

# 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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—FOR—

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### HOME AND HEAVEN.

THIS is not my place of resting;  
Mine's a city yet to come;  
Onward, to it, I am hastening,—  
On to my eternal home.  
In it, all is light and glory;  
O'er it shines a nightless day;  
Every trace of sin's sad story,  
All the curse has passed away.

There the Lamb, our Shepherd, leads us  
By the streams of life along;  
On the freshest pastures feeds us,  
Turns our sighing into song.  
Soon we pass this desert dreary,  
Soon we bid farewell to pain;  
Nevermore are sad and weary,  
Never, never sin again.

—Horatius Bonar.

## General Articles.

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

### GOD WARNS MEN OF HIS COMING JUDGMENTS.

BY MRS. E. G. WHITE.

JUST before us is a time of trouble such as never was, and those who are weaving the principles of truth into their practical life will soon understand what the wrath of the dragon means. Every soul who loves God will be tested in regard to His sacred law. Christians must stand on the elevated and holy ground which advanced truth has given them. The light shining forth from the Scriptures for these last days, will qualify those who walk in it, to stand before magistrates and rulers, and will enable them to lift up the true standard of religion by their intelligent knowledge of the Word of God. The Word of God has been neglected, but it is high time to wake to the necessity of diligent and prayerful study of the Scriptures. God would have us study the history of His dealing with men and nations in the past, that we may learn to respect and obey His messages, that we may take heed to His warnings and counsels.

God tested the world when He sent, through Noah, a message to the antediluvians. He sent warning after warning that the world would be destroyed by the waters of the flood; but the wise men of the age despised the message, and showed contempt for God's messenger. They had so far separated themselves from God that they trusted to the imaginations of their own hearts, and cared not to know the will of God. But the unbelief of great and intelligent men did not prevent the fulfilment of God's pronounced judgments. The judgments came as God had declared by the word of His prophets that they would come. Only faithful Noah and his family entered into the ark, and were saved when the deluge engulfed the world. The days of Noah are pointed to as an illustration of the unbelief that will prevail at the end of the world. Says the Saviour, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

If a similar condition of things is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood. We should be so instructed that we will not follow a multitude to do evil. God has sent reproofs and warnings that men might repent of their transgressions, and forsake the evil of their ways, and so escape His threatened judgments. God has always made a refuge for those who have repented of their sins, believed in His love, and hoped in His mercy.

Heavenly messengers visited Sodom, and told Lot of the impending destruction, and he was permitted to warn his relatives and friends, and to invite them to seek the protection of God. Lot earnestly besought them to believe his words. He knew that their destiny for life or death depended upon their decision to obey or reject the warning. But they had corrupted their ways before God, and Lot's message seemed to them but folly and madness. They mocked at

his agonized entreaties. He tarried long with them, so loth to give them up to their own unwise decision, that the angels had to take him by force and hurry him out of the city with his wife and daughters. The angel gave the command, "Escape for thy life; look not behind thee." But, notwithstanding the warning, Lot's wife, whose heart was in the city devoted to destruction, did not obey, but turned to look behind her, and was changed to a pillar of salt in the way. She did not appreciate the mercy that God had shown her, and was left as an example of warning for future generations.

When Christ came to the world, His own nation rejected Him. He brought from heaven the message of salvation, hope, freedom, and peace; but men would not accept His good tidings. Christians have condemned the Jewish nation for rejecting the Saviour; but many who profess to be followers of Christ are doing even worse than did the Jews, for they are rejecting greater light in despising the truth for this time.

When Jerusalem was to be destroyed, the followers of Christ were warned of its impending doom. Christ had told His disciples what they were to do when certain things should come to pass. He said, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." All who believed in the warning of Christ, escaped from the city, and not one perished when Jerusalem was overthrown. By the destruction of Jerusalem is symbolized the last great judgment of God that is to come upon the world.

We are living in the last days, and the generation that is to witness the final destruction has not been left without warning of the hastening judgments of God. Says the apostle, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and



is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Through the warning that God has sent to the world, an opportunity is given to all to escape the general ruin that is threatened to fallen Babylon. The whole earth is to be lightened with the glory of this message, and hearts and minds will be prepared by its reception, for the coming of the King of kings.

But this gracious message will be as generally rejected by the professed Christian world, as was the message of the Messiah by the Jewish nation. Only a few will receive the testimony of truth, for every influence that Satan can bring to bear against the reception of the truth of God will be employed. In these last days the agency of the evil one will be hidden under a cloak of Godliness, so that if it were possible even the very elect would be deceived. The Word of God declares that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." His miracle-working power will be displayed to its utmost. But none who wish to know the truth need be deceived. God has promised to give to His people the Spirit of truth, to guide them into all truth.

There are persons who claim to be guided by the Spirit, and yet they are led contrary to the commandments of God. The spirit by which they are directed is not the Spirit of truth. For the Word of God declares, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him." It is not enough to give a nominal assent to the truth. Its principles must be interwoven with our life and character. And we may well be afraid of those who make exalted professions, but who do not obey the words of God. There is safety alone in taking the Scriptures as our guide of life and action. Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Martin Luther exclaimed, "The Bible, and the Bible alone, is the foundation of our faith." It is the work of the people of God to hold up the Bible as the standard of religion and the foundation of hope.

Those who have had living faith in the messages of God for the time in which they have lived, and who have acted out their faith in obedience to His commands, have been accepted of God, and have escaped the judgments that

were to fall upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city." He placed himself under the guardianship of the heavenly messengers, and was saved. Those who obeyed the warning of Christ in marking the sign of the coming ruin, and in fleeing from Jerusalem, were not involved in her destruction. The message comes in our own time, "Babylon is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Those who obey this message will escape the terrible plagues that will surely be visited upon her.

The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the Papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Law-giver, and refuse His sign or seal. The question of most vital importance for this time is, "Who is on the Lord's side? Who will unite with the angel in giving the message of truth to the world? Who will receive the light that is to fill the whole earth with its glory?" Those who cherish the light that they have, will receive more. Increasing light will shine about the souls who yield to the softening, subduing grace of Christ; and those who love the light, will be saved from the delusions of Satan. He will strive with intense energy to exhibit, through his miracle-working power, signs and wonders that will seem to eclipse the work that God will do in the earth. And all will be deceived except those whose names are written in the Lamb's book of life. We need light now at every step, lest we be swept away with the error of the wicked.

#### THE OLD TESTAMENT.

IN a sermon preached in St. Paul's Cathedral, December 8, Canon Liddon referred to the witness of Christ to the integrity of the Old Testament. He said:—

"For Christians it will be enough to know that our Lord Jesus Christ has set the seal of His infallible sanction on the whole of the Old Testament. He found the Hebrew canon just as we have it in our hands to-day; and He treated it as an authority which was above discussion. Nay, more, He went out of His way, if we may reverentially speak thus, to sanction not a few portions of it which our modern scepticism too eagerly rejects. When He would warn His hearers against the dangers of spiritual relapse, He bade them to re-

member Lot's wife; when He would point out how worldly engagements might blind the soul to the coming judgment, He reminds them how men ate and drank, and married and were given in marriage, until the day that Noah entered the ark and the flood came and destroyed them all; when He would put His finger on that fact in past Jewish history, which, by its admitted reality, would warrant belief in His own coming resurrection, He points to Jonah three days and three nights in the whale's belly; when, standing on the Mount of Olives with the Holy City at His feet, He would quote that prophecy, the fulfilment of which would mark for His followers that this impending doom had at last arrived, He desires them to flee to the mountains, when they shall see "the abomination of desolation spoken of by Daniel the prophet standing in the holy place."

Are we to suppose that in these and other references in the Old Testament our Lord was only using what are called *ad hominem* arguments, or talking down to the level of a popular ignorance which He Himself did not share? Not to point out the inconsistency of this supposition with His character as a perfectly sincere religious Teacher, it may be observed that in the Sermon on the Mount He carefully marks off those features of the popular Jewish religion which He rejects, in a manner which makes it certain that had He not Himself believed in the historic truth of the events and the persons to which He thus refers, He must have said so. But did He then share a popular belief which our higher knowledge has shown to be popular ignorance, and was He mistaken as to the worth of these Scriptures to which He so often and so confidently appealed? There are those who bear the Christian name who do not shrink from saying as much as this, but they will find it difficult to persuade mankind that if He could be mistaken on a matter of such strictly religious importance as this, He can be safely trusted about anything else. Yes, the trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of our Lord Jesus Christ, and if we believe that He is the true light of the world we shall resolutely close our eyes against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of His Divine authority.

#### THE HOLY SCRIPTURES.

1. "*Thy Word is truth.*" John 17:17.

No higher compliment could be given the Scriptures than to call them the *truth*. And to be called thus by Christ, a teacher sent from God in a pre-eminent sense, is the highest encomium possible. The writings of men may contain much truth, but we cannot enter upon their study with assurance, or absolute certainty, that *all is truth*. But the Holy



Bible is pure, unadulterated *truth*. It can be believed and trusted with the fullest assurance. Its purity is such that it is likened unto silver "purified seven times." Psa. 12:6. No alloy or dross is here.

2. "*Given by inspiration of God.*" 2 Tim. 3:16.

This can mean nothing less than that the Holy Spirit of God, the executive of the Godhead, moved holy men to write, so that the things written, whether history or prophecy, or precept, or doctrine, are the *inspired truth of God*.

3. "*And is profitable.*" 2 Tim. 3:16.

This Word of pure truth, thus inspired of God, is highly profitable to man in many ways. It is the infallible source of sound doctrines. Justifiable reproof must be drawn from the Word of God. The reprover should be able to put a *Thus saith the Lord* between himself and the reproof. The Word of God is profitable for correction. It not only reproves the erring, but reveals the way by which the wrong may be corrected. It does not leave the reproofed under the sense of guilt, without help, but it points to the remedy for sin, and to the promises of pardon full and free. And the reprover should associate these promises with the reproof. Then the Scriptures are profitable for instruction in righteousness. All the instruction needful in that which is of the first and highest importance, is here found.

4. *Will thoroughly furnish "unto all good works."* 2 Tim. 3:17.

This Divine utterance was once the watchword of Protestantism and reform. It should be still. As the Bible *thoroughly* furnishes the man of God unto *all* good works, it follows irresistibly that those doctrines and ceremonies and works, of whatever name or nature, or however antiquated, that have not their basis in the clearly-revealed Word of God, are *not good*. The observance of Sunday, or Lent, or Christmas, or Ash-Wednesday, or Corpus-Christie, or Feast of all Souls, or Feast of all Saints, and a host of other doctrines and observances of to-day, are not so much as hinted at in the Scriptures, hence are not *good*, but *evil*.

5. "*Make thee wise unto salvation.*" 2 Tim. 3:15.

The science of salvation takes the precedence of all other sciences. A person may become wise in the science of mathematics, or philosophy, or astronomy, or all the sciences combined, and with all this wisdom miserably perish in a few years. But he that becomes wise unto salvation, though sadly he be deficient in all other wisdom, will secure eternal life, when all true science may be studied throughout eternity with immortal strength and vigour. Hence we should, first of all, become wise unto salvation, then if we secure but little besides in this world, we will have a grand and never-ending opportunity to

learn in the world to come. But if we do not become wise unto salvation, in a few brief years we will lose all we may have gained here, with life itself. How foolish that would be!

6. "*Search the Scriptures.*" John 5:39.

Here the Saviour enjoins the *duty of searching* the Scriptures. How eternal life may be obtained is revealed in the Scriptures, hence, truly it is in them we have eternal life if we ever have it at all. But to simply *think* we have eternal life in the Scriptures, and not study and obey them, will result in our being sadly deceived at the last.

7. *Noble to search the Scriptures.* Acts 17:11.

The great apostle to the Gentiles designates the Bereans as more noble than the people of Thessalonica, because "they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is not a noble trait to receive new things because they are new, or because they are professedly drawn from the Scriptures; nor is it noble to reject a thing because it is new, and contrary to our education or way of thinking. The noble way is to receive the new doctrine for investigation, and bring it to the searching test of the Holy Scriptures. Nothing could please the apostles more, or any sincere preacher of the Gospel, than for their hearers to resort to a search of the Scriptures. Then, as at Berea, many will believe.

8. *It is a light to our path.* Psa. 119:105.

Nothing will answer as a substitute for it, as a guide to our footsteps. A light supposes darkness. Darkness covers the earth, and gross darkness the people; hence the great need of a lamp for our feet, and a light to our path. The Word of God is all we need in this respect.

9. *Its entrance gives light.* Psa. 119:130.

The Bible cannot give light if simply in our libraries, on our tables, or in our pockets. It must abide in us richly. It is highly commendable in the sight of Heaven to seek for truth as for hid treasure, and to become rich in this way.

10. *It is a girdle.* Eph. 6:14.

The truth of God serves its first purpose in our behalf when used as a girdle. It binds in strong consistency the armour of God to the Christian warrior.

11. *It is the Christian's sword.* Eph. 6:17.

We say the *Christian's sword*. None but the Christian has a right to take this sword as an implement of aggressive warfare. The Word of God must first be used as a girdle, as the rule of life, before we are Divinely authorized to take it as the sword of the Spirit. When once our feet are in the paths of obedience, we will have great need of this sword in fighting the battles of the Lord.

H. A. ST. JOHN.

#### MARRED IN THE POTTER'S HANDS.

The potter wrought a work upon the wheels.  
He thought to make the vessel on the reels,  
With fair design,  
A thing divine.  
He touched the clay with hands of love and skill,  
And moulded it according to his will.

The vessel grew in marvellous shape and grace.  
He moulded there the glory of his face,  
So high and fine,  
So all divine;  
To make the clay as fair, he patient wrought,  
Till it should show the beauty of his thought.

He sang how angels would its grace behold!  
How it would shine in radiant pearl and gold  
In courts above,  
And show his love!  
How its fair beauty and its faultless line  
Would tell his love could make lost clay divine!

Alas! the clay within the potter's hands  
Rebels 'gainst the fulfilling of his plans,  
Resists his will,  
And mars his skill.  
As some new pang its heart is made to feel,  
It writhes rebellious on the potter's wheel.

It shrinks and moans, "Potter, forbear thy hand.  
Lessen thy whirl! Let me return to sand.  
Forbear thy turn;  
Make me no urn.  
If through such suffering I am made complete,  
O let me be but clay beneath thy feet."

The potter weeps with great heart-breaking love.  
He cannot turn his wheel the clay to prove.  
To make it fair,  
He must forbear,  
Unless the clay, with unresisting will,  
Submits in love to his divinest skill.

He promises his patience and high grace;  
He promises his power for every place  
That grinds the wheel—  
Each wound will heal.

He unveils the beauty of his fair design,  
And pleads to make the clay a thing divine.

The drops of woe stand on the potter's face.  
He feels each pang that moulds the vessel's  
grace,  
And grieves o'ermuch  
At every touch.  
He weeps, he bleeds, and yet his love must  
smite,—  
Must mould the clay until 't is shaped aright.

But at the sacrifice and pain it reels.  
The work the potter works upon the wheels  
Is broken, marred,  
The clay grows hard,  
And the lost one fails of his high design,  
Rejects his love, and wounds the heart divine.

O Saviour, we are clay, lost clay, and Thou  
Bearest the heavenly beauty on Thy brow;  
And we would shine  
With light Divine.  
Give us Thy grace, that Thou mayest purge and  
prove.  
Nor have bestowed in vain Thy suffering love.  
FANNIE BOLTON.

#### AN ACCOMMODATING CHURCH.

ONE of the great arts by which Catholicism spread and secured its dominion was its wonderful flexibility, its most skilful adaptation of itself to the different tastes, passions, and wants of men. The Romish religion calls itself one, but it has a singular variety of forms and aspects. For the lover of forms and outward religion, it has a generous ritual. To the mere man of the world, it shows a Pope on the throne, Bishops in palaces, and all the splendour of earthly dominion. At the same time, for the self-denying, ascetic, mystical, and fanatical, it has all the forms of monastic life. To him who would scourge himself into Godliness, it offers a whip. For him who would starve



himself into spirituality, it provides the mendicant convents of St. Francis. For the anchorite, it prepares the death-like silence of La Trappe. To the passionate young woman, it presents the raptures of St. Theresa, and the marriage of St. Catherine with her Saviour. For the restless pilgrim whose piety needs greater variety than the cell of the monk, it offers shrines, tombs, relics, and other holy places in Christian lands, and above all, the holy sepulchre near Calvary. To the generous, sympathizing enthusiast, it opens some fraternity or sisterhood of charity. To him who inclines to take heaven by violence, it gives as much penance as he can ask; and to the mass of men who wish to reconcile the two worlds, it promises a purgatory so far softened down by the masses of the priest and the prayers of the faithful that its fires can be anticipated without overwhelming dread.—*W. Ellery Channing.*

#### LOOKING FOR JESUS.

"O THAT I knew where I might find Him!" I would come even at His feet, and urge my cause before Him. Many a poor wanderer from the fold, like the lost lamb upon the bleak mountain, would gladly come to the fold of the True Shepherd. Homeless and shelterless, they cry, "Where, O where, can rest be found?" Jesus has told us just where: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Precious Jesus! His arms are ever open to receive the repentant one. But, says the fearful and desponding, "I am so far away." Arise, as did the prodigal, and He will meet you afar off.

"Here, Lord, I give myself away,  
'Tis all that I can do."

I have often thought, How can the Lord accept such a poor lame offering? and then I remember, it is just such as feel and see their need and helplessness, that He came to help and save. We are to take Him at His word. We are to expect the answer when we pray. It may not come in the way we are looking, and probably will not. Wait for it. Many become discouraged, and let go the arm of the Lord too soon. When we have laid all on the altar, we are to wait patiently, and in God's own time and way the sacrifice will be consumed. Sometimes He lets us wait to test us, that we may be sure the sacrifice is fully made.

It pays to give up all. When Jesus deigns to come in and sup with us, we cry out, "More than all in Thee we find." How elevating! So unlike the earthly! The refreshing breezes from Mount Calvary, so invigorating and so pure! We feel to say, as God said to Moses, "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." Come, then, doubting, trembling one, come to the fountain, so full and free; wash and be clean.

Drink from the pure river of the water of life. Let faith, prevailing faith, grasp all God has so richly provided for us.

On this soul-inspiring theme, I know not where to stop. Eternity will not be too long to tell the story. "Spring up, O well, I ever cry, spring up within my soul." Unworthy of a crown, I would yet, in Jesus' name, have one studded with stars (representing souls saved) to shine in the kingdom of God for ever. Delightful employment to gather in the precious fruit for Jesus! Earthly employment and gain, how empty and unsatisfying! Let me live the life of the righteous, gathering with Jesus, souls unto eternal life. A. P. L.

#### NOT SANCTIMONIOUS BUT SANCTIFIED.

HERE in twenty particulars is William Secker's description of the characteristics of sanctified men and women:—

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worse sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up the duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employment of holiness than with the employment of happiness.
17. They are more employed in searching their own hearts than in censuring other men's states.
18. They set out for God at the beginning, and hold out with Him to the end.
19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.
20. They value a heavenly reversion above an earthly possession.

If we hold up the above as a mirror, do we see ourselves reflected in it?

A CHRISTIAN'S life is nothing but a short trial of his graces.

#### BIBLE ARITHMETIC.

**ADDITION.**—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness, and to brotherly kindness, charity. (2 Peter 1: 5-7.)

**SUBTRACTION.**—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings . . . desire the sincere milk of the Word, that ye may grow thereby. (1 Peter 2:1, 2.)

**MULTIPLICATION.**—"Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." (2 Peter 1:2.)

"He that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." (2 Cor. 9:10.)

**DIVISION.**—"Come out from among them and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18.)

**RULE OF THREE.**—"Now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Cor. 13:13.)—*Sel.*

#### A SOLEMN QUESTION.

If your probation should close this hour, would it be well with your soul? If you were told that in an hour your case would be for ever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which you did last night, or are even now contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present. How necessary, then, that we ever live in the light of God's countenance. What a blessing to the world such a life would be. "Blessed is that servant whom his Lord when He cometh shall find so doing."—*Sel.*

#### ETERNAL TRUTH.

BUT never a truth has been destroy'd  
They may curse it and call it crime;  
Pervert and betray, or slander and slay,  
Its teachers for a time;  
But the sunshine aye shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.

—Charles Mackay.

SATAN selects his disciples when they are idle; but Christ chose His while they were busy with their work, either mending their nets or casting them into the sea.



## The Home.

"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.

### TWO WAYS OF PUTTING IT.

THE Sultan awoke with a stifled scream :  
His nerves were shocked by a fearful dream,

An omen of terrible import and doubt—  
His teeth in one moment all fell out.

His wisemen assembled at break of day,  
And stood by the throne in solemn array,

And when the terrible dream was told,  
Each felt a shudder, his blood ran cold ;

And all stood silent, in fear and dread,  
And wondering what was best to be said.

At length an old soothsayer, wrinkled and gray,  
Cried, "Pardon, my lord, what I have to say ;

" 'Tis an omen of sorrow sent from on high :  
Thou shalt see all thy kindred die."

Wroth was the Sultan ; he gnashed his teeth,  
And his very words seem to hiss and seethe,

As he ordered the wiseman bound with chains,  
And gave him a hundred stripes for his pains.

The wisemen shook, as the Sultan's eye  
Swept round to see who next would try ;

But one of them, stepping before the throne,  
Exclaimed, in a loud and joyous tone :

"Exult, O head of a happy State !  
Rejoice, O heir of a glorious fate !

"For this is the favour thou shalt win,  
O Sultan—to outlive all thy kin !"

Pleased was the Sultan, and called a slave,  
And a hundred crowns to the wiseman gave.

But the courtiers they nod, with grave, sly  
winks,  
And each one whispers what each one thinks,

"Well can the Sultan reward and blame ;  
Didn't both of the wisemen foretell the same ?"

Quoth the crafty old Vizier, shaking his head,  
"So much may depend on the way a thing's  
said !"

—Christian-at-Work.

### A PILLOW OF THORNS.

THERE was a great scarcity of good servant-girls in Elmdale, and Mrs. Warren awoke one morning, after a disturbed night's rest, with the thought that a heavy day's work awaited her one pair of hands.

"I hardly know where to begin, John," she confessed to her husband, as she hurriedly dressed herself. "I have some canning that must be done, and the ironing is not anywhere near finished, and there's no denying that the baby is *very* troublesome—can't wonder that he is, though, dear little thing!" she added, as she bent over the cradle where the baby lay sleeping; "he's cutting teeth, and they probably pain him more than we have any idea of."

"You must keep Katy out of school to help you; she is twelve years old, and surely ought to be able to save you a great many steps."

"Oh, I couldn't think of keeping her out of school just now, she'd get behind in her classes. She can help me before school and at noon—yes, and after school, and perhaps I can get through the day

all right, although I do feel a severe headache coming on."

After breakfast Mr. Warren hurried to the store, kissing his wife first, however, and saying, "I'm very sorry for you, dear;" then looking at Katy, who sat by the window with her history, he added pleasantly, "Come, Katy, child, put up your book and help mother; willing little hands can do much work."

But the trouble with Katy just then was that her hands were not willing. As the door closed after her father, she said, without rising from her chair, "You don't need me very much, do you, mamma? I haven't learned my history lesson, and we recite it the first hour."

"Why didn't you learn it last evening? You had a long, quiet evening, with nothing else to do."

"Yes, I know I did, but I had an interesting library book to finish, and after that it was too late."

"Another time you must learn your lessons first before you amuse yourself with story-books. You can study your lesson now; I will get along without you," Mrs. Warren said.

Noon came. There was a nice dinner upon the table. Upon the bars the smoothly ironed clothes hung, and on the kitchen table there was a row of glass jars, filled with delicious hot fruit. But it was a very flushed and wearied face that looked over the coffee-urn. It was only half-past twelve when the family finished their dinner, and Mrs. Warren said, "Katy, dear, you have half an hour before school: supposing you tie on a big apron and help me to get some of these dishes out of the way."

"Oh dear! I don't see how I can, mamma; I missed my practice hour this morning and you know I have to take my music lesson to-morrow. But I'll let it go if you say so," Katy said, fretfully.

"Go and practise." That was all Katy's tired mother said, as she gathered up the many dishes preparatory to removing them to the hot kitchen. Katy's conscience troubled her some as she practised her scales in the pleasant parlour. Two or three times in place of the musical notes, she saw a tired mother's face; but she did not close her instruction book and go to that mother's relief, only struck the notes more vehemently. It was four o'clock when Katy returned from school. Looking into the little sitting-room, she found the baby asleep in his cradle, and her mother, with bandaged head, upon the couch.

"All quiet along the Potomac?" Katy questioned, as she bent to kiss her mother's hot cheek.

"Quiet just now; but the baby's nap is nearly out, and I dread his awakening. My head is much worse. I think you'll have to get tea to-night, dear; I don't think I possibly can."

"All right, mamma; but it is not near time yet, and can I go over to the slope after wild clematis? The girls are wait-

ing at the gate, and we'll not be gone long."

"You can go if you'll be here at five promptly."

"Yes, ma'am, I'll be here," Katy answered, as she danced from the room, unmindful of her mother's pain.

The door closed after her with a bang which woke the baby, and he began crying. It was some moments before Mrs. Warren's dizzy head would allow her to get up and lift the screaming child from his cradle. She put him on the floor and gave him his box of playthings, which he threw all over the room, even into the dining-room beyond. Mrs. Warren did not seem to care where he threw his toys, as long as he was amused. She lay down again and held her throbbing head, watching the clock as the hands crept closer to five, hoping that thoughtless little Katy would keep her promise. The clock struck one—two—three—four—five. Oh, how the little hammer beat her weary head! But notwithstanding her pain, she arose, built the fire, prepared the supper, a pain in her heart worse than that in her head. "Can it be that my little Katy does not love her mother?" she thought.

Supper was all ready when Katy made her appearance at the same time with her father and brothers.

"I'm so sorry, mamma. I meant to come sooner, but I was having such a nice time," began Katy apologetically; but her father stopped her.

"Hush! Where have you been?" he said, sternly. "Your mother all alone with the work and the baby! Look at her tired, red face." But his reproof stopped just here, for the tired red face suddenly grew ashen white, and Katy's weary mother was unconscious.

Months have passed since then, but Katy's heart is still sore. Her mother is a patient invalid, without the ability to walk a step. Every night as Katy's head falls upon the pillow, she looks about her room's pretty belongings, dear mother's love and taste breathing through them all, and thinks of what that gray-haired doctor said months ago, as he looked pityingly at her mother. Looking at her thoughtless little Katy, he had said, "Mother has had to work too hard this hot, close day; she's too delicate for such prostrating work. I suppose you help her all you can."

"Ah, but that's the trouble! *I didn't help mother all I could; that's why my pillow pricks so.*"

Poor Katy! don't you all pity her?—  
Ernest Gilmore.

### RESPONSIBILITY FOR EARLY BREACHES OF CONFIDENCE.

"WHAT is auntie telling Baby?"

"Auntie tellin' Baby sec'ets. Baby musn't tell."

"Oh! Baby will tell mamma."

"No, Baby musn't tell. Auntie says Baby musn't tell."

"What! Baby won't tell mamma!



Mamma give baby some sugar" (coaxingly).

But baby shakes her curly head, and refuses the dearly loved bribe, though evidently very much disturbed in her mind between the rival attractions of sugar and loyalty to auntie.

"Won't you tell mamma? Poor mamma will cry."

Then the more than foolish mother puts her handkerchief to her face, and, with forced sobs and pretended tears, works on her baby's feelings. The child hesitates, the little lip quivers, the little bosom heaves; then what the bribe of sugar could not do, the pretended grief accomplishes.

"Do n't k'y, mamma; I tell 'ou;" and the little one in a moment more has had stamped on her impressionable brain a lesson never to be forgotten—a lesson of bribery from her mother, to be false to her given word.

Auntie laughs lightly, and shakes her finger, saying, "O Baby! Baby! auntie won't trust you very soon again." And the child looks from auntie to mamma, from mamma to auntie, with a vague feeling of discomfort and wonder. She can but tell that she has betrayed her trust, and, when she looks in mamma's face, she feels (though, of course, she does not form it in her mind) that she, too, has been betrayed. She knows that mamma has shed no tears, and that all her sobs have been pretended. But then her mother and aunt laugh, so it must be funny, and she, per force, laughs too.

O unwise mother! O cruel mother! to lay the foundation of a lax morality. Who will that mother have to blame, when, in future years, her daughter deceives her, or her son proves false to his position of trust?

When you hear in a household, as a sort of family joke, "Oh! he never comes in when he says he will; we never expect him," or "We never trust her with a secret; she could n't keep one to save her life," you may set it down as infallible that there is something radically wrong in the training of the children of that household. Where such things exist, spite of all care, as they will sometimes, the matter is one of very serious import, and as such is not one fit for joking.

Never treat lightly in a child, no matter how small that child, a broken promise. A promise is a promise, and as such should be kept sacred, no matter of how small intrinsic importance. Teach children, as early as possible, that to break a promise or to prove indifferent to an obligation is no light matter. Were this a thing more earnestly attended to in each childhood, the world would not be so rife with "vows lightly made, lightly kept," be they those made privately for the good of a few, or those made publicly for the good of the many.—*Sel.*

"NEVER a truth has been destroyed."

## Health and Temperance.

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

### WINE, AND THE LORD'S SUPPER.

[This excellent article is from the pen of the late Elder J. H. Waggoner, and, like one published a few months ago, was found among his papers after his death.]

MANY years ago we took our position on the ground that intoxicating wine should not be used at the Lord's Supper; and with all that we have known to be urged in favour of its use, we have seen no reason to change our opinion. At this time we wish to examine what is urged on 1 Cor. 11:20, 21, in favour of fermented wine.

1. It is not denied that intoxicating wine was known and used even from very early times; and, further, that it was used by the church of Corinth on the occasions referred to by the apostle.

2. We claim, also, that they knew how to preserve the juice of the grape, pure and free from intoxicating properties. Of this we have the most indisputable evidence. But we do not enter upon this field of argument at this time, because it is not material to an examination of 1 Cor. 11.

3. It is said that the word "drunken," in 1 Cor. 11:21, signifies *intoxicated*, which is proof that intoxicating wine was used, in apostolic times, at the Lord's Supper. We do not accept this conclusion, because there are important considerations brought to view in the text which are not noticed in that argument.

4. It is further argued that the apostle is opposing, not the use of wine, which was allowed, but the abuse of it. And such, they say, was the intention of all those Scripture expressions where the use of wine is spoken against.

5. But this statement has not in it the least semblance of the truth, according to the words of the apostle. He was not trying to correct the abuse of wine; he was denouncing the *perversion and abuse of the Lord's Supper*. Our question here is not, What kind of wine were they using? but, *Whose supper were they eating?* And to this question Paul attends in this letter. He emphatically stated that, in their practice, when they came together, IT WAS NOT TO EAT THE LORD'S SUPPER. We may appeal to all, if there was any likeness to a proper preparation for the Lord's Supper in preparing for an occasion of drunkenness and gross feeding.

6. It is evident that there were very wide divisions in the Corinthian church; this the apostle directly declares and deplores. While part of the church was worthy of high commendation, for he highly commended them, another part had fallen into great depravity, and carried on the greatest abuses under the Christian name. And this latter part was not a small part, as is proved by

the chapter under consideration, and by chapter 5, where Paul speaks of the most shameful practices, which had not only entered the church, but were practised openly and without shame, which would not have been the case if the wrong were confined to a few. From all this we must conclude that we may draw nothing concerning our duty, or what is permissible in the church, from the practice of the church of Corinth; but we must learn all from the sacred Word.

7. In explaining the true intention of the Lord's Supper, Paul simply said that the Lord Jesus "took the cup," saying, "This cup is the new testament in My blood." Verse 25. And the evangelists used the same language. He does not here inform us what the cup contained; for that we must look to the institution of the Supper.

8. Three evangelists give the explanation in the same words. Matt. 26:29; Mark 14:25; and Luke 22:18, all record that Jesus said he would no more "drink of the fruit of the vine, until the kingdom of God shall come." And now the query arises, What is the fruit of the vine? The fruit of the vine is simply and only grapes; and to drink of the fruit of the vine is to drink of the juice of grapes. But we affirm with all confidence that there is no wine in the market, either in Europe or America, that can truthfully be called the fruit of the vine. The wine of the markets is a mixture of grape juice, or some other vegetable juice, with certain proportions of water and sugar, converted, in part, into alcohol by fermentation. Alcohol is not the fruit of the vine. It is a dangerous, a deadly evil, that is every year destroying the human family by hundreds of thousands, producing more misery than any other cause; misery not only to those who use it, and are often thereby sunk below the ordinary level of the brute creation, but misery, untold and indescribable suffering, to multitudes of helpless women and innocent children. And, horrible thought! alcoholic wine, at what was called the Lord's Supper, has proved the ruin of many souls, by arousing their appetites beyond their power to control them. "This is not the Lord's Supper."

9. We affirm that it is no more just to call alcohol wine "the fruit of the vine," than it is to call whisky the fruit of the corn-field. Brandy, as well as wine, is made from grapes; shall we therefore call it the fruit of the vine? Shall it be used at the Lord's Supper because it is made of grapes? And if not, why not? The alcohol in brandy is exactly like the alcohol in wine. True, there is about four times as much alcohol in brandy as there is in wine, of the same quantity of each; but what of that? There is more alcohol in some kinds of wine than there is in others. If alcohol is to be taken in mixture at the Lord's Supper, who is to prescribe what the quantity shall be? If one chooses 14



per cent., about the proportion in what would be called "good wine," who shall deny another the privilege of choosing 50 per cent., the average quantity in brandy? Both are made from grapes.

We might go further and notice that much that passes for wine in the markets is made of the juices of other fruits besides grapes; and the shocking idea of taking an alcoholic mixture, that is bringing multitudes to destruction, preparing them for the hopeless graves of drunkards, and making it represent the sacred blood of the everlasting covenant of peace and good-will to man! But we think that we have presented enough to lead anyone to pause before he brings such an element to the holy communion; before he presents to the lips of a brother that which may prove a snare to his soul. Let "no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13.

#### BEER IN BRITAIN.

THE art of making beer is supposed to have been introduced into the British Isles by the Romans under Julius Cæsar. "Prior to that time the usual drinks of the Britons were water, milk, and mead. The early manufacture of beer and mead was by families. Eumenius says that Britain produced grain in such abundance, that it was sufficient not only for bread, but also for the manufacture of a 'drink which was comparable to wine.'

"The drinking habits of the Britons were greatly intensified by their Saxon invaders. Malmesbury, speaking of the Saxons, says that 'excessive drinking was one of the commonest vices of all classes of people, in which they spent whole days and nights, without intermission.' With them, as with the Britons, ale and mead were the principal drinks, and wine was an occasional luxury. Three kinds of ale are mentioned in this period—clear ale, Welsh ale, and 'a crumb full of lîthes,' or mild ale. Warm wine is also mentioned in the Saxon chronicles. Large quantities of honey were produced, from which metheglin was made. Vineyards were rare in the times of the Saxons, and they were chiefly attached to the monasteries. In a Saxon colloquy, a lad being asked what he drank, replied, 'Ale if I have it; or water if I have it not.' Being asked why he did not drink wine, he said, 'I am not so rich that I can buy me wine; and wine is not the drink of children, or the weak-minded, but of the elders and the wise.'

"Thorpe has given the following account of this period: 'The Anglo-Saxon notions of hospitality were inimical to sobriety. It was the duty of the host to offer liquors to every guest, and, if possible, to induce him to drink to intoxication. The kings and nobles, on their journeys stopped to drink at every man's house, and indulged until they were incapable of taking care of them-

selves.' This is proved by the laws which imposed a double penalty on those who injured them on these occasions, and by the number of royal assassinations, which took place where monarchs stopped to drink.

"Ale was regarded as one of the necessities of life. As early as A. D. 694, it became so important an article of luxury that an annual tax of twelve ambers of ale was paid to Ine, the Saxon king, by every subject who possessed twelve hides of land. In the ninth century efforts were made to check the universal intoxication, and the honour of the initiative belonged to Theodore, Archbishop of Canterbury, and Egbert, Archbishop of York. Their exertions were prompted by religious motives, and were seconded by the kings, from a desire to prevent riot and bloodshed."

The edicts of the archbishops give a clear insight of the intemperate habits of both the laity and the clergy at the time indicated.

"A bishop who was drunk to vomiting, while administering the holy Sacrament, was condemned to fast ninety days; and one who was so intoxicated as, pending the rite, to drop the sacred elements, was required to chant a hundred psalms as penance. All bishops who were constantly and deliberately drunk were deposed from their office. The laity were more mildly dealt with. If a man compelled another to become intoxicated, out of hospitality, he was to do penance for twenty days; if from malice, the same penalty was enjoined as for manslaughter."

The following curious exception from the rules of intemperance is suggestive of the times:—

"If any one," says Archbishop Theodore, "in joy and glory of our Saviour's natal day, or Easter, or in honour of any saint, becomes drunk to vomiting, and, in so doing has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, unless indeed the bishop were in the same state himself."

The drinking customs in Britain since those times have changed, but there are still cogent reasons why the devoted temperance workers should zealously labour on, and there is ample room for improvement.

D. A. R.

#### STIMULANTS.

THE question of stimulants embraces a wide range, both in time and place; for the people of every age and clime, whether civilized or savage, have usually found means whereby they could gratify the propensity for stimulants.

The Hindu gratifies his abnormal taste by chewing his betel-nut and pepper-wort; the Indian of the Andes revels in the narcotic delirium produced by his quid of cocoa leaves, and under the intoxicating influence of the thorn-apple he is led to imagine that he communes

with the spirits of his deceased progenitors.

In the frozen latitude of the North, the Kamtschatkan obtains intoxication from a poisonous mushroom, "which, dried and preserved, produces effects similar to alcohol." The Indians of North America relied mainly upon tobacco. One tribe, the Seminoles, in the southern part of the United States, drank a tea made of a species of holly-tree, which excited them to great and savage undertakings.

Anciently in Sweden a beer was used which the people brewed from a plant of great intoxicating power. Forbidden by the Koran to drink wine, the Turks have long been accustomed to use hasheesh. This drug is extracted from the hemp of India. A thrilling account of his experience in testing the properties of this wonderful drug is given by Bayard Taylor, and the poet Whittier humorously describes the effect as follows:—

Of all the Orient land can vaunt,  
Of marvels with our own competing,  
The strangest is the hasheesh plant,  
And what will follow on its eating.

What pictures to the taster rise  
Of Dervish or of Almeh dancers!  
Of Eblis, or of Paradise,  
Set all aglow with Houri glances!

The poppy visions of Cathay,  
The heavy beer trance of the Suabian,  
The wizard lights and demon play  
Of nights Walpurgis and Arabian.

The Mollah and the Christian dog  
Change place in mad metempsychosis;  
The Muezzin climbs the synagogue,  
The Rabbi shakes his beard at Moses.

The Koran reader makes complaint  
Of Shitan dancing on and off it;  
The robber offers alms, the saint  
Drinks Tokay, and blasphemes the Prophet.

The drugs most extensively used are opium and tobacco. Ten million people use cocoa, and hasheesh is used by about two hundred and fifty millions. There are said to be five hundred millions of opium users, and eight hundred millions addicted to the tobacco habit, while alcohol devotees are numbered by the hundreds of millions.

The Annual Report of the Massachusetts, U. S. A., Board of Health is responsible for the statement that "tea, the drink of many millions, when excessively used in strong decoctions, has been known to produce positive intoxication." An able authority on the question under consideration thus tersely says: "From tea to hasheesh we have, through hops, alcohol, opium, and tobacco, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in large."

D. A. R.

"THE true philosopher discriminates between acquired desires and appetites, or vitiated, perverse, and inordinate impulses, and those which are normal, necessary, and beneficent."

AN English physician says that out of 1,540 cases of gout, all save one made more or less use of wines and liquors.



## THE PRESENT TRUTH.

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

LONDON, JANUARY 16, 1890.

## THE MORAL LAW.

THE embodiment of morality is most eminently expressed in the moral law, the ten commandments. All sin is clearly defined by this great rule of right. The inspired writers were cognizant of this fact.

The apostle James, in his epistle so full of practical instruction, says: "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." James 2:8, 9. The heart may condemn of wrong (1 John 3:20), and the conscience may accuse of sin (Rom. 2:15), but it is the law of God which gives an understanding of what sin is; "for by the law is the knowledge of sin." Rom. 3:20. Man's conceptions of right and wrong vary just according to his circumstances and education, and hence the necessity for some Divine standard whereby the right shall be definitely determined, and sin shall be clearly defined. Just such a standard as this is the law of God, and without this standard fallen man would be unable to properly appreciate the character of sin. This fact is most clearly stated by the great Apostle to the Gentiles in the seventh chapter of Romans:—

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. These words express the self-evident truth, whether we apply them to laws human or Divine, that to the governed, the will of the governor is, or should be, defined in his law.

If the governor's will is not clearly outlined in his law, either the government is subverted and disorder and anarchy prevail, or the governed meet with great injustice; for if the governor's will has not been clearly made known, his subjects are each left to go in the way of his own choosing, and if he chooses to go contrary to the unrevealed will or law of the governor, the latter does great injustice to his subject if he visits upon him the penalty of the law which has been transgressed. God's will to man is epitomized in the ten commandments, and all the scriptures of truth stand either directly or indirectly related to that will thus expressed.

Our Saviour's definition of His Father's will, fittingly illustrates the truthfulness of the foregoing. In His sermon on the Mount He says, "Not every one that

saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. He who finally enters heaven must be a doer of the Father's will. That our Saviour recognized the commandments of God as an expression of the Father's will, is evident from His answer to the young man who came to Him and said, "Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, . . . if thou wilt enter into life, keep the commandments." We must never lose sight of the fact, that, disconnected from Christ, man cannot keep the commandments of God; but he who abides in Christ, and in whose heart the Saviour abides, can "walk even as He walked," and this he is commanded to do. 1 John 2:6.

Thus, our great Exemplar declares that he who does the will of God will "enter into the kingdom of heaven," and that he who keeps the commandments of God will "enter into life," making the doing of God's will equivalent to the keeping of God's commandments. The Christian alone will do this. It is he only who can do it; not by any inherent power he possesses himself, but being connected with Him who is all powerful, he "can do all things through Christ which strengtheneth" him. He delights "in the law of God after the inward man" (Rom. 7:22). He views that law as "holy, and the commandment holy, and just, and good." Rom. 7:12.

To such an one "circumcision is nothing, and uncircumcision is nothing, but the observance of God's commandments is everything." 1 Cor. 7:19 (Wakefield's tr.). With the help of his Divine Redeemer, he daily endeavours to bring his life into conformity with the great principles of true morality as revealed in the moral law. He is experiencing the fulfilment of the promise under the new covenant, by having God's law written in his heart. Jer. 31:31-33. The principles of this Divine law are eternal; for "the works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psal. 111:7, 8.

This great standard of morality is not only eternal, but its principles are perfect in their nature. "The law of the Lord is perfect converting the soul." He who appreciates the gospel of Christ, and who has by its power been enabled to turn from the path of sin to the ways of righteousness will delight to keep God's law as did He whose servant he is. Psal. 40:8.

D. A. R.

THERE is a transcendent power in example. We reform others unconsciously, when we walk uprightly.

## THE RETURN OF THE JEWS.

IN our last we gave some reasons why we could not believe that God had yet a special work to do among the Jews, and that the promises made to that people could not be rightly understood as unconditionally and absolutely applying to the fleshly seed of Jacob. We stated, and proved the proposition, that the promises to Israel were conditional; or were fulfilled in the restoration of Jerusalem and the return from the Babylonian captivity. That these promises were subject to the conditions of the covenant under which they were fulfilled; that the literal signification of the name "Israel" denotes primarily not fleshly Israel, but spiritual Israel; that the promises to the fathers and the predictions concerning the twelve patriarchs extended beyond the old covenant to the new, were also shown.

The predictions of the return from the Babylonian captivity and the rebuilding of Jerusalem at that time, are often connected with predictions of the future gathering of the true Israel so closely that the subjects seem to blend. The former is the type of the latter. Just this way the first and second advent of our Lord is connected in the Messianic prophecies. The Jews confounded them, applied the glory of the second advent to the first, and then rejected Christ because He did not meet their *misinterpretations* of Scripture. So with many now as regards the predictions concerning Israel. They confound the predictions concerning the typical seed—fleshly Israel—with the predictions concerning the true Israel, and thus will be led to reject Christ in His last message, through their *misinterpretations*.

Again: It is absolutely impossible to understand the Old Testament predictions concerning Israel without the aid of the New Testament. The New Testament is the complement of the Old. What was type and figure in the Old Testament is antitype and reality in the New. The one was shadow, the other substance. The shadow is never the perfect image (it shows only the profile at best) of the substance whose shadow it is. Type cannot be perfect antitype, else the antitype were not needed. But both type and shadow indicate many things which cannot be perfectly understood till the substance is before us. And this is true concerning the promises to Israel and the predictions concerning that people. Therefore we must go to the later and clearer revelations for the greater light. In harmony with this take the following inspired and positive statement of the apostle Paul on the plan of God:—

"How that by revelation He [God] made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by



the Spirit; that the *Gentiles should be fellow heirs*, and of the SAME BODY, and partakers of His promise in Christ by the Gospel." Eph. 3:3-6.

The promise here referred to is the promise to Abraham, an essential part of which was the land, or dominion. Of this promise with the literal seed of Israel, the Gentiles are *fellow heirs*, equal heirs, companion heirs, of the promised inheritance through Christ.

This Paul argues in Gal. 3. "Know ye therefore [says the apostle] that they which are of faith, the same are the children of Abraham." Verse 7. Of course if they are children, they are therefore *heirs* of the world. Rom. 8:17, and 4:13. And this by faith in order that, "the blessing of Abraham [Gen. 22:17, 18] might come on the Gentiles through Jesus Christ." Gal. 3:14. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Verses 28, 29. We do not know what could be clearer than this. Even Moses, or Elijah, or Daniel, could claim no more than the promise given to Abraham. All was embraced in the Abrahamic covenant. But Inspiration declares that those of faith, whatever their birth, were heirs of that promise, because they were the *seed* of Abraham. The case would be rested here, but there is more evidence which we wish to present.

Those Gentiles who accept of Christ by faith are no longer Gentiles. As stated in the scripture last considered, they are the *seed* of Abraham; as stated in other scriptures, they are Israelites:—

"Wherefore remember, that ye being in *time past* Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:11-13, 19-22.

This is equally positive with the testimony from Galatians. When unregenerate they were strangers, foreigners, aliens from the commonwealth of Israel. In accepting Christ, they become *fellow citizens* of all the holy people prior to that, and are builded together with the

believing literal seed in the one spiritual temple.

As to how the Gentiles are made Israel, we are told in Romans 11, which we will here briefly consider. In the beginning of the chapter, the question is asked, "Hath God cast away His people?" This Paul denies; he presents as proof of that, his own acceptance. Paul was a Hebrew, and if he could accept of Christ, every other soul in Judea could accept of Him. He then proceeds to show from God's dealings with Israel in the time of Elijah that it is the faithful remnant that constitute the true Israel. The seven thousand which had not bowed the knee to Baal were those reserved unto the Lord as His own. Even so then [says the apostle] at this present time also [in his day] there is a remnant according to the election of grace." Verse 5.

He proceeds to show that this election is not of works but of grace. "Israel [that is the fleshly seed] hath not obtained that which he seeketh for; but the election [those chosen because they believed] hath obtained it, and the rest were blinded, [that is, the nation at large was blinded]. Verse 7. He then quotes from the prophets the predictions of this blindness, and continues:—

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them [the Israelites] to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" Verses 11, 12.

The first covenant was made with Israel as a nation. They forfeited its conditions and were broken off. See Jer. 11:1-8, 16. The latter verse reads: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken." These branches were broken off because of unbelief. Rom. 11:17, 19. They were broken off in their national capacity; for they had forfeited the conditions by which they thus existed.

But they were not broken off in order that they should be lost. Under the old covenant there was no hope for the Gentiles. If they came into these promises it must be as individuals through the generous provisions of the new or Abrahamic covenant. And these promises did not shut out the Jews. They could not come in as a nation, but as individuals, the only way in which they could be saved eternally. They were blinded, they rejected Christ, they were cast off for ever as a nation. But not that they might fall, but that provision might be made for all in the Abrahamic covenant now ratified and proclaimed to all the world, "to the Jew first, and also to the Greek."

Rom. 1:16. They could every one accept of Christ, and thus be partakers of the blessings, but they could not shut out the Gentiles. Their fall as a nation and diminution as a people were a blessing to the Gentiles; how much more would their fulness be!

Verse 14 shows the apostle's object in this argument: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." All might be saved, and Paul would do by the Spirit of God all that it was possible to do, in order to save them. And yet he knew many would reject the Gospel message. Those who were saved, who came into the new-covenant blessings, must do so as individuals, by faith, even as the Gentiles were received. Verses 23, 24.

But when the Gentile by faith accepted of the Abrahamic blessings through Christ, he was no longer a Gentile, but a branch of Israel, bearing not the fruit of the tree from which he was cut, but grafted "*contrary to nature*," bearing the fruit of the tree into the stock of which he was grafted. This is just the truth taught in the passages before quoted from Eph. 2. The sinner unregenerate is a Gentile, a stranger to Israel; regenerated, or grafted in, he is an Israelite, a fellow citizen with the saints. The plan of salvation, embodied in the Abrahamic covenant and blessings is worthy of our God.

This subject we will consider further in an article on "The Fulness of Jew and Gentile."

M. C. W.

#### THE FIRST DOMINION.

THAT this earth belongs to the Lord, no one will for a moment call in question. It is His, because He is the Creator. Says the Psalmist: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." Psa. 24:1, 2. When the prophet Daniel interpreted to King Nebuchadnezzar the dream which foretold his abasement, he told the king that he should be driven out from his kingdom, "till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. 4:25. And in Psa. 115:16 we read: "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." This means simply that heaven is God's dwelling-place (Psa. 11:4), and that over it He has sole control, but that He has made man the tenant of the earth.

When and how the dominion of the earth was given to man we are told in the following verses: "And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping



thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:26-28.

A dominion is a kingdom; to have dominion is to have kingly authority. Therefore since the earth was given to man for a dominion, the earth was designed for man's kingdom. To this intent David speaks in the eighth psalm, where he says of man: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." *Psa.* 8:5-8. The apostle quotes this (*Heb.* 2:7, 8), and makes the additional statement that "now we see not yet all things put under him." This being the case, it must be because man has lost the dominion, for it was certainly given to him. In these words of the apostle, therefore, we have at once a statement of the loss of the dominion first given to man, and a promise of its restoration.

The details of the loss of the dominion which at the first was given to man are given in the third chapter of Genesis. In the first part of the chapter we learn that the serpent beguiled Eve, and persuaded her to eat of the forbidden fruit, and that she in turn induced Adam to eat. Then God said to Adam: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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. And afterwards when Cain had killed his brother, the Lord said: "When thou tillest the ground, it shall not henceforth yield unto thee her strength." *Gen.* 4:12. From this we learn that it is because of man's disobedience that we do not now see all things put under him.

But when man lost the dominion of the earth, who gained it? Evidently the one to whom he yielded obedience. Peter says that "of whom a man is overcome, of the same is he brought in bondage."

*2 Pet.* 2:19. And Jesus said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." *Luke* 11:21, 22. Our first parents were overcome by the serpent, "which is the devil, and Satan" (*Rev.* 20:2), and therefore it was to Satan that they yielded up the dominion which had been committed to them.

That Satan is now the ruler of this earth, instead of man, is shown by many scriptures. In *2 Cor.* 4:4 Satan is spoken of as "the god of this world." Christ said that the wicked are children of Satan (*John* 8:44); and in *Eph.* 2:2, "the spirit that now worketh in the children of disobedience" is called "the prince of the power of the air." Satan is "the accuser of the brethren," the one whom the followers of Christ are to "resist steadfast in the faith" (*1 Pet.* 5:8, 9); and Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." *Eph.* 6:12. And none can doubt that it was to Satan that Christ referred, when He said: "The prince of this world cometh, and hath nothing in Me." *John* 14:30.

E. J. W.

#### A TYPICAL REFORMER.

THE people of God have always been reformers. In all ages of the world, even to remotest times, it has been their work to hold aloft the standard of Divine truth against the world's flood of error and spiritual darkness. That work is going forward to-day, and is drawing more and more sharply the line of distinction between the world's two great classes, in proportion as we are brought nearer to the climax of the great conflict between spiritual truth and error. This work must continue to progress until a distinct separation is made, as indicated by the language of *Mal.* 3:18: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."

It is of the first importance that those engaged in such a work should fully understand its nature and what is essential to its success. The conception of finite man naturally falls below the true measure of the moral grandeur and solemnity with which these great movements are by nature invested. He must understand what is required of him as ambassador in such a work. He must bear in mind that truth proclaimed in the abstract has not that power to attract and impress the human mind which it has when proclaimed in the actions of individual life. He must not forget that the success of a work which calls the attention of men to

the claims of the Divine law, requires on his part a course of action in harmony with that law,—that he must be himself, in a measure, an example of the practical results of the doctrines which he would preach to others.

The pages of sacred and secular history present before us the lives of eminent reformers of the past. Among these there is one which is of peculiar interest to those engaged in the great reform work of our time, which is embraced in the third angel's message. This work has for its object the preparation of a people for the second appearing of Christ. Before his first appearance there was also a great reform work, in the preaching of John the Baptist. The Bible narrative of his work is short, but is full of instruction for those who are now placed in a position which is, in a great degree, similar to his. Among those characteristics which most forcibly strike the reader, may be noticed,—

1. His simplicity of speech. This great reformer realized that his message was an important one, and made use of no ambiguous phrases in its presentation. His words were direct and pointed. "Repent ye; for the kingdom of heaven is at hand." The weighty truths of his speech, rather than its rhetoric, attracted and impressed the multitudes who came to hear him.

2. His uncompromising attitude toward all forms of moral evil. His greeting to the Pharisees and Sadducees was, "O generation of vipers, who hath warned you to flee from the wrath to come? . . . 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. I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I: . . . He shall baptize you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

3. His appearance and mode of life. The record says, "The same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Surely no one who came to his preaching could doubt that in him they beheld one who was separate from the world, and whose manner of life was not out of harmony with his claim to the great and sacred office of forerunner of the coming Messiah. We can hardly conceive that his message would have had the power that it did, had this been otherwise.

The work of John the Baptist was stamped with the approval of Heaven. The Saviour testified of him that "he was a burning and a shining light." The



principles which controlled his life and shaped his speech, must be applicable with equal if not greater force to the life and teachings of those who are sent forth, as he was, to prepare the way of the Lord. His work was to prepare the way for Christ's first appearing. Their latter work is to prepare the world for His more awful and momentous second appearing, when He comes "without sin unto salvation." The very words which were the foundation of John's message, stand before us to-day on the eve of their startling and literal fulfilment. Now it is that the axe is to be laid unto the root of the trees, to hew down every tree that bringeth not forth good fruit. Now it is that the language of John applies: "Whose fan is in His hand, and He will thoroughly purge His floor; and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." With events of such moment impending, how important that the people of God should now be burning and shining lights in the midst of the dense moral darkness round about them!

L. A. S.

#### THE LOGIC OF FACTS.

LET it be once admitted that the fourth commandment has to do with the weekly cycle, and there can be no possible room for any confusion as to what seventh day the commandment means. And it must be admitted by every candid mind that the fourth commandment does have to do with the weekly cycle and with that alone. It was six days of labour and one of rest that gave rise to that division of time. The labour was the labour of God, and the rest was the rest of God, in the very beginning of this world's history. Those seven days having elapsed, a halt was made, and the Sabbatic memorial was erected, to be observed on every seventh day henceforth.

The week, an absolute and independent division of time, owing its existence to no other circumstances than these, was now completed and given to the world, as a model for all coming time. Days and seasons and months and years were to be governed by the heavenly bodies; the week was to be governed by the Sabbath; for the week sprung from the great events which made the Sabbath, and grew out of the appropriation which God made of the first seven days of time, devoting six of them to labour, the seventh to rest. The week thus constituted has come down from that day to this. Which day of this weekly cycle it was that was set apart as the Sabbath, is not a point of any uncertainty at all. There is no question concerning it whatever. It was the last day of this series of seven, the seventh day of this week.

Now the fourth commandment, as

already noticed, has to do with this period of time, and with this only—the six days of labour and the one of rest, which constitute the week. Moreover, it refers directly back to the work of creation which brought the week into existence. It speaks of the very day on which God rested, and which He blessed. This it designates as the seventh day, and says that this seventh day is the Sabbath. The Sabbath, then, is the seventh day of what? The only answer that can be given is that it is the seventh day of this weekly cycle.

But the objection is being urged more and more frequently of late, by religious teachers, that the commandment does not say the seventh day "of the week," and therefore the Sabbath may be any other day in the week; and more and more such an objection to the Sabbath seems to us a direct affront to the testimony of the Scriptures, and every principle of sound and candid reasoning.

But we are told that the determination of the question, which day is the seventh day, all depends upon where we begin to count. Yes; but where should a person begin to count? Isn't it usual to begin with "one"? Asking a little child once to count seven, it responded something like this: "Three, five, four, six, two, one, seven." This was excusable because it was a baby; it is not so excusable in a Doctor of Divinity.

These days in the weekly cycle, are all numbered for us from one to seven, and what right have we to change the count which God has given us, and call the day which He names the first, anything but the first, and the one which He calls the seventh, anything but the seventh? In a series of seven all numbered, what could we think of a person who would take the second, fourth, or fifth, and call it "one," and begin to count from that?

Of such an act are they guilty who try to make the seventh day, the day of the commandment, come on any other than the seventh day of the week to which God has fixed it. The attempt is too transparent a piece of sophistry to mislead for any great length of time any who will give the subject its due measure of honest and careful study.

U. S.

ONE evening as Mohammed, after a weary march through the desert, was camping with his followers, he overheard one of them saying, "I will loose my camel, and commit it to God." The prophet immediately exclaimed, "Friend, tie thy camel, and commit it to God." We cannot expect an indulgent Providence to make up for our neglect of proper effect. No amount of faith is an excuse for laziness. Do the best you can and leave the consequences with God.

## 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.

#### THE VATICAN AND LIBERTY.

A FREQUENT contributor to the English magazines and reviews, M. Emile de Laveleye, has written an article in the *Pall Mall Gazette*, reviewing the very optimistic report of the Special Commissioner of that paper to the Vatican. The tendency to ignore such facts as M. Laveleye cites in proof of the attitude of Rome toward liberty, and to accept promises and expressions of intentions as blindly as though the creed of the Jesuits had never been heard of, is one of the most deplorable signs of our times. The writer says:—

I have read *The Pall Mall Gazette* Commissioner's letters on Rome with the utmost interest, but also, I cannot disguise it, with a certain amount of regret that a man of good faith should be led astray by a misunderstanding. It is quite comprehensible that he should have visited the Vatican in order to form some idea of what that great power, the Roman Church, could do for the cause of civilization. I am not surprised that he was fascinated by the grand ideal which filled great men's minds with enthusiasm in the Middle Ages; the Pope, as the representative of the Prince of Peace, by his high and disinterested arbitration settling all quarrels between hostile nations, between masters and workmen; being everywhere the leader of progress; stretching out a helping hand to all those in need—to women and all oppressed nationalities—and preaching to mankind at large equality, fraternity, and charity; in fact, making the triumph of the Divine principles of the Gospel his great aim and object.

But, alas! the lessons of history forbid us to indulge in this admirable Utopia. *The Pall Mall Gazette* Commissioner, not having lived in a Catholic country, does not know that for the Roman Church liberty means liberty for the good—that is, Catholics—and suppression of evil—that is, of all heretics. He has forgotten that quite recently Leo XIII., when complaining to the whole world of the outrages to which he was subjected, mentioned, as the worst of all, the erection of Protestant chapels and the exercise of Protestant worship in the city of the Popes? In Protestant countries, and in those where a Liberal Government is in power, the Church of Rome favours liberty; but wherever she has it in her power to do so she stipulates for the absolute exclusion of dissent.

A very distinguished French writer, most highly approved at Rome, M. Louis Venillot, said: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in the majority we refuse it because that is ours."

Pius IX., a very good and even a holy man, obedient to the doctrines of his faith, inscribed each time he could in his Concordat that all dissenting worship should be suppressed.

When, in 1815, the King of Holland granted to his realm a constitution according freedom of worship, the Belgian bishops had it thrown out, because, they said, this liberty is directly opposed to the principles of the Roman Church. In 1830 Belgium adopted a constitution with all the modern liberties; immediately, in 1832, Gregory XVI. condemned it in a celebrated encyclical letter.

In the Concordat concluded with Spain (1850) by Pius IX., one of the articles is as



follows: "The Catholic religion shall be maintained as the exclusive religion of the realm, in such sort that the practice of all other worship shall be forbidden and prevented." And, in fact, till the revolution of 1869, the Spanish Protestants were condemned to prison.

In the Concordat with the Republic of Ecuador (1862) there is the following stipulation:—"The Roman Catholic and apostolic religion is to continue to be the religion of the Republic of the Ecuador. Consequently no other worship may be practised or any other sect tolerated in the Republic." When freedom of worship was proclaimed in Mexico, the encyclical letter of December 15, 1856, denounced it to the world as an abominable act destined to corrupt men's minds and to root out the holy religion. Leo XIII. strongly insists that St. Thomas' works should be the basis of philosophical and moral instruction. Here is what the "last Father of the Church" says on religious liberty: "If heretics did not corrupt their fellows, they could, nevertheless, be suppressed. By secular justice they can legitimately be put to death (*"judicio seculari possunt licite occidi"*), and deprived of their possessions, even if they do not corrupt others; for they are blasphemers against God and observers of a false faith, so that they deserve more severe punishment than those who are guilty of high treason or of coining false money" *Sententie*, lib. iv. D. 13, quest. ii. art. 3).

Pius IX. and Leo XIII. are only trying to put in force a constant doctrine of the Roman Church, enforced over and over again by Popes and Councils. Listen to what Bossuet says on this subject, who has not been disposed to magnify the authority of the Pope or of Ultramontanism: "I declare that I have always been of opinion that princes have the right to pass penal laws to compel heretics to conform to the rites and observances of the Catholic Church; and, secondly, that this doctrine is a standing one in the Church, which has not only followed, but also requested from princes the enactment of such ordinances" (Letter, November 12, 1700, being a debate with the Bishop of Montauban as to whether Protestants converted by the dragoons were to be compelled to attend mass). Bossuet is of opinion that they should not be compelled, not from any consideration for their liberty of conscience, but out of respect for the mass. This curious correspondence where all the authorities for intolerance are quoted, should be read in order clearly to understand what Catholicism means by the word liberty.

Has *The Pall Mall Gazette* Commissioner before leaving the Vatican not asked Cardinal Parocchi to show him the Sala Regia, near the Capella Sistina, where Vasari's pictures represent the triumphs of the Roman Church? Four of these frescoes show the horrors of the massacre of the Huguenots on St. Bartholomew's Eve and the death of Coligny. Pope Gregory XIII. ordered the perpetration on the walls of his palace of the memory of this crime, the anniversary of which drew tears from the eyes of old Voltaire. As Stendahl has said, in his well-known "Promenades dans Rome," "The residence of the Papacy is the only place in the world where murder is publicly glorified."

#### MAN'S MESSAGE-BEARERS.

THE tenth day of this month was the Jubilee of the Penny Post, the great system of cheap postage with which the name of Rowland Hill is inseparably connected. On the 10th of January, 1840, the mail-bags which left London, it is said, were quadrupled in bulk, and the postal department since that time has contributed its proportionate share of statistics in confirmation of the assertion of the *Spectator*, that "more has been

done in the course of the fifty years of our lifetime than in all the previous existence of the race." Speaking of the inauguration of the system, an evening contemporary says:—

What an advance this was on the old methods of communication! There is no better criterion of the march of civilization than the development of the means of human intercourse, and there is no more powerful agent in the carrying out of great enterprises. Twenty-four centuries ago the first post-house system on record was established by the great Cyrus, when he was rallying the Persian hosts after the disasters of Marathon in those days of military glory when Persia's reputation rested on something less prosaic, if more shadowy, than mats and cats. Six centuries later—stimulated, doubtless, by the literary activity of the Augustan age—this institution was introduced among the Romans; and although its progress westward was slow, it received a great impetus from Louis XI., whose thirst for news of his kingdom led him to establish an extensive system of post-houses all over France. Thence the movement crossed the Straits of Dover, and, during the disturbances in Scotland Edward IV. established a chain of post-houses between London and Scotland. It was not till the reign of the first Charles, however, that the postal system received anything like a general extension over the Kingdom; and even so late as 1740, when the post between London and Edinburgh was only transmitted three times a week, the mail-bag, on one occasion only contained a single letter, addressed to an Edinburgh banker named Ramsey. The establishment of mail coaches, however, marked a distinct advance, and when, in 1830, the steam locomotives were brought into service the possibilities of development were immeasurable. The same circumstance tended towards a greater distribution and intermixture of the population, and gradually from small beginnings the system extended, until at the present day thousands of millions of missives pass annually through the hands of the department.

This change in the postal service during the last fifty years, and the marvels of the electric telegraph, have revolutionized the relations of men, and made all the world our neighbour. Interesting as these and other modern developments are in themselves, they are of incomparably greater interest when considered in the light of the part they have to play in the fulfilment of the prophecy of Dan. 12:4. A recent writer has said:—

Go back only a little more than half a century, and the world . . . stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The Divine finger lifted the seal from the prophetic books, and brought that predicted period when men should run to and fro, and knowledge should be increased. Men bound the elements to their chariots, and, reaching up, laid hold upon the very lightning, and made it their message-bearer around the world.

It must also be remarked, that while these agencies which have been brought into existence stand as signs of the period of the world's history in which we live, their office does not cease there; but they are Divinely appointed means to the accomplishment of the world's evangeliza-

tion. A note in a Bible reading on the "Increase of Knowledge," which appears in "Bible Readings for the Home Circle," puts this phase of the subject very concisely:—

The question may arise as to why the mind of man has been so suddenly endowed with the inventive faculty, in so much greater degree than in past ages. There must be a design in it. Before the final end, the world is to hear the message of the Lord's coming. Had no more rapid means of conveyance and communication been found than existed a century ago, it would have been impossible to communicate such a message to one generation. But such a work must be done for the last generation. Suppose that the message of the Lord's coming should begin to sound in the generation preceding the one which was to see the culminating events, and when it has gone partly over the world, that generation dies, and another comes on the stage. Every one can see that the same territory must be gone over again before the Lord's coming, in order to have the last generation warned of the event. Then the last generation everywhere must hear the message, and this calls for rapid transit, and lightning couriers to bear the tidings to various parts of the earth.

W. A. S.

## The Missionary.

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

#### "HOW MUCH OWEST THOU UNTO MY LORD?"

WHAT do I owe Thee? Could I measure,  
And it were mine, the boundless sea,  
Then count each drop a priceless treasure,  
And offer all, dear Lord, to Thee,  
'T were naught beside Thy love to me,  
And I should still Thy debtor be.

What do I owe Thee? Could I gather  
Rare gems and gold from richest mine,  
And give Thee these, or bring them rather,  
I should but offer what is Thine;  
The debt, uncancelled, still were mine:  
Its heavy burdens all, all mine.

What do I owe Thee? Thou hast spoken  
"My death thy debt has fully paid;  
Thy love could give no costly token;  
On Me its fearful load was laid;  
I have thy righteousness been made,  
Thy spotless righteousness been made."

To Thee, O Christ, what can I render  
For this, Thy wondrous love to me?  
I have no gift, but I surrender  
My very self, my all to Thee:  
Glad that I may Thy servant be:  
May mine a royal service be.

Ready to heed Thy lightest bidding,  
In duty's path to swiftly move,  
To tell to souls in darkness sitting  
This glad, sweet story of Thy love;  
Tell them 'tis "boundless, full, and free,"  
Since it has sought out "even me."

—Walchman.

#### NEWS FROM THE WEST INDIES.

[From the *Review and Herald*.]

A LATE paper from Grenada contains an item of news to the effect that an old and respected citizen, a former local preacher in his community, has commenced the observance of the seventh day, and is organizing a "new sect." A private letter from the brother referred to, confirms the statement, that he, with some others, having received reading-matter from one of our missionary workers, had, from reading, become convinced that the seventh day is the day of the Sabbath, and has fully decided to keep all of God's commandments. He says, moreover, that the



stand taken by him and others has aroused considerable interest to hear on the part of some, and a spirit of derision with others.

This is as might be expected. It would indeed be wonderful if Satan should suffer the path of a single seeker for light to be thornless. But opposition to the truth is that which waters the seed sown, and causes it to grow more vigorously. At this writing it is impossible to tell into what the infant work in Grenada will yet develop; but we believe with the proper nourishment and care, it may become a strong and healthy plant, and be reared to bear much good fruit. The island of Grenada is the most southern of the group known as the Antilles, lying ninety miles southwest of Barbadoes, and about sixty miles from the coast of South America.

#### FRENCH COLPORTAGE IN ILLINOIS.

A FRENCH brother who has been labouring as a colporteur among French-speaking people in Illinois (U.S.A.), says: "It is with gratitude to God that I can make this report of labour done among the French Canadian people of this State. I have canvassed for the French 'Life of Christ' and for 'Bible Readings.' Sold 325 dol. worth of books. I sold Bibles wherever I could. Though often meeting strong opposition on the part of the priests, the Lord enabled me to gain the esteem of the people in general, to the degree that I am invited even by some who have not seen me, to speak about the Bible to them. As the roads are in a very bad condition in the country, I spend my time in visiting our people and interested persons. Space is lacking to give a full account of the many interesting cases I have met, among both the Catholic and the Protestant French population here; but suffice it to say that all goes to show that the time has fully come to work for them, and that we have the strongest reasons to believe that no bounds can be set as to how fast the Lord will do this great work among the French, through those who will consecrate themselves wholly to it."

#### PROGRESS IN THE UNITED STATES.

FROM reports coming to hand during the last fortnight, we take the following items of interest showing the progress of the cause of present truth in the States:—

MINNESOTA.—A brother reporting from a town which had not before been entered in the interests of our work, says: "I have been in this vicinity about two weeks. Have held nineteen meetings. Seven adults have signified their intention to keep all the commandments of God. This is an entirely new field, and calls are coming in from several places for meetings. We hope to be remembered in the prayers of God's people, that we may have heavenly wisdom to work for God."

PENNSYLVANIA.—Bro. O. A. Olsen, writing of the annual State Meeting of this Conference, says: "The general interest in the work was good. All seemed anxious to understand their part of the work that they might be as efficient as possible. Our ministers' meetings were good, and, I trust, profitable. The religious interest was good, and our brethren returned to their homes and fields of labour with renewed courage." A meeting of the Pennsylvania Tract Society was held in connection with the State meeting, and the report of the secretary showed that the work of the society was rapidly increasing. The prospect was that the report of book sales at the end of the Conference year would show more than two and a half times the value of books sold by the agents last year. We give space for two of the resolutions passed at the meeting of the Tract Society:—

*Resolved*, That the rapid progress of the National Reform movement, and the untiring energy of the Sunday-law advocates, call for a most earnest protest on our part, and a systematic and earnest effort to place in the hands of every family in Pennsylvania, such reading-matter as will point out the evils and dangers of consenting to religious legislation.

*Resolved*, That we recommend the members of each branch of this Society to hold a weekly meeting for mutual encouragement and instruction, and for the study of the several lines of work in which the Society is engaged, in the following order: 1. Foreign missions; 2. Religious liberty; 3. Home missionary work; 4. Health and temperance.

LOUISIANA.—Seven new members were received into the Galvez church on the occasion of the last quarterly meeting, six of whom had been baptized during the meeting. Others are expected to unite with this company soon. The advocates of the Sunday-law movement held a State convention in New Orleans, which was attended by the brother reporting. The convention had been widely advertised in the papers but there was very small attendance. Our brother says: "This being a State convention, and having been so well advertised, and yet, having so small an attendance, seemed to be quite a discouragement to Dr. Crafts and other workers in that cause. They formed an organization to be known as 'The Sunday Rest League of Louisiana.' The selection of a name called out some discussion. Dr. Crafts thought it would not do very well to use the word 'Sabbath' in the name of the organization in this part of the country. It seems very evident that they have but one object in view, but are willing to use any name that will best suit their purpose, and to a certain extent, blind the people's minds as to their real design. Several vice-presidents were elected, among whom was a Catholic priest of New Orleans." The difficulty as to choice of a name arises from the fact that while in the past they have openly avowed, and even now in their public utterances are continually betrayed into the admission, that their purpose is to enforce a religious observance by law, there is something in the name of religious legislation which is rightly unsavoury with many.

ALABAMA.—Meetings were held in a country place in which there were already two families keeping the Sabbath. The services were well attended, and ten signed the covenant. The little company here have a church building in which to meet for worship. Meetings were held with a company in another county. Two persons were baptized and united with the church. The brethren in this latter place are showing a commendable zeal in building a new house of worship, larger and better than their old one.

GEORGIA.—The interest awakened by meetings held in Alpharetta last summer is being followed up by visiting, holding Bible-readings, and weekly public services. Quite a number have embraced the truths of the third angel's message, and many are almost persuaded to obey. On a recent Sunday, five souls were buried in baptism, in the presence of a large concourse of people. The service seemed to leave a deep and lasting impression upon the minds and hearts of the people. A church of thirteen was organized, and others who are keeping the Sabbath will soon join. A Sabbath-school was also organized, and a hall has been fitted up in which to hold their meetings. The colporteurs are meeting with good success in Georgia, and also throughout the South, where the work is only just beginning.

## Bible Readings.

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

#### WHAT IS MAN?

1. In his creation, with whom is man compared?

"What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels." Heb. 2: 6, 7.

2. What is the nature of angels?

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in

marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

3. What are angels called?

"And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire." Heb. 1: 7.

4. What is the difference between the two Adams?

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15: 45.

5. Adam was made a living soul; but was he not a spiritual man?

"Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Verse 46.

6. When does man become a spiritual being?

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Verse 44.

7. To what does the sowing refer?

"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption." Verse 42.

NOTE.—Man does not have the undying, spiritual nature of the angels until the resurrection. Then, if righteous, he cannot die any more (Luke 20: 36), because he is equal unto the angels.

8. How is man's nature here defined?

"Shall mortal man be more just than God?" Job 4: 17. Mortal.—"Subject to death."—Webster.

9. What is God's nature?

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." 1 Tim. 1: 17. Immortal.—"Exempt from liability to die."—Webster.

10. Of what was man formed in the beginning?

"And the Lord God formed man of the dust of the ground." Gen. 2: 7, first part.

11. What act made him a living soul?

"And [God] breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7, latter part.

NOTES.—The living soul was not put into the man; but the breath of LIFE which was put into man, made him—the man, made of the earth—a living soul, or creature.

The original word for "living soul" in this text is *nephesh chayah*. On the use of this word in Gen. 1: 24, Dr. A. Clarke says: "A general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

12. Are others besides man called "living souls" in the Bible?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16: 3. See also Gen. 1: 30, margin.

13. Do other creatures besides man have the "breath of life"?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7: 21, 22.

14. Is theirs the same breath as man's?

"As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity." Eccl. 3: 19.

NOTE.—Every creature has the breath of life, and lives by the power of God just the same as man. When once that breath of life is taken away from either, one is just the same as the other. Man has no pre-eminence above the beast in this respect. If man dies, he can only live by being raised from the dead. This has been promised to the human race, but not to the beast.



15. The breath of life from God was breathed into man's nostrils in the beginning. What does Job call that which is in the nostrils?

"All the while my breath is in me, and the spirit of God is in my nostrils." Job 27:3.

NOTE.—That which was breathed into man was the spirit, or breath, of God; it was his life. It was promised to man as long as he would be obedient; but if he sinned, God would take it from him. With this spirit in the nostrils, man, who is "of the earth earthy," is made a "living" soul; when this breath of life is taken away, that same man is dead. When man brought the penalty for sin into the world, he forfeited the right to the spirit, or breath, of life. In other words, he is called to give up the spirit, or ghost.

16. Can the soul and spirit be separated?

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Heb. 4:12.

17. When man gives up the spirit, what becomes of it?

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. That is, the spirit of life by which man lived, and was only loaned to him of God, goes back to the great Author of life. It is His, and man can have it eternally, only as a gift from God, through Jesus Christ. Rom. 6:23. When the spirit goes back to God, the dust, which was in the beginning made a "living soul," goes back as it was, to the earth.

18. Can one have the spirit of life with him eternally, unless he has Christ?

"He that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 John 5:12.

NOTE.—The veriest sinner and reviler of Christ has this temporal life; but when he yields this up, he has no prospect that eternal life will be given to him, as that can be received only through Christ.

19. Why were the first guilty pair driven from the tree of life?

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden." Gen. 3:22, 23.

20. Who restores this lost privilege to the faithful believers?

"For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4.

21. The word immortal occurs but once in the English Bible (1 Tim. 1:17), and is there applied to God; are any others said to have immortality?

"Who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

22. How is death abolished, and this desirable boon brought to light?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. Then without the gospel one cannot have immortality, but the death penalty must abide on him.

23. How does man obtain immortality?

"To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2:7. One does not need to seek for a thing which he already possesses.

24. When will the faithful receive immortality?

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

25. What is then to be swallowed up?

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54.

26. How is this victory gained?

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Verse 57.

SUMMARY.—We have found that man was made of the dust of the ground, and caused to live by the breath, or spirit, of life from God. The clay thus animated—not the breath of life—is called a "living soul," or creature, according to the original text. Other creatures live by the same process, and some of them, at least, are plainly called living souls. When man dies, he knows nothing until he lives again, simply because the vitalizing element that caused him to live and move and think has been taken from him, and gone back to its original Possessor. Unless that were brought back to man, he would be for ever unconscious in death. But Christ, who is the believer's life, is to appear, and bring back to those who seek for it, that life which they forfeited through sin. Then, if righteous, man will live on as Adam would have lived, had he never committed sin. It is thus that man obtains immortality, if he ever enjoys it.—*Bible Readings for the Home Circle.*

## Interesting Items.

—Mr. Stanley is expected in England in February.

—The gross valuation of London is £38,462,493, and the rateable value £31,592,387.

—During December the export of gold from the Cape amounted in value to £132,000.

—The total debt of Australia is £167,816,401, or an average per head of the population of £45 12s. 6d.

—A limited mail train now runs from New York to San Francisco in a little under four and a-half days.

—The late King of Portugal is stated to have had eleven physicians attending him at the time of his death.

—Mrs. Lanchester, of Mansfield, has just died in her 108th year. She was, perhaps, the oldest person in England.

—The Czar's ill health occasions some alarm. Through fear of assassination he is said to drink heavily to induce sleep.

—The Turkish journal *Hakikat* reports that some French capitalists have offered to construct a bridge across the Bosphorus.

—A donor whose name is not disclosed, has given £100,000 for founding a convalescent home in connection with the London hospitals.

—Peter Laing, the Elgin centenarian, has just entered his 106th year. He is hale and hearty, and has never taken any doctor's drugs.

—The Queen has been in excellent health since her arrival in the Isle of Wight, although, owing to her lameness, she always uses a stick when walking out.

—One of the most remarkable and alarming social symptoms in Austria of late years has been the increase in the number of suicides. During last year Vienna alone reckoned 366 cases.

—A telegram from Shanghai states that great damage has been done by a waterspout near Nanking. Over a hundred people were drowned on the Yang-tze-Kiang, and numbers of boats destroyed and sunk.

—The oldest Cabinet Minister is Viscount Cranbrook, G.C.S.I., Lord President of the Council, aged 75; the youngest is the Right Hon. Arthur James Balfour, M.P., Chief Secretary for Ireland, aged 41.

—The Patent-office continues to expand, and there is again a heavy increase for 1889 against 1888. The applications for patents during 1889 figured up to 20,993, against 19,070 in 1888, an increase of 1,923.

—Statistics show that the influenza epidemic has been the prime cause of a large increase in the death rate. The mortality figures in Paris for the last week in 1887 and the first week in 1888 were 2,297; for the corresponding period ending in 1889, 2,081; for the same period ending this year, 5,267.

—An alarming epidemic of measles is raging at Alton, Hants. Over 300 cases are reported, and several deaths have taken place.

—The Royal Castle of Laeken, the suburban residence of the King and Queen of the Belgians, and the place from which Napoleon I. issued his declaration of war against Russia, was burned Jan. 1.

—It is reported that great preparations are being made by the Russian Government with a view to beginning the construction of the Siberian Railway, next spring, at Tomsk, Stretensk, and Vladivostock simultaneously.

—Mr. Stanley, on his arrival at Zanzibar, received offers of large fees from Londoners to engage himself for a lecturing tour. He is also said to have been offered £8,000 if he would speak half a column into a phonograph.

—The prevailing epidemic, which has entered most of the royal residences on the continent, has not spared Sandringham. Prince George of Wales was one of the sufferers, and now his sister, Princess Victoria, is down with influenza.

—Six Chinese officers are at present being drilled at Meppen by German Artillery officers in the use of the Krupp gun. The Chinese Government pay for the keep and instruction of the men, who are very intelligent, and stand the cold climate well.

—These are given out, on the authority of Dr. Graves, as the years in which the influenza epidemic has visited Europe since the beginning of last century: 1708, 1712, 1728, 1733, 1743, 1758, 1762, 1767, 1775, 1782, 1788, 1789, 1803, 1831, 1833, 1837, and 1847.

—On the morning of Jan. 1, the Forest Gate Industrial Schools, which accommodate pauper children from Poplar and Whitechapel, were burned. Eighty-four boys were sleeping in the dormitories on the upper floor, and of these twenty-six were either suffocated or burned.

—The King of the Belgians has just pardoned a deserter at the request of the latter's niece, a little girl named Bessie Keim, aged thirteen. Bessie wrote Leopold II. to this effect: "If my uncle were Your Majesty and Your Majesty my uncle, I am sure my uncle would pardon Your Majesty."

—*The Record* understands that an important manuscript of the New Testament has lately been unearthed by Archbishop Bryennios, well known as the discoverer of the Early Church treatise, entitled, "The Teaching of the Twelve Apostles." The find is said to have been made in a Turkish library at Damascus, and it is believed that the manuscript dates from the middle of the fourth century.

—During his visit to Constantinople, the German Emperor was favourably impressed with the efficiency of the Turkish military forces. He has lately expressed the opinion in Berlin military circles that the Turkish army is in an excellent state of organization, and that a war in the future against Turkey would be such an undertaking that any Power might well hesitate to expose itself to the risks of the venture.

—During the fortnight the spread of the influenza in London and the provinces has to some extent retarded business. Over 2,000 employés of the Post Office in London were attacked, and the disease widely spread amongst the troops and police. In two London hospitals, wards were closed owing to the illness of many of the nurses. The reports from the hospitals, however, show the epidemic to be on the wane.

—The Empress Augusta, of Germany, widow of Emperor William I., died in Berlin, Jan. 7. Her Majesty was suffering from an attack of the Russian influenza, which led to bronchial troubles, which, at her advanced age, proved fatal. She was born in 1811, when Germany was still under the heel of Napoleon I. In 1829 she was married to Prince William of Prussia, who became, forty-one years later, the first Hohenzollern German Emperor.



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LONDON, JANUARY 16, 1890.

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"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

FROM the monthly report of the French and German colporteurs in the Central European field, we are glad to see that they are meeting with a fair degree of success in selling books. A total of 668 orders had been taken, chiefly for the German edition of "From Eden to Eden." We hope to be able to announce soon an English edition of this book.

WE have received from our publishers the pamphlet of "Sabbath-School Lessons on the Letter to the Hebrews," being No. 28 of the *Bible Student's Library*. These lessons are a continuation of the lessons on Hebrews studied in the senior classes in our Sabbath-schools during the last quarter of 1889. Beginning in the seventh chapter, the lessons for the ensuing quarter thoroughly canvass the great subjects of the ministration of our High Priest in the heavenly sanctuary, and the old and the new covenants. As the lessons for the senior classes are discontinued in the weekly Sabbath-school paper, every member studying them should now be provided with the lesson pamphlet. Price, 2½d. Orders should be sent to the Pacific Press Pub. Co.

IN their little boat upon the Sea of Galilee, amid the storm and darkness, the disciples toiled hard to reach the shore, but found all their efforts unsuccessful. As despair seized them, Jesus was seen walking on the foam-capped billows. Even the presence of Christ they did not at first discern, and their terror increased, until His voice, saying, "It is I; be not afraid," dispelled their fears, and gave them hope and joy. Then how willingly the

poor, wearied disciples ceased their efforts, and trusted all to the Master. This striking incident illustrates the experience of the followers of Christ. How often do we tug at the oars, as though our own strength and wisdom were sufficient, until we find our efforts useless. Then, with trembling hands and failing strength, we give up the work to Jesus, and confess we are unable to perform it. Our compassionate Redeemer pities our weakness; and when, in answer to the cry of faith, He takes up the work we ask Him to do, how easily He accomplishes that which seemed to us so difficult.—*Mrs. E. G. White.*

WE hear it quoted as scripture "Christ has redeemed us from the law." There is quite a difference between being redeemed from the law, and being redeemed from its curse." "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.' Gal. 3:13. The law which the apostle says is holy, just, and good (Rom. 7:12), can curse no one but its transgressor, or a voluntary substitute. Being redeemed from its curse is simply being redeemed from sin. Did Christ, by being made a curse on account of our sins, blot out the law, the transgression of which made us sinners, and demanded our death, or that of our substitute, the spotless Lamb of God? Did the stroke of Divine vengeance, which Jesus received for our transgressions, blot out the law which we had transgressed? It would have been much cheaper to repeal the law beforehand, and thus save the Divine and sinless victim. The strongest evidence in favour of the perpetuity and immutability of the law is the fact that Christ died for our transgressions of it.—*R. F. C.*

A PARAGRAPH in the last number of our esteemed German contemporary, the *Herold der Wahrheit*, published in Basel, expresses the spirit in which our European brethren enter upon the year's labours: "We expect that by the time this number of the *Herold* reaches its readers, brethren Conradi and Erzenberger will be here in Basel, with the President of the Mission, to lay plans for the coming year. It is our prayer that this work may make greater progress during this year than ever before. It devolves upon us, however, who have become acquainted with the truth, to work out with all diligence and perseverance the answering of our petitions. Let us then, dear friends and workers, bring into the work of this new year more courage and zeal than ever before, and thus, as we work with pure hearts and quickened hands, God will not fail to grant us His blessing. Who knows whether God will not this year visit us with the latter rain from on high, drops of which have already here and there refreshed our public assemblies." We know our readers will join in the earnest prayer that such an experience may be granted the devoted labourers in the European field during the year 1890.

THE Pastor of the East London Tabernacle, Mr. Archibald G. Brown, has just published a sequel to his articles written last year on "The Devil's Mission of Amusement." We are glad to know that the demand for the latter has been such that during the year 124,000 copies have been sold, and the protest

has been reprinted in provincial papers and lectured upon far and near. The pamphlet was a vigorous protest against the methods so much in vogue in the religious world, and the author has been denounced as a "sour bigot," "a victim of religious melancholia," and a gloomy dyspeptic. Mr. Brown entirely repudiates this diagnosis, and says: "The real fact of the case is, I never dealt at all with amusement in itself, but amusement as a mission. This has been conveniently ignored. . . My contention is that amusement pressed into the service of the churches, and adopted as a religious agency, or a means of raising church finance, is a delusion of the Devil. To this I stand."

Mr. Brown proceeds to give "a few examples of the intermingling of the churches and the world in a mission of amusement," and fully vindicates and illustrates his former protest. From "fancy fairs," and "dances," in aid of church work, the examples pass up the scale to boxing matches, and theatricals of unquestionably bad morality. We are thankful for these bold but Christian-like protests against methods which are dragging the standard of the Christian profession in the dust and filth of the world.

## SPECIAL NOTICE.

ONCE again we would call attention to the fact that, beginning with this year, the entire business management of the paper was taken over by the Pacific Press Publishing Company. All subscriptions, remittances for publications, and all business correspondence should be sent to the Pacific Press Publishing Co., 48, Paternoster Row, London, E. C. All other correspondence should be addressed to the Editor of THE PRESENT TRUTH, 451, Holloway Road, London, N.

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