

The Present Truth.

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

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BEYOND.

UNDER the grand, green palms of heaven
I yet shall walk,
With the good and the wise of the ages past,
Shall some day talk.
I shall lay my cross at the gate of pearl,
And take my crown,
And then at the shining feet of my Lord
Shall cast it down.
If he smile upon me, my soul may faint
With excess of bliss,
For the glorious King of that happy world
Is the Christ of this;
The very Master, whose patient feet
Walked Galilee,
Over the burning wastes of sand,
And midnight sea;
The tender Shepherd, who far and late,
Sought wand'ring sheep,
And led the way to his heavenly fold
Through death's chill sleep.
I have followed his steps so far, so faint,
I fain would fear
Lest I never might kneel at his shining throne,
But that e'en here
I have his promise, steadfast and sure—
The humblest one
Who trusts in the Saviour's dying love,
To him shall come.
So I know, some time, I shall leave my toil,
And enter rest;
I know not when—I know not how—
His will be best;
So I cheer my heart through the weary days,
With coming bliss,
That shall compensate in the future world,
For pain of this.
Instead of Marah, my lips shall drink
Of stream of life;
And infinite peace from my soul erase
All scars of strife.

—Christian at Work.

GENERAL ARTICLES.

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

THE TEACHINGS OF CHRIST.

BY MRS. E. G. WHITE.

JESUS AT NAZARETH.

SOON after the temptation of Christ in the wilderness, and the victories he there gained over Satan, he presented himself in his true character at Nazareth, where he was known as an unpretending mechanic. He entered the synagogue upon the Sabbath. As was customary, the elder read from the prophets,

and exhorted the people to continue to hope for the Coming One, who would bring in a glorious reign, and subdue all oppression. He sought to animate the faith and courage of the Jews by rehearsing the evidences of Messiah's soon coming, dwelling especially upon the kingly power and glorious majesty that would attend his advent. He kept before his hearers the idea that the reign of Christ would be upon an earthly throne in Jerusalem, and his kingdom would be a temporal one. He taught them that the Messiah would appear at the head of armies, to conquer the heathen and deliver Israel from the oppression of their enemies.

At the close of the service, Jesus rose with calm dignity, and requested them to bring him the book of the prophet Esaias. "And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

The scripture which Jesus read was understood by all to refer to the coming Messiah and his work. And when the Saviour explained the words he had read, and pointed out the sacred office of the Messiah,—a reliever of the oppressed, a liberator of the captives, a healer of the afflicted, restoring sight to the blind, and revealing to the world the light of truth,—the people were thrilled with the wisdom and power of his words, and responded to them with fervent amens and praises to the Lord. Jesus had not been educated in the school of the prophets, yet the most learned Rabbis could not speak with more confidence and authority than did this young Galilean.

His impressive manner, the mighty import of his words, and the divine light that emanated from his countenance, thrilled the people with a power they had never experienced before, as he stood before them, a living expositor of the prophet's words concerning himself. But when he announced, "This day is this scripture fulfilled in your ears," the minds of his hearers were brought back to consider what were this man's claims to the Messiahship,—the highest position that man could occupy.

The interest of the congregation had been thoroughly awakened, and their hearts had been stirred with joy; but Satan was at hand to suggest doubts and unbelief, and they remembered who it was that addressed them as the blind, and the captives in bondage who needed special aid. Many of those present

were acquainted with the humble life of Jesus, as the son of a carpenter, working at his trade with his father Joseph. He had made no claims to distinction or greatness, and his home was among the poor and lowly.

In marked contrast with this humble man was the expected Messiah of the Jews. They believed that he would come with honor and glory, and set up, by power of arms, the throne of David. And they murmured: This cannot be the One who is to redeem Israel. Is not this Jesus, the son of Joseph, whose father and mother we know? And they refused to believe him unless he gave them some marked sign. They opened their hearts to unbelief, and prejudice took possession of them, and blinded their judgment, so that they made no account of the evidence already given when their hearts had thrilled with the knowledge that it was their Redeemer who addressed them.

But Jesus now showed them a sign of his divine character by revealing the secrets of their minds. "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

Jesus read the inmost thoughts of those who were before him, and met their questioning with this relation of events in the lives of the prophets. Those men whom God had chosen for a special and important work were not allowed to labor for a hard-hearted and unbelieving people. But those who had hearts to feel, and faith to believe, were specially favored with evidences of God's power displayed through his prophets.

By the apostasy of Israel in Elijah's day, Jesus illustrated the true state of the people whom he was addressing. The unbelief and self-exaltation of the ancient Jewish nation caused God to pass over the many widows in Israel, and the poor and afflicted there, to find an asylum for his servant among a heathen people, and to place him in the care of a heathen woman; but she who was thus especially favored had lived in strict accordance with the light she possessed. God also passed over the many lepers of Israel, because their unbelief and abuse of precious privileges placed them in a position where he could not manifest his power in their behalf. On the other hand, a heathen nobleman, who had lived faithful to his convictions of right, and fully up to his highest privileges, but who felt his great need of help, and whose heart opened to receive the lessons of Christ, was, in the sight

of God, more worthy of his special favors, and was cleansed from his leprosy, as well as enlightened in regard to divine truth.

Here Jesus taught an important lesson that should be received by all who profess his name to the end of time. It was this: That even the heathen, who live according to the best light they have, doing right so far as they are able to distinguish right from wrong, are regarded with greater favor by God than those who, having great light, make high pretensions to godliness, but whose daily lives contradict their profession. Thus Jesus stood before the Jews, calmly revealing their secret thoughts, and pressing home upon them the bitter truth of their unrighteousness. Every word cut like a knife as their corrupt lives and wicked unbelief were laid before them. They now scorned the faith and reverence with which Jesus had at first inspired them, and they refused to acknowledge that this man, who had sprung from poverty and lowliness, was other than a common man. They would own no king who came unattended by riches and honor, and who stood not at the head of imposing legions.

Their unbelief bred malice. Satan controlled their minds, and they cried out against the Saviour with wrath and hatred. The assembly broke up, and the wicked people laid hands upon Jesus, thrusting him from the synagogue and out of their city, and would have killed him if they had been able to do so. All seemed eager for his destruction. They hurried him to the brow of a steep precipice, intending to cast him headlong from it. Shouts and maledictions filled the air. Some were casting stones and dirt at him; but suddenly he disappeared out of their midst, they knew not how or when. Angels of God attended Jesus in the midst of that infuriated mob, and preserved his life. The heavenly messengers were by his side in the synagogue while he was speaking; and they accompanied him when pressed and urged on by the unbelieving, infuriated Jews. These angels blinded the eyes of that maddened throng, and conducted Jesus to a place of safety.

WAYMARKS TO THE KINGDOM AND THE JUDGMENT.

BY JAMES WHITE.

SUPPOSE you were traveling a road with which you were unacquainted. You inquire of a stranger who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw, and that in that city there is neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made. First, then, he tells you that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance, on the top of which you will see a lion, having eagles' wings. At a distance beyond that, you will come to another monument, having on it a bear, with three ribs in its mouth. Passing on still, you will at length arrive at a monument, on the top of which you will behold a leopard, having four wings of a fowl, and four heads. After that, you will come to a fourth, on which is a beast, dreadful and terrible, with great iron teeth and ten horns. And, lastly, you will come to another place, where you will see the same beast, with this difference: Three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having eyes like the eyes of a man, and a mouth. The next thing you will look for, after passing the last-mentioned sign, is the city.

With these directions, you commence your

journey. What do you look for first? The lion. At length you see it. That inspires in you faith in the person's knowledge and truthfulness who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No; you look for the leopard. Well, by-and-by you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No; you look for that terrible beast with ten horns. You pass that, and say, as you travel on, How exactly the man who directed me described everything! Now your faith is so confirmed that you almost see the city. But, say you, there is one more sign to pass. It is the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events, or signs, that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, what are we to look for next? Answer: The judgment of the great day! The glorious reward of the just! The city of the great King! Let us, then, examine the seventh chapter of Daniel, where these waymarks to the judgment, and the everlasting kingdom of the redeemed, are all given.

VERSES 1-3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another."

The four beasts seen by the prophet are symbols of four kingdoms which should arise as shown by verse 17, which reads, "These great beasts, which are four, are four kings, which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." And still further, in the explanation in verse 23, the angel says, "The fourth beast shall be the fourth kingdom upon earth." Winds denote strife, political commotion, and war. Sea, or waters, denote people and nations. See Rev. 17: 15.



VERSE 4. "The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagles' wings represent the rapidity of its conquests and the soaring pride of its monarchs. See Hab. 1: 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chapter 4: 31-37, or the cowardice of Belshazzar, who, instead of driving away his foe like a lion, shut himself

up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.



VERSE 5. "And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Medo-Persian kingdom; viz., Babylon, Lydia, and Egypt. See "Rollin's Ancient History." It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther 1: 1.

VERSE 6. "After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."



The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The Grecian Empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals, represented by the four heads of the leopard. Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Cœle-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.



VERSE 7. "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was

diverse from all the beasts that were before it; and it had ten horns."

The fourth beast corresponds with the iron legs of the image of chapter 2, and represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Western Empire of Rome was divided. The addition of heads, wings, or horns, to any beast found in nature, would not answer as a symbol to represent this power. It was diverse from all others, and the symbol wholly nondescript.



VERSE 8. "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

The prophet considered the ten horns. These represent: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons. 10. The Lombards. He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterward more stout than his fellows, represents the papacy. The three kingdoms plucked up before it were those of the Heruli, the Ostrogoths, and the Vandals. But of this power we shall speak more fully when we come to the angel's explanation in verses 23-25.

VERSES 9, 10. "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. 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."

If the last judgment is not described here, then, certainly, it is not to be found in the book of God. The Ancient of Days, God the Father, takes the throne of judgment. Those who stand in his presence, either to minister or to wait, are not men, but angels. Compare Dan. 7:10, with Rev. 5:11. Daniel describes the opening of the judgment of the righteous, which occurs in heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. But men are not present to witness this part of the judgment. It is the Father, and the Son, and the holy angels, who compose this grand assembly.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the opposite meaning. They render them "set up," or "established." Thus Adam Clarke says: "The thrones were cast down, might be translated erected; so the Vulgate, *positi sunt*, and so all the versions." Dr. Hales, in his "Sacred Chronology," vol. ii, p. 105, renders Dan. 7:9, thus: "I beheld till the thrones were erected, and the Ancient of Days sat," etc. The Douay version reads, "were placed;" and so Bernard, and Boothroyd, and Wintle, in the Cottage Bible. Matthew Henry, in his exposition, renders it "set up." Of the original Hebrew word, Gesenius in his Lexicon says, "R'mah, (1) To cast, to throw, Dan. 3:20, 21, 24; 6:17. (2) To set, to place, e. g., thrones. Dan. 7:9; compare Rev. 4:2." The term used by the Septuagint, literally rendered, according to Liddell and Scott, would be, "The thrones were set." Other authorities might be given.

The judgment scene embraces the establishment of thrones, and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts, and the opening of the life-records of men, from which they are to be judged.

(Concluded next month.)

Do EVERY bit of work intrusted to you carefully and patiently, till it is "finished" as perfectly as it is possible for you to do. This may mean "slowness;" but there are two kinds of slowness, a bad kind and a good; there is the slowness of the indolent, or mindless, or unprincipled, who steals his employer's time as a thief might pick a pocket; and there is the slowness of intelligence and high intent, which is not satisfied but with the finest results, and will spare no labor to secure them.—James Culross, D. D.

FAITH AND WORKS.

TRUE faith leads us to understand
The worlds were framed by God's command;*
And if 'tis living faith, 'twill cause
Us to obey God's righteous laws.†

Death through the patriarchal age
Did reign; and we from that engage
To prove the law existed then;
Else death would have no power o'er men.‡

From bondage sore the Lord did call
The Hebrew race, both great and small;
"To serve me let my people go,"§
Thus spake the Lord to proud Pharaoh.

The Lord doth manifest his love
By raining manna from above—
The food of angels—while men sleep,
Thus proves if they his law will keep:||

And here they could make no mistake
If they the Sabbath now should break.
Six days alone the manna fell,
None on the seventh. Mark this well!

True Israel¶ are born again,
To whom adoption doth pertain.
Then boast against the Jews no more,
But make thine own election sure.

Then what advantage hath the Jew?***
Much every way; because unto
Them only had the Word been given,
Which points to Christ,—the way to heaven.

The Sabbath for the man was made,††
The law should therefore be obeyed;
And not alone by Jews so blind,
But by ourselves and all mankind.

For as the Sabbath of the Lord,
As 'tis recorded in his word,
Is the "Lord's day,"††† the Sunday then
Has no authority o'er men.

Both covenants, as we may read,
Were made alone with Jacob's seed.
If we for this the law reject,
Salvation also we neglect.

That is, consistently to act,
We all things Jewish should reject.
For Christ hath said (and 'tis no news),
Salvation cometh of the Jews.§§

Shall we escape the fiery lake
If of salvation great we make
A stumbling-stone? on such 'twill fall
And grind to powder one and all.

When in the grave our Lord was laid,
Those, who did love him spices made;
But on the Sabbath they did rest,||||
Because they knew that it was blest;

According to commandment kept
The day on which our Saviour slept.
What day was that? Why, if we seek,
We find 'twas seventh day of the week.

This being so, our duty 's plain;
We keep the first day now in vain.
Repentant saints, obey the Word,
And keep the Sabbath of the Lord.

W. M. HERD.

THE MILLENNIUM.

(Concluded.)

VI. *The righteous do not reign with Christ on the earth, during the thousand years, but in heaven.*

The text that speaks of the thousand years' reign does not say that it will be on the earth. See Rev. 20:4. It simply says, "And they lived and reigned with Christ a thousand years." Where that reign takes place, must be located by other texts. Where is the text that says Christ will reign during that period with the saints on the earth? I have never seen it. Those who hold that it will be on the earth assume that which they should prove.

Have we any evidence that Christ will reign with the saints in heaven during that time? If the Bible teaches that Christ will

be in heaven during that time, we must come to the conclusion that the saints are there also. Just before Jesus went away he addressed his disciples in the following language: "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:1-3. Here Jesus assures his people that he will first go and prepare a place for them, then he will come again, and take them to those mansions he has prepared for them. After this John is shown something more about those mansions. In Rev. 21:2, 3, John tells us that he saw the New Jerusalem coming down from heaven, to rest upon the earth. This scene is after the thousand years is past. From this plain testimony I must conclude that the saints and Christ will be in heaven in those mansions between the first and second resurrections.

But the objector will ask, What are they doing in heaven? Please read Rev. 20:4, again. John saw thrones, and they [the saints] sat upon them, and judgment was given unto them." This would imply that the saints are having a part in the judgment. Is there a part of the work of judgment in which the saved will participate? "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" 1 Cor. 6:2, 3. What kind of a world will the saints judge? It would be folly to say that they would judge one another. It must be the wicked world that the apostle means. Dr. Bloomfield, in his comments on 1 Cor. 6:2, 3, says: "Upon the whole, there is after all no interpretation that involves less of difficulty than the *common one* supported by some Latin Fathers, and, of modern divines, by Luther, Calvin, Erasmus, Beza, Cassaubon, Crellius, Wolf, Jeremy Taylor, Doddridge, Pearce, Newcome, Scott, and others, by which it is supposed that the faithful servants of God, after being accepted in Christ, shall be in a certain sense *assessories judicii*, by concurrence, with Christ, and being *partakers* of the judgment to be held by him over wicked men and apostate angels."

When we read that every man is to be rewarded according to his works, the words of the apostle are intelligible. Before Christ comes, the cases of those who have been candidates for eternal life are examined. Those who have overcome have their names retained and their sins blotted out, but those who do not overcome have their sins retained and their names blotted out. This is all done before Christ comes. Dan. 7:9, 10. This work has nothing to do with the wicked who have never entered the service of the Lord. There must be a time when the books that contain a record of their lives will be opened. The examination of their cases, to decide the degree of their punishment, must be the work which Christ and the saints are engaged in during the millennial period. This work will take place in heaven, where the cases of the righteous were investigated. Then what will be the condition of the earth during that period?

VII. *The earth will be in a desolate or emptied condition.*

If my former propositions have been sustained by the Scriptures, there is no other conclusion to which we can come. If the saints are in heaven and the wicked are dead, there will be none to inhabit the earth. But what say the Scriptures? "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and,

* Heb. 11:3. † Jas. 2:14-26 ‡ Rom. 5:12, 13; 4:15. § Ex. 10:3; 19:5, 6. || Ex. 16:4, 23-28. ¶ Rom. 9:6-8; 4:13-16; 2:28, 29. ** Rom. 3:1, 2 †† Mark 2:27. In the Greek it is *ton anthropon*, "the man." See Gen. 2:1, 2; Acts 17:26. ††† Rev. 1:10, compared with Isa. 58:13, where the Sabbath is called "my holy day." Mark 2:27; and Ex. 20:10. §§ John 4:22; Rom. 9:4, 5. ||| Luke 23:54-56, and 24:1.

lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate." Isa. 13: 9. Who can doubt these plain testimonies? "Behold the Lord maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1, 3. See also Jer. 25: 15-33.

VIII. *The binding of Satan will be his confinement on this desolate earth, the righteous being taken to heaven, and the wicked slain.*

If the reader will carefully read Rev. 20: 4, he will see that when Satan is bound, the saints are with Christ, and the "rest of the dead [the wicked] lived not again until the thousand years were finished." During this time he is cast into the abyss (Rev. Ver.) and shut up, that he might not deceive the nations. A brief review of the arguments already presented, will enlighten us in regard to the place where Satan is shut up during this time.

1. We have found that this period commences with the resurrection of the righteous. 2. When the righteous are raised, the wicked are slain by the brightness of Christ's coming. 3. The earth is left desolate by the plagues it has suffered previous to this time. See Rev. 16; Isa. 24: 1, 3. If the earth is "emptied," "left desolate," and the sun, moon, and stars refuse to give their light (Isa. 13: 9-12), will it not be like a bottomless pit, or an abyss? If Satan is confined here, without any one upon whom he can work, will he not be bound? The righteous, whom he has loved to tempt, are beyond his power, for they are with Christ. The wicked who have been his servants, to do his bidding, are either in their graves or lying unburied on the ground. What can he do? Nothing, but walk up and down this desolate earth and bewail his sad fate. He sees what he lost by refusing to obey the Maker of all things.

IX. *The resurrection of the wicked at the close of the thousand years, will be the loosing of Satan.*

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5. When the thousand years are finished, we are to look for "the rest of the dead" to come forth. In verse 7 we find that Satan is to be loosed. "And when the thousand years are expired, Satan shall be loosed out of his prison." As soon as he is loosed out of his prison, what does he do? "And he shall go out to deceive the nations." Verse 8. Who are the nations? Are there any righteous among them? Are these the ones who have been hearing the gospel for a thousand years and become converted? I think verse 9 answers these questions. "And they [the nations] went up on the breadth of the earth, and compassed the camp of the saints about [those who have been with Christ during the thousand years], and the beloved city [the New Jerusalem]." When Satan sees all the wicked raised, he will again have his agents, with whom he can work. Thus his hands will be loosed, and he will go forth to gather them to the last struggle. He sees the saints of God and the promised mansions descending from God out of heaven. He rallies his forces and comes up to take the camp and the city. Christ, the one who has given his life to defeat this deceiver, is now king, and has power to destroy all his enemies. This he does by calling fire from

heaven, which devours Satan and all the nations whom he has deceived.

This fire that causes this terrible destruction, melts the sin-cursed earth, and purifies it for the final home of the saved. See 2 Pet. 3: 9-13, and Rev. 21. Then will Isa. 11: 5-9; 65: 17-25 be fulfilled, not during the millennium, but after that period. No more sin to mar the pleasure of the faithful. Even the animals will show love to one another and to their Maker.

Let us not be deceived by the peace and safety cry, but let us seek the Lord now, that we may be shielded from the terrible delusions that Satan is bringing upon the world.

J. H. DURLAND.

SIGNS OF REVIVAL.

At the recent meetings of the Baptist Union in London, the chairman, Dr. Green, in the course of his presidential address on the above subject, quoted the words of Pastor John Robinson to the Pilgrim Fathers as follows:—

"The Lord hath more truth yet to break forth out of his Holy Word. I cannot sufficiently bewail the condition of the Reformed Churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw *not* all things. This is a misery much to be lamented; for though they were burning and shining lights in their lives, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember it as an article of your Church covenant that you be ready to receive *whatever truth* shall be made known to you from the word of God."

These significant words which were read before a representative gathering of ministers and members of the Baptist churches in England, are well worthy of reflection in this "enlightened" age when God has given us through his inspired word "present truths" especially applicable in these last days,—truths which we shall do well to heed as "a light that shineth in a dark place." 2 Pet. 1: 19. To study earnestly and prayerfully the solemn truths of prophecy that relate especially to the time when our Lord's return draws near, is a most important duty devolving upon all Christians in the true sense of the term. St. Paul, in his epistle to the Thessalonians (1 Thess. 5: 1-6), assures us that while the day of the Lord will come as a thief in the night, and the wicked will be suddenly destroyed, the righteous will *not* be in darkness that that day should overtake *them* as a thief, for they are all children of light and children of the day. Other Scripture references could be given proving distinctly that the righteous are not to be in ignorance concerning the signs that will precede the Lord's second coming. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory. And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28. While no man can tell the day or the hour, the wise shall understand,

and will heed the solemn signs that foretell when that great event is near, even at the doors. In the present day the forms of godliness are seen on every hand, but the power thereof is sadly lacking. The Bible should be our guide-book; and in order that our lives may be in accordance with its precepts, we should search the Scriptures without prejudice, and be willing to comply with the divine requirements in their entirety. Dr. Green truly remarked in the course of his address that "the attitude of a devout seeker is better than that of a man who easily acquiesces in a tradition, however venerable;" Dr. Green added, "The tradition may enshrine a truth, but it is no truth to me until I have verified it for myself." It is certainly a matter of regret that while the "devout seekers" are comparatively few in number, there should be so many who are unwilling to accept truths that are not "popular" even when they can be easily verified from Scripture. There can be no doubt that such persons are pursuing an unfortunate course, for their actions would be more pleasing in God's sight if they were more willing to give up all habits that will not stand the test of Scriptural authority.

St. Paul warns us of a time when men will not endure sound doctrine, when they shall heap to themselves teachers having itching ears, and shall turn away from the truth and be turned unto fables. 2 Tim. 4: 4. These are solemn and emphatic words, and they are undoubtedly more applicable in the present day than they have ever been in the past. In order to successfully overcome the dangers that surround us, and to gain the victor's crown, we must take the word of God alone for our guide, for "the foundation of God standeth sure." 2 Tim. 2: 19.

J. F. SHEPPARD.

THE MODERN PILGRIM'S PROGRESS, OR THE CELESTIAL RAILROAD.

LIKE Bunyan's pilgrim, I was born and brought up in the City of Destruction. From early childhood I heard much said about coming wrath, and that as Sodom and Gomorrah had been burned with fire and brimstone, so this great city would be destroyed. Still, as many of the inhabitants seemed quite unconcerned, I concluded to run my risk with them; so I chose my associates, and told them I would share their fate in spite of the warnings of Evangelist, who continually walked the streets, saying, "Up, out of this place, for the Lord will destroy it," and who on one occasion, gave me a roll, directing me to examine it and see if what he said was not true, and bade me follow its directions, which would point out the way by which I could make my escape to the City of Refuge. One day, two persons about my own age came to me, and said, "We are convinced that it is true that this city is to be burned up, that 'now is the accepted time; now is the day of salvation,' and we are determined to leave the place immediately; will you go with us?" At the noise of their words I shook with terror, the heavens gathered darkness, and the earth seemed to quake beneath my feet. I ran through the streets, crying, "What shall I do to be saved?" While crossing the street of Decision, Mr. Smooth-it-away, a celebrated and popular preacher in our city, hailed me, and inquired why I wept. "Oh!" I replied, "The Lord is coming to execute vengeance on such as do not love him, and I, whither shall I flee from his presence?" "It is all nonsense," replied Mr. Smooth-it-away, "there are no signs of any such calamity coming upon us. To be sure, a few wild fanatics in the city are trying to get up an excitement upon the subject, pretending that they are the 'wise' to understand the prophetic Scriptures, but everybody knows them to be monomaniacs.

I hope you will not be so silly as to be led off by such notions." "But," said I, "do you know it is all a delusion? My heart trembles for fear, lest that day coming like a thief, I shall be taken as in a snare." "Know? yes, as well as any one knows. No one knows the day or the hour, and it is the height of presumption for any one to say he does. I am surprised that a person of your sense should give the subject a passing thought. To be sure, some day, perhaps in a century, perhaps thousands of years hence, this city will be destroyed; but not till after all its inhabitants have been transplanted to the Celestial City. The day when this general movement is to commence may be very near, even at the doors, and instead of your getting frightened to set off afoot and alone for the City, it is your duty to stay here and help others to get ready for the glorious change. Very soon, through the agencies of railroads, steamboats, and telegraphic dispatches, we can all make a rush for Mount Zion."

Cheered by such prospects, I dried my tears and walked rapidly forward, talking all the while of the means which should be used to get ready for the general removal. Just at this moment we met Mr. Reformist, carrying a bundle of books, pamphlets, and papers, in his arms. "Ah," said my companion, Mr. Smooth-it-away, "just in time; here is a young man all ready to enter into any good work for the benefit of our townsmen. Somebody has tried to frighten him to run off out of the city; but I have convinced him of his folly, and now he is ready to advance the 'latter-day' glory which is just upon us; give him work enough, and he will forget himself and his fears." "Young friend," said Mr Reformist, "your ardent temperament doubtless requires exercise. There is a great work to be accomplished in this day of reforms, and all who engage in it will be greatly blessed."

We came now to the heart of the city, where many of its great business men collect. With hearty good cheer they welcomed us, and inquired after our success in the "heavenly mission" through the city. Mr. Reformist replied that the prospects for converting the city were never so flattering; every opposing element was yielding, and soon, he believed, all *en masse* would set out for the Celestial City. Just then, a bell from a street-crier arrested our attention, and this was his message, "Hear, O ye inhabitants of the City of Destruction! The God of Daniel has unsealed the prophetic vision, the time of the end has come, knowledge is being increased, the hour of God's judgment has come, haste from this city doomed to destruction, hear the word of the Lord!" At these words, like one of old, my knees smote together, and I could scarcely stand upright. I looked this way and that, desirous to flee from my present company, who jeered and mocked the crazy heretics who came to frighten people out of their senses. I turned away, and, like Christian, putting my fingers in my ears, I ran through the city, crying, "Life, life, eternal life!" but as I stopped to find out the "narrow path" which led out through the "wicket gate," a policeman, named Carnal Policy, stopped me, saying, "Why such haste? Mr. Smooth-it-away, Mr. Reformist, and other interested gentlemen, sent me to say to you that if you must leave the city, they desired to warn you not to set off afoot; that since the days of Bunyan, great improvements have been made, and a fine railroad built which would lead directly to the Celestial City; that there is a fine suspension bridge over the Slough of Despond, and a safe tunnel through the Hill Difficulty; and that the carriages are every way constructed to give rest and comfort to the poor pilgrims." At first, I feared to listen to the man, but just then a stentorian voice

said: "All aboard! bound for the Celestial City! Come, all who desire salvation! Get on to the train, and you are safe! we'll leave you in the land of rest!" I looked, and the speaker's eye rested on me. I could not stop even to consult my roll, which I had carefully kept as a present from Evangelist. But on taking my seat in the train, what was my surprise to find Mr. Smooth-it-away and Mr. Reformist my companions! "How is this?" said I, "I thought you were full of business in the city." "And so we are," said they, "but we often take a trip to the Celestial City to get some new ideas as to the best method of getting all our goods safely deposited there; and besides, we hoped to find you, and become better acquainted."

(To be continued.)

SOON WILL HE COME.

Soon will He come; the Bridegroom's voice we'll hear
Sound through the earth our aching hearts to cheer.
Come, weary virgins, let us watch and pray,
Lest he should come before the break of day;
And with our lamps well trimmed and burning bright
Keep faithful vigil through the weary night.
Let not the tempter try to lead astray
With false persuasions that He will delay;
Nor will we heed the daily cry we hear
Of days of peace and safety drawing near.
Oh watch and pray; for like a thief He'll come
To those who will not watch, and seal their doom.
Heed not the drowsy virgins' hasty cry,
"Give, give, our lamps are 'bout to die."
With fleeting steps we'll haste our Lord to meet,
With holy faith and love, our Lord we'll greet.
Then shall be heard the last, long, bitter wail.
The faithful win, the unbelieving fail.
Up, watch and pray, our rest will come at last,
All sorrows ended, all tribulations past!

MRS. ELIZA GREEN.

THE DIVINE VERDICT.

THE great experiment of 6,000 years is fast drawing to a close. The case is most manifestly going *against* man. King, prince, philosopher, statesman, preacher and evangelist, each and all have had their long age of trial, and all have failed. The Verdict will soon be given, the sentence pronounced, and the judgment executed.

At this crisis we now stand. At the close of a long series of experiments made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the thrones of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. Oppression, cruelty, selfishness, sedition, and strife, rage on unsubdued and unmitigated. It has been proved that man can ruin but not restore a world. His attempts at restoration or progress have been abortive; and evil, rather than good, has been the course he has pursued. But this progress in evil has its limits. God has set bounds to it which it cannot overpass. He will not allow this earth of his to be totally a hell. A certain amount of trial and a certain duration he will allow, but no more. Neither of these is indefinite, and we seem to be nearing their boundary.

That the present condition of things in the earth is not what it ought to be, and that it cannot last, is now all but universally acknowledged. The rocking to and fro of thrones, the revolutions of governments, the savage shouts of despotism, or the wild howl of democracy, all the passing European changes, are loud indications of the restlessness that exists. But the seat of the disease is not so much as guessed at, the true remedy is not so much as named, or the mode of its application dreamed of.

We refer not to political wrongs and grievances as the cause of this anguish; with these

we have naught to do; but we refer to the moral sores, the spiritual maladies, which have made the whole head sick and the whole heart faint, yet of which the pining victims are totally unconscious. These, though unfelt and unrecognized, are the true causes of this sad restlessness and these wild paroxysms. There is a vain and delusive hope that things will right themselves, and that God will mend what man has marred. Mad and presumptuous thought! The guilt of 6,000 years stands like a mountain barrier to forbid any progress towards relief. The judgment day of nations, as such, has yet to take place before Christ can introduce his reign of righteousness and peace. Let us beware how we attempt to argue away this fact. The world stands before God as a *guilty* world, a world that has been "treasuring up wrath against the day of wrath and manifestation of the righteous judgment of God;" and no theory which does not take that guilt into account, which does not face the question of its judicial removal before peace can be restored to earth, ought to be listened to for a moment, far less lauded as noble, or imbibed as true. There is no excuse for the exhibition or exercise of man's vain philosophy. God has shown man distinctly the way in which he will act, and the manner in which his reign of peace is to be ushered in. It is to be introduced by terrible things in righteousness. The coming kingdom is to be no lame reconstruction of previous kingdoms, no patchwork of ancient empires.

But God's way is like himself. He is first to turn everything upside down, to subvert and crumble down all that earth contains of the grand and imposing, and make its kingdoms like the chaff of the summer threshing floor, and then, in his own way, and with his own instruments, to build up his own kingdom, a kingdom that cannot be moved, a kingdom of abiding justice and unending peace. Let us then rest satisfied with God's order, and with the details he has given us, unscrupulously weighing every theory in God's balances, and casting it aside wherever it is found wanting, for "vain man would be wise, though he is born like a wild ass's colt." Therefore it becomes those who would hold fast the truth of God, to be more and more upon their guard against any departure from the simplicities of his word, or anything that would interpose mere speculations of man's intellect or the fables of his fancy.

The proof of man's utter incapacity, in his *present state*, to carry out God's purpose, is now well nigh completed. The time of the world's gay revelry is closing, its mirth is falling low, its feast halls are emptying, and all Christendom, as one has said, is being turned into one great forge, where every hammer is plied and every inventive faculty strained for such an explosion of war as the world has never yet seen. For God has not given the rulers of the earth scepters to wield after their own pleasure, or set them on judgment seats to act and speak as if *their* decisions were final, and *their* sentences beyond a possibility of appeal or reversal. All earthly sentences are now on their way to the highest court of appeal, awaiting the arrival of the Supreme Judge, and the decision of the highest court, whether confirming or reversing the proceedings of earthly judges and tribunals.

All along God has been reminding kings and judges of the tenure by which they hold office under him, and of the appeal which lies to him from all their proceedings, even in the case of the poorest and most helpless. But he sees they are ruling for self, not for his Son; for self, not for the people committed to their care. He is now about to express his disappointment in finding his world misgoverned and ruined, and to give them *final* warning ere he sends the Supreme Judge, who is to

set them all aside, to review all their proceedings, to rejudge all their judgments, nay, to sit in judgment upon themselves.

At the present moment, messages to the earth's rulers and potentates come with peculiar power. God's voice now rings through Europe in a way it has never done before. Every event speaks with a plainness not to be misinterpreted or set aside; if, perchance, they may repent and amend and save their own souls, if it be too late to save their kingdoms. He speaks to rulers and the ruled, the judges and the judged. He looks for judgment, but beholds oppression. He listens to hear what sounds may be coming up from the earth's inhabitants, but he hears only a cry,—the cry of the afflicted and misruled. He determines that it shall last no longer. Then we shall see his ultimate design in reference to the earth, viz., to supplant and supersede those unfaithful judges, to introduce his own faithful and righteous King, to give him the heathen for his heritage and the whole earth for his possession, that the world may know that the source of power is neither in kings nor people, but in him alone who standeth in the assembly of God and judgeth among the gods.

But no voice of warning can pierce their ear. They are as the deaf adder. Intent on pleasure, bent on self-indulgence, pursuing ambition, delighting in pomp, carrying out their own capricious wills; they will not listen to reproof, though it comes not from their subjects, but from their Sovereign; not from man, but from God. Their proceedings all along have been marked by ignorance, blindness, folly; and in this they persist. They hate the light, they love unrighteousness, they will not learn. Security has taught them nothing in time past; insecurity is teaching them nothing still. Prosperity has taught them nothing; adversity is equally unavailing. Neither mercy nor judgment teaches them. They close both eyes and ears. "They have not known, neither will they understand." And so it will be till the Lord comes. Reformation of abuses, change of constitutions, the force of public opinion, are much insisted on as quite sufficient to accomplish all that is needed; but in vain. Man's selfishness remains the same, and no reforms can reach the real seat of the disease.

Failing in the discharge of their high trust, they bring on the world's day of confusion and disaster. Their abuse of power ends in the ruin of all things. The roots of government are torn up; the foundations of the earth are shaken; society is decomposed, disorganized, dissolved.—*Dr. Horatius Bonar.*

THE man of God can bear up under the adversities of life. He knows whom he has trusted. He is sure that in the end all will be well. But it is far different with those who wander from the true and right way. They come to grief at last. When the righteous have joy, they have sorrow; when the righteous have hope, they have despair. The outcome of all their planning, and scheming, and contriving, is darkness and dismay. "As for such as turn aside into their CROOKED WAYS, the Lord shall lead them forth WITH THE WORKERS OF INIQUITY, but peace shall be upon Israel." Psalm 125: 5.—*Common People.*

TO LACK what the discerning call grit, or moral stamina, is to risk all that is worth keeping or winning in the world. Such are making an effort to steer in dangerous seas with a rudderless barque.—*The Baptist.*

WE never love one another so much, we are never so gentle toward one another, so thoughtful, so unselfish, as when a common grief has touched us all.—*Dr. J. R. Miller.*

FIRESIDE READINGS.

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

"THIS IS LIFE."

"I HAVE planned much work for my life," she said;
A girlish creature, with golden hair,
And bright and winsome as she was fair.
"The days are full, till he comes to wed;
The clothes to buy, and the home to make
A very Eden for his dear sake."

But cares soon come to the wedded wife:
She shares his duties, and hopes, and fears,
Which lessen not with the waning years;
For a very struggle, at best, is life;
If we knew the burdens along the line,
We should shrink to receive this gift divine.

Sometimes, in the hush of the evening hour,
She thinks of the leisure she meant to gain,
And the work she would do with hand and brain.
"I am tired to-night; I am lacking power
To think," she says; "I must wait until
My brain is rested, and pulse is still."

O woman and man, there is never rest,
Dream not of a leisure that will not come
Till age shall make you both blind and dumb.
You must live each day at your very best;
The work of the world is done by few;
God asks that a part be done by you.

Say off of the years, as they pass from sight,
"This, *this* is life, with its golden store:
I shall have it once, but it comes no more."
Have a purpose, and do with your utmost might:
You will finish your work on the other side,
When you wake in His likeness, satisfied.
—*Sarah K. Bolton.*

LOOK ON THE BRIGHT SIDE.

If your cup has nauseous dregs, leave them untasted if you may; otherwise swallow them without frowns and bitter words.

If it bears an unpleasant scum, do not say the whole is bad, but take off the worthless froth and find the pure nectar beneath.

If others cast dust into it, do not keep it roiled by agitating it yourself; but let love give it a turn that will whirl the offending substance to the bottom, and let patience help you to patiently wait till your cup is clear again.

Do disappointment and trial embitter it, do not sip from it continually; but submissively take the whole draught, praying God to open your eyes to the lesson of the trial, and learn how quickly he can give you sweet peace and consolation for distress and trouble.

O why do doubts and fears arise,
Why thus beclouded many days
That *might* likewise be bright with praise
To Him whose hand holds all our lives?
Sad one, recount thy blessings.

ADDIE S. BOWEN.

THE UNSEEN HAND.

"THANK you very much; that was such a help to me," said a sick woman, as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain even by laying a hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by her.

"I did nothing to help you, dear. I wished to be of use, but I only stood behind without touching you at all; I was so afraid of hurting you."

"That was just it," said the invalid with a bright smile; "I knew you were there, and

that if I slipped, I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear, nor feel you. I knew I was safe, all the same, because you were ready to receive me into your arms if needful."

The sufferer paused a moment, and then, with a still brighter light on her face, she added—

"What a sweet thought this has brought to my mind! It is the same with my heavenly Friend. 'Fear not, for I will be with thee,' is the promise, and thanks be to God, I know He is faithful that promised. I can neither see, hear, nor touch him with my mortal sense; but just as I knew you were behind, with loving arms extended, so I know that beneath me are 'the Everlasting Arms.'"—*Cottager and Artisan.*

ONLY A HUSK.

TOM DARCY, yet a young man, had grown to be a very hard one. At heart he might have been all right, if his head and his will had been all right; but these being wrong, the whole machine was going to the bad very fast, though there were times when the heart felt something of its own truthful yearnings. Tom had lost his place as foreman of the great machine shop, and what money he now earned came from odd jobs of tinkering which he was able to do here and there at private houses; for Tom was a genius as well as a mechanic, and when his head was steady enough he could mend a clock or clean a watch as well as he could set up and regulate a steam engine, and this latter he could do better than any other man ever employed by the Scott Falls Manufacturing Company.

One day Tom was engaged to mend a broken mowing machine and reaper, for which he received five dollars; and on the following morning he started out for his old haunt, the village tavern. He knew that his wife sadly needed the money, and that his two little children were absolutely suffering for want of clothing, and that morning he held a debate with the better part of himself, but the better part had become weak and shaky, and the demon of appetite carried the day.

So away to the tavern Tom went, where, for two or three hours, he felt the exhilarating effects of the alcoholic draught, and fancied himself happy, as he could sing and laugh; but, as usual, stupefaction followed, and the man died out. He drank while he could stand, and then lay down in a corner, where his companions left him.

It was late at night, almost midnight, when the landlord's wife came to the bar-room to see what kept her husband up, and she quickly saw Tom.

"Peter," said she, not in a pleasant mood, "why don't you send that miserable Tom Darcy home? He's been hanging around here long enough."

Tom's stupefaction was not sound sleep. The dead coma had left his brain, and the calling of his name stung his senses to keen attention. He had an insane love of rum, but did not love the landlord. In other years Peter Tindar and himself had loved and wooed the sweet maiden—Ellen Goss—and he won her, leaving Peter to take up with the vinegary spinster who had brought him the tavern, and he knew that lately the tapster had gloated over the misery of the woman who had once discarded him.

"Why don't you send him home?" demanded Mrs. Tindar, with an impatient stamp of her foot. "Hush, Betsy! he's got money. Let him be, and he'll be sure to spend it before he goes home. I'll have the kernel of that nut, and his wife may have the husk."

With a sniff and a snap Betsy turned away,

and shortly afterward Tom Darcy lifted himself up on his elbow.

"Ah, Tom, are you awake?"

"Yes."

"Then rouse up and have a warm glass."

Tom got upon his feet and steadied himself.

"No; I won't drink any more to-night."

"It won't hurt you, Tom—just one glass."

"I know it won't!" said Tom, buttoning up his coat by the solitary button left. "I know it won't!"

And with this he went out into the chill air of midnight. When he got away from the shadow of the tavern, he stopped and looked up at the stars, and then he looked down upon the earth.

"Ay," he muttered, grinding his heel in the gravel, "Peter Tindar is taking the kernel, and leaving poor Ellen the worthless husk—a husk more than worthless! and I am helping him to do it. I am robbing my wife of joy, robbing my dear children of honor and comfort, and robbing myself of love and life—just that Peter Tindar may have the kernel and Ellen the husk! We'll see!"

It was a revelation to the man. The tavern-keeper's speech, meant not for his ears, had come on his senses as fell the voice of the Risen One upon Saul of Tarsus.

"We'll see!" he said, setting his foot firmly upon the ground; and then he wended his way homeward.

On the following morning he said to his wife: "Ellen, have you any coffee in the house?"

"Yes, Tom." She did not tell him that her sister had given it to her. She was glad to hear him ask for coffee, instead of the old, old cider.

"I wish you would make me a cup, good and strong."

There was really music in Tom's voice, and the wife set about her work with a strange flutter at her heart.

He drank two cups of the strong, fragrant coffee, and than went out—went out with a resolute step, and walked straight to the great manufactory, where he found Mr. Scott in his office.

"Mr. Scott, I want to learn my trade over again."

"Eh, Tom, what do you mean?"

"I mean that it's Tom Darcy come back to the old place, asking forgiveness for the past and hoping to do better in the future."

"Tom," cried the manufacturer, starting forward and grasping his hand, "are you in earnest? Is it really the old Tom?"

"It's what's left of him, sir, and we'll have him whole and strong very soon, if you'll only set him at work."

"Work! Ay, Tom, and bless you, too. An engine is to be set up and tested to-day. Come with me."

Tom's hands were weak and unsteady, but his brain was clear, and under his skillful supervision the engine was set up and tested; but it was not perfect. Some mistakes had to be corrected, and it was late in the evening when the work was complete.

"How is it now, Tom?" asked Mr. Scott, as he came into the testing-house and found the workmen ready to depart.

"She's all right, sir. You may give your warrant without fear."

"God bless you, Tom! You don't know how like sweet music the old voice sounds. Will you take your old place again?"

"Wait till Monday morning, sir. If you will offer it to me then, I will take it."

At the little cottage Ellen Darcy's fluttering heart was sinking. That morning, after Tom had gone, she had found a dollar bill in the coffee-cup. She knew that he left it for her. She had been out and bought tea and sugar, and flour and butter, and a bit of tender

steak; and all day long a ray of light had been dancing and shimmering before her—a ray from the blessed light of other days. With prayer and hope she had set out the tea-table, and waited; but the sun went down and no Tom came. Eight o'clock—and almost nine.

Hark! The old step! quick, strong, eager for home. Yes, it was Tom, with the old grime upon his hands, and the odor of oil upon his garments.

"I have kept you waiting, Nellie."

"Tom!"

"I did not mean to, but the work hung on."

"Tom! You have been to the old shop."

"Yes, and I'm bound to have the old place, and —"

"Oh, Tom!"

And she threw her arms around his neck, and covered his face with kisses.

"Nellie, darling, wait a little, and you shall have the old Tom back again."

"Oh, Tom! I've got him now! God bless you, my husband!"

It was a banquet of the gods, that supper—of the household gods all restored—with the bright angels of peace and love and joy spreading their wings over the board.

On the following Monday morning, Tom Darcy assumed his place at the head of the great machine shop, and those who thoroughly knew him had no fear of his going back into the slough of joylessness.

A few days later, he met Peter Tindar on the street.

"Eh, Tom, old boy, what's up?"

"I am up, right side up."

"Yes, I see; but I hope you haven't forsaken us, Tom?"

"I have forsaken only the evil you have in store, Peter. The fact is, I concluded that my wife and little ones had fed on husks long enough, and if there was a good kernel left in my heart, or in my manhood, they should have it."

"Ah, you heard what I said to my wife that night?"

"Yes, Peter; and I shall be grateful to you for it as long as I live. My remembrance of you will always be relieved by that tinge of warmth and brightness."

SECRET PRAYER.

OH, sweet and healing is secret prayer, when the heart, oppressed with a burden which none but God must know, and none but God can remove, retires with him apart, and lays down the load at his feet, and pours all anxieties into his pitying bosom, where no eye but his can see, and no ear but his can hear! There we use postures, expressions, or pleadings that might not be suitable in the presence of others. There we may lay open those hidden wants and solicitudes, which we may not reveal to our dearest friend. Cyprian has very beautifully described the benefit and delight which he found in retired prayer and meditation: "That no profane listener may hinder my musings, and no domestic clamor drown them, I withdraw to a recess in the neighboring solitude, where the creeping tendrils of the young vines form a shady arbor. Behold! there I obtain a feeling of truth which learning could not give, and drink in, from the quick impartings of divine grace, stores of heavenly thought which long years of study could never supply."

"I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble, grateful prayer."

—Selected.

BETTER not to be at all than not be noble.
—Tennyson.

THE SWEETEST JOYS.

VERY many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of his own. And the master covers the cage, and makes it dark all about the bird, and then he listens and learns the one song that is taught him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The master has a song he wants to teach us, but we learn only one strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chambers of sorrow.—Selected.

CHOICE GEMS.

"A word spoken in due season, how good is it."—Prov. 15: 23.

AND we have asked all joys in one,
In whisp'ring forth, "Thy will be done,"

LABOR is life, 'tis the still water faileth.

LOVE is not a transient emotion, but an enduring principle.

ADVICE is seldom welcome. Those who like it least need it most.—Johnson.

THE best home music can be brought out only in the fire of trial.—Dr. J. R. Miller.

THERE never was, and never will be, a pleasure worth the omission of one small duty.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Solomon.

No CLOUD can overshadow a true Christian but his faith will discern a rainbow in it.—Horne.

REMEMBER that in all things lamenting becomes fools, and action wise folk.—Sir Philip Sidney.

ADVERSITY is the trial of principle. Without it, a man hardly knows whether he is honest or not.—Fielding.

ENJOY life on thy journey, and turn thy face wherever thou canst find contentment and advantage.—Goethe.

NOTHING is so contemptible as that affectation of wisdom which some display by universal incredulity.—Goldsmith.

FOR every good deed of ours, the world will be the better always. And perhaps no day does a man walk down a street cheerfully, and like a child of God, without some passenger being brightened by his face, and, unknowingly to himself, catching from its look a something of religion, and sometimes, not impossible, what just saves him from some wrong action.—Christian World Pulpit.

LABOR is living, and pain is living;

And labor and pain go hand in hand,
And peer in the windows across the land;
And so, wherever love is giving

Labor for pain, or pain for labor,
Each to the other is nearly neighbor.
Yea, these are the millstones of the heart,
Upper and nether, but never apart;
And the grist of the grinded grain goes down
In flaky showers from the kernels brown.

And labor is living, and pain is living;
And love goes onward, striving and giving;
And the wheels go round, and the sheaves are bound,
And the grist of the mill is grimly ground;
But therefrom cometh, when all is said,
The hope of the heart and the world's white bread.

—Rev. S. W. Duffield, in S. S. Times.

THE PRESENT TRUTH.

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

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THE THREE ANGELS' MESSAGES.

Concluded.)

In our last we referred to the 2,300 days of Dan. 8: 14, and the event that is to take place at the end of those days, viz., the cleansing of the sanctuary. It was stated that this work, the finishing of the mystery of God (Rev. 10: 7), and the judgment work of Rev. 14, are synchronous, and to a certain extent identical. We now proceed to the examination of the time (2,300 days) of Dan. 8: 14. This will involve a brief examination of the line of prophecy with which it is connected.

In the eighth chapter of Daniel the prophet is shown under the symbols of beasts the different dominant powers, or dynasties, that are to exist until the time that Christ shall come to reign. The angel Gabriel was commanded to explain the vision to the prophet. Verses 15-19. (What a rebuke to those who ignore prophecy, or declare that it is not to be, or cannot be, understood!) Said the angel to Daniel, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be;" or as it reads in the Revised Version, "for it belongeth to the appointed time of the end," conveying the idea that the great events of the prophecy would begin to be understood and would be rapidly fulfilling when that period should be reached. The time of the end, we have before shown, began in A. D. 1798, when the 1260 days, or years, of papal supremacy ended. Dan. 11: 34, 35.

Proceeding to explain the vision to the prophet, the angel informs him that the ram which he saw denoted the Medo-Persian kingdom or dynasty, and the rough goat the Grecian. Verses 20, 21. The Grecian Empire was to be divided into four parts, represented by the horns of the goat. All students of history know that this was literally fulfilled in the dismemberment of the empire into Syria, Asia Minor and Thrace, Egypt, and Greece. From these divisions the prophet sees another horn rising, which, from its character and specifications, we can only apply to Rome. In 168 B. C. Rome conquered Macedonia, represented by one of the horns of the goat, from which point it comes into the prophetic field. In 161 B. C. Rome made a league with the Jews, and from henceforth it became the dominant power of the world. That the little horn of verse 9 refers to Rome is further evident from the fact that, while the ram, Medo-Persia, became "great," the goat, Grecia, "very great," the little horn becomes "exceeding great." This could only be true of Rome. Further, the little horn "waxed exceeding great toward the south [Egypt became a Roman province in B. C. 30], and toward the East [Syria was subjected in B. C. 63], and toward the pleasant land [Judea became subject in 161]." The little horn was to "stand up against the Prince of princes" (verse 25), a specification that fitly applies to Rome, which tried to destroy the Saviour of the world through Herod and Pilate.

Thus we find that the angel explains most fully that part of the vision which relates to the several ruling powers which should exist. Two are expressly mentioned by name, while the specifications concerning the other, the little horn, are so definite that no mistake can be made in its application to Rome. But in the 27th verse of the chapter, we are told by the prophet that "none understood it." Certainly, the failure to understand did not have reference to the kingdoms

represented by the various symbols; for they were amply explained. To what, then, did the prophet refer? Evidently to the unexplained closing part of the vision—the 2,300 days. Verse 14. Concerning this period the angel, in his explanation, says nothing. Yet God designed that his people should understand this great period, and the work to transpire at its close, else he would not have given it to them through his prophet. "And he said unto me," said Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Has this period been explained? If so, when does it begin? When does it close?

Let the reader bear in mind the following points: 1. Gabriel was commissioned of God to make Daniel understand the vision. 2. He explained only the symbolic part of the vision; for Daniel could bear no more. 3. The only part of the vision left unexplained was the 2,300 days, at the close of which period the sanctuary was to be cleansed. Hence, when Daniel says of the vision "none understood it," he must have referred to that part left unexplained. Hence, also, before Gabriel completes his mission he must explain this great period of time. We would also expect that the angel would continue his explanation in his next interview with the prophet.

This further explanation, as would be expected, we find in the next (9th) chapter of Daniel's prophecy. By reference to the 2nd and 17th verses, it seems that the prophet had connected the 2,300 days and the cleansing of the sanctuary with the seventy years' captivity predicted by Jeremiah. While praying for himself and people and holy city, the angel Gabriel again appears to the prophet for the purpose of explaining that part of the vision of the 8th chapter which Daniel had not understood. This is evident from several considerations: 1. He refers to the angel as "the man Gabriel, whom I had seen in the vision at the beginning." The only vision prior to this in which Daniel gives us an account of his having seen Gabriel, is the vision of the 8th chapter. 2. The language of the angel in his address to Daniel indicates that he came to complete his work of explanation: "I am now come forth to give thee skill and understanding." Verse 22, compare with chapter 8: 19, 27. 3. He calls the attention of the prophet to the vision: "Therefore understand the matter, and consider the vision." Verse 23. 4. In his explanation he begins immediately upon that part of the vision left unexplained, namely, the time. "Seventy weeks," said he, "are determined upon thy people," etc.

The word *determined*, generally used in the sense of *decreed*, etc., has the signification of "cut off," and should be understood in that sense. The Hebrew word rendered *determined* is defined by Gesenius, "Properly, to cut off; tropically, to divide; and so to determine, to decree." The same signification of cutting off is given by the Chaldeo-Rabbinic dictionary of Stockius, Theodotius' Greek version of Daniel (the one used in the Vatican copy of the Septuagint as the most faithful), and others. The translators, overlooking the connection between the 8th and 9th chapters of Daniel, gave the word its tropical instead of its literal meaning, "cut off."

The question naturally arises, "From what are the seventy weeks cut off?" Evidently from the period of time given in the 8th chapter. Says the angel, "Understand the matter, and consider the vision." This calls the attention of the prophet to the unexplained time of chapter 8. The angel then proceeds: "Seventy weeks are cut off upon thy people,"—cut off from the 2,300 days; we can come to no other conclusion.

The days are prophetic days, each day representing a year, according to the Bible rule for prophetic time (see Num. 14: 34; Eze. 4: 6), and according to the best expositors of prophecy. Just as short-lived beasts are used as symbols of long existing empires, so the short period of a day is used to represent a year. Analogy requires this, and the

fulfillment of prophecy proves that the "year-day theory" is correct. The 2,300 days, therefore, represent 2,300 years; and the seventy weeks represent four hundred and ninety years.

According, then, to the foregoing principles of interpretation, we have these facts plainly set forth by the prophecy: 1. The great period of 2,300 days. Dan. 8: 14. 2. Seventy weeks of years, or four hundred and ninety years of this great period, are cut off upon the people of Daniel, the Jews. Dan. 9: 24. 3. The point of time or date at which the seventy weeks begin is clearly marked, viz., "From the going forth of the commandment to restore and to build Jerusalem. Verse 25. 4. The seventy weeks are divided into three periods, marked by important events, as follows: (a) Seven weeks, or forty-nine years, at the end of which time Jerusalem would be fully rebuilt and restored; (b) Sixty-two weeks, or four hundred and thirty-four years, onward mark the manifestation of Jesus as the Messiah; (c) One week, or seven years, from the Messiah closes that part of the prophecy specially marked off upon the Jews, in the middle of which week, the Messiah was to be cut off, and thereby cause the Jewish sacrifices to cease, by rendering them null and void in the antitypical sacrifice of his own life (verses 26, 27); (d) During this period the Jews were to fill up their cup of iniquity; sin offerings were to end, and reconciliation to be made by the death of Christ; everlasting righteousness was to be brought in through him; and the vision sealed up or confirmed by the fulfillment of these events.

We transcribe the learned Houbigant's translation (verses 24-27), given by Dr. Adam Clarke, as it brings out the points of the prophecy more clearly.

"Verse 24. Seventy weeks are determined [cut off] upon thy people, and the city of thy sanctuary; that sin may be restrained, and transgressions have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up, and the holy of holies anointed.

"Verse 25. Know therefore and understand: From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety in difficult times. Thence, to the Prince Messiah, there shall be sixty-two weeks.

"Verse 26. And after sixty-two weeks the Messiah shall be slain and have no justice. Afterwards he shall waste the city and the sanctuary by the prince that is to come. And his end shall be in straits; and to the end of the war desolation is appointed.

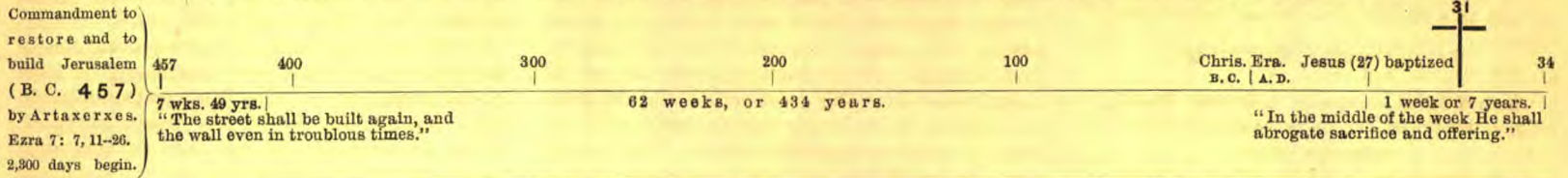
"Verse 27. And for one week he shall confirm a covenant with many; and in the middle of the week he shall abrogate sacrifice and offering; and in the temple there shall be the abomination of desolation, until the ruin which is decreed rush on after the desolation."

We now notice the fulfillment of the predictions concerning the events to transpire at the beginning and close of the different periods before noticed.

1. The beginning of the seventy weeks, hence the 2,300 years, was to be marked by the "going forth of the commandment to restore and to build Jerusalem." There is but one decree which answers to this, namely that of Artaxerxes Longimanus, recorded in the seventh chapter of Ezra. It, in connection with the more limited decrees of Cyrus and Darius, completed "the commandment of the God of Israel" (Ezra 6: 14); and the commandment could then be said to have gone forth. The decree of Artaxerxes contains not only provisions for the rebuilding of the temple, as did those of Cyrus and Darius, but it also provides for the restoration of the civil polity of the Jews, giving them power to punish criminals, impose tax, tribute, custom, etc. Ezra 7: 7, 11-26. It bears all the essentials of a decree "to restore and build Jerusalem," and it is the only one that does. It was given in the seventh year of that king, which, according to Ptolemy's Canon, fell in the year 457 B. C. See Clarke, Prieaux, and others. The chronological data will be better understood and remembered by referring to the following diagram:—

SEVENTY WEEKS, OR FOUR HUNDRED AND NINETY YEARS. DAN. 9: 24.

"Know therefore and understand: From the edict . . . to return and rebuild Jerusalem, there shall be seven weeks. . . Then it shall be fully rebuilt. . . Thence to the Prince Messiah, there shall be sixty-two weeks. . . For one week He shall confirm a covenant with many; and in the middle of the week He shall abrogate sacrifice and offering."—Dan. 9: 25-27, Houbigant's Translation.



2. Seven weeks, or forty-nine years from this time (457), is marked by the restoration of the street and wall of Jerusalem, which took place in the 15th year of Darius Nothus. This last act of reformation is referred to in the 15th chapter of Nehemiah. See Prideaux. The 15th year of Darius Nothus fell in the year 408 B. C. Thus the first application of our principle proves its correctness.

3. Sixty-two weeks or four hundred and thirty-four years more, or sixty-nine weeks or four hundred and eighty-three years from the starting point (457 B. C.), are to reach to "Messiah the Prince." Messiah means "anointed" (John 1: 41, margin); and the anointing of Jesus was by the Holy Spirit at his baptism (Luke 4: 18; Acts 10: 38; Matt. 3: 16), which occurred A. D. 27. Four hundred and eighty-three years from 457 B. C. extend to 27 A. D. Right here the Messiah was manifested. Right at this point of time he came into Galilee proclaiming, THE TIME IS FULFILLED. Mark 1: 15. What time? The time given by the prophet Daniel more than five hundred years previous, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9: 25. This is the only time recorded predicting the manifestation of the Messiah. Thus we have a second confirmation of the principle upon which we have based our interpretation.

4. One week or seven years more remain of the four hundred and ninety cut off upon the Jewish people. "After threescore and two weeks shall Messiah be cut off." Dan. 9: 26. Verse 27 teaches that this is in the middle of the last week, at which time all the sacrifices of the first covenant were abrogated by the death of Christ. Three and one-half years from the autumn of A. D. 27 carry us to the spring of A. D. 31, when our Lord Jesus Christ was crucified, as indisputably proved by Dr. Hales. See his "Chronology," vol. i. pp. 69, 70, where he cites thirteen creditable authorities in proof of the above.

5. The remaining three and one-half years close the period of four hundred and ninety years particularly allotted to the Jews. Jesus labors for the confirmation of the new covenant the first part of the week himself, and the last part of the week through his apostles. Heb. 2: 3. The close of the four hundred and ninety years brings us to 34 A. D. Upon this point we quote the testimony of Dr. Hales as follows:—

"Eusebius dates the first half of the passion week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including the duration of our Lord's personal ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only forty-three days after the crucifixion. Acts 1: 21, 22. And the remaining half of the passion week ended with the martyrdom of Stephen, in the seventh, or last year of the week. For it is remarkable that the year after, A. D. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formally rejected Christ by persecuting his disciples. Acts 9: 1-18."—Hales' Chronology, vol. i, p. 100.

Thus God has set his seal to the first part of the prophetic period of 2,300 years. The period cut off upon the Jews (490 years) deducted from 2,300 years leaves 1,810 years, which apply to the Christian dispensation, beginning A. D. 34; and 1,810 years from 34 A. D. extend to 1844 A. D., the time when the cleansing of the sanctuary began.

What a vindication of the truth of God and the divine mission of Jesus is this prophecy under consideration! The very appearance of Jesus as the Messiah, the year of his crucifixion, and the length of his ministry, were foretold more than 500 years before these events occurred. God has put his seal to the prophecy; and just as surely as the first part of this great period of time has been literally and specifically fulfilled, just so surely the last part will be. From 457 B. C., 2,300 years extend to 1844 A. D. Here the cleansing of the sanctuary began. What that work is will be briefly considered in our next.

(To be continued.)

MAN'S NATURE.

PRIMARY QUESTIONS.

GRADUALLY the mind awakes to the mystery of life. Excepting only the first pair, every adult member of the human family has come up through the helplessness of infancy and the limited acquirements of childhood. All have reached their full capacity to think and do, only by the slow development of their mental and physical powers. Without either counsel or co-operation of our own, we find ourselves on the plane of human existence, subject to all the conditions of the race, and hastening forward to its destiny, whatever it may be.

A retinue of mysterious inquiries throng our steps. Whence came this order of things? Who ordained this arrangement? For what purpose are we here? What is our nature? What are our obligations? And whither are we bound? Life, what a mystery! Having commenced, will it ever end? Once we did not exist; are we destined to that condition again? Death we see everywhere around us. Its victims are silent, cold, and still. They give no outward evidence of retaining any of those faculties, mental, emotional, or physical, which distinguished them when living. Is death the end of all these? And is death the extinction of the race? These are questions which have ever excited in the human mind an intensity of thought and a strength of feeling which no other subjects can produce.

To these questions, so well-defined, so definite in their demands, and of such all-absorbing interest, where shall we look for an answer? Have we any means within our reach by which to solve these problems? We look abroad upon the earth, and admire its multiplied forms of life and beauty; we mark the revolving seasons and the uniform and beneficent operations of nature; we look to the heavenly bodies, and behold their glory, and the regularity of their mighty motions,—do these answer our questions? They tell us something, but not all. They tell us of the great Creator and upholder of all things; for, as the apostle says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." They tell us upon whom our existence depends, and to whom we are amenable.

But this only intensifies our anxiety a thousand-fold. For now we want to know upon what con-

ditions his favor is suspended. What must we do to meet his requirements? How may we secure his approbation? He surely is a being who will reward virtue and punish sin. Sometime our deeds must be compared with his requirements, and sentence be rendered in accordance therewith. How will this affect our future existence? Depriving it from him, does he suspend its continuance on our obedience? or, has he made us self-existent beings, so that we must live forever, if not in his favor, then the conscious recipients of his wrath?

With what intense anxiety the mind turns to the future! What is to be the issue of this mysterious problem of life? Who can tell? Nature is silent. We appeal to those who are entering the dark valley. But who can reveal the mysteries of those hidden regions till he has explored them? and the "curtain of the tent into which they enter never outward swings." Sternly the grave closes its heavy portals against every attempt to catch a glimpse of the unknown beyond. Science proves itself a fool on this momentous question. The imagination breaks down; and the human mind, unaided, sinks into a melancholy, but well-grounded, despair.

God must tell us, or we can never know what lies beyond this state of existence till we experience it for ourselves. He who has placed us here must himself make known to us his purposes and his will, or we are forever in the dark. Of this, all reverent and thoughtful minds are well assured.

Professor Stuart, in his "Exegetical Essays on Several Words Relating to Future Punishment" (pp. 13, 14), says:—

"The light of nature can never scatter the darkness in question. This light has never yet sufficed to make the question clear to any portion of our benighted race, whether the soul is immortal. Cicero, incomparably the most able defender of the soul's immortality of which the heathen world can yet boast, very ingeniously confesses that, after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At all other times he fell unconsciously into a state of doubt and darkness. It is notorious, also, that Socrates, the next most able advocate, among the heathen, of the same doctrine, has adduced arguments to establish the never-ceasing existence of the soul which will not bear the test of examination. If there be any satisfactory light, then, on the momentous question of a future state, it must be sought from the word of God."

H. H. Dobney, Baptist minister (Future Punishment, p. 107), says:—

"Reason cannot prove man to be immortal. We may devoutly enter the temple of nature, we may reverently tread her emerald floor, and gaze on her blue, 'star-pictured ceiling,' but to our anxious inquiry, though proposed with heart-breaking intensity, the oracle is dumb, or like those of Delphi and Dodona, mutters only an ambiguous reply that leaves us in utter bewilderment."

And what information have they been able to give us, who have been either ignorant of divine revelation, or, having the light, have turned their backs upon it? Listen to a little of what they have told us, which sufficiently indicates the character of the knowledge they possessed.

Socrates, when about to drink the fatal hemlock, said:—

"I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

Cicero, after recounting the various opinions of

philosophers on this subject, levels all their systems to the ground by this ingenuous confession:—

"Which of these is true, God alone knows, and which is the most probable, is a very great question."

Seneca, reviewing the arguments of the ancients on this subject, said:—

"Immortality, however desirable, was rather promised than proven by these great men."

And the skeptic Hobbs, when death was forcing him from this state of existence, could only exclaim, with dread uncertainty, "I am taking a leap in the dark!"—dying words not calculated to inspire any great degree of comfort and assurance in the hearts of those who are inclined to follow in his steps.

With a full sense of our need, we turn, then, to the revelation which God has given us in his word. Will this answer our inquiries? It is not a revelation if it does not; for this must be the very object of a revelation. Logicians tell us that there is "an antecedent probability in favor of a divine revelation, arising from the nature of the Deity and the moral condition of man." On the same ground, there must be an equal probability that, if we are immortal, never-dying beings, that revelation would plainly tell us so.

To the Bible alone we look for correct views on the important subjects of the character of God, the nature of life and death, the resurrection, heaven, and hell. But our views upon all these must be, to a great extent, governed by our views of the nature and destiny of man. On this subject, therefore, the teachings of the Bible must, of consistency, be sufficiently clear and full.

Prominent upon the pages of inspiration, we see pointed out the great distinction which God has put between right and wrong, the rewards he has promised to virtue, and the punishment he has threatened against sin; we find it revealed that but few, comparatively, will be saved, while the great majority of our race will be lost; and as the means by which the perdition of ungodly men will be accomplished, we find described in fearfully ominous terms, a lake of fire burning with brimstone, all-devouring and unquenchable.

How these facts intensify the importance of the question, Are all men immortal? Are these wicked immortal? Is their portion an eternity of incomprehensible, conscious torture, and unutterable woe? Have they in their nature a principle so tenacious of life that the severest implements of destruction with which the Almighty can assail it, an eternity of his intensest devouring fire, can make no inroads upon its inviolate vitality? Fearful questions!—questions in reference to which it cannot be that the word of God will leave us in darkness, or perplex us with doubt, or deceive us with falsehood.

In commending the reader to the word of God on this great theme, it is unnecessary to suggest to any candid mind the spirit in which we should present our inquiries. Prejudice or passion should not come within the sacred precincts of such an investigation. If God has plainly revealed that all the finally impenitent of our race are doomed to an eternity of conscious misery, we must accept that fact, however hard it may be to find any correspondence between the limitation of the guilt and the infinitude of the punishment, and however hard it may be to reconcile such treatment with the character of God, who has declared himself to be "Love." If, on the other hand, the record shows that God's government can be vindicated, sin meet its just deserts, and at the same time such disposition be finally made of the lost as to relieve the universe from the horrid spectacle of a hell forever burning, filled with sensitive beings, frenzied with fire and flame, and blaspheming in their ever-strengthening agony,—can any one be the less ready to accept this fact, or hesitate, on this account, to join in the ascription, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints"?

U. S.

IS THE END NEAR? NO. 1.

TESTIMONY OF EARTHLY GOVERNMENTS.

"SURELY the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. From this we understand that all the important events connected with the plan of salvation, in which man is so intimately interested, God will reveal to his servants the prophets. We should therefore expect to find in their writings references to all the great events of human history, and their relation to the age of the world and the end of time.

The apostle says, "Ye, brethren, are not in darkness that that day should overtake you as a thief." It must be that these brethren had diligently considered these prophecies; for there is no other source from which the child of God can ascertain such facts. No scientist or statesman pretends to be able to shed light on this subject. None but God can reveal it, and unless he gives light through his prophets, he has given none at all upon this subject. But the word of God claims to give much evidence on this very point. There are a variety of ways in which this instruction is given, many roads, all terminating in the same grand event, the great central point of all revelation, the judgment and the coming of Christ. In this article we will notice but one of them; the testimony of earthly governments.

These witnesses are important; for they have been the proudest actors in the affairs of mankind. No one can say that the evidence they give is on a small scale. They have been the observed of all observers. The attention of all mankind has been drawn to them. It is a striking fact that what is valuable in history pertains to the very same nations which God has introduced as witnesses in the fulfillment of his word, showing the time of the end.

China is claimed to be one of the most ancient and populous nations that ever existed; its people most intelligent, its civilization higher than most others in the past. What mark has she made in history? The most intelligent men can give very little information concerning it. India is likewise ancient and populous, having to-day a population far surpassing that of many of the modern nations. The people were intelligent, while our ancestors were lawless savages. But who knows what has transpired in the history of India?

How different when we consider Babylon, Media and Persia, Greece, and Rome, and the nations into which the Roman Empire was divided? All that is valuable in the records of the past we cull from the history of these kingdoms. All the great examples of heroism, wisdom, art, and learning, piety and virtue, we find in their annals.

It is the testimony of these nations that has a bearing upon our nearness to the end. God had revealed in his word the great facts of their history before many of them even existed. The records of two thousand five hundred years prove the correctness of the prophetic statements. Various writers in the Bible have given us important facts relative to this interesting theme. We have space to glance at but few of them.

In Dan. 2 we have the starting point in this interesting subject. As God's servants were carried away into captivity among the Gentile nations, God seems to have made it the occasion for revealing the history of those nations as related to that of his people, and their strange experience among the nations of the earth. The king of Babylon had a remarkable dream, which he could not recall. Daniel, the Hebrew captive, was at last called in to tell what it was. It having been previously revealed to him in a vision, he was enabled to do it. He told the king in substance what he had seen in his dream. A great image, whose head was of gold, whose breast and arms were of silver, whose sides were of brass, whose legs were of iron, and whose feet and toes were partly of iron and partly of clay, stood before him.

Its appearance was very majestic. Suddenly a stone, cut out of a mountain by no human hand, struck the image on the feet, and the whole figure was shivered to atoms, and swept away as the whirlwind sweeps away the chaff from the threshing floor, and the particles could not be found. And the wonderful stone became a great mountain, and filled the whole earth. A wonderful, startling revelation!

The prophet immediately tells the king that these divisions of the image represent great kingdoms, commencing with his own, and each succeeding one taking the dominion of the earth, and ruling for a period of time, till another came upon the stage. The stone which smote the last division was the everlasting kingdom of God, which should make a clean sweep of them all, and should itself stand forever and ever.

We shall take no time to prove what all sensible commentators admit,—that these successive kingdoms were Babylon, Medo-Persia, Grecia, and Rome, and that the ten kingdoms were those which rule in the world to-day. No other application worthy of a moment's thought can be made. The first great kingdom rising after the deluge was Assyria, essentially the same people that built Babylon. This nation continued nearly 1,700 years, till Cyrus the Great extinguished it a little more than 500 years before Christ. Then the Medo-Persian kingdom, brought into supreme power by him, reigned some 200 years more, when Alexander the Great overthrew the degenerate successors of Cyrus.

The Grecian kingdom thus founded bore sway a little less than two centuries, when the rising power of Rome crippled and destroyed it.

The iron kingdom of Rome, stronger and more cruel than any that preceded it, continued without a successful rival till its people, satiated with wealth and power, gradually lost their vigor, and became weak and effeminate. The barbarous tribes of Northern Europe at last broke up the empire, and divided it up among themselves, a little less than 500 years after Christ, since which time the sovereignty of the world has been held by them. As proof of this, the kingdom of Great Britain with forty millions of people, holds under her authority perhaps one hundred millions of Asiatics in India, and overawes the kingdom of China with several hundred millions more. She holds in subjection much of the continent of Africa, and makes the islands of the ocean bow to her mandates. France, Germany, and other powers, do the same on a smaller scale. No government except the United States would dare dispute their supremacy.

This succession of kingdoms is plainly pointed out in prophecy. (See Dan. 5: 25-31; 8: 20, 21, etc.; Luke 2: 1 and many other scriptures.) The merest child in historical lore knows these things to be true. There is scarcely a page in history that does not corroborate in some way these facts. For 1,300 years we have been living in the last earthly governments brought to view in prophecy. The next event mentioned (Dan. 2: 44) in the days of these (the ten) kings, is that the God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever. Earthly governments are to pass away and close with these which derived their origin from the Roman Empire. No new order of things is to be introduced, no great conqueror to unite them all in one; but God's coming kingdom will destroy them all together, and that shall never pass away.

Here we have a rough outline, brief but exceedingly comprehensive, taking in all the prominent governmental actors in history. How wonderfully keen was the prophet's vision! Who can doubt that it was God alone who could thus predict history. Never was there an infidel who could set aside the arguments of the second chapter of Daniel. It presents a simple, plain, prophetic

outline of history from the flood to the burning day. All the prominent actors pointed out two thousand five hundred years ago! Can any man deny it? Has a single mistake been made by the prophet?

And where do we stand in this interesting chain? In the very last and closing link. The wonderful stone is about to fall, and all earthly power to be demolished. God's glorious kingdom is about to be established, and the saints of God to be rewarded. Can there be any doubt on this point? Not unless there is a mistake in the vision on the last point where there has never been one on any other. We are willing to risk it, and therefore believe that the end is near.

G. I. B.

SABBATH AGITATION.

THE Sunday opening and Lord's-day Observance societies both claim to be increasing. The Lord's-day Observance Society raised last year £1,164 against £979 the preceding year. From the *Daily News*, report of the annual meeting of the society held in St. James' Hall, London, May 19, we clip the following as showing something of the relative strength of the two organizations:—

"In the years 1872-1882 the aggregate of petitions and signatures sent to the two houses of Parliament had been as follows: 170 petitions, with 80,497 signatures, for Sunday opening, and 4,668 petitions, with 785,628 signatures against the proposed Sunday opening. The proportion of opponents to the Sunday opening was as nine to one. A very efficient canvas of working men's organizations had resulted in 2,412 organizations, with 501,705 members, who voted against the Sunday opening, while only 35,480 members of 62 associations voted for such opening. The Lord Mayor spoke of the good work accomplished by the Society and of its great usefulness, and remarked that as Sabbath observance increased this country would prosper, but if the Sabbath came to be neglected, the standard of religion would fall, and the land would not only become increasingly wicked, but increasingly unfortunate. He compared the state of England with other countries on the Continent, and said the order of their streets and quietness of their life were due to the fact that the Lord's day was observed so generally. If they once broke down the English sabbath, they would aim a great blow not only at the cause of religion, but at the cause of morality. It therefore behooved them to strive so that the present order of things might continue, and, if possible, be still improved. He wished the Society God-speed."

We have no objection to legislative protection for Sunday, providing that the rights of those who conscientiously hold other views are respected. But that fallacy that God will prosper this or any other country in proportion to its observance of a day for which there is no command nor example in his word, cannot be too strongly condemned. Working against Divine law never makes men or nations better. "Righteousness exalteth a nation," and if the people of this land, or any other, would put away evil, and "walk in the statutes of life,"—the moral law—they would prosper. But in that case the people would observe the true Lord's day, the seventh-day Sabbath. Yet this they would have no right to force upon others. Man's duty to his fellow-men may rightfully be controlled by men's laws for the protection of life, property, and reputation; but man's duty to God is above all human legislation. Many good men and earnest men are connected with the Lord's-day Observance Society; but their work is based upon wrong principles. If the Bible be true, there is but one weekly Sabbath recognized therein—the seventh day. Those who expect God's blessing for works of supererogation, for laws protecting that concerning which God has given no law, will be woefully disappointed. They are daubing a foundationless wall with "untempered mortar" which may crush them in its fall. We believe in a sabbath, but it is the Sabbath of the Lord our God; and we believe that he has legislated sufficiently for its protection. At the same time we have no objection to first-day legislation providing that others who conscientiously differ are not circumscribed or persecuted in obeying God. But we fear that the movement will not stop there.

THE WATCH-TOWER.

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

THE TIMES.

NAY, never smile nor laugh my words to scorn,
I tell thee, friend, the times are bad,—are bad,
The world a Bedlam and the nations mad
With lust of blood and wild desire new-born.
We need the dawning of another morn,—
A morn of Light to chase the Dark away,—
Heads that can bow, and lips, too, that can pray
Above the Present, widowed and forlorn.
Ah! when shall Love stand smiling in our path?
Clouds thicken round us, and Eternal Hope
Droops her tired wings and blindly seems to grope
Among the ruins of God's awful wrath.
O Father! look upon thy children. God,
Lay it not to us. Lift thy chastening rod.
—Matthias Barr, in *Christian Leader*.

BE NOT DECEIVED.

THE *Christian Commonwealth*, in a recent leader entitled "Timid Congregationalists," says, "A sense of failure seems to follow the gatherings of one of the most influential of the religious bodies of England. Why is this? The answer to that question we think is not difficult. The Congregational Union is afraid to deal with the real and vital condition of the churches which it represents. Vague religious generalities, denominational self-appreciation, inept attack upon the State Church, and questionable political action—these form the more agreeable recreation of the Union meetings." We fear that the charge is too true.

Taking this in connection with another leader in the same issue, in which the Establishment, the most influential religious body in England, is taken to task for their arrogance and exclusiveness (to put it mildly), we wonder how the editor can see such hopeful prospects as he presents in a later editorial, entitled "The Turn of the Tide." Truly he must have a hopeful nature, if after all his wonderful ability to expose the dark side, the weaknesses and corruptions of Christianity,—which makes one almost think that the churches are like Judah of old: "the whole head is sick and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores,"—he still can see that "faith is reviving in all lands," and that "all about us the tide has turned"! Wonderfully hopeful! Yesterday the condition of the religious world is deplorable in the extreme, to-day by some remarkable feat of prestidigitation, presto, all is changed! The bitter fountain sends forth sweet water! The world is to be converted by a divided and emasculated Christianity! "To-morrow shall be as this day, and much more abundant"! The wish must be father to the thought.

But earnest Christians, those who have faith in the word of God, and are willing and anxious to know the truth, will not be deceived. "The pages of prophecy seem lit up as with a new light, and the fulfillment of wondrous promises for us and all nations seems at hand," says the *Commonwealth*. We can say not only seem but are. God has wondrous promises to be fulfilled, a golden dawn will soon burst upon his people; but the overturning of opposing forces must first come. Now the nations are angry, and ere long God's wrath will be poured out upon a guilty world (Rev. 11: 18). But his promises are conditioned on obedience. "Be not deceived, God is not mocked."

OPIUM VS. CHRISTIANITY.

THE grace of God can regenerate opium users, but it seldom does. Appetite is too strong, and weakened will and benumbed conscience too powerless, to resist the craving for the drug. Alcohol, opium, tobacco, and hasheesh are among the devil's

most useful weapons to counteract the benign and elevating influences of Christianity. Christianity has done much in China, and would doubtless do much more were it not for the deadly influence of opium. No doubt the habitual use of tea as a stimulant has produced appetites and cravings which take readily to the narcotizing influences of opium. But the worst feature of the case is it has been carried into China as alcohol was carried to the poor natives of America by Christian (?) nations. Our ships have taken the gospel there, but the same ships carry that which will land more souls into everlasting punishment than the gospel will save from sin. We take the following from a letter appearing in the *Christian Leader* of June 4, written by Mr. Arthur Eason, a missionary in China. We have not space for the whole letter, but give a few extracts:—

"Nearly everybody in Yün-nan smokes opium. Even the women to the proportion of at least 50 per cent., while of the men at least 80 per cent. are smokers. As to its 'harmlessness' I may mention that children born of opium-smoking mothers are born with a craving for the drug, to relieve which the mother has to inhale the smoke and then breathe into the baby's mouth the smoke which she has inhaled. From the time of birth the child looks old and wan, haggard and bloodless, stunted and shrivelled, with a lifeless expression." "I asked my teacher to ascertain the number of opium dens in this city. He made inquiries and told me afterwards that there are 245 dens, besides very many shops where the article is sold. Some deal solely in the drug, others are general store dealers; these latter all combine the sale of opium; it is the article for profit.

"Frequently on the road here I met as many as 60 to 100 coolies in a company carrying opium to Hu-nan, Kwang-si, Canton, Chiang-si, and Fu-Kien. Each coolie carries from 93 to 100 English pounds."

"The evil one seems to triumph in his power in this land. We have been endeavoring for some time to obtain a shop on some thoroughfare in the city for preaching. We are almost wearied with applying to people for their premises. The manifest dislike and scorn, coupled with fear of us, is most painful to bear. Two places which I made application for have been since opened as opium dens within one month. In all directions they are increasing. The viceroy has built about 300 new shops without and some within the city. Many are now rented as opium dens."

"Nevertheless, the fact remains that Englishmen introduced it, or at least introduced the practice of habitual smoking; before that it was scarcely known, if known at all. We are undoubtedly the sowers of this dreadful seed. It has yielded an abundant harvest of death and ruination in China."

THE RELIGIOUS TREND IN FRANCE.

THAT system of theology which consigns to endless torment multitudes of human beings who are not responsible for their existence is not only unscriptural, but pitiless, cruel, vindictive, and revolting. It divests the Deity of wisdom and love. It is founded on the first recorded lie of the enemy, "Thou shalt not surely die." Infidelity has reaped its multitudes from its results, and the religious world have now, with but few exceptions, no place for the doctrine of eternal misery in their creed. But have they accepted the truth? No; they have swung to the other extreme, universal salvation. God is a being of such wondrous, boundless love that he will save all irrespective of character! At least it amounts to that. Deity is divested of justice. And a God without justice is just as imperfect as a God without love. But we have not space for lengthy remarks. These thoughts have been called out by reading a letter in the *Christian World* of May 21, from the pen of Dr. Pressensé, one of the leading divines in the French Protestant church. The words are indeed "significant;" but is it for the better? How infidelity can be successfully met by a system that is founded in falsehood, or by men who are uncertain as to the views they hold, is beyond our comprehension. Such views have never tended towards a healthful, stanch morality, but rather to the breaking down of all restraining barriers of looseness and lust. We quote as follows, *verbatim et literatim*:—

"The most notable feature of the late pastoral conferences, as it appears to me, was this, that no one

was found to stand up for the doctrine of eternal punishment, at least in its old form. The greater part of the assembly were divided into adherents of universalism pure and simple, and of conditional universalism, which allows the possibility of man's casting away his soul, but never excludes the possibility of repentance, believing that the God of love will always retain his prerogative of saving that which is lost, but will never abrogate the great laws of his moral kingdom. I enter into no discussion of these various doctrines. I merely bring them before your readers as representing the present beliefs of the Evangelical churches of France. They are very significant of the change which has passed over the Christian thought of our day. In view of the formidable array of modern infidelity, true believers are uniting their forces to guard the ramparts of the besieged city, and are taking anew as their watchword the famous saying of Irenæus, '*In necessariis unitas, in dubiis libertas, in omnibus charitas.*'"

TESTIMONY OF THE SECULAR PRESS.

THE word of God plainly predicts that "evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13. That the apostle did not have reference to the world alone is evident from the first part of the chapter from which the above is quoted. He there enumerates eighteen different sins which will be found in the "last days" among those who have a "form of godliness, but deny the power." And one of the most unaccountable phases of the times is the blindness on the minds of the people in regard to this. If these predictions of Inspiration were couched in obscure language or symbolic prophecy alone, there might be some excuse for the optimistic visions with which so many love to be deceived; but God has not so given his predictions of what is to be. While they have been given in parable and symbol, they have also been given in plain positive declaration, by prophet, by apostle, by the Son of God himself. And those who rush blindly on after the *ignis fatuus* of a converted world will at last find themselves in the quagmire of unbelief, in which, if they do not deny the Bible theoretically, they will practically reject those truths which would save them. That there is a glorious future before the people of God on this earth we believe, but it comes not in this dispensation. It comes when our Lord Jesus Christ shall sit upon the throne of David, and all the reprobate nations are blotted out of existence. But as everywhere set forth in the prophecies of the Book, this age closes in war and carnage. Nations are arming for the great battle of Armageddon, and the political press and leaders are urging them on to that purpose; for they see the conflict which must inevitably come.

As a single testimony to this, where scores might be presented, we give the following from *Reynolds's Newspaper*, of June 6th, headed "A Neglected Warning":—

"Peace may be patched up with Russia, but how long will it last? We are not amongst those who believe the world is getting more peaceably inclined every day; and our disbelief in this optimistic delusion springs from the circumstance that European armies, instead of being decreased, are daily augmented. When a nation like Russia, having seven or eight hundred thousand men under arms, is governed by a monarch who is completely in the power of the military party, and that almost entirely composed of generals, colonels, and others longing to obtain promotion and emolument, is it likely the patched-up peace will long be maintained? Our paramount duty, then, is to prepare ourselves for war with Russia, just as the Prussians did for hostilities with France. They foresaw that sooner or later the two nations must come into collision. And therefore the absorbing purpose of the Prussian government was to insist upon the army being made as perfect in every department as possible. None but those deserving promotion were promoted. Neither Court, personal, political, or any other influences stood any chance against merit. Officers in every grade of the army were employed and promoted solely by reason of proficiency in their profession. With the French it was otherwise. The empire appeared to corrupt everything. Favors were showered upon the most undeserving. Generals that had passed the better part of their lives as courtiers, and as boon companions in the orgies held at the Tuileries, obtained the chief commands. And so, when the shock came, France was almost annihilated

at the first blow. Has this been a warning to ourselves?"

Is not the above, and similar utterances which may be read in nearly all the political papers of the world, a fulfillment of the prediction uttered by the prophet Joel (chap. 3: 9-16) nearly 3,000 years ago: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong," etc.

This is the cry of the nations to-day. Politicians of our country say that "our paramount duty is to prepare ourselves for war;" Russia, France, Germany, China, etc., etc., say and act the same. It is a time for the people of God to cleave to his word, watch, and pray.

CHURCH VS. BIBLE.

A FRIEND sends us a copy of the *Western Morning News* of April 2, which contains a report of Stratton Church Parochial Conference, at which Good Friday observance was discussed. It may seem rather late to notice it now, but there is a principle involved which will always be an issue between true lovers of God's word and mere followers of tradition. We refer to the authority of the church to command observances not taught in the word of God. The chief argument presented for the observance of the day, according to the report, was that presented by the Rev. J. F. Bone, the president of the conference. He is reported as follows:—

"One objection to the religious observance of Good Friday sometimes made was that no such observance was directed in the Bible. This they admitted. But sorrow for sin was mentioned and enjoined. The story of our Lord's sufferings was also told in detail, and for what reason could this be except that they should enter into a consideration of it? No day was mentioned in the Bible—the Church had fixed the day. Our Lord had said, 'If he hear not the Church let him be to you as a heathen man and a publican.' We should not be able to use such strong expressions as those; they were the words of our Lord. The matter had been left open in the Bible and settled by the authority of the Church in ancient times. The authority of the Church had been exercised in a similar manner when the first day of the week was substituted for the seventh for the observance of the Sabbath, and those who objected to the observance of Good Friday should, to be consistent, still keep the seventh day as the Sabbath."

The authority of the church alone may do for the worshiper of tradition, or the papist, but it is not sufficient for the true Protestant. Only the Bible will satisfy him. Yet we apprehend that thousands of weak-kneed professed Protestants will be driven to the position that the authority of the church is sufficient, not to uphold Good Friday, but the papal Sunday. It is natural for man to desire a good foundation upon which to build, if it can be found without too much personal cost or inconvenience. If the rock cannot be found, an artificial foundation is laid which often proves the destruction of the building and its inmates. It is so in matters of religion. As the Sabbath question is agitated (as it surely will be, for it is the work of God), and men find that no Scripture can be found to sustain the tottering fabric, instead of turning to God and obeying his precepts, many will try to prop up the shaky building by an appeal to "the church;" and thus the commandment of God will be made void through the traditions of men. There will be those, however, who will esteem the word of God more than an apostate and corrupt church, whom the riches, or fame, or scorn, or persecution of this world will not swerve from the path of duty as laid down in the word of God. Such, when the light of truth shines upon their pathway, will turn their feet from God's "holy day;" and instead of seeking to build up a counterfeit and pagan institution by the traditions of men, will repair the breach made in God's law by the man of sin. Isa. 58: 12, 13. Many are doing this now, we look for many more in the near future.

THE MISSIONARY.

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

A LITTLE TALK WITH JESUS.

A LITTLE talk with Jesus,
How it smooths the rugged road,
How it seems to help me onward,
When I faint beneath my load,
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is naught can yield me comfort,
Like a little talk with him.

He gave his life a ransom
To make me all his own,
And he can't forget his promise
To me his purchased one.
I know the way is dreary
To yonder far off clime,
But a little talk with Jesus
Will while away the time.

I tell him I am weary,
And I fain would be at rest;
That I'm daily, hourly longing
For a home upon his breast.
And he answers me so sweetly,
In tones of tenderest love,
I am coming soon to take thee
To my happy home above.

And we shall not long be parted,
For I know he'll quickly come,
And we shall abide together
In that glorious, happy home;
So I'll wait a little longer
Till his own appointed time,
And I'll glory in the knowledge
That such precious hope is mine.

—Selected.

THE REFORMATION IN GREAT BRITAIN.

WILLIAM THE CONQUEROR: SUBSEQUENT EVENTS.

THE hour of retribution for James II. soon came. Tiring of his tyranny, the leading nobles and clergy sent a letter to William, Prince of Orange, nephew and son-in-law to the King, entreating him to "aid them in defending their freedom and their faith." The Prince of Orange accepted the call, and landed in Devonshire early in November, 1688. He was accompanied by the English and Scottish noblemen and gentlemen whom persecution had compelled to flee to Holland, as well as the most illustrious of the French exiles. "Thus had his two greatest enemies provided William with an army. Louis of France and James of England had sent the flower of their generals, statesmen, and soldiers to swell this expedition; and popish tyranny had gathered out of the various countries, and assembled under one avenging banner, a host that burned to fight the great coming battle of Protestantism."—*History of Protestantism*, p. 622.

William had sent a declaration to the English army telling them, "We are come to preserve your religion, and restore and establish your liberties and properties, and therefore we cannot suffer ourselves to doubt but that all true Englishmen will come and concur with us in our desire to secure these nations from Popery and slavery. You must all plainly see that you are only made use of as instruments to enslave the nation and ruin the Protestant religion, and when that is done, you may judge what you yourselves may expect. . . . We hope that you will not suffer yourselves to be abused by a false notion of honor, but that you will in the first place consider what you owe to Almighty God, and next to your country, yourselves, and your posterity."—*Ibid.* This appeal caused many of the soldiers to resolve that they would not fight in the coming combat, and the conquest was made almost without bloodshed.

The priests and Jesuits forsook King James in the hour of his need, and sought personal safety in flight. Seeing his subjects daily leaving him and adhering to William, James fled to St. Germain, near Paris. The throne was declared vacant, and William and Mary were proclaimed king and queen of England. The last Romish king was now dethroned, and dissenters were released from persecution.

The throne soon to become the greatest in the world was won for the Reformation; the war for religious liberty, which Wicliffe had opened more

than three hundred years before, was now closed victoriously. Never again would persecution arise from the papacy; never would Protestants so far forget the sad lessons of the past as to tolerate Rome for one moment in the offices of State. So they thought then, but does the history of the past two centuries confirm this opinion? Dr. Wylie, as he leaves Protestantism on the throne of England in the reign of William III., says, "While the throne of England continues to be Protestant, Great Britain will stand; when it ceases to be Protestant, Britain will fall." Is there danger that this mighty nation, so active in every good work, yearly producing its millions of Bibles, and sending missionaries to all parts of the world, will ever be swayed by the papal power? What is the prospect in the light of facts?

Of the seventeenth century, Dr. Haweis says, "That a great decline in the life of true Christianity towards the end of this century was observable, is generally agreed." "The candidates for the ministry at the universities were diverted by the classics, buried in mathematics, or bewildered in metaphysics; and the Bible, if not among the proscribed books, was neglected grievously; and it would hardly have been a matter of good report in college, to have it said that a man read and studied the Scriptures diligently, except as a matter of science."—*History of the Church, p. 1,020.* How different from the days of Tyndale, Latimer, Bilney, Ridley, and Stafford! What a contrast to the spirit that impelled Wicliffe through much persecution to give the Bible to his countrymen—the vital principle of all reformation!

On the accession of William III., some of the episcopal bench, strenuously adhering to their views of royal prerogative, and bound to the line of Stuart, refused to acknowledge him as king. "They were consequently deposed, and their sees filled by the most eminent of the latitudinarian doctors, Tillotson, Moore, Patrick, Kidder, Fowler, and Cumberland; who made no scruple of occupying the vacant bishoprics; and were esteemed by the high church party, who espoused the ejected bishops' cause, as robbers and intruders; and charged with the deadly crimes of rebellion against God and the king, and with schism of the church. Thus two parties arose, more peculiarly distinguished than before, of high-churchmen, the excluded non-jurors, and all those who approved their conduct, and held the same opinions of monarchy and episcopacy: though to keep their preferments, they took the oaths, and submitted to King William. The other party, more moderate, or low churchmen, entertained more liberal opinions respecting the people's right, in certain cases, to choose their own governors, and of the mitigated ecclesiastical authority, which claimed no dominion over the consciences of men, or privileges, but under acts of Parliament."—*Id.* The same parties still exist, and the high churchmen are becoming, in their forms of worship, more and more like the church of Rome.

Of the fore part of the eighteenth century, the same historian says, "The general departure from all religious principle is glaringly evident, in the universal neglect of all divine ordinances." "Through the moralists in the pulpit, and the deists in the press, Christianity was reduced to a very emaciated figure. Even the dissenters, who affected great purity of religion, had drunk deep into the general apostasy, and sunk into a worldly, careless spirit." The high-church party still remained "partial and attached to the exiled family," or Romanists. Then came a revival, when John and Charles Wesley, Geo. Whitfield and others arose, by whose preaching and influence clergymen of the Church and ministers of other denominations were aroused to do more earnest work for the Lord, and "a flood of gospel light broke in upon the nation." But it did not convert the Papists, or drive them from the kingdom. Though overpowered for a time, they were not slumbering nor disheartened, as some events of the next century will show.

In 1822 the Roman Catholic peers had become so influential as to succeed in having a motion brought into Parliament for their admission to seats in the House of Lords. This motion, though carried in the House of Commons, was finally defeated. Parliament was continually troubled with this question till, in 1829, "a bill was carried through both houses, which removed from Roman Catholics the last of the disabilities under which, since the revolution of 1688, they had labored."

In 1843 the memorable Disruption, worthy the descendants of the Covenanters, took place in Scotland. Believing that the church of Christ should not be ruled by the State, a large body separated from the Established Church and formed

the Free Church. More than four hundred ministers renounced their livings, leaving their families "homeless and unprovided." Well might Lord Jeffrey exclaim, "I am proud of my country. There is not another country upon earth where such a deed could have been done." They went out from their homes, many of them the homes of their childhood, but where could they obtain shelter? In some places no vacant house was to be found, and in others the landlords would not permit their tenants to harbor these men of God. They suffered much from cold and exposure.

Dr. Guthrie says of Mr. Baird: "I went out last winter, and found him in a mean cottage, consisting of two rooms—a but and a ben—with a cellar-like closet below, and a garret above. Night came on, and I asked where I was to sleep. He showed me a closet. The walls were damp, no fire could be put in it. I looked horrified at the place, but there was no better. 'Now,' said I, 'Mr. Baird, where are you to sleep?' 'Come,' said he, 'and I will show you.' So he climbed a sort of trap-stair, and got up to the garret, and there was the minister's study, with a chair, a table, and a flock-bed. A few inches above were the slates of the roof, without any covering, and as white with hoar frost within as they were white with snow without. When he came down the next morning, after a sleepless night, I asked him how he had been, and he told me that he had never closed an eye from the cold. His very breath on the blankets was frozen as hard as the ice outside. I say that man lies in a martyr's grave."—*Annals of the Disruption.*

Mr. Campbell, one of the seceding ministers, in relating his experience says, "We suffered much hardship as a congregation. We could not get sites for our church and manse for eleven years. . . . The teacher and myself lived in a most miserable place. The people did not dare to receive us into their houses. The teacher, therefore, put a temporary roof upon the ruin of an old cottage. In that miserable place we lived for seven years."—*Id.*

No houses being allowed the people in which to worship, they met in the open air even in winter. Mr. Graham Spiers, in giving an account of a meeting which he attended in March, 1846, says, "It was a very wet and boisterous day. The service lasted about an hour and three-quarters. I was quite wet through; and I suppose every other person must have been the same."—*Id.*

Was not the Disruption a step in reformation? and is not the integrity to principle manifested at that time what is most needed to prevent a return to Popery? J. T.

TEMPERANCE.

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

TOBACCO-USING A CAUSE OF DISEASE.

BY J. H. KELLOGG, M. D.

TOBACCO PREDISPOSES TO DISEASE.

By its deteriorating influence upon the system, tobacco lessens the vital resistance of the body to other causes of disease, and so produces a predisposition to nearly all classes of maladies. As bearing upon this point we may quote the following from eminent authorities:—

"Look at the pale face, imperfect development, and deficient muscular power of the inhabitants of unhealthy, malarious districts. They live on, but with only half the proper attributes of life. So it is with the habitual smoker."—*Mr. Solly, F. R. S.*

"I do not hesitate to say that if a community of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were confined to the smokers, an apparently new and a physically inferior race of men and women would be bred up."—*Dr. B. W. Richardson.*

A British officer in India stated that of eleven officers sent out on an expedition, only two escaped in good health, and they were non-smokers.

In speaking against tobacco, Dr. Edward Smith, the eminent English author and sanitarian, remarked, "The whole tendency of its action is toward disease, and it is impossible to say how much of good it has prevented."

SMOKER'S SORE THROAT.

The redness and dryness of the mucous lining of

the mouth and throat so common with smokers, is the result of the direct irritation of the hot fumes of the poisonous weed which are drawn in through the pipe or cigar. This cause of chronic disease of the throat is so very common that "smoker's sore throat" has come to be recognized as a distinct malady. Some smokers pretend to smoke for the cure of throat difficulties; but the excuse is a mere pretense in most cases. Tobacco never cures sore throat. It may temporarily relieve local irritation, but can do no more, and always increases the disease.

TOBACCO AND CONSUMPTION.

The relation of impure air to disease of the lungs is everywhere recognized. It has been very clearly demonstrated that breathing impure air is the great cause of consumption, on account of the effect of poisonous elements upon the blood and upon the lungs. Even the impurities gathered from the blood itself exist in air which has been once breathed, in such quantities as to render it unsafe to breathe again. This being the case, it will be readily seen that filling the lungs with the nicotine smoke and hot fumes of tobacco from a pipe or cigar for several hours a day cannot but be a most certain cause of lung disease. Moreover, experience shows this to be the case. Dr. C. R. Drysdale, the chief physician to the Metropolitan Free Hospital of London, declared in an article in *Public Health*, that "smoking in youth is no uncommon cause of pulmonary consumption."

TOBACCO A CAUSE OF HEART-DISEASE.

The effect of tobacco upon the heart is indicated by the pulse, which is a most accurate index to the condition of the heart. The pulse of a tobacco-user says, in terms as plain as any words could, that his heart is partly paralyzed, that its force and vigor are diminished, that it is, in fact, poisoned. Old smokers, and not a few of those who have indulged but a few years, often suffer with palpitation of the heart, intermittent pulse, *angina pectoris*, and other symptoms of derangement of this most important organ. There is, in fact, a diseased condition of the heart which is so characteristic of chronic tobacco poisoning that it has been very appropriately termed "narcotism of the heart." Medical statistics show that about one in every four smokers has this condition. There is good evidence for believing that not only functional but organic disease of the heart may be occasioned by the use of tobacco.

TOBACCO AND DYSPEPSIA.

Notwithstanding the fact that tobacco is very frequently recommended as a sovereign remedy for dyspepsia, we have become convinced by careful observation in hundreds of cases that it is never a cure, and is in hundreds of instances a cause of dyspepsia. Tobacco is a narcotic. The effect of narcotics generally is to lessen the secretion of gastric juice, and to decrease the activity of the stomach. This tobacco does in a very marked degree. A man who is hungry may appease his desire for food by using tobacco if he is accustomed to it, or by the employment of some other narcotic. The desire is appeased, although the want still exists. It is through this same paralyzing influence that tobacco impairs digestion. Snuff-taking occasions dyspepsia by producing irritation of the nasal mucous membrane, which affects the stomach through sympathy.

TOBACCO A CAUSE OF CANCER.

There is no chance to doubt that tobacco-using is often a cause of this terrible disease. All eminent surgeons testify that they frequently meet cases of cancer of the lips and tongue which have been occasioned by smoking. A number of such cases have come under our observation, and we do not doubt that a large share of cancers of the lip and tongue originate in this way. This view is further strengthened by the fact that in the great cancer hospital of London, where more than 10,000 cases of this terrible disease have been treated, the number of men suffering from the disease upon the lip and tongue was three times as great as the number of women so affected, although the female cancer patients outnumbered the men five to one. (Concluded next month.)

OF 5,710 British soldiers in India, 450 are abstainers, 4,318 moderate drinkers, and 942 drunkards. The death rate last year was 11 per 1,000 among the abstainers, 23 per 1,000 among moderate drinkers, and 44 per 1,000 among the drunkards.

ENGLAND is at the head of all beer producing countries, with 27,000 breweries, and 900,000,000 gallons annually.

OUR AMERICAN LETTER

[From Our Own Correspondent.]

Battle Creek, Michigan, June 4, 1885.

ONE marked peculiarity of American institutions is the fierceness and bitterness of party zeal before an election, as contrasted with the quiet, matter-of-fact manner with which the defeated party submits to the will of the majority. Of course more or less of this spirit is seen every year at local and State elections; but only once in four years, at the election of the Chief Magistrate of the Nation, does it rise to its greatest height. During the latter part of the summer, conventions are held and the candidates are nominated. Then the political caldron is swung over the fire; and for several weeks preceding the election, the waters boil. The relative merits and demerits of the opposing candidates and their respective parties are discussed from the platform and through the press, in every shop and on every street corner,—discussed by shrewd and unprincipled politicians and by wise and noble statesmen; by the man of education and by ignorant "Pat," who values the ballot placed in his hand by his adopted country, but values it most for the drinks it brings from the candidate or the party that bids for his vote. "What! do they buy votes at American elections? Is not the American politician a paragon of virtue?" I am sorry to say that votes, very many votes, are bought; and our typical politician appears the better the farther the observer is from the exhibition of his supposed virtues. The temporal millennium wave has not reached America yet, at least its purifying effects have not been seen to any remarkable extent in our politics; and a great many are coming to believe that after all the Bible may be correct in the statements that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," and that the wheat and tares shall "grow together until the harvest."

The last presidential campaign was one of unusual heat and bitterness. Neither party hesitated to declare that the triumph of the other would work the sure and immediate ruin of the nation. They seemed agreed in extending to politics the application of the adage, "All is fair in war and in love," and lost no opportunity to blacken the character of the opposing candidate, nor to invent an occasion, if one were wanting. Both candidates endured a searching test, and neither came out untarnished, while the one who seemingly had the worse private character was elected. In his election the control of the government passed from the Republican party, who have stood at the head of affairs for the past quarter of a century, into the hands of their traditional enemies the Democrats. Yet this revolution has been accomplished with little commotion. From the time the result was announced which declared the election of Mr. Cleveland, the excitement rapidly subsided, until in a few weeks there was scarcely a trace of the struggle which deposed one great party and raised another to power. On the fourth day of last March, the new President was inaugurated, and he at once entered upon his duties in a quiet, business-like manner. It had been confidently predicted by the Republicans that the election of Mr. Cleveland would be the signal for turning out the 60,000 officers who supply the different branches of the government service, and for filling their places with those of his own party; but no such radical change has taken place. Of course it is reasonably expected that the President will appoint from his own party those officers who are to stand at the head of departments, and will constitute his chief advisers. But to quite an extent the President seems disposed to carry out his determination, expressed before election, to make appointments upon actual merit as revealed by an examination and not upon a party basis. This sentiment the Democratic politicians loudly applauded at the time; but they supposed it was done for political effect, or if he was really in earnest, they did not think he could resist the pressure which they would bring against him after election. Now that he shows a disposition to be independent and to carry out his professions, their greatest fear is that he will do as he said he would do, thus leaving many of them without an office. Meanwhile those in both parties who love good government will be pleased if he should surprise the politicians by conducting the affairs of government upon business principles.

But enough of politics. The advice which the Chinese consul at New York gave to his people

has much force. Said he: "Avoid American politics. They are a whirlpool, in which the swimmer is always drowned, and of which the Americans know as little as yourselves." That is why the politicians of both parties have combined to restrict the immigration of the Chinese to the United States. If they would become citizens and vote, the politicians would soon find a way to excuse their "heathen customs," and would take them to their bosom, even as they now do those from other nations who bring with them worse than pagan practices.

Rev. Henry Ward Beecher, of Brooklyn, N. Y., has commenced a series of sermons on evolution. Two sermons have already been delivered; and they are attracting universal attention, being widely published by both the religious and the secular press. Some think they promise to be one of the most remarkable achievements of his most remarkable life, and speak of him as having lost none of his intellectual vigor, though beyond the allotted age of man, and as "bidding fair to crown his ministry with the greatest effort of his life." Of course the American people remember with gratitude Mr. Beecher's services in behalf of his country,—his defense in England in 1863 of the war for the Union in America, and his long labors in behalf of the emancipation of the down-trodden slaves; but the truth is that Mr. Beecher's course of late years has manifested so strong a tendency in the direction of an all-too-rapid "evolution" in matters of religious belief that his utterances do not have the weight they once had. People read what he says to learn what new freak his mind has taken, and having learned that, they laugh and go their ways. Still it cannot be denied that the views of evolution which Mr. Beecher advocates are making rapid progress. In his last lecture he says: "The ascent of man from the great family of apes is not a thing that has been proved. It is not a thing that is apparently yet provable. But as a hypothesis, carrying with it many probabilities, I hold it, and hold it in suspense, waiting for further light. What, then, does evolution teach? Evolution teaches that creation was not accomplished in six days of twenty-four hours. That for certain. That the divine method occupied ages—ages of immense duration. . . . That the whole earth and every development in it were an egg, a germ, a seed; and that forests, fields, all shrubs and vineyards, and all grasses and flowers, and all birds and all mammals, and all insects of every gradation—all of them have had a long history, and that the position in which they now stand they have come to through ages of gradual change and unfolding," etc. Well does he say, in view of these statements, "I believe the Bible to be a revelation of God, but with what bounds will be fully stated at another time." In future letters I shall record some of the more important positions taken in these lectures and also the manner in which they are received by the religious press.

Gen. Grant still lives, contrary to the predictions of physicians, and seems no worse than he was a month ago. At the last council of physicians they "found no changes of importance in the patient's condition." He is using all the strength he has in reviewing the memories of his life. The manuscript is nearly, if not quite all written, so that his sudden death would not interfere with the publication of his book, the first volume of which is announced to be ready for delivery in November.

Ever on the alert to seize every advantage, the Catholics are to establish a university in Washington. A wealthy lady has donated \$300,000 to the enterprise; and this is to be followed up by appeals throughout the Catholic Church in this country for the endowment of the professorships. Already a site of sixty-five acres north of the central part of the city has been purchased. Many fears are entertained lest this should prove another effort to increase their already too great power in the national capital and influence in political affairs. We shall soon see.

The cause of present truth has made material advancement in this country during the month. One hundred and ninety-six converts are reported as having been baptized since my last letter. The "tent season" has opened, during which meetings are held in nearly one hundred tents throughout the United States. These tents are usually pitched two or three times during the summer; and the ministers who accompany them preach upon the great themes applicable to these last days, making prominent practical godliness in its simplicity and power, the soon-coming of our Saviour, and our duty to prepare for that event by obedience to all the commandments of God.

G. C. L.

THE SABBATH SCHOOL.

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

LESSON IX.

(For Second Sabbath in July.)

BABYLON.

1. WHAT was the first universal kingdom on the earth?
2. By whom was it originally founded? Gen. 10: 8-10.
3. When was Babel built?
4. In what land was the city of Babel?
5. What is Babel called in Greek? Ans. Babylon.
6. By whom was the Babylonian Empire proper, over which Nebuchadnezzar reigned, founded?
7. When was this dynasty of kings established?
8. When did the kingdom become universal?
9. By what act did it first become connected with the people of God? 2 Chron. 33: 11.
10. When did this take place? (677 B. C. 2 Chron. 33: 11, margin.)
11. By what was Babylon represented in the vision of the great image?
12. By what was it represented in Daniel's vision of the four beasts?
13. Which symbol best represents the grandeur and dignity of the kingdom?
14. By what is the warlike character of the Babylonians best represented?
15. Of what were the wings of the lion an emblem? Hab. 1: 6-8.
16. Who was the most eminent ruler of this kingdom?
17. When was this kingdom overthrown?
18. How long did the Babylonian kingdom continue after it became connected with the people of God?

LESSON X.

(For Third Sabbath in July.)

THE SECOND KINGDOM.

1. WHAT was the second universal kingdom? Dan. 5; Ezra 1; Jer. 51: 7-11, 28.
2. How did it become universal? (By the conquest of Babylon.)
3. When was Babylon overthrown?
4. To whom was the government of the kingdom given? Dan. 5: 31.
5. What part of the image represented the Medo-Persian kingdom?
6. By what was it represented in Daniel's vision? Dan. 7: 5.
7. Which symbol best represents the cruel, tenacious, and unyielding character of the Medes and Persians?
8. What are the ribs in the mouth of the bear supposed to represent?
9. By whom was Medo-Persia overthrown?
10. In what year was it overthrown?
11. How long did it continue as a universal empire?

LESSON XI.

(For Fourth Sabbath in July.)

THE THIRD KINGDOM.

1. WHAT was the third universal kingdom on the earth? Dan. 2: 39; and chapter 8.
2. When did it become universal?
3. By what was this kingdom represented in the great image?
4. By what was it represented in the vision of the four beasts? Dan. 7: 6.
5. Was there anything in the first symbol that could indicate the celerity of movement, and great rapidity of conquest, that should characterize this third kingdom?
6. How did the second symbol indicate these characteristics?
7. What peculiarity had this beast that indicated the division of the Grecian kingdom into four parts? Chap. 7: 6.
8. What was the name of the fourth universal kingdom? (See Lesson Five.)
9. By what act did it become connected with the people of God, and thus find a place in the prophetic record?
10. What was the nature of this league? (The Jews agreed that they would not aid the enemies of the Romans, and the Romans pledged themselves to protect the Jews.)
11. When was it made?
12. Then how long did the kingdom of Grecia continue?
13. Review Lesson Three.

LESSON XII.

(For First Sabbath in August.)

THE FOURTH KINGDOM.

1. What part of the image represented the fourth kingdom?
2. Describe the beast by which it is represented in the second line of prophecy. Dan. 7: 7.
3. How is the work of the fourth kingdom described in the interpretation of Nebuchadnezzar's dream? Dan. 2: 40.
4. How is it described in the interpretation of Daniel's vision? Dan. 7: 19, 23.
5. By what was the division of the kingdom represented in the first line of prophecy?
6. By what is the division indicated in the second line of prophecy? Chap. 7: 21.
7. How many things did Daniel particularly desire to know? Dan. 7: 19, 20.
8. What was the first? The second? The third?
9. What answer was given to the first? Verse 23. The second? Verse 24. The third? Verses 24, 25.
10. Review Lesson Four.

NOTES ON THE LESSON.

LESSON IX.

The Babylonian Empire, represented by the head of gold [and the lion with eagle's wings], was founded by Belesis, B. C. 747. This ruler is also called in secular history Nabonassar, and in the Scriptures, Baladan. Isa. 39: 1. Arising from the ancient Assyrian Empire, founded by Nimrod, great grandson of Noah (Gen. 10: 9, 10) which had governed Asia for about 1,300 years, it reached the summit of its glory under Nebuchadnezzar, who added to his original dominions the provinces of Asia Minor, Phœnicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power.—*Thoughts on Daniel*, p. 44. In 677 B. C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and comes at this point, consequently, into the field of prophecy.—*Id.* p. 45.

Babel, from which Babylon comes, was the capital of the old Assyrian Empire founded by Nimrod, and was built, according to Usher, about 2,250 B. C. It reached the height of its grandeur under the reign of Nebuchadnezzar about 600 B. C. It was to this time that the prophet referred when he called it "the glory of kingdoms, the beauty of the Chaldees' excellency." Isa. 13: 19. The successors of Nabopolassar, the father of Nebuchadnezzar, were as follows: Nebuchadnezzar reigned 43 years; his son Evil-merodach, 2 years; Neriglissar, his son-in-law, 4 years; Laborsorachod, Neriglissar's son, 9 months; which, being less than one year, is not counted in the canon of Ptolemy; and the last of all, Nabonadius, the Belshazzar of Daniel, son of Evil-merodach, and grandson of Nebuchadnezzar, 16 years. With Belshazzar, the Babylonian kingdom came to an end. War broke out between the Medes and Babylonians in the first year of the reign of Neriglissar. Cyaxeres, king of the Medes, the Darius of Dan. 5: 31, was assisted by his nephew, Cyrus, crown prince of the Persians. Together they prosecuted the war with such vigor that all the kingdom of Babylon was subjected, except the city of Babylon, in the 16th year of Belshazzar. This fell in the year 538 B. C.

Weighed in the just balances of Heaven, Babylon was "found wanting," and the bloodless hand of the angel wrote its doom on the wall of Belshazzar's palace. The gods of wood and stone and their adherents were forced to acknowledge the supremacy of the true God and the wisdom of his prophet. "In that night," runs the sacred narrative, "was Belshazzar king of the Chaldeans slain, and Darius the Median took the kingdom." Dan. 5: 30, 31. See Rollin, Prideaux, or "Thoughts on Daniel."

LESSON X.

DAN. 7: 5. A second like to a bear.—This is the kingdom of the Medes and Persians; and for their cruelty and greediness after blood they are compared to a "bear," which is a most voracious and cruel animal. A bear, saith Aristotle, is an all-devouring animal; and so, saith Grotius, the Medo-Persians were great robbers and spoilers according to Jeremiah, chapter 51: 48-56.—*Bp. Newton*. It raised up itself on one side.—Or, it may be as in the margin, "it raised up one dominion;" that is, it made up one empire out of the joint powers of Media and Persia.—*W. Louth*. It had three ribs in the mouth of it.—Sir Isaac Newton and Bp. Chandler with propriety explain the ribs to signify the kingdoms of Babylon, Lydia, and Egypt, which were conquered by the second beast, but were not properly parts or members of its body. They might be called "ribs" as the conquest of them much strengthened the Persian Empire; and they might be said to be "between the teeth" of the bear, as they were much harassed and oppressed by the Persians.—*Bp. Newton*. The king-

dom at first devolved upon Darius, but upon his death, 536 B. C., Cyrus his son-in-law and nephew, succeeded to the thrones of both kingdoms, and thus united the two in one. This kingdom continued about 200 years, being overthrown B. C. 331 by the Grecians. Dan. 8: 5-8, 21. It came to universal dominion under Alexander the Great, the decisive battle having been fought with the Medo-Persian army at Arbela, October 1, 331 B. C. Alexander, after a most remarkable and rapid conquest of the east, died in a drunken debauch only eight years after his brilliant victory at Arbela. Within fifteen years from his death the Grecian Empire was divided into four parts, represented by the four heads of the leopard.

Rome, which had waged war against Greece with greater or less success, had subjected in 168 B. C. the Macedonian branch of the Grecian Empire, and had gained successes in other parts. In 161 B. C. she came in connection with the Jews by a league with the Jews as recorded by Josephus, Antiquities, book 12, chap. 10, sec. 6; and Maccabees 8. At this point it is introduced in prophecy. See "Thoughts on Daniel," Rollin's Ancient History, Bp. Newton.

INTERESTING ITEMS.

—The average strength of the British army during 1884, was 183,004.

—Gen. Gordon bequeathed the whole of his property (£2,300) to his sister Mary for life, and on her death to his nephews and nieces.

—The states of New York, Michigan, Vermont, and New Hampshire have passed laws making scientific temperance instruction compulsory in the common schools.

—The most powerful fleet ever brought together in British waters was concentrated at Portland last month under command of Admiral Hornby. It consisted of fifteen ironclads, and many other smaller craft and torpedo boats.

—The *Lancet* warns its readers against "licking" or moistening adhesive stamps and envelopes with the tongue. It says that those who do so frequently suffer from sore tongues and local irritation. Sometimes, in the reclosing of letters disease is transmitted, and sometimes the gum used is deleterious or poisonous.

—It is a sad condition of things when a powerful ministry like Mr. Gladstone's, that had withstood defeat in repeated attacks over vital and important questions, should be defeated by the drink traffic. Whisky is king. Appetite is stronger than reason. Reform is good so long as cherished idols are not in danger!

—The latest details of the earthquake in Cashmere, India, show that its magnitude and extent of calamity were much greater than were first supposed. It is said that whole villages were swallowed up, and scores of lives lost, as well as large stores of grain. Fifty soldiers were killed at Srinuggar at once, and fifty others injured. At Sopor a mosque fell, burying 200 victims.

—Among the terrible mining casualties of the year none have exceeded the colliery accident at Pendlebury near Manchester, June 18, in which nearly 150 lives were lost.—Java is again suffering from volcanic eruption. A terrible outburst of lava from Smeroe, the principal volcano in east Java, has covered the country for miles around; 500 natives are reported as having perished.

—The Princess Louise Home and National Society for the protection of Young Girls has saved 1,414 girls in the fifty years of its existence. The object of the society is to save girls between the ages of 11 and 15, orphans or otherwise, who are in danger of being abandoned, to educate, train and prepare them for usefulness as domestic servants, and to land them safely into womanhood. It is a good work, and the field is a large one.

—The Northern American Presbyterian Assembly does not make a very good showing in finances. Nearly all the Boards are in debt. Foreign missions to the extent of 50,000 dollars; home missions, 140,000 dollars. The question of papal baptism was again tenderly handled, and left just where it was before, each church deciding the question as it sees fit. Sprinkling for baptism is a papal institution, or at least one which came in through an apostate church; why not recognize it as valid?—why not?

—According to Gen. Booth the increase of the Salvation Army during the last seven years has been something as follows: In 1878 they were operating in two countries, now 17; then they had 11 corps, now 1,050; then 127 paid officers, now 2,050; then but one newspaper, now 22 publications, 19 of which are newspapers with a united circulation of 500,000. The increase in 1884 was 301 corps and 567 officers. A steam yacht has been presented to the Army as the beginning of a navy, which has "sleeping accommodations for 30 persons, and with room for a holiness meeting of 300."

—The *Christian World* says that "priestism is stealing back into the State Church—or rather, we should say, is marching back, ten thousand strong, with waving banners and under leadership of the most famous men in the Establishment."

—Several livings are to be sold by auction during the next few days. The chief attraction to one of them, according to the notices of sale, appears to be that it is near to the favorite meet of the Pytchley hounds—but this by the way. These sales of livings to the highest bidder are shamefully unsatisfactory. With a little money a clergyman may obtain any living that may be for sale, however unsuited he may be to the parish.—*The Rock*. Why, then, is not the infamous traffic abolished? This is a good confession of sin; now if we could have the forsaking. But all this comes by uniting the church to the world.

—A Sydney correspondent, writing to the *Christian World*, says that the greater part of the Wesleyan Church in the Friendly Islands have seceded and formed themselves into the Independent or Free Church of Tonga, the name "Tonga" standing for the whole of the Friendly Islands. In three weeks after the separation, 11,000 adherents of the Wesleyan Church, 12 ordained native ministers, 800 local preachers, 600 teachers, 700 class leaders, and upwards of 5,000 members have seceded. "In many of the islands beautiful churches are empty," and the people assemble under the Tongan banyan trees. The king and court party are thoroughly with the new order of things.

—The new torpedo, invented by Mr. Brennan of Australia, has been adopted by the British Government as a part of the national armament. It is propelled from a fort or ship with great rapidity, and is wholly under control of the operator, who can steer it in any direction, and with great accuracy. In the experiments carried on it is stated that it has actually performed journeys of 2,000 yards, working in and out amongst the shipping, finally to be let go to strike the object aimed at, while the wires controlling it are drawn in for further use. It is reported that the inventor is to have from £40,000 to £100,000 for a reward, and it is positively asserted that he has been paid £10,000 on account. Truly it does not look like a time of peace. What government would pay even £10,000 for an invention that would promote the peace, welfare, and comfort of the people?

REVIEWS.

"An Examination of the Tithing System from A Bible Stand-point by Eld. Geo. I. Butler," President of the Gen. Conf. of Seventh-day Adventists. Review and Herald, Battle Creek, Michigan; Present Truth, Great Grimsby; etc., Octavo, 112 pp. Price, post free, 5d. This little work is just what its name implies. It is a review or compendium of Biblical testimony in favor of the tithing system for the support of the work of God in the three dispensations. It shows that the system was not confined to the Jewish age, but antedated and survived it, not as a compulsory state-church tax, but as an obligation due from man to his Creator. It has been written for a special purpose,—that of calling the attention of the friends of the third angel's message to the duty they owe to God. We commend its perusal to our Sabbath-keeping friends in this Kingdom.

"The Honor Due to God. Thoughts on Tithes and Offerings. By Eld. E. J. Waggoner, M. D." Review and Herald, Battle Creek, Michigan; Pacific Press, Oakland, California. Unlike the pamphlet noticed above, it includes not only the discussion of the tithing system, but that of "offerings." In view of the questionable and many times positively illegal methods of raising money for the work of God at the present time, it is indeed refreshing to read such pamphlets as the above. Did professed Christians follow the Divine plan, bazaars, lotteries, etc., would be abolished, funds would not be lacking, souls would be converted, and the people of God blessed. We commend these pamphlets to our readers. If all the arguments are not agreed with, none but the covetous will be offended at them. Both pamphlets can be obtained at this office. Post free, 5d. each. Address, THE PRESENT TRUTH, Great Grimsby.

Parallax: A Geographical, Philosophical, and Educational Review, Nautical Guide, and General Students' Manual. Monthly, 2d. Lile & Fawcett, Ludgate Circus, London, E. C. We have received the first three numbers of this new journal, the chief object and aim of which, as stated, "will be to justify and enforce the aggressive antagonism between the counterfeit and reality, both in religion, in philosophy, and in science." It holds firmly to the literal interpretation of the Scriptures, advocating the "circular plane" theory of the earth in opposition to the Newtonian or globular theory. The editor writes with much vigor, but his language is rather severe; all do not lack common sense who hold the Newtonian theory. He may find some time that he is as far wrong on other theories that he may hold, as others are on theories which he conceives to be true. At the same time we respect him for the respect he has for the word of God.

THE PRESENT TRUTH.

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

GREAT GRIMSBY, JULY, 1885.

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"The Divine Verdict," p. 229, is taken from a tract entitled "The Approaching Judgment Day of Nations, England at the Bar," etc., which contains thrilling testimonies regarding the peril and uncertainty of the times. Published by the Scriptural Evidence Society, Cosmos House, Balham, Surrey. While we do not agree with all it contains, we do believe it presents facts worthy of consideration.

"ELDER."

SOME of the ill-informed, generally among those who are not willing to ascertain the truth, take this paper to be a Mormon publication because the term "elder" is used as a title for an ordained minister of the gospel. Those who are acquainted with us or our work know better, but we say this for the benefit of those who are not thus acquainted, into whose hands this journal may fall. A bad man may call himself a Christian, but it does not affect the character of the true Christian, neither does he deny the name for that reason. The Bible applies the term "elder" to those who proclaim the gospel and minister in spiritual things. See Acts 11: 30; 15: 4, 6, 22; 1 Tim. 5: 1, 19; 1 Pet. 5: 1; 2 John 1; 3 John 1, *et al.* We desire no higher title (we speak representatively of our co-laborers) than those titles which the Bible has given, and which we are only worthy through his grace to bear. "Holy and reverend is HIS name" (Ps. 111: 9); we are content to leave the "Reverend's," and "Right Reverend's," "D. D's," etc. to those who feel themselves entitled to such distinctions. Mormons have not given us the title, they have simply abused that which was given in our English Bible.

ARRIVALS AND DEPARTURES.

WE noticed last month that a company of workers for this field embarked at Boston May 9. They duly arrived after a very pleasant voyage, and have already begun their labors. Elders S. H. Lane and R. F. Andrews have been for some time past presidents of the State Conferences of Indiana and Illinois respectively. They have been successful ministers in their former fields of labor, and many have been led to rejoice in the Lord as the result of their efforts. We are aware that these useful laborers could not well be spared from those States and Conferences whose burdens they have so long shared. But while the cause in America sustains a loss, we trust that to us it will be a gain. Eld. Andrews begins his labors in his native land, Ireland. Eld. Lane begins his in this country. Mrs. Lane, who has long held an important position in connection with our chief office of publication in America, will be efficient and welcome help in our work of publication here. The above were accompanied by Prof. E. Barnes and wife, and Mr. W. C. Wallis. Brethren B. and W. came on a visit to relatives and friends in their native Britain; the latter, however, may decide to stay. He has been actively engaged in the missionary work since he came. We welcome all these laborers to the United Kingdom, and pray that God may make them pre-eminently useful in bearing the last message to the thousands in darkness, even in this land of light and knowledge, and give them many precious souls for their hire.

The same day that the above party sailed from Boston, Eld. S. N. Haskell, President of the International Tract and Missionary Society, sailed with a goodly company of laborers from San Francisco for Australia, to found a mission in the southern continent. June 9, Bro. W. M. Herd embarked for New York to labor in the cause in that State.

Eld. A. A. John, after being engaged for three years in the good cause of truth in North Lincolnshire, departed the first of June for Wales, the home of his ancestors. His labors in Lincolnshire have been blessed of God, and a goodly number are to-day walking in the truth as an evidence of the fact, while many others are interested, and some are almost persuaded, who first heard from his lips the message of the third angel. May the blessing of God go with him and his family as they engage in work in their new field.

Our prayers go out for all these our fellow laborers, and we assure them, and all connected with them, that we shall do our best to make the PRESENT TRUTH an effectual aid in scattering the rays of light to the darkened places of the earth. But to do this we must have much of God's assisting grace. We ask their help and prayers in behalf of our work here.

THE REVISED VERSION.

THE Revised Version of the whole Bible is at last before the world, and has been, generally speaking, favorably received. Adverse criticism has been largely confined to minor points and to the conservatism manifested throughout. But all this has been expected. We are glad of the conservatism. The Bible is our English classic. For simplicity of construction, beauty of expression, and examples of grandeur, pathos, and sublimity, it stands without a rival in the English language. That this is owing in great measure to the Spirit behind it, we verily believe; but how tame some of those same passages of grandeur, sublimity, and pathos seem in some of the latter-day translations when compared with our good old authorized version. Yet it had many faults, and many of these have been remedied, while the dignified beauty and force of the old version remain. Many passages are clearer than before, and many have not been helped much by the text of the new version. But by far the greater part of the old version is left untouched, and will still remain the favorite with the mass of Bible lovers. But to those who expected to be justified in sin or escape the per-

formance of duties unpleasant to the carnal heart, the Revised Version will be no relief. Our only means of salvation are "repentance toward God, and faith toward our Lord Jesus Christ." And this implies a turning from sin, and faithful obedience to all the requirements of God. We hope that the new version may stimulate Bible study, not for the simple purpose of criticism or comparison, but as the Word of Life, our only hope, when the voices of this world are calling in every direction,—our guide to the eternal harbor through the breakers of sin and the fog banks of unbelief. May our readers remember that with the greater light and greater opportunities come greater responsibilities, and may they so use the means that God in his providence has given them of knowing his will that the light from heaven shall not have been shed on them in vain.

MAN'S NATURE AND DESTINY.

THE article on page 230, entitled "Man's Nature" is taken from a work of the above title by Eld. Uriah Smith, Professor of Biblical Exegesis in Battle Creek College (U. S. A.), and author of "Thoughts on Daniel and the Revelation," "Sanctuary of the Bible" or the Plan of Salvation in both Dispensations, and other works. "Man's Nature and Destiny" is well worth a perusal, and the reader will find the intensely interesting "primary questions" propounded in the article above referred to, fully answered, not from the stand-point of human speculation, but by the fullest evidence of God's word. To this the author constantly appeals; yet he by no means discards reason. His arguments are as logical as his proofs are Scriptural. Every text of importance treating on man's nature and final destiny is fully examined. The volume contains 443 octavo pages, printed on finely tinted paper, bound in muslin, with gilt back and ornamented side title. For sale at this office. Price, post free, 6s.

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