

# 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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### WORSHIP.

WHAT if we sing, and sweetest music flows  
Over our tongues to charm our listening ear?  
Song is not worship till God's Spirit blows  
Along the pipes in melody so clear.

What if we pray? 'Tis not the bowing down,  
Nor yet the lifting up of voice and hands;  
The attitude and speech may bring God's frown—  
The pleadings of the heart he understands.

What if we preach in words most eloquent,  
That hold the faces of the eager crowd?  
How can one preach well if he be not sent?  
The power is not in words nor crying loud.

Lip service God despises, and a form  
May only be a show to human eyes;  
The contrite heart with holy fervour warm,  
The heavenly ear and heart cannot despise.

Let us go forth alone for Heaven then,  
With true devotion thrilling all the frame,  
And worship only God in sight of men,  
Our choicest word the dear Redeemer's name.  
—J. A. Libby.

## General Articles.

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

### FRUITS MEET FOR REPENTANCE.

BY MRS. E. G. WHITE.

WHEN John was preaching in the wilderness of Judea, and the Pharisees and Sadducees came to his baptism, that fearless preacher of righteousness addressed them: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." In coming to John, these men were not actuated by right motives. They were corrupt in principles and practice; yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means which would enable them to exalt self and strengthen their influence with the people. And baptism at the hands of this popular

young teacher might, they thought, aid them in carrying out these designs more successfully.

Their motives were not hidden from John, and he met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have given evidence of the fact by bringing forth fruit meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as a sure result the word spoken did not bring forth fruit unto life eternal.

None are farther from the kingdom of Heaven than self-righteous formalists, who are perhaps filled with pride at their own attainments, while they are wholly destitute of the Spirit of Christ, and are controlled by envy, jealousy, and love of praise and popularity. They belong to the class that John addressed as a generation of vipers, children of the wicked one. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he really is.

Nothing short of an amended life,—fruits meet for repentance,—will meet the requirements of God. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard his name. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

"And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." God is not dependent upon men who are unconverted in heart and life to carry on his work. He will never favour any who practise iniquity.

Those who love and flatter the minister who speaks to them the word of life, while they neglect the works of righteousness, give unmistakable evidence that they are not converted to God. Of such we would inquire, "Who hath warned you to flee from the wrath

to come?" Was it the voice of the Holy Spirit, or merely the voice of man, which you heard in the message sent from God? The fruit borne will testify to the character of the tree.

There is great responsibility resting upon those who are called to preach the word. "Be ye clean that bear the vessels of the Lord," is the message to them. There is need of a converted ministry, as well as of a converted church; for the church will rarely take a higher stand than is taken by her ministers. Shepherds who watch for souls as they that must give account, will lead the flock on in ways of holiness. And their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon their hearers the importance of a closer walk with God.

The minister of Christ should in an eminent degree possess true humility. Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. While self is abased, they have the most exalted conceptions of the glory and excellence of Christ, and feel that the lowest place in his service is too honourable for them.

When Moses came down from the mountain, where he had spent forty days in communion with God, he did not know that his face shone with a brightness that was painful and terrifying to those who had not had this exalted privilege. Paul had a very humble opinion of his own advancement in the Christian life. He speaks of himself as the "chief of sinners." And again he says, "Not as though I had already attained, either were already perfect." Yet Paul had been highly honoured of the Lord. In holy vision he had been shown revelations of divine glory which he could not be permitted to make known.

Our Saviour pronounced John the Baptist to be the greatest of prophets; yet what a contrast there is between the language of this man of God, and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declared himself unworthy even to unloose his Master's sandals. When his disciples came with

the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all."

Workers with this spirit are needed to-day. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from the sacred work of God. Our Lord is not straitened for men or means. He calls for labourers in his cause who are true and faithful; for those who have felt their need of the atoning blood of Christ and have experienced in their own hearts the sanctifying grace of the Spirit.

There is no person, no matter what his life may have been, who can be saved in any way except that of God's appointing. He must repent; he must feel his need of a physician, and of the one only remedy for sin, the blood of Christ. This work is yet to be begun by many who profess to be Christians. Like the Pharisees of old, they feel no need of a Saviour. They are self-sufficient, self-exalted. Such have no part in the blood of Christ. That cleansing stream avails only for those who feel their need. Said Christ: "I came not to call the righteous, but sinners to repentance."

Many believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere-long its redemption ceaseth forever; yet they neglect precious opportunities to make their peace with God. They read the Bible; but its threatenings do not alarm nor its promises win them. They approve things that are excellent; yet they follow the way which God has forbidden them to take. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. They have never tasted, and learned by experience, that the Lord is good; and all their knowledge will but increase their condemnation.

What we need is experimental religion. How shall we know for ourselves the goodness and love of God? The psalmist tells us, It is not to hear and know, to read and know, to believe and know, but, "taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself.

All that we have is from the exceeding riches of divine grace. God spared not his own Son, but delivered him to death for our offences, and raised him again for our justification. Through him we may present our petitions to the throne of grace. Through him we may

obtain all spiritual blessings. Do we come to him that we may have life? Jesus, the meek and lowly One, asks admittance as our guest, shall we not open the door of our heart, and bid him enter?

In view of the grace of God granted to us, shall not the language of our hearts be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

#### LESSONS FROM THE SPIDER.

THE wise man says of the spider, "The spider taketh hold with her hands, and is in king's palaces." Prov. 30:28. From this insect we may learn some of the most instructive lessons in faith and devotion. "The spider taketh hold with her hands," or, as it has been translated, "with both hands," "and is in king's palaces."

Here is *whole-hearted effort*. He puts both hands to the work. How few of the best of people do that! One hand grasping the world, and the other holding on to Christ. Half of our service is given to the Lord, and the other half to Satan. "No man can serve two masters." How often has the persistent spider taught men to hold on! His perseverance once saved the kingdom of Scotland, when its faltering chieftain was about to give up after a terrible defeat; but the sight of a spider trying six times in vain to gain his point, and succeeding in the seventh, nerved him anew to the conflict.

What a lesson of *appropriating faith* we have in the spider. He takes hold. It is a good thing to learn to take hold of God; to "take the water of life freely," to use and claim the precious promises which God has given us, and which faith may weave into cables of infinite strength by which we may take hold and rise to the infinite heights of grace and glory. Then what encouragement there is to aspire to a higher sphere in Christian life. The spider is in king's palaces. He claims the highest place, and wherever he is you may usually expect to find him at the top. Sometimes, as in the case of the gossamer spider, he is found away at the top of the highest towers, floating on his aerial bridge far up towards heaven. What a beautiful picture of faith and holy aspiration! How earnest the Christian should be to get up higher from day to day! As he advances upward in the Christian life, he comes down in his own estimation of himself.

There is another spider whose amphibious habits teach a yet finer lesson of devotion. It is the water-spider, whose lovely submarine home has been exquisitely described. Leaping from a leaf on the edge of a pond into the water, he carries with him a large bubble of air. Guiding it to the bottom, he moors it safely, and returns for another and another, until he has a large cavity under the water which is dry and clean.

This he makes his home, there he dwells under the crystal lake in his exquisite house, living beneath the water, but breathing the air of the upper world. So it seems to us the follower of Jesus should always live. Dwelling amid the tides of worldliness and sin, but encompassed ever, as he passes through the world, by a circle of light which has descended from above; living and walking in the Holy Ghost and breathing the air of Heaven. Such an experience is like a rainbow, made up of drops of grief of earth and beams of the bliss of Heaven. J. H. DURLAND.

#### NOT WITHOUT WITNESS.

WHEN Paul and Barnabas were trying to persuade the people of Lystra to turn from the vanities of idolatry, they said unto them that although God "suffered all nations to walk in their own ways, nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." These are some of the means by which God witnesses of himself to all nations. When the prophet Isaiah shows the absurdity and inexcusableness of idolatry he gives as illustration, a man who plants a tree, which the rain nourishes; it grows till large enough to be used, then he cuts it down, and with part of it he makes a fire, and warms himself and cooks his food, and the residue he makes into a god, and falls down to it and worships it, and cries to it, "Deliver me, for thou art my god." Isa. 44:14-17. Then the prophet shows where such people fail to use the common sense that belongs to nature itself. As it is the rain that nourishes the tree from which he makes his god, if he does not know who is the God, why does not he worship the Power that gives the rain? If he would but do that he would be walking in the light of common sense, of reason, and of faith, and would soon find out God. Man can, by searching, find out God. But God expects him to search, and in the search to use the common sense and the faculties generally that God has given to him. And men are without excuse who do not do it. Rom. 1:20.

But it is not alone by the giving of rain and fruitful seasons that God has "left not himself without witness." He has done it by revelation and through living testimony. When Egypt stood at the head of the world in power, wisdom, and influence, God made manifest in that land his power and his glory in such a way that all the nations heard of it. The Canaanites heard of it, and knew that the God that delivered Israel was God of Heaven and earth. Josh. 2:9-11.

The next nation that arose to power and influence in the world was Assyria. And when Assyria had grown corrupt and had gone far away from God, the Lord graciously sent a Hebrew prophet

to them and called them to repentance. Jonah 1: 2, 3. After this, again and again, he bore witness to Assyria that he is God above all, the most notable instance perhaps being the slaughter of the host of Sennacherib. Isa. 37.

Babylon next spread her empire over all nations, and to them God left not himself without witness. He bore witness directly to Nebuchadnezzar, in the dream of the great image and its interpretation by Daniel, the captive Hebrew. Again in the affair of the three Hebrews and the fiery furnace, God bore witness of himself to all the power and all the provinces of that mighty empire, both by the representatives that were present (Dan. 3: 3), and also by the decree of the king which followed. Verse 29. Again when Nebuchadnezzar, after being warned of God (Dan. 4: 4-27), was driven out from the presence of men and ran wild for seven years, he learned by it that Jehovah rules in the affairs of men and that he is above all gods, and when he recovered his understanding, he published "unto all people, nations, and languages, that dwell in all the earth," that he "thought it good to show the signs and wonders that the high God" had wrought. Verses 1, 2. Again, when that empire was on the brink of ruin, God, by the handwriting on the wall of the palace, bore a last parting witness to the lascivious king, that he was weighed in the balances and found wanting, and that his kingdom was given to the Medes and Persians. Dan. 5: 27, 28.

The power of Media and Persia came after, and through that power, also, God again bore witness of himself "unto all nations, and languages, that dwell in all the earth." For Daniel, the servant of God, was cast into a den of lions, and came forth unhurt, because God sent his angel and shut the lions' mouths that they should do him no hurt. "Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth," that the God of Daniel "is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Dan. 6: 25, 26. When Darius was dead and Cyrus reigned, he also "made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (*he is the God*)."

When Alexander the Great was in the full tide of his career of conquest, he stood at the temple of the Most High in Jerusalem, and heard read from the Hebrew Scriptures, the witness of God concerning himself. And through the Greek language, which the career of

Alexander was instrumental in spreading throughout all the Eastern world, God chose to give witness of himself in the salvation wrought for man in the death and resurrection of his own dear Son.

And when Rome ruled the world, God not only left not himself without witness in the preaching of the gospel to every nation under Heaven, but also by the apostle Paul, he bore witness more than once to the head of the Roman world himself. And from that day to this, God has left not himself without witness to all nations.

Nor was it only to these great empires and nations that the Lord bore witness of himself. In Jer. 27: 2-11, is the copy of a message from the Lord that was written by the prophet Jeremiah, and was sent "to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem." And the time would fail us to tell of all the testimonies that God bore by Jeremiah, and Ezekiel, and Joel, and Amos, and Obadiah, and Zephaniah, and Zechariah, not only to Assyria, and Babylon, and Egypt, and Medo-Persia, but also to Edom, and Moab, and Ammon, and Tyre, and Zidon, and Syria, and Arabia, and all the nations round about. It is literally true that God has "left not himself without witness" unto "all nations" in all ages. And when in that great day the great trumpet shall be blown, there shall gather before the glorious throne of the Most High God, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues," and will cry "with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." A. T. JONES.

#### WILL THE SAINTS EVER GO TO HEAVEN?

(Concluded.)

ALL agree that the Lord Jesus ascended into Heaven after his resurrection. In connection with this he said to his disciples: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13: 33. There, says one, did I not tell you we could not go to Heaven where Jesus has gone? Wait a little, friend! "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me *now*; but thou shalt follow me *afterwards*." Verse 36. Peter then shall be permitted to go where Jesus has gone; and not Peter only, but all the disciples; for it is added directly after this: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a *place* for you. And if I go and prepare a place for you, I will come

again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. And to make the matter plainer still, he adds: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, *I go unto the Father*: for my Father is greater than I." Verse 28. Here Jesus says distinctly that it was to the Father he was going. Now the Father was in Heaven, therefore he was going to Heaven. This, therefore, was the place to which they, the disciples, could not follow him at that time; but as he said to Peter, "Thou shalt follow me afterwards." The disciples could not at once follow him, because their resurrection and translation would not take place when his did; but when he comes again, then he will receive them all to himself.

Paul seems to have this same truth in mind when he writes: "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. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. The apostle speaks of the saints rising into the air for some reason or other; and intimates they will be with Jesus where he is. Now they must either come down to the earth, or remain in the air, or ascend into Heaven; so we look to other testimonies for further information on this point. Let us turn to what John the Revelator saw in his vision on the isle of Patmos. He saw one hundred and forty-four thousand who had been redeemed "*from the earth*," singing a new song "before the throne." Rev. 14: 3. The throne was the throne of God. Verse 5. He saw those who got the victory over the beast, his image, and his name, standing "on the sea of glass," singing the song of Moses and the Lamb; and he tells us that what he saw was "in Heaven." Chapter 15: 1-3.

This agrees with what he saw in chapter four: "A door was opened in Heaven;" *in* Heaven, not into Heaven. That is, the door itself was in Heaven. He was invited to "come up," and he saw "a throne was set in Heaven." The "seven Spirits of God" were before the throne; "and before the throne there was a sea of glass." Verse 6. The throne is in Heaven, and so is the sea of glass; and we have found that at least one hundred and forty-four thousand are to be redeemed from the earth, and to stand with the Lamb before the throne, and upon the sea of glass; therefore they must go to Heaven. They are redeemed "from the earth," and are evidently those who "are alive and remain unto the coming of the Lord," who will not, like the dead in Christ, need redeeming from death and the grave. [But Paul shows that the living shall not pre-

vent, or precede, those that are asleep; but that "the dead in Christ shall rise first: then we which are alive and remain shall be caught up *together with them* in the clouds, to *meet* the Lord in the air: and so shall we ever be ["together"] with the Lord." 1 Thess. 4: 17. If, therefore, the living are taken to Heaven, as we have proved they shall be, then the "dead in Christ" shall be taken there "together with them." But we are not left to argument on this interesting question. The Revelator, after describing the sealing of the hundred and forty-four thousand, says: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood *before the throne*, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10. Here then we find the whole multitude of the redeemed before the throne of God "in Heaven," ascribing salvation, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might unto Him that sitteth upon the throne, and unto the Lamb for ever. Amen. ALBERT SMITH.

#### "BECAME POOR."

IN one brief sentence the inspired penman portrays the amazing condescension of Jesus: "Though he was rich, yet for your sakes he became poor." We can but feebly grasp the love and compassion of our Redeemer, as comprehended in this expression. "He was rich,"—*how* rich, finite mortals can never know. It is only the redeemed, who, with immortal minds and an eternity of existence in which to contemplate the wonders of God's universe, can fully understand. He was the Father's only Son; the Archangel; chief of the "innumerable company of angels," cherubim, and seraphim,—all anxious and willing to perform his bidding, and worship him supremely; the one who assisted in the creation of all the constellations and galaxies of the eternal domain, and ordered their position in space. For his "pleasure they are and were created."

He was equal with the Father, and heir of all things. What riches! Yet he left all, and humbled himself. He descended from the dazzling glory of his Father's throne, and became poor. He came to this dark earth, which is divorced from the continent of Heaven, and had not "where to lay his head." Yet not a murmur escapes his lips. He healed the sick, restored sight to the blind, raised the dead, and sought to alleviate the suffering of humanity in every way possible. In return for all this, he was "rejected," "despised," "smitten," and "bruised." Last of all, he was taken and by cruel men igno-

minously slain,—the King of glory slain by the hands of those he came to bless and save!

All this was not for his own honour or self-aggrandizement, but that rebellious man, "through his poverty might be made rich," and "inherit all things;" might be "heirs of God, and joint heirs with Christ;" might dwell with angels, have a kingdom, sit on thrones, wear a crown, be a King, see God, and dwell in his presence, and "be like him." They, through his "poverty," are truly "rich." And as Jesus looks on the saved, from every nation, and kindred, and tongue, he sees of the "travail of his soul" and is "satisfied." He constitutes them "heirs," and divides with them his "riches." O, the height, and depth, and breadth, of our Redeemer's love! The blessedness of for ever being in his presence none can afford to lose. G. B. THOMPSON.

#### NOT UNDER THE LAW, BUT UNDER GRACE.

BECAUSE we are not under the law, we are not under obligation to keep it, is the way many people reason. We are under grace now, and so are released from the law. "Free from the law; O happy condition!" They say, "The law entered, that the offence might abound. But where sin abounded, grace did much more abound." And grace abounded so much more than sin, that it totally eclipsed the law; sin does not appear so sinful after all, and we are under no further obligation to the law whatever. The law *hath* reigned; but *now* grace reigns; and if grace reigns, it is greater than the law, and much more important.

But let us examine this position. It looks very philosophical and pleasing at first glance; but may it not be found to be more philosophical than theological? The text referred to, is Rom. 5: 20, 21. And instead of saying the law reigned, it says, "Sin hath reigned unto death." But sin is the transgression of the law. 1 John 3: 4. So if sin reigns now, there is a law. Without law there would be no sin; and without sin there would be no grace shown us, as there now is through Christ. So without the law there would be no grace. Therefore the law is first and greatest.

But as we have sinned, and the law cannot give life, as was at first intended (Eze. 20: 11; Rom. 10: 5), grace was shown us, and reigns (and has reigned ever since it was first shown to Adam in the garden of Eden) "unto eternal life." How? Independent and exclusive of the law?—No; but "through righteousness" (Rom. 5: 21), not through the transgression or abolition of the law. But righteousness is doing right; or to make it more plain, "All thy commandments are righteousness." Ps. 119: 172. Then "grace reigns through [obedience to] the law unto eternal life."

This is what Paul argues in Rom. 8: 3, 4. "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 [right doing] of the law [or doing the law right] might be fulfilled [accomplished] in us, who walk not after the flesh, but after the Spirit;" and this proves that if we walk after the Spirit, we shall keep the commandments.

Thus antinomianism falls by one of its own weapons, and all who try to uphold that theory will fall by the same. O for more of that true faith in Christ, which will help us to walk at liberty because we keep God's law! Ps. 119: 45; James 2: 12. E. W. WEBSTER.

#### PRIDE.

THOUGH pride was born in Heaven, it is, indeed, the child of hell. Like Lucifer, its great patron, it transforms itself into all manner of shapes, and appears in all manner of places. In Heaven, it fights as an angel; in hell it talks like a god; and in paradise, it crawls as a serpent. It will feed like a parasite on the soul of a saint, and entrench itself like a demon in the heart of a sinner. Thus it is that pride appears in all the extremes of human life. We see it in the rags of a Diogenes, and in the tears of an Alexander; in the prayers of a Pharisee, and the confessions of a Bendigo; in the canonical robes of a Romish priest, and the simplicity of a brother or a friend. Like Dagon, it enters God's sanctuary, and is sometimes as near to the preacher as his own shadow. It sparkles in the jewellery, rustles in the silks, and decks itself in the feathers of a fashionable congregation. It makes some laugh that they may show the whiteness of their teeth, and others cry to show the sanctity of their souls. It enters the field of literature, and may be seen in the laboured chasteness of a Virgil, and in the careless jumble of a George Fox. In the social world, it decks some in satin and sealskin, and gives them such airs of affected greatness, as remind us of Solomon's jewel of gold in the swine's snout. Others it clothes in rags and filth, and, like the slave that is proud of his fetters, makes them boast of acts of sin and deeds of cruelty. It finds its votaries among princes and peasants, blaspheming infidels and sanctimonious professors, self-righteous moralists and degraded prodigals, country swains and university graduates, wealthy misers and impoverished spendthrifts.

We must, however, remember that wherever pride is found, and whatever form it may assume, it is the child of the devil. God's heart hates it, his mouth curses it, and his hand smites it. It is a gilded misery, a secret poison, the mother of hypocrisy, the parent of envy, the engineer of deceit, and the fore-runner of a fall.

Though at times it lights upon all,

yet its chief victims are those who have the least to be proud of. It was not the olive, nor the fig-tree, nor the vine, but the bramble, that affected to be king. It is Hagar the kitchen-maid, and not Sarah the mistress, that grows haughty. It was those whose fathers Job would have disdained to have set with the dogs of his flock, who derided the patriarch. It was when Laodicea was wretched, and miserable, and poor, and blind, and naked, that she boasted and said, "I am rich, and increased with goods, and have need of nothing." Pride of every kind—whether it be religious, or social, or commercial, is a sure sign of a bankrupt spirit. Empty drums sound the loudest, chaff lies at the top, not because it is best, but because it is lightest, and it is coppers and not bank-notes that jingle and make the most noise. It is the retired tripe-vendor that talks of his rich relations, and the farmer on the point of bankruptcy that appears at market in a new suit.

On the other hand, the greatest saints have always been the most humble. The most fruitful bough hangs the lowest, and the higher the sun the shorter the shadow. Thus Job cries, "Behold I am vile"; Abraham is "but dust and ashes"; David is "a worm, and no man"; and Paul is "less than the least of all saints." It is the art of art to hide art, and the glory of glory to conceal glory. It is only the Christ who can say to the trophies of his healing power, "See thou tell no man."

In one sense, all have something to be proud of. The toad may be proud of its beauty, the monkey may be proud of its barrel-organ, the condemned culprit may be proud of a high scaffold and a new rope; and Herod, fly-blown with the flatteries of his people, may be proud of that which qualifies him for the mouth of worms.

But in the truest sense, none of us have anything to be proud of. "Alas, master! it was borrowed," we may say concerning all our gifts, both natural and spiritual. Even the pagan Homer makes Agamemnon say to the warlike Achilles: "But if strength flow in thy nerves, God gave it thee; and so, 'tis not thine own." In whatever way we shine, it is only by borrowed light. Have we reason? It is but God's lamp burning in a sepulchre. Have we beauty? Let not the mud wall boast of the sun that shines upon it. Have we wealth? It is only a heap of God's yellow dust. Have we strength? So has a gnat or a fly, and all alike come from God. Have we holiness? Let us remember that this is a borrowed garment. Are we Christ-like? Let us not mistake God's image for our own. To ascribe glory to any other than God, is to pay rent to the wrong landlord. Those who are proud either of themselves or their works, may see their own portrait in Æsop's fly which sat on the axle of the chariot, and said, "What a dust I do make!"

An old divine once affirmed that John the Baptist has ascended by humility to that throne from which Lucifer fell through pride. Without doubt, humility is Heaven's favourite grace. The least are to be greatest, the lowly are to be exalted, the poor are to be enriched, and the empty are to be filled.

Reader, be clothed with humility. It is the root of all virtue, and the storehouse of all good. The death of pride is the birth of humility.—*Levi Palmer.*

#### THE TIME WHEN THE SAVIOUR SHALL COME.

"For yet a little while and he that shall come will come, and will not tarry." Heb 10:37.

WHEN the Saviour shall come, O my brother,  
All the want, and the sorrow, and care  
Will pass, and no more be remembered,  
In the home of the saved, over there.  
There's a hope that's beyond every other,  
And it whispers of Heaven and home;  
I am waiting the time, O my brother—  
The time when the Saviour shall come.

Earth's by-ways are thorny, and dreary,  
And life's burdens—we've carried them long;  
But we think when we're friendless and weary,  
Of the home-land of light and of song,  
We lift up our hearts to our Father  
For grace to endure and be strong;  
But we long for the time, O my brother—  
The time when the Saviour shall come.

Sometime there'll be rest for the weary,  
And sometime the burdens will fall,  
And the paths where we've toiled and grown  
weary  
Will not be remembered at all.  
The joy that outweighs every other,  
Is the rapture of Heaven and home;  
I long for the time, O my brother—  
The time when the Saviour shall come.  
L. D. SANTEE.

#### SUGAR-COATED RELIGION.

BUNYAN speaks of religion as going in "silver slippers." In these times, to make it popular, it is sugar-coated. Its hard doctrines are smoothed down. Old-fashioned Bible orthodoxy is largely modified. The Slough of Despond is filled up, or bridged over. Saints and sinners mingle in free converse, and who are the saints and who the sinners it were not easy to tell. The more "jolly" the minister, the more popular.

Since the time that Bunyan's Pilgrim travelled the road to the celestial city, matters have greatly improved. Were he to travel it again, he would not recognize it as the same. It is by no means the rough and perilous road that it was in his day. There are now no foes to be met, no battles to be fought, no chained lions even to frighten the traveller. And, instead of trudging along afoot, staff in hand, at a slow and weary pace, he may speed his way in the cars, and Pullman cars, too, supplied with all desirable comforts.

But, alas, the end! It were well to consider that. Will all these pilgrims arrive at last at the "city that hath foundations"? Is the road that they are travelling the right and the safe road? Will they awake at last and find themselves in Heaven? Will their religion stand the test of the great trying day? When the great separation shall then be

made, will all these easy-going pilgrims be found to have travelled the way that leadeth unto everlasting life? The Saviour teaches that that way is a way of repentance, of faith, of self-denial, of humility, of renunciation of the world, and of holy living. He also teaches that many at last will find themselves to have been mistaken. He says: "Many will say to me in that day, Lord, Lord." "And then will I profess unto them, I never knew you; depart from me."—*Clericus, in New York Observer.*

#### THE DEATH OF NATIONS.

NATIONS and races, like individuals, emerge from the mystery of birth and vanish into the mystery of death. Age after age the solemn pageant sweeps on, across the stage of earth, in its awful grandeur. Empires are founded in pride and power, and disappear in ruin and decay. Thrones rise and fall. Altars blaze with the fires of faith, enthusiasm burns wildly for a time, and then grows cold amid the ashes of forgotten sacrifices. The temples of the gods become vocal with strains of praise and prayers, and anon are voiceless in the silence of oblivion and neglect. The earth shakes beneath the tread of armed hosts, and thousands raise songs of triumph in praise of the mighty deeds of heroes. Years roll on, and the yellow corn waves over the battle fields. The heroes are forgotten, the mighty deeds are remembered no more, and the graves of the unknown dead are nameless. Like the dancing of motes in the sunbeam, like the wave-crests raised by the passing storm, like the sand trickling through the hour-glass, they appear and disappear like phantoms. The earth moves silently in its orbit and heeds them not. The pageant of life still sweeps on over the graves of the past.—*W. Knighton.*

GOD keeps just ahead of every disciple, leading on as fast as he is able to follow. Whether he be a poor, ignorant, and weak one, stumbling along over simple things, or the wisest of men and the most profound. God who knows infinitely more than the wisest, would lead his child on to higher heights and profounder depths, and so keeps something suited to his human powers just as hard for him to enter into, if he will. And thus on through all eternity, we shall be led into better and better things as fast as we are able to take them and make the knowledge ours.

SUPPOSE the doctrine of universal salvation be true, and you disbelieve it; will it harm you? Suppose you fear God, and are devout and holy; will this exclude you from Heaven? By no means. Make Christ your portion, and whether it be true or false, you are safe. But suppose this doctrine be false, and unwashed, and unholy, when you are called to Judgment, will that delusion save you?

## 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.

### HASTY WORDS.

AS SPECKS in the sky are germs of the tempest,  
As cloudlets of black spring to birth in the blue,  
Harsh words will oft drop, in the wrath of a moment,  
From hearts that are generous, noble, and true.

Beware! for words hasty, unmeaning, when spoken,  
Have severed true friendships in anger and pain;  
Ah, if once the sweet links of that gold chain be broken,  
No tears, no regrets may unite them again.

No gem was e'er faultless, no joy without sorrow,  
No sky without clouds, and no sea without storm;  
And it may be that good hearts repent on the morrow  
The words that escaped when the temper was warm.

One word brings another, the stream grows a torrent,  
The breeze that was slight in a hurricane ends:  
Stay wrath at its birth, then, meet half-way each other,  
Leave harsh words unspoken, and kiss and be friends.

—Astley H. Baldwin.

### "AGAIN, AGAIN, AND AGAIN."

No man has climbed high and written his name on time, "as on a pedestal," without effort. "Again, again, and again" he has applied himself before success crowned his toil. We do not forget how Robert Bruce, lying awake in the barn where he had fled for shelter, saw a spider climbing a beam of the roof; how that spider again and again fell, but again and again attempted to reach the roof; how on the thirteenth time the little creature succeeded; how Bruce said to himself, "This spider teaches me perseverance; twelve times have I been beaten, the thirteenth I may succeed;" and how with renewed courage Bruce rallied his followers, and was crowned king.

When the terrible American war, which gave the death-blow to slavery, was being waged, a gentleman said to President Lincoln, "Do you expect to end this war during your administration?" "Can't say, can't say," was the reply. "But what do you mean to do?" was the next query. "Peg away, peg away—keep pegging away!" replied Lincoln. It was by the pegging away process that freedom was won. The Persian poet says, "To the persevering man the blessed immortals are swift." When Diogenes offered himself as a disciple of the cynic Antisthenes, he was refused. Persisting in his request, the cynic lifted a knotty stick, and threatened to strike him if he did not withdraw. "Strike," said Diogenes; "you will not find a stick hard enough to conquer my perseverance." Carey,

surrounded by many volumes from his own pen, modestly said, in his old age, "I can do one thing: I can plod." Happy the man who can so speak. In business, in art, in science, in literature, and in religion, we have lost much from the lack of plodding. Little discouragements have too frequently diverted our attention from what should have been a solemn and lifelong work. We are too frequently represented by the stupid scholar who, in class, was reading with his companions the third chapter of Daniel, and could not pronounce the words, "Shadrach, Meshach, and Abednego." A few days afterwards the master selected the same chapter, and it fell to the lot of the backward scholar to read those words again. He progressed admirably till he came to the names, when he stopped, and said, "Teacher, there's them three names again." So we, instead of conquering the difficulty—instead of "again, again, and again" attacking the obstacle—take flight before it—"the names" are encountered with no disposition to conquer them. Shakespeare truly says,—

"He is not worthy of the honey-comb  
That shuns the hive because the bees have stings."

The tiny coral insect might be our teacher. By its minute but incessantly repeated efforts, the Pacific Ocean is being enriched with islands, which, unlike those produced suddenly by volcanic agency, will be enduring and serviceable. Patient persistence has often atoned for lack of power. Industry has achieved by a succession of efforts what another man's genius may have performed at a stroke. But genius has been defined as being "the infinite capacity for taking pains." "Again, again, and again" has been the secret of the success of all great men. Old General Blucher, though beaten almost every time he entered into battle, would in a very brief space of time re-gather his routed forces, and appear as formidable as ever. Hence the Germans call him "Marshal *Forwards*." Garibaldi could not secure the freedom of Italy at once. Disappointment and difficulty beset his career. But he worked and waited, and never wavered: re-visiting Italy now and again; but, whilst a fugitive, doing his utmost to bring every possible influence to bear in the one direction on which his heart was set. At last he triumphed. Jenny Lind, when young, lost her voice for four years, but, nothing daunted, kept at her theoretical studies. When she repaired to Paris for study, her elected teacher said, "My child, you have no voice left," and ordered her rest. Still she worked on with incomparable energy, often weeping herself to sleep when she recalled the teacher's words. But her fame soon became world-wide. It was the faithful repetition of effort, the "again, again, and again," that made her the "Swedish Nightingale."—*The Quiver*.

### THE RUM-FAMILY.

NO GREATER calamity can befall a quiet, peaceful community than to have a bad family move into it. But no neighbourhood ever suffered more from the bad influence of a family of wicked persons than from the effects invariably produced in any city or village by the advent of the rum family, with its numerous progeny of vices, irregularities, and crimes. We propose to devote this tract to a consideration of the leading traits and characteristics of the rum family, and to make our readers sufficiently well acquainted with the various members of the family to convince them that they are all unsafe associates for any one who wishes to maintain self-respect, and his standing as a useful member of society.

The original alcohol family contains half a dozen or more members, some of whom, although naturally inclined to evil, have become useful members of society; while others have been the means of a vast deal of harm. The four best known to the public have been supplied with names by the chemist, to distinguish them from each other, and are known as *methylic alcohol*, *ethylic alcohol*, *amyllic alcohol*, and *butylic alcohol*.

The first of these, methylic alcohol, is commonly known as naphtha. Methylic alcohol or wood naphtha, is derived from the distillation of wood. It produces intoxication very quickly when drunk, but its effects are very transient, owing to its great volatility. It is not often used as an intoxicant, but has been so employed by persons of peculiar taste, or confirmed inebriates who were prevented from obtaining their customary allowance of grog. The author once had a patient who on several occasions swallowed half a pint of naphtha, when brandy or whisky could not be obtained.

Ethyllic alcohol, or wine spirit, is the intoxicating element of spirituous liquors, and is obtained by the distillation of fermented liquids. The most common form in which it is used as a beverage is in brandy, whisky, beer, wine, etc. It is seldom found pure in commerce, being usually mixed with water. This variety of alcohol is more intoxicating in its effects and more injurious to the vital tissues than the preceding.

Butylic alcohol is generally obtained by the fermentation of the beet root. It is also, perhaps, produced in the fermentation which occurs in butter and cheese when they become old and rancid, since these substances contain an acid known as butyric acid, which is derived from this kind of alcohol. It is this which gives to frowy or rancid butter and very old cheese their peculiar flavour. This member of the family is still more active in intoxicating properties than those already mentioned, producing an intoxication which is very slowly recovered from, and in which there is great prostration, trembling of the muscles, and extreme coldness.

Amylic alcohol, or fusel-oil, is produced by the fermentation of potatoes, and also, to some extent, in the fermentation of grains and fruits. It has a burning taste and pungent odour, and is the characteristic constituent of bad whisky. A few drops of fusel-oil will produce as profound an intoxication as a considerable quantity of ordinary alcohol, which accounts for the infuriating and deadly effects of bad whisky, as well as its rapidly fatal effects, as often seen among miners, negroes, and Indians. The deadly effects of cheap rum from the West Indies have become so manifest in some of the South Sea Islands, controlled by the English government, that it has become necessary to prohibit its introduction.

There are several other alcohols closely allied to those mentioned, and with similar properties, besides numerous other compounds which are classed by chemists in the "alcohol series," among which are the well-known substances, carbolic acid and creosote, the caustic and poisonous properties of which are too well known to require other than mere mention. If not own brothers, these compounds are at least cousins of "the demon of the cup."

All the alcohols are poisons. No one questions this respecting fusel-oil, naphtha, or any of the alcohols, with the exception of ethylic alcohol, or wine spirit, which some scientists claim to be able to show is a food, though all the rest are poisons. If some one should bring to us half a dozen varieties of a newly discovered substance, possessing similar properties, evidently all members of a common class, and all capable of producing death, each having its fatal dose, and should say to us that all of the half dozen members of the family were poisons but one, and that was an excellent food, we should certainly be very incredulous. No one in his senses could be made to believe a statement so widely at variance with common sense, and yet this is exactly what is said to us by those who maintain that wine spirit is a food, while potato spirit, wood spirit, and all the other members of the rum family, are poisons. The fact is that a man may drink a quantity of naphtha with less danger to life and less effects than would be occasioned by a much smaller dose of wine spirit in the form of whisky, brandy, rum, or gin.

All the alcohols are antiseptics. That is, they will preserve perishable substances, by preventing decay and decomposition. There are those who imagine that this property recommends alcohol for use by human beings. Some years ago the writer heard of a man who was reputed to be 117 years old. Thinking he must have been a man of very temperate habits, to have attained so great an age, he took the pains to hunt him up in a large Eastern city, and to his disappointment found that he had for more than a century been an inveterate smoker, and taken his pint of whisky

every day. Advocates of the use of alcohol point to such exceptional cases in triumph; but let us not be too hasty. Whisky had not done this ancient human being so much good after all. He hardly had the semblance of a man. He was so wrinkled, and dried, and shrivelled up, he looked more like one of those strange creatures that Stanley saw in Africa. He may have been preserved by alcohol. If so, he was a fair specimen of a human pickle. Although reputed to be alive, he had really been dead for thirty years or more, though his friends had neglected to bury him.

The fact that a man can pickle himself with alcohol and yet live to be a centenarian is not evidence that alcohol is good, but that the man is uncommonly tough. If a man could live one hundred and seventeen years in spite of it, he ought to live a century and a half under favourable conditions.—*J. H. Kellogg, M.D., in Health Science Leaflets.*

#### BUNHILL FIELDS.

JOHN BUNYAN died in the house of Mr. Strudwicke, on Snow-hill, on August 31, 1688, and from there was conveyed to the "place of sepulchre in Bunhill Fields," thousands of persons attending the funeral. This cemetery, like all London churchyards, was closed in 1852, yet among the Nonconformist registers in Somerset House are twenty-seven great volumes marked Bunhill Fields, and these contain the bare names and positions of the graves of no less than 124,000 persons buried there between the years 1787 and 1852. The cemetery covers an area of four and a-half acres, and no less a number than 6,000 grave-stones are still standing. "One tomb stands [says a modern scribe] at what was said to have been the original level of the ground, and this is a kind of sunk tank, at least four feet deep, and gives some idea of the human dust which must be within the rails." A list of the departed that here await the resurrection morn would be most interesting. There is a vault in which a number of the members of Richard Cromwell's family are buried. Only so late as 1869 Henry Cromwell, a grandson of the great uncrowned ruler, was found to have been buried here. His monument had been buried seven feet below the surface. It was restored by the Corporation. In fact we are indebted to the Corporation for the way in which "this sleeping place of the great" has been preserved. Here lie Isaac Watts, Independent minister, Doctor of Divinity, and "sweet singer;" the Rev. Joseph Hughes, founder of the British and Foreign Bible Society; David Nasmith, the founder of the London City Mission; and Susannah Wesley, wife of the Rector of Epworth, and mother of those mighty preachers and evangelists, John and Charles. Names of the mighty men who fought for Christ and conscience could be added *ad libitum*.—*City Press.*

#### TREASURED MEMORIES.

HOW OFTEN when the years have come and gone, and friends and loved ones have passed away, there come back to us recollections of kindly words and deeds, and gracious counsels, admonitions, and consolations, which at first perhaps were forgotten or little prized, but which return to us in their freshness, and stand out before us on the pages of memory, when the lips that spoke to us are silent, and the hearts which have throbbed for us have ceased to beat. The things which we hardly try to remember, and indeed things which we sometimes wish to forget, often root themselves in our minds, and are recalled in after years; and there are times when reproaching voices speak to us out of the mists and shadows of the past, voices to which we have too often refused to listen but which come to us again and again, when our hearts are lone and sad and we sit in sorrow and desolation, and muse over a misspent past.

Happy are those for whom the voices of the past are filled with sacred melody, and who recall the tender grace of the loving and the loved, the sweet communion, the hallowed friendship of days gone by; and who can look forward to the light and gladness of that immortal day when we shall see those whose absence made life weary, and whose presence shall again make it glad; and who shall meet their loved ones in a better and brighter home, and shall be linked with them in bonds which shall never be sundered, and in fellowship unbroken and eternal.—*The Common People.*

#### CAN YOU UNDO?

THE effect of little acts and words is often momentous beyond calculation. There is a double influence which every moral action exerts—on others and on ourselves. A gentleman found a dying man in a hospital; he was in great distress and sorrow. The friend bent over, and asked tenderly:—

"Can I do anything for you?"

"Oh, sir! can you undo?" cried the poor man. "Can you undo?" Then came the bitter story amid the broken pauses of weeping.

"There was a boy in my tent that used to pray. I loved the boy, and yet I swore in his ear until he stopped praying and learned to swear. I saw him shot down in battle by my side with one of the oaths on his lips which he had learned from me; he went to God with that oath trembling on his tongue. Oh, sir! can you undo that?" There was no comfort, for there is no power in this world which can *undo*.—*Selected.*

EVERYTHING useful or necessary is cheapest; walking is the most wholesome exercise, water the best drink, plain food the most nourishing and healthy diet.

## THE PRESENT TRUTH.

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

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## ANTICHRIST.—NO. 4.

WE will notice further that the same power is brought to view in Rev. 13, where it is described under the symbol of a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Verse 2 says that the dragon gave him his power, and seat, and great authority. The dragon can refer to none other than the power that stood before the church to destroy Christ when he was born. This was Rome, the fourth great universal monarchy, which was in its glory in the days of the apostles, and paganism for a season prevented the development of the papacy. John beheld that power change its nature, and assume a religious garb, and make war on the saints. His language is similar to that used by the prophet Daniel. In the 5th verse we read: "There was given unto him a mouth speaking great things and blasphemies." Daniel says he should "speak great words against the Most High," and again he describes the little horn as having a "mouth speaking great things." John says (verse 7) that "it was given unto him to make war with the saints, and to overcome them." Daniel says that he shall "wear out the saints of the Most High." The power seen by John was to continue a set time in its work of blasphemy, as was also the little horn of Daniel 7.

It will be noticed in the writings of Daniel, and of John in the Revelation, that there is one characteristic which is not mentioned by Paul in his description of the man of sin, or by John in his epistle warning the church of antichrist, namely, the time of the duration of this power. Daniel says the times and laws were to be "given into his hand for a time, and times, and the dividing of time." In Dan. 11:13 the marginal reading gives the more literal translation, and some light is thrown upon the "time" thus mentioned. "At the end of times, even years," it reads, showing that "times," as used by the prophet, was the same as years. The same is also shown by the language used in speaking of the time when Nebuchadnezzar was driven out to eat grass as an ox until "seven times" had passed over him.

From a number of lines of argument we learn that in symbolic time a day stands for a year. An instance of this

use of the word is shown in Ezek. 4, where the prophet is instructed to be a sign to the house of Israel. The use of symbolic time is thus explained in verses 5 and 6: "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

A time representing a year, we have in Daniel's prophecy "a time," one year, "times," plural, two years, and a "dividing of time," or half a year,—three and a half years, or 1260 days, counting 360 days to the year according to the Jewish calendar (360 plus 720 plus 180=1260). This being in symbolic time, it counts in prophecy as 1260 years, during which this power was to continue. This is further confirmed by John in Rev. 12:14, where it is stated that the woman, or the church, fled from persecution for a "time, and times, and half a time." The same persecution is referred to in the sixth verse and the same time given in days,—"a thousand two hundred and threescore days," the same result arrived at from Daniel's testimony. John again gives the time in Rev. 13:5, stating that "power was given unto him to continue forty and two months." This also brings the same result—1260 days or years—as we have reached by other lines of computation,—42 times 30 equalling 1260.

There are, then, three writers of the Scriptures giving four distinct testimonies which speak of the great persecuting power, one denominating it antichrist, another the man of sin; Daniel speaking of it as the little horn, and John in the Revelation as the ten-horned beast, and these two prophets agree as to the exact time the power was to continue. From Daniel 11 it will be noticed that this persecuting power is to continue until the time of the end. Verse 35 reads: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." The time of the end is to be characterized by an increase of knowledge and understanding upon these things, which were to be sealed up until that time. "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. "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." Verse 10.

From these scriptures it would seem that in the time of the end, or in the last days, God designed that special light

should shine upon the world regarding truths that had been covered up and not understood for ages past. If it is asked why we should expect special light on the word of God in the time of the end, we reply, Because the power referred to, that made war on the saints, suppressed the Scriptures, and held them back from the common people for centuries. After the terrible reign of the papacy, the Bible was given to the people, or, rather, the reign of the papacy came to an end when in God's providence the time came that the Scriptures were circulated more extensively; and since that time the darkness which hung over the prophetic page has been illuminated by the fulfilment of prophecy about us, and the multiplication of copies of the word of God, placing it in the hands of all. The Bible is to-day printed in 204 languages of the world. God designs that his people shall be prepared for the second coming of Christ, and by placing his word within the reach of all, we are left without excuse.

Without going into argument to fix the date of the rise of this power which has so persecuted the church of Christ, one thing none will deny, that there has existed such a power. The testimony of historians is that from sixty to a hundred millions of the saints of God have been put to death by the most cruel and vindictive religious power that has ever existed. They were put to death, imprisoned, persecuted, and tortured by every means which the inventive genius of Satan could suggest, because they would not conform to the faith and practice of the Roman Catholic Church, and the blood of millions of martyrs cries out to testify that the great antichristian power has arisen.

## HOW TO BEGIN AND END THE SABBATH.

ACCORDING to Bible reckoning the day begins at sunset. "The evening and the morning were the first day." "The evening and the morning were the second day"; "the third day"; "the fourth day," etc. Gen. 1. Evening was at sunset. "At even, when the sun did set." Mark 1:32. The Sabbath therefore begins and closes with the setting of the sun. "From even unto even shall ye celebrate your sabbaths." Lev. 23:32.

God would have us prepare for the Sabbath so as to commence it properly. By so doing we show respect to its Author. Do not wait until the last moment of the working day before beginning preparation for the Sabbath. The approach of that day which was hallowed in Eden is the approach of that which commands our reverence. "The day when God himself did rest, hath honours all divine." Our secular business should be laid aside, and we should bring our minds into a proper frame to welcome "the holy of the Lord"

and "honourable," the Sabbath day. Where we are so situated as to make it possible, it would be well to meet in the house of God and welcome it by prayer; but if we have not that privilege, which is more commonly the case, then families should meet around the family altar for worship; and let the beginning of the Sabbath find us engaged in solemn adoration of Him who hath made the heavens and the earth.

Then as we begin the Sabbath in solemn worship, let us end it thus. Let us, wherever we are, bind off both ends of the Sabbath with prayer. It is an excellent idea to be sure to begin it in season—a little before sunset; but at its close if we should wait until a little later, it would be better. Give the Lord the entire day, the full twenty-four hours. Do not eagerly turn to your worldly interests as though you have been under a restraint from which you feel a relief when its sacred hours have passed away, and as though you felt that in the world there was something more congenial than the observance of the fourth commandment. If we profess to honour God and observe his Sabbath, let us also honour him in the manner of its observance.

When Israel was to meet God at Mount Sinai, they were to sanctify themselves and wash their clothes, thus making a special preparation for the event. We should treat the Sabbath with no less respect. It is a day when we especially expect to meet the world's Creator. He comes near to his people to bless them, and the Sabbath has been set apart by him for the express purpose of worship and adoration. Shall we not, then, honour the Creator of the world by properly regarding this precious legacy? There are precious promises to those who regard the Sabbath as they should. "He that honoureth me, him will I honour; and he that despiseth me shall be lightly esteemed."

#### THE PRIESTHOOD OF CHRIST.

THE priesthood of Christ is a theme of the deepest interest to man. Around it clusters so much that concerns the people of God. In it centres Christ's work of mediation and atonement for all those who by repentance, faith, and obedience, avail themselves of the merits of his divine mediation. Christ came, as we have seen, as a prophet. In his life on earth he was man's great Exemplar. He taught man how to live, marking out a pathway for him that he should walk in under the varied circumstances through which he would necessarily be called to pass. This truth he indelibly stamped upon the minds of his most intimate followers, so that in after years one of them declared that Christ left us an example

that we "should follow his steps." 1 Pet. 2:21.

On earth he was the "Man of sorrows." He suffered, the just for the unjust. And his life of suffering and humiliation, if we may so speak, was preparatory to his entering upon his priestly service. None can so sympathize with the suffering and distressed as can those who have endured suffering themselves, and hence in Christ we have an High Priest which can "be touched with the feeling of our infirmities;" for he "was in all points tempted like as we are." Heb. 4:15.

A clearer idea of our Saviour's priesthood may be obtained by comparing it with the Aaronic priesthood of which it was the great antitype. Aaron was called of God to act in that capacity (Ex. 28:1), and so of Christ the apostle says, "Called of God an high priest after the order of Melchisedec." Heb. 5:10. Two orders of priesthood are described in the word of God, the Levitical order, and the order of Melchisedec. In the first order named there "were many priests, because they were not suffered to continue by reason of death." Heb. 7:23. But the priesthood of Christ "passeth not from one to another." Heb. 7:24, margin.

The priests on earth ministered in the "worldly sanctuary." Heb. 9:1, 6. Christ also ministers in a sanctuary, but he is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." The earthly sanctuary was but "a figure for the time then present, in which were offered both gifts and sacrifices." Heb. 9:9. The earthly sanctuary consisted of two apartments, which were separated by a veil. Heb. 9:1-3. In these holy places the priests ministered according to the divine command. Verse 6. These holy places made with hands were only "figures of the true," where Christ, our great High Priest ministers in Heaven for us. Heb. 9:24.

Under the typical service the priests were ordained to offer gifts and sacrifices, and the apostle speaking of Christ says that "it is of necessity that this man have somewhat also to offer." Heb. 8:3. And our Lord in harmony with this "offered himself without spot to God." Heb. 9:14. Here was the great sacrifice that could take away sin. The earthly priest ministered in the sanctuary made by hands, with the blood of beasts; but Christ, our great High Priest, enters not the temple below, but "a greater and more perfect tabernacle, not made with hands." He enters by his own blood, there "to appear in the presence of God for us." Heb. 9:11, 12, 24. Christ's ministrations as priest, then, will be performed in the sanctuary in Heaven. Paul's words on this point are unmistakable: "Now of the things which we

have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. Thus we learn that he is our High Priest, and his position is upon his Father's throne. The prophet John gives a similar representation of the man child "who was to rule all nations with a rod of iron," by declaring that he "was caught up unto God, and to his throne." Rev. 12:5. None will be [disposed to deny that this refers to our Lord Jesus Christ. And the Saviour himself, in that rich promise to the overcomer, declares that he is set down with his Father in his throne. Rev. 3:21. He reigns upon his Father's throne not as a king, but as a priest. His regal reign is yet to come, but not until his work as priest is completed. Zechariah says that he "whose name is the Branch" "shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

The following paraphrase of this verse gives the evident meaning of the prophet: "He [Christ] shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne: and the counsel of peace shall be between them both."

A question of interest here arises, How long will the Son of God occupy this priestly position? A few passages from the psalmist David, and from Paul clearly answer this. The apostle says that Christ, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." The psalmist, with the same thought before him, represents the Father as saying to his Son, "Sit thou at my right hand, until I make thine enemies thy footstool." Psa. 110:1. From this we learn that the work of putting Christ's enemies under his feet will be accomplished by the Father. Christ fulfils the office of a priest upon his Father's throne. That throne he occupies until the end, when he delivers it up "to God even the Father" (1 Cor. 15:24) preparatory to taking his own throne and assuming regal authority over his own kingdom, which was given him by the Father. Dan. 7:13, 14. And when all enemies shall have been destroyed, and Christ shall reign as king upon the throne of his father David, "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:28.

When the end comes, which Paul shows will be at the second coming of

Christ, his work as priest will then be closed, and he will come to reward every man according to his deeds. Until that time he stands as man's Mediator, Advocate, and great High Priest. 1 Tim. 2:5; 1 John 2:1; Heb. 4:14. He knows how to plead for his people. He is able to succour those who are tried and tempted; "for in that he hath suffered being tempted." Heb. 2:18.

"He, in the days of feeble flesh,  
Poured out his cries and tears,  
And in full measure feels afresh  
What every member bears."

He is "a merciful and faithful High Priest," because he was "made like unto his brethren." Heb. 2:17. By his intercession he is able to save unto the uttermost all who come unto God by him. Heb. 7:25.

Under the shadowy system of the Mosaic age, when a man sinned and his sin came to his knowledge, he was required to bring an offering to the priest who ministered in the sanctuary. There he was to confess his sin and then with his own hand he sheds the blood of his victim, thus showing his faith in the blood of God's beloved Son. But in the present age, he who in his heart desires to come unto God can do so through our Lord Jesus Christ, by repentance, faith, and a promise of obedience to the commandments of God and the requirements of the gospel; and the Priest, Mediator, and Intercessor through whom he comes is not a priest on earth, but he sitteth "on the right hand of the throne of the Majesty in the Heavens." Heb. 8:1. He knows our sorrows, for he was once himself the "Man of sorrows." Because of his ministrations as our great High Priest, ours is the exalted privilege to "come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Christ ministers for us to-day as Priest. His work in that position is drawing to a close. Then will he lay aside his priestly garments and come to take to himself his great power, and reign as King of kings and Lord of lords. May you and I, dear reader, avail ourselves of the benefits of his mediation, and finally be found among those who shall be loyal subjects of the coming King.

R.

#### THE SECOND DEATH.

"AND whosoever was not written in the book of life was cast into the lake of fire." "And death and hell [Greek *Hades*] were cast into the lake of fire. This is the second death." Rev. 20:14, 13.

A *second* implies a *first*. If there is a *second* death, there has been a *first* death. The first death was the Adamic death. What was its nature? Modern theology says that the death pronounced upon Adam was death spiritual, temporal, and

eternal. Is this true? Let us examine it in the light of reason and Scripture.

Spiritual death is held to be death "in trespasses and sins." Eph. 2:1. In other words, it is a state of sin. But this could not be the death pronounced upon Adam, "In the day that thou eatest thereof thou shalt surely die." To make the death pronounced by the Lord a state of sin, would make the sin and the punishment of sin identical. It would be the same as though God said: "In the day that thou sinnest thou shalt become a sinner," which would be an absurdity. It would be the same as saying: "In the day that thou disobeyest me you shall be disobedient," or, "In the day that thou eatest thou shalt eat." When Adam ate, he disobeyed. The very act of eating was sinning. It would be the same as though government should say to the thief: "In the day that thou stealest, thou shalt become a thief." There is no characteristic of warning or judicial sentence in it. It is a mere truism, and too absurd to be entertained a moment,—except in a foundationless theology.

The Adamic death was *not* eternal. For if it had been eternal, there could have been no second death; for there cannot be a first and second eternal death. For if the first death is eternal, there is no place for the second. Again, "Christ died for our sins" (1 Cor. 15:4); "he poured out his soul unto death;" the Lord "laid on him the iniquity of us all." Isa. 53:12, 6. But Christ did not suffer eternal death; for "it was not possible that he should be holden of it." Acts 2:24. Therefore the sentence against Adam did not include spiritual or eternal death.

It was not *temporal* death. If it had been temporal, he could have been brought back without the suffering of the Divine substitute; for it was pronounced upon Adam before there was a promise of a gospel. It was *rendered* temporal by the offering of Christ. Had he not consented to die, it would have been *eternal*. There would have been no hope for man. His life would have gone out in "the blackness of darkness for ever," but Christ's death made it temporal. But the sentence pronounced simply death, death of Adam, the whole man.

The responsible Adam was created, the responsible Adam was placed on probation, the responsible Adam *sinned*, the responsible Adam *died*. The "breath of life," "the spirit," the vitalizing principle, came from God as a *gift* to man, to *make man* a thinking, intelligent, responsible being; it was *not* another being placed in man, capable of existing without the body. It did not so exist before given to man; it does not so exist when taken from man. It came from God mere life,

a vitalizing power. Man dies and the life returns to God, the great undiminished source of all life. Says the Lord, "Because *thou* hast hearkened unto the voice of thy wife, and hast eaten of the tree, . . . in the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of *it* wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." Gen. 3:17-19. It was the responsible Adam, formed out of the dust of the ground, organized by the Creator to think, feel, will, act, love, hate, and all these faculties set in motion by the life principle, that died. His body perished. His thoughts perished. Ps. 146:3, 4. His love, his hatred, his envy perished. Eccl. 9:6, "The dead praise not the Lord, neither any that go down into silence." Psa. 115:17. "In death there is no remembrance of thee." Psa. 6:5.

As the *first* death was a total extinction of life, or loss of existence, in which all of the physical, mental, and spiritual powers of the man perish, so also is the *second* death. From the first death man is brought back through the resurrection of Christ. For if there be no resurrection, even "they also which are fallen asleep in Christ are *perished*." 1 Cor. 15:17. As we are not responsible for Adam's sin, we are released from its consequences through Christ. 1 Cor. 15:22. But as we are responsible for our own sins, if we will not apply the remedy of the gospel for their removal, we must reap the wages of sin—the second death. From that death there is no resurrection. It is eternal death, eternal loss of eternal life; it is the blackness of darkness for ever; it is the perdition, or utter destruction, of ungodly men. God's mercy to the faithful is triumphant, his justice is vindicated, his universe clean. Infinite mercy and infinite justice are manifest in his omnipotent and immeasurable love.

M. C. W.

#### THE TRUE ISRAEL.—NO. 1.

Who constitute the true Israel of God, to whom the promises of great blessings in the future are made? This question is one of importance. The religious world have been perplexed over it, and to-day are perplexed over it; and to Adventists especially, a proper answer is desirable; for if the descendants of Abraham according to the flesh are yet all to return to the land of Palestine before Christ makes his second appearance on the earth, as some would have us believe, we should desire to know at once who they are, how many are included, and what are the prospects of their soon returning, since upon the nearness of that event would depend the nearness of the appearing of our blessed Lord.

So far as I know, there are but two

answers to the question here given: 1. The seed according to the flesh, those who are known as Jews the world over; 2. Those under the old dispensation, of the lineal descendants of Abraham, who believed and lived as Abraham did; those of the Gentile nations who were united to them by circumcision, and lived in the same manner; and, in the new dispensation, every true Christian, whether descended from Jacob through the flesh or not. We believe the latter answer to be the correct one, and in this article shall give some reasons for thinking so.

But first let us notice some conclusions which necessarily follow, if the first answer be the correct one, and a man is an Israelite in the sense of being entitled to the promises by virtue of the fact that Abraham was his ancestor.

1. Character has nothing to do with it; for we know that among those thus descended are pagans, atheists, infidels, and men of all characters; for it is notorious that all these classes have been found among the Jews, and are yet.

2. The children of the lost ten tribes, who were given over to heathenism before they left their own land, and who have undoubtedly been swallowed up and incorporated into those nations among whom they were scattered, will come in for their share, as well as those known as Jews; for they are just as really descended from Abraham as the others. We are not authorized in the Scriptures to separate these from the Jews; they come in just as really for a part in the promises as the others. The Jews were descended from Judah, but the other sons belonged to Israel as much as he. So, in the gathering which some are expecting will occur before the coming of Christ, every descendant of Jacob throughout the earth, whether known to man to have thus descended or not, must, according to this logic, be gathered to the land of Palestine. A very numerous, we should say rather a motley, company, for so small a country as Palestine, this would be.

3. And as the apostle Paul says, "All Israel shall be saved," it follows, from this position, that every descendant of Jacob who has ever lived, will be saved, including Korah, Dathan, and Abiram, the millions who fell in the wilderness, the hosts of idolaters who bowed the knee to Baal and caused their children to pass through the fire, wicked Ahab, with Jeroboam, who caused Israel to sin, those who put to death God's prophets, Judas Iscariot, those who crucified the Lord of glory, and all the thousands who perished at the destruction of Jerusalem,—in short, the greatest sinners the world has ever seen, will be gathered; for these are the literal descendants according to the flesh.

4. If fleshly descent thus decides the question, why should not all the Arabs,

the descendants of Ishmael, another of Abraham's sons, the children of Keturah, Abraham's last wife, and all the Edomites, those descended from Esau, Isaac's other son, be reckoned in as entitled to the promises? Does not the very fact that they were not reckoned, show that some other principle besides lineal descent decides the question as to who are Israelites?

But it may be said that though the literal seed constitute the real Israel, only those of them who are truly good will inherit the promises, and that before they return to the land of their fathers they will be converted, and then it will be consistent for God to bless them. To which we reply, This grants the very point at issue; for in that case, belonging to Israel would be of no benefit so far as receiving the promises was concerned. They would only be given to those who had the requisite character after all, showing that it really is character that God looks at and blesses, and not a descent according to the flesh.

What evidence is there that the Jews, as a nation, are any nearer conversion now than they were eighteen centuries ago? Is the light of truth shining brighter? Are the means now employed more powerful than those employed by Christ and the apostles? Is a nation which has closed its eyes and ears stubbornly so long, likely to be in a favourable condition to be impressed easily? Do we not know that it is just the contrary? and that, as a nation, they have given themselves up to money-making, and as really worship the golden calf as did their ancestors in the wilderness? Will God force them to receive the truth, whether they will or not? He has never yet adopted this course of action; and should he do it now, he would become what he says he is not, a "respector of persons." What claims have the Jews as a people, in reason, to special blessings at the hand of God? The only reason that could be assigned would be that of fleshly descent, and this would bring in many of the most abominable characters the world has ever seen, whose sins are greater because of the special light they had.

But it will be said, The Jews must return and have special blessings, because the word of God has said so. Well, that turns entirely upon the question, Who are the true Israel of God to whom these promises are made? It is simply begging the question to assume that it is confined to the literal seed, when, as we shall show, there is far more reason to take the other view, and that the literal seed have nothing to do with the promises by virtue of their descent. G. I. B.

"THE Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous."

## The Watch Tower.

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

### HOW IS IT NOW?

A LITTLE over two years ago the *Christian Leader* had the following editorial note:—

"THE PROTESTING POPE.—The holy father at Rome is now a chronic Protestant. As often as he opens his lips on a public occasion it is to protest against something or other that does not harmonize with the system of which he is the infallible head. Leo's reply last week to the customary Christmas congratulations of the college of cardinals was a long string of strident protests—against the anti-clerical movement in Italy, against the law which 'despoiled' the holy see of the last remnants of its patrimony, and against the law which introduced in the administration of the church 'undue interference' on behalf of the laity. We rejoice in the assurance that as each succeeding Christmas comes round the reasons for these protests of the toothless mumbler are certain to be multiplied in Italy and all over the world. Bunyan's contemptuous picture of Giant Pope in reduced circumstances becomes truer every year."

The above is in the same line of many other Protestant journals and leaders, who, like the boy in the woods, whistle to keep up their spirits, and overcome the dread of approaching darkness. But the darkness comes just the same, and the evidences are thickening that the "toothless mumbler" is cutting a new set of teeth. How does the above picture look in the light of the recent jubilee? Did all the nations send gifts to quiet the "toothless mumbler" and silence his protests? Was it not rather that they feared his power, and were bidding for his favour? What means the gift of tiaras from two prominent nations? What means the lavish and fulsome adulation of all, even Protestant (?) England and free America? What means Gladstone's suggestion concerning the temporal power of the pope? Germany and Great Britain at the feet of the pope!

"Bunyan's Pilgrims' Progress" is a most excellent book, and contains precious practical instruction, but the light of the 17th century is not the light of the 19th. The prophecies of God's word are shining with a clearer light, and they declare with unmistakable utterance that the "toothless mumbler" will again "bite and devour." And the predictions are rapidly fulfilling. And when they are fulfilled, what will be the fate of those who strive to solace themselves and deceive the people into believing that there is no danger? They will wonder in their delusion and perish. Rev. 17: 8; 18: 3. May God help the honest-hearted to understand. M. C. W.

LET the study of the Scriptures be your favourite occupation.—*Staupitz*.

## THE BELIEF IN SATAN.

THE process of explaining away or spiritualizing the plain teachings of Scripture is one which is very sure to create a "popular pulpit." We read that "densely crowded congregations" have listened with eagerness to a series of discourses on the "Beginnings of Religious Beliefs," preached by Rev. John Hunter in Glasgow. In one of these he attacked the belief in the personality of Satan, holding the doctrine to be purely a creation of the imaginative Oriental mind. To sustain this position the Scriptures themselves must be treated as in great part made up on the same plan. No better testimony of the unscriptural nature of such teaching is required, than that furnished when we are asked to consider the plain historical record of Genesis 3, as an "Eden poem," and in other instances to treat statements of facts as "imaginative conceptions." The terrible reality of a personal adversary of the work of God in the earth is so woven throughout the Bible teaching that it is only by disparaging Inspiration that it can be disputed for a moment. The preacher admitted that the "letter of the New Testament might seem to favour it," but it is suggested that Christ's words may not have been such as his "reporters and the writers and editors of the Gospels" attribute to him.

The idea is, that the devil is but a personification of the evil tendencies of the natural heart. But Michael the archangel was not struggling with the sins of his heart "when contending with the devil" about the body of Moses. He "who knew no sin" had throughout his earthly ministry to battle with a real foe whom he saw cast out from Heaven because he "abode not in the truth." And he could say, "The prince of this world cometh, and hath nothing in me." Christ took upon himself the nature of man that he "might destroy him that had the power of death, that is, the devil." There is nothing indefinite in the Bible teaching on this point.

But my object in noticing the discourse is to call attention to the logical conclusion of the line of reasoning adopted. As reported, Mr. Hunter said: "That was only really evil, whose final end was evil; and some of them dared to believe that there was nothing in the universe really and absolutely evil." There is nothing new in all of this, and we can not only judge the doctrine by the word of God, but can test it by the fruit it has borne. Figs have never been gathered from this thistle. In a conversation with an American gentleman who expressed his disbelief in a devil, Thomas Carlyle fairly roared back a reply denouncing the devil as one who could boast a "numer-

ous and unconscious progeny" in both Old and New World, adding, "Woe unto you and yours when you pronounce him lifeless." These are the words of an observer of human nature who realized what an influence such a doctrine would exert upon practical life.

Satan never scores a greater victory than when he persuades men to believe that he is a myth, and that his work is but a blessing in disguise. Never was there a time in the history of this world, we may well believe, when he could make better use of this idea than at present, and in the near future. Of solemn import to us is the woe of Rev. 12:12: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The great enemy of souls is working to throw men off their guard, that they may fall an easy prey to his final deceptions. We know from the prophetic Word that just before us is the "hour of temptation, which shall come upon all the world to try them that dwell upon the earth." Rev. 3:10. Then will be seen "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." 2 Thess. 2:10, 11. Christ says that these deceptions will be such that, "if it were possible, they shall deceive the very elect."

Satan's evident design in working all of these signs and wonders is to lead men to accept them as manifestations of the power of God. Herein the deception consists; and only those who have received the love of the truth in their hearts, and are prepared to test all things by the law and the testimony, will be able to stand in the day of temptation. Satan has power to transform himself into an angel of light, and so to deceive even those who may believe in his existence; but how will it be in that day with those who have banished him into mythology, and believe Heaven to be the only source of supernatural power? Such will surely be deceived. We could not make a greater mistake than to underrate the strength of the enemy, and to conclude that our only foe is the heart's natural tendency to evil. "We wrestle not," says Paul, "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." The prince of darkness knows the weak points in our hearts, and is a master of subtle temptation. Knowing that he has but a short time, he has come down in great wrath to oppose the work of God, and to lull the world into a feeling of false security which will unfit it to withstand his deceptions. We see

modern Spiritualism, notwithstanding its so-called exposures, adding to its numbers many thousands every year. It is assuming a more refined and religious garb, and its votaries regard it as light and truth from Heaven. How can any who deny the personality of the devil escape the same conclusion when met face to face with its most positive manifestations? But the word of God declares it to be of the "spirits of devils, working miracles." We believe there is a special work—a "present truth"—to prepare men to stand faithfully in the time before us. Down the centuries comes the cheering promise from the lips of Christ: "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation, which shall come upon all the world. . . . Behold, I come quickly." W. A. SPICER.

## The Missionary.

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

### FREELY GIVE.

SHALL I keep my precious jewels?  
Shall I, can I yet withhold  
From that living, loving Saviour,  
Aught of silver or of gold—  
Gold so needed, that *his gospel*  
May be known from sea to sea?  
Can I know Christ's service lacketh,  
Yet forget his "unto me"?

No; I lay them down, my jewels,  
Freely on the altar now;  
Stay, I see a vision passing  
Of a gem-encircled brow;  
Heavenly treasure, worn by Jesus,  
Souls won through my gift outpoured;  
Freely, gladly will I offer  
Jewels thus to crown my Lord.

—Selected.

### THE WORK IN THE AUSTRALIAN COLONIES.

It is now a little more than three years since what we denominate as present truth was first proclaimed in Australasia. It met with a cold reception. Elders S. N. Haskell, J. O. Corliss, M. C. Israel, and other workers, landed on these shores in June, 1885, and there was no door open to receive them. They were looked upon with suspicion, and even the daily papers published to the public warnings against receiving them and harbouring their doctrines. But notwithstanding the efforts of the enemy to thwart the work, the truth found its way to the hearts and homes of some who were honest, and who received it with joy. It came to many who were longing and praying for light on the sacred pages. By gradual steps a foothold was obtained in the city of Melbourne, and in a short time a church was established there. Then in Ballarat and also in Adelaide was the message preached and received in gladness by honest souls. In the meantime, New Zealand was visited by Bro. Haskell, and a few were led to accept the truth and began to observe the Sabbath. Afterward Mr. A. G. Daniells went there from America, and has since laboured with a good degree of success in promoting the cause. A substantial church has been raised up in Auckland, and one in Kaeo. At present Bro. Daniells is in Napier having an excellent interest and a prospect that much good will be accomplished.

Since the introduction of the work in Australia it has reached Hobart, where a good church has been successfully established. And at several other points, including Sydney, there are small companies rejoicing in the new-found light.

The work of publication was begun with the inception of the work here, and has been steadily built up since that time. The *Bible Echo*, which was at first published monthly, now a semi-monthly, a Sabbath-school paper, and an edition of *Good Health*, are regularly issued from our office in Melbourne. Lately the work of building a suitable office of publication has been begun and is being rapidly pushed forward.

The Australian people are not trammelled by long-established customs and associations as people are apt to be in older communities, hence are more free to carry out their convictions of right. They are a reading people, and generally religious, at least they have a respect for the Scriptures. Many of them have become dissatisfied with the cold formality which prevails so largely in the popular churches and are stretching out their hands to God for more light. These and other circumstances contribute to make this a favourable field for the prosecution of the work of the third angel's message. On the other hand there are the same obstacles of prejudice and bitter opposition from the more powerful sects that every movement has had to meet.

As the result of the work already done there are not less than five hundred Sabbath-keepers in these colonies. Labourers are few and the work is great, calls and openings are all about us. Our courage is good as we try to help forward this work, believing that God has hitherto helped us, and that he is able to complete the work until the day of the Lord Jesus. It will be a pleasure to communicate to the PRESENT TRUTH from time to time the progress of the work in this distant part of the world. And we beg an interest in the prayers of all, that God may work by his own mighty power. G. C. TENNEY.

GRIMSBY.

THE cause at this place is still holding its own in various ways, and there is a growing interest to hear the truth explained.

The quarterly meeting occasion was a season of refreshing. Through illness, several of the members were unable to be present at all the services. There exists a good degree of brotherly love. If this is cultivated more, and all realize the importance of Heb. 10:25, no doubt but that many will be added to their numbers. The church officers were all re-elected for the year.

Though contemplating building a place of worship, they have generously donated to the building fund of their sister church at Ulceby. A. A. JOHN.

"LET YOUR LIGHT SO SHINE."

A GENTLEMAN once visited a light-house that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: "You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?"

"Never, never! absurd! impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. "Why, sir," he continued, pointing to the ocean, "yonder where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of before,

—a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchmen neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir," and his face shone with the intensity of his thought, "sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No sir, never!"

And shall Christians, shining for tempted sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the light-house, the church of Jesus Christ.—Selected.

The Sabbath-school.

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

LESSON 59.—MOSES IN THE KING'S PALACE.

ONE day the king's daughter, with her maids, came down to the river to bathe, and found the child in his little ark of bulrushes. When the ark was opened, the babe wept; and Pharaoh's daughter pitied him, and took him for her own son.

Then his sister came up, and asked if she should not go and call a nurse. "And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother." So the child was brought up by his own mother; and when Pharaoh's daughter took him to her own home, she named him Moses, which means "drawn out of the water."

Moses lived in the king's house till he was forty years old. The Bible says that he was "learned in all the wisdom of the Egyptians, and mighty in words and in deeds."

One day he went out to visit his brethren, who were still very cruelly treated. In trying to take the part of one of them, he got into a strife, and killed the cruel Egyptian who had done the wrong. When Pharaoh heard of this, he was very angry, and Moses had to flee to the land of Midian to save his life.

1. Who came down to the river one day to bathe? Ex. 2: 5.
2. What did she find there?
3. What did the babe do when the ark was opened? Verse 6.
4. How did this make Pharaoh's daughter feel?
5. What did she conclude to do? Acts 7: 21.
6. Who came up to Pharaoh's daughter at this time? Ex. 2: 7.
7. What question did the girl ask?
8. What did Pharaoh's daughter say? Verse 8.
9. Whom did the girl bring to take care of the child?
10. Who named him? Verse 10.
11. What name did she give him?
12. What does this word mean?
13. Where was he taken when he was old enough to leave his mother?
14. What does the Bible say about his learning? Acts 7: 22.

15. What does it say about his wisdom and strength?
16. Whom did Moses visit when he was forty years old? Acts 7: 23.
17. How were his brethren treated by the Egyptians?
18. How did Moses get into a strife while he was visiting his brethren? Verses 24-28.
19. What crime did he commit? Ex. 2: 12.
20. Who heard of this?
21. How did he feel about it?
22. What did Moses have to do?
23. Why?

LESSON 60.—MOSES IN MIDIAN.

AS MOSES was going along in the land of Midian, he came to a well where there were seven young women waiting to water their flocks. These were all daughters of one man, who was called a priest, and sometimes a prince, of Midian.

There were men also at the well, who had come there to water their flocks, and since they were stronger, they made the young women wait until all the other flocks had been watered. This was very unkind, and when Moses saw it, he drove away the shepherds and helped the young women water their flocks.

The daughters of the priest of Midian were much pleased with this kindness, and asked Moses to go home with them, and see their father, whose name was Jethro.

Afterwards Moses married Zipporah, one of the daughters of Jethro, and remained in Midian forty years, tending the flocks of his father-in-law.

One day when Moses had taken the flocks to the back side of the desert, near Mount Horeb, he saw a bush all in flames. As Moses watched, he was astonished, for although the bush kept on burning, it did not burn up, but remained as at first.

Then Moses heard the voice of an angel, telling him to take off his shoes, for he was standing on holy ground.

1. What did Moses come to, as he was going along in the land of Midian? Ex. 2: 15.
2. Who were there at the well? Verse 16.
3. What were they waiting for?
4. Whose daughters were they?
5. What was he called?
6. Why did these young women have to wait at the well before they could water their flocks? Verse 17.
7. What did Moses do when he saw how it was?
8. How did the young women feel at being treated so kindly?
9. How did they show kindness in return?
10. Whom did Moses afterward marry? Verse 21.
11. How long did he remain in the land of Midian? Acts 7: 29, 30.
12. What did he do there? Ex. 3: 1.
13. What did Moses see one day when he had led his flocks to the back side of the desert? Verse 2.
14. What was there wonderful about this burning bush?
15. What voice did Moses hear? Verse 4.
16. What did it tell him to do? Verse 5.
17. Why was he to do this?
18. To what mountain was he near when he saw the burning bush?—Bible Lessons for Little Ones.

## 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.

### SCRIPTURAL CONVERSION.

1. FROM what does Jesus save his people?  
"Thou shalt call his name Jesus [*i. e.* Saviour]; for he shall save his people from their sins." Matt. 1:21.

2. On what conditions are men to be saved from sin?

"He that believeth and is baptized shall be saved." Mark. 16:16.

3. Is faith, then, a fundamental requirement?

"Without faith it is impossible to please him; for he that cometh to God must believe." Heb. 11:6.

4. Must faith be joined with confession in order to secure salvation?

"The word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10.

5. What must be obeyed in order to be freed from sin?

"Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.

6. What is the doctrine of which a form or model is to be obeyed?

"Moreover, brethren, I declare unto you the gospel. . . . (1) That Christ died. . . . (2) That he was buried, and (3) that he rose again." See 1 Cor. 15:1-4.

The form of this doctrine must resemble it; must have a death, a burial, and a resurrection.

7. In conversion, who are reckoned dead?

"Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.

8. What is sin?

"Sin is the transgression of the law." 1 John 3:4.

9. Will those dead to sin, live any longer in it? will they transgress the law?

"God forbid! How shall we that are dead to sin, live any longer therein." Rom. 6:2.

10. Describe the form of burial and resurrection of those who are dead to sin?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Verses 3-5.

11. Does this signify a total renunciation of sin?

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verse 6.

12. What other term did the apostle use to represent this death to sin which must precede burial by baptism?

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

13. How does Isaiah describe repentance and remission of sins?

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now and let us reason together,

saithe the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:16-18.

14. Does the apostle also require this turning from sin?

"Let not sin therefore reign in your mortal body." Rom. 6:12.

15. How does he identify the law by which sin is known?

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

16. Is there any law, except the ten commandments, that says, "Thou shalt not covet?" Ex. 20:3-17.

17. Does the faith of the gospel make void this law?

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

18. Do the apostles require obedience to every precept of that law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill." James 2:10, 11.

19. Does that law require the keeping of the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. 20:8.

20. Which day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Verse 10.

21. Is it a transgression of that law to do our work on that day?

"In it thou shalt not do any work." *Ibid.*

22. Is it a transgression of that law to work on Sunday, the first day of the week?

"Six days shalt thou labour, and do all thy work." Verse 9.

23. Does the law act a part in conversion?

"The law of the Lord is perfect, converting the soul." Psa. 19:7.

24. Will one who has been thoroughly converted from sin, break any precept of the law? Which? R. F. COTTRELL.

## Interesting Items.

—The Germans have declared war against Samoa.

—There are 106 different tongues spoken in India.

—The late Miss Rylands left £32,300 to hospitals and asylums.

—Thirteen tons of postage stamps were sold last year in America.

—President Harrison has been presented with 500 canes since his election.

—Of 26,000 criminals arrested in Paris, 16,000 had not attained the age of 20.

—Nearly 112,000 foot passengers, and 45,000 vehicles, crossed London-bridge on Jan. 23.

—Nearly 1,400,000 tons of coal were raised in 1886 from the 106 collieries now open in India.

—There are about 200,000 coloured Roman Catholics in America, and but one coloured priest.

—A drove of antelopes were found frozen to death in the mountains near Albuquerque, New Mexico.

—In 1881 the population of St. Petersburg was 928,016, but last summer the census reduced that number by 85,000.

—The United States erected 6,434 new churches last year, the increase in the aggregate membership being 774,861.

—Madame André, of Paris, has given her jewels, valued at £40,000, towards the establishment of shelters for the homeless poor.

—The aggregate capitals of joint stock companies registered at Somerset House in one week amounted to the sum of £6,198,350.

—There are 563 patent medicine manufactories in the United States.

—A British clergyman says Protestants have increased during the last hundred years from 37,000,000 to 134,000,000, or nearly four-fold.

—The world's Sunday-school Convention will be held in London July 2-5. It is expected that 650 delegates will attend from the United States.

—General Boulanger has been returned by the Department of the Seine, having received 81,550 votes more than M. Jacques, his highest opponent.

—Religious and secular journals are greatly stirred up by the appearance of the London edition of the New York *Herald* on seven days in the week.

—While a number of men were engaged in hauling logs across the Mohawk River at Canajoharie, New York, the ice gave way, and seventeen of them were drowned.

—A fire broke out at the military hospital in Madrid, Feb. 8. Great damage was done to the building, but fortunately the whole of the five hundred patients were rescued.

—The people of Hayti are at war among themselves. On January 27, three hundred soldiers were surprised by a larger force, and all massacred. Twelve generals are reported to have been shot together.

—Prince Rudolph, the Crown Prince of Austria, shot himself at Meyerling, near Baden, Jan. 30. A young Austrian baroness was discovered dead at the same place. The two deaths seem to have been almost simultaneous.

—Dr. Nevins, a missionary in China, says that in one province there are at least a million human beings in the agonies of starvation, and that most of them must perish before next summer unless relief is given them now. The Mansion House Fund for the relief of the sufferers by the famine in China amounted on Feb. 8 to £12,000.

—The Church of England Temperance Society, with the approval of the Archbishop of Canterbury and the Bishop of London, proposes to appoint a Temperance Missionary at all the London Police-courts. It is expected that the Magistrates will agree to this plan. One gentleman has promised £100 a year for five years towards the project.

—The Catholic Church in the United States has 13 archbishops, 71 bishops, 7,976 priests, 1,411 seminarians, 7,424 churches, 3,133 chapels and stations, 27 seminaries, 97 colleges, 546 academies, 3,024 parochial schools, 585,965 pupils in parochial schools, 519 charitable institutions, and a Catholic population of 7,855,294.—*Catholic Review*.

—A disastrous railway accident occurred near Brussels, Feb. 3. The train ran off the rails at Gronendael and dashed itself violently against the pillar of a foot-bridge, which there crosses the line, oversetting the pillar and bringing down the bridge on to the top of the fore part of the train. Fourteen persons were taken out dead from the wreckage of the carriages, and about fifty were injured.

—The steamer *Nereid*, of Newcastle, ran into the Scotch full-rigged ship *Killochan*, near Dover, on the night of Feb. 3. Both vessels went down in a very short time, so that there was no opportunity to lower the boats. But for the timely aid of the London brig *Red Rose* the crews of both vessels must have been drowned. Twenty-three seamen perished, the remaining nineteen were taken to the Dover Sailors' Home.

—The steamer *Glencoe* collided with the barque *Largo Bay*, on the night of Feb. 4, off Beachy Head. The steamer must have sunk immediately, and as it was a tempestuous night it is thought the whole of the crew, numbering fifty-three, were lost. The *Glencoe* was on its way from Liverpool to London in ballast, and fortunately had no passengers on board. The barque, though badly damaged, was picked up by the steamer *Urpeth*, and towed to Cowes Roads.

LIST OF PUBLICATIONS.

BOOKS BOUND IN MUSLIN.

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

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

LONDON, FEBRUARY 14, 1889.

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"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

We have just received word that editor S. N. Haskell expected to sail from New York for Liverpool, Feb. 9th, on the Umbria.

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SOME idea of the amount of gambling and betting carried on in this country may be gathered from the statement that "a journal-

ist who recently went through the telegraph department of the General Post Office, was informed that sporting intelligence formed one-fifteenth of the whole work of the office."

In a recent article, Professor Huxley says he has never left the path to which he committed his steps in early life, although convinced that "this road led nowhere else but into the dark depths of a wild and tangled forest." He is "minded to go straight on," until he "either comes out on the other side of the wood, or finds there is no other side of it." How true it is that he that "walketh in darkness" "knoweth not whither he goeth"! "He believeth not that he shall return out of darkness." The path chosen will lead "straight on" into the darkness, and the end thereof is death. And yet the light shines, a brighter road is revealed, and the promises of God invite the stumbling feet; but the darkness comprehends it not.

THE *Lutheran Observer* has an article against the continental Sunday, and says that "erroneous views of the apostolic institution of the Christian Sabbath, or Lord's day, and of the proper manner of observing it, have generally prevailed on the continent of Europe." By the "Christian Sabbath" the editor means Sunday. But it is only on the continent of Europe that we have Sunday kept as originally instituted. It was always regarded more as a holiday than a holy day. Down to within a few centuries, markets were held in the very church-yards, even in England, on Sunday. Luther and Calvin both regarded it as a holiday. So also did Tyndale, Zwingli, Cranmer, and others. It was to them a mere matter of human expediency. They knew that it could not be clothed with the sacred law of the fourth commandment. It has been reserved for the latter-day friends of Sunday to dress the institution in the garb of the rest-day of Jehovah. But the garb does not fit. The fourth command was given for one day alone, namely, the seventh. It cannot be made to fit any other.—*Signs of the Times*.

At a meeting presided over by the Dean of Rochester last week, the Rev. W. H. Bullock, chaplain to the Forces, "protested against adding any new commandments to the Decalogue." "Three commandments were added by what he might call religious people—he would not say Church people: 'Thou shalt not play cards,' 'Thou shalt not drink a glass of wine,' and 'Thou shalt not dance.' Surely they had enough to do to keep the ten." If the speaker would fervently pray with David, "Open thou mine eyes, that I may behold wondrous things out of thy law," he might be able to see that no additions to the ten are necessary to secure the condemnation of the practices he upholds. A certain class of minds delight to attribute the protests of Christian people against such amusements to the narrowness of their religious views; whereas, in reality, it is because of their own narrow view of the law of God that they are unable to read in it their own condemnation. "Thy commandment is exceeding broad," said David, and in the Judgment the ten precepts will be found to cover "every work," "with every secret thing, whether it be good, or whether it be evil."

If the Bible teaches anything, it teaches the fact of a coming Judgment, when the verdicts of human destiny will be righteously rendered and faithfully executed. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This does not occur at death. There are not ten thousand Judgment days scattered along the history of the race. "God hath appointed a day" for this work, and "we shall all stand before the judgment-seat of Christ," who will then "reward every man according to his works." But if men are rewarded in a disembodied state, and as soon as they die, such a tribunal would be nothing less than a solemn farce. Why rally the glorified saints from Heaven, or the lost from a penal hell, to pronounce upon them a verdict of approval or condemnation? Is it possible that any of them had gone to the wrong place? The Bible view of rewards and punishments, meted out at the day of Judgment, dissipates this fog-bank of error, and justifies the ways of God.—*Rev. A. A. Phelps*.

It is the wonder of wonders that any who profess to believe in God and the Bible, should by any means be induced to believe that the law of God has been abolished, or changed in the least. That the primary law, the law which existed before man sinned, the moral code spoken by the voice of God to men on the earth, and engraved by his own hand in the imperishable tables of stone, and of which Jesus said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,"—that that law, the transgression of which demanded the death of the sinner or the life blood of the Son of God as his substitute, should be blotted out by that blood, or changed or abated one iota in its demands, is a thought so monstrously absurd that the sinless angels must look upon it with the most profound astonishment. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:12, 13.—*Gospel Sickle*.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

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