

The Present Truth.

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

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THINE EYES SHALL SEE.

"Thine eyes shall see the King in his beauty."

THINE eyes shall see! yes, thine, who blind erewhile,
Now trembling toward the new-found light dost flee;
Leave doubting, and look up with trustful smile:
Thine eyes shall see.

Thine eyes shall see! Not in some dream Elysian,
Not in thy fancy, glowing though it be,
Not e'en in faith, but in unveiled vision,
Thine eyes shall see.

Thine eyes shall see! Not on thyself depend
God's promises, the faithful, firm, and free,
Ere they shall fail, earth, heaven itself, shall end:
Thine eyes shall see.

Thine eyes shall see! Not in a swift glance cast,
Gleaning one ray to brighten memory,
But while a glad eternity shall last
Thine eyes shall see.

Thine eyes shall see the King! The very same
Whose love shone forth upon the curseful tree,
Who bore thy guilt, who calleth thee by name,
Thine eyes shall see.

Thine eyes shall see the King! The Mighty One,
The Many-crowned, the Light-enrobed; and He
Shall bid thee share the kingdom He hath won:
Thine eyes shall see.

And in His beauty! Stay thee, mortal song!
The Altogether Lovely One must be
Unspeakable in glory;—yet ere long
Thine eyes shall see.

Yes! though the land be very far away,
A step, a moment, ends the way for thee;
Then changing grief for gladness, night for day,
Thine eyes shall see.

—*Frances Ridley Havergal.*

General Articles.

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

THE SECOND COMING OF CHRIST.

THE following excellent thoughts on a most important subject are taken from a sermon by W. S. Rainford, B. A., of the Episcopal Church, given at St. James Cathedral, Toronto, Canada, in 1877. They are just as true now as then, and the coming of our Lord is nearer. We commend them to our readers:—

The subject upon which I propose addressing you is one to which our Church calls our attention at this time. We believe that as

our blessed Lord ascended to heaven, leaving a benediction on the weary, doubting souls of a few scattered, ignorant men, in like manner, also, shall he come again, with a benediction, as he went, and for this return we look. I should have been very glad if time and opportunity had permitted me the honour of (for a few Sunday mornings at least) dwelling on this subject, second in importance to none in the Bible; but I must try to confine what I have to say to this morning's and this evening's service. I hope, therefore, I do not ask too much, if I request as many as possible to honour me with their attention this evening, as well as this morning; for if this be not so, I am afraid it will be impossible to make some points in regard to this most important truth clear.

I suppose there may not be any present who are aware of the fact, that in the two hundred and thirty chapters of the New Testament, the second coming of our Lord is mentioned three hundred and twenty times. I must say I was rather startled by the fact when I discovered it, so I think I need not offer any excuse for bringing this subject before you; for the Bible is not more explicit concerning the fact of Christ's first coming than it is of his second. This is no strange speculation of a few visionaries; no wild fancy of enfeebled minds; no dream of sentimental, home-sick men. On the contrary, the dreamers are those who take the brilliant shadows, cast by earth's magic lantern, for realities. Men have bungled,—bungled in naming years, and audaciously have even named days for Christ's return; but these foolish mistakes cannot alter the fact that stands firm as God's rock of truth, in the nineteenth as in the first century, that Jesus Christ, as certainly as his feet ever stood on earth once, shall place them on earth again. I am not careful this morning to discuss the various theories, or to mention the various plans which men, some of them wisely, and some of them foolishly, have formed; but I confine myself to two facts in regard to this subject. I confine myself to the certitudes of the case, and these are that there are two comings of Christ mentioned in this book,—one for his saints, and one to judge the world. These are not the same; they are altogether distinct. But there are also two resurrections: one, when the dead in Christ shall rise, first; and the other when all that sleep in the dust of the earth shall rise. Now, without any reason whatever, men have made a sad jumble of these two great facts, and unless we get them already before our minds, we shall not be in a position to discern the simple leading truths in regard to this momentous advent. Let me once again state them: There are two distinct comings of Christ mentioned in the Bible, one for his saints, and those saints only; one, the great-white-throne day, when all shall stand before the Judge. There are two resurrections mentioned in the Bible, one when the silent dead in Christ shall be awakened by the wondrous echo of his trump, and the other, when

all the dead, small and great, shall stand before his throne. I would like to dwell, if I had time, on many passages of scripture which distinctly point this out. If you will give me your attention, I will read them to you in such order as in a short time I have been able to arrange them. Let me dwell on the first point I shall make; it is this, the certainty of Christ's coming. We hear it commonly quoted that all men are certain to die, a statement clearly controverted by the Word of God which saith: "Nay, we shall not all die, but we shall all be changed." God knows death is a real enough thing; methinks we have had enough of this last week. Of two men that heard me preach last Sunday morning, one went to the Lord's table, went home in as good health, seemingly, as I am, went to bed, drew a thick breath, was insensible,—was gone; one heard the gospel of the Lord Jesus Christ—whose name is called Jesus, for he shall save his people from their sins—in the morning, and dropped dead on the street in the evening without a sigh.

Ah, death is real, but far more real is the coming of Jesus Christ! I cannot recall at this time one single passage in the New Testament, which bids the child of God expect to die. It is a startling thing to say, but I have good reason for saying it; and there are over two hundred passages in the New Testament which bid the child of God expect the personal coming of the Lord Jesus Christ before he dies.

We will now turn at once to the word of God, and if you will give me your attention I will read some verses from it. (You will not have time to follow me with your Bibles, but if you take them down, you can read the passages at your leisure afterwards.) First I read in Matthew, twenty-fourth chapter, 30th and 31st verses: "And then shall appear the sign of the Son of man in heaven; and then, shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Will you mark what I said, first of all? Here is the first coming of Christ to gather together all God's elect from all the four winds, "from one end of heaven to the other."

44th verse: "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." In reference to this coming, God says to you and to me, "Be ye ready, for in such an hour as ye think not, the Son of man cometh."

45th verse: "Who, then, is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that servant shall say in his heart, My Lord de-

layeth his coming—" friends, the thought comes over my mind this morning, that though I address few, it may be, who would openly controvert the fact of Christ's second advent, yet I do address many of you, who, if you spoke the truth that dwells deeply in your souls, would say, "Oh that my Lord would delay his coming!" Methinks if I was to stop my sermon at this time, and go down upon my knees in this pulpit, and lift up my heart to the Hearer and Answerer of prayer, and say, "O great God eternal, this congregation of St. James begs thee to delay thy coming, at least in our lifetime," how many unspoken "Amens" would follow the prayer! May God teach you his truth in this matter.

I read the next passage in the twelfth chapter of St. Luke, 35th verse: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching." Do you mark the distinction? In the 25th chapter of Matthew you have a picture with which you are all familiar. You have there the parable of the ten virgins who went forth to meet the bridegroom. You have ten waiting; how many watching?—Five, only half. "Blessed are those servants whom the Lord when he cometh shall find watching." You are all waiting; you have prayed three times this morning, "Thy kingdom come, Lord." Listen to the voice of the waiting—who is watching? who is watching? "Blessed are those servants." "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Now please notice the words of the 26th to the 30th verses of the seventeenth chapter: "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage"—no harm in the world—"until the day that Noe entered into the ark, and the flood come, and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." "I tell you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field, the one shall be taken, and the other left." The earth is like a great cradle rocked by the hand of God, until that day. He watches it with the eye with which a mother watches the cradle that holds her first-born; it is dear to him for the same reason; it holds the jewel that he counted so priceless as to purchase it with the priceless treasure of his blood. But the day will come when the jewel will be snatched away in a moment; God's hand for a moment shall cease to rock the earth, and it shall reel and fall till God's judgments are fulfilled. Ought not these words to shatter the wicked thought so prevalent in these days that the world will go on, on, on, just as it is until Christ comes; go on getting better, and better, and better? God forbid that I should deny it is better than it was: there are more Christians in the world than there were; but if I am told that the world is to go on until it glides into the millennium, as the early twilight glides into the sunshine of morning, I say that the assertion is absolutely contradicted in every line of the Word of God.

SATAN STILL RULES AND RUINS.

BRETHREN, Satan will not be cast out until the Lord come; and as long as the wheat and the tares, in the wisdom of the Husbandman, are allowed to grow together, he will not cease from sowing those who shall show themselves to be "children of the wicked one." He is too crafty for his devices to be always the same. He may be beaten from one stronghold to another, but he is "the god of this world" still, and he still blinds the eyes of them that believe not.

We might have supposed that the revelation of God would have come out from the triumphant researches of former times fixed and unassailable. The external evidences of the authenticity and genuineness of the Scriptures were so fully made out, the historic statements have been so signally confirmed by modern discoveries, that we might have hoped that gainsayers would have been silenced and infidelity overcome. We might have supposed, instead of the enemies of the truth waxing worse and worse, the gospel would silently, perhaps slowly, but surely, have made progress, until its blessed and life-giving influence was diffused throughout the world. Many have thought so, and have been inclined to do homage to what they considered the increasing light and improved moral feeling of the age.

But is there not enough in the dark cloud of doubt, vagueness, and unsettledness, which overspreads the church, to dissipate all such expectations? The prophetic word informs us that the old serpent the Devil and Satan will not be bound till the millennial thrones are set. It intimates that the very knowledge that his time is short will make his wrath more fierce, more cruel, in the latter days; and he is now, as it would appear, taking advantage of the circumstances of the times, using for his own purposes the wider diffusion of scientific knowledge, the activity of the public mind, the liberal spirit that is abroad, the good opinion that men have of themselves and of the age in which they live, in short, that state of the world described by the prophet Daniel when he tells us that "many shall run to and fro, and knowledge shall be increased," "and none of the wicked shall understand." Now, brethren, it becomes us not to be ignorant of his devices, not to be shaken in our faith by any apparent research, but to determine to abide by the truth of God, and to feel assured that "no lie is of the truth."—*Edward Auriol, B. A.*

INGRATITUDE.

THE following, from H. W. Beecher, is most applicable to the above subject:—

"A man who will go and ask charity of a house and be treated like a son, and be fed and warmed, and then in the night goes out and sets the house on fire, is a miscreant that the whole neighbourhood would rise to hang on the first tree, and any pleading for a regular trial and execution would fall on deaf ears. Yet, in view of this presentation of the Divine nature, is it not what men are doing toward God? They live on him. His bounty is profuse by day and night. He forgives all the past, waits patiently and offers every inducement for the future; and then they say: 'I am glad he is such a good fellow. I can sin now. It will be the same thing by and by. I will have my time in this world, and then I can turn to God and be all right before I die.' What a miserable theology! What a shameful humanity is that! What a despicable spirit that is! You are treating God as you would not treat your mother, as you would not treat your daughter, or son, or benefactor. By the lovingkindness of God, by the mercy of God, I beseech you to seek the things that are above,

at the right hand of God, where Christ sitteth. Seek to be noble. Learn out of the Word of God what is the law of life. You may be a dull scholar, but God waits for you. You may be a quick scholar, all the more encouragement. But do not go on sinning on the theory and the ground that God is all merciful. It is unutterably base, it is wicked beyond expression; it is so vile that if you were to do it in society, you would be banned."

THE WAY OF ESCAPE.

WE shall all be tempted, but the effects of the temptation depend upon ourselves. Fling into the same flame a lump of clay and a piece of gold—the clay will be hardened, the gold will melt; the heart of Pharaoh hardened into perfidious insolence, the soul of David melted into pathetic song. Bear temptation faithfully, and it will leave you not unscathed, but nobler. With each temptation God will also provide, not—as the English version has it—a way, but *the* way of escape; the one separate escape for each separate temptation. Because God loves us, because Christ died, because having risen again he shed forth the Spirit in our hearts, therefore, under the fiercest assaults of Satan the soul may be always safe. It may be like a beleaguered city: the powers of evil may marshal all their devilish enginery, and make the air hiss from their fiery darts, but every sortie of the besieged shall inevitably be successful; never shall there be capitulation, and by true resistance the assaults of the tempter shall at last be driven back in irretrievable, disgraceful rout.

Our enemy is a vanquished foe. With the sword of the Spirit the Captain of our salvation has put him to inglorious flight. And the same weapon is at our command; and taking to ourselves the whole armour of God, we shall be able to stand against all the wiles of the devil, and having done all, to stand.—*Selected.*

PRAYER.

HAS not the church almost to learn yet what is the power of prayer? What conception have we of *believing* prayer, before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch-tower in the day time, and which sets us in our ward whole nights? What of *importunate* prayer which storms Heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *constant* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfills itself?

Let such prayers be understood; let our spirit but break with such longing, and the expectations of our hearts shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. Hamilton.*

THY TESTIMONIES ARE WONDERFUL.

WHAT a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or plowed at most the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The Book has in it a matchless fullness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fullness of comfort, there are stored up in the promises of God's Word!—*Spurgeon.*

Home and Temperance.

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

REST IN THE LORD.

"Oh, rest in the Lord,
Wait patiently for him."

Rest in the Lord.

What though the burden and the care
Seem heavier than the heart can bear!
What though the darkness hovering near
Hides all the path? Away thy fear—
Rest in the Lord. From darkest night
He leads his children into light.
Lay at his feet thy pain and care,
And fold the weary hands in prayer.

Wait patiently.

Oh, lesson hard—aside to stand,
While throbbing heart and eager hand
Would outward press! In patience still
Humbly to wait the Master's will;
To leave the path we fain would tread,
And walk the way our steps are led;
In silence stand, and leaving all,
Wait patiently till God doth call.

And waiting, rest.

Thus only in his strength grow strong
To conquer every form of wrong;
No sin can shake the steadfast soul
Though waves of trouble round may roll;
Thy feet shall on the rock abide,
His angels stand on every side.
Then pray and wait, thou wilt be blest—
God gives his children peace and rest. —Sel.

THE CHOPPED BIBLE.

"TAKE it, and read!" said the voice to Augustine, as he lay in the garden with a roll of the Gospels by his side. He obeyed, and the dissipated sceptic became a Christian preacher.

The best way to acquire faith in the Bible is to read it. The book is its own evidence.

A few years ago a Bible distributor, while passing through a village of western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity.

The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly-bound Bible.

With a smile which said, "Thank you!" she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of Divine direction, and of the Divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then her husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, with my wife?"

The frank words of the Christian man, spoken in a manly way, so far softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her hand, saying:—

"We've always had everything in common, and we'll have this, too."

Placing the Bible on the chopping-block, he cut it in two parts with one blow of the axe. Giving one part to his wife, and putting the other in his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating

his dinner. The dismembered Bible suggested itself. He took it from his pocket, and his eye fell on the last page. He began reading, and soon was deeply interested in the story of the prodigal son. But his part ended with the son's exclamation,—

"I will arise and go to my father."

At night he said to his wife with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after having a hard time, decided to go back. There my part of the book ends, and I want to know if he ever got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly handed the husband her part without a word.

He read the story through, and then re-read it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly,—

"Wife, I think that's the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said,—

"Wife, I'm going to try and live by that book; I guess it's the best sort of a guide for a man."

And he did. A strong prejudice against religious truth, growing out of a partial conviction of its necessity, is often followed by a changed life; and such was this man's experience.—*Youth's Companion.*

WASTE OF FOOD BY THE LIQUOR TRAFFIC.

The grain and other produce destroyed in the manufacture of intoxicating drinks in 1883, were as follows:—

	BUSHELS.
Malt used in brewing..	53,656,000
Sugar used in brewing.)	
Corn used to manufacture 28,713,997 gallons of British Spirits, reckoning 8 bushels to make 19 gallons,.....	12,090,528
Produce destroyed to make 8,235,738 gallons of Foreign Spirits,.....	3,467,680
Land used in growing Hops, 68,016 acres, reckoning 30 bushels of grain per acre, ..	2,040,480
Produce destroyed to make 14,382,983 gallons of Wine, reckoning the alcoholic strength to be half that of Spirits, equal to	3,028,000
Produce destroyed in making British Wines, Cider, etc.,.....	1,750,000
	76,032,688

A bushel of malt is equal to a bushel of barley, which weighs 53 lbs., and will give 40 lbs. of flour, which will make 60 lbs. of bread, or 15 4-lb. loaves per bushel, making a grand total of grain or produce destroyed exceeding 1,100,000,000 4-lb. loaves, or over 150 loaves per annum for every family in the United Kingdom.

If these loaves were used as paving stones they would pave a road 10 yards wide upwards of 1,900 miles long.

If the loaves had to be baked in one shop, and 500 of them were baked each hour for 10 hours per day, and for 6 days per week, it would take the baker over 700 years to bake them.

If this grain were taken and thrown into the sea we should be horrified, but it would be a great mercy thus to destroy it, for the waste of the food would be the whole of the evil. As it is, we destroy it and also make it into a maddening liquor which ruins and destroys the people.

It were bad enough to destroy the grain, but it is infinitely worse to destroy the grain and ruin the people as well.—*Alliance Leaflet.*

I PITY the man who can travel from Dan to Beersheba, and cry, It is all barren.—*Sterne.*

THE THREE WISHES.

THE following anecdote is a good illustration of the power of appetite. Like the man with the muck-rake, the affections of such are below, their pleasure, the pleasure of indulgence:—

Over two hundred years ago, near Newark, N. J., there was a rich Dutchman, Mr. Schuyler, who kept many slaves. One of them who worked on the farm came in to see him, and showed him a large piece of green, heavy stone. Mr. Schuyler, not knowing what it was, sent it to England, and he was then told that it was a piece of rich copper ore. There were found many such other pieces about the farm, and Mr. Schuyler soon became very rich, sending it to the brass foundries of England.

One day he called one of his slaves, Cæsar, to him, and said: "Well, Cæsar, tell me three wishes you have, and they shall be granted if possible!"

"Well, Massa, I should like to stay with you always, and I should like plenty of tobacco, and a new dressing-gown like yours, Massa."

"O Cæsar, choose something more useful than that!"

"Well, then, Massa," thinking a little, "jus' gimme a little more tobacco."

Oh, dear! how many Cæsars there are in the world, who, if they could have any wish granted, would have "a little more tobacco" rather than anything else!—*Selected.*

YOUR TEMPER.

HOW ARE they? Do you become impatient under trial; fretful when chided or crossed; angry and revengeful when injured; vain when flattered; proud when prospered; complaining when chastened; unbelieving when seemingly forsaken; unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honour or ease? Are you feeling contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of faith.—*R. S. Foster.*

GOING TO LAW.

AN old author said, more than two hundred years ago: "To go to law is for two persons to kindle a fire at their own cost to warm others and singe themselves to cinders. A lawsuit is like building: we cast up the cost in gross and under-reckon it; but having begun, we are trailed through several items, till we can neither bear the account nor leave off, though inclined to do so. The anxiety, the trouble, the attendance, the hazard, the checks, the vexatious delays, the surreptitious advantage taken of us, the hopes deferred, the falseness of pretending friends, the interests of parties, the negligence of agents, and the designs of ruin upon us, do put us upon a combat against all that can plague poor man; or else we must lie down, be trodden upon, be kicked and die. So far, law may be compared to war, that it is a last resort, never to be used but when all other means fail.—*Selected.*

THE new liquor law of Russia, which went into effect Jan. 1st, does away with taverns; thus 80,000 drinking places are closed.

THE PRESENT TRUTH.

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

GRIMSBY, JUNE 3, 1886.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

THE SABBATH, OR LORD'S DAY. NO. 4.

THE SABBATH IN THE JEWISH DISPENSATION.

NONE but those who wish to avoid what is to the fleshly heart a disagreeable duty will contend that the Sabbath did not exist before the giving of the law. The evidence that it did so exist is too plain and positive. It is expressly declared, in Gen. 2: 2, 3, that the Sabbath was instituted at the close of creation-week. God blessed and sanctified the seventh day "because that in it he had rested." The example of resting was in the past when the blessing and sanctification (setting apart, or appointing) were given; hence it was not that particular seventh day upon which the Lord rested that was blessed and sanctified, but the seventh day of the weekly cycle for all coming time. The testimony of ancient monuments, languages, and peoples, some older than the giving of the Decalogue, confirm the above. So does also the fourth commandment. It points out as the reason why the Sabbath, which is the seventh day, should be kept,—“for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath [rest] day, and hallowed it.”

The existence of the Sabbath prior to the giving of the law is also proved by the testimony of the sixteenth chapter of Exodus. Said Moses, “This is that which the Lord *hath said*, To-morrow is the rest of the holy Sabbath unto the Lord.” There had been a law previously given. So when some of the people disregarded the Divine prohibition respecting the Sabbath, the Lord rebukes them with, “How long refuse ye to keep my commandments and my laws?” See for that the Lord *hath given* you the Sabbath.” So the people rested on the *seventh day*.” Verses 28-30. This occurred a month previous to their coming to Sinai, where God spake the Ten Words.

This chapter teaches another important lesson. The threefold weekly miracle of the manna showed to the Israelites, as it also shows to us, that any day of the seven would not answer the commandment. It was a particular day, and this particular day was Divinely pointed out by the manna for forty years. It was not left to an individual, or to a family, or to a tribe, or a people; God himself points out his holy rest day in a way that cannot be misunderstood. Time may have been lost (we admit the objection), Israel may have lost their reckoning in the land of sore bondage, but the great Jehovah, by another act of creative power,—the giving of the manna,—sets them right, and the Sabbath of the Lord is still the seventh day; for it could be no other.

THE DEATH PENALTY. Ex. 31: 14, 15, ET. AL.

The death penalty attached to the violation of the Sabbath was no part of the moral law. Truly “the wages of sin is death,” and the righteous Judge will exact this; but the death penalty executed by the civil authorities was not the penalty of the moral law. It was a safeguard for the government of the commonwealth of Israel.

So the transgression of the third commandment was punished with death (Lev. 24: 10-16, 23); and the sixth (Lev. 24: 17, 21; Num. 35: 30); the seventh (Lev. 20: 10-16); the fifth (Lev. 20: 9); and the first and second (Deut. 17: 2-7). No one claims that because these penalties are not now in force, the obligation to observe these commandments is not binding. The Sabbath commandment rests on the same basis. Whether the ten commandments were ever incorporated into the code

of the Jewish civil law or not, has nothing to do with their moral obligation. While Jew and Gentile are under obligation to obey the laws against theft, murder, etc., in whatever country they may be where these laws are in force, they are under still higher obligation to obey every precept of the moral law, even obligation to the great Creator and Law-giver. And those who continue in disregard or violation of these laws will surely reap the penalty, the second death.

The prohibition against the building of fires on the Sabbath day (Ex. 35: 3) applied only to the warm section of country in the Arabian peninsula in which the children of Israel were then journeying. They did not then need a fire, consequently such work was neither of mercy nor necessity.

So likewise the case mentioned in Num. 15: 32-36 was a special case, and the sin an aggravated one. The man had “despised the word of the Lord” and sinned “presumptuously.” Num. 15: 30, 31. No law had at that time been given for such cases, so they put the transgressor “in ward, because it was not declared what should be done to him.” The case has no bearing whatever on the original Sabbath law, other than to show that the “word of the Lord” was just as sacred as regarded that command as any other.

A SAFEGUARD AGAINST IDOLATRY.

The only one of the ten precepts of God's law which points out the true God is the fourth, or Sabbath, precept. The second, third, and fifth mention the name of the Law-giver, “Jehovah thy God,” but they do not tell us who this dread Being is, nor by what authority he imposes upon man his law. The sun-worshipper could claim every precept with the exception of the fourth as the law of his god. But when we come to the fourth we are plainly told who this Sovereign is that demands our allegiance, even the Creator of the heaven and earth. That is the distinction that is ever made between the false gods and the true God. (See Jer. 10: 10-12; Acts 14: 15; and 17: 24, 25.) And God's authority is co-extensive with his creation. There could be no higher badge of the Lawgiver than is presented in the fourth precept of the Decalogue. It thus becomes a sign of the true God, and the memorial of his wondrous works. Ex. 20: 20: “And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Its very recurrence brings home to the heart of the law-abiding subject that he is a worshipper of the true God, that Being above all creatures, that Power above sun or moon or rolling orb; for he made them all. If the Sabbath would be truly kept, so truly would there be no idolaters. All those peoples who have forsaken the Sabbath have become idolaters. Says the Lord through Ezekiel (ch. 20: 16): “Because they despised my judgments, and walked not in my statutes, but polluted my Sabbaths; for their heart went after their idols.” God gave his Sabbath to prevent this idolatry. Says the Psalmist (Ps. 111: 4): “He hath made his wonderful works to be remembered;” and the memorial of those works is the holy Sabbath. The Creator of the heaven and earth needs to be remembered now as much as he ever did in times past. “Wherefore,” says the Lord, “the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” Ex. 31: 16, 17. This includes not only typical Israel according to the flesh, but the antitypical, true Israel as well.

JEREMIAH 17: 21-27.

This passage is most significant as showing how God regards his holy day. The prophet reproves the Jews for disregarding it, and promises that, if they will heed the injunction of the Lord, Jerusalem “shall remain for ever.” He also presents before them the consequences of transgression—

Jerusalem shall be destroyed. Had they faithfully observed the fourth commandment, they would never have worshiped gods of wood and stone, and would have been still a “delightful land.” But their heart went after idols, the memorial of the true God was forgotten, and desolated Jerusalem and Palestine bear record of their transgressions, and testify to the importance of the observation of the Sabbath of Jehovah.

A PROMISE TO THE GENTILES.

To whatever dispensation Isa. 56 applies, it shows plainly that the Sabbath of the Lord is an important part of his plan. God has no different way of saving Gentiles (strangers) than Jews. Whatever the position individuals may occupy, however low or menial, stranger or eunuch, barbarian or Scythian, if they will but “choose the things that please” God, keep his Sabbaths, take hold of his covenant, even unto them will he give a place and name better than of sons and daughters—who have failed to do this. He promises such, even “every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant,” all his covenant blessings. He presents us the conditions; can we be justified in disregarding them?

The prominence given to the Sabbath throughout the Old Testament must strike the most casual reader with a sense of its importance, or, at least, that God considered it important. A moral law never diminishes in importance, and we shall find by a consideration of the New Testament teaching that God's law is still binding. We will consider that in part in our next, and notice some of the positions taken by Mr. Hamilton in “Our Rest-Day.”

THE GREAT PROPHETIC MEASURING LINE.

In previous numbers we have treated of the symbolic representations of the prophecies of Daniel 2, 7, and 8. In Daniel 7, we found a period of time marked off, covering the duration of papal supremacy, and giving us the key to prophetic numbers by showing that a day is used in a prophetic sense to signify a year of literal duration.

In the vision of Daniel 8, another period is given, the longest and most important prophetic period in all the Scriptures, the calculation of which is a matter of surpassing interest. Beginning in the fifth century before Christ, it sweeps over twenty-three hundred years, terminating in our own day and generation. The prophet thus introduces it:—

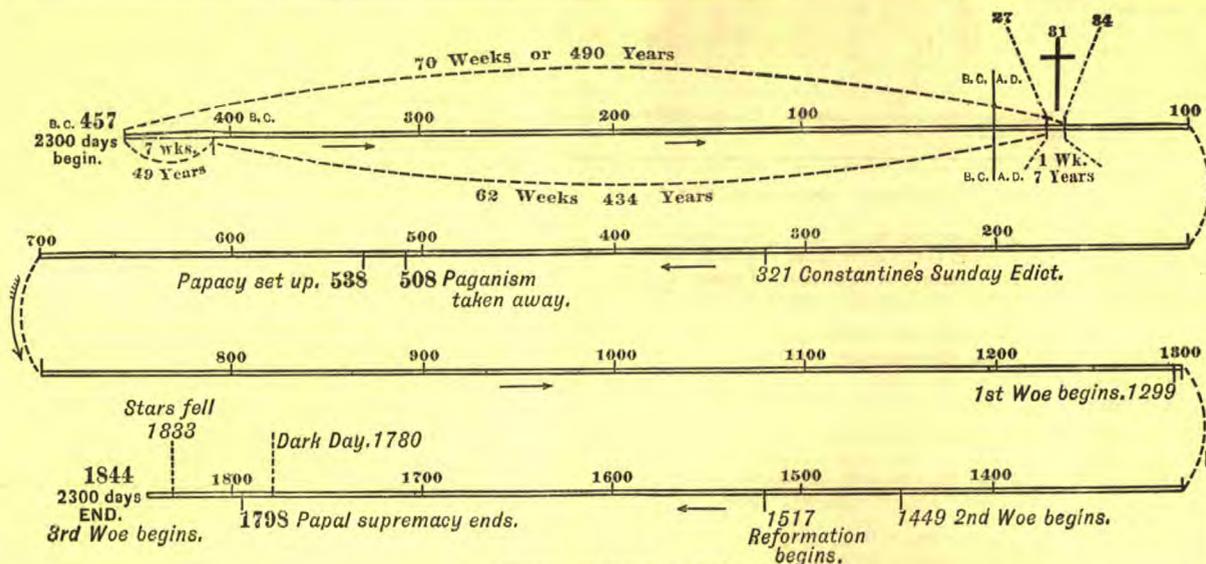
“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed.” Dan. 8: 13, 14.

To those who believe that the Bible is the inspired word of God, we suggest the question, Why has God placed in his book these definite numbers, and marked off these periods of years? Is it not that we may study them, understand them, and profit by the marvellous facts they reveal to us?

Let it be noticed, first, that there are two agencies brought to view in the scripture before us, by which the church was to be oppressed, or trodden under foot. These are called the “daily” and the “transgression of desolation.” The supplied word, “sacrifice,” should not have been introduced, as the text has no reference whatever to the Jewish sacrifices.

These two oppressive or desolating agencies are some forms of false religion; for nothing else ever persecuted the Church of God; and all the false religions that have ever persecuted the true religion may be classified under just two heads, namely, *paganism* and the *papacy*.

It is evident, therefore, that the “daily” (desolation) refers to paganism, and the “transgression of desolation” refers to the papacy. Counting back from the sixth century A. D., through all the



DATES EXPLAINED.

- B. C. 457. Date of the commandment to restore and build Jerusalem. Dan. 9: 25. Ezra 7: 7.
- B. C. 408. End of 7 weeks, or 49 years. Work of building and restoring completed.
- A. D. 27. End of 62 plus 7 equals 69 weeks, or 483 years. Jesus baptized and begins his ministry.
- A. D. 31. Midst or middle of 70th week. Christ Crucified.
- A. D. 34. End of the 70th week, or 490 years. Jews rejected. Gospel goes to the Gentiles.
- A. D. 508. Overthrow of Pagan Romanism.
- A. D. 538. Commencement of Papal supremacy. Beginning of the 1260 years.
- A. D. 1798. Close of the 1260 years. End of Papal supremacy.
- A. D. 1844. Close of the 2300 days, or years. Beginning of the work of atonement or investigative Judgment. Sounding of 7th trumpet introducing third woe.

7 weeks equal 49 years.
 62 " " 434 "
 1 week equal: 7 "

70 weeks equal 490 years.

Taking 457 B. C., Autumn, from 490, it is shown that the period extends to A. D. 34, Autumn.

2300 minus 430 equals 1810.
 A. D. 34 plus 1810 equals 1844.

Nothus, B. C. 408. 69 weeks, 483 years, reached to Messiah the Prince (Christ), who began his ministry A. D. 27. Luke 3: 1 (the 15th of Tiberius ended in the summer of A. D. 27. John commenced preaching in the spring, Christ, six months later, in the autumn); Acts 10: 37, 38; Luke 4: 18; etc. His ministry continued 3½ years, to the middle of the remaining or 70th week. John 2: 13; 5: 1; 6: 4; 13: 1. This brings us to the Passover in the spring of A. D. 31, where he was crucified. See Dr. Hales. Here he caused the sacrifice and oblation (the Jewish ceremonial) to cease in the midst of the week. Dan. 9: 26, 27. The last half of the week, 3½ years more, brings us to the autumn of A. D. 34, where the 70 weeks, or 490 years, terminated. How much time have we left?—1810 years; thus 2300—490=1810. To A. D. 34, where the 490 ended, we add 1810, and it gives us A. D. 1844, as the point where the whole period of 2300 years ended.

This calculation is beyond refutation; for the date 457 B. c. as the 7th of Artaxerxes Longimanus, rests

preceding years of Roman history, backward through Grecian, Medo-Persian, and Babylonian supremacy, through Egyptian history, and through antediluvian times, even to the apostasy of Cain,—all the way along paganism was the continual, or "daily," oppressor of the people of God. But when in the declining days of Rome it became evident that nothing could prevent Christianity from gaining a controlling position in the empire, Satan set to work to foist into it as much of paganism as possible, and from the mixture to evolve an ecclesiastical mongrel which should manifest tenfold more malignity against the true worship of God than paganism had ever done. How well he succeeded, let the Romish Church, her skirts dripping with the blood of more than fifty million murders committed against the innocent adherents of the true faith,—let that Church answer. Here was indeed the "transgression of desolation."

Dan. 8: 11: "By him [Rome] the daily [paganism] was taken away [that is, the empire suppressed the worship of the old pagan gods and adopted the papal form of Christianity]; and the place of his sanctuary [the sanctuary of paganism, which was the city of Rome, where was the Pantheon, or temple of all the gods,] was cast down [that is, Rome was reduced to a second rank by Constantine, who removed the seat of empire to Constantinople, and made that the imperial city, A. D. 330; and Constantine was the first so-called Christian emperor]. And an host was given him [Rome Christianized] against the daily [paganism] by reason of transgression [the wicked working of what Paul calls the "mystery of iniquity," which resulted in the establishment of the papacy. This "host" was the multitude of the barbarians who subverted Rome politically, but became themselves converts to the Catholic faith], and it cast down the truth to the ground; and it practiced and prospered." This the papacy has done to repletion.

As Daniel viewed this dark and almost interminable picture of suffering and persecution, it was asked how long these two forms of oppression should tread under foot the sanctuary and the host, the church; and the answer was that from some point of time, not here revealed, twenty-three hundred years would roll away, and then the sanctuary should be cleansed. This, as we shall hereafter see, was just as definite an answer as could be given without revealing the exact time of Christ's second advent, a point which has been studiously avoided in the Scriptures. All the vision of chapter 8 was

explained to Daniel, except this important matter of the time. Gabriel was commanded to make him understand it. Verse 16. But Daniel, overcome by the revelations, fainted before the angel had finished, and could at that time endure no more. Verse 27.

Fifteen years passed away, and the events of chapter 9 transpired. The time then came for Gabriel to complete his work. He appeared again to the prophet. Verse 21. Daniel identifies him as the one he had seen in the previous vision. The angel said that he had now come to give him "understanding," the very work he had been commissioned to do according to chap. 8: 16, but which on account of Daniel's health, he was then obliged to postpone, and had seen no occasion till now to resume. Then Gabriel himself, referring to a previous interview, says, "Understand the matter, and consider the vision." This must be the vision of chapter 8, as no other had occurred since. And then, as an absolute demonstration that he referred back to the vision of chapter 8, he commenced his instruction on the very point there omitted, namely, the time.

"Seventy weeks," he says, "are determined upon thy people." The primary signification of the original word here rendered "determined," is to "cut off." Seventy weeks are cut off—from what?—From the 2300 days of chap. 8: 14. Where the 70 weeks begin, there consequently the 2300 days begin; and this is the first point to be determined.

In verse 25, the starting point is declared to be at the going forth of a commandment to restore and build Jerusalem. From the date of this vision, 538 B. c., we glance forward for the commandment.

In 536 B. c. Cyrus issued a decree for the return of the Jews and the rebuilding of the temple. This was not sufficient to restore Jerusalem. The enemies of the Jews hindered this work in the reign of Artaxerxes, the Magian, B. c. 522; but Darius Hystaspes, B. c. 519, re-affirmed the decree of Cyrus, and the work went forward again. It was still too limited. At length Artaxerxes Longimanus granted Ezra a decree which contained provisions for the full restoration of the Jewish State, and met the prophecy in every particular. This is found in full in Ezra 7: 12-26. It was in the 7th year of the king; and his 7th year was B. c. 457.

For the building and restoration of the city, 7 weeks, or 49 years, were allotted. This was accomplished by Nehemiah in the 15th of Darius

upon the canon of Ptolemy, which is confirmed by the concurrent agreement of more than 20 eclipses, and is not, says Prideaux, "to be receded from for any human testimony whatsoever." U. S.

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 EARTH WAXED OLD.

THAT there are earthquakes and eruptions simply; that there are tidal waves; that there occur fearful storms and devastating cyclones,—these are not evidences in themselves that this earth is waxing old and its dissolution drawing nigh. Such have occurred through centuries of the past. The earth has been torn and racked and upheaved from center to circumference, from equator to pole, in the mighty convulsions through which it has passed. But the continued increase of all these agents of destruction, taken in connection with other events, is an evidence that that time is near when "as a vesture" the sin-marred earth "shall be changed" by the Coming One. The fearful cyclones which have swept over America the past few years, levelling towns in an instant, wrecking millions of property, and destroying life, these cyclones following seemingly no law, doubling and redoubling upon themselves, bounding and rebounding from the earth, are evidences that the day of God is hastening. The unprecedented floods which have deluged England of late, the storms and cyclones which have visited Madrid, and various other parts of Europe, the fearful and long-continued storms at sea, striking terror to brave-hearted sailors, strange and unprecedented to the oldest in sea-faring life,—these are evidences of the near approach of the great day of the Lord. With all the improved and approved ships of superior strength and power, with increase of life-saving apparatus, Great Britain has to record a longer list of lives lost and casualties for 1884-5 than before. "Terrible totals" the *Daily News* may well call them. In speaking of the return issued by the Board of Trade, that journal says:—

"The Return just issued applies only to steamers, and does not include the fishing vessels which, we were assured, were the chief sources of fatal casualties. The number of lives lost from steam-vessels only was 614 in 1883-4, and 700 in 1884-5. These

terrible totals, and the large increase last year over the year before, tell only part of the story. There was a singular decrease last year in the lives lost by strandings, collisions, the sweeping of decks by waves, explosions, and other accidents. Bad weather and bad seamanship destroyed 360 lives in 1883-4, and only 187 in 1884-5. But the two items of foundering and missing vessels . . . caused the loss of 254 lives in 1883-4, and 520—more than double—last year. The number of steamers which went out and were never heard of again was eleven in 1883-4 and sixteen in 1884-5; the number of lives lost in them was 226 in the former year and 398 in the latter. The increase of the number at the time of great depression in the shipping trade will not fail to make a painful impression on the public mind."

Says our Saviour, in Luke 21: 25, in speaking of his second coming, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Those who believe God's Word will give heed to all the warnings given by a merciful Providence.

"WILL NOT ENDURE SOUND DOCTRINE."

2 TIM. 4: 3.

It is refreshing to note in these days of Christian compromise to worldly and worse than worldly customs, that there are ministers of the Word who have convictions and will live to them. Such cases are the exception, so much so that they are denominated "fanatical" or "eccentric." But it is sad when a branch of the great Methodist body becomes so attached to the world as to wish to be rid of a preacher who is following in the ways of Wesley and Clarke. Yet this is what the M. E. church at Equinunk, Wayne County, Pennsylvania, have done. They have signed a petition, says the *N. Y. Sun* of May 5, asking the presiding elder to remove their minister, the petition being signed by the leading members of the church, among them State Senator W. M. Nelson. We present below the petition and some of the doctrines which so grievously offend this assembly of Christians (?):—

To the Rev. F. J. Belcher, Presiding Elder,—

Whereas, The Rev. J. Lee Gamble, who was appointed at the last session of the New York Conference to be our pastor for the ensuing year, has informed us that he holds and preaches the following doctrines, as herewith stated in his own language; viz.:

"First—That church buildings should be used only for religious worship, and never for lectures, fairs, festivals, entertainments, etc. John 2: 13-17; etc.

"Second—That all church moneys should be raised by direct, cheerful, Christian giving, and not by parties, plays, suppers, fairs, or entertainments of any kind; according to 1 Cor. 16: 2; 2 Cor. 9: 7; etc.

"Third—That in the matter of dress we should all conform to both the spirit and letter of the apostolic precept (1 Tim. 2: 9, 10; 1 Pet. 3: 3-5), and put away the wearing of gold and all costly and superfluous apparel."

The fourth, fifth, and sixth have reference to marriage with unbelievers, secret societies, and faith-healing, which would not seem to be so objectionable, as they are held by many, and we omit them for lack of space. The remainder of the report is as follows:—

"Seventh—That we are living in the last days, that the world is growing worse, and the professing church more and more corrupt; that the Lord Jesus Christ will soon come in person, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel, and to be glorified in his saints and admired in all them that believe, and to set up his own literal kingdom on the earth. 2 Tim. 3: 1-5; Matt. 24: 37-39; Matt. 24: 12; Matt. 7: 22, 23; 2 Tim 4: 3, 4; 2 Thess. 1: 8-10; Isa. 32: 1; Rev. 5: 10; Rev. 20: 4-6."

And, Whereas, In our judgment, the preaching of these doctrines would be detrimental to the interests of this charge; therefore,

Resolved, That while we do not rebel against the action of the New York Conference, nor entertain any other than the kindest feelings toward Brother Gamble personally, we do respectfully state that, for the reasons given, his withdrawal from the pastorate of the Equinunk charge would meet our approval.

The apostolic injunction to "come out from among them and be ye separate," needs to be changed, to conform to the present age, to "Wherefore enter ye in among the world, adopt their customs, and unite with them by compromise." Truly—

"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."

The Missionary.

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

"BEHOLD, I COME QUICKLY."

OH, have you heard the joyful news
From God's own Word so plain,
That Jesus Christ as King of kings
Will come to earth again?

Just as those Galileans saw
Our glorious Lord ascend,
So in like manner shall he soon
From heaven to earth descend.

Not weak and helpless will he come,
As when he came before,
Despised, rejected, spit upon,
The "Man of sorrows," poor.

Not hungry, weary, weeping, mocked,
As helpless lamb be slain:
Ah! no; not thus a second time
Will he return again.

But as a grand victorious king,
By myriad hosts enthroned,
No longer by the Gentiles spurned,
Nor by the Jews disowned.

That sacred head once pierced with thorns,
A victor's crown shalt wear;
And that dear hand that grasped the reed,
A conqueror's palm shall bear.

Then every eye shall look on him,
And every tongue confess
That he is Lord, the King of kings,
Whose rule is righteousness.

If Thou shouldst tarry we will watch,
Content to wait thy will;
But, O Lord Jesus, quickly come
And all thy Word fulfil.

BLANCHE M. KING.

QUEEN CATHERINE PARR.

In the Acts of the Apostles, the inspired historian has recorded the fact that in different places where St. Paul laboured "honourable women" and "chief women not a few" believed. The great Apostle himself gives instruction to "help those women which laboured with me in the gospel," showing that their work was appreciated by him. History repeats itself, and it is not in the first century alone that honourable women have not only believed, but have laboured for the promotion of the gospel. Though their work may not be as public and renowned as that of their Christian brethren and co-labourers, it may be quite as effectual, and demand as much devotion and heroism on the part of the worker—all of which will be regarded by Him who said, "She hath done what she could."

The sixteenth century presents many examples of noble women whose influence aided not a little in forwarding the Reformation. Prominent on this list is QUEEN CATHERINE PARR, the sixth wife of Henry VIII. She was the daughter of Sir Thomas Parr, who evidently was a lover of papal pomp; for he directed that in case his only son died, and his two daughters became heresses to his estates, the £1,600 which he had otherwise left them should be given to the Abbey of Clairvaux "to purchase copes and vestments for performing the Romish ceremonies!" It would not appear from this that the influences by which she was surrounded in early life would lead her to look with favour upon the work of the Reformers.

Of the practice of educating women of rank at this time Udal says, "Now, in this gracious and blissful time of knowledge, in which it hath pleased God Almighty to reveal and show abroad the light of his most holy gospel, what a number is there of noble women, especially here in this realm of England! Neither is it now a strange thing to hear gentlewomen, instead of most vain communication, to use grave and substantial talk in Latin and Greek, with their husbands, of godly matters. It is now no news in England for young damsels in noble houses, and in the courts of princes, instead of cards and other instruments of idle trifling, to have continually in their hands either psalms, homilies, and other devout meditations, or else Paul's epistles, or some book of holy Scripture matters; and as familiarly to read or reason thereof in Greek, Latin, French, or Italian, as in

English." "It is now no news at all to see queens and ladies of most high state and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study, both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his most holy Word." It was in this manner that Catherine Parr was educated, and her being a Protestant must be credited to the fact that she was a student of the Bible from early youth, though it was some time before she renounced the papal religion.

The position of wife to Henry VIII. was a precarious one, even when there was no conflicting of views on religious subjects, but how much more dangerous when the queen was a devoted Christian as was Catherine Parr. The Papists were continually seeking occasion against the Reformers, and it would seem that her fall was certain unless the God whom she served should deliver her, but it is ever safe to "Trust in God and do the right." A true Christian cannot conceal his religion, and the queen did not hesitate to render all the assistance in her power to the Reformation. With the harmlessness of the dove she appears to have possessed the wisdom of the serpent, and it is said that "next to her Bible she studied the king's disposition."

According to Udal it was through her influence that the paraphrases of Erasmus on the New Testament were translated and placed in all the parish churches. He states "at her exceeding great costs and charges, she had hired workmen to labour in the vineyard of Christ's gospel, and procured the whole paraphrase of Erasmus upon all the New Testament to be diligently translated into English by several men whom she employed upon this work." A part of the translation is thought to be the work of Queen Catherine. Of the wisdom manifested in this act a writer says, "The Queen evinced considerable judgment in selecting this work of Erasmus to be put forth by authority. It was written by him in his best days, and very fully exhibited the opinions of the best early divines on doctrinal subjects; it also exposed the errors and superstitious abuses of Popery, and being the work of Erasmus, carried with it an authority to all, except the most bigoted of the papists, which any production exclusively written by the English Reformers would not have possessed, even had there been time, which there was not, to prepare an original work; while its passing through the hands of men well affected to gospel truth, was an assurance to the Protestants that its contents were not at variance with the Scriptures."

Queen Catherine was much given to studying the Bible, and sought instruction in the same from godly persons. Usually for an hour each afternoon "one of her chaplains made some collation to her and to her ladies and others that were disposed to hear, in which sermons they oftentimes touched the abuses of the church." For some time the king seemed pleased with this, and the queen became more bold, often debating with him, or exhorting him to carry on the work of reform which he had begun till the Church of England was thoroughly cleansed from Romish superstitions. She continued to urge this during the king's sickness, when at one time he manifested some dislike to the subject. This did not escape the notice of Bishop Gardiner, who was present, and he improved the opportunity to increase the king's displeasure, telling him it was not proper that any of his subjects should "reason and argue with him so malapertly," and also representing that it was a "dangerous and perilous" thing to allow such insolence. With many flattering words they stirred up the king, till at length he gave commandment that articles should be drawn against the queen. These the king signed, pretending that if any law could countenance her death, he would not spare her life.

The plan was to cause three ladies of Queen Catherine's privy chamber, one being her sister and another a relative, to answer to the six articles, and when they were apprehended, to search their closets to see what unlawful books were concealed therein, and if something could not be found upon which they could base a charge against the queen. It was conducted so secretly that the queen had no suspicion of any thing amiss until two days before the plot was to be carried into effect. Then one of the counsellors accidentally dropped the articles which the king had signed, and a godly person found them and brought them to the queen, who "perceiving the king's own hand unto the same, fell instantly into a great agony." The king, on hearing of her perplexity, sent his physicians to

her, and Dr. Wendy, to whom the king had lately revealed the plot under strict charge of secrecy, discovered the cause of the queen's anxiety. He advised her to conform to the king's mind and show her submission to him, thinking that she would thus find favour.

The queen having commanded her ladies to convey away their books, went with two of them the next night to the king's presence. He began at once to converse upon religion, seemingly desiring information concerning certain doubts which he proposed. The queen expressed her willingness to be instructed by the king. To which he replied that he understood she had become a doctor to instruct them. The queen assured him that he was very much mistaken, that she had always thought it wrong for a woman to attempt to teach her husband, that she had simply conversed with him before to take his mind from his infirmities and to profit by his learned discourses. This completely pacified the king, and the next day when Gardiner came with forty of the king's guards to take the ladies, he was summarily dismissed by his majesty, and the queen's life was preserved. She survived King Henry nearly two years.

Several devotional works were compiled by Queen Catherine, which go to prove her attention to religion, especially her prayers and meditations printed in 1545. Through her influence many in the court were converted. "Queen Catherine Parr's Lamentation of a Sinner bewailing the ignorance of her blind life," found among her papers and published after her death, is said to be the most valuable of her writings.

Does not her example contain a lesson for those godly women who think that they cannot obey God in all things because their husbands will oppose? Is here not proof that, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will"? "Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation."

J. T.

Interesting Items.

—At Minster, near Sheerness, May 24, a tract of cultivated land slipped and fell into the sea.

—A Sheffield firm is under contract to supply 60,000 tons of armour-plates, to be delivered at Sebastopol.

—Lord Rothschild will remit fifteen per cent. from the past six months' rent of his tenants on the Gunnersbury estate.

—The bill for legalizing marriage with a deceased wife's sister was rejected in the House of Lords by a majority of 22.

—Dr. Dio Lewis died in New York recently. He was a noted reformer, and his common-sense advice will be greatly missed.

—The number of patients who have undergone M. Pasteur's treatment for hydrophobia, has increased from 1,000 to 1,200 in ten days.

—Oppressive heat, heavy rains, high winds, and thunderstorms have done great injury to the fruit trees in many parts of France.

—Mrs. Turner, of Liverpool, has given £20,000 to establish a fund for the benefit of invalid clergymen in the diocese of Liverpool.

—Mr. Hugh Brooks, now on his trial at St. Louis, U. S., has confessed to having caused the death of Mr. Arthur Preller, a Yorkshireman.

—A battalion of Chinese troops stationed at Turfan lately revolted because of their pay being in arrears. The ringleaders were executed.

—The Prince and Princess of Wales will take part in laying the foundation stone of the People's Palace in East London on the afternoon of June 28.

—A collision between a passenger and a goods train occurred May 24, at Mall, in the province of Antwerp. Four persons were killed and many injured.

—Mr. Shaw-Lefevre has given notice of a motion to reduce the Navy Estimates by the amount to be expended upon the two new ironclads, namely, £800,000.

—Terrible hurricanes passed over Madrid May 12. It is reported that about 70 persons were killed and 260 injured. The destruction of property was very great.

—The town of Dunkirk, Ohio, has been devastated by a cyclone. Many buildings were completely wrecked, four persons killed, and some twenty or more injured.

—A law for the immediate execution of railway train wreckers, when apprehended in the act, has been passed in the Mexican House of Deputies by a large majority.

—A meeting of Trade Union delegates, representing 300,000 men, has been convened at Philadelphia, with the view of organizing resistance to the Knights of Labour.

—Sir George Elliott has announced his intention of building a Sailors' Home at Newport, Monmouthshire, at his own expense. The estimated cost will be about £1,000.

—Resolutions in favour of the Sunday closing of public houses, and of arbitration in the settlement of international disputes, were passed by the Baptist Union recently.

—The trial of Alderman Jaehne of New York, has resulted in his conviction on a charge of bribery, in connection with the granting of the franchise to the Broadway Surface Railway.

—According to the latest statement of the War Ministry, the Russian army on a peace footing numbers 718,000. The reserves ready to be called out in cases of mobilization number 1,500,000.

—The official report of the Minister of Militia presented to the Canadian Parliament yesterday, shows that the cost of the Riel rebellion was 4,700,000 dollars. The casualties were, killed, 28; wounded, 206.

—A line of soundings just completed across the South Pacific from New Zealand to the Straits of Magellan, by Commander Barker, U. S. N., found 3,002 fathoms, near Chatham Island, the greatest depth.

—Monsignor Remur, a prelate of the Pope's household, has abjured the Roman Catholic faith, and entered the Italian Catholic Church, placing himself under the protection of the Anglican Episcopate.

—The Tairaroa, one of the Union Steamship Company of New Zealand's vessels, encountered a heavy gale off Cook's Straits. In all, thirty-four persons are known to have perished, and only fourteen have survived.

—The visitors to the Colonial Exhibition for the week ending May 22, numbered 140,533. This amounts to an excess of about 50,000 over those of the corresponding week of either of the three previous Exhibitions.

—Professor Von Ranke, the celebrated German historian, died May 23, aged 90 years and 5 months. Letters of condolence were received by his family from several sovereigns, including one from Queen Victoria.

—A telegram from Philadelphia, May 16, stated that the Italian steamer *Acadia* encountered a cyclone while on a voyage from Jamaica to Philadelphia, and went down. The whole of the passengers and crew were drowned.

—Since January last no fewer than 173 Jewish families have been expelled from the city of Moscow. These unfortunate families, the authorities state, do not possess the necessary rights of residence. The expulsions still continue.

—A party of three ladies and three gentlemen, while rowing on the Thames, near Bray, May 15, were thrown into the water by the capsizing of their boat near a weir. Though every effort was made to prevent fatalities, three of the party were drowned.

—The ship *John Berry*, from Liverpool to Philadelphia, recently reported seeing eighteen icebergs and two icefields, one of them being about six miles long and the other about four miles. The breadth of the field could not be ascertained, but extended further than the eye could reach.

—The Sabbath Association of Philadelphia has asked the Mayor of that city to enforce a law of 1794, which says that no places of business shall be open on Sunday. There are 15,000 such places in the Quaker city, and the Mayor is asked to see that the 1,200 policeman of the town enforce the law.

—Her Majesty Queen Victoria attained her 67th year on the 24th ult. Her Majesty succeeded to the throne on the 20th of June, 1837,—forty-nine years since. This length of reign has exceeded by only two of the monarchs of England, viz., Henry III. and George III., the former of whom reigned 56 years and the latter 60 years.

—At the recent meeting in London of the Lord's Day Observance Society, Mr. Smith, M. P., said he quite believed the House of Commons would maintain the sanctity of the Lord's Day, not only from the highest motives, but because it was to the highest interest of the working classes. Has the so-called Lord's Day any "sanctity" to maintain?

—Mr. Bayard has requested the British Government to take steps to release the American fishing vessel, the *David J. Adams*, recently seized by the Dominion of Canada, and to indemnify the owners. The schooner *Sister of Yarmouth*, from Nova Scotia, has been seized by the Collector at Portland, Maine, on the ground that she had no manifest.

—The annual meeting on behalf of Dr. Barnardo's Homes was held May 22, at Exeter Hall. From 1866 to 1886, 7,646 boys and girls have been rescued; of these, 2,302 were admitted during the past year. The actual number emigrated during the last twelve months were 301 boys and 119 girls. The donations during the year showed an increase over the previous year of £8,062, and amounted to £68,478.

—Mrs. Pendleton, the wife of the American minister to Germany, and daughter of the author of "The Star Spangled Banner," met with a frightful death May 20. She was driving in Central Park, New York with her daughter, when the horse took fright and ran away. The driver was thrown from his seat, which so alarmed the ladies, that both jumped from the carriage. Mrs. Pendleton fell upon her head, fracturing the skull and dying within ten minutes. Her daughter was unconscious when found, but is now out of danger.

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

GRIMSBY, JUNE 3, 1886.

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

Bound Volumes of "Present Truth."—Volume I. of this journal has been neatly bound in best cloth, gilt back and side title. This volume contains a large amount of doctrinal, practical, devotional, instructive reading. This includes no trash, no advertisements, except notices of religious and useful publications. Several series of articles which it contains are well worth the price of the volume, besides the vast amount of other matter found in it. The following are some of the more important: Bible Sanctification by Mrs. White, Brief History of Mormonism, Kirwan's Letters to Archbishop Hughes, The Millennium, Modern Pilgrim's Progress, Man's Nature by Uriah Smith, Reformation in Great Britain (an epitome of the religious history of Britain from the first century to the present), Sabbath of the Lord by George I. Butler, Present Truth, Sanctuary and 2,300 Days of Daniel 8: 14, Three Angels' Messages, Teachings of Christ, Sufferings of Christ, and many others, too numerous to mention. The volume has 320 pages, and the price is only 4s. 6d. Address the PRESENT TRUTH, 72 Heneage Street, Grimsby.

A Privilege.—The friends at the Mission had the privilege of meeting with Pastors O. A. Olsen and N. Clausen and families, and Bro. Lawrence, May 25-27, who are on their way from America to Scandinavia, their future field of labour for a time. They sailed from New York May 16, and after a pleasant voyage across the Atlantic in the Cunard steamer *Aurania*, landed in Liverpool May 23. They bring hearty greetings from our co-labourers in America, and cheering reports of the work there. Wednesday evening Pastor Olsen spoke to the friends in Grimsby at the Mission rooms from 1 John 5: 4, last clause, "For this is the victory that overcometh the world, even our faith." The speaker stated that our triumph was in faith exercised, our failure in unbelief. This was illustrated by the contrary course of prominent Scripture characters, Adam and Eve, Cain, Abel, Noah, Moses, Korah, Caleb, John the Baptist, Luther, and others. True faith takes hold not only of truths revealed, and messages of God verified in the past, but it also lays hold of the truth for the time in which the individuals live. The Jews believed Moses and the prophets, but crucified the Lord of glory. God wants men who will believe his message for this time, and go forward doing God's bidding, and take, if need be, the first step in the flood, as did the Israelites in Jordan. We trust his earnest and instructive remarks will be heeded. The entire company were hospitably entertained by Pastor S. H. Lane. Friday evening they sailed from Hull for Christiana in the Wilson Line steamer *Angelo*. We wish them a pleasant voyage, and pray God to bless their labours in Scandinavia.

The Work in Australasia.—A little more than one year ago Mr. S. N. Haskell, president of the International Tract and Missionary Society, and member of our Gen. Conf. Committee, with a company of missionaries, embarked at San Francisco for Australia. He reached San Francisco on his return April 18. They met with great opposition at first in Australia, but after beginning labours with a tent, the small interest, which had been awakened by holding Bible-readings and the circulation of 20,000 copies of the *Signs of the Times*, rapidly increased. Greater interest to hear the truth has been manifested in New Zealand. When Mr. Haskell left, there were 150 Sabbath-keepers in Australia and New Zealand, where there were none a little over a year ago. Of this number 125 had signed the covenant to "keep the commandments of God and the faith of Jesus." Over 100 of these Sabbath-keepers are in the vicinity of Melbourne. An excellent feature of the work is, none of these use intoxicating beverages or tobacco, and dress and health reform are considered principles of worth. A printing-office has been established, and

the *Bible Echo*, something less than six months old, has a list of 400 subscribers, while *Good Health* has a large circulation. More than 1000 copies of "Thoughts on Daniel and the Revelation" have been sold, over 400 copies of Vol. iv. of the "Great Controversy," and £125 of other publications have also been sold. Fifteen were baptized at Kaeo, New Zealand, just before the departure of Mr. H. There is another company at Auckland. Bro. J. O. Corliss, editor of the *Bible Echo*, in a letter to the *Review* says that Feb. 14 the tent was pitched in South Yarra, a suburb of Melbourne. March 20 thirty-five had signed the covenant, and others had begun the observance of the Sabbath. The class which has taken hold of the truth are among the useful, the temperate, the bone and sinew of a land. We rejoice at the prosperity of the truth in the colonies, the "greater" and "brighter" Britain beyond the sea.

The Sabbath a Sign between God and Israel.—So Ex. 31: 18 and Eze. 20: 12, 20 plainly declare. But this is said to have reference only to the literal seed of Jacob, and does not include Gentiles at all. It is contended that only one Israel is recognized in the Scriptures, namely, the fleshly descendants of Jacob. But the very term Israel was not bestowed upon Jacob as a natural, or family, name. It was given to denote character. For years Jacob had lived and begotten seed, knowing only the name of Jacob; but after the night struggle with the Angel at Peniel (Gen. 32) his faith prevailed with God, and the name of Israel (soldier of God) was given to him, because as a prince he had power with God and with men and prevailed. This is the origin of the term, and while it is applied to the natural seed of Jacob in an ordinary way, as the Jews are called the "seed of Abraham," the term Israel has a broader, grander signification and application, the same as has "the seed of Abraham." It signifies all "soldiers of God," and is applied to all those who by faith in Christ lay hold upon God. The Jews held only to the narrow and limited sense, and there are many Gentiles who do the same. Paul says, "For they are not all [true] Israel, which are of [natural] Israel." Rom. 9: 6. The true Israel will be made up "not of the Jews only, but also of the Gentiles." Verse 24. In chapter eleven he informs us that the Gentiles must, if they would be partakers, be grafted through Christ by faith. Verses 17-20. The stock of Israel—God's plan of faith and obedience—was good. The natural seed departed from it, and like worthless branches were broken off. The Gentiles accepted it through Christ and were grafted in, and thus became Israelites, partakers of the "root and fatness" of the true stock. Thus they would be no longer "strangers and foreigners, but fellow-citizens with the saints and the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 11-20. There is no promise to the Gentiles only as they become Israel by coming into covenant relation with God. Those who are true "soldiers of God," faithful to the end, will enter in triumph the metropolitan city of Christ's everlasting kingdom through some one of the twelve gates upon which are inscribed the names of the twelve tribes of Israel. Rev. 21: 12. We are exhorted to keep God's commandments that we may enter there; and one of those commandments is, "Remember the Sabbath day to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God,"—the sign between God and Israel, true Israel, forever.

Bible Readings.

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

THE MILLENNIUM.

1. WHAT does the word "millennium" mean?
ANSWER.—It comes from the Latin, *mille*, a thousand, and *annus* a year, meaning a thousand years. It is generally applied to the thousand years' reign of the saints with Christ brought to view in Rev. 20, the only passage in which that period of time is mentioned.
2. Will all the dead be raised to life?
John 5: 28, 29: "All that are in the graves shall hear His voice, and shall come forth."
3. What two classes will there be?
Acts 24: 15: "There shall be a resurrection of the dead, both of the just and unjust."
4. Will the resurrection of these two classes be the same?
John 5: 29: "They that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

5. Will they be raised to life at the same time?
1 Thess. 4: 16: "The dead in Christ shall rise first."
6. At what time are the righteous dead raised?
1 Cor. 15: 52: "In a moment, in the twinkling of an eye, at the last trump." See also 1 Thess. 4: 16.
7. At what point of time in connection with the 1000 years do the dead in Christ rise?
At the beginning. Rev. 20: 4, 5: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . This is the first resurrection."
8. Does probation close before Christ comes to reward his people?
Rev. 22: 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."
9. Where did our Saviour go from this earth?
John 20: 17: "I ascend unto my Father, and your Father; and to my God, and your God." See also Heb. 8: 1, and Col. 3: 1.
10. Could the wicked Jews follow Him there?
John 8: 21: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come."
11. Could the disciples follow Him?
John 13: 36: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards."
12. When would they go to heaven, where Christ had gone?
When Christ comes again. John 14: 2, 3: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." See 1 Thess. 4: 16, 17.
13. What do these heavenly mansions constitute?
Heb. 12: 22: "The heavenly Jerusalem." See also Heb. 10: 34.
14. What proof have we that the redeemed do receive a portion of their reward in heaven?
Rev. 14: 1-3. Their song of triumph was heard by John issuing "FROM HEAVEN;" he saw them "before the throne" of God; and they had been "redeemed from the earth."
15. What are the righteous engaged in during the 1000 years?
Rev. 20: 4: "And I saw thrones, and they sat upon them, and JUDGMENT WAS GIVEN UNTO THEM." See also 1 Cor. 6: 2, 3.
16. How does Christ's coming affect the wicked?
2 Thess. 1: 7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."
17. How is the earth affected?
Isa. 24: 1: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." See also Jer. 4: 23-27.
18. At what event does this take place?
Jer. 4: 26: "At the presence [or, coming] of the Lord."
19. Where are the wicked during the desolate state of the earth?
Isa. 24: 22: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison."
20. How long do they remain in the prison house of the grave before they are visited by a resurrection?
Isa. 24: 22: "And after MANY DAYS shall be visited."
21. How long is this "many days" ?
Rev. 20: 5: "But the rest of the dead lived not again until the thousand years were finished."
22. What becomes of the wicked after their resurrection?
Rev. 20: 9: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."
23. How will the fire which devours the wicked affect the earth?
2 Pet. 3: 10: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up."
24. When the purifying fires have done their work, what will God bring out of this earth?
2 Pet. 3: 13: "New heavens and a new earth, wherein dwelleth righteousness."
25. What will be the capital of the earth made new?
Rev. 21: 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."
26. What will be its condition?
Rev. 22: 3: "And there shall be no more curse." Chap. 21: 3-5.
27. With the wicked destroyed by the purifying fires of the last day, and the righteous receiving their final reward in the earth, what text will be thus fulfilled?
Prov. 11: 31: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."