

# The Present Truth.

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

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ONE PENNY.

## THE PRESENT TRUTH.

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[THE signature of all articles contributed to this JOURNAL will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles without signature are by the resident editor.]

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### "EBENEZER."

FATHER, a "stone of help" I raise to thee  
Here, on the borders of this new, strange year;  
Then go I forth to meet it without fear,  
For "hitherto" thou, Lord, "hast helped me."

Ay, "hitherto," through all my varied past,  
Since childhood's dawn first met me with its smile,  
Since youth's bright morning did my heart beguile,  
Ere I had dreamed life's sky could be o'ercast;

Down through the gloom, the darkness of deep night,  
Down into sorrow's valley where I trod,  
And lifted eyes, tear-dimmed and blind, to God,  
Doubting his loving tenderness and might;

E'en there, through all, thy strong right arm did guide,  
And lead me in thine own appointed path;  
Now know I that 'twas tenderest love, not wrath,  
Which called me, through the darkness, to thy side.

Not less that love has led in pastures still,  
Beside the quiet rivers of deep peace,  
Sending from doubts and fears a sweet release,  
Teaching my heart, in joy, to do thy will.

And thou wilt lead me through the year to come;  
I know not where, nor how, nor do I ask;  
Love fears not Love's divine, appointed task;  
The child dreads nothing that is sent from home.

My home is in thy heart, and I am sure  
That thou wilt safely bring me there at last,  
When once life's sorrows and its joys are past,  
When, in thy purity, my soul is pure.

Send, Father, what thou wilt; give me to do,  
To bear, or suffer, as it seemeth best;  
My heart shall bow, in love, to thy behest;  
Thou wilt not fail, who hast "helped hitherto."  
—*Katherine Lent Stevenson.*

It is likely our hearts are pure, and our intentions spotless, when we are not solicitous of the opinion and censures of men, but only that we do our duty, and be accepted of God. For our eyes will be fixed there from whence we expect our reward, and if we desire that God should approve us, it is a sign we do his work, and expect him our paymaster.—*Jeremy Taylor.*

## General Articles.

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

### THE SUFFERINGS OF CHRIST.

BY MRS. E. G. WHITE.

(Continued from page 10.)

It was not the dread of death which caused the inexpressible agony of Jesus. To believe this would be to place him beneath the martyrs in courage and endurance; for many of those who have died for their faith, yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake. Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realize its enormity, that it was so deeply rooted in the human heart as to be well-nigh impossible to eradicate. It was the guilt of sin, bringing the Father's wrath upon him as man's substitute, that broke the heart of the Son of God. Every pang that he endured upon the cross, the blood-drops that flowed from his head, his hands, and feet, the agony that racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who opened the eyes of the blind, and raised the dead to life,—offers himself upon the cross as the all-sufficient sacrifice for man.

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. No wonder that his humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of heaven veiled their faces from the fearful sight.

Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all the vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering

soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer.

Priests, rulers, scribes, executioners, and the mob, all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour as in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" As the outer gloom settled about Christ, many voices exclaimed, The vengeance of God is upon him! The bolts of God's wrath are hurled upon him because he claimed to be the Son of God! When the Saviour's despairing cry rang out, many who had believed on him were filled with terror; hope left them; if God had forsaken Jesus, what was to become of his followers, and the doctrine they had cherished?

There, upon the cross, hung the spotless Lamb of God, his flesh lacerated with stripes and wounds; those loving hands, that had ever been ready to relieve the oppressed and suffering, extended upon the cross, and fastened by the cruel nails; those patient feet, that had traversed weary leagues in the dispensing of blessings and in teaching the doctrine of salvation to the world, bruised and spiked to the cross; that royal head wounded by a crown of thorns; those pale and quivering lips, that had ever been ready to respond to the plea of suffering humanity, shaped to the mournful words, "My God, my God, why hast thou forsaken me?"

In silence the people watch for the end of this fearful scene. Priests and rulers look toward Jerusalem, and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished," "Father, into thy hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died.

The spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a

violent quaking of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchres were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground.

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had ever before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of his glory flash forth upon, or the cloud of his disapproval shadow, the precious stones in the breastplate of the high priest.

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the heaven of heavens. Henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in his expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing his beams from the once favoured city of Jerusalem. It was a miraculous testimony given of God, that the faith of after-generations might be confirmed.

Jesus did not yield up his life until he had accomplished the work which he came to do. The great plan of redemption was triumphantly carried out. Through a life of obedience the fallen sons of Adam could finally be exalted to the presence of God. When the Christian comprehends the magnitude of the great sacrifice made by the Majesty of Heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of Paul the apostle is, "I determined not to know anything among you, save Jesus Christ, and him crucified." And we may look toward Calvary and exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

(Concluded next number.)

#### COMING BACK TO CHRIST.

I FEEL when I have sinned an immediate reluctance to go to Christ—I am ashamed to go. I feel as if it would do no good to go—as if it were making Christ a minister of sin to go straight from the swine trough to the best robe—and a thousand other excuses; but I am persuaded that they are all lies direct from hell. John argues the opposite way: "If any man sin, we have an advocate with the Father" (1 John 2: 1)—and a

thousand other scriptures are against it. I am sure there is neither peace nor safety from deeper sin but in going directly to the Lord Jesus Christ. This is God's way of peace and holiness. It is folly to the world and the beclouded heart, but it is the way. I must never think sin too small to need immediate application to the blood of Christ. If I put away a good conscience concerning faith, I make shipwreck. I must not think my sins too great, too aggravated, too presumptuous—as when, down on my knees, or in preaching, or by a dying bed, or during dangerous illness—to hinder me from fleeing to Christ. The weight of my sins should act like the weight of a clock—the heavier it is, it makes it go the faster.—*M'Cheyne.*

#### ANTIQUITY OF ROME.

HISTORICAL antiquity is no evidence of truth; but if it were, the Church of Rome has not this claim, for she is by no means the most ancient. The first Christian church was in Judea, formed by our Lord himself, and consisting of his immediate disciples, all residents of Palestine. Where was the church assembled when the Holy Ghost was given, and the New Testament dispensation fully inaugurated? In Jerusalem. Where did the church hold her first council? In Jerusalem. It is true the church extended rapidly; but Rome was about a thousand miles from Jerusalem, and we read of churches in Samaria, Damascus, Antioch, Casarea, Greece, Galatia, Galilee, Phrygia, and Asia Minor, before we read of any church at Rome. If any existing church could claim pre-eminence on the ground of antiquity alone, it would be the Syrian church, and not the Church of Rome.

But mere antiquity gives no claim to any church to be regarded as the only true church, else all modern ones would be unchristianized. Indeed, antiquity can give a claim to nothing but antiquity. A church is just what it is, whether ancient or modern. It is faith and character, and not antiquity, which determine the claims of a church to be a true one. If a church hold monstrous errors, antiquity can neither change her errors into truth, nor render them innocuous; and if a church be corrupt in morals, antiquity cannot change her vices into virtues, nor hide the shame of her apostasy. If antiquity be an evidence of truth, then Judaism must take precedence of Christianity, for it is more ancient; and heathenism must take precedence of both, for it is more ancient than either; and Satan, the father of lies, has a claim still higher, for he is more ancient than they all. We cannot conceive a notion more absurd, and yet this is the figment on which Rome builds her claim to truth, pre-eminence, and authority. Verily she builds on a rotten foundation.

We readily grant that truth is more ancient than error, and holiness is older than sin; and when a church, in her faith and character, conforms to the primitive model, she presents undeniable evidence of being a true church of God; and whether her history be ancient or modern, she has the elements which ally her with the highest antiquity. Faith and character form the test of alliance with a true antiquity; but if this test be applied to the Church of Rome, she will, we fear, be found divested of all semblance to the primitive church of Christ, and to be made up of novelties in both faith and practice which render her nothing better than an apostate church.—*New Connexion Magazine.*

It doesn't follow that you must do a mean thing to a man who has done a mean thing to you. The old proverb runs, "Because the cur has bitten me, shall I bite the cur?"

#### THE FIRST RAFFLE.

THERE are some phases of modern life, whose beginning may be found in Holy Writ. Murder is now, if not a fine art, at least an every-day occurrence. Go back to the first one, and you find that the victim was engaged in a solemn act of worship when his life went out. Wait, as the years go by, and the first drunken scene is enacted. Righteous Noah makes himself so ridiculous that a garment must be thrown over him to cover his shame. Would that a mantle of charity could as easily be thrown over the modern drunkard as the concealing garment was thrown over him!

Leap now the chasm of the centuries, and stand before the Saviour of the world in his hour of agony, and then wait a little, and you shall see coarse men casting lots for his vesture. That was the first raffle on record. The element of chance entered into it, and he who was lucky had the garment. There is something indescribably revolting in the scene just referred to. It is heartless to the last degree. I have often thought of this piece of gambling when I have seen the church engaged in a raffle to make money for the preaching of the gospel; and I have wondered if He could say of a church when so doing, "Many have done virtuously, but thou excellest them all." Probably few who engage in such enterprises ever connect their grab-bags, their cakes with rings hidden in them, and their bed-quilts, arm-chairs, and other goods too numerous to mention, for which drawing tickets are sold,—probably few notice the connection between the scene they enliven with their sunny presence, and the one in which lots were cast for the garments just stripped from the Redeemer of the world. Perhaps that raffle was agreed upon while the clothes were still upon him. The same principle was involved in both transactions, for one was gambling as much as the other. Which of the two is the worse?

The men who gambled for the Saviour's vesture did it for a purely selfish purpose, and we have a right to suppose that they had no clear conception of his Divine character and mission. His followers to-day have the light of almost nineteen Christian centuries to guide them, and they ought to know better than to gamble in the name of religion for the support of preaching and the adornment of a Christian church. Imagine a church raffle where the proceeds were to be used for the purchase of a communion set; and, if that is a perfectly right way to raise money, no one ought to see anything incongruous in such an association of ideas.

A Christian woman once excused herself for being overdressed, on the ground that, as she could thus make a better appearance, she could do more good in the world. She said she did it all for Christ's sake. When the active spirits in church financial work say they sell cigars and lottery tickets for Christ's sake, some one ought to say to them, "For His sake, don't." Christ did say of those who took his life, "Father, forgive them, for they know not what they do." Looking down from the temple above upon some of the church fairs for the benefit of his temples below, could he say as he saw his butterfly followers fitting about to sell tickets for the coming raffle, "they know not what they do?" The same spirit that sent him through the temple at Jerusalem, with a whip of small cords in his hand, must cry out against all such irregular and dishonest customs, no matter if they are covered with the gold-laced mantle of the highest respectability and social standing.—(*Philadelphia*) *S. S. Times.*

## Home and Temperance.

"Whatever things are true, whatever 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.

### LET IT PASS.

BE not swift to take offense;  
Let it pass!

Anger is a foe to sense;  
Let it pass!

Brood not darkly o'er a wrong  
Which will disappear ere long;  
Rather sing this cheery song—  
Let it pass!  
Let it pass!

Strife corrodes the purest mind;  
Let it pass!

As the unregarded wind,  
Let it pass!

Any vulgar souls that live  
May condemn without reprove;  
'Tis the noble who forgive,  
Let it pass!  
Let it pass!

Echo not an angry word;  
Let it pass!

Think how often you have erred;  
Let it pass!

Since our joys must pass away,  
Like the dewdrops on the spray,  
Wherefore should our sorrows stay?  
Let them pass!  
Let them pass!

If for good you've taken ill,  
Let it pass!

Oh! be kind and gentle still;  
Let it pass!

Time at last makes all things straight;  
Let us not resent, but wait,  
And our triumph shall be great;  
Let it pass!  
Let it pass!

Bid your anger to depart,  
Let it pass!

Lay these homely words to heart,  
"Let it pass!"

Follow not the giddy throng;  
Better to be wronged than wrong;  
Therefore sing the cheery song—  
Let it pass!  
Let it pass!

—All the Year Round.

### HE IS A CHRISTIAN.

HE is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness."

He is a Christian! Then he is an *honest* man. He had rather wrong himself than wrong his neighbour. In whatever business he may be engaged, you may be sure that his dealings will be honourable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is a *humble* man. He thinks of his infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbours, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian! Then he is *charitable*. He is prompt to attribute right motives rather than wrong to others wherever it is

possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving*. Wrong does not rankle in his heart, no craving for revenge. The forgiving word is ready upon his lips for his most implacable enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is *benevolent*. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—*Sel.*

### TO THE GIRLS.

IT is only when girls are known to conceal their doings from their mothers that they become targets for the shafts of scandal. Innocent faults are always condoned by kind mothers, who know that they were prone to mistakes when they were young; and a girl will never do anything very blameable, if she is sure to have no secrets from her mother. Many a woman now looks back upon her past life, and sees that if she had been compelled to tell her mother all that occurred to her, she would have escaped sin and sorrow. It is said that young girls talk too much about themselves; but it is far better to do this than to tell too little, and to harbour secrets which may lead to deplorable consequences. It is the little rift in the lute that spoils the music; and it is the little defects of character which lead to some of the greatest evils of life. To that girl who has a good mother, we would say, By all means make her your confidant.—*Selected.*

### WHY DON'T YOU SAY, AMEN?

YEARS ago, as Charles G. Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared, in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees, and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed:—

"O Lord! this man declares that he is prepared to take thee as his God, and cast himself upon thy care, now and forever."

The man responded, "Amen!"

Mr. Finney continued: "O Lord! this man vows that he is ready to give his *wife, family, and all their interests*, up to thee."

Another hearty "Amen!" from the man.

He went on: "O Lord! he says that he is also willing to give thee his *business*, whatever it may be, and *conduct it for thy glory*."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked, "Why don't you say, 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the *spirit-trade*," he replied.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction, as one of the mightiest obstacles to the progress of his cause in the earth.—*Sel.*

### "I IMPEACH INTEMPERANCE."

BEFORE God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all the irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill-tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, "Saul has slain his thousands, but this David his tens of thousands."—*Dr. Chalmers.*

### THE TOBACCO SLAVE.

THERE is absolutely no gratification whatever coming from the use of tobacco, except this: it relieves the victim from the misery which attacks him from the lack of it. Many years ago I saw a lunatic who had become so much accustomed to a billet of wood that had been chained to one of his legs when he was troublesome and dangerous, that afterwards, when he was quiet and harmless, he could not be easy without that "clog," and always carried it about with him on his shoulder, though the chain was no longer fastened to him.

The tobacco slave reminds me of that poor lunatic; he carries about with him his offensive burden by which he often makes himself odious to the persons whom he annoys with the stench of his presence. The tobacco slave is like him; he cannot dispense with his "smoke" or his "chew" without suffering from the want of it. Why does he not remain at home, then, until his craving for tobacco should be satisfied for the time, so as not to annoy others with the stench of it? One reason is that he cannot afford to sacrifice so much time as this would require; and another reason is, the tobacco slave becomes indifferent to the comforts or the rights of others. He poisons the air that others must breathe, and "if they don't like it, let them move away!" The tobacco slave always comes to that; his moral sense is lost or dulled.—*Hon. Neal Dow.*

A PROHIBITIONIST calculates that the amount of liquor made and imported into the United States in 1884 would fill a canal ten feet deep, twenty feet wide, and seventy-six miles long. The money it represents would have built a £200 house for the family of every mechanic in the land; would have paid for 3,664 steamships at £50,000 apiece; would have purchased 336,400 farms of 100 acres each, or would have fed and clothed all the children in the States under five years of age for two years, allowing a dollar a week for each one of ten million children. Instead of doing this, it has gone down American throats, and nothing to show for it but wretchedness and ruin.

If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue.

## THE PRESENT TRUTH.

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

GRIMSBY, FEBRUARY 4, 1886.

M. O. WILCOX, . . . . . RESIDENT EDITOR.

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## THE THREE ANGELS' MESSAGES.

(Continued from page 13.)

We have taken the position in previous articles that the United States government would become a persecuting power. In our last we gave a very small part of the evidence which might be presented to show, not the bare possibility of such a change in that government, but the strong probability that it would occur in the near future. Nay, in some localities, in some States, laws have already been passed in direct conflict with the Constitution of the United States, and the Constitution of the several State governments. We refer to a colonial law still in force in Pennsylvania to compel the observance of Sunday, not exempting seventh-day keepers. While men are allowed to hunt, farm, and work in various ways, who keep the first day, true Sabbath-keepers have again and again been brought under this law, notwithstanding they were disturbing no one in their work, and had kept sacredly and religiously the day set apart by God. Again and again has the unconstitutionality of the law been shown, and bills brought into the legislature for its repeal; but it still stands among the statutes of Pennsylvania, a witness of the desires and dispositions of the majority of the people in that great commonwealth.

Arkansas and some other States are more recent instances, in which laws have been passed in direct conflict with the Constitutions of the general and State governments. And while the minions of the law have allowed Sunday sabbath-breakers who keep no sabbath to escape scot free, the observers of the Sabbath of the Lord have been made to feel its force. Cases are now pending before the courts of that State. True, in some States Sunday laws have either been defeated or else modified so as not to bear hardly upon observers of the seventh day, chiefly because they were unconstitutional. But the very defeats they have sustained only make the supporters of the Sunday more zealous and determined to pass the amendment to the Constitution of the general government, which shall establish the first day "on an undeniable legal basis in the fundamental law of the land." And when that time comes,—and it soon will,—then those who will not yield to its claims must needs suffer the consequences, whatever they may be. Such are the prospects for the faithful people of God in the New World.

But the third angel's message is not confined to the United States. It is a solemn warning to the world:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," etc. Rev. 14:9-11.

The warning is not only against the worship of the image,—the work of the two-horned beast; but against the worship of the beast as well, and against the reception of his mark, which is enforced by both the powers brought to view in the thirteenth chapter of Revelation. The most important power in the New World—the United States—is presented before us under the symbol of the beast with the two horns like a lamb, and who spake as a dragon; and the most important powers of the

Old World—the subdivisions of the Roman empire, the European States—are presented under the symbol of the beast with seven heads and ten horns, having the mouth of a lion, body of a leopard, and feet of a bear, showing its succession to the territory held by the Babylonian, Grecian, and Medo-Persian empires, represented by these beasts in Daniel 7. This beast we hold, with many eminent commentators, is the Papacy connected with civil power. It could not be a persecutor of the saints, could not make war with them, could not enforce its worship, without civil power.

The career of this persecuting power is presented in brief in the first four verses of Rev. 13. Verses 5 to 10 give us the history of that power during the twelve hundred and sixty years of the papal persecution, which ended in 1798, when the pope was taken prisoner by the French, and his power as a persecutor was destroyed. There the 10th verse leaves the Papacy in captivity, where she is at the present time, where she mourns her widowhood and loss of temporal power. The third verse states that the "deadly wound was healed." This must have reference to the restoration of the papal power as a controlling element in the world, with not only the privilege of declaring heresy, but the power to punish what she deems heresy. The healing of the deadly wound can mean nothing less than this; and this has not occurred in the past. That this is evident is indicated by Rev. 17. We have not space here to enter into an elaborate exposition of this prophecy. Neither would we be dogmatic with reference to the future; but the obvious interpretation of this prophecy to us indicates that the wounded head of the 13th chapter and "the beast that was and is not" are identical. And this beast which was and is not is again to appear on the stage of action, or, as stated by the prophecy, "shall ascend out of the bottomless pit." Not to again *gradually* consume away, but to go into perdition. It will continue but a "short space;" but its restoration will cause them "that dwell on the earth" to "wonder." So says Rev. 13:3: "And his deadly wound was healed; and all the world wondered after the beast." Do not Rev. 13:3 and 17:8, taken together, show that the wonder is because of the restoration of that power, and that restoration such as will astonish the world?

Rome's restoration is indicated by the prophet in Rev. 18:8, where she is symbolized by Babylon. There will come a time just before the plagues of God's wrath are visited upon her, when she will say, "I sit a queen, and am no widow, and shall see no sorrow." Now Rome mourns her widowhood—loss of temporal power. Before Christ comes she will say, "I sit a queen, and am no widow."

A further proof of this is found in the fact that the beast is represented as a living, acting power when the two-horned beast is doing his work, which is yet future; for in his work "he exerciseth all the power of the first beast before him" (literally, "in his presence"). Rev. 13:12. Therefore the beast, or papal Rome, is in existence as a persecutor, with power to enforce its worship. How this can be done without a connection with the civil arm, we cannot understand.

Among the dogmas which will constitute the "worship of the beast" is "the mark of the beast," which we have before shown is the change that power has made in the law of God, or the substitution of the Sunday for the Sabbath of the Lord. Many now keep that day through ignorance, believing it to be Divinely enjoined. Such cannot be said to have the mark of the beast; but when men deliberately turn from the truth of God and accept of an institution foreign to that truth, in direct conflict with it, they are paying allegiance to another power than the Author of truth. In other words, there will be throughout Europe, the divided Roman kingdom, laws enacted enforcing

the observance of the Sunday under penalties. At the present Sunday is not very scrupulously regarded as a sacred day. It has not been through the past centuries, not even in Great Britain till Puritan times. It was regarded as a festival day by Luther, Tyndale, and other Reformers. In fact, markets were held in the church-yards of England as late as the middle of the fifteenth century.

But what are the indications now? In the first place, societies are being formed throughout all Europe for the better observance of the Sunday, or so-called Lord's day. Besides societies that do not co-operate, there is an extensive "International Federation of Lord's Day Societies." The sixth report (1882) of the Central Committee for England lies before us. Societies are reported in Denmark, France, Germany, Holland, Austro-Hungary, Belgium, Italy, Norway, Russia, Spain, Greece, and the United States. In speaking of the Paris Conference, held in 1883, the report says, "The Conference was successful beyond our widest expectations." In speaking of Italy it says, "In Italy there is a remarkable awakening as to the social and religious importance of the Lord's day." "The Catholics have been stirred up to emulation, so that their journals and their pulpits have resounded with appeals for the rest and sanctification of the Lord's day." So in Germany Catholics and Protestants are both making toward the one end.

Secondly, among the men who compose these societies, or support their work, are the great and influential ones of earth, besides prominent ministers of all denominations. These men see the necessity of guarding Sunday sacredness by law. They say that the safety of the nation depends upon it; and that the curse of God will follow its neglect or transgression. In the words of Humboldt, quoted in the House of Commons, "Not merely the church, but the State and family as well, must demand and promote a right observance of Sunday." Says Mr. Gladstone, "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social, and physical point of view, the observance of Sunday is a duty of absolute consequence."

The object which these men, these societies, have in view, so far as they relate to the condition of the working man, we heartily sympathize with. He needs a day of rest, physically, mentally, religiously. And if the movement would only remain confined to that phase of the question, we would find no fault. We believe the men who are engaged in the work are honest, earnest, sincere. But they are pursuing a course contrary to the Word of God, and which we believe will ultimately lead to persecution. The language of Mr. Broadhurst, M.P. in the House of Commons, May 19, 1882, against the opening of museums, would well apply to the other side. He said, "People, like nations, never lose their rights by one resolution, but they may be whittled away by resolution after resolution, and some fine morning the people may wake up and regret the day they ever listened to a proposal, innocent enough on the face of it, but fraught with grievous and most certain danger."

But while a rest-day is most assuredly a blessed institution, a precious boon, a physical and moral necessity, to man, we just as firmly believe that the advocates of Sunday observance are wrong both in theory and principle.

They are wrong in *theory*, in endeavouring to maintain Sunday sacredness, for Sunday never had any sacredness. There is not the slightest vestige of proof in the Word of God to that effect. And its interpolation in the fourth commandment makes an absurdity of that commandment. The substitution of first day for seventh makes the commandment a falsehood.

They are wrong in *principle*; for, if Sunday was enjoined by the Word of God, no man nor society of men have a right to say how individuals should observe the day, provided the lives, property, and

peace of his fellow-men are secured. The religious observance of a day is a duty which lies between man and his Creator. And this would be just as true concerning the seventh day as the first.

These societies, with whose object we sympathize, whose earnestness we admire, are taking but the first step in a series which will lead to persecution. Is it asked, How? On this wise. The solemn messages we are considering develop a class of people who "keep the commandments of God and the faith of Jesus." Rev. 14:12. It could not be said of them that they were keeping the commandments of God if they were breaking one, ignorantly or otherwise. Hence they must keep the fourth commandment. That precept enjoins the observance of the seventh day, the day upon which God rested (Gen. 2:1-3), which he hallowed, sanctified, and commanded (Ex. 20:8-11), which was kept and enjoined by patriarchs (Gen. 26:5), prophets (Isa. 56:1-7, and 58:12, 13), our blessed Lord (Luke 4:16; Matt. 5:17-19; John 15:10; Matt. 19:17), the holy women and apostles (Luke 23:56; Acts 17:2; Rom. 3:31; Jas. 2:8-12), and will be kept by the remnant church, as it was by the primitive church (Rev. 12:17, and 14:12). The message of reform on the law of God and warning against error will reveal the sandy foundation and rotten structure of the Sunday fabric. And the history of the past, no less surely than the sure word of prophecy, indicates that the result will be persecution of those who conscientiously keep the Sabbath of Jehovah, and who dare not remain silent in regard to its claims. The honest in heart will heed that warning, and will obey God, as thousands have already done in all parts of the world. Others will cling to the "wild solar holiday of all pagan times." As it cannot be upheld by Divine authority, and as the flimsiness and falsity of its sacred garb is exposed, appeal will be made to the civil arm; its supporters will do what men in like circumstances have done before, ease their conscience by persecuting as "troublers in Israel" those who have aroused it.

But, it is asked, how about the great mass who do not regard any sabbath? Can they be brought to this? We reply, 1. The nominal observance of Sunday is all that is expected to be secured by law, and the mass are in favour of that. 2. Persecution will fall upon men, not so much because they do not keep Sunday as because they keep the commandments of God, and their allegiance to him will not allow them to give countenance to rival institutions of the Sabbath of the Lord. 3. It will be preached to the superstitious mass as it is already preached, that to obtain God's blessing it will be necessary to keep the Sunday sabbath, that the "hard times" are owing to transgression in that respect, etc.

Further, as was said by the Archbishop of Canterbury in the House of Lords on the Sunday-opening question, as reported in the *Free Sunday Advocate*, "It [Sunday] belonged to the whole church; the Roman Catholic portion of the Christian world and the Nonconformist portion of the Christian world took the same view." Protestant and Catholic can here unite. And may it not be true when the time comes for decrees to go forth against the conscientious observers of the Sabbath of Jehovah, who have opposed false worship and destructive error, that none will be found so fitting to execute that mission as the Pope of Rome, who sways so large a part of turbulent Europe at the present time? Read the article, "Dominical Union" in another column.

Just how all this may be brought about, what political events may intervene, we are not prepared to say. But we do believe that the general features of what is before the people of God are plainly indicated in the prophetic word. The plain duty of keeping all the commandments of God and the faith of Jesus, is clearly set forth. This we must do if we would be prepared to meet the Master when he comes in his glory. The last church

will be a pure church, a commandment-keeping church. The dragon spirit will be wroth with them because of this (Rev. 12:17); but duty when God speaks is theirs to do, results are his.

For forty years this message has been going to the world. Starting in poverty, a few—a very few—faithful souls struggled on, till now light on these great themes is going to all parts of the earth, and thousands have responded to the call. The faithful will labour not in vain, will suffer not in vain. John in holy vision sees before the throne of God the victors "over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and of the Lamb." Rev. 15:2, 3.

This concludes this series of articles. We would they had been written more clearly, more exhaustively. But the size of our paper prevented the latter, and they have already been continued too long. Many of them have been written under pressure of work. But such as they are, we lay them before our readers, and pray God to make the truth in them a blessing to souls. We have tried to keep to the Word. We appeal to our readers to judge them by that Standard, rather than by preconceived notions, early teaching, or prejudices. Investigate faithfully, thoroughly. No more solemn messages are found in God's Word than these we have been considering; no penalty so terrible as that which will be visited upon those who reject them; and no triumph so glorious as that which will be celebrated by those who are faithful to God in the coming "hour of temptation." May God guide the reader in investigation and decision.

#### IS THE END NEAR? NO. 5.

In a previous article we showed that the Scriptures do not indicate that there will be a time of "peace and safety" before the coming of Christ to execute judgment. Those who thus teach are themselves a sign of the near coming of the Lord; for the Bible states that just such a peace and safety cry would be given previous to the coming of Christ. In Isaiah 2 and Micah 4 we have a remarkable prophecy. The language of these two scriptures is nearly the same, and must refer to the same thing. It is a prophecy relating to the last days. It states, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isa. 2:3-5. Here it is stated that the people will look for this excellent state of religion in the last days, and it tells what the people say will be done. The Lord does not say that these things shall be accomplished, but that the people will make this prediction. The Lord speaks in reference to it, commencing with the sixth verse, and states what the condition of things will be at this time: "And are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land also is full of horses, neither is there any end of their chariots; their land also is full of idols," etc. He then calls upon the people to "enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." He says that the day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, etc.

Let the reader notice carefully the following points: First, It is in the last days when this condition of things is to be seen. Secondly, The

prophecy is plain that the people will generally entertain such sentiments of the great prosperity that is to be seen in the Lord's work in the last days. Thirdly, They will claim that war is to cease, and that the people are to learn the arts of peace, and make war no more. Fourthly, This is to be a time when soothsayers (a phase of Spiritualism) are to prevail in the land. Fifthly, It is to be a season when great riches shall prevail, when horses, chariots, and treasures are in abundance. Sixthly, It will be a time of idolatry, a very covetous age; for covetousness is idolatry. When all these specifications are met, we may be sure that we have reached the last days according to the prophecy of Isaiah. Are they not met at the present time? Are not our greatest ministers of the popular churches everywhere telling us that over the whole earth we are to see a great period of prosperity in the Church, and that religion is to rule in all nations? This is precisely the prediction they are everywhere making. Are they not saying that all the wars will soon be settled by arbitration, and that we shall no longer have bloodshed and carnage in our world; but the King of peace will rule among the mortal nations of earth? Are not soothsayers, or Spiritualists, planted in every part of Christendom? and was there ever seen a time in the world's history when gold and silver were so plenty? Horses and chariots are seen in all parts of the land, and pride and vanity and love of pleasure characterize the present state of society as never before. Dear reader, these are unmistakable evidences of the nearness of Christ's coming.

In Micah the language is almost precisely the same: "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," etc. Micah 4:2. This is what the people proclaim in Isa. 2. They claim that the Lord has said this, but it is evident that it is the people who are talking. "For all the people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." Verse 5. The people are proclaiming that all of these good things are coming. But verses 6 and 7 show a transition; the Lord himself begins to say what he will do: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." While the popular churches are proclaiming the conversion of the world, a glorious era when war shall be no more, and when all shall have an opportunity "to sit under their own vine and fig-tree,"—the Lord declares that his people are an afflicted people and a remnant; that is, a small number that remained that did not enter into this popular peace and safety cry, that have been cast out and despised because of their unpopularity. He will gather these and rule over them forever. We have now reached the time when such a class is being gathered out. They do not believe these popular predictions, but take the Word of God as their portion and guide, and keep his commandments. They are the remnant people of God spoken of in Rev. 12:17. These will be found waiting and watching for their Lord's return.

The prophet Joel plainly tells us what the Lord has said concerning the condition of the people in the last days: "Proclaim ye this among the Gentiles: 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. Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for ther

will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:9-14. This is the Lord's description of the last days; and it is being fulfilled in this generation. Never was seen such preparations for war. New inventions are constantly putting destructive implements into the hands of mankind with which to destroy multitudes in the great closing conflict of the last days. Instead of beating the swords into plowshares, as the people say, God says they shall all turn their plowshares into swords. Every nation under heaven is arming itself for this great conflict. Even the heathen nations, which were once isolated from all the world, like Japan and China, are now training their soldiers in the most improved methods of European warfare. The heathen are arming, the Mohammedans are arming, and all the great nations of Christendom are preparing for the great final struggle. Millions of men are enrolled in the great armies of the earth, so that the most rich and prosperous nations can scarcely carry the heavy load of taxes caused by the preparations that are being made. All Europe is like a keg of powder ready to be touched with a spark. Statesmen tremble at the spirit of war and bloodshed which is in the land. Does this look like the world's conversion? It looks far more like the world's destruction. So says the apostle: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness." 1 Thess. 5:3, 4. May God help us to heed the testimony of his Word, and thus walk in the light.

G. I. B.

## 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.

### PROPHECY AND FULFILLMENT.

THE Man of Nazareth, looking from the Mount of Olives more than eighteen hundred years ago, predicted the following in reply to the question, "What shall be the sign of thy coming?" Said our Saviour: "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." Luke 21:25-27. Of the above prediction we notice at this time the expression, "distress of nations with perplexity." Signs in the sun, moon, and stars, we believe, have been fulfilled; and the terrible storms, cyclones, tidal-waves, and earthquakes, precursors no doubt of still greater commotions, have fulfilled and are fulfilling the predictions respecting earthly commotions. But we took up our pen to show how emphatically the words, "WITH PERPLEXITY" apply to the present condition of the political world. We do not criticise any party, or side with any party, only as great moral questions are involved. This journal is not a political journal. It prefers to embark on a more certain sea, even though it be not favourable to its temporal prosperity. We simply say that the present uncertain condition of political affairs, taken in connection with many present day facts, is fulfillment of our Saviour's words, an indication that the coming of Christ is near. Statesmen and journals of all parties acknowledged the gravity of the situation in this country before the late election. The elec-

tion made it much worse; for it left no party in power. The late Ministry were overthrown by those who before were their allies. Mr. Gladstone may be able to form a cabinet, but its existence may be as brief as that of its predecessor. Meantime important questions—so considered by all—the Irish question, the Land question, the Education question, the Drink question—are pressing. Many are ready to criticise, few are prepared to act. A multitude of plans are proposed, but are found impracticable, or incomplete. The outside censors—other nations—are no wiser. Some condemn, some criticise, some approve the fallen and predict a dark future for their successors, some *vice versa*. It is uncertainty everywhere, and the wisest minds are the most deeply "perplexed."

We look to the Continent. Denmark is almost on the verge of a war between the Government and people. France has a Ministry of very precarious existence. Spain is always subject to revolution. In the Balkan peninsula what is sunshine to-day may be fog to-morrow. Greece, evidently thinking that prudence is the better part of valour, concludes for the present, at least, not to disregard the threat of Lord Salisbury, or, yielding to Mr. Gladstone's persuasion, "defers for the time to the wishes of Europe." Sullen Servia wishes still to retrieve her reputation by a renewal of war with brave Bulgaria. Russia is rapidly preparing for the worst. Nothing is certain but the Divinely predicted fact that the Turk is to be driven from Europe. The prophet says in speaking of that power, "Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. . . . Yet he shall come to his end and none shall help him." Dan. 11:44, 45. Upheld in the past by the great powers, notably England, the time of its end, when none shall help him, is hastening on apace.

We do not suppose that the editor of the *Daily News* had any reference to the above prophecy, yet he could not have used more definite language concerning the destiny of Turkey, if he had been a full believer in the prediction. It is not to question the wisdom of Lord Salisbury's action regarding Greece, or the wisdom of the *Daily News* in criticising that action, that we quote the following from a leader in the above journal of Jan. 25; but to show the fulfillment of prophecy.

"Intervention on behalf of Turkey against Greece is so utterly repugnant to the vast majority of Englishmen, that we can only attribute Lord Salisbury's conduct to utter recklessness, or to a desire to hasten his own removal from office. The foreign policy of England is too serious a matter to be thus treated as a method of escape from an intolerable position in Downing street. Lord Salisbury cannot too soon be made to understand that this country will never again strike a blow or raise a finger to maintain the integrity of the Ottoman Empire in Europe. Mr. Gladstone, among his other great services to the freedom and happiness of mankind, has made that impossible. So long as Turkey contrives to live on good terms with her own Christian subjects and with the Christian nationalities surrounding her, it is neither our business nor our duty to interfere. Whenever, as lately in Bulgaria, the existing order of things breaks down, England, as a signatory of the Treaty of Berlin, and as the supporter of liberty all over the world, will step in to favour a readjustment in the interests of permanent peace, which can be secured only by gradually curtailing the jurisdiction of Turkish Pashas over Christian peoples. . . . Whether sufficient cause exists for English intervention in a particular instance, must always depend upon the circumstances of the case. But there is one rule which admits of no exception, and that is that Turkey must never be assisted to crush the hopes of those nations which are her predestined heirs."

"We can understand the reasoning of those who say that Turkey is a permanent member of the European community, standing by her own strength, and having as much right to her dominions as France or Russia, though we think that such a view ignores obvious facts. But then Greece can have no brilliant future before her, and no hope of ever being better off territorially than she is now. Lord Salisbury, therefore, cannot be of the opinion we have indicated. Considering, indeed, his means of knowledge, he would be out of his senses if he were. He knows as well as Mr. Gladstone that Turkey in Europe is an artificial fabric maintained by other powers for their own purposes, and liable to dissolution whenever external aid is withdrawn."

And yet, although the end of the "sick man of the East" is soon expected by all, he causes more "perplexity" than all others. When will the fog-banks lift? What kingdom, what government, is secure? The fog of perplexity will only clear when dissipated by the glory of Christ's coming; and then will he take to himself his great power and reign over that kingdom which shall "stand forever." In the meantime we have the light of the "more sure word of prophecy, whereunto we do well that we take heed."

### THE DOMINICAL UNION.

[Translated from *Les Signes des Temps*.]

THE growing agitation concerning the observance of Sunday is beyond question, and we have already called the attention of our readers to it many times. One of the most astonishing features of this campaign, of which the mention on our part has given annoyance to our Protestant brethren, is the diverse and discordant elements which this movement appears to unite.

We have spoken of the union of Catholics and Protestants in behalf of a more general and strict observance of Sunday as a strange fact; we believe that it is so, although the antipathy which exists between the two communions has often been sufficiently pronounced to forbid the idea; yet a co-operation of effort upon questions of general or social interest might not appear shocking. But to see a union between them upon a question of religion, is a thing that is without parallel in history. What shall we say, then, in the face of this spontaneous union, indeed, of the cordial enthusiasm of the two bodies until now widely divergent and absolutely independent in all respects, even upon points on which they would be supposed to have a common interest.

We give below an extract from the report of the *Semaine Religieuse* of the fourth International Conference for the Observance of Sunday, recently held at Brussels:—

"The evening of the first day, the public of Brussels assembled in the *Palais des Academies* to listen to an able lecture upon the social, hygienic, and moral benefits of the observance of Sunday, by M. le Pasteur A. Ceresole, of Vevey. M. E. Deluz also addressed the assembly, setting forth the organization and the labors of the central committee of Geneva and some of the results obtained. This meeting called together an unlooked-for attendance; many persons remained standing for lack of room. It was an impressive moment, when, upon the proposition of the president M. le Pasteur Rochedieu of Brussels, the assembly composed in great part of Catholics, passed unanimously the following resolution: 'The assembly here gathered would recognize the importance and utility of the Sunday rest from a social, hygienic, and moral standpoint, for the individual, the family, and society, and pronounces itself in favor of its generalization as far as possible.'" B. L. W.

### QUESTIONABLE BENEFITS.

THE benefits arising from our so-called Christian festivals, such as Christmas, are decidedly questionable. A man would be liable to fine and arrest who would do useful work on that day, but wholesale gormandizing and drunkenness are allowable. The following is an evidence of its truthfulness:—

"At his newspaper readings at Lambeth Baths the Rev. G. M. Murphy stated that from the columns of three daily newspapers from Dec. 21 to Jan. 9 the deaths recorded as attributable to strong drink were 64, viz.: Died drunk, twelve; suicides, nine; children suffocated, nine; murders, eight; fatal accidents and falls, seven; drowned, seven; fatal quarrels, four; burnt to death, two; run over by drunken drivers, two; overeating when drunk, two; manslaughter, one; and a child killed by drinking gin. Mr. Murphy said this was enough to induce his listeners to go in for Christian temperance work, for no heathen nation could show so hideous a catalogue as he had just detailed."

"Eating and drinking," "surfeiting and drunkenness," "chambering and wantonness," are sins and signs of the last days; but the saddest of all is that the greatest orgies of the year should come in connection with the day celebrated in honour of His birth who said, "If any man will come after me, let him deny himself."

Interesting Items.

Mr. W. H. Lucy has been appointed to succeed Mr. F. Hill in the editorial chair of the Daily News. A single copy of the N. Y. Weekly Sun mentions 55 deaths by accident, 42 murders, and 15 lesser crimes. An explosion occurred in a mine at Newburg, West Virginia, Jan. 21st, causing the death of thirty-five persons. Miss Katherine Bayard, the eldest daughter of the Secretary of State, was found dead in her bed in Washington, Jan. 14. Dr. Moorhouse, bishop of Melbourne, has accepted of the see of Manchester, which has been vacant three months. He is a broad churchman. A formidable plot directed against capitalists is said to have been discovered at Chicago. The dynamiters are alleged to be making active precautions. The Russian police have seized a large quantity of dynamite packed in bale form at the station of Bielostock. The package was consigned to a fictitious name and address in Odessa. The Deceased Wife's Sister Bill will this year be in charge of Mr. Henegge, member of Parliament from Grimsby. Mr. Henegge will also take charge of a bill for the abolition of the Vice-royalty of Ireland. The German steamer Feronia left Hamburg Jan. 11 for ports in China, and was lost off Terschelling, an island of Holland, Jan. 14. Ship and cargo a total loss, fourteen lives saved, and twenty missing. Krupp's famous works at Essen have turned out a larger number of guns during the last three months than are usually produced in a whole year. The heaviest delivery was made to Turkey, after which came Greece and Servia. Messrs. Yarrow & Co., of Poplar, have completed for the Austrian Government two torpedo boats, which, when loaded to represent fighting trim, obtained a speed of twenty-two and a-half knots an hour, twenty-four knots when unloaded (equivalent to twenty-seven and a-half miles), the highest speed on record. The Land Agents' Record shows that there are seventy-five members in the new House of Commons who own more than 3,000 acres each, with a rental of more than £3,000 a year. Two of the number own more than 100,000 acres; three others more than 50,000 acres; and seventeen others more than 10,000 acres each. Fires.—In Philadelphia, Jan. 10, large cotton, woolen, and gingham mills. Loss over 1,000,000 dollars, 2,300 men thrown out of employment. A spinning mill at Aix-la-Chapelle was burned on Jan. 8, and fifteen persons perished in the flames. Fire losses in the United States for the year 1885 aggregate about £19,000,000. On January 19th, the Landrail, a new gun torpedo vessel, 785 tons and 1,200 horse power, was launched from Devonport Dockyard. The Landrail is a sister ship of the Curlew, which was recently launched from an adjoining slip, and she is only the second of an entirely new class of gun and torpedo ships designed by the Constructive Department of the Admiralty. Princess Isabeau, who recently inherited £100,000 from her mother, keeps twenty dogs and twenty cats in her Parisian palace, who being fed to the full, agree very happily together. She is going to found a home for the aged and indigent of both races. Children will probably starve under the shadow of her palace who would gladly eat of the crumbs which fall from the dogs' table. ROME, Jan. 13.—The Vatican yesterday received a request from the Russian Government to sanction the despatch of M. Boutemef to Rome, with a view to the resumption of the negotiations between Russia and the Holy See. This step is regarded here as due to a desire on the part of Russia to counteract the effect of the more intimate relations established between the Vatican and Prussia.—Daily Telegraph, Jan. 14. The sub-cutaneous injection of morphia has now become a mania among the women of Paris, who fly to it in moments of ennui as in hours of grief. Not long ago was recorded the death, after horrible sufferings, of one of the victims of this new vice. The effects of these absorptions resemble in some degree those of opium eating. A delicious languor pervades the mind, while the body is wrapped in a pleasant sense of well-being. The Mersey tunnel, between Liverpool and Birkenhead, was opened Jan. 20 by the Prince of Wales. It was originated by Sir Charles Fox and Sons in 1866, at which time very few of Liverpool had any faith in the scheme. The tunnel is 1820 yards long, 26 feet wide, and 19 feet high. It runs through solid sandstone. Over its sandstone roof, 30 feet thick, flows the Mersey, on whose bosom floats the great merchant ships of the world. Despite the enormous American and Indian competition, the great European granary of South Russia continues to maintain its reputation by steadily increasing its exports. For the year just closed they would have reached one hundred million bushels (sixty million bushels) but for the failure of the crops in Cherson, Ekaterinoslav, and Taurida. Nine hundred and forty-five English grain-laden steamers cleared from this port in 1885. Her Majesty has received a novel present from the United States. It is a handsome volume bound in sea-skin, with hangings of damask satin, and hand-painted inscriptions. The volume is one of four, made specially for presentation to Her Majesty, the Czar, the Emperor of Germany, and the Emperor of Brazil. The meaning of the presentation is to demonstrate to whom it may concern that at last America has mastered the art of book-binding. The Rev. Adam Clarke, rector of Longton, Staffordshire, and nephew of the celebrated commentator of that name, died on January 16th, after a protracted illness, from cancer. The deceased, who had been mainly instrumental in establishing the largest hospital in Staffordshire, took a prominent part in county affairs, and was well known in both the hunting and cricket fields. So says the Daily News. His honoured namesake was not famous in cricket field, but he was a noted hunter—of souls. There is quite a difference in the two. The Christian at Work (N. Y.) gives the following summary of the present status of the religious world: "At the outset of 1886 the religious condition of the race is about as follows: Total 1,500,000,000, one-third nominally Christians; of whom about 365,000,000 are Romish, Greek, and Oriental, and 135,000,000 Reformed; of the remaining 1,000,000,000, about 10,000,000 are Jews; 180,000,000 Mah-metans, 800,000,000 pagans (we give round numbers). Of Chi-na's 300,000,000, 75,000,000 are in Christian communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000, about 15,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000; of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000. American missionary fields add 700,000, and the isles of the sea 400,000 more, identified with Christian institutions, and so we have a grand total of 2,600,000 who in the whole mission field are either converts or adherents to Christian churches." But what a small proportion of the "adherents" are really Christian!

—One of the most terrific storms which has ever occurred throughout the United States raged there from Jan. 8 to 12, from the Pacific to the Atlantic. The gale in many places was reported as high as eighty miles an hour. The thermometer marked severe cold throughout the con. try. For instance, at Atlanta, Georgia, it was from 3 deg. to 5 deg. (Fahrenheit) below zero; at Memphis, Tennessee, 8 deg. below zero; throughout Dakota, from 20 deg. to 40 deg. below zero; Marshalltown, Iowa, 32 deg. below zero. In Florida great damage has been done to fruits and vegetables, and young orange groves in some parts are utterly ruined. Many cattle have perished on the prairies. The whole eastern coast has witnessed many disasters. Lightning struck a schooner, set it on fire, and all on board was lost. Over sixty vessels are reported wrecked, chiefly off New Jersey. More than a score are reported drowned. One British steamer, "Hylton Castle," and many schooners and smaller vessels have been lost. The storm was cyclonic in its nature. An affecting incident comes from a Pennsylvania town. A daughter had married against a father's wishes three years ago, had left home, husband had died of small-pox in Montreal, and the poor woman had wandered back to her father's house, hoping he would relent. He refused her, and she left. The next day she and her two-year-old child were found frozen to death but a short distance from the house of the hard-hearted father. With a mother's devotion her shawl was wrapped round the infant.

Publication List.

The following Publications will be sent, Post Free, from the Depository at 72 Henegge Street, Great Grimsby, at the prices given:—

- SABBATH TRACTS. Assorted Package No. 1. Price, 5d. Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elijah on the Sabbath—Definite Seventh Day—Sun day not the Sabbath—Why not Found out before—One Hundred Bible Facts about the Sabbath. Assorted Package No. 2. Price, 1s. This package contains all the tracts in package No. 1, and the following in addition:— Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised. SABBATH PAMPHLETS. Eleven Sermons on the Sabbath and Law. By J. N. Andrews.....226 pp. 1s. The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner.....64 pp. 5d. The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews.....112 pp. 7d. Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti.....68 pp. 5d. Review of Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath..... 64 pp. 5d. The Morality of the Sabbath. By D. M. Cairright..... 8d.

- SECOND ADVENT PAMPHLETS. Our Faith and Hope. Sermons on the Coming and Kingdom of Christ.....182 pp. 10d. Matthew Twenty-Four. A clear and forcible Exposition of our Lord's Discourse upon the Mount of Olives.....64 pp. 5d. The Three Messages of Rev. 14: 6-12. Particularly the Third Angel's Message and the Two Horned Beast. 144 pp. 7d. The Home of the Saved, or the Inheritance of the Saints in Light. By J. N. Loughborough.....80 pp. 6d. The Seven Trumpets. An Exposition of the Symbols of Rev. 8 and 9..... 96 pp. 5d. Hope of the Gospel. By J. N. Loughborough. 80 pp. 5d. Refutation of False Theories Concerning the Age to Come. By J. H. Waggoner.....168 pp. 10d.

- MISCELLANEOUS PAMPHLETS. The Spirit of God; Its Gifts and Manifestations to the End of the Christian Age. By J. H. Waggoner 144 pp. 7d. The Atonement. By J. H. Waggoner. An Examination of the Remedial System in the Light of Nature and Revelation..... 168 pp. 10d. Thoughts on Baptism. By J. H. Waggoner. The Subject Viewed in the Light of the Bible and History. 186 pp. Bound in flexible cloth, 1s. 6d. Paper covers.....1s. Facts for the Times. A collection of valuable extracts from eminent authors..... 224 pp. 8s. Miraculous Powers. The Scripture Testimony on the Perpetuity of Spiritual Gifts..... 125 pp. 7d. Life of Christ, in six pamphlets. By Mrs. Ellen G. White. For the Set..... 3s. Seventh-day Adventist Year Books for 1884 and 1885, each 1s. Bible Sanctification. By Mrs. E. G. White.....5d. Redeemer and Redeemed: The Plan of Redemption in its three Stages. By James White.....5d. The Rejected Ordinance. A carefully prepared Paper on our Saviour's Act of Humility recorded in John 13. By W. H. Littlejohn.....5d. The Two Laws, as set forth in the Scriptures of the Old and New Testaments. By D. M. Cairright.....128 pp. 7d.

- MISCELLANEOUS TRACTS. Assorted Package No. 7. Price, 1s. The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Infidel Cavils Considered—Geology and the Bible—The Two Thrones—Origin and Progress of Seventh-day Adventists. TRACTS ON MAN'S NATURE. Assorted Package No. 5. Price, 5d. Is Man Immortal—Thoughts for the Candid—The Sinner's Fate—The Rich Man and Lazarus—Departing and being with Christ—The Sleep of the Dead—Milton on the State of the Dead. Assorted Package No. 6. Price, 1s. Containing Package No. 5, and the following in addition:— The End of the Wicked—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor.

- PAMPHLETS ON MAN'S NATURE. Matter and Spirit. An Argument on the Relation of Matter and Spirit..... 86 pp. 5d. The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner.....184 pp. 10d. Ministration of Angels, and the Origin, History and Destiny of Satan..... 144 pp. 10d.

THE SANCTUARY —IN— TYPE AND ANTITYPE, —AND— THE 2,300 DAYS OF DAN. 8: 14. BY URIAH SMITH, Professor of Biblical Exegesis, in Battle Creek College, U. S. A.

The subject of the Sanctuary is an exclusively Bible subject, concerning which testimony, full, clear, and positive, is not wanting. It is a center round which all the great truths connected with the Atonement of Christ and the Salvation of man cluster and depend. It is the central point of interest in both the Jewish and Christian dispensations. The above work is the only one which attempts to give a full elucidation of this great subject in the light of prophecy fulfilled and fulfilling. It is no fanciful nor fanciful work; but its arguments are such as to commend themselves to the mind of every consistent logician; the evidences brought forward are sufficient for every one who believes and loves God's word. It is a death blow to Universalism and ultra-Calvinism. Its proofs of prophecies fulfilled shake the doubts of infidels; its solemn truths and warnings arrest the sinner, and its clear and forcible exposition of Revealed Truths delights, comforts, and strengthens the Christian. Some of the subdivisions of the work are as follows:— Connection with Prophecy; Exposition of Dan. 8; the Year-day Principle; Dan. 8 explained by Dan. 9; the Seventy Weeks; What is the Sanctuary; the Temple; the Sanctuary Offered by Ezekiel; The New Covenant Sanctuary; Ministration of the Sanctuary; Cleansing the Earthly Sanctuary; Ministration of Heavenly Sanctuary; The Priesthood of Christ; A work of Judgment; Finishing of the Mystery of God; The Atonement; The Tenth Day of the Seventh Month; The Scape-Goat; the End of Sin, etc. Nearly 400 pages; Price, post free, 4s. Paper covers, 1s. 8d.

THOUGHTS ON DANIEL, CRITICAL AND PRACTICAL, BY U. SMITH.

A Verse by Verse Exposition of the Prophecy of Daniel. That we may understand this prophecy, when we reach the time of the end, the prophecy itself plainly declares: "The wise shall understand." Our Saviour says, "Whoso readeth, let him understand." If we fail to do this, if we neglect its study, we are equally guilty with the Jews, who knew not the time of their visitation. Luke 19: 42-44. The author of the above work is a thorough student of prophecy, and his exposition is given in a clear, forcible style. It cannot fail to interest and instruct. 416 pp. Price, 5s. Address, THE PRESENT TRUTH, 72 Henegge Street, Grimsby.

THOUGHTS ON THE REVELATION, CRITICAL AND PRACTICAL, BY U. SMITH.

A Verse by Verse Exposition of the Apocalypse. This is a new and withal the most harmonious exposition of this wonderful and important book ever written. While the language and style cannot fail to charm, the subject matter both interests and instructs the reader. The Revelation is given to show things which should come to pass in this world's history; and a blessing is pronounced upon those who will hear and read and do. Rev. 1: 3. In it, is set before us the Church's struggles and triumphs; the martyr's death, and the victor's song; the destruction of the powers of darkness and the coronation of the King of kings. "Thoughts on the Revelation" is a great help in the study of this wonderful book 420 pp. Price, 5s.

THE ATONEMENT: AN EXAMINATION OF A Remedial System, in the Light of Nature and of Revelation. BY J. H. WAGGONER, Author of "Spirit of God; its Offices and Manifestations," "Christian Baptism," etc.

This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Bible, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. 368 pp. For sale at this office. Price, post free, 4s. Address, THE PRESENT TRUTH, Grimsby.

THE TRUTH FOUND. The Nature and Obligation of the Sabbath of the Fourth Commandment. BY J. M. WAGGONER.

The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 64 pp. Price 5d. Address, THE PRESENT TRUTH.

THE GREAT CONTROVERSY, OR THE CONFLICT BETWEEN CHRIST AND HIS ANGELS And Satan and his Angels. IN FOUR VOLUMES. BY MRS. E. G. WHITE.

These volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, victories, and defeats, and the final triumph of right and truth with crowning immortality. Volume one treats of the rebellion of Satan, the fall of man, and the lives of the patriarchs to the time of Solomon. Volumes two and three are devoted to the Life of Christ and the Ministry of his Apostles. Volume four contains sketches of the history of the Church from the destruction of Jerusalem to the close of time. These books are not argumentative, yet they throw much light on the sacred page. They afford a special encouragement to the Christian, and are excellent to place in the hands of sceptics to convince them of Bible Truth. The four volumes contain over 1,500 pages, and are furnished for 16s. per set. Either volume may be furnished separately for 4s., post paid. Address, THE PRESENT TRUTH, 72 Henegge Street, Grimsby.

## THE PRESENT TRUTH.

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

GRIMSBY, FEBRUARY 4, 1886.

THE Society for the Suppression of Vice, after an existence of more than eighty years, during which time it has done much good, especially in the destruction of unwholesome literature, has succumbed. It closed its doors Jan. 19. It failed not because there was no work to do, no vice to suppress, but from lack of funds. If the multiplication of such societies can do good, certainly they were never needed more; for vice spreads, propagates, prospers, in these days of enlightenment. It needs no society to aid its work. Its aids are found in the corruptions and desires of the human heart and the many temptations on every hand.

**"Good Health" for 1886.**—This excellent health journal begins the New Year in a new dress, which speaks of bright sunshine, sparkling water, pure air, and bountiful diet. The "Contents" of the January number present a pleasing variety of useful, helpful articles, under the departments General Articles, Temperance and Miscellany, Popular Science, Editorial, Domestic Medicine, Question Box, and Science in the Household. Price, 4s. a year. Address, PRESENT TRUTH, Grimsby.

**Unclaimed Fortunes in Chancery.**—Although not exactly in our line, we may be pardoned for referring to the above in these columns, inasmuch as inquiries are often made by Americans concerning supposed, vast, unclaimed estates in England; and if we can help to undeceive some of our American subscribers or their friends, we shall gladly do so. Many see such advertisements as this: "£2,000,000,000 in Great Britain unclaimed. List of 2,000 names furnished for stamp," etc. Thousands of pounds have been paid by Americans, believing that vast fortunes were awaiting them in Chancery. But the secretary of the American Legation in London, who has means of knowing, says that the entire amount in the custody of the Court of Chancery does not exceed £84,000,000, and of this sum £83,000,000 belongs to owners who are known, leaving only about £1,000,000 of unclaimed funds. Some English agents have grown fat over the gullibility of those who will persist in following such an *ignis fatuus*. A word to the wise is sufficient.

**"Secret Rapture" of the Saints.**—We are pleased to note the position taken by the *Christian Commonwealth*, in its issue of Jan. 21st, on "the Advent Problem." After referring to an idea which has largely obtained among many Adventists, that sometime in the near future the waiting church is to be "caught up" secretly, unseen by mortal eyes, the editor says: "Yet the noted Pauline passage [1 Thess. 4:16] on which this supposed imminent event rests, expressly tells us of anything but a secret or mysterious transaction. Nothing in Scripture is more vividly suggestive of unutterable commotion in all worlds than the 1 Thess. 4:16. A secret rapture is not announced, but is rather rendered impossible by such an utterance." The editor well says that the Greek terms *parousia* ("personal appearance or arrival"), *epiphaneia* ("shining forth"), *apokalupsis* ("revelation, manifestation"), "are used interchangeably with utmost freedom" in referring to the second coming of our Lord. This is not only good common sense, but sound exegesis. The obvious meaning of those passages which use the various terms noticed above indicate that they refer to one and the same event. Christ's coming is near we verily believe, but it is not a secret coming. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27.

**Mr. Stead's Release.**—Mr. Stead braved almost everything in an effort to protect the innocent and helpless maidens of our land. He was chiefly instrumental in revealing to the public a depth and extent of iniquity truly appalling. He doubtless made some mistakes; he technically violated the law; but his motives were good and the result of his efforts will be

good. He was sentenced to three months' imprisonment. The same day he came out of Holloway gaol, where he had served three months, surgeon Magee walks into prison, sentenced by Sir W. T. Charley to serve only one month, without hard labour, for an abominable attempt to outrage a little girl of ten years. The *Daily News* well says: "The sentence upon the man Magee forms a scathing satire upon the indignation that hurred round the head of Mr. Stead, and which it is impossible to doubt had something to do with the severity of his sentence. . . . When we have a man sent to prison for a month without hard labour for a brutal attempt upon the virtue of a child, and another man allotted three months' imprisonment for an endeavour, however misguided in some of its processes, to protect young children from such assaults, we may well stand at gaze. Mr. Stead is an enthusiast, and enthusiasts have ever affronted the wisdom of the worldly wise. But whether enthusiasts or the worldly wise have done more good since the first year of the Christian era, history will tell." An enthusiastic reception was given him in Exeter Hall. He speaks of his prison life as one of rest. He has written a book while in confinement.

**From the Continent.**—Good news in regard to the work of the Master is always encouraging. The sentinel's shout, "All's well," as he paces his lonely beat, falls gratefully upon the ear of his fellow. But more encouraging still are the advance moves upon the strongholds of the enemy, even though they be taken by fierce, prolonged conflict with the enemy. The work on the Continent has moved slow since the truth was first planted in Switzerland years ago, but the prospects have been continually brightening, and there have been no backward moves. Concerning the work there at the present, Pasteur B. L. Whitney, in a private letter, writes as follows:—

"We have had more items of an encouraging nature during the past few weeks than for months before. The subscription list of *Les Signes*, is, I think, larger than ever before, and we are receiving subscribers at the rate of about twenty to thirty per week. Our last issue was entirely sent out to regular subscribers, and to those who wished them to distribute in the missionary work. . . . More than this, we have constant evidence that the paper is doing good. We have learned that several persons in France are keeping the Sabbath from reading the paper. Then, again, in the way our brethren have taken hold in the missionary work, and in their donations for the cause, we have reason for thankfulness. Our efforts in behalf of the tents [for evangelistic use] on New Year's has brought us thus far more than 2,000 francs [£80], though there was no urging about it. . . . Our brethren have also subscribed liberally for the paper for the missionary work, and all the churches are holding special missionary meetings."

## FROM AUSTRALIA.

WE noticed, in our first number for January, *The Bible Echo*, a monthly just started in the cause of truth in Australia. It was at that time worked from a small press. Since that, the work there has been enlarged, as the following from the *Signs of the Times* of Jan. 7 will show. We too rejoice at the cheering prospects of the work in Australasia.

"We have received advices from our Australian missionaries as late as December 3, 1885, but too late for more than a short notice in this issue. They say:—

"We have to-day leased a new, two-story building of nine rooms, and an additional brick building where we can set our new printing-press, 'Wharf-dale.' Twenty-three have signed the covenant. There are now thirty adult Sabbath-keepers here besides those of us who came from America, and quite a number more are studying deeply, and are arranging their business affairs so that they can keep the commandments of God."

"We rejoice at the bright tokens of prosperity that the Lord is giving to the work in this new field. We look for great things in a short time in Australia. Now that this mission has changed location, notice particularly that the address is,—

"Burnam House, Corner of Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria, Australia. Address all letters accordingly."

## BRITISH AND FOREIGN BIBLE SOCIETY.

THE year 1885 has been a prosperous one to the British and Foreign Bible Society. The total income was £253,765 (the highest ever reached), the expenses, £231,006. The circulation of the Scriptures in whole or in part aggregated 4,161,032 copies, more than a quarter of a million more than the highest figures ever reached before. The principle of the Society is to sell and not to give, except under special circumstances,—a principle that all missionaries would do well to heed. In Persia there were 5,000 copies sold; in China, 200,000; in the province of Kansuh alone, one of the most distant in the empire, 10,000 were sold. In nine months 955,000 copies of the Penny Testament were sold. Many interesting items are given in the report. Some of the colporteurs have suffered much persecution and insult. One in Persia was bastinadoed till his feet bled. He makes the following entry in his journal the same day, after he had suffered the terrible punishment for selling the Word of God: "When I think of those who will come after me, and be able to sell the Holy Word freely (for I hope there will soon be religious liberty in this country), I feel very glad and comforted in thus suffering for Christ's sake." No one can estimate the good that has been done by this Society. The judgment alone will reveal it. But we have this assurance, God's word will not return void. We rejoice at the circulation of that Blessed Book. Unglossed and unperverted, it prepares the way for the last warning message; for it is found in that Word.

## A PRECIOUS PROMISE.

BUT the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11. The true Christian delights not in the wars, the discord, the strife, the disunion, which surround him in this world. The nearer he approaches to the perfect standard, the less he finds to be desired in this state of things.

How precious, then, the promise of peace in the future life! I have been struck with the exceeding richness of the promise of the text. Recognizing the character and longings of the heirs of the future inheritance, it promises them an "abundance of peace." Not a little, here and there, as the Christian finds it in this life, not alone the peace that comes from within, which is at times the only comfort of the believer; but peace without, on every hand. No longer tormented by fightings within and fears without, those who shall be heirs of the earth renewed, the future kingdom of the saints, those who have known the bitterness of life's conflicts, who have endured its struggles, who have "fought the good fight of faith," who have "come up through great tribulation," those who have thus learned how to estimate its value, "shall delight themselves in the abundance of peace." E. H. WHITNEY.

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At 72 Heneage Street, Grimsby.

PUBLISHING COMMITTEE:—

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