

# The Present Truth.

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

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## JUDGE NOT.

How do we know what hearts have vilest sin?  
 How do we know?  
 Many, like sepulchres, are foul within  
 Whose outward garb is spotless as the snow,  
 And many may be pure we think not so.  
 How near to God the souls of such have been,  
 What mercy secret penitence may win—  
 How do we know?

How can we tell who have sinned more than we?  
 How can we tell?  
 We think our brother has walked guiltily,  
 Judging him in self-righteousness. Ah, well!  
 Perhaps had we been driven through the hell  
 Of his untold temptations, we might be  
 Less upright in our daily walk than he—  
 How can we tell?

Dare we condemn the ills that others do?  
 Dare we condemn?  
 Their strength is small, their trials not a few,  
 The tide of wrong is difficult to stem.  
 And if to us more clearly than to them  
 Is given knowledge of the good and true,  
 More do they need our help, and pity, too—  
 Dare we condemn?

God help us all, and lead us day by day!  
 God help us all!  
 We cannot walk alone the perfect way;  
 Evil allures us, tempts us, and we fall.  
 We are but human, and our power is small;  
 Not one of us may boast, and not a day  
 Rolls o'er our heads but each hath need to say,  
 God bless us all! —*Selected.*

## General Articles.

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

### "YE ARE THE LIGHT OF THE WORLD."

BY MRS. E. G. WHITE.

THE world is represented as morally dark, and the object of God is the manifestation of his glory to shine amid the moral darkness and attract men and women to the light. The great and constant work of heavenly intelligences is to manifest God to the world, to dispel doubts from human minds, to enlarge and elevate man's conceptions of God, to reveal the unity of the Son with the Father, and to develop the great plan of salvation to human intelligences.

To recognize God in his works, is true science; to become acquainted with God in his providence, is the soul of religion; and to know Christ as the world's Redeemer, is to lay hold on eternal life as set forth in the gospel. Yet the world in its wisdom knows not God. There is much worldly wisdom among men, but they recognize not God as the first great cause. They behold not his beauty and majesty, his goodness and love in laying the foundations of the earth and establishing the heavens. The footsteps of God can be traced in the works of his hands on all around us. But men who enjoy the benefits and blessings of God see not God in his created works, hear not his Divine and stately steppings, therefore they are in moral darkness, and there is a necessity for channels of light to open the blind eyes, to unclothe the senses, to unveil his attributes with messages from his oracles, that men shall not remain in ignorance of God and his majesty.

God says to his messengers and to every individual member of his church, "Ye are the light of the world." Then he uses a symbol to show their true position. "A city set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Thus the injunction is written that Christ's followers are bound to make him manifest to the world. "Darkness shall cover the earth, and gross darkness the people." Paul speaks of the darkness of this earth as pervading and overshadowing all human society. "The god of this world hath blinded the minds of them which believe not." "He that walketh in darkness knoweth not whither he goeth." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Those who follow Jesus will no more walk in darkness, but will have the light of life. The church who walk in the light are radiant with the truth from God's Word. They are the mediums of heavenly illumination to the world, dispelling the moral darkness. The position of the church is to be the light of the world. Should any be pleased to enjoy the light of truth themselves, and feel indifferent in regard to the welfare of their neighbours, close by their own doors, and make no special effort to reveal to them the light of truth, then they are not obeying the injunctions of the Word of God; their light is hid under a bushel.

Noah, amid the moral darkness prevailing just before the deluge, was the light of the world. God employed him as a channel through which to transmit his light to future generations, to reveal to them the honour, authority, goodness, and fidelity of God. Abraham was a channel of light in his generation. His life and precepts and example

reflected the light from God in bright, clear, strong rays, revealing to them the only living and true God, in holiness, in condescension, in goodness, in mercy, in love, and justice. Joseph was a medium of light, catching the heavenly rays and reflecting them upon a nation of gross idolaters. Moses was God's channel of communication to Pharaoh. The light of heaven was flashed upon the gross darkness of Egypt, revealing a greater than Pharaoh as sovereign of the heavens and the earth in the great "I AM." Israel's marching out of Egypt was a testimony that God rules. The Hebrew host was made a living channel of light to preserve a knowledge of God's law, and to show forth the purposes of God, to establish and maintain a kingdom in the world against the power and craft of Satan; and when scattered in captivity among the idolatrous nations of the world, they were still God's witness—a light amid the moral darkness.

Elijah was a light, blazing forth amid the moral darkness, and testifying to Israel that there was a living God, the only One to be revered and worshipped, the One who could control the heavens and the earth, the One who had power to open the windows of heaven in blessings, and to close them in his wrath. Mordecai was a witness for God in his age. Ezra and Nehemiah were lights shining brightly in the kingdoms of earth. Isaiah, Jeremiah, and Ezekiel gathered rays of light from above, and flashed them upon the darkness of the world.

Daniel and his fellows in the captivity revealed the only One who is mighty in counsel. They gave to future generations an example that, when kings and rulers make laws in contradiction to the law of Jehovah, man must be true to the higher Power, and by precept and example exalt God as the only object of worship, the only power that is supreme. Here the bright light from God's witnesses sent its rays far and near, not only through the kingdom of Babylon, but to the godless nations throughout the world. God's law was acknowledged as authority over the consciences of men; the wiser acknowledged it as supreme. The light flashing from the throne of Heaven ever fulfils its mission. It irradiates even where it does not merit, and gives reverence to God's claims and moulds opinions when it fails to give permanent authority over the life and actions of men.

Daniel also was made a channel of light for generations to come to the end of time. He caught the light of God's purposes, hidden from the great men and the mighty potentates of earth and reflected this on the proud courts of kings and earth's greatest despots, and revealed to them, not only the majesty of God as supreme ruler in the heavens, and over the kingdoms of earth, but revealed truth that stretches far down the stream of time through successive generations to the end of the world. The light of heaven beamed out upon a blind and apostate race in clear, steady, living rays. And when the Light

of the World, the Sun of Righteousness, had once risen, its illuminating rays were not only reflecting light to the future, but back through preceding generations, giving significance to the whole plan and purpose of God from Adam's day down through all the patriarchs and prophets. The old ceremonies were lighted up. These luminaries which God had placed in the moral heavens were never more to grow dim, but were to shine with clearer, steadier rays as the light from the cross of Calvary flashed upon the prophetic past.

If the saints of the Old Testament were to be bright and shining lights to the world, we are bound to shine brighter than they, because we have all the light which they had flashing upon our pathway from the prophetic past and the additional light which has come to us in the life of Christ. Fuller prophecies reveal the true Jehovah to those upon whom the ends of the world are come. God has a special light in this age of the world, a special message to give in the proclamation of the third angel's message—the commandments of God and the testimony of Jesus Christ.

Now in this age of moral darkness, of general spiritual declension, the words of Christ come with great force to every one who believes the message of mercy and the truth for this time, "Ye are the light of the world." The gospel as revealed in the Word of God becomes a living reality, and the faith, the doctrine, and the works will correspond. The truth as it is in Jesus will be developed in the character of the sincere followers of Jesus Christ, and this truth is intended of God to be the light that is to reflect its diffusive rays to the world. The light of God's Word is now shining; and ere long it will shine in the cabinets of kings and on the statute books of nations. Their institutions, customs, and practices will be laid beside the law of God's moral government.

The people who obey God's commandments are now the light of the world, the preserver of the Word of God in its purity, and they are elevating and exalting the law of God,—the only true, inflexible standard of character in our world,—therefore every man and woman whom Heaven has intrusted with this most sacred truth are required to be active instruments to diffuse the light to others. The church who obeys God's law is to send forth her sons as missionaries and preachers, and her daughters as teachers. The Bible is to be opened and explained to those who are in the darkness of error. The great missionary work is to draw men to Christ. Every individual member of the church is under the claims of God to let this light shine to the world. God is drawing to himself the sinner who sees the way of salvation, that he may communicate to him light, not to be placed under a bed or under a bushel, but to be put on a candlestick. The conversion of a soul is to glorify God by diffusing his light. All heaven looks on with intense interest to see what that soul will do. Whether he will selfishly shut up the light to himself or diffuse it to others. Your conversion disappointed Satan, but caused joy in heaven to your Heavenly Father, to Jesus your Redeemer, and to the angels of God. Now will that one soul go on shining brighter and brighter unto the perfect day? God made provision that your light should never grow dim, but that you should go on catching more and more the bright beams of light from the throne of God, and let it shine more upon the world of moral darkness. God has set each member in the church, not to be irresponsible agents, not to be neutral, but to be true lights, and as responsible beings to reflect light to others. All our natural abilities are capable of improvement. God has presented before us his truth that it may affect the life and transform the character. He designs that we should be sanctified through the truth, elevated, ennobled, and all our powers increased to do good.

Christ has bought his church and washed her with his own precious blood, clothing her with garments of salvation. He has made her the depository of his law, and he has transferred to her in a high and holy sense the work to be wrought in his name. That work which Christ did upon the earth through his teachings and miracles his followers are called upon to carry forward by earnest love for souls for whom he has paid an infinite price, by the power and beauty of holiness, by sacrifice, by positive obedience to all of God's commandments, by continual self-denial, and undying zeal. Thus they are to exemplify the life of Christ, and be as a city set on a hill which cannot be hid.

Will the workers see the indifference and carelessness of the world, who seem to be trying to forget that there is a God who has claims upon them, who would urge from their minds the thought of eternity? The workers may be disheartened,

but their light is not to grow dim; for God designs that the light shining through his delegated agencies shall keep before the minds of the world God and the judgment. Every true Christian is a bright and shining light, and irradiates the darkness, so that men cannot put God entirely out of their minds.

There is many a church in our land composed of men of intellect, men of power, men of wealth, and may be thought to be a strong church. Its members can do much in worldly enterprises; they can build churches, endow colleges, and do many great works; they may have imposing forms and ceremonies, but these do not emit light from the throne of God to the world. They dazzle, but do not illuminate. That church which does not heed God's Word is weak and dark, it receives not Heaven's light, therefore cannot reflect it to others.

Let all who claim to be united to Christ do their work for time and for eternity by leaving a bright track heavenward. We cannot let our light go out in darkness without being stumbling-blocks to others. Rightly related to the Light of the World, we can reflect His light upon those who are in darkness.

### SCRIPTURAL BAPTISM. NO. 7.

#### EXAMINATION OF PROOFS FOR INFANT BAPTISM.

SINCE it has once become a common custom to baptize, or sprinkle, infants, and thus make them Christians, a number of assertions have also been brought forward to defend this custom. We will now consider these:—

1. *Jesus blessed little children* and said that of such is the kingdom of God; therefore they ought to be baptized.

*Answer.* The first part of this testimony is true, but the conclusion drawn therefrom has no foundation. Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Mark 10:14. And then "he took them up in his arms, put his hands upon them, and blessed them." Verse 16. This text says nothing of baptism at all. Christ did not baptize the children, but he put his hands on them and blessed them. He also used this occasion to remind his hearers of humility: "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Verse 15.

It was a custom among the Jews (like Joseph who brought his sons to Jacob that he might bless them) whenever a person renowned for piety and learning came to a place, to bring their children to him that they might receive a blessing from his hands. And the same is still done in the Jewish synagogues; children eight or ten years old are brought to the ruler, or minister, of the synagogue that he may place his hands upon them and pray for them. The Jews still practice this custom, but they never come to the conclusion that this has any connection with infant sprinkling, neither would any one else come to a conclusion so unreasonable, if they were not hard driven to find some kind of proof for a practice which can neither be traced to the apostles nor to Christ.

2. *Children can believe*; therefore they are fit subjects for baptism.

*Answer.* This is true, but it cannot be applied to infants. Children in a young age may believe the gospel, and God is well pleased with a comparatively innocent child that believes in his dear Son. Such a child may often show a better example than older Christians. On one occasion, when the disciples strove about who should be the greatest in the kingdom of heaven, Jesus called a little child unto him, and sat him in the midst of them and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:3-6.

Here the Saviour evidently makes a difference between children who believe in him and those who do not. It is impossible that our Saviour could have placed a disobedient, unruly, wicked child among his disciples as an example of humility; but love and faith in Christ are graces which shine forth all the more beautifully, when they are found in the heart of a comparatively innocent child.

3. *Whole houses or families were baptized*, and it is at least reasonable to suppose that infant children may have been found in some of these families.

*Answer.* Supposition can never make a good foundation for Christian faith and practice. We must build on a plain, thus saith the Lord, in order to have true faith. Nothing is said either of children or of infant children in any instance where the baptism of the whole family is recorded. Those who were baptized in the family of Stephanas are called his household. 1 Cor. 1:16. The households, spoken of in the Bible as being baptized, addicted themselves to the ministry of the saints (1 Cor. 16:15), could be comforted (Acts 16:40), listened unto the word of the Lord (verse 32), rejoiced and believed in God (verse 34), which certainly proves that they were not infant children.

The Scriptures testify that both men and women were baptized (Acts 8:12); but although children are mentioned on many other occasions as well as men and women, yet they are never mentioned in connection with baptism. Matt. 14:21; 15:38. If children were baptized, it would certainly have been spoken of as well as the baptism of women. The Scriptures are silent on this point; therefore it is not our duty to believe anything concerning it.

4. *Although infant baptism is not commanded in the Scriptures, yet it is not forbidden*; therefore it may be practiced.

*Answer.* There are no doubt many things which are proper for us to do, although they are neither commanded nor forbidden in the Scriptures, but they do not belong to Christian worship. Every thing which pertains to the faith and practice of the Christian religion is plainly recorded in the Bible, and all worship which is not ordained by God in his Word is vain, it is will worship. Jesus says to those who lay aside the commandments of God for the traditions of men, that their worship is vain. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Mark 7:7. If the above assertion was correct, that infant baptism is allowed because it is not especially forbidden in the Scriptures, then the Catholics might defend their foolish practices in the same way. They bless church bells in the name of the Lord; say mass for the souls of the dead; pray to the Virgin Mary and the saints; sprinkle themselves with holy water, etc. What Protestant would argue that all this is right because it is not specially forbidden in the Scriptures? The principle which this assertion contains may lead into many great errors. "Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. J. G. MATTESON.

### THE NEW BIRTH.

"EXCEPT a man be born again, he cannot see the kingdom of God." John 3:3. In this text lies the secret of the Christian's life, but how few of us realize the importance of this new birth! Here was one who was a teacher of the Jews, and yet he was ignorant of the workings of the Holy Spirit upon the hearts of men. He says, "How can a man be born when he is old?" Man may bring all manner of excuses and objections, but that does not alter the fact that in order to have eternal life we must be born again, or, as the margin reads, "from above."

How plain and simple are the teachings of Christ! All who can read the Bible can understand his teachings. In this narrative our Saviour, in order to convey some grand truth to the mind of Nicodemus, refers him to the wind as a symbol of the Holy Spirit working upon the hearts of men. You hear the sound thereof, but cannot tell "whence it cometh or whither it goeth: so is every one that is born of the Spirit." How can we be born again? We must first be made to feel our own sinfulness and lost condition by nature; we must look in the great looking-glass of God's holy law; then we must repent of those sins which we have committed. But while we realize our sinfulness, we must not lose sight of the great sacrifice of God's dear Son. We must look with an eye of faith to the cross of Calvary. When we consider how the transgression of the law has deprived us of life, we are ready to follow the Lord Jesus in baptism, but not till then. The Apostle Paul was not baptized till he had felt the slaying power of God's holy law. He afterward tells us he "had not known sin, but by the law." "Where no law is, there is no transgression."

But we must not stop here, we must go on to perfection. "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." These are the precious jewels with which our Heavenly Father would have his children arrayed—more precious than all the gems of this world. The Master is soon coming to reward every one as his work shall be. We must not think that because Jesus has died for us we have nothing to do but believe. There are defects in our character which must be overcome. The promise is, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We must have a closer connection with Jesus, the living vine. His great heart of love still goes out after us. He will never leave us nor forsake us as long as we put our trust in him. He still stands and pleads for us in the heavenly sanctuary at his Father's right hand; and at the door of our hearts he still knocks, promising, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he will come with me." We must put away all sin, even the most secret ones, before Jesus can find room to dwell in our hearts. If we cherish the Holy Spirit, and seek to become like Him who was "meek and lowly in heart," we shall find rest to our souls. J. REEDMAN.

SECRET FAULTS.

It is past denial that we all have faults of which others know nothing. In some respects we know ourselves better than we are known to our most intimate companions; for they see but the outside, while we know all that goes on within. Each of us lives a hidden life—a secret inner life; we live a life which sometimes shows itself in our conduct and so reveals itself to on-lookers, but which is often in contradiction to outward show. We cannot thoroughly know a man by observing his behavior, any more than we can be sure of the contents of a house by looking at it from without, or of a new book by reading the title on the cover. The real man is behind all appearances, and may quite falsify them. A calm face may mask a troubled mind. A mean and sordid nature may co-exist with a great display of charity. We all live behind a veil. We have a friend, perhaps, with whom we are accustomed to share our deepest thoughts, and who knows us better than any other; but even he does not know every thing; he never will. One secret chamber we keep locked; we give the key to no one. This applies to our faults. Men know that we are imperfect, but they do not know how imperfect we are. We all carry with us the remembrance of sins—sins of thought and deed, of imagination and desire—which have never been known to any mortal but ourselves. It is one of the penalties attaching to the wondrous and blessed power of memory that we cannot forget the faults of the past, however much we may wish to forget them. In real life there is no Lethe, even for the sins of which we most bitterly repent. Many a good man, as he thinks of his secret faults, feels that any repute he may have for goodness is almost fraudulent; he is distressed rather than gratified by it. Did men know him as he knows himself, he thinks, how different would be their judgment.—*The Quiver*.

PRIESTLY ABSOLUTION.

INTELLIGENT and respectable Roman Catholics deny that the priest forgives them their sins when he gives them absolution. Here are the facts of the case: They confess all their sins of thought, word, and deed; they make an act of contrition, saying they are sorry for them, and purpose amendment; then the priest raises his hand over the confessing penitent and says, "May our Lord Jesus Christ absolve thee, and I by his authority absolve thee, from all excommunication, suspension and interdict, as far as I am able and thou needest. Now then, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." As the Council of Trent says, followed by all Roman Catholic theologians, this is a judicial act. The priest is the judge who declares the penitent "not guilty." There is the whole thing in a nutshell.—*Converted Catholic*.

WONDROUS is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

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.

PATIENCE.

[Suggested by the words that a child used to explain the meaning of "Patience."]

"BIDE a wee and dinna weary"—  
Sweetly sound those words to me.  
Let your spirit aye be cheery,  
Thinking of the joys to be.  
"Bide a wee and dinna weary,"  
Though the waiting time be long;  
Heaven's days are never dreary,  
Never ends its joyous song.

Count earth's troubles "light afflictions,"  
Since they are but for a day;  
They may gain you benedictions  
That will never pass away.  
Having hope so full of glory,  
Wherefore is your soul cast down?  
For the joy that's set before ye  
Bear the cross and win the crown.

Never let your thoughts be dreary—  
Think of what's laid up for thee; †  
Oh, be sure you "dinna weary"  
Though you have to "bide a wee,"  
With each grief this hope is blended,  
Taking half its pain away—  
Soon our sorrows will be ended  
And our joys endure for aye.

—Marion Bernstein.

\* 2 Cor. 4: 17.

† 2 Tim. 4: 8.

LITTLE THINGS.

It was only a trifling thing to do, but Robbie Grey could not conscientiously pass on and leave that piece of banana skin lying on the sidewalk. So he paused on his way, and sent the skin spinning into the gutter near by.

"Come on, Rob!" shouted his companion, who had gotten a few yards ahead. "Do come on and leave that old skin alone! What's the good of all that?"

"What's the good?" repeated Robbie. "S'pose I'm going to leave the chance of a broken leg lying around loose? Some one would have slipped on that thing, like as not, and I'll always kick 'em out of the way."

Yes, it was a trifling thing to do; but did it not show the boy's home training, and betray a noble, unselfish, and thoughtful nature?

It was only a little thing when Willie Brown paused in his game of marbles to pick up the old beggar woman's cane, which had slipped from her shaking hand as she hobbled lamely along.

"Pooh! an old beggar!" laughed his companions.

But Willie replied:—  
"I'd be ashamed of myself if I could't do that little thing for anybody, poor and old."

And somehow his game seemed more than ever enjoyable, after the beggar's low-spoken, "God bless you, little master!"

Down the street on his new velocipede came Alec Woods—a boy of ten years. He was racing with another boy, and just a little ahead. Very sure was Alec of winning the pocketful of marbles which his big brother had jestingly offered to the winner of the race.

But a lady coming up the block, laden with parcels, chanced to drop one, as Alec's quick eye noticed, and in an instant he was off his steed, and picking up the parcel, restored it to its owner, while, with a shout of triumph, his playmate rode on and won the race.

"You goose!" laughed the big brother, who had seen the whole thing.

"I don't care!" said Alec. "I'll bet mamma would have been glad if any one had picked up a parcel for her!"

Well, little gentlemanly Alec did n't win the race, but he did n't lose a prize, either, for the big brother decided to "reward merit," as he called it, and Alec's pockets soon knew no lack of marbles.

A messenger-boy stood waiting for a tram. He was tired and warm, and longed for the rest of a few blocks' ride. Hardly had he seated himself when a lady entered. He had a right to his seat, without question; but he or the lady must stand, as every seat was occupied. Without a moment's

delay the boy rose, and the lady thanked him as she took his seat.

Only a little thing, you will say, perhaps? Yes; but "a straw will show which way the wind blows," and that boy had the instincts and breeding of the future *real* gentleman.

When the poor, blind peddler came through the crowded street, the other day, and straying a little from his beaten path grew confused and timid, it seemed a little thing for rough Irish Johnny, the boot-black (only a little street Arab, in fact), to spring from his blacking box, and scamper after the peddler, simply to take the man's arm and guide him safely through the crowd to the right corner.

Johnny knew nothing of polite society, and could neither read nor write, but his heart was in the right place, and its manly, generous impulses would be sure to guide him towards the right path, and his kindly hand had turned the peddler from danger.

"Little things" make up our lives, remember, children, and whether human eyes note the kind actions, or whether they are done in secret, yet the heart is happier for the doing of kind deeds or the saying of kind words.

Great endings grow from small beginnings, and it is, after all, the little things, which make the sunshine of life.—*Selected*.

BE KIND TO-DAY.

A LITTLE child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you, it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgment? If you know a weary and neglected one, would it not be such work as angels do, would it not be Christ-like work to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed, the ears deaf, and the heart still. Do it now. Post-mortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.—*Selected*.

FIRST ON THE LIST.

1. KEEP a list of your friends, and let God be first on the list, however long it may be.
2. Keep a list of all the gifts you receive, and let Christ, who is God's unspeakable gift, be first of all.
3. Keep a list of your mercies, and let pardon and life stand at the head.
4. Keep a list of your joys, and let joy unspeakable and full of glory be first.
5. Keep a list of your griefs, and let sorrow for sin be first.
6. Keep a list of your enemies, and however many they be, put down the "old man" and the "old serpent" first.
7. Keep a list of your sins, and let the sin of unbelief be set as first, and worst of all; and remember that disobedience is but another name for unbelief.—*Selected*.

A PERMANENT INJURY.

THERE are constantly crowding into our insane asylums persons fifty to eighty years of age, who in early life were addicted to the use of alcoholic liquors, but who have reformed, and for ten, twenty, or thirty years, have never touched a drop. The injury which the liquor did to their bodies seemed to have all disappeared, being triumphed over by the full vigour of their manhood, but when the natural force began to decrease, then the concealed mischief showed itself in insanity, clearly demonstrating that the injury to their bodies was of a permanent character.

TRUTH is the expression of the Divine mind, and however little in our feeble vision we may be able to discern the means by which God will provide for its preservation, we may leave that matter in his hands, and we may be quite sure that a firm and courageous application of every principle of justice is the best way for the preservation and the maintenance of truth.—*W. E. Gladstone*.

## THE PRESENT TRUTH.

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

GRIMSBY, NOVEMBER 4, 1886.

M. C. WILCOX, . . . . . RESIDENT EDITOR.  
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## THE FUTURE OF THE PAPACY. NO. 5.

WE have presented in the past some of the evidences, scriptural and otherwise, showing that the Papacy will be restored as a persecuting power; that is, temporal power will be accorded the Papacy by the civil governments of Europe. Prophecy predicts that till the dispensation shall close, or till judgment is given to the saints of God, the Papacy will be a persecutor. As she at present has not this power to persecute, it necessarily follows that it must be restored.

And are not the prophecies clear and distinct which point to the persecuting character of this power even to the end? (Dan. 7:21.) Do they not distinctly declare that the deadly wound shall be healed? (Rev. 12:3.) Is it not plainly stated that the beast which "was and is not" shall arise again, and immediately thereafter go into perdition or utter destruction? (Rev. 17:8.) Does the prophetic word not declare that the harlot church shall again say in her little hour of seeming victory, "I sit a queen, and am no widow, and shall see no sorrow"? (Rev. 18:7.) And is not the last great conflict through which the church is to pass a conflict with this same persecuting power—the beast—over which, through Christ, they gain a glorious victory? (Rev. 15:1-3.) Granting that this beast refers in its persecuting phase in Rev. 13 to Papal Rome, we do not see how our conclusion respecting its restoration can be denied.

The prospects from a worldly stand-point indicate a speedy fulfillment of these prophecies. Protestants and Protestant nations have not only ceased to protest, but have compromised with the Roman See, condoned her grievous crimes, embraced and clung to her errors, till darkness concerning what the true character of Rome is, and what her intents and objects are, has blinded their hearts and minds.

As to just how this restoration to temporal power is to be brought about, we cannot say; but there is one consideration that is worthy of notice. The aims and purposes of the Papacy and the aims and purposes of civil rulers may be made to subserve each other. The aim and object of the Papacy is "to subjugate and subdue every thing which is opposed to her." The aim of governments and civil rulers is to retain and extend their power and dominion. This they can only do as they retain their hold over the great mass of the people. The first object of the Papacy is to put down heresy. She has now no power to do this. This power can only be acquired through temporal rulers, by becoming possessed of civil power, or power to punish heretics. But the Papacy controls the masses of the population, at least her influence far transcends that of all other powers. If the governments of Europe are to retain their power, they must have the help and influence of the Roman See. But Rome will not give her full, effectual influence unless her terms are complied with, and her terms are no less than temporal power. And until this power is granted, Rome, with her mighty influence will stir up the masses against their rulers, and the rulers must yield or revolution will be the result. Granting that Rome has the influence we have premised, granting that her object is just what she declares it to be,—“to subjugate and subdue,”—our conclusion is unavoidable.

And are not the prophecies direct and clear? Are not the evidences of Rome's growing power increasing on every hand? Are not the testimonies which we have presented of the position which is now occupied by prominent statesmen,

strong and convincing? Is not the position of Protestants as regards Rome ominous—ominous because of its weakness, its laxness, its so-called liberalism? To all these there is but one reply—an unequivocal *Yes*. These are the prospects before us, if we have read aright the prophecies of God's Word and the signs of the times.

One of the first objects of the Papacy will be to put down heresy; and it is very obvious that the chief heresy which Rome will wage war against will be that which is most unpopular and most opposed to the papal system. No argument is needed to prove this; it is self-evident. The question then arises, What will that doctrine be which Rome will designate rank heresy, which must be put down at any cost, and what will be the chief characteristics of the people who bear it to the world? The answer is not far to seek, though our explanation of it must necessarily be brief. For fuller exposition we refer the reader to other works\* noticed below, and to articles on "The Three Angels' Messages" in the first three numbers of the present volume. In the 13th chapter of the Revelation we have the Papacy presented under the symbol of the beast, whose deadly wound was healed. The two-horned beast, it has been shown, symbolizes the United States. God, in his infinite mercy does not allow the wonders of the two-horned beast or the errors of the papal beast to lure and lead the people of the world to destruction unwarned. If the beast or his image is worshipped, men will not do it blindly. Heaven sends a threefold message of exhortation, reproof, and warning. Rev. 14:6-14. The angels symbolize religious teachers. The first exhorts men to turn to the worship of the only true God, who created all things, in view of the coming judgment, the closing work of the age-lasting gospel. The second bears the solemn reproof to a confused and divided and weakened and back-slidden Christendom that in rejecting the first message they had fallen. They still clung to their errors, the wine of Babylon's fornication.

But the Lord does not leave his people. He sends another message—a warning more solemn, a penalty more terrible to those who reject that warning than any in the Word of God. The warning is against the worship of the beast or his image, and the reception of his mark.

The *worship* of the beast must be that homage and service which are paid to his institutions, usages, and laws, instead of those of God, to whom mankind owe all worship. The *mark* of the beast must be the distinguishing characteristic of his service, something opposed to the worship of God. It is that which will distinguish the worshippers of the beast from the worshippers of God, as relating to *moral* conduct. It is not the sign of the cross, as some assert; for there is nothing in God's Word which forbids the making of a sign of the cross, or a square, or a parallelogram, or a rhomboid, or a curve, or any other figure. The mark must be contrary to the Word and law of God. It must have reference to law. So the prophecy designates as a distinguishing characteristic of this persecuting power, that it "shall think to change the times and the law." Dan. 7:25, *R. V.*

Is there such a feature in the Romish worship?—There is. Notice the difference between the moral law of God and the same law as given by Rome to her worshippers in this kingdom. [See No. 16, p. 124, of the present volume of this journal.] It will be seen that these two codes differ only in one point, that of the Sabbath; hence the only difference between the conduct or worship of those who worship God and those who follow the apostate church must be in respect to the Sabbath. But upon this point the distinction is most clear. The law of God most clearly declares that "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." Directly contrary to this Rome declares that the

fourth commandment teaches us to "sanctify the Sunday." The one, the Sabbath of the fourth commandment, is the great seal of God's law, that which points out who the Lawgiver is, even the Creator of the heaven and the earth. But the Sunday is a usurper from the beginning. It is heathen in origin, adopted by an apostate church, and retained by Protestantism to the present time. It is against this great error, with many others, that this solemn warning is directed.

It will be to sustain the institution of Sunday that Rome will put forth every effort. Protestant churches are labouring for the same thing, and will unite with Rome in her efforts in this respect, and these efforts will be directed against the people who are bearing to the world the close, cutting, solemn warning against the errors and corruptions of Rome.

That the worship and mark of the beast are in opposition to the commands of God, is confirmed by the characteristics of that class which the message develops. There will be those who will heed the warning, unpopular though it be. There will be those who will put away sin by doing righteousness, who will put away error by receiving truth; and the character of this class is summed up in three prominent characteristics: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. 1. The people here brought to view have patience to endure. They are faithful. They pass through great trials and afflictions, the only way in which patience can be developed. 2. They "keep the commandments of God," not the commandments of Jesus, not the gospel; these are embraced in the faith of Jesus; but the commandments of God. Not eight of them, not nine of them, but all of them,—God's holy law of ten words, spoken with his own voice, written with his own finger, honoured and established by the death of his Son. Were they breaking one, it could not be said that they *keep* them. If a man steals, he does not "keep" the commandments of God. Is this not just as true of the fourth as of the eighth? Every principle of logic and truth forces us to the conclusion that it is just as necessary to keep the fourth commandment as the first or sixth or any other, in order to *keep* the commandments of God. 3. They keep "the faith of Jesus." Not a part, but the whole—repentance, faith, baptism, and all, including faith in the personal second coming of the world's Redeemer. Therefore this message includes a work of Sabbath reform, and true Sabbath reform means nothing else than a return to the seventh-day Sabbath.

Those who advocate these truths do so against the whole power of the Papacy and a corrupt Protestantism. On the other hand the wrath of a just God will be poured out upon those who reject the message. The decision will be for God and his truth with persecution and tribulation from apostate powers, or for the errors of a corrupt church with earthly ease and honours. But the outcome of the latter choice is the wrath of God (Rev. 16); of the former choice, if those who make it are faithful, it is triumph through God forever. They may meet persecutions, trials, tribulation, even death, but no cause is more worthy of all suffering, even to loss of life itself, than the cause of truth. It may be unpopular in earth, but God and angels are on its side, and God is a majority. His truth, though "crushed to earth," will "rise again," even though its "every pillar" of the temple of truth rests, as Jean Paul Richter observes, "in the grave of a martyr."

There are trying times before the people of God. But there will be those who will endure the fiery trial. The following words of Mrs. Octavius Freire Owen will prove prophetic. They will be true without an "if." She says:—

"If, therefore, it should ever happen that in the inscrutable counsels of Heaven, an age of bigotry and fiery trial should again revisit earth, let none doubt but that, whenever called upon to confront the tyranny of Antichrist, whenever the burning

\* See "The Three Messages of Rev. 14:6-14," a pamphlet; and "The United States in the Light of Prophecy," noticed in another column.

element of religious strife shall be enkindled, the same spirit which in Anne Askew quenched the violence of fire, will still support the saints of God; who, like those of old, resisting the tyranny of the Babylonian king, shall find One who walks with them in the flame, and preserves them unscathed in the conflagration."

### THE JUDGMENT OF THE GREAT DAY. NO. 3.

A VERY important and interesting question now arises; namely, In what part of Christ's priestly work does the judgment scene occur? and this suggests a brief survey of the work of our Lord, in his different offices, and in different dispensations. Three distinct and consecutive positions are assigned him in the Scriptures, in connection with the work of human redemption:—

1. His work upon this earth at his first advent was in fulfillment of the prediction by Moses fifteen hundred years before: "And the Lord said unto me, . . . I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18: 18, quoted and applied to Christ, in Acts 3: 22, 23.

2. When, having suffered upon the cross as our sacrifice, and being raised from the dead for our justification, he ascended to the right hand of his Father, he became a great High Priest, after the order of Melchisedec. Ps. 110; Heb. 8: 1-6.

3. But when he comes again, he is in possession of kingly authority, as promised in the second psalm, and bears upon his vesture the royal title, "King of kings and Lord of lords." Rev. 19: 16.

We thus find that his prophetic office was the subject of solemn promise (Deut. 18: 15-18); his priesthood is established by an oath (Ps. 110: 4); and his kingly office is the subject of a fixed decree, as declared in Ps. 2: 6, 7. Our field of inquiry leads us to the contemplation of the latter two only, his position as priest coming first in order for examination.

And when we approach this subject, we are not left to vague and uncertain views under which the Christian world seems to rest in mystified contentment; for Christ's position as priest is clearly defined, the nature of his work is distinctly set forth, the *modus operandi* of the forgiveness of sin, through his intercession, is made plain by the countless illustrations of fifteen hundred years, the event with which his priestly work shall close is the subject of repeated revelations, and the beginning of the closing division of that work is marked, as will be hereafter seen, by the leading prophetic period of the inspired pages.

When our Lord ascended, he took a position "on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1. "Sit thou at my right hand," said the Father to the Son. Ps. 110: 1. We are not, however, to understand from these expressions that the Saviour, as priest, is immovably confined to one place, and in a sitting posture. For Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw Jesus standing on the right hand of God. Acts 7: 55, 56. Saul had an actual interview with him while on his way to Damascus. Acts 9: 3-5; 1 Cor. 15: 8; 9: 1. And even when Christ is seen coming in the clouds of heaven, while the Father remains far away in the metropolis of the universe, he is still said to be "sitting on the right hand of power." Mark 14: 62.

The expression "on the right hand" refers rather to exaltation and honour than to location. Gesenius defines the Hebrew word *yakmeen*, right hand, as follows: "To sit on the right hand of the king, as the highest place of honour, *e. g.*, spoken of the queen (1 Kings 2: 19; Ps. 45: 9); of one beloved of the king and vice-regent of the kingdom. Ps. 110: 1." And so Paul testifies of Christ, that the Father hath "set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every

name that is named not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1: 20-23. Let us rejoice that he who offers himself as our advocate and friend holds such a position of exaltation and influence and union with him who is the Judge of all.

While Christ thus sits at the right hand of power on the throne with his Father, he performs his priestly office. He is in the fullest sense that which was prefigured by Melchisedec, king of Salem, or Prince of Peace, and priest of the Most High God. His position as priest is thus set forth by the prophet Zechariah: "Behold the man whose name is the Branch; and he shall grow up out of his place; and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he [the Branch, Christ] shall be a priest upon his [Jehovah's] throne; and the counsel of peace shall be between them both." Zech. 6: 12, 13. No language could more beautifully describe the relation of the Father and Son to each other, as they are together engaged in carrying out the plan of man's salvation. But Christ is hereafter to occupy another throne in his own name, as he says in his message to the Laodiceans: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

The work of Christ as priest was foreshadowed by the typical services of the Mosaic dispensation. The priests of that time served "unto the example and shadow of heavenly things." Heb. 8: 3-5. Paul, in his epistle to the Hebrews, draws out a very full comparison between the earthly priests and our Lord. They had gifts and sacrifices to offer; so he also has somewhat to offer. Heb. 8: 2. They had a ministry to perform; he a more excellent ministry than they. Verse 6. They were ministers of the earthly sanctuary, pitched by the hands of men; he is a minister of the true tabernacle in heaven, greater and more perfect, pitched by the Lord and not by men. Heb. 8: 2; 9: 11. They offered the blood of animals; he offers his own blood. Heb. 9: 12. Their offerings could not take away sin, except in figure; his removes sin in reality. Heb. 10: 1, 12, 14.

The parallel between them may be easily drawn. In the type there was a real law the transgression of which constituted sin; here we have the same law, and the same results from its transgression. "Sin is [still] the transgression of the law." 1 John 3: 4. There was real sin; here the same. There were sinners to be forgiven; here the same. There was the earthly sanctuary; here the heavenly. There was the Levitical order of priesthood; here the Melchisedec. There was the blood of animals; here the blood of Christ. There was forgiveness in figure; here forgiveness in fact. There because men did not long continue by reason of death, a completed round of service was marked off by the great day of atonement every year; here Christ, not being subject to death, performs but one great round of service, and accomplishes his work once for all, the conclusion of his ministry being marked by a great antitypical work of atonement.

We now secure the forgiveness of sin in the same manner in which sinners then secured it—we through the more perfect service of which theirs was a figure. All through the year, till the day of atonement, the seekers for pardon among the people of Israel brought the victims which they took for their propitiation to the ministering priest at the tabernacle door. Confessing their sin, that sin was then borne, through the blood of the victim and the ministry of the priest, into the sanctuary. The penitent was dismissed with the sense of pardon in his breast, and the priest, if it may be so expressed, had the sin in charge till the approaching day of atonement. Then by a special service

in the second apartment or most holy place, performed only at that time, and only in that place, the sins were removed from the sanctuary, and upon the head of the scape-goat borne away into a land of forgetfulness, and Israel were then, in figure, free.

In like manner all through the present dispensation, till the great antitypical work of atonement, seekers after pardon under the sound of the gospel, bring the victim they take for their propitiation—the antitypical crucified Saviour—by faith to the sanctuary on high, where they find the risen Redeemer as ministering priest, through whom they confess their sins to God the Judge of all. And when the time for the final work of atonement comes, then a special work in the most holy place of the temple on high, of which the people may still avail themselves, removes the sins from the sanctuary and the people, and God's true Israel are then forever acquitted from the guilt of transgression.

But this acquittal from the guilt of sin, is acquittal in the judgment. This is the setting apart of certain ones to be made like Christ when he shall appear (1 John 3: 2), the "accounting worthy" of certain ones to escape the things coming upon the earth, and to stand in his presence; which accounting worthy, as we have seen, must take place before the coming of Christ and the resurrection of the just.

One great question is now answered; namely, In what part of Christ's mediatorial work does that requisite investigative judgment scene occur which decides who are to receive the reward of immortality which Christ brings with him at his coming? The answer is that it is the closing division of his ministry, the solemn work of the atonement with which the service of the sanctuary concludes.

But this ministration in the second apartment, or most holy place, where the atonement is made, is the cleansing of the sanctuary (Lev. 16); and the beginning of this work is marked by the great prophetic period of Dan. 8: 14: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." These days extend far down into the present dispensation, and hence apply to the sanctuary of this dispensation. They point to the cleansing of the heavenly sanctuary, the great antitypical work of atonement, the solemn conclusion of Christ's mediatorial work for the world, as the plan of salvation is brought to its end.

The twenty-three hundred days (*years*) commence with the seventy weeks of Dan. 9: 24, dating from the commandment to restore and build Jerusalem. Verse 25. This commandment for the restoration of Jerusalem was the culmination of a series of movements in behalf of the Jewish people after their Babylonish captivity, including the decree of Cyrus, B. C. 536 (Ezra 1), the decree of Darius, B. C. 519 (Ezra 6), and reaching their fulness and completion in the grand document issued to Ezra the priest by Artaxerxes Longimanus (Ezra 7). This decree was issued in the seventh year of the king (verse 7); and this, according to the most authentic chronology, was B. C. 457. Dating from that point, the whole period would terminate, and the cleansing of the heavenly sanctuary begin, in 1844. As Ezra commenced his work in the autumn of the year (Ezra 7: 8), we are carried to the autumn for the termination of the days; and the exact point in the autumn where they would end is indicated by the type which fixed the cleansing of the sanctuary on the tenth day of the seventh month.

Here we pause that the reader may weigh the momentous conclusion to which this argument leads us. If these things be so, more than forty years of the cleansing of the sanctuary, the antitypical work of atonement, the investigative judgment, have already transpired! Whoever adopts these conclusions must now turn with interest to the nature of the work involved herein.

## 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 WORK OF THE PRESS.

THE following from the report of the work of the Presbyterian Board of publication in America, is just as true of Great Britain as of the United States. It is well worth pondering. The kind of reading matter furnished is according to the demand; and the great amount published, which is anything but Christian, does not argue favourably for the popular temporal-millennium theory. The extract is as follows:—

"The people of our country are emphatically a reading people. Owing to the facilities for acquiring an education, every body can read, and owing in a great degree to the feverish excitement created and kept up by our institutions, every body *does* read, and to feed this greed for reading matter the printing press is kept at work day and night, year in and year out. We have \$90,000,000 invested in the printing press, and we pay \$90,000,000 a year to work it, and we send out thirty million copies a week of dailies, weeklies, and other magazines, and printed volumes by the ton! The flood of printed thought that every day pours over the national mind, rises a great deal higher than fifteen cubits above the tops of the highest mountains. The pressure of printed thought upon the national mind is a good deal more than fifteen pounds to the square inch.

"And what is the character of this flood of thought? Some of it is excellent, much of it execrable; some of it like the dew of Jehovah, much of it the mildew of Gehenna. Why, the very iron and steel of the printing press are ashamed, and the leaden types blush at the work to which they are put! The disgusting minuteness of detail of unsavory crime in the daily newspapers fills the very air with moral malaria. Millions of copies a year of vile, cheap sheets for boys, and the dime novel, create criminals by the hour. Besides all this there is the unseen undercurrent of secret licentious literature, to stem which would require a hundred heroes.

"Then there is the infidel press; that of agnostic evolution, which, by ridding the universe of a personal God, and man of soul and conscience, unleashes all the evil passions and fills the land with crime and suicide. And we are told that twenty thousand copies of a well-known infidel work have been circulated within a brief period in New England. But a little while since a young man of my church came to me with troubles of thought occasioned by reading that work, which he found in the office in Philadelphia where he was studying law! I borrowed of a young man, now confirmed in his infidelity, a copy of one of the most blasphemous expositions of materialism in print, and that book was more thumbed than any family Bible you ever saw."

It is God's truth that is needed. But the more Bibles there are published, the less they are prized. The Word of life, the truth of God, that which the Great Physician has designed to heal earth's ills, is ignored and despised, while that which is a cause of weakness has become the moulding power.

### A WARNING WORD STILL TRUE AND NEEDED.

MAKE peace if you will with Popery, receive it into your senate, enshrine it in your chambers, plant it in your hearts. But be ye certain, as certain as there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.—*Canon Melville.*

LET us dread the aggravated condition of those who, when light has come into the world, prefer darkness to it, and obstinately shut their eyes against it, though it be the dawns of an eternal day.—*Dr. Philip Doddridge.*

MORAL courage is more worth having than physical, not only because it is a higher virtue, but because the demand for it is more constant.

## The Missionary.

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

### SELF-FORGETFULNESS.

WOULD we be happy? We must strive  
Unselfish things to do;  
Making the lives of others glad  
Will make us happy too.

WOULD we be blest? Then we must give  
According to our store;  
Though small the gift, if great the will,  
God asks for nothing more.

WOULD we be loved? We too must love,  
And others' good devise,  
Even where sometimes it would seem  
Our own to sacrifice.

Thus giving joy, we shall rejoice;  
And blessing, we'll be blest:  
Thus loving, we shall be beloved  
Of God, who loveth best.

—*Christian Leader.*

### THE CAUSE AT LARGE.

It has ever been Satan's work to oppose the work of the Lord. Where he cannot lull to sleep and cause worldly fame, riches, or pleasure to draw people away from God's truth, he resorts to persecution as a more effectual way of accomplishing his purpose.

At the present time the observers of the Lord's Sabbath seem to be the objects of his ire, and America, that land of boasted liberty and religious toleration, the field in which he is specially working. In Tennessee three men have been imprisoned for no crime except working on the Pope's sabbath. For this offence alone, they are to suffer some six months' imprisonment, and two of them are over sixty years of age. In Massachusetts two others have been sentenced for a similar offence, while at the same place a score or more of Sunday-keepers were engaged in laying a tramway upon that day. O, consistency, thou art a jewel! Surely, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

Notwithstanding this the cause is onward. At the camp-meetings recently held in the States of Maine, New York, Michigan, Nebraska, Nevada, and Washington Territory many were led to see and forsake their sins. Four hundred and thirty are reported in the late numbers of the *Review and Herald* and *Signs* as deciding to return to the old paths, and observe God's down-trodden Sabbath. The city mission work is increasing, and new missions are being opened.

The latest intelligence received from the work in Australia stated that a series of meetings had just been commenced in Adelaide by Pastor J. O. Corliss.

In Great Britain the workers are still active and meeting some success in the mission work in London and Liverpool, while Pastors Lane and Andrews are making a tour in Ireland visiting the Sabbath-keepers and those interested in that field.

Though the enemy of all righteousness may oppose, those that be for us are more than they that be against us, and the truth will have a glorious triumph at last. It is safe to be on the Lord's side.

### GOD'S LOVE OPPOSED TO SELF-LOVE.

GOD desires to be loved, in order that he may save; desires to pour his Holy Spirit into our hearts, in order that we may grow in grace. Frequent prayer and communion with the Father will enable us to resist the devil and all his works. God is a God of love and truth, so we may be quite sure he does not uphold anything that is opposed to these. God's love is opposed to the devil's love of self, and to his realm of self-interest. If there be any love of God in a man's heart, he does not do only what is to his own interest; he thinks of other interests, too; he is helpful, considerate, loving, and ready to be and do towards his fellow-creatures all that God has been and done for him. But he who serves the devil cares first for himself; the things that are most pleasing to himself he tries to obtain, and his first object in life is self-gratification. The love of self as it is shown in a craving to be thought a better and wiser man than his companions, is a very common failing amongst

us; hide it as we will, we all have a touch of this in us; we all desire in secret to be better thought of than in strict truth we deserve. The devil's influence is a subtle, all-pervading power, that underlies every touch of the thinking, breathing mass of mankind. The idea that nothing can be done unless self is to be the gainer is the root of the devil's influence, the very stronghold of his power. Until this is all changed, who will dare to say that the world is quit of him? or that the devil is loosed no more?

God is trying the faith and the temper of his people by letting them be subject to the worldliness of those in the midst of whom they live. Christ said, "Behold I send you forth as sheep in the midst of wolves." Oh, let us not forget that it is in our power, perhaps, to set a higher, holier example of the love of Him whose whole life was one of self-devotion and self-sacrifice. God has placed us in this world to do a work for him in it. The work he would have us to do is this, that we shine as lights in this dark world, reflecting the brightness of Him who is himself as the sun.—*The Banner of the King.*

## 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: 5.

### BINDING OF SATAN.

- How long is Satan to be bound?  
"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." Rev. 20: 1, 2.
- While Satan is bound, what will the saints of God be doing?  
"And they lived and reigned with Christ a thousand years." Rev. 20: 4.
- Will there be any, that will not live and reign with Christ during the thousand years?  
"But the rest of the dead lived not again until the thousand years were finished." Verse 5.
- What is said of the resurrection in which those come up, who reign with Christ?  
"This is the first resurrection." *Id.*
- Will there be more than one resurrection?  
"There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15.
- When will the just be resurrected?  
"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.
- What will be the character of the people that come up in the first resurrection according to Rev. 20: 6?  
"Blessed and holy is he that hath part in the first resurrection."
- Then, when does the first resurrection take place?  
When Jesus is revealed in the clouds of heaven.
- What change will take place with the righteous that are living at that time?  
"But we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51-53.
- Where do they go?  
"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 17.
- To what place did Jesus promise to take his people when he returns?  
"In my Father's house are many mansions. . . . 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." John 14: 2, 3.
- Then where will Jesus take the saints at his appearing?  
To his Father's house, which is in heaven. See Heb. 12: 22; Rev. 21: 2, 3.
- What will be the appearance of the Lord when he comes to resurrect the dead in Christ?  
"A fire shall devour before him." Ps. 50: 3.
- What effect will this fire have upon the wicked nations then living?  
"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 8. See also Jer. 25: 30-32; Rev. 19: 11-21.
- When will these wicked live again?  
"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.
- Then, will there be any wicked persons living on this earth during the thousand years?  
There will not.
- Where are the righteous during that period?  
We have seen that they will be with Christ in heaven.
- When Jesus appears with flaming fire, what effect will it have upon the earth?  
"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." See Isa. 34: 8-10.

19. How does Jeremiah describe the land after it has passed through this fire?

"I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, THE WHOLE LAND SHALL BE DESOLATE; yet will I not make a full end." Jer. 4: 23-27.

20. When does the prophet say this shall take place? "At the presence of the Lord."

21. What other events have we learned will take place at the presence of the Lord?

1. First resurrection, 1 Thess. 4: 16; 2. Living righteous changed, 1 Cor. 15: 51, 52; 3. Their ascension to the Father's house, 1 Thess. 4: 17; 4. The binding of Satan.

22. To what place is Satan cast when he is bound? "And cast him into the bottomless pit, and shut him up." Rev. 20: 3

23. What is the meaning of the expression "bottomless pit"?

An abyss, "the deep." See *Emphatic Diaglott*.

24. What was the condition of the earth when Jeremiah beheld it?

"Void."

25. Then, would not the confining Satan to this earth when it is made "desolate" and "void," and the "heavens darkened," be casting him into a bottomless pit?

It would.

26. Where are the righteous during the thousand years?

With Christ in heaven. John 14: 2, 3.

27. Where are the wicked during that period?

They are dead. Jer. 4: 30-33

28. If the wicked are all dead, so that Satan cannot work with them, and the righteous in heaven beyond his reach, is he not bound, when he is shut up in this desolate earth?

It could not be otherwise.

29. When are the wicked dead to be raised?

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

30. When is Satan to be loosed out of his prison?

"And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20: 7.

31. As soon as Satan is loosed what does he do?

"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog." Verse 8.

32. What was the character of "Gog and Magog" before they went down in death?

They were wicked. See Eze 38: 1, 2.

33. What does the above testimony prove?

1. That the binding of Satan is the confining him in this desolate earth; 2. That during that time the wicked are all dead; 3. That the loosing of Satan is the resurrection of the wicked at the end of the thousand years.

J. H. DURLAND.

### Interesting Items.

- A man in Paris has undertaken to fast fifty days.
- In nine months 267,000 emigrants left our shores.
- King Theebaw's golden chariot has arrived in London.
- A giant measuring eight feet six inches is now in Paris.
- The recent gales have been the most destructive for years.
- The gigantic statue of "Liberty" has been unveiled in New York Harbour.
- Sugar is now so cheap that its use as an ingredient in mortar is suggested.
- A woman aged ninety-five has been fined for disorderly conduct at Newcastle.
- A piece of sculpture, believed to be a portion of Solomon's Temple, has arrived in London.
- A ring with four pearls and three rubies has been found in the back of a herring caught at Dunbar.
- The Bristol magistrates declined to say whether or not shaving on Sunday was a work of necessity.
- Frederick Douglass, the leader of the coloured race in the United States, is visiting friends in England.
- The medicine given to natives of Zanzibar, in dangerous cases, consists in swallowing texts cut from the Koran.
- Baron Meyer Karl von Rothschild died at Frankfurt, Oct. 16. He was head of the well known banking firm there.
- On Sunday, October 17, Mr. Beecher preached for the last time in the City Temple, previous to his return to America.
- The members of the Railway Temperance Union now number 10,000. There has been a gain during the past year of 2,500.
- One hundred and sixty-two Scottish Presbyterian churches use unfermented wine in the celebration of the Lord's Supper.
- A German doctor declares that consumption can be cured by sleeping in hammocks in the open air of the Thuringian Forest.
- The Colonial Exhibition will, it is said, yield a profit of £60,000, which is to be handed over to the Jubilee Colonial Institute.
- There seems to be no room for doubt that the Czar killed his aid-de-camp in a frenzy of fear, suspecting that he had plans against his life.
- It is believed that the loss of life caused by the recent inundations at Sabine Pass, Johnson's Bayou, and Taylor's Bayou, Texas, exceeds 250.
- The China mail brings news of the loss of the British steamer Fernow, with fifty lives, during a typhoon off the mouth of the Saigon River.

-The difficulty between the French and Newfoundland fishermen, due to the improper interference of a French war-ship, has been amicably adjusted.

-The recent gales have caused the accumulation of immense quantities of fish on the Cornish coast. Such a scene has not been witnessed there for many years.

-The grave of a lady buried B.C. 600, has been opened in Italy; the ornaments interred with her included massive earrings, gold buttons, and a signet ring.

-Ex-Alderman McCabe, who was indicted in connection with the Broadway Railway, New York, has been committed to gaol to prevent any possibility of his escape.

-The fishing fleet of Gloucester, Massachusetts, has up to the present date of this year lost twenty-seven vessels, in which no fewer than 116 men went down.

-For inflicting grievous bodily harm upon an elder, the Rev. James Mackie, a minister of the Church of Scotland, was sentenced to three months' imprisonment.

-A petroleum spring has been discovered at Rannatouffann, near Jevagh, County Sligo. It burst forth in a house while the floor was being made. It is said to yield an abundant supply.

-The Empress of Japan has sent an order for dresses to a Paris milliner to the amount of £15,000. She has authorized the ladies in the Court "society" to adopt the European garb.

-The feature of this year's Lord Mayor's Show will be representations of the principal colonies, also a lifeboat and full-rigged ship, each mounted upon a waggon drawn by six horses.

-Creditors of the Inman Steamship Company met at Liverpool and agreed to accept an offer of the International Steamship Company (Limited) to purchase the fleet for the sum of £205,000.

-A statue of Dorothy Patteson, or "Sister Dora," the lady hospital nurse, was unveiled at Walsall a short time since. This is the first public statue erected in this country to an uncrowned woman.

-Gen. Sir Herbert Macpherson, Commander of the troops in Burmah, died of fever at Promé, October 20. Gen. Roberts, the Commander-in-Chief in India, has assumed command of the army in Burmah.

-The well known armless lady artist, Fraulein Hausmann, was married the other day at Nuremberg. The bride signed the marriage contract with her feet, and the wedding ring was placed on the fourth toe of her right foot.

-The United States Government, through their Minister at the Court of St. James, have asked to be supplied with models of one of our most successful ironclads—the Agamemnon—for the making of which they have agreed to pay.

-The ancient city of Treves recently celebrated with great religious pomp, the 1,600th anniversary of the "Theban Martyrs." The story is that in A. D. 286 the soldiers of a cohort of the Theban Legion which was quartered in Treves were converted to Christianity, and put to death in consequence.

-The barque Earl of Jersey, was making for the port of Singapore, during a storm, when an apprentice fell from the yard-arm into the sea. A boat containing eight Englishmen, including the boatswain and second officer, was lowered to rescue him, but it was carried away and lost with all hands.

-During the recent destructive fire at Eastport, Maine, some piratical New Brunswick fishermen plundered the town on the night of the conflagration and on the following day, notwithstanding the resistance offered by the inhabitants, the marauders were finally driven off by an armed American revenue cutter.

-The subsidence of the floods has revealed a shocking state of affairs at Aberystwith, and Mr. Green, mayor, has issued an urgent appeal for help. Hundreds of houses were flooded eight or ten feet deep. Aberystwith was in total darkness during the whole of three nights. On the North Parade every house was flooded, the muddy water reaching as high as the mantelpieces.

-Seven Mission ships cruise in the North Sea, serving as Church, Dispensary, Temperance Hall, etc., for the Deep Sea Fishermen. Two of these vessels were equipped at a cost of £4,550, and presented to the Institution by generous donors. The remaining five were originally private property, and merely lent for missionary purposes, and although a considerable portion of the purchase money has been defrayed during the current year, a sum of £6,000 still remains to be cleared off before they are free from mortgage. Messrs. Gurney & Co., bankers, Great Yarmouth, receive donations to the Mission.

-The rebellion of Satan, and treats of the fall of man, and the lives of the patriarchs to the time of Solomon.

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## THE PRESENT TRUTH.

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

GRIMSBY, NOVEMBER 4, 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.

**Promises of God Fulfilled.**—The promises of God are reliable. Some eighteen hundred years ago he promised through his servant John the final warnings of the gospel, which are recorded in Rev. 14: 6-12. At the present time, precisely such warnings are being proclaimed in many countries all over the world. This work is true or false—it is the genuine fulfillment of the promised messages, or it is a base counterfeit. Now if the time is come for the promised warnings to be given, then they are doing their solemn and important work; for God's promises cannot fail of being fulfilled on time. On the other hand, the fact that these warnings are being preached, is proof that the time is come, and the close of the work of the gospel is at hand.—*Gospel Sickle.*

**Delay Not.**—Dr. Spencer, in a sermon upon delay of conversion, says: "Make up a congregation of a thousand Christians. Divide them into five classes, according to the ages at which they became Christians. Place in the first class all those converted under twenty years of age, and in the fifth class all those converted between fifty and sixty. Of your thousand Christians there were hopefully converted under twenty years of age, five hundred and forty-eight. Between fifty and sixty years of age, three. But you ask, Why stop at sixty years of age? Ah! well, then, if you will have a sixth class,—converted between sixty and seventy years of age, one. Just ONE, out of a thousand Christians, converted when over sixty years old! What a lesson on delay!" Oh, how can any be so unwise as to delay seeking for and obtaining the one thing needful!

**A True Testimony.**—A letter in the *Christian World* of Oct. 28, from Dr. E. de Pressensé concerning religious affairs in French Switzerland contains some truths which we fully indorse. Dr. Pressensé says:—

"The identification of the Church with the democracy is in itself an irreparable evil, for the cry of the natural heart brought into contact with the true Christ is now, as in Jerusalem of old, 'Away with him! away with him!'

"In religion as in politics, the true conservatism is not stagnant immobility; and if we wish our witness for Christ to find an echo in the hearts of this generation, we must bear our testimony in a living tongue; that is to say, we must show the adaptation of the gospel to the real needs and the legitimate requirements of the nineteenth century. It is possible to hold the everlasting gospel in all its purity, and yet not to exclude the urgent questions of the day."

It is the object of this journal to show the adaptation of the gospel to the present time, and that the urgent questions of the day are fully considered in its teachings.

**The Earthquake.**—An editorial in a recent number of the *Daily News* commenting upon the unsettled state of affairs in the world generally, says: "Now it is riots in Belfast, now in Bulgaria, now a threatened ultimatum from Turkey, now the discovery that all our torpedo boats leak, and all our ironclads are made of papier-mache. No skeleton is allowed to remain peacefully in its cupboard—in fact there are not cupboards enough for all the skeletons. Sometimes the Socialists threaten us at home, and sometimes the Sultan abroad, till a quiet heart almost sighs for one large fullgrown earthquake to end the whole pother."

We wonder if the writer of the above considered how well his words agree with those of an old Book which is, perhaps, little read by many who are weary of this anarchy and unrest, and are longing for—they know not what. The Book tells us that "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Then the quite in heart are the righteous. And for what are the righteous sighing?—for the return of the Prince of Peace to put an end to all the evil which sin has

brought upon this once beautiful earth. The righteous are confidently expecting his return; for it is promised that "unto them that look for him shall he appear the second time without sin unto salvation." Furthermore the Book states that among the events connected with the second coming of Christ there shall be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Only those who are keeping the commandments of God and have the faith of Jesus will be secure at the time of this earthquake. How important, then, that men should acquaint themselves "with Him and be at peace," that they should receive "the law from His mouth" and not from the traditions of men!

But do you say this earthquake is far away, there is no need to fear? The Book says, "The great day of the Lord is near, it is near, and hasteth greatly." One of the signs of its approach is "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Do you not see this fulfilled daily? Was there ever a time when the social, the political, and the physical world were watched with such anxiety to see what the next momentous event would be? The earthquake is soon coming, but it will then be too late to reform; for before it comes, a voice from the throne of God utters that solemn decree, "It is done." Then he that is unjust will be unjust still; and he that is righteous will be righteous still; there will be no alteration. The neglected duty which you are deferring to a more convenient season, should be performed now; the requirements of God's law should be met; then, and not till then, will you be able to say when you see the sign of the Son of Man in the heaven, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

## CANDID ADMISSIONS

FROM

Sunday Observers and Writers, Concerning the First Day of the Week.

"Admissions in favour of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Asa Mahan.*

RESPECTING the first day of the week, the historian, Dr. Peter Heylyn, says: "Thus do we see upon what ground the Lord's day stands: on CUSTOM FIRST, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified."—*Andrews' Hist. of the Sab.*, p. 352.

Wm. Smith says, after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."—*Bible Dic., Art. Lord's Day*, p. 356.

"Chambers' Encyclopædia" says: "By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Jesus or his apostles."—*Art., Sabbath.*

Luther Lee, D.D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology*, p. 562.

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor of course, any scriptural obligation."

The Protestant Episcopal Church of America says: "The day is now changed from the seventh to the first day, . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism.*

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