from manual labour; nor to those who choose to keep it without any motive assigned. It refers to those who revere the authority which gave the decalogue, and consider the seventh day—the day enjoined in the fourth commandment—as unalterably binding upon all creatures who are amenable to Him who made the world in six days, and rested upon and sanctified the seventh day. Those who despise the Bible Sabbath, the seventh day, affect to think that it would work neither hardship nor injustice to us to compel us to keep the first day of the week. We think otherwise, and will give a few reasons:—

1. We feel exactly as David felt when he said, "I will keep the commandments of my God." Ps. 119:115. That question is not open for discussion. But the commandment says: "Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Here is the *explicit divine warrant* for labouring six days and sacredly keeping the seventh day.

2. We should dishonour Him who separated the seventh day from the other days, and called it "holy" and the other "profane" (Ezek. 22:26), or "working days" (Ezek. 46:1), were we to exalt one of them to an equality with the Sabbath. God's reproof to his priests was for this very thing: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane; . . . and have hid their eyes from my Sabbaths."

3. We have no Scripture warrant for keeping the Sunday. And we dare not abate "one jot or tittle" of the law without permission from the Lawgiver. It is not a matter of indifference, for God highly exalted his Sabbath. (1) He specified it as the day on which he rested from his work of creation. (2) He blessed it; he put honour upon it; he gave it the divine benediction. (3) He sanctified or hallowed it; he constituted it a holy, sacred day, and set it apart for sacred

uses. (4) He gave a commandment, under circumstances more solemn, grand, and awful than any other revelation was ever made to man, that his holy day be sacredly kept. (5) He uttered many threatenings against those who profaned his holy day. (6) He made many promises to those who honour him in the observance of the memorial of creation. (7) All the reasons for the sanctification and obligation to keep the seventh day which were ever spoken by Jehovah in his word, exist to-day in as great clearness as ever. (8) The law of the seventh-day Sabbath stands to-day just as Jehovah wrote it and spoke it, without amendment or repeal. *Not one of the above facts is true of the Sunday.*

4. We learn from history that the festival of the Sunday was entirely of heathen origin. All authorities agree that it was early consecrated to the worship of the sun; whence its title of *Sun-day*. And this is the only consecration it ever had. It has no more sacredness than the heathen nations could confer upon it.

5. History informs us that the first law which was ever given for abstaining from labour on the first day of the week was the edict of Constantine, given on the 7th of March, 321. He did not command its observance as the "Christian Sabbath," for he had not then professed Christianity, but as "the venerable day of the sun." Dr. Schaff, in his church history, says this law was given out of regard to Apollo, the sun-god, whom Constantine worshipped.

6. The Sunday being thus honoured in heathendom, and made a day of "rest and recreation" by a heathen emperor, the bishops of Rome adopted it as "the chief festival of the church," and substituted its observance for that of the Sabbath of the Lord. Thus as a *consecrated day* it owes its origin to the heathen nations; as "a day of rest and recreation" it owes its origin to a heathen emperor; and as a *Christian festival* or ordinance it owes its origin to the church of Rome. To the Bible it owes nothing but its title of a *working day*. Ezek. 46:1.

What more need we say? We have no objection to the State's adopting it as a holiday; no objection to anybody's keeping it if they choose to follow the lead of its originators; no objection to anybody's calling it what they please and keeping it as they please. But we have strong objection to their compelling us to keep it and to honour it as they do. We cannot consent to exalt it to an equality with the divinely-honoured seventh day. We do not propose to restrain or guide the religion of others; we deny the right of others to restrain or guide ours. We stand upon the ground marked out for us in the Bible, by precept given by Jehovah.

SPIRITS OF JUST MEN MADE PERFECT.

THE eleventh chapter of Hebrews is a wonderful testimony relative to the time of the saints' reward. It takes up all the Old-Testament saints, and says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 13. And this statement is repeated at the close of the chapter in even stronger language: "And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. One of these promises which they did not receive was the possession of the city which hath foundations, which is the new Jerusalem. Verse 10. When they died they saw the thing promised "afar off." Paul does therefore forbid the idea that the saints from the time of Abel to his own time had entered into the holy city. They were all in the situation of David of whom Peter speaks thus: "For David is not ascended into the heavens." Acts 2:34. And Paul says of him: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Acts 13:36. The other saints who had died were in the same situation.

But does not Paul in the next chapter teach that these ancient worthies are actually now in the New Jerusalem? He says: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . and to the spirits of just men made perfect." Heb. 12:22, 23. The first thing to be noticed here is that the apostle speaks not of perfected spirits, but of the spirits of perfected men. The original is decisive on this. And the next thing worthy of attention, is that the previous chapter closes with the statement that the saints of the Old Testament are not to be perfected till the same is accomplished for the saints of the New. A comparison of Heb. 11:40, with Heb. 12:23, proves positively that these spirits of perfected just men cannot be the body of Old-Testament saints set forth in that chapter. The fact is made more manifest in the original than in our translation, and it is sustained by statements already examined that they received not the promises, but saw them afar off.

But there is, however, no contradiction between Heb. 11:40, and 12:23. The latter text speaks of perfected or immortalized just men who were then in the New Jerusalem. The former speaks of the saints who died before Paul's time, that they were not to be perfected, that is, immortalized, till those of the New Testament should be. This is true of the

body of Old-Testament saints. But there were some exceptions. Enoch and Elijah had been translated, and there were many saints who were resurrected when our Lord arose from the dead. When Paul speaks of Christ in his resurrection state he terms him "a quickening spirit." 1 Cor. 15:45. He is thus distinguished from the first Adam, who is spoken of in the same verse as a "living soul." Paul goes on to say that "as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verse 49. This will be in the resurrection state. The new birth, which begins with conversion and extends forward through Christian experience, is perfected at the resurrection when the just become immortal. And thus our Lord describes it: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3:6-8. This will be true of every immortalized saint, as it was certainly true of Christ when he showed himself to his disciples. John 20. It was true in Paul's time, not of all the Old-Testament saints, but of those above named, while those still sleeping in death are not to be thus perfected till the resurrection of the just.—*J. N. Andrews.*

WHEN we write a letter to a friend, we expect an answer—we wait for it. We are disappointed if it does not come. When we ask a favour from an intimate friend, we expect to receive it. If we are hungry, and go to the house of a friend and ask for food, we wait with the expectation of seeing it set before us. We do not ask for it and then leave the house with the air of one who expected no favourable reply to his request. How is it with replies to our prayers? Do we wait for them? Are we disappointed when they do not come?—*Earnest Christian.*

PURE truth, like pure gold, has been found unfit for circulation, because men have discovered that it is more convenient to adulterate the truth than to refine themselves.

THERE is too much dress-parade Christianity, and too little of the campaigning kind.—*Christian at Work.*

MANY consult God about their safety who would never consult him about their duty.

THE cradle and the tomb, alas! so nigh.—*Prior.*

## Our American Letter.

### SPIRITUALISM.

*Battle Creek, Mich., Oct. 3.*

THERE is a strong tendency in this age in which we live, toward the establishing of a new relation between science and religion, in which ancient boundary lines shall be done away, and the two spheres cover, to a large extent, common ground. Growing out of this tendency is the effort now being made by certain ones in this country to "establish religion on a scientific basis." Forgetful of the fact that science is not the first and highest source of knowledge, the attempt is made to solve the phenomena of religion by the principles and deductions of science,—an attempt which is, of course, always attended by failure. The latest of these attempts, with its results, has just been made known to the American public. It concerns the system of religion known as Spiritualism. A committee appointed some time since by the University of Pennsylvania to investigate the phenomena known as "spiritual manifestations," after a long and careful search, have concluded their labours and announced their verdict. They find, in the language of their report, "That Spiritualism, so far, at least, as it has been shown before them, presents the melancholy spectacle of gross fraud, perpetrated upon an uncritical portion of the community."

To very many persons this verdict has occasioned much surprise, and even scientific papers speak of it as "a broad and sweeping statement." That it is not to be implicitly accepted is shown by the fact that an equally reliable commission, formed some years ago of professors from Heidelberg University, Germany, after the same careful investigation, recorded a wholly contrary opinion. One of two things seems evident: either they reasoned incorrectly from the facts submitted to their observation, or their investigations were incomplete.

The number of believers in the genuineness of spiritual manifestations in this country is very large, and it is not likely that many of these will have their opinions altered by the findings of this commission. On the other hand, there is an equally large number who believe them to be a sham,—a compound of equal parts of humbug and jugglery, and this class will doubtless find in the verdict of the Pennsylvania commission a confirmation of their previous opinions.

In the nature of its manifestations, modern Spiritualism corresponds closely with ancient witchcraft and sorcery. Spiritualists, indeed, acknowledge the two to be identical. Witchcraft is looked upon at the present day as a delusion of by-gone ages,—a myth which, however it might flourish in the darkness of former centuries, has long since exploded and vanished before the light and knowledge of the present. But let us see. The Bible contains frequent allusions to witches, witchcraft, and sorcery, and always speaks of them as genuine. In the days of Moses and Aaron there were magicians at the court of Pharaoh, who were able to perform with their enchantments several of the miracles wrought at that time through Moses. When the children of Israel journeyed in the wilderness, God gave instructions concerning witches and those that had familiar spirits, and commanded that all such should be put to death. King Saul, just before his death, sought to the witch of Endor for knowledge when he could not obtain it from God. King Manasseh provoked the Lord to anger by dealing with witchcraft and consulting familiar spirits. The apostles in their travels encountered persons of this class, such as Simon Magus, the sorcerer of Samaria, and Elymas, of Cyprus. If genuine cases of persons who dealt with familiar spirits existed in ancient times, why should there not be genuine ex-

amples now? The testimony of the Scriptures contradicts the idea that these are myths and superstitions which the present age has outgrown.

Witchcraft is also mentioned as one of the works of the flesh (Gal. 5:19-21), and among those who in the last great day find themselves outside the city of God, are mentioned "sorcerers," a synonymous term with "wizard," "enchanter," and "necromancer." There can be no doubt, then, that the practice of consulting the dead, or seeking to familiar spirits, has existed from ancient times, and will exist till the final destruction of all the wicked in the lake of fire, and this practice comprises the sum and substance of modern Spiritualism.

But the manifestations of Spiritualism which we now see have also been foretold in prophecy. Christ predicted that in the last days there should come those who would show great signs and wonders (Matt. 24:24). The 13th chapter of Revelation contains a more definite prophecy. Of the two-horned beast which is there mentioned, it is said, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast," etc. We learned in a previous letter that this two-horned beast is a symbol of our great republic, the United States. And what great wonder-working power has been developed in this nation? No one would hesitate a moment in answering, Spiritualism; which had its birth here about forty years since.

Reader, perhaps you have some knowledge of the manifestations of Spiritualism, but think it a matter of indifference to you whether its claims are true or false. If so let me say to you, Beware! This is one of the greatest delusions of the last days. Through this system the prince of darkness, in the form of some departed friend, communicates directly with those whom he wishes to deceive. Its teachings are contrary to the Bible, and subversive of every moral and holy principle. The foundation upon which it rests, the dogma of the immortality of the soul, is an error. It will go with its deceptions to all the world, and will work miracles in support of its claims (Rev. 13:14). It is spreading with wonderful rapidity. Starting in the State of New York in 1848, under the name of the "Rochester knockings," it quickly spread to every State in the Union, and from them to every portion of the civilized world. It numbers its adherents by millions,—not of the simple and credulous, but the learned, the high, and the great men. In the last great day, which we believe is not far in the future, these unclean spirits "go forth to the kings of the earth and to the whole world, to gather them to the battle of that great day of God Almighty." Here (Rev. 16:13) it is distinctly stated that they are "the spirits of devils, working miracles."

Such is the insight which the Scriptures give us into the nature and tendency of modern Spiritualism. If men would only appeal to the Scriptures on all questions relating to faith and morals, they would obtain that knowledge for which they often seek long and in vain. But the majority of mankind are as indifferent to the Scriptures as though they contained no hint of anything pertaining to the great questions of the present, and are left to wander in endless mazes of speculation and error.

The student of Scripture needs no help from scientific commissions to enable him to discover the nature and tendency of Spiritualism; and he is also provided with that which no scientific investigation can furnish; namely, a knowledge of the work which it aims to do, the dangers which attend it, and the means by which they may be avoided. The importance of a thorough knowledge of the Scriptures cannot be over-estimated. With such knowledge we shall be able to follow out the instructions of the prophet Isaiah (chapter 8:19, 20), which seem particularly adapted to

us: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? For the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

L. A. S.

## The Missionary.

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

### STRIVING.

THERE is no rest without the toil,  
The patient, strong endeavour;  
'Tis he who wins divides the spoil,  
The coward takes it never.

'Tis he who climbs the rugged height,  
Who finds the clouds below him;  
And he who reads the stars by night  
Spells out the deep Elohim.

'Tis not the idle, humming drones  
That store the hive with honey;  
Men must be kings who sit on thrones,  
And manhood's more than money.

We cannot all the prizes take,  
We cannot all be thriving;  
We can our evil self forsake,  
We always can be striving.

To dare is better than to doubt,  
For doubt is always grieving;  
'Tis faith that finds the riddles out,  
The prize is for believing.

To do is better than to dream—  
Life has enough of sleepers;  
To be is better than to seem—  
The sowers are the reapers.

And when the Master calls us in,  
Our deeds and not our feeling,  
Will tell the heaven that each shall win,  
The endless glory sealing.

—Selected.

### WORDS OF CHEER.

"DAYS should speak, and multitude of years should teach wisdom." Job 32: 7. How cheering are the words of the aged Christian, who has proved God's goodness and love through a life-time of service! To such the prospect of Christ's speedy return is a source of comfort at all times. The following letter recently received, bears testimony to this fact:—

"I have just seen the publication PRESENT TRUTH, which I think very good, and in the publication list I have seen a packet of tracts which I should much like to have. I have been a firm believer in the second advent for more than fifty years, and I was first ridiculed for my 'new notions.' I am now an aged one, an old lady nearly eighty-three, but the Lord has kept me still in the hope of his coming and I like to see anything to strengthen my faith. . . . Having relatives in the Australian Colonies and friends in Dakota, I send to all these places everything I can afford in the shape of books, pamphlets, and leaflets. The numbers of the PRESENT TRUTH which a friend has sent me, I shall send to New Zealand, trusting for the means from him 'who giveth liberally!'" The writer concludes by inclosing an order for tracts, and wishing us "great success" in our work.

This lady will be pleased to hear that the advent doctrine is already gaining a foot-hold in New Zealand, and our minister who is labouring there writes that "every city and town seems to be open and ready for the truth." Encouraging reports also appear from Australia where we have churches and tract societies in several cities, and reading matter upon the advent and kindred doctrines is being placed in the various hospitals and benevolent institutions.

Latest reports from the work among the Germans state that eight were baptized at Lausanne, and "fifteen were buried with their Lord in baptism in the beautiful lake of Biene." There is a church of seventeen members at Zurich, and eight others are now keeping the Sabbath, expecting to join soon. This tract society is taking a club of sixty *Herolds* for free distribution. Several have been baptized near Saratov, in Russia. "Some there have been imprisoned for a short time, but the greater the persecution the more the truth spreads."

Bro. Matteson, whose reports from Northern Europe have appeared in our columns from time to time, is now at Basle, Switzerland, engaged in revising books for translation in various languages. They are very busy at the office, having more than they can do in the way of book-binding. He writes, "Last Sabbath eight persons were baptized and received into the church, which now numbers eighty members. We realized the nearness and blessing of God in these meetings. Six are canvassing in Basle with good success. The best workers take more orders than any of our colporteurs in Northern Europe have yet been able to do." He further states, "Bro. Johnson writes from Sweden that a church has been organized in Boda with sixteen members. One brother came thirty miles to be baptized. In Stockholm the brethren are of good courage. They have had heavy expenses to furnish their new hall and pay the rent three months in advance, but they have offered so willingly that it is all paid. Since new-year's the colporteurs have received for books and subscriptions £718 13s. 9d. In several places where they have laboured some have embraced the truth, in one instance as many as five."

Recent numbers of the *Review* and *Signs* report excellent camp-meetings in many of the American State Conferences, and an addition of some three hundred members. A very interesting feature of the camp-meetings has been the children's meetings, in which hopeful conversions are reported. The success in the canvassing work in some places has been truly wonderful. In one instance a few workers, nearly all inexperienced, sold over £300 worth of publications during their summer vacation, and who can tell the harvest of souls which these canvassers may reap when the faithful workers return with joy "bringing their sheaves with them"? Though the fruit of the seed sown by the publications may not appear to cheer the heart of the labourer as soon as that planted by the living preacher, the result may be greater in the end.

Encouraging letters are received from time to time showing that our workers in the United Kingdom are neither weary nor faint-hearted, and that a good degree of success attends their efforts. Several have lately decided to turn their feet into the way of God's commandments, and others are candidly investigating. May the Holy Spirit rest upon the workers in the Master's vineyard wherever they may be, and cause the seed sown to yield an abundant harvest in the kingdom of God.

### REAL GREATNESS.

THERE is a greatness which mainly concerns and consists in external things. It is the greatness of fortune, of rank, and of station, which sometimes distinguishes most insignificant men. It is the greatness of husks and shells, which frequently surrounds an utterly worthless kernel.

The true greatness of man is inward and personal. It is something which is independent of earthly considerations, and which cannot be conferred or transferred by the circumstances of birth and blood, of fortune and position; which survives the slings and arrows of an outrageous fortune, and which cannot be taken away by the chances and changes of this empty, inconsistent, and transitory world.

Many a man who stands high in position, and great in honour, has a childish intellect

and a narrow soul; while many other men, amid the lowliness and poverty of their earthly lot, have communings with the everlasting God, hopes that outreach all ages, thoughts that wander through eternity, and a life that knows no end and no decay.

True greatness only comes from the Most High. God only is great, and he who dwells in God, and has a hiding-place in the eternal Rock, partakes in the permanent security and dignity of that Creator to whom he is allied. He dwelleth in God and God in him, and in His unsearchable greatness, he, though but a worm of the dust, finds strength and comfort and help in time of need.

To the sons of men brought thus into sacred relationship with him, God shows favour, and grants exaltation. He makes the children of dust his servants and sons. He has power to exalt a child, and set him over kings and nations and emperors, to build and to destroy, to uproot and to make desolate. Jer. 1: 10. A servant carries with him the authority of his master, and behind the servant of the Lord stands the power and authority of an Almighty God, to make good his words, and to accomplish the things which he has declared.

"The Lord God is a great God, and a great King above all gods;" and he calls us to image forth his righteousness, his goodness, and his grace. He says, "Be ye holy, for I am holy." He does not command us to be rich or noble or famous; to outrank our fellows in office or position; but he says to us, "Be ye holy for I am holy," and if we would know what true greatness is, we shall find it, not in the vaunts of human independence, but in that dependence of God which makes us independent of everything else, in that acquaintance with the Source of eternal power which makes us partakers of everlasting strength, so that the humblest service wrought by us for God is attended with more real greatness than all the pomp of earthly dignity and glory.

If we do and teach the things which Christ has commanded, we shall be called *great* in the kingdom of heaven. If we can but represent his goodness, and image forth the riches of his grace and the kindness of his nature, we shall overcome evil with good, and do a work which mortal strength will vainly strive to accomplish. And when at last through grace we shall be brought to reign as kings and priests unto God, we can say with the psalmist, "Thy gentleness hath made me great."—*The Christian*.

## Bible Readings.

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

### WHAT IS SIN?

(Concluded.)

17. DESCRIBE those who hear the law and will not do it.

"But be ye doers of the word, and not hearers only, deceiving your own selves." "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1: 22, 24.

18. What is the condition of those who do, and meditate in the law?

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25.

19. What is the result if men break any part of the law?

"For whosoever shall keep the whole law, and yet offend in one point, he is *guilty of all*." James 2: 10.

20. How does the apostle enforce this point?

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no

adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Verses 11, 12.

21. What must all do if they would inherit eternal life?

"And he said unto him, why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:17.

22. Who is our lawgiver?

"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:12.

23. What precedes genuine faith in Christ?

"And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21.

24. Who is our advocate?

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

25. What witnesses to correct works which perfect a genuine repentance and faith in Christ?

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21.

26. If Christ did not abolish the law, for what purpose did he die, and of what benefit is the law to us?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

27. How does the apostle teach this?

"For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

"End" in this sense signifies object or design of the law.

28. Are all of God's commandments righteousness?

"My tongue shall speak of thy word: for all thy commandments are righteousness." Ps. 119:172.

29. Who, then, will know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7.

30. How long will God's righteousness continue?

"For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation." Verse 8.

31. How does the apostle define the love of God?

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

32. How do we know that we know and love God?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whose keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:3-5.

33. What then is sin, and how is it disposed of, and how do we continue the children of God?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." 1 John 3:4-6.

34. What then shall we conclude respecting the law, or commandments of God?

"Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:12, 14.

## Interesting Items.

—Mr. O. V. Morgan, M.P., has gone to Washington to advocate international arbitration.

—Snow has fallen in England, Scotland, and Wales, such an early appearance of winter being almost unprecedented.

—A tablet discovered in Pompeii relates to a contract for the sale of certain slaves made more than eighteen centuries ago.

—The steamer California foundered on Lake Michigan a short time since, during a storm, and twelve persons were drowned.

—A telegram from Simla states that there were 30,780 deaths from cholera in the north-west provinces of India during August.

—Intelligence comes from Smyrna that the four captured Englishmen have been released by the brigands on the payment of £750.

—Two thousand brass workers in New York and Brooklyn have been locked out because they refused to give up their half-holiday.

—The Queen Regent of Spain has signed a decree authorizing the construction of six large war vessels and twenty-four torpedo boats.

—The late Mr. Richard Quain, surgeon extraordinary to the Queen, by his will leaves about £60,000 to University College, London.

—Fears are entertained that the gun-boat Wasp has been lost on the passage from Singapore to Shanghai. The vessel had on board seventy-three hands.

—Mr. Hazlehurst, J. P., is said to have discovered a simple process by which sea water may be instantly transformed into a refreshing effervescent saline draught.

—It is stated that the Spanish Naval Board has decided upon the construction of six carriages of about 4,500 tons each. Three are to be built in England and three in Spain.

—A disturbance has been caused in New York through an attack on a Socialist meeting by a party of Mr. Henry George's followers. The police interfered, and about fifty persons were injured.

—Various maritime bodies throughout the United States are petitioning the President to take measures for the summoning of an International Conference to consider the means of preventing disasters at sea.

—The whole of the rifles, carbines, bayonets, etc., of a large portion of the Volunteer force, numbering nearly 70,000, are to be sent to the Royal Small Arms Factory at Birmingham to undergo a thorough examination.

—At a conference of ladies held recently in the West-end of London on the subject of dress, it was decided that the plumage of small birds should no longer be considered as fashionable trimming for robes and bonnets.

—A disastrous storm has visited the western coast of Mexico. Quelite, a town in Sinaloa, of 8,000 inhabitants, has been laid in ruins, and many people have perished. The orange and coffee crops in Sinaloa have been destroyed.

M. Poznésiéff, Professor of the Mongol and Kalmuck languages at the University of St. Petersburg, has completed the translation of the New Testament into the Kalmuck tongue, for the London British and Foreign Bible Society.

—The Bishop of Ripon has re-opened, after enlargement at a cost of £14,000, the ancient Gothic parish church at Dewsbury, which is said to stand on the spot where Paulinus, the first Archbishop of York, preached the gospel to the heathen.

—Further news has been received at St Paul de Loanda from Mr. H. M. Stanley, the district through which he was travelling being described as peaceful, although agitation still prevailed between Stanley Falls and the confluence of the Aruwihimi with the Congo.

—The revision of the Kaffir Bible has been completed by an American Board of Revisers, after twenty years' labour. Rev. A. Kropf, one of the members, has been appointed to proceed to England in order to confer with the British and Foreign Bible Society as to its publication.

—A freight train ran into the back portion of an express train on the Chicago and Atlantic Railway, near North Judson, Indiana, Oct. 11. The whole train was burned, but the passengers in the forward carriages were able to make their escape before the flames reached them. Nine persons were killed and about twenty-five injured.

—The Commissioners of her Majesty's Works and Public Buildings intend to distribute this autumn, among the working classes, and the poor inhabitants of London, the surplus bedding-out plants in Battersea, Hyde, the Regents, and Victoria Parks, and in the Royal Gardens, Kew, and the pleasure gardens, Hampton Court.

—The reported arrest of King Ja Ja of Opobo is confirmed by the latest advices from the West Coast of Africa. This step was taken in consequence of the reported disregard by the king of trade obligations with the British Consul and the traders. Stories of cruelty on the part of Ja Ja are related, and it is said that on one occasion he beheaded 150 persons as a warning of the consequences of disregard of his orders.

## THE SANCTUARY

—IN—

TYPE AND ANTITYPE,

—AND—

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## VINDICATION

—OF—

## THE TRUE SABBATH :

IN TWO PARTS.

BY J. W. MORTON,

Formerly Missionary of the Reformed Presbyterian Church.

Mr. Morton was called upon while in Hayti to defend the observance of Sunday in opposition to the seventh day, or Saturday. Upon a thorough investigation he found there was not only no proof for the Sunday Sabbath, but that the Bible teaches the undiminished obligation of the seventh day. Like an honest man he accepted it. Part First gives an account of his trial before the Synod, in which he was not allowed to defend himself. Part Second is a candid setting forth of his reasons for the change.

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A MINE OF INFORMATION

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## THE PRESENT TRUTH.

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

LONDON, OCTOBER 20, 1887.

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

OUR readers will be glad to learn that Mr. S. H. Lane and wife, who have been connected with our work in the United Kingdom for over two years past, and who sailed from Glasgow for New York on Sept. 15, landed safely at the latter port on the 25th ult. Mr. Lane has been chosen by the General Conference to take charge of the work in Arkansas, which is an important field. May the blessing of Heaven rest upon them in their future labours.

AS OUR paper has been circulated quite extensively by those who wished to present it to their friends, and as we have learned that some to whom the paper has been sent have removed and their present addresses are not known, we have thought best to drop the names of such who are in arrears from our list. If any, therefore, should have their paper discontinued who desire to receive the same, if they will kindly notify the publishers, we shall be pleased to send it to them.

EVERY Christian has a vital interest in the plan of salvation as presented in the word of God, our only source of information upon this subject. The day of atonement was the most solemn and impressive one throughout the year to God's ancient people, and the work of atonement should have no less interest for those who have accepted Christ, the great Sacrifice in this dispensation. The service in

the earthly sanctuary was typical of the work in the heavenly sanctuary, where Christ is now interceding for his people. To those who are investigating this subject, we would recommend a work entitled "The Sanctuary and the 2,300 Days," noticed in another column, as containing much valuable information, and being a great help to a correct understanding of this important theme.

## AN INTERESTING SUMMARY.

THE following summary of the writings of the apostle Paul on the subject of immortality shows the wide difference between the modern views, and the views of the writers of the Scriptures:—

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1: 17.

"6. He declares that this 'King Eternal' is the only possessor of it. 1 Tim. 6: 16.

"7. He presents it as an object which men are to *seek after* by patient continuance in well-doing. Rom. 2: 7.

"8. He speaks of it as revealed, or brought to light (not in heathen philosophy, but), in the gospel of the Son of God. 2 Tim. 1: 10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the *resurrection*, when Christ who is our life shall appear. 1 Cor. 15: 52, 54; Col. 3: 4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or *be burned up*, or *devoured by fire*, he did so without any 'mental reservations,' or 'theological definitions.' In other words, he said what he meant, and meant what he said."—*Pauline Theology*.

## THE SABBATH AS A MEMORIAL.

THE reason usually given for the observance of the first day of the week as the Sabbath, is that it is a memorial of the resurrection of Christ. This reason necessarily implies that this memorial is a Christian institution, and like those institutions ordained by Christ, baptism and the Lord's supper, is designed exclusively for Christians. Hence, in this country, the day is often called the Christian Sabbath. None but those who profess faith through Christ are permitted the rite of baptism. None are asked to partake of the Lord's supper but those who profess to be Christians. Unbelievers, and those who have no interest in the death of Christ, are not invited. So those who have no interest in the death of Christ can have no interest in his resurrection.

There can be no justifiable reason, therefore, why one who does not profess salvation through the death of Christ should be asked to celebrate his resurrection by the observance of Sunday, any more than he should be asked to celebrate the death of Christ by the observance of the Lord's supper. If the "Christian Sabbath"—as Sunday is called—be a Christian institution, as that name implies, it is wrong

that others should be asked to join with Christians in its observance. There are those, however, who would have laws and penalties to compel those who are not Christians to observe a Christian institution! Could they not, with as much propriety, compel such to partake of the Lord's supper or to be baptized? The application of the word "Christian" to the Sabbath, is of itself sufficient to lead those who do not profess to be Christians, to have little interest in its observance.

As God rested from his labours, in the creation of the world, on the seventh day, so he blessed and sanctified the seventh day of the week, commanding men to observe it as a memorial of his creative works and rest. Gen. 2: 2, 3; Ex. 20: 8-11. It is not a Christian institution, it is not a Jewish institution, but an institution to be observed by the whole human race. To take this memorial which God has set up for a specified purpose, and make it a memorial for another purpose, is very much like robbing God. But the observance of the first day of the week as a memorial of the resurrection of Christ does not, and cannot, in any way lessen our obligation to observe the memorial of God as creator, and his rest from his creative works. It is not a matter of surprise that people should cease to observe Sunday, a man-made memorial of the resurrection, as a holy day and make it a mere holiday. The greater surprise is that so many people in this country continue to consider Sunday a holy day when there is no Biblical reason for it.—*Light of Home*.

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