

# THE Present Truth

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

VOL. 4.

THURSDAY, OCTOBER 11, 1888.

No. 20.

## THE PRESENT TRUTH.

PUBLISHED FORTNIGHTLY.

—FOR THE—

International Tract and Missionary Society.

Business Office: Paternoster Chambers, 48 Paternoster Row, London, E.C.

### THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that life may be  
A pleasant road;  
I do not ask that thou wouldst take from me  
Aught of its load;  
I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things so sweet.

For one thing only, Lord, dear Lord, I plead:  
Lead me aright,  
Though strength should falter, and the heart  
Should bleed,  
Through peace to light.  
I do not ask, O Lord, that thou wouldst shed  
Full radiance here;  
Give but a ray of light that I may tread  
Without a fear.

I do not ask my cross to understand,  
My way to see;  
Better, in darkness, just to feel thy hand  
And follow thee.  
Joy is like restless day, but peace divine,  
Like quiet night.  
Lead me, O Lord, till perfect day shall shine  
Through peace to light.

—Selected.

## General Articles.

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

### “I WILL COME AGAIN.”

BY MRS. E. G. WHITE.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

THE time of Jesus’ betrayal, suffering, and crucifixion, was drawing near; and as the disciples gathered around him, the Lord unfolded to them the mournful events that were about to take place, and their hearts were filled with sorrow. To comfort them he spake these tender words: “Let not your heart be troubled. . . . I will come again, and receive you unto myself.” He directed their

minds away from the scenes of sorrow, to the mansions of heaven and the time of reunion in the kingdom of God. “I go to prepare a place for you.” Though he must go from them and ascend to his Father, his work for those he loved would not be at an end. He was to prepare homes for those who, for his sake, were to be pilgrims and strangers on the earth.

After his resurrection “he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.” And as he went up, two shining angels asked the disciples, “Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Do you imagine as they went back to Jerusalem that they said to one another, “Well, the Lord has left us. What is now the use of trying to gain followers to Jesus? Let us return to our nets. Let us take up our old employment. What can we do against the opposition of the world?” There is no record of any such conversation. Not a line is written or a hint given that they had a thought of leaving the service of their ascended Lord, for the service of self and the world. The Saviour’s hand had been outstretched in blessing his disciples he had left behind as he ascended. They had seen his glory. He had gone to prepare mansions for them. Their salvation had been provided for, and if they were faithful in complying with the conditions, they would assuredly follow him to the world of unending joy. Their hearts were filled with songs of rejoicing and praise.

We all have the same cause for thanksgiving. The resurrection and ascension of our Lord is a sure evidence of the triumph of the saints of God over death and the grave, and a pledge that heaven is open to those who wash their robes of character and make them white in the blood of the Lamb. Jesus ascended to the Father as a representative of the human race, and God will bring those who reflect his image to behold and share with him his glory.

Though the disciples had gazed far into the heaven until their Lord had

vanished from their sight, they did not behold the angels that gathered around their beloved commander. Jesus led a multitude of captives who had risen from the grave at his resurrection. As the glorious company approach the gates of the eternal city the angels sing, “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in.” And the angels guarding the gates respond, “Who is this king of glory?” The attendant angels reply, “The Lord of hosts, he is the king of glory.” As the glorious train passes in, the angels are about to bow in adoration before the Lord of glory; but he waves them back. Before he will permit their homage he must know that his sacrifice for the fallen race has been accepted of the Father. He must know whether the price paid for the redemption of the lost has been sufficient to ransom them from the power of sin and the grave. This is the absorbing thought in the breast of the Saviour. Amid the splendour of the courts of glory, amid ten thousand times ten thousand and thousands of thousands waiting to cast their crowns at his feet, he does not forget those that he has left on earth to bear opposition, reproach, and scorn. After the Father had assured him that the ransom paid is accepted, still he has a request to offer for those who believe in him and follow in his footsteps: “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.” He requested that his disciples might enter into his joy and share his glory; and at last the faithful servant of the Lord will hear the glad words: “Enter thou into the joy of thy Lord.”

When he had finished preferring his requests, the Father gave the command, “Let all the angels of God worship him.” Then the song of joy and love swells through the heavenly court, “Worthy, worthy, worthy, is the Lamb that was slain, and lives again, a triumphant conqueror.” And this same Jesus, whom unnumbered hosts of angels delight to adore, is coming again to fulfil his promise and receive those who love him unto himself. Have we not great reason to rejoice? “When Christ, who is our life,

shall appear, then shall ye also appear with him in glory." The consummation of our hope is at hand; the faithful will soon enter into the joy of their Lord.

A little time is given that the inhabitants of the world may hear the warning, and that those who will may prepare for the coming of the great King. We must not be like the foolish virgins. They did not provide oil for their lamps, and at the very time when the cry was raised, "Behold, the bridegroom cometh," their lights burned dim and went out. Are there not many who are pursuing the same unwise course? They profess to be followers of Jesus, but they are making no preparation for his glorious appearing and kingdom. They go on, taken up with the affairs of this world, and have no realization of the great events about to come to pass.

Christ warned us in view of this very time that we should not be engrossed in the cares of the world, to the neglect of eternal interests; but how many of us allow the things of this life to interpose between our souls and the great gift of Heaven! How few are living for the glory of God and the good of humanity! How few are telling their children of the love of Christ, of the mansions of heaven, of the necessity of faith and obedience! How few are warning their friends and neighbours of the fast-hastening Judgment! My heart is pained with the thought of the ingratitude of man to his Maker, and the indifference of souls to their dearly-purchased salvation. We are warned that if we do not watch and pray, the day of final reckoning will overtake us as a thief in the night, and our portion will be appointed with the hypocrites and unbelievers. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." There is every provision made that we may have the light, and there will be no excuse in the day of God if we are overtaken in our sins.

We may have a right to enter into the city, to eat of the tree of life, and to share in the unending joy of the redeemed. We may listen to the voice of Jesus, sweeter than any music that ever fell on mortal ear, as he welcomes his children to their eternal home. Those who have chosen his service will hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And oh, what a kingdom! There will be no night in the city of gold. God and the Lamb will be its light. There are homes for the pilgrims of earth. There are robes for the righteous—crowns of glory, palms of victory. All that perplexed us in the providences of God, will then be made plain. The things hard to be understood will then find an explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion

and broken purposes we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered these experiences that seemed the most trying and hard to bear. As we realize the tender care of him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." One rich tide of happiness will flow and deepen as eternity rolls on.

Think of this, children of suffering and sorrow, and rejoice in hope. Strive with all your God-given powers to enter into the kingdom of heaven; for "many will seek to enter in, and shall not be able." Jesus has promised, "I will come again, and receive you unto myself." "But who may abide the day of his coming and who shall stand when he appeareth?" This is the question we should put to our souls. It becomes us, as rational beings, to consider whether we are prepared to meet our Lord, or placing our affections upon the things of earth. When we think how many are given to selfishness and pleasure-seeking, our hearts are troubled. The careless and indifferent, whose chief care is for their personal and earthly interests, will be left in outer darkness, but those who are waiting for their Lord, with their lamps trimmed and burning, will go in with the heavenly Bridegroom to the wedding.

#### HOW GOD LEADS HIS PEOPLE. NO. 24.

It was not long before we had another investigation of the Sabbath question. It would in one way or another keep coming up; such was the surprising vitality of this subject. I had received a letter in the meantime, which I read to those present, as well as a copy of the answer, for I determined to keep back nothing which reflected any light on the subject either for or against. The correspondence was as follows, the name and address only of the sender being altered, and the letter somewhat curtailed where there was tautology:—

ACCOMMODATION VILLA,  
666, Roman Road.

Dear Sir:—

I shall not come to any more meetings where the Sabbath is discussed. I don't like so much discussion. We ought to avoid controversial subjects and to have more prayer meetings instead; it would be better for us, and we should not get into so much trouble. You will only bring trouble on yourself by going into so many questions. I can see very plainly where this will all end. You have proved already that the Sabbath was kept for 4,000 years before Christ; and I suppose you will go on to try to prove that it has been kept ever since if you can. But I don't think you can do this. Let it alone. Be satisfied to live as other good Christians. I have been blessed while keeping the Sunday, and I don't want my mind upsetting any more, as I think it is not necessary.

Take my advice, do as others do, and don't be so very particular.

I remain,

Yours truly,

MISS FANNY FEARFUL.

To this letter the following reply was sent, which was also read out:

BEAUMONT TERRACE.

Dear Miss Fearful:—

I thank you for your kind letter, duly received, in which you evince so much interest for my temporal welfare, as well as for your own. I am sorry you have decided to hear no more evidence as to what is our duty on this question. It must be an important thing for us to get to know what the will of God is; and whether we have to obey all the ten commandments or not. If we are indifferent about it God may not be so; and if we cannot prove what is good and acceptable to God without some controversy we had better have the controversy than remain in ignorance of God's holy requirements. There has been a controversy over God's requirements from the beginning, but it was started by the devil; and are we to let him have it all his own way? Michael disputed with the devil over the body of Moses; Christ had many controversies with the Jews; and Paul at one time disputed daily on behalf of the truth of God. Where would the Reformation have been without controversy? And where, as a consequence, would be those social and civil liberties which you and I possess and value? We are not going to let the devil wheedle us out of fair controversy for the truth, no, not even by a plea for more prayer meetings! We are not ignorant of his devices. We need the prayer meeting that we may conduct the discussion in a right spirit, not for the sake of giving up the platform to the undisputed possession of the enemy.

I am sure that if we use controversy as Christ and the apostles used it, truth will not have anything to fear, though our convenience and self love may have; and I am pleased to see that in this case it has been so far successful with you that you confess yourself now convinced that for 4,000 years at least the sanctity of the seventh-day Sabbath was acknowledged. After sifting all the evidence I can get, I know of no reason for differing from your conclusion. But why should we stop here? Are you afraid it will bring you trouble if it is proved that we ought to keep the Sabbath? Be candid with yourself, or you may be tempted to practice on yourself a little self-deception here. Sin is deceitful, the heart is deceitful, and Satan is deceitful. Let us have a prayer meeting against self-deception. Shall we? I will join you if you like. I pray that I may not be afraid of the light, or of the consequences of walking in the light as it is more and more revealed to us. I do not wish to be numbered amongst the "fearful." You may see how they are classed in Rev. 21:8; as also what the fate of such will be. If we follow your advice and remain content to do simply as others do, I fear we shall fare at last as others will. If you, or any others, have been blessed while ignorantly violating God's law, it has not been for, or because of this violation. God blesses his people when they live up to all the light they have; but he sometimes proves them by sending them more light. If, however, by blessing you simply mean prosperity, this is not always a sign of God's favour. See Psalms 37:16, 35.

If troubles come through a closer walk with God, he can give us grace, I trust, to bear them. Better have troubles here and glory hereafter, than prosperity here and trouble hereafter. It is better to have the mind upset a little here to shake us out of carnal ease, than for us to rest in a false security until the Lord arises to shake terribly the earth.

Take my advice, and make this a matter of searching prayer before God; but remember that if we regard iniquity in our hearts the Lord will not hear us. Psalms 66:18. We may pray, after a sort, and still be left in

carnal security, except we are very sincere and unbiassed before God. He knoweth our hearts, and he has declared that if we turn away our ears from hearing his law, our prayers shall be abomination. Prov. 28:9. Hence the need and importance of the present contention.

I shall be sorry to miss your presence at our meeting, but more sorry if through wilful neglect, or through fear of consequences, your presence is wanting when the Lord comes to gather together all those that have made a covenant with him by sacrifice.

I remain, dear Miss Fearful,  
Yours faithfully,

Blackburn.

ALBERT SMITH.

After reading these letters it was suggested that we should at once resume the subject, and take up the question as it stood at and after the time of Christ. A young man, an enquirer who evidently wanted to know the truth concerning the matter, said he had put questions to his vicar and to others about the Sabbath. The vicar acknowledged that the law was binding on all now, for he read out the commandments in church every Sunday; but he said that, while the principle of the fourth commandment was still binding, Christ had changed the day. He did not explain how the day could be altered without affecting the principle of the commandment. The curate had a different explanation. He acknowledged he did not know much about the question, but he believed that it was the apostles, not Christ, who had changed the day. Not satisfied with these answers he asked the church warden (the people's warden), a man of some reading and intelligence, who confesses his inability to find any proof in the New Testament that either Christ or his apostles had changed the day. He thought that the church had changed it after the apostle's time, as he had been reading it so in an article in one of the daily papers.

Some one asked if the proof was not to be found in Acts 20:7? A gentleman, called Mr. Lane, who had come in amongst us, having a good knowledge of this subject, and knowing that we were interested in it, was asked to reply to the question. He spoke in effect as follows: "Dear friends, this is the only place in the New Testament where we read of a meeting amongst the disciples on the first day of the week. It was evidently an evening meeting, for Paul, who was present, preached until midnight. The day, according to the Bible way of reckoning, begins at sundown. I reckon, therefore, that this meeting was held on Saturday night. The Sabbath begins on Friday evening at sunset, and lasts until Saturday evening at sunset. See Lev. 23:32. The first day of the week, which we call Sunday, would therefore begin at sunset on Saturday, and not at midnight as with us. Paul preached until midnight, as he wanted to start out on a long and toilsome journey next morning. I expect this was the reason of the meeting. It was a sort of farewell meeting. Paul was leaving them. He would not take a laborious journey on the Sabbath, but

he did so on the Sunday morning, to meet his vessel which was being rowed for him by his appointment to Assos, minding "himself to go afoot," a distance of nearly twenty miles. See verse 13. About midnight, a young man who had fallen asleep, fell from the seat which he had before improvised in an upper story, and was taken up dead. Paul went down and restored him to life. This was a wonderful miracle performed by Paul, and I expect it was for this reason that the historian mentions this Saturday night meeting. But this incident does not impart any sanctity to the first day; nor does it affect the Sabbath question in any way whatever, except as affording a pretext for disobeying the fourth commandment. As it was a Saturday night meeting it does not even afford a precedent for holding meetings in the day time on Sunday.

"We have the record of scores of meetings on the Sabbath attended by Christ, his apostles, and the disciples; so if the mention of one or two adventitious meetings helps our Sunday friends, what will be the testimony of scores of meetings held on the day of the true Sabbath? Luke, the same historian, says that it was our Lord's custom to attend meetings for worship on the Sabbath day. Luke 4:16. He also declares that it was Paul's manner to go and reason out of the Scriptures with the Jews on Sabbath days. Acts 17:2." "Oh yes," an impatient voice here broke forth, "he did so with the Jews, because they met then; but he did not do so with the Gentiles."—Mr. Lane proceeded in his quiet imperturbable manner, saying, "Our friend over there intimates that Paul only did this to suit the convenience and customs of the Jews; will he therefore kindly read for us Acts 13:42-44?" But as the young man had no Bible with him, Mr. Lane proceeded to read the verses as follows: "And when the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews *and religious proselytes* followed Paul and Barnabas; who speaking to them, persuaded them to *continue* in the grace of God. And THE NEXT SABBATH DAY came almost the whole city together to hear the word of God." As the inter- ceptor had modesty enough left to feel abashed at this testimony, Mr. Lane went on: "Here we find that religious Gentiles as well as Jews met together to hear the word of God from the mouth of Paul on the Sabbath day. Sunday was not thought of, and yet this was a decidedly religious meeting. Had it said they met to break bread, this might have been taken as meeting for the partaking of a common meal, as the disciples at first were used to having things in common, and such terms are doubtless applied sometimes to a common meal; but it is said that these Gentiles met because they wanted to

hear the preaching of God's word, and they requested Paul to preach to them the next Sabbath day, which was Saturday. Had the Sabbath been changed, or had Gentiles been free from Sabbath obligations, these men might have said: 'Now, Paul, you have accommodated the Jews by meeting them on their Sabbath, will you meet us on the first day of the week or Sunday next?' But they did not make such a request, and it would not have constituted a commandment had they done so. They were too well instructed by Paul's preaching, and knew too well what his manner was, to think of such a thing. And yet we hear it ejaculated that Gentile Christians did not keep the Sabbath. If you will allow me the time, I can show you that all the first Christians did keep the Sabbath day for over three hundred years after Christ; and that when the Sabbath was changed, the change was effected, not by divine, but by human authority only." It was about five o'clock in the afternoon, so the question was put to the friends present, as to whether Mr. Lane might go on. It was agreed to continue the meeting after an hour's adjournment for "tea," some of those most interested promising to be present. The meeting therefore adjourned. A. SMITH.

#### CONVERSION.

THE great work of conversion is crucifying the old man,—putting to death the carnal mind, which is enmity against God and his law. When this is fully accomplished, there will be peace with God, and his law will be our delight, for it will be fully written in our hearts.

The great battle is with our sinful selves. And there should be no cessation of hostilities, till every root and fiber of the carnal mind,—evil surmisings, jealousies, hatred, envy, and the like,—is so completely dug out that it will never spring up again. Self-love and self-dignity, which are so easily provoked, can never enter heaven; for if they should, they would make trouble there. That quality in us that is so quick to see imaginary affronts and slights, putting the worst construction on the words and actions of others, and is so ready to stand up for *our* rights, taking the defensive so strongly as to be really offensive, must be taken out of us before we pass the gates of the holy city; and the sooner this is done, the better for us. The fact is, our old man has no rights that we, as Christians, are bound to respect. Let us remember this, when he clamours for his rights. We should give him no quarter till he is dead, *dead*, DEAD. If we suffer him to live, if we give him encouragement and nourishment, he will destroy our peace here, and shut us out of heaven at last.

There can be no real peace, under the best circumstances to be found in the world, to the suspicious, envious heart. "That ghastly, green-eyed monster,

which doth *make* the meat it feeds on," will find food in the most Christian society of this world; and it would be the same, could it find entrance, in the world to come. This is the reason we must be converted and become as little children, in order to enter the kingdom of heaven.

Brethren, let us engage in this work. Let us fight in this warfare till the victory is fully gained. May the writer and the reader be successful in putting to death the carnal mind. May we be so fully converted to God that his law will be our delight, and that love be established in our minds that is void of vain-glory, prefers others in esteem, is not easily provoked, thinketh no evil Rom. 12:10; Phil. 2:3; 1 Cor. 13:5. If we are thus converted, we shall enjoy a peaceable state of mind here, and there can be no doubt of our final salvation; for the Lord will not be willing to leave us out of his peaceable and peaceful kingdom. R. F. COTTRELL.

#### THE SCEPTRE OF THE SON OF DAVID.

It was the thought of God that the human race should be ruled by a prince of its own blood. Eden was not put under a foreign throne. No angel or archangel was set at the head of our creation. The sceptre of the world was placed in the hands of the first man. Universal dominion was vested in Adam the first. Had he maintained allegiance to his Creator he would have remained at the head of all creatures and things under heaven and in the seas, without succession.

But the Satanic invasion came, and man's "dominion" was swept away. Nature became alien to man, and man became alien to God. But the Heavenly Father did not abandon our world to the supremacy of the vile usurper, but instantly promised a Redeemer, and successor to the forfeited dominion, in the person of the second Adam, the Saviour, the Emmanuel. From the blood of our fallen queen-mother, begotten by the Holy Ghost, there was to arise, in the fulness of time, a royal Son—Son of man and Son of God—who should take up the gauge of battle where the first Adam so ignominiously fell, and join issue with the bold invader for the repossession of the lost dominion and the headship of the race.

The long and fierce struggle and the final result were foreshadowed in those early words of God to the serpent, uttered in full view of the faded splendours of Eden: "It shall bruise thy head, and thou shalt bruise his heel."

As the ages wore on, the outlines of the great conflict grew luminous, and kings and prophets foresaw that one was to come after them whose sceptre should be universal. The earliest notes of King David's harp were set to the ultimate princship and glory of the Seed of the woman: "Yet have I set my King upon

my holy hill of Zion." And "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:6-8.

David was not singing of his own aggrandizement. He knew his kingdom would never become universal. He was chanting the honour and kingship of another, whose dominion should be everlasting, and whose kingdom should fill the whole earth. The echoes of his song touched all the ends and niches of the new creation—the advance refrain of endless jubilee under the peaceful reign of the crowned Nazarene, the Son of David and heir to the throne of Israel.

And to Isaiah's prophetic vision the whole earth became one vast empire. Its many thrones crumbled and disappeared. Its thousand babbling tongues melted into one. Its dismal wastes blossomed as the rose. Its solitary places broke into joyous song. There was no more *curse*. The reign of peace, promised of God, and long desired by all the good, had come. Death was no more, nor sin, nor pain, nor night. One kingdom, spreading its benign splendour under the "whole heavens;" one throne, filled by a HUMAN form; one sceptre wielded by a HUMAN hand; one crown, glowing with rarest gems, adorning a *human* brow. The first Adam's successor, the rightful heir of David's throne, the God-man, the King of kings, had come to rule the world in unrivalled glory. "The government" was upon "his shoulder."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7.

This is a prophecy of Christ in his regal splendour of universal dominion over ransomed men in the renewed creation—the personal Saviour in his human form literally reigning over the redeemed. And so every prediction in the Old Testament, personal to Jesus, invests him with *kingly* majesty and power.

And the New Testament no less than the Old adorns the names of Christ with ascriptions of royalty and sovereign grandeur. Gabriel, the Premier of heaven, who came to announce to Mary the approaching incarnation, foresaw the Messianic empire filling the earth as the waters fill the sea; and he approached the astonished young Hebrew woman with—"Hail, thou art highly favoured; the Lord is with thee; blessed art thou among women. . . . And, behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the High-

est; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:28-33.

And thus the manger-cradle was festooned with the insignia of state—the greatness and glory of the kingdom promised, ages before, to the Son of David. And the star-guided "wise men," who came to do homage to the infant heir to a universal sceptre, brought presents which savoured of *royalty*—a fitting tribute to the latent kingship of the Child of Promise.

Nor did the Lord Jesus himself hesitate to claim his kingly right and predict his unlimited and everlasting reign. "I appoint unto *you* a kingdom, as my father hath appointed unto me," he said to his few followers, and through them to all who take his cross and follow him. And when the powers of darkness held seeming sway, and David's heir hung marred and bleeding on the cross, a traitorous hand struck at his royal title. "Write," said the maddened chief priests to the vacillating Pilate, "Write not, The King of the Jews; but that *he said*, I am King of the Jews." John 19:21. But a strange power seized the hand of that supple ruler, and he dared not, could not change a jot or tittle of that majestic superscription. And amid the gloom of nature, and the dying agonies of the Prince of Life, full in the face of his defamers, and over the vast jeering throng, flashed out in full-orbed significance the proclamation of his right to Israel's throne and the sceptre of all the world. In the hour of his helpless sorrow his Father guarded his crown.

Surely the Seed of the woman is entitled to dominion. When there was no eye to pity, nor arm to bring relief, he espoused the lost cause of our world and race. Abnegating the glories of heaven, and sinking to the humility of a servant, he flung himself into the chasm of our woes, and, with the precious boon of his life and blood, purchased our redemption.

He was *promised*, in reward for his suffering and shame, a throne and a people; and in the assurance of his heirship to power and glory he struggled with unknown grief in the garden, the contempt of men, the fury of devils, and ignominy of a felon's death. His breaking heart was solaced by the certainty of a throne and kingdom, and the joy of *sharing* it with those who love him. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth *expecting* till his enemies be made his footstool." Heb. 10:12, 13.

As an heir waits for the time when he shall come into possession of his estate, so Jesus waits, expectant, for the

kingdom promised to him by his Father. All through the New Testament the kingdom of Christ is freely spoken of, and always as being future, and to be given him at his coming. For example: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing and kingdom*; preach the word." 2 Tim. 4:1.

All the New Testament writers grasp with great distinctness and force the prophetic idea that the first Adam's loss of headship over nature and over the human race is to come back in the second Adam, with added certainty and magnificence; and throughout the Gospels, Epistles, and the Revelation, the Lord Jesus is held up as the divinely appointed and everlasting King of saints and head of the ransomed race; and the renewed earth is clearly pointed out as the place of his kingdom.—*Rev. E. A. Stockman.*

**"THE SOUL THAT SINNETH IT SHALL DIE."**

Ezekiel 18:4.

"THE soul that sinneth it shall die,"  
The sentence is of God most high;  
It shall not live, whate'er it be,  
Apart from truth and purity.

Sin's the transgression of that law  
God gave in majesty and awe:  
Oh! do not trifle then with sin:  
Repent, and life eternal win.

Repent, or hear, ye souls, your doom,  
Eternal darkness in the tomb:  
The wages of all sin is death  
By deprivation of life's breath.

The sentence is already past,  
And, lo! the hour approaches fast  
When execution shall be done,  
And you no more shall see the sun.

No more pursue the race for gold;  
No more earth's beauties then behold;  
No more erect above the sod  
Impugn, or slight, the word of God.

But oh! our God is good and kind,  
As all who seek in time may find;  
His mercy has devised a plan  
For purging sin and saving man.

Do you believe this news so good?  
The Christ attested it by blood:  
And though by wicked hands then slain  
The Father gave him life again.

Hear then his word—obey it too—  
And there's eternal life for you:  
But know, the soul that won't comply,  
Death shall forever soon destroy.

A. SMITH.

**REPENTANCE IN VIEW OF THE JUDGMENT.**

"FOR we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:10, 11. Here the apostle urges the terrors of the Judgment as a reason why men should repent, and also speaks of them as that which nerved his arm to labour and persuade men. The prophets frequently had views of the Judgment; let us hear their testimony concerning that great event:—

"Our God shall come, and shall not keep silence; a fire shall devour before

him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Psa. 50:3, 4. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set, and the books were opened." Dan. 7:10. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:11, 12, 15.

Oh, dread tribunal before which all must stand! And to the ungodly how terrible! Here the strong man disdains to humble himself; but the "mighty man shall cry there bitterly." Zeph. 1:14. Here the proud may trample down the humble, and exalt themselves among the honoured of earth; but there they "shall be stubble; and the day that cometh shall burn them up." Mal 4:1.

But how different the scene with the righteous! "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. Why such a contrast between the two classes?—Simply because of the difference in the preparation made by the individuals; for all *may* be saved. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

A careful study of the prophecies, to which the New Testament bids us take heed (2 Pet. 1:19), will satisfy the minds of the candid that we are now living in the last generation. With the facts before us, that we are so near the end, and that so much depends upon our personal preparation, with what intense interest the question should be pressed, "What must I do to be saved?" The answer is explicit: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning; and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James 4:8-10.—*Gospel Sickle.*

"FAITH without works is like a bird without wings. Though she may hop with her companions on earth, yet she will never fly with them to heaven; but when both are joined together, then doth the soul mount up to her eternal rest."—*Beaumont.*

**"YE SEE ME."**

IMMEDIATELY upon the declaration of the Saviour, "Yet a little while and the world seeth me no more, but ye see me," there came from one of his chosen disciples that question of ignorance and unbelief, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" All through the past eighteen centuries this same question of incredulity has continued to be asked, and it is asked to-day by those who have professed a saving faith in Christ without learning the wonderfully precious secret of that invisible but intimate communion with him, of which the world can know nothing. It is only when we come truly to walk "as seeing him who is invisible;" only when we walk side by side with the Master, feeling the precious nearness of one whom the spiritual eye alone can behold; only when we can hear a voice which the world cannot hear, and feel a presence which the world cannot feel, that we can understand this unutterably precious utterance of the Master, and know how he manifests himself to his people as he does not to the world.—*Interior.*

**PRAYING FOR HOLINESS.**

MEN pray for holiness as if it were something apart from their every-day life, something that had nothing at all to do with their conduct in their domestic, social, and business relations. They sing, "Nearer, my God, to thee," with glowing fervour, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a heavenly cloud, not a rapture or an ecstasy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—*Morning Star.*

"HE that is not with me is against me" said the Saviour, teaching that in respect to his service no one can occupy a *neutral* position. The man who is not on the side of Christ actually and positively, is practically against him. His influence is against him, and his example is against him. There can in the nature of things be no neutral position with respect to his claims.—*Selected.*

PASS a man a gold coin, and he throws it upon the uncovered counter to test its purity by the ring; thus the business-like world throws our professions with a doubtful air upon the hard counter of every-day life, to test the purity and standard of our profession by this ring in real life.—*Golden Rule.*

## Home and Temperance.

"Whatever 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.

### "ANSWER HIM SOFTLY."

ANSWER him softly. You cannot know  
In the depths below  
How sharp was the struggle, the fight he made  
Ere the price be paid,  
And yielded his soul to the tempter's power  
In a hasty hour.

Answer him softly; for it may be—  
Like the sturdy tree,  
Which tested, in many a storm, its strength,  
To be rent at length—  
He struggled full oft, and resisted well,  
Though at last he fell.

Answer him softly; lest you be tried  
On your weaker side,  
And fail, as before you so many have done,  
Who in thought had won;  
Fail, too, ere temptation had spent its force  
In its subtle course.

Answer him softly; for none can tell,  
When the storm clouds swell,  
Whose barque shall weather the tempest, or whose  
Its venture shall lose.  
Speak gently; the weakest may stand the gale,  
The stoutest may fail.

—G. N., in the Traveller.

### WHITE HANDS.

SIX young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question a second time was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited. "I shall help my mother," said quiet Louise. "O-o-h, we all mean to do that, of course," said one; "but what plans have you? You can't mean just to stay at home in a poky way, and not try to do anything." "Girls," said Louise, "I do mean to do just that for the present at least. My business shall be to help my mother in any way that it is possible for me to help her."

A glance at the puzzled faces around her, and she continued: "Shall I open my heart to you a bit, and let you read a sad passage from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not as tidy and helpful about the house as I had been taught to be; but,

as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said, 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to do it; oh, why did n't I do it at once!'

"You can understand what an impression all this made upon me, and when a few days later I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. . . . Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we beg her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I had passed through could I understand how she was able to accomplish so much. . . . Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy, because I know it is my duty."—*The Advance*.

ENVY not the oppressor.

### THE CODE OF HEALTH.

THE essence of morality is right doing, or the practical recognition of the obligation to law. Man is a part of the great universe, and is as much under the domain of law as the planets, rocks, trees, and other natural objects, or as the pebble, which, when thrown in the air, falls to the ground in obedience to the law of gravitation. In addition to the general laws which relate to all natural objects, and to which man is subject in common with all other objects, man is governed by various special laws which relate to his physical, mental and moral welfare. Morality is generally looked upon as relating solely to those relations which are directly embraced in the injunctions of the ten commandments; but the view which regards man as a natural object, governed only by natural laws, and which defines right-doing as being simply obedience to law, gives to the term *morality* an immensely broader scope, and makes it include all those laws and principles by which his entire being is governed.

This notion of morality is confessedly a modern one, or rather a revival of a primitive idea which was hidden so deep in the mental and moral darkness of the middle ages that it has only in modern times begun to reach the light. "But," says a young man who recognizes the importance of holding fast to the principles of morality, as related to other matters, "is it anybody's business what I eat or drink or wear, or how I use my body? Do not I belong to myself? and haven't I a right to do as I please with myself?" Let us see how much truth there is in the claim that individual rights include the right to treat the body in a manner not consistent with its interests,—to abuse the stomach for the purpose of affording the palate a questionable gratification; to whip and goad the brain and nerves by stimulants to do more work than is possible for them to do without injury; to recklessly violate any or all of the laws of health.

Here is a man who has vast possessions—houses, barns, well-filled granaries, collections of rare and curious natural objects, galleries filled with beautiful works of art, safes filled with paying stocks and government securities,—all sorts of wealth. Suppose this man takes it into his head to destroy his wealth. Hold on there! says the Law, and its strong hand is laid upon him as soon as his purpose is discovered. A man who recklessly destroys his property is regarded as either a criminal or a lunatic, and, in either case, unfit to be at large. The State recognizes the fact that the man's property is not wholly his own, or at least that others have interests in it. What he does not require for his own use, belongs to his children or other surviving relatives; or, in case he dies without a will and without heirs, to the State.

The State recognizes the right of a child to inherit from his father his due

share of the property which the latter may have acquired. Ought not intelligent men and women to recognize the fact that the child has an even greater right to inherit from his parents a constitution unimpaired by vicious or injurious habits or neglect of the requirements of physical law?

That quaint philosopher, Dr. Oliver Wendell Holmes, remarks that each one of us is an omnibus, in which ride all our ancestors. What right has any man by reckless habits of life to compel each of his children to carry about in his "omnibus" the results of the selfish gratification of depraved tastes and morbid appetites?

Another consideration, which certainly is worthy of thought, is the fact that the brain which does our thinking is a part of the body, and whatever seriously affects the physical health, whatever lowers nerve or vital tone, directly affects in a harmful way, the mind. The man whose vital tone is lowered by sedentary occupation, by dissipation, by any means which overtaxes or exhausts the nervous system, is in a condition of lowered nerve tone, which means lowered brain tone, lowered mental tone, and *lowered moral tone*.

Thus it appears that health has a very important relation to morality, using the word in its common and narrow sense, and that no man who desires to live a pure and upright life can afford to run the risk of lessening his moral tone and his power of resistance to evil by impairment of his physical and mental vigour.

#### THE CODE OF HEALTH.

The laws which relate to individual health may be concisely summed up as follows:—

1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.
6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation, and sufficient sleep.
8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long, comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses, and even a large proportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable. An eminent English sanitarian once remarked, "When a man dies of typhoid fever somebody ought to be hanged." Somebody is clearly responsible for the annual slaughter; for not less than one-third of all the sickness, and pretty nearly as large a proportion

of the deaths. Let us each, with soberness and consideration, ask the searching question, "Is it I."—*J. H. Kellogg, M.D., in Health Science Leaflets.*

#### READ YOUR BIBLE DAILY.

THE celebrated painter, Benjamin R. Haydon, gave the following admirable advice to his son at a very critical time of his life:—

"You are quite right to read history; make yourself a master of the histories of Greece and Rome. The English people are in many respects not unlike the Athenians without their art, and like the Romans without their profligacy. Read your Bible daily. There is no more interesting book in the world, and it is becoming more and more necessary to read and study it, because I already perceive a tendency among our scientific men, in all their pride of knowledge and what they call discovery, to set the Bible aside as an Oriental legend. Do not believe them. The Mosaic account of the creation is the most simple and the most natural, and will be found, you may rely on it, confirmed by science, when science has got down to the real facts. Generalization, founded on our present knowledge of the laws of nature, is the very thing which our present acquaintance with those laws does not justify. I am convinced that no thoroughly established and settled theory will be found to contradict the truths revealed in the Bible. But you are too young yet for me enter further on the subject. I only tell you of it to put you on your guard. You will find many men, old and grown-up men, who will laugh at the Bible. Don't believe them. Mathematics are all very well; but the differential calculus, my dear boy, can never prove or disprove the existence of God. Read your Bible, do your duty, and leave the rest to God."—*Selected.*

#### THE FACE OF AN ANGEL.

THERE are many different types of beauty. There is the beauty of youth, which all enjoy for a season; there is the beauty of form and colour, which is the most attractive form of beauty; there is the beauty of intellect, which sharpens and refines the most rugged features and redeems them from the charge of plainness; and lastly, there is the highest beauty of all, the beauty of holiness, which comes from close and frequent intercourse with God, and is the reflection of his glory. This is the beauty spoken of in the Acts of the Apostles, when it is said that all that sat in the council looking steadfastly at Stephen, a man full of faith and of power and of the Holy Ghost, "saw his face as it had been the face of an angel."

The beauty of youth is fleeting. Beautiful features are rare, and the most brilliant complexions fade. The beauty of intellect is rarer still; but the beauty of holiness is within the reach of all; all

may acquire that if they choose, and this is a beauty that never fades, but daily increases, though the outer man may wither and decay.

We see it sometimes illuminating the faces of the poorest and the oldest, even of the deformed and afflicted, as well as of the young, whose natural beauty it heightens and adorns; and whenever we see it we may be sure that he or she who possesses it is in the habit of holding intercourse with God—a child of prayer, for it is prayer and meditation on holy things which make the face, as it were, "the face of an angel."—*Selected.*

#### CURES FOR FITS.

FOR a fit of Passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of Idleness.—Count the ticking of a clock one hour, and you will be glad to pull off your coat the next, and work like a slave.

For a fit of Ambition.—Go into a churchyard and read the gravestones; they will tell you the end of ambition.

For a fit of Despondency.—Look at the good things which God has given you in this world, and those which he has promised his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for flowers may return into his house with one blooming in his bosom.

For all fits of Doubt, Perplexity, and Fear.—Whether they respect the body or mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—*Sel.*

SOME readers are like the hour-glass—their reading is as the sand. It runs in, and it runs out, but leaves not a vestige behind. Some are like a sponge, which imbibes everything, and returns it in the same state, only a little dirtier; some like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class may be compared to the slave of Golconda, who, casting away all that is worthless, preserves only the pure gems.—*Coleridge.*

THE man who takes good care of his moments, will be sure not to waste hours; and he who takes good care of his hours will be sure not to waste days. The economies that win success in life are those that apply to little things, and are there frequently repeated. The same rule is true of the prodigalities that lead to failure and defeat.—*Selected.*

IF one meets us, who owes us thanks, we remember it at once. But how oft can we meet one, to whom we owe thanks, without once thinking of it.

## THE PRESENT TRUTH.

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

LONDON, OCTOBER 11, 1888.

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## HOW FORGIVENESS OF SIN IS SECURED.

WE wish in this article to call the attention of the reader to the ministration of Christ, our High Priest, in heaven. It was not as a priest that he came to earth, for Paul says: "If he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: and serve unto the example and shadow of heavenly things." Concerning Christ and his ministration, we read: "Now of the things which we have spoken, this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Thus we are brought to the sanctuary above as the great antitype of the earthly sanctuary; and if we can learn somewhat of the work of the Aaronic priesthood, and the way in which pardon for sin was secured under their ministry, we shall have an idea as to the manner in which sins are disposed of in this dispensation; for the priests served "unto the example and shadow of heavenly things."

In the fourth chapter of Leviticus, Moses gives direction as to the course to be pursued to secure pardon for sin in case the priests, or the rulers, or any of the common people, or the whole congregation should sin. Verses 27-30 give particulars as to the steps necessary when one of the common people sinned through ignorance. "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar."

It will be noticed that the sinner was obliged to lay his hands upon the head of the sin-offering, and, confessing his sins, to slay the offering himself. It was the work of the priest to take of the blood

with his finger, and put it upon the horns of the altar of burnt-offering. In the blood was the life. "For the life of the flesh is in the blood." The transgression of the law placed the sinner under its penalty, death. The life of the transgressor was demanded, and by bringing his offering, and slaying it before the Lord, he showed on his part that he acknowledged that the death penalty rested upon him. His only salvation was in securing a substitute, innocent and without blemish, whose life was taken in his stead. Not that there was any virtue in the lamb itself, but it typified the Lamb of God which taketh away the sin of the world. Thus the sinner was instructed as to the way in which pardon was secured through the blood of Christ, shadowed forth in the victim offered. No individual in the former dispensation could be accepted of God unless he brought his offering, and made confession of his sin. Solomon recognizes the importance of confession when he says: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

By the ministration of the priest, the sins were transferred to the sanctuary, from which they were removed once every year, as we shall further notice in subsequent articles. This transfer was effected by conveying within the sanctuary either the blood or a portion of the flesh of the victim representing the sinner's life. So Christ, our great Sacrifice, bare our sins in his own body upon the cross, and by virtue of his blood we obtain forgiveness; while our sins are, as shadowed in the type, transferred to the heavenly sanctuary, "the true tabernacle which the Lord pitched and not man," where he now ministers as our High Priest. In the former dispensation the offering was essential; in this, the individual has only to come to Christ and confess his sins, and receive forgiveness. There was no power vested in the priests to forgive sins. Confessions were not even made to them, but upon the head of the offering typifying Christ. The priests simply acted a part for the sinner. But Christ fills a two-fold office in behalf of the repentant sinner. He first becomes his sacrifice on the cross, and then officiates as a priest for him in heaven. Consequently it is to Christ that confession is to be made, and by virtue of his blood alone the sinner obtains pardon.

The great apostle to the Gentiles bears the following testimony upon this point: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." "And almost

all things are by the law purged with blood; and without the shedding of blood is no remission." Heb. 9:11, 12, 22. The virtue, therefore, lies in the precious blood poured out for the sinful world. No greater mistake can be made than to adore the cross of Christ itself, and neglect the true worship of him who died thereon; and it is equally a mistake to think that by doing penance or afflicting the body the sinner may atone for sins committed. Just in proportion as men do these things they detract from the virtue of that blood. It is not by anything we can do or suffer that forgiveness comes, but only through Christ who was sacrificed for us, and who now liveth to make intercession for those who accept him as the Lamb slain from the foundation of the world, and confess unto him their transgressions, placing their sins upon the innocent victim which infinite mercy has provided.

## THE SECOND COMING OF CHRIST.

THE doctrine of the personal return of Christ is generally believed. It is also believed that his coming is near. There are few, however, who have a definite idea why it is near. They do not attempt to point out any definite signs which the Scriptures have positively said would take place near the end. Even the evidences which are presented they do not consider sufficient to base a faith upon so as to make it practical. The doctrine, therefore, is more of a theory than a divine reality. They seem to forget that the preaching and acts of one man condemned the people destroyed by the flood. If the evidence had not been sufficient the world would not have been condemned. There are a hundredfold more evidences pouring in upon us that the day of the Lord is at hand. If we take the various lines of prophecy in Daniel and the Revelation, in every instance we find ourselves standing just before the day of wrath. The signs spoken of by prophets, Christ, and the apostles, are either fulfilled or being fulfilled around us. At the right time and in the right manner a solemn message is given to the world as follows: "Blow ye the trumpet in Zion, sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The fact that there is to-day a general expectation of the coming of the Lord, proves that this prophecy has been and is being given. At this time a real heart knowledge of God, and the spirit of holiness is also departing from many. This too is a sign that the coming of the Lord is drawing near.

If these evidences are not sufficient, then what kind of evidences would an unbelieving world have? God never compelled any to believe; and in no instance



in the past have all believed. The mass have had no faith in the signs which marked the approach of the judgment threatened. The days of Noah and Lot are times which Christ referred to, to illustrate how it would be in the last days. Matt. 24:36-39; Luke 17:18-30. Those who wish to doubt have a wide field for doubt, and a broad road to perdition; while those who wish to believe will ever find an everlasting rock on which to base their faith.

Men will be hardened in sin and indifferent to the warnings given just before the end. They will be pursuing their vocations just the same as before. They will scoff and say, Where is the promise of his coming? all things continue as they were from the creation of the world. 2 Pet. 3:4, 5. But the prophet Daniel said that "knowledge should be increased" in "the time of the end;" also that many should "run to and fro." Dan. 12:4, 9, 10. The present century witnesses such an increase of knowledge, both in the word of God, resulting from the distributing of the Scriptures to all, and in scientific knowledge, as never has been witnessed before. Men with great rapidity by sea and land are running "to and fro" by the aid of the steam appliances in the present century. Are not these evidences that we are in the time of the end?

The faithful watchman who sees the end coming, and lifts up his warning voice, and points both the professor and non-professor to the word of God as the rule of life to prepare for that event, is held up to ridicule both in the pulpit and in the press when it is found the Bible requires a change of practice in life concerning the commandments of God. He is spoken of as one who teaches "heresies;" while in contrast is set forth the long period of peace and safety, said to be immediately following an invisible coming of the Lord. So men are quieted to sleep. The scoffers continue to scoff, and the mockers mock on. But the day of the Lord hastens greatly, and soon it will burst on the heads of those who are not found looking for it. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. Isaiah 13:6, 7. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, and they shall walk like blind men because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to de-

liver them in the day of the Lord's wrath." Zeph. 1:14-18.

The second coming of Christ is the consummation of the Christian's hope. What sublime scenes will then open before the waiting child of God! The blazing heavens will then reveal the coming of the Son of man in his own glory, and the glory of the angels and the glory of the Father. The trump will sound, the voice of the Archangel will pierce the graves of the sleeping saints, and the dead come forth, clothed with immortality, bearing the heavenly image of their Redeemer. Then the Redeemer and the redeemed will ascend to the mansions which the Saviour has gone to prepare for those who love him.

"O happy day, O blessed abode, when we shall be near and like our God.  
Fly swiftly round, ye wheels of time, and bring the welcome day."

#### THE EFFICACY OF PRAYER.

OUR God is not improperly styled a prayer-hearing and prayer-answering God. His eye "is upon them that fear him" and "his ears are open unto their cry." Not only does God see and hear, but he "is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psa. 34:18. Genuine prayer implies that we have a deep sense of our needs, and that we are conscious of our helplessness, and believe in our hearts that He to whom we pray can supply these needs when it will be for our good and his glory. The prophet declares that God "doth not willingly afflict nor grieve the children of men." Affliction and tribulation have always been shared by God's people and always will be till this mortal state shall end. Prayer, communion with God, the pouring out of our hearts to him, is a privilege we should greatly prize. There is great encouragement for us in the recorded experiences of men of God in ages past. God has not changed, and his willingness to hear men pray is no less now, than it was when ancient worthies sought him, and obtained answers to their petitions. These great spiritual blessings are within our reach for us to possess if we are willing to pay the price that others have paid.

Jacob returning an exile from his father's land, heard that his brother was coming against him with an armed band, and then it was that "he wept and made supplication" unto God, and then it was in response to his importunate prayer that the heart of Esau was softened and he was made to be at peace with his brother.

Behold Elijah before king Ahab! As we gaze at this moral hero we are in danger of imagining that there was something in this man different from ourselves, but in this we are mistaken; for an inspired apostle declares that "Elijah was a man subject to like passions as we are."

Elijah possessed the same nature, the same frailties, the same passions, that we possess. There was one difference, however, and that was in his devotion to his God. We read that Elijah "said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 1 Kings 17:1. This was a bold statement, a startling declaration, but we have not a hint in this account of Elijah's personal experience in seeking after God, of his earnest prayers to Him who listened to them, and who, in response thereto, locked up the heavens so that they gave no rain for the "space of three years and six months." From the narrative we learn nothing of his secret agonizing cries to God. A thousand years later an inspired apostle in speaking of Elijah says that "he prayed earnestly that it might not rain, and it rained not." Israel had gone into idolatry, and something was needed to arrest them in their mad career. God hears the earnest prayers of his servant. Israel is turned back, idolatry is met and defeated, and God's name and honour are vindicated.

"He prayed earnestly." So may we. As the Lord wrought miraculously for him, so can he, and so will he for us when it will glorify his name. Daniel prayed and God sent an angel and "shut the lions' mouths," and they hurt him not. The three worthies who were "not careful to answer" the king in the matter of bowing down before his image were honoured with "the form of the fourth" in their midst when the fiery trial came. The church prayed, and Peter is released from the prison cell by an angel of God. Cornelius prayed and an angel came and said to him: "Thy prayers and thine alms are come up for a memorial before God;" and then gave him instruction how he could secure the light he so much desired.

David prayed, and Ahithophel, who was plotting against him, goes and hangs himself. And down through the ages, clothed with all the authority of Him who inspired them, there comes to us the promise: "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Our divine Redeemer spake a parable "to this end, that men ought always to pray and not to faint." The men of God in ages past who sought him, and "obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," were men of like natures as ourselves, and you may rest assured that,—

"Where now with pain thou treadest,  
Trode the whitest of the saints of God.  
To shew thee where their feet were set,  
The light which led them shineth yet."

They walked in the light which God gave

them, and he manifested himself in their behalf. The Lord is no respecter of persons, but he is of character, and if we heed his counsel, and walk in the light that shines from his word in our day and generation as they did in theirs, he will manifest his power in us and through us to his own glory. "Prayer moves the arm that moves the world." Do you pray?

R.

#### PREDESTINATION.

IN an article on this subject in our last issue, consideration was given to several passages of Scripture that bear upon this question. We shall notice others in this article.

1. "As many as were ordained to eternal life believed." This expression is found in Acts 13:48; and it is asked if this does not prove that certain ones believed because they were foreordained to eternal life, and hence were elected to believe and be saved. The word rendered "ordained" is *tasso*, and it means "to appoint, set, arrange, dispose, or frame" for any object. In the light of this definition all difficulty disappears. As many as were disposed, inclined, or having a desire, for eternal life, believed. It does not assert a decree that they should be saved, any more than if one of our ministers should report that he found many disposed to receive the truth, and they readily believed.

2. Rev. 13:8. "Written in the book of life of the Lamb slain from the foundation of the world." All this text asserts is that the Lamb was slain (in God's purpose) from the foundation of the world; that is, from the time when the great dispensation of redemption was fixed upon and begun. Rev. 17:8 is unquestionably designed as a declaration exactly parallel with Rev. 13:8, though quite elliptical in its form of expression. Here we have, instead of "the book of life [of the Lamb slain] from the foundation of the world," simply the words "book of [life] from the foundation of the world," designed probably as a statement of the same great fact. There is propriety and force in the declaration that the Lamb was slain and the book of life was opened from the foundation of the world; but what possible reason can be conceived why the name of any person should be entered therein before such person has openly professed to become a follower of that Lamb whose book it is. If it be said that they were entered there because God had passed his decree in all these cases, and they were elected to be saved, we reply that such a conclusion cannot be entertained; for, though a person may have once had his name in the book of life, unless he proves to be an overcomer, his name will be blotted from that book, and he will find his portion at last in the lake of fire. Rev. 3:5; 20:15.

3. An examination of a few expressions found in the 9th chapter of Romans will be all that is further required in this brief synopsis of the subject.

(1.) Through Moses the Lord said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Verse 17. The passage in Exodus (9:16) from which this is quoted reads: "And in very deed for this cause have I raised thee up," etc. The margin reads: "Made thee stand." This expression, applied to a king, simply means to bring to the throne, to establish in the kingdom; as, "There shall stand up yet three kings in Persia." Dan. 11:2. The time was coming for the deliverance of God's people from Egypt. At the same time there was a reprobate upon the throne, who would not heed the voice of Jehovah, but would exert all the power of his kingdom to prevent that deliverance which God had promised. God might have removed him and brought to the throne a just and amiable prince, who would have recognized Israel's right, and given them safe passage out of his kingdom. Then the world would have said, "Israel went out, not because God had promised, but because a weak and foolish king let them go." So God said, Let the wicked Pharaoh keep his throne; let proud, rebellious, reprobate man, exerting all human power, stand up against my purposes; and then let the world see how easily my work will go forward over it all. This is all the "raising up" God did to Pharaoh; yet the sceptic will represent it that God gave Pharaoh life on purpose that he might destroy him; and compelled him time and again to falsify his word and take the defiant, wicked course that he did, and then punished him for it; which was not at all the case.

But did not God harden Pharaoh's heart?—Certainly; but when?—After he endured his rebellious course to the limit of his long suffering; for such, Rom. 9:22 declares, is God's method of dealing with these reprobates. He first offers to all men light, and truth, and mercy. 2 Thess. 2:10. If they incorrigibly refuse these, there follows, not only as an inevitable consequence, but as a judicial infliction from him, darkness, and error, and wrath. Verse 11. He offers them first the position of agents to carry out harmoniously his will. When they refuse this, he makes them monuments of his power by triumphing in judgments over all their opposition. Rom. 9:22. He first tries to make them vessels of honour. If they will not be moulded into these, he does the next best thing he can with them, and makes them vessels of dishonour, as the potter has power to do. Verse 21. So it was with Pharaoh; for though the particulars of his previous contumacy are not given us, the rule by

which God acts in such cases is plainly stated.

(2.) The "election" of Rom 9:11 is not a decree of damnation, but the choice of Jacob instead of Esau to receive special favours from God. God has a right to bestow his favours as he wills. No one has any claims upon him. The non-recipients are in nowise wronged, while the recipients are greatly favoured.

(3.) "Esau have I hated." Before either Jacob or Esau were born, it is recorded that God "loved" one and "hated" the other. Does not this prove eternal reprobation?—No; for the word "hated" does not here signify a positive exercise of ill-will or malevolence; but it has simply a relative meaning, signifying to "love less," as in Luke 14:26. For his own good reason God loved Esau less than he loved Jacob, and so made Jacob the subject of special favour. But he in nowise jeopardized Esau's eternal interests, nor did him any injustice.

(4.) "Whom he will he hardeneth." Even here we have no occasion to "reply against God;" for he has revealed to us what his "will" is in this matter. He wills to harden only those who reject his mercy; and he "will have mercy" upon all who will receive it.

4. But if God foreknows that I will be lost, must I not be lost despite all contingences? In this case you are to be lost, of course, but not *because* God foreknows it, nor by any personal decree of his. It would be the same if God did not foreknow it. To illustrate: A young man moves into the society of evil companions, surrounded by vicious influences. He is perfectly free to resist if he will; but he yields to temptation, goes down, and is lost. You felt morally certain it would be so in the beginning. Suppose you had foreknown it absolutely; would your foreknowledge have compelled him to that course?—Not at all. Neither does God's foreknowledge in any case. Events transpire not because God foreknows them; but he foreknows them because they are to transpire. In this we speak only of events connected with free moral agency. Such agents he leaves free to decide their own destiny.

Such, as herein set forth, we believe to be the Bible doctrine of election and predestination. We have called it a doctrine full of consolation. It assures the heart of every believer. It dispels doubt and misgiving. It shows how sure is the Christian's hope. In Christ we are elected to be saved. In him we stand upon the decree of Jehovah, declared from the beginning, and as firm as the pillars of his own throne. The only contingency lies in our own course of action. Let us therefore labour to make our calling and election sure. U. S.

THE LATE BISHOP OF LINCOLN ON  
THE SABBATH QUESTION.

OUR readers will be interested in the following utterances from the pen of Chr. Wordsworth, D.D., late Bishop of Lincoln. We especially commend these words to those who, it may be with sincerity, entertain the idea that the Sabbath was a Jewish institution. It may seem to the reader a little paradoxical, as it does to us, that the following paragraphs should appear under the title of "The Christian Sunday," since Sunday is the first day of the week, while the scripture the bishop uses, and the law from which he quotes, speak of the seventh day. Our space forbids quoting more at present, but we may give something more in a future paper:—

"1. On what ground, and by what authority, is one day in seven set apart from all other days, and dedicated to Almighty God?"

"2. On what ground, and by what authority, is the first day of the week to be set apart and hallowed with special reverence by us?"

"3. In what manner is that reverence to be paid?"

"The first of these questions is, On what ground is one day in seven set apart as holy?"

"1. It is a natural law, and one of universal obligation, that Almighty God is to be worshipped. And in as much as the worship of God is one of the noblest functions of man, and since man is created in order to exist in society here and hereafter, the worship of God ought to be social.

"Now, it is certain that the social worship of God cannot be maintained, unless stated times be appointed for that purpose. Wherever such times are not set apart, the sense of religion decays, and man sinks into a godless state.

"It is also certain from the constitution of human nature, which is God's work, and from practical experience, that man is not capable of enduring incessant secular toil and that he needs periodical respite from it, and requires spiritual refreshment, if he is not to degenerate physically, mentally, morally, and spiritually.

"Since also we are born into the world not to live alone, but as members of human society, and since our conduct has an influence on others, and on society generally, for good or evil, it is our duty to promote the purposes of such appointment by our own example.

"Next, although it is evident from natural reason and experience that some stated portion of time ought to be set apart for God's service and for the concerns of eternity, and for the welfare of our souls and bodies, it does not appear

evident from reason and experience alone, what that portion ought to be.

"2. But here divine revelation comes to our aid. Holy Scripture has informed us that God finished the work of creation in six days, and that on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made, and God blessed the seventh day and sanctified it, that is, he set it apart from all other days for holy uses, 'because that in it he had rested from all his work which God created and made.'

"The day immediately following the six days of creation, was set apart as the Sabbath, so called as signifying rest: that is, *cessation of action continued up to that time*. We are not to imagine that the Creator was wearied with the work of creation, or that after one day's rest he began to create again. No; the work of creation was finished in six days; and God created no more. That is, he made nothing new. But, as our Lord says, 'My Father *worketh* hitherto, and I work.' John 5:17. That is, God is ever preserving, sustaining and regulating what he created in the beginning. And thus it appears that the seventh day was set apart as a record of *creation finished* in six days; and was blessed by the Creator, in order that man, for whom this earth was made, should on that day especially contemplate with adoration and gratitude the manifestation of God's power, wisdom and love, displayed not only in the work of creation, but also in the continual preservation of what was so finished and made.

"3. It is therefore an error to imagine, that, because God commanded that one day in seven should be hallowed by the Jews, therefore it is a part of *Judaism* to devote a seventh of our time to the service of God.

"It is true that the consecration of a seventh day is prescribed in the Mosaic law; and it is also true that *that* law, so far as it was delivered by Moses to the Jews, does not *by virtue of that delivery bind us*, who are not Jews but Christians. But, first of all, the obligation to sanctify one day in seven does *not date* from the giving of the decalogue to the Hebrew nation on Mount Sinai. It was prior to its promulgation. This is clear from the Pentateuch. There we read (in Ex. 16:23-30) that when the manna was given—which was *before* the decalogue—the seventh day was holy. 'To-morrow is the *rest of the holy Sabbath unto the Lord*; ye shall not find manna in the field.' The *absence* of manna proved the *presence* of the Sabbath; and the *preservation* of manna through the Sabbath day, and not through any other day of the week, was a periodical proof, from heaven itself, of the sanctity of the Sabbath.

"4. But further,—What, let us ask, is the true character of the decalogue, or code of ten commandments, in which the sanctification of one day in seven is prescribed? Was it a *new* code? Did the decalogue *make* it criminal to commit murder or adultery? Was theft no sin *before* the law of Moses said, Thou shalt not steal? What is the decalogue? It was *not a new code*, but a declaration of original law; a *republication* of the divine edicts given to man at the beginning. It was a *restoration* of primitive jurisprudence. And, if so, can we imagine, that while the *first three* commandments in the decalogue have a *moral meaning* and *universal application*, and the *last six* commandments have also a *moral meaning* and *universal application*, yet the fourth commandment, which is enshrined between them by the hand of God, and prescribes the sanctification of one day in seven, has *no* such *moral* significance; and that virtually, and in substance, it has *no* such *perpetual obligation*? Can we suppose, that a code, written and graven with the finger of God, was so incoherently framed? Nay rather, it is like the vesture of Christ, without seam, woven from the top throughout. We may not take the two tables into our hands, and erase from the first of those tables one commandment, and leave only nine. If we might do so, what does the church mean, by delivering to her children the whole of the decalogue, or ten commandments, neither more nor less? What does our own church mean by reading the *fourth* commandment every Sunday from her altars, and by putting into the mouths of her people a solemn supplication, entreating pardon for violations of the *fourth* commandment, as well as of the other nine, and praying for grace to keep it—'Lord, have mercy upon us, and incline our hearts to keep this law?'

"There is, therefore, we may be sure, something of universal application and perpetual obligation in the fourth commandment."

LORD, this morning I read a chapter in the Bible, and therein observed a memorable passage, whereof I never took notice before. Why now, and no sooner, did I see it? Formerly my eyes were as open, and the letters as legible. Is there not a thin veil laid over the word, which is rarefied by reading, and at last wholly worn away? Or was it because I came with more appetite than before? I see the oil of thy word will never leave increasing whilst any bring an empty barrel. The Old Testament will still be a New Testament to him who comes with a fresh desire of information.—Fuller.

"THE natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

## 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.

### "SIGNS IN THE EARTH BENEATH."

REFERRING to an Old Testament prophecy, Peter declared that "before that great and notable day of the Lord" should come, God would "shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke." And Christ, in speaking of the signs of his second advent, said there should be "earthquakes in divers places." Sometimes it is objected that this can be no sign of the coming of Christ, as there have always been earthquakes. Why, then, does the Lord mention it? and if his word be true, in what way could it be fulfilled other than by the occurrence of these terrible convulsions of nature? And beside this, it is not a fact that "all things continue as they were from the beginning of creation." Accurate and reliable statistics show that within the past few decades these calamities have increased with startling rapidity. Six thousand years under the curse have verified the words of the prophet, that "the earth shall wax old like a garment," and the evidences are multiplying that the infirmities of old age are upon it.

The *Fireside News* sums up some of this year's disturbances as follows:—

"This threatens to be as remarkable an earthquake year as 1883. Already we have heard from most of the regions subject to calamitous earthquakes. Two violent shocks have recently caused great destruction to property in the Peloponnesus. The city of Mexico has sustained what are said to be the heaviest shocks of earthquake ever recorded there. On the 1st of September a series of earthquake shocks occurred in New Zealand. They were felt throughout both islands, and at Christchurch the cathedral spire was completely wrecked. Then there was the destructive volcanic eruption in the Liparis a month before, and the still more destructive eruption in Japan about the middle of July. These are not to be compared in point of destructiveness with the events in Java, Ischia, and Scio in 1883; but they are extremely suggestive of the phenomena of that year."

Some interesting facts respecting the great eruption of 1883 have just been made public. Shortly after the glorious sunsets which followed the eruption, and which were seen the world over and attributed to the volcanic upheaval, a large committee of scientists was appointed by the Royal Society to investigate the phenomena attending it. These were so extensive that ten months were spent in collecting the facts alone, and the final report is just published. The volcanic energy beneath the island of Krakatoa in Sunda Straits had lain dormant for over two hundred years, but in May, 1883, the outbursts began. A great column of dust and steam was hurled

into the air to a height of seven miles, and the detonations shook the houses of the inhabitants of Batavia a hundred miles distant. A second crater soon opened and the vapour cloud rose higher. By August, three main fires were at work, surrounded by smaller ones, and the walls of the craters were eaten down, allowing the sea to rush in upon the molten mass, which is supposed to have resulted in the cooling down of the lava and the partial closing up of the outlets, as shown by the subsidence of the outbursts on the morning of the 27th. This, however, naturally resulted in the great accumulation of vapour which caused the four unparalleled explosions later in the day. I quote the following from a review of the committee's report:—

"Of these four detonations the third was the greatest, and its effects were so tremendous that without some calm and reliable report like this before us it would be hard to believe in the possibility of so terrific a manifestation of energy. The noise was heard over one-thirteenth of the total surface of the globe. In many places more than a thousand miles away it was thought that a vessel in distress was firing minute guns, and ships were sent out in aid. In Ceylon, about twice as far off, it was thought that some ships were practising their heavy guns at sea, while even at Rodriguez, close on three thousand miles from Krakatoa, reports were heard like the roar of distant artillery. Each of the great explosions was accompanied by a vast wave, which rushed high up the neighbouring shores and rolled far over the Indian Ocean, leaving its traces on the tidal records of such distant places as the coasts of India, Natal, the Cape, and even possibly the mouth of the English Channel.

"Nor were these sea waves all. The volume of substances ejected in the ten o'clock explosion was so vast as to cause a great atmospheric wave which the members of the committee have been able to prove swept from Krakatoa to its antipodes and back three successive times. At Batavia windows were blown in, gas blown out, a gasometer lifted out of its well and even walls were cracked merely by the violent oscillations of the air."

More than a cubic mile of rock was hurled aloft, and the pillar of dust and vapour is estimated to have arisen to a height almost incredible. A long chain of evidence is adduced to justify their assertion of the intimate relation which this terrible upheaval sustained to the "red sunsets" of the following November, and the green, blue, and silvery appearance of the sun, observed in equatorial districts all around the world. The report of the committee furnishes a most interesting and exhaustive treatise on the observable phenomena of earthquakes, which the Lord has plainly declared should be among the signs of the great day of God. We justly discredit the theories so much advanced of late, which go beyond what is written to paint imaginary and impossible pictures of the future, and against what is written in attempting to specify the exact time of Christ's coming; that day may be nearer than these theories anticipate. But we are not justified in discrediting evidences which the Lord himself has

said should tell us that he is near,—yes, "even at the door."

These terrestrial phenomena have increased until they cease to startle. A few lines in the daily papers, and they are dismissed. But they are nevertheless awful harbingers of that day when the Lord shall arise "to shake terribly the earth." It is the voice of creation, "groaning for her latter day." The prophet Joel has indicated the message for these days: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." And as the message goes forth it would seem that the heavens above, which for centuries have declared God's glory, now also declare his coming judgments; and the earth beneath, long smarting under the curse imposed for man's sake, unites in swelling the warning of the coming King.

s.

### ITALY'S EIGHTEEN YEARS.

THE eighteenth anniversary of the taking of Rome by the Italian troops was celebrated in that city September 20th. A great procession, made up of about ten thousand people, of all classes, proceeded to the Porta Pia, the gate in which the breach was effected on that memorable day which saw the pope stripped of the last vestige of temporal power. Here the procession was joined by the civil authorities, and a vast concourse of spectators; and amidst great enthusiasm, commemorative speeches were made, the monuments to those who fell in the capture of the city were decorated, and resolutions passed. Replying to this exhibition of national loyalty, the king said:—

"I thank Rome for the affectionate salutation she sends me on this anniversary of her liberation. The remembrance of this day is as sacred to me, as to the whole nation, and indicates duties in which we will not fail. Strong in her right, glorious in her past, sure of herself and her destiny, Rome has shown in the short time of eighteen years, and under various circumstances, that she is capable of fulfilling her high mission towards Italy and the whole civilized world."

The official organ of the Vatican says that "Sept. 20 is a disgrace and a danger to Europe." It is disgraceful, it is said, as the consummation of a crime against which millions of hearts protest; and dangerous because the peace of Europe cannot be secured while the pontifical rights, as it claims, are so outrageously disregarded. The pope has in late years been vigorously working upon the sympathies of his spiritual subjects, and no doubt there are many who would heartily denounce the celebration of a victory which established and made possible the united kingdom of Italy. Those, however, who were best prepared to judge at the time, and who had a practical inter-

est in Roman affairs, were of a different mind; and when, after the taking of the gates of Rome, the people were called upon to choose, whether they would be ruled by the pope or by the king, over 133,000 voters against 1,500 were for a united Italy. After eighteen years of national prosperity they are evidently of the same mind, and are eminently better qualified to judge of the needs of Italy than foreign Catholics, or foreign courts which, while they may profess a sympathy for the pope, and for political gains might not be adverse to seeing some of his claims granted, would nevertheless be very loth to offer him a bit of temporal sovereignty in their own capitals.

The assertion, that the peace of Europe is imperilled by the attitude of the Quirinal toward the Vatican, and by such a celebration as that of the 20th, amounts to a declaration that the latter would not scruple to disturb the existing peace, could it summon sufficient influence to do so, and thereby retrieve its fortunes and force its sovereignty upon an unwilling people. But unprejudiced observers will begrudge the citizens of Rome none of their enthusiasm in celebrating this anniversary of their deliverance from papal rule. It has been eighteen years of national progress, and that in spite of the opposition of priestcraft; and the Italian Government deserve more sympathy and co-operation than they receive from those powers which owe their prosperity to the principles of Protestantism. S.

#### COMMEMORATION MEETINGS.

THE many meetings which have been held in various parts of the land during the year in commemoration of those two great events in the history of English Protestantism, the destruction of the Armada and the revolution in 1688, have, we trust, done much for the cause of Protestantism. The meeting recently held in Manchester is pronounced a success by those who attended it, a report speaks as follows of the remarks made by Lord Montagu in moving a resolution:—

"He was afraid they saw a great deal of popery, or a great want of Protestantism, in the upper classes of this country. If they wanted a backbone of Protestantism he would tell them where to go to look for it—among the working men of England. Ritualism was the Trojan horse of popery. The pope had built up the system of ritualism, and he had put inside of it a number of Jesuits, armed to the teeth. They had dragged this great horse of ritualism inside their church, and these Jesuits, armed to the teeth with their theology, had sprung out, and now the church and state were in the greatest danger. But man's extremity was God's opportunity."

Rev. H. Grattan Guinness, in seconding the resolution, said:—

The revolution of 1688 placed Protestantism on the throne of this country. It had been on the throne two hundred years, and they asked, was it now what it was two hundred years ago? They must answer it was not.

A change had come over it, and a crisis was impending. The Protestantism of England was seriously manaced and undermined. Three thousand ritualistic clergymen were now labouring night and day in the English church to restore in this country the false doctrines and superstitions abolished by the Reformation."

These are stirring words, and the bare possibility of their truth should banish apathy.

## The Missionary.

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

#### "CAST THY BREAD UPON THE WATERS."

"CAST thy bread upon the waters,"  
Thou shalt not the poorer be;  
Give to him that asketh bounty,  
Some day 't will come back to thee.

It will come in richest blessing  
From the storehouse of the Lord,  
With an overflowing measure  
Upon those who trust his word.

It will come like heavenly manna  
In thy soul's dark hour of need;  
And with Heaven's benediction,  
Thou shalt reap in joy thy seed.

Oh, remember, then, the needy,  
Turn not any from thy door;  
Go thyself into the highway,  
Seek the wretched and the poor.

"Cast thy bread upon the waters,"  
Thou shalt not the poorer be;  
Give to him that asketh bounty,  
Some day 't will come back to thee.

—Selected.

#### NEW ZEALAND.

HAVING laboured one year and a half in Auckland, and seen the company of four believers in that place grow into a strong church of one hundred members, Bro. Daniells recently visited the southern part of the island, taking with him a corps of workers. In entering a new field of labour, they have seen many evidences of the providence of God over the work. The following we quote from his interesting report:—

"One of the ministers had in some way heard that we were here, and spoke to a gentleman about us. This created such a desire in the mind of this man to talk with me, that he began at once to search for me. In about a week, he met one of our canvassers on the sea-beach, and in some way learned from him that he was one of the party who came with me. It was the Sabbath, and the man would not rest until he had had an interview with me.

"I found him to be an earnest Christian, searching for light. He urged me to come to his house that evening, and tell him and his wife why we keep the seventh day as the Sabbath. I did so, and they received the truth with joy. He is a local preacher, and invited me to preach in his hall the following evening, which I did. After a few readings, both he and his wife accepted the Sabbath, and are drinking in all the different points of our faith as fast as they hear them. They have purchased "Thoughts on Daniel and the Revelation," and other books, and are reading for themselves. This man told me that for months he had been longing and praying for more light; that for some time he had spent one night in each week praying until midnight, that God would open his understanding, that the Bible might become plainer to him. We all feel that the Lord has surely heard him, and has answered his prayers in this way. It seems very much like the case of the eunuch to whom Philip was sent. Through this family, two other families have become interested.

"Thus our work is spreading in this colony. We know that God has gone out before us. We have faith in him, and never felt more determined to press the battle than at present. Time seems short to us. The field is ripe. We feel certain the time has come for the truth to go with power. God's people are crying for light, and will receive it when it dawns upon them. The enemy's agents are ready to oppose us as soon as we get onto their ground. But we know that God and truth and victory are on our side. The Lord was never more precious to us than of late. We long for genuine consecration to this last work for a perishing world. We rejoice to hear of the progress of the cause in different parts of the world.

I leave to-day for Melbourne, to be present at the organization of a Conference in Australia. We expect a good meeting. We shall appreciate counselling and planning with our brethren in Australia."

#### KEYNSHAM.

IN company with my wife, I had the pleasure of a few days' visit with the church and other friends at this place.

Two years ago a little company here accepted our position on present truth, under the labours of Pastor R. F. Andrews and the writer. Others have since united with them and now there is an earnest, devoted, and growing church fully organized.

Bro. J. F. Sheppard, elder; Bro. J. Tipney, deacon; Bro. Masters, treasurer; and Sister Edith Bray, clerk.

Our time was almost entirely taken up in meetings. These were seasons of growth and refreshing. Some matters of business of an encouraging nature were considered, to the great satisfaction of all, mention of which will, I trust, soon be made.

The Lord has blessed those who have here tried to serve him; and we pray that others now waiting will not delay to fully obey "the commandments of God and the faith of Jesus."  
Hull. A. A. JOHN.

## The Sabbath-school.

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

#### LESSON 41.—JOSEPH MADE RULER OF EGYPT.

JOSEPH told Pharaoh that in the years of plenty there must be corn enough laid up to last through all the years of famine. He thought it would be a good plan to have some wise man chosen to go all through the land and gather up a part of the corn, and lay it up in the cities, and have it kept till the famine came on. Pharaoh thought that since the Lord had made Joseph so wise, there could not be another man so well fitted for this work as was Joseph himself. So Pharaoh said to Joseph, "Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh took off his ring from his hand, and put it upon Joseph's hand. He also dressed him in fine clothes, and put a gold chain about his neck. And he made him ride in the second chariot which he had, and they cried before him, "Bow the knee"; and he made him ruler over all the land of Egypt.

#### QUESTIONS.

1. What did Joseph say must be done during the seven years of plenty? Gen. 41:34-36.
2. What was Joseph's plan?
3. To whom did he tell this plan?
4. Did Pharaoh like the plan?
5. Whom did he appoint to go through the land?
6. Why did he think no other man was so well fitted to do this work as Joseph? Verses 38, 39.

7. How did Pharaoh say all his people should be ruled?
8. Where only did Pharaoh say he would be greater than Joseph? Verse 40.
9. What did Pharaoh put upon Joseph's hand?
10. How did he dress him?
11. What did he put about his neck?
12. In what did he have him ride?
13. What did they cry before him?
14. Over what did Pharaoh make him ruler?

#### LESSON 42—THE YEARS OF PLENTY.

We may learn by the story of Joseph how the Lord often does by his people. He let Joseph's brethren sell him as a slave; he let Potiphar put him in prison; then he let him stay in prison for years. But Joseph did not complain, he did not think the Lord had forsaken him, he trusted in God, and did just right; so when the right time came, he brought him out of all his troubles, and gave him great honour.

Joseph was about thirty years old when Pharaoh called him from prison, and made him ruler of Egypt. For seven years the land brought forth corn very plentifully, and Joseph gathered so much corn that it was hard to find room for it. But at the end of seven years the famine came on, and the people could not raise any corn. So they all had to come to Joseph to buy corn.

#### QUESTIONS.

1. What may we learn from the story of Joseph?
  2. What did the Lord let Joseph's brethren do?
  3. What did he let Potiphar do with Joseph?
  4. How long did he let Joseph stay in prison?
  5. Did Joseph complain?
  6. Did he think the Lord had forsaken him?
  7. Did he give up trying to do right?
  8. What did he do?
  9. When the right time came, what did the Lord do for Joseph?
  10. How old was Joseph when Pharaoh took him from prison, and made him ruler over Egypt?
  11. How much corn did Joseph gather in the seven years of plenty? Gen. 41:49.
  12. What did the people have to do when the famine came on? Gen. 41:55; 47:13-20.
- Bible Lessons for Little Ones.

## Bible Readings.

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

#### THE TWO LAWS.

1. The former dispensation and the present have many things in common. Paul declares that the gospel was preached in that age.

"For unto us was the gospel preached as well as unto them." Heb. 4:2. "And the Scripture . . . preached before the gospel unto Abraham." Gal. 3:8.

2. The Spirit of God also had its office and work in the Jewish age.

"Thou gavest them thy good Spirit to instruct them." Neh. 9:20. "Take not thy Holy Spirit from me." Psa. 51:11.

3. Christ was with them.

"For they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." 1 Cor. 10:4.

4. God required repentance and conversion in that age.

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new Spirit: for why will ye die, O house of Israel?" Ezek. 18:30, 31.

5. Each age, however, has characteristics peculiarly its own. The former had the rite of circumcision literally. It also had an earthly priesthood, and a worldly sanctuary; it had its divers washings and carnal ordinances, its sacrifices of goats and calves, its feast-days, new moons, and annual sabbaths. But these no longer exist. "Circumcision is nothing, and uncircumcision is nothing." 1 Cor. 7:19. The types and shadows ceased at the death of Him whom they prefigured. The following contrast between the two laws will be easily understood:—

#### THE MORAL LAW.

Was spoken by God  
"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words." Deut. 4:12.

Was written by the finger of God.

"He declared unto you his covenant . . . even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

Was put into the ark  
"I . . . put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:5.

The Lord gave it direct to the people.

"Thou . . . spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9:13.

Perfect obedience to it would have given life

"And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them." Eze 20:11.

It was perfect.  
"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psa 19:7.

Was spiritual.  
"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

Was holy, just and good.  
"Wherefore the law is holy, and the commandment holy, and just and good." Rom 7:12.

Contained man's whole duty.

"Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

Was not abolished  
"Think not that I am come to destroy the law, or the prophets. . . . Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt 5:17, 18.

The moral law required the observance of a weekly Sabbath, and since this law was to be in force till the end, the weekly Sabbath would also continue through both dispensations.

"Remember the Sabbath day to keep it holy," etc. Ex. 20:8-11.

The Lord's day survives the death of Christ and so continues.

"I was in the Spirit on the Lord's day." Rev. 1:10

Faith in Christ establishes the law.

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

It is not only absurd, but it is doing violence to the word of God to apply all these scriptures to one and the same law. Recognizing the two as they exist, we behold a divine harmony throughout.

#### THE CEREMONIAL LAW.

Was given to the people by Moses.

"If they will observe to do all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21:8.

Was written in a book by Moses

"When Moses had made an end of writing the words of this law in a book," etc. Deut. 31:24.

Was placed in the side of the ark

"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." Deut. 31:26.

Was given through Moses.

"And commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9, last part of verse 14.

Was not good, and would not give life

"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze 20:25.

Made nothing perfect.  
"For the law made nothing perfect, but the bringing in of a better hope" Heb 7:19.

Had carnal commandments

"Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb 7:16.

Had only the shadow of good things to come.

"The law having a shadow of good things to come, . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb 10:1.

Related only to carnal ordinances.

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb 9:10.

Was abolished by Christ's death

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph 2:15.

This law required the observance of several annual sabbaths and feast-days. See Lev. 23. These were to be abolished.

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:11

But the annual sabbaths, and feast-days were abolished at the cross

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," etc. Col. 2:12-17.

This one we have seen was abolished by Christ's death.

## Interesting Items.

—Marshal Bazaine died of heart disease, at Madrid, in his 78th year.

—Twhiao, the Maori king, is quite active in the Temperance work among his followers in New Zealand.

—The Italian Exhibition is to be continued, and there will be a Spanish Exhibition in London next year.

—Mr. Sankey will visit England this winter to assist Mr. Spurgeon and others. Mr. Moody will labour in California.

—During a quarrel between Hindoos and Mohammedans in India, three Hindoos were killed, and fifty people injured.

—A Protestant has been fined and imprisoned in Spain for refusing to raise his hat when a Roman Catholic procession passed.

—The statue of the late Lord Shaftesbury was unveiled in Westminster Abbey, on the 1st instant, by the Baroness Burdett-Coutts.

—Thirty thousand troops lined the streets from the railway station to the Palace, on the occasion of the German Emperor's visit to Vienna.

—The Queen of Sweden having been advised by her physician to engage in domestic work, often goes into peasants' houses and instructs them in cookery.

—When drunken persons are arrested in London, the police are empowered to take steps to prosecute the publican who supplied the liquor to the intoxicated individual.

—Prince Bismarck has obtained the Emperor's assent to the prosecution of the publishers of the Emperor Frederick's diary, on the ground that it is a revelation of State secrets.

—A boy fell down a precipice at Stornoway, and was rescued by a blind crofter who carried his apparently lifeless burden a distance of 200 yards. Hopes are entertained of the lad's recovery.

—A portion of the coping of the Monument fell a distance of 200 feet, and though large numbers of people were in the neighbourhood, fortunately no one was injured. The Monument has been standing for over 200 years.

—The Russian Government has agreed to grant an annual subsidy of 111,000 roubles to a private firm who contract to run a line of steamers between the Russian Pacific ports and the Corea, Japan, and China, the vessels in time of war to be at the disposal of the Government.

—Two post-cards have been sent round the world, one going eastward and the other westward, with instructions to be re-directed to the sender at given points. The one going eastward arrived at its destination in 70 days, at a cost of threepence-halfpenny, and the one going westward in 103 days, at a cost of threepence. The distance travelled by each card is estimated at 22,000 miles.

—From Messrs. Giffen and Boyle's Official Report to the Secretary of the Board of Trade it appears that up to the end of 1887, upwards of £845,972,000 was invested in British railways. This sum is £115,972,000 more than the National Debt at the present time. The net revenue from the railways of Great Britain, for the year was nearly £34,000,000, or more than four per cent. on the capital invested.

—Thirty years ago an American vessel was supposed to be lost, with all on board, including the captain, two women, and several seamen. The vessel was wrecked, but the party succeeded in reaching an uninhabited coral reef in the South Seas, which abounded in game and fruit. The two women married two of the castaways. The party on the island now number twelve, who have no desire to leave that place.

## LIST OF PUBLICATIONS.

## BOOKS BOUND IN MUSLIN.

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

Synopsis of the Present Truth.—This work takes up those topics which the author usually presents in a lecture course at the Theological Institute, and gives a careful explanation of over thirty important Bible subjects. By U. Smith. 336 pp. Price, 4s. 9d.

Sketches from the Life of Paul.—By Mrs. E. G. White. 336 pp. Price, 4s.

The Bible from Heaven.—This work contains a summary of plain arguments for the Bible and Christianity. It is written in an easy, simple style, but is logical, and the arguments adduced are well founded and conclusive. 300 pp. Price, 4s.

Sabbath Readings for the Home Circle.—These are some of the really good books for youth and children. For twenty years Mrs. White has been selecting choice, interesting, and instructive stories, the best of which are presented in these four volumes of 400 pages each. Price, 10s.

Sunshine at Home.—A bright, sparkling book for the family circle, brimful of good sense, and free from "trash." 112 quarto pages, highly embellished. Price, 8s.

## BOOKS IN PAPER COVERS.

Thoughts on Baptism.—By J. H. Waggoner. An examination of Christian Baptism, its Action, Subjects, and Relations. 190 pp. Price, 1s. 3d.

Modern Spiritualism.—By J. H. Waggoner. A Scriptural and Logical Treatise on the Nature and Tendency of this Modern System of Belief. 184 pp. Price, 1s. 3d.

Refutation of False Theories Concerning the Age-to-Come.—By J. H. Waggoner. 168 pp. Price, 1s. 3d.

Our Faith and Hope.—Sermons on the Coming and Kingdom of Christ. By James White. 168 pp. Price, 1s. 3d.

Sermons on the Sabbath and Law.—By J. N. Andrews. Embracing an Outline of the Biblical and Secular History of the Sabbath for 6,000 years. Price, 1s.

The Spirit of God.—Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner. 144 pp. Price, 1s.

The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and the First Day of the week.—By J. N. Andrews. 112 pp. Price, 1s.

The Ministration of Angels, and the Origin, History and Destiny of Satan. 144 pp. Price, 1s.

The Seven Trumpets.—An Exposition of Rev. 8 and 9, 96 pp. Price, 9d.

The Home of the Saved, or the Inheritance of the Saints in Light.—By J. N. Loughborough. 82 pp. Price, 6d.

The Hope of the Gospel.—By J. N. Loughborough. 128 pp. Price, 9d.

Redeemer and Redeemed.—The Plan of Redemption in its three stages. By James White. Price, 9d.

The Three Messages of Rev. 14: 6-12.—Particularly the Third Angel's Message and the Two-Horned Beast. By J. N. Andrews. 144 pp. Price, 6d.

Vindication of the True Sabbath.—By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church of Hayti. 68 pp. Price, 6d.

Matthew Twenty-Four.—A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives. By James White. 64 pp. Price, 6d.

Matter and Spirit.—An Argument on their Relation to each other. 68 pp. Price, 6d.

Bible Sanctification.—By Mrs. E. G. White. Price, 6d.

## TRACTS WITHOUT COVERS.

Two pence half-penny each.—Milton on the State of the Dead. Justification by Faith. Redemption Second Advent. Sufferings of Christ Present Truth. Seventh Part of Time. Ten Commandments not abolished. Scripture References. Address to Baptists. Spiritualism a Satanic Delusion. Samuel and the Witch of Endor. The Third Message of Revelation 14. Two Covenants. The Sabbath in the New Testament.

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—BY—

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## VINDICATION

—OF—

## THE TRUE SABBATH:

IN TWO PARTS.

BY J. W. MORTON

Formerly Missionary of the Reformed Presbyterian Church.

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

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## 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

LONDON, OCTOBER 11, 1888.

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

"IN all their affliction he was afflicted, and the angel of his presence saved them: and in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:9.

BRO. R. A. HART paid us a short visit on his way from our publishing house in Christiania, Norway, to the annual session of the General Conference of S. D. Adventists which convenes the present month in Minneapolis, Minnesota, U. S. A. He reports the work as prosperous in Scandinavia.

A PRIVATE letter from the editor of the *Bible Echo*, Melbourne, Australia, gives an encouraging report concerning the work in the Australian colonies. The Sabbath reform and its associate truths have taken deep root in that field, and already hundreds have turned to the observance of the Sabbath of the fourth commandment.

THE *Congregationalist* relates that not long since, a "Christian scientist" preached a funeral sermon in which he brought out their common doctrine that there is "no pain, no death, no grief, in this world, save that which we imagine." Shortly after his discourse was concluded, the speaker was walking down the steps to the pavement, when he slipped and fell, receiving injuries that caused him to utter piteous groans. Just then a member of his audience stepped to his side and remarked

in a low tone of voice, "No pain, no suffering, no grief." It is thus that many theories which appear beautiful in verbal form, vanish into thin air when a practical test is applied. —*Gospel Sickle*.

At the recent Church Congress in Manchester, the Bishop of Wakefield read a paper on "Almsgiving," in the course of which he dealt with the subject of church bazaars, remarking that it was "a very sad thing that this should be the one reliable method of securing support for some object acknowledged by all to have a claim upon their charity." He had often wondered what Paul would have thought of a bazaar for the poor brethren in Judea. He regarded giving to charitable and Christian purposes, not merely as a duty, but as an act of devotion. If this be the test of devotion, the Bishop's picture above does not say much for the devotional spirit of the day.

IN speaking of the folly of basing ones faith upon the testimony of tradition and the Fathers, Mr. Dowling says:—

"The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of a genuine Protestant how early a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."

"It is a principle in God's word, that those who put no difference between what God has sanctified and what he has not, will make it a light thing to disobey God, and will hide their eyes from his Sabbaths; while those who do make a difference between the holy and the profane, will obey God, and hallow his Sabbaths. Ezek. 22:26; 44:23, 24. God punished Nadab and Abihu with death for this very sin. Lev. 10. They thought that God would accept from their censers incense kindled with common fire, while he had commanded them to kindle it with sacred fire. God is as jealous of his word now as he ever was. Acts 5:1-11. Can you say it makes no difference what day you offer to the Lord when God has, for a wise reason, sanctified and claimed the seventh day."

A DISPATCH from Brussels announces that an international congress will be held next year in Switzerland for the purpose of deliberating on the means of preventing the sale and circulation of immoral literature. Such a congress was never more needed than at the present time. In connection with the series of atrocious murders which have lately stirred all London and England, many letters have been written to the papers, again calling attention to the pernicious influence of the demoralizing literature which is being devoured by the people. And what must be the influence, especially upon the young, of those theatrical advertisements which now and then cover the advertising stations throughout the city with pictures depicting murder and crime? And the support of these theatres, whose success depends mainly upon the

sensational, does not come from the regions of Whitechapel. While London is spending a million and a half annually on theatres, what is it doing to lift up those who have fallen low in the scale of humanity, and are perishing for lack of knowledge?

Mr. W. A. REASER, the artist for the Pacific Press Publishing House, who spent a few weeks with us in London and is now in Paris, has recently drawn and secured an engraving of a unique and wonderfully suggestive picture. The design is a combination of several scenes, and the grouping together of these in so happy a manner does credit to the artist. Our London Office of Publication, Book Depository, and the Training Home, each of which is located in different parts of the city, are clearly represented. The first baptismal scene in our work here is also clear and distinct. Old Newgate, where Sabbath-keepers were imprisoned for their faith more than two hundred years ago appears, looking as grim as it really is to-day. "Bull-stake alley," whence an observer of the Sabbath of the fourth commandment was removed to suffer death for his faith in a most cruel manner, is also represented. We mention only a part of the scenes presented in this significant engraving. A small key will accompany the engraving, giving historical facts connected with the places pictured. The picture will be carefully printed in three styles, the price of the best not to exceed half a crown, and possibly less than this. Mr. Reaser donates his work to a chapel fund, and so the proceeds from the sale of this interesting grouping will be devoted to that purpose. The picture will be ready in ten days, and orders by mail will be promptly filled. Address, PRESENT TRUTH, 48, Paternoster Row, London, E. C.

Sir Wm. Domville says:—

"Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."

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PUBLISHED by S. N. Haskell, J. H. Durland, and D. A. Robinson, at 48, Paternoster Row, London, E. C.