

The Present Truth.

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

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THE FANCIED AND THE REAL.

O SAVIOUR! whose mercy, severe in its kindness,
Hath chastened my wanderings and guided my way,
Adored be the power that illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow, I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright, but a worm was below;
The moonlight shone fair, there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer and glad as the morn;
Thou showedst me the path; it was dark and uneven,
All rugged with rock and all tangled with thorn.

I dreamed of celestial rewards and renown,
I grasped at the triumph that blesses the brave;
I asked for the palm-branch, the robe, and the crown,
I asked, and thou showedst me a cross and a grave.

Subdued and instructed, at length to thy will
My hopes and my wishes I freely resign;
O, give me a heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below;
There is rest, but 'tis found in the bosom of God.

—*Sir Robert Grant*.

THE character of a government is based on the integrity and perfection of its law; its permanency rests on its ability to maintain and vindicate that law. Therefore the government of Jehovah shall stand forever; for "the law of the Lord is perfect," and in His "hand are power and might."

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 18.)

THE CONFLICT ENDED.

WHEN Jesus cried out, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation, was ended. Satan had fully manifested his enmity against the Son of God. It was the cruel cunning of the fallen foe that planned the betrayal, trial, and crucifixion of Christ. His diabolical hatred, carried out in the death of Jesus, placed Satan where his true character was revealed to all created intelligences that had not fallen by sin. The angels were horror-stricken that one who had been of their number could fall so low as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile was quenched in their hearts.

Satan had put forth the strongest efforts against Christ from the time when he appeared as a babe in Bethlehem. He had sought in every possible manner to prevent him from developing an unblemished childhood, a true manhood, a holy ministry, and a perfect sacrifice in yielding up his life, without a murmur, for the sins of men. But Satan had been unable to discourage him, or to drive him from the work which he had come on earth to do. The storm of Satan's wrath beat upon him from the desert to Calvary; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of his Father, and press on in the blood-stained path before him. All the efforts of this mighty foe to oppress and overwhelm him, only brought out in a purer light the spotless character of Christ.

The justice of God was now fully vindicated in his act of banishing from heaven the fallen angel who had once been exalted next to Christ. All Heaven, and the worlds that had not fallen by sin, had been witnesses to the controversy between Christ and Satan. With intense interest had they followed the closing scenes of the conflict. They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overmastering agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement had filled his Divine spirit with shuddering dread, as he felt his Father's presence removed from him. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was

forced from his pores, and fell in drops upon the ground. Thrice the prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the prostrate Son of God, fainting and dying under the accumulated guilt of the world.

Heaven had beheld the victim betrayed and hurried, with mockery and violence, from one earthly tribunal to another. It had heard the sneers of his persecutors because of his lowly birth, and the denial with cursing and swearing by one of his best-loved disciples. It had seen the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a criminal, dragged to and fro from palace to judgment hall, arraigned twice before the Sanhedrim, twice before Pilate, and once before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd!

Heaven had viewed with grief and horror Christ hanging upon the cross, blood flowing from his wounded temples, and sweat tinged with blood standing upon his brow. From his hands and feet the blood had fallen, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails had gaped as the weight of his body dragged upon his hands. His laboured breath had grown quick and deep, as his soul panted under the burden of the sins of the world. All Heaven had been filled with amazement when the prayer of Christ was offered in the midst of his terrible suffering,—“Father, forgive them; for they know not what they do.”

Christ was the embodiment of God himself. The plan and execution of man's salvation was a demonstration of Divine wisdom and power. The unfathomable love of God for the human race in giving his Son to die for them, was made manifest. Christ was revealed in all his self-sacrificing love and purity. When the justice of God was expressed in judicial sentence, declaring the final disposition of Satan, that he should be utterly consumed with all those who ranked under his banner, all heaven rang with hallelujahs.

In the death of Christ upon the cross, angels had seen the pledge of final victory over the powers of darkness. In the slain Saviour sleeping in Joseph's tomb, angels beheld the mighty Conqueror. Angels guarded the sepulchre of Christ, and acted a part in his resurrection. While Roman sentinels were keeping their watch beside the Saviour's tomb, an angel of the most exalted order was sent from heaven. His countenance was like the lightning, and his garments white as snow. He parted the darkness from his track, and the whole heavens were lit with his resplendent glory. The earth trembled and heaved; soldiers, officers, and sentinels, all fell as dead men prostrate upon the earth. The evil angels, who had triumphantly

claimed the body of Christ, fled in terror from the place. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus thou Son of God, thy Father calls thee! And He who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulchre, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder.

Jesus was the first-fruits of them that slept. When he came forth from the tomb, he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gave evidence that there will be a final resurrection of those who sleep in Jesus.

Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that the tempter had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, vanished before this exhibition of the Divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him when the Saviour came forth, having paid the full ransom of man, thus enabling him to overcome Satan in his own behalf in the name of Christ, the Conqueror. The arch-enemy now knew that he must eventually die, and that his kingdom would have an end.

At the death of Jesus the earth was wrapped in profound darkness at midday; but at the resurrection the brightness of the angels illuminates the night, and the inhabitants of heaven sing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night."

With joy unutterable, all Heaven welcomed the hour when the Saviour, at the close of his earthly mission, ascended to the celestial courts. As a mighty Conqueror he led the way upward, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. With songs of joy and triumph, the heavenly host escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!"

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph, "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up ye everlasting doors, and the King of glory shall come in!" Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains, "The Lord of hosts! He is the King of glory!" Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father.

The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the

representatives and samples of those who shall be redeemed by the blood of Christ from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely!

With the deepest joy and adoration, the hosts of angels bow before him, while the glad shout rings through the courts of heaven: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices proclaiming in lofty strains, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!"

SUNDAY DEFENDERS.

It is much to be regretted that religious teachers should sometimes give incorrect and unscriptural replies to important Bible questions.

An instance of this kind has recently occurred at Bristol during a course of mission services conducted by Mr. Spurgeon's evangelists, Messrs. Fullerton and Smith. Just before the conclusion of the meetings, Mr. Fullerton kindly invited any of his hearers to send him scriptural questions in writing, and he would publicly reply to them. In response to the invitation, nearly twenty questions were sent in, and at the appointed time Mr. Fullerton proceeded to read them before a large congregation, and replied to each in turn.

In one case, however, the answer given was certainly *not* in accordance with Bible teaching. Two tracts entitled, "The Christian Sabbath," and "One Hundred Bible Facts on the Sabbath Question," had been previously sent to Mr. Fullerton, accompanied by a letter earnestly asking him to read them and to give his opinion as to whether the observance of the seventh-day Sabbath as enjoined in the fourth commandment was still binding upon Christians.

In a somewhat hesitating manner Mr. F. confessed he had not read the tracts, but he added that the seventh day was "the *Jewish Sabbath*," and that they as Christians observed the first day of the week, which was the Lord's day, in honour of Christ's resurrection.

We have no hesitation in saying that this "reply" of Mr. Fullerton is totally incorrect and contrary to the plain teaching of the Word of God. It is hardly necessary to again expose the fallacy of the unfounded assertions that Mr. Spurgeon's "evangelist" has made in his vain endeavour to defend "Sunday keeping"; he has had recourse to the usual unreasonable and worn-out arguments that have so often been raised, and as often proved to be utterly destitute of scriptural proof.

Bible students will certainly fail to see how the seventh day can be called "the *Jewish Sabbath*," when we find from God's word that it was identified and set apart at the close of the creation week, nearly two thousand years before the Jews as a nation existed. There is no record of any change found in the Bible, and our Saviour himself declared that he was Lord even of the Sabbath day, proving beyond

doubt that the Sabbath (the seventh day of the week) is still the Lord's day. We trust Mr. Fullerton and many others may yet be enabled to see their duty on this great question of obedience, and be willing to comply with the claims of God's holy law.

J. F. SHEPPARD.

HONOUR THE LORD.

"GIVE unto the Lord the honour [margin] due unto his name; worship the Lord in the beauty of holiness." Ps. 29:2. To comply with this command requires a heart filled with love to Him who created the heavens and the earth. Our Saviour taught this when he told the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. If the life is fully consecrated to the Lord, we shall give unto him due honour. If we are divided in our affections, it is impossible for us to comply with the above request. Then *the first thing necessary to give unto God the honour due him, is love.*

But how can we know whether we love him as we should? "If ye love me, keep my commandments," says Jesus. This is, and ever has been, the test for God's people. This would indicate that keeping all of God's commandments would never be popular. If there should be a time when there would be no cross connected with obeying God's law, there would be no test of our love to him.

The fifth commandment says, "Honour thy father and thy mother," etc. The child that is never brought in contact with temptation to do contrary to his parents' wishes, would never have his love tested. He might think he was giving due honour, and yet be mistaken. But let him be tested on a point that tries his affections. This will show whether his obedience is prompted by love. So with our honour to the Lord. When there are no trials and it is easy to obey God, we can boast of our love for him; but let persecution come, and our lives or interests be jeopardized, and our honour to God is tested. What will we do in such a case? Is our love strong enough to cause us to move out in the face of opposition, and take God at his word, or will we try to evade the force of the truth, and discount his word to suit our convenience? If we love God with all the heart and soul and mind, we will honour him, let come what will. When Abraham had walked with God for many years, and God said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," he gave Abraham a severe test that he might know whether he would render the honour due to his Maker. He was called to give up his son who was born according to promise, and through whom the Saviour was expected. God had given, and now he was about to require. Abraham was put to the test. He knew what the Lord had said, and his own feelings. He could have reasoned that God never required such a thing before, and now why should he ask this, when he had blessed so abundantly? He might have tried to spiritualize away the meaning of God's word and thus escape. But his love was too great for that. He was willing to render to God the honour due him if it took his only son. By this we see that

HONOUR IS SHOWN BY OBEDIENCE.

A man cannot be violating any precept God has given, and render due honour to his name. Balaam knew God's will, but he wished to curse the Lord's people, that he might gain the applause of a wicked king. When the Lord told him plainly what he should do, Balaam thought the Lord was too

particular, and instead of seeking for help to resist temptation he asks the Lord to let him go. He showed by this act that he honoured King Balak more than he did the God of the heavens and the earth. He was willing to disobey the Lord and obey one who promised him the wealth and honour of this world.

How many to-day are taking the same course! Are there not many who dare not obey the Lord if they fear that they will lose some of this world's goods by so doing? When the claims of the fourth commandment are presented, the people do not dare say that the Lord has not said that the seventh day is the Sabbath; but the cry is, "How can I keep it?" "If all would keep the Sabbath, I would gladly obey," says another. Another plea is, "I will lose my place, and how can I live if I keep the Sabbath?" Yet the Lord has plainly pointed out the path of duty and says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

Can we give God the honour due him and willingly keep our foot on the Sabbath? When the Lord shows us that we are trampling his holy day under our feet, and asks us to take our feet from the Sabbath, and honour him, what are we going to do? Please notice that he says we are not to be found "*doing our own ways*," if we honour him. Reader, have you seen that God requires you to observe the seventh day as his Sabbath? Are you refusing to obey, because it is not convenient? Let me ask you, are *you* honouring the Lord you profess to serve? The Lord has said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. Which is better, to despise the Lord and honour this world, and at last be lightly esteemed in the day of judgment, or honour the Lord and despise the world, and at last be honoured by the Lord, by hearing the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things?" May the Lord help you, dear reader, to honour the Lord in all things, and at last be saved with the redeemed.

J. H. DURLAND.

YOU ARE DECLINING SPIRITUALLY.

WHEN you are averse to religious conversation or the company of heavenly-minded Christians. When from preference, and without necessity, you absent yourselves from religious services. When you are more concerned about pacifying conscience than honouring Christ in performing duty. When you are more afraid of being counted overstrict than of dishonouring Christ. When you trifle with temptation or think lightly of sin. When the faults of others are more a matter of censorious conversation than of secret grief and prayer. When you are impatient and unforgiving towards the faults of others. When you confess, but do not forsake sin; and when you acknowledge, but still neglect duty. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God. When you shrink from self-examination. When the sorrows and cares of the world follow you further into the Lord's day than the savour and sanctity of the Lord's day follow you into the week. When you are easily prevailed upon to let your duty as a Christian yield to your worldly interest, or the opinions of your neighbours. When you associate with men of the world without solicitude of doing good, or having your own spiritual life injured.—*Selected.*

Home and Temperance.

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

THE SIFTING OF PETER.

IN St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armour so complete
But he can pierce with arrows fleet
Its centre.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding.
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache,
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer. —*Longfellow.*

A WORLDLING'S VERDICT.

A YOUNG man, who was a professed Christian, was seeking to win the heart and hand of a young lady of wealth and fashion. His suit did not prosper, and one day she said to him: "You know that you are a church member, and I am a gay girl, very fond of what you call the pleasures of the world." This led him to suspect that his religion was the obstacle to his success in winning her consent to marry him. He accordingly applied to the officers of his church, which must have been very loose in its joints, for a release from his membership.

They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my church, and I do not make any profession to be a Christian."

The honest-hearted girl turned on him with disgust and horror, and said to him: "M—, you know that I have led a frivolous life, and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did *just to try you*; and if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Surely the verdict of every candid, sensible person must be, "Served him right." The best way for every Christian, under all circumstances, is to hold fast the profession of his faith without wavering, and to let his light shine in the world.—*The Common People.*

WHEN IT IS NO USE PRAYING.

A YOUNG woman last year was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she didn't seem to see it. One morning she came to me after service. "Dear sir, will you pray for me?" She was thunderstruck when I said "No." "But, sir, I am very anxious to be saved; won't you pray for me?" "No." "Oh, sir, you don't mean it." "I do. I have set Jesus Christ before you; if you won't have him, there's no use praying; you will be lost. There is no other way, and I don't want there should be any other way. Here I've been all my life learning that way, and if there be another it would be a queer job. Will you have Christ, or will you not?" There was a pause; then she said: "Yes, I will if I may." "May?" He has put it, 'He that believeth shall be saved, and he that believeth not shall be damned.' Surely you may have him if there is such a dreadful threatening against unbelief." "Well, I will." "Then let us get down directly, and pray now. If you are willing to obey God's commandment, then we may pray." We did pray, and I am sure that young woman has never doubted she was saved from that hour. If you won't believe in Jesus, all the praying between heaven and earth won't save you. But if you seek him in simple faith, soon shall you say with rejoicing, "I have found Him whom my soul loveth, and I will never let him go."—*Spurgeon.*

IS THE WATCH RIGHT?

DR. JOHNSON said of Bishop Burnett, that "he was like a man who resolves to regulate his own time by a certain watch, but will not inquire whether the watch is right or not."

In many persons there is observable an easy tendency to regulate their religious belief by some standard which they take for granted to be right, without seriously examining the grounds of its conceded authority. In the Catholic church, the priest, who is a second-hand pope, is the standard time-piece by which all the lay-watches are regulated. What the priest declares to be God's truth is accepted as such, without, in most cases we fear, an earnest and prayerful inquiry into his claim to infallibility.

And among Protestants, are there not many that blindly set their belief by the minister or the creed, rather than by an intelligent and devout study of God's Word? If so, wherein are they better than superstitious Romanists? You may be all correct according to your standard, but what if that shall prove to be false? Let us take nothing second-handed. Let us try all human time-pieces by the great chronometer, constructed by Him whose existence is measured only by eternity,—the infallible Word of truth.—*Sel.*

THE ACHIEVEMENT OF CIVILIZATION.—If he could, the Sultan of Zanzibar would not suffer a drop of spirits to find its way into his dominions, but Great Britain and other countries force him to admit the corrupter. It has been cynically remarked that the real achievement of civilization is neither missions nor emancipation, but the successes which have crowned its efforts to introduce drunkenness among the native population in heathen lands. Shame on these civilized countries! Such selfish and unprincipled conduct must inevitably meet with righteous retribution.—*Christian Leader.*

WHEN thou sittest to eat with a ruler, consider diligently what is before thee; and put a knife to thy throat, if thou be a man given to appetite.—*Solomon.*

THE PRESENT TRUTH.

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

GRIMSBY, FEBRUARY 18, 1886.

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

THE TWO-HORNED BEAST OF REV. 13.

EXCEPTIONS have been taken to our application of the two-horned beast to the United States. It is held to be a symbol of the Greek or Roman Catholic Church. But every specification of the prophecy is against this supposition; for it is only supposition. There is no likeness between the symbol of the two-horned beast and the Greek Church. Let us briefly notice the specifications of the prophecy.

1. We hold that the ten-horned leopard beast, as presented in Rev. 13, represents Rome under the Papacy. This view has been held by most Protestant commentators, and is evident from the character of the beast, the work it was to do, and the time it was to continue, all of which specifications have been met in Papal Rome. The days of persecution began in 538 A.D., when the Bishop of Rome was made "corrector of heretics," and they ended in 1798 A.D., when the pope went into captivity under the French.

2. At this time John sees the two-horned beast "coming up." This was literally true of the United States of America. But was it true of the Greek Church? No; for that church separated from the Roman in the ninth century.

3. The ten-horned beast came up out of the *sea*, representing peoples, nations, etc. (Rev. 17:15), which fact is also shown by the composite character of the body of the beast. It was a successor of the great powers of the Old World. But the two-horned beast came up "out of the *earth*," which, in contrast to the term *sea*, must denote territory hitherto unoccupied by nations of importance. This is literally true also of the United States, but not of the Greek Church, or those countries in its communion.

4. It had two horns like a lamb," denoting mildness. This will symbolize the two leading principles of the United States government—civil and religious liberty. But nothing in the Greek Church would answer to this.

5. The dragon voice is a later development. But this could not be said of the governments wherein the Greek Church is established. The dragon voice and spirit have been, to a greater or less extent, manifested all through. But in the United States, movements on foot, supported by strong and vigorous organizations, indicate that the mild-mannered beast will promulgate oppressive laws, and thus *speak* "like a dragon."

6. It is to make an *image* to the papal beast. This is not true of the Greek Church; for it did not depart from the doctrines which the Roman Catholic Church held previous to her separation. It made no image to Rome. It simply stereotyped the early church doctrines and beliefs, and refused to accept the new and constantly multiplying innovations and heresies of the Roman branch. But the United States is free to do this, and will, as declared by the National Reform Association, "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land."

We have given some testimony, and might have given much more, to show the probability of this. We present below a testimony from a correspondent of the *Christian Commonwealth*, from its issue of Jan. 21, in confirmation of what we have already said. After speaking of the various political parties in America, the writer says:—

"What Cromwell attempted, but in vain, to

have a God-fearing Parliament; what the men of Massachusetts made a law, that no one was to vote even, unless he knew that he had passed from death unto life, bids fair one day, to a great extent, to be realized in this country. The human mind is dull to perceive what its best interests are. The rule of sin and of the unconverted has lasted long in the world's history. It is now almost time that Christians and Christian principles had their say in civil affairs. . . . Hence the idea of a "third party" in American politics." This vote will increase year by year until they compel recognition. The revival going on in the churches will give them a much greater number of adherents, until—and the day is not far distant, when the rum traffic will be overthrown, with one-half or three-fourths of the crime and pauperism of the country—devoted Christian men, getting into places of trust and power, will insist on and compel the ungodly to submit to just laws and righteous institutions. . . . The time is rapidly approaching when true Christianity, and not base forms of it, will be acknowledged all over the earth. Then Christians can occupy high places, and the same spirit of devotedness which led them to the stake, or to the headsman's block, will then appear, leading them with a righteous, yet powerful hand to repress whatever is against God or his gospel."

Among these institutions and so-called righteous Christian laws, the Sunday stands prominent, ay, and with many, foremost. The same clamour for earthly power is taking possession of the Protestant church of America and of the world, as possessed the Roman church in *her* days of prosperity. It will have the same result—persecution of those who conscientiously obey the Word of God. A "spirit of devotedness" "will then appear," not in the rulers, but in the persecuted "for righteousness' sake;" not in those who uphold the traditions of men and the institutions of Romanism and Paganism, but in those who "keep the commandments of God and the faith of Jesus."

IS THE END NEAR? NO. 6.

THE TESTIMONY OF THE SUN, MOON, AND STARS.

JUST before our Saviour's crucifixion the disciples asked him a most important question: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. If such a question should be asked of the divines of the present day, they would doubtless reply, "That is an event concerning which it is impossible to impart any information. It may come at any time or not for countless ages. We can tell nothing about it; and no sign will herald its approach." But our Saviour gave a very different answer. He recognized the question as a proper one; and concerning the subject he immediately gave one of the most striking prophetic discourses to be found anywhere in the Word of God.

Did he tell them what would be the sign of his coming? Verse 33 reads as follows: "So likewise ye, when ye shall see all these things, know that it [he, margin] is near, even at the doors." To be "near, even at the doors," must signify to be very close at hand. There are, then, signs which will precede the coming of Christ and demonstrate its proximity. What are these? "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Verses 29-31.

Here are set forth certain striking events which are said to immediately precede the appearing of

the Son of God. They are three in number; the darkening of the sun and moon, and the falling of the stars. The others mentioned take place after the close of probation, in close connection with Christ's appearing; as the shaking of the powers of heaven, the appearing of the sign of the Son of Man, and the mourning of the tribes of the earth at his coming. The first of these is caused by the voice of God saying, "It is done." Rev. 16:17. Then there are voices, thunderings, lightnings, and a great earthquake: "and every island fled away, and the mountains were not found."

The signs, then, which precede Christ's coming are the three first mentioned. These are given as signs in many other scriptures. See Mark 13:24-26; Luke 21:25-27; Rev. 6:12-14; Joel 3:14, 15, 16: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake."

How plainly these scriptures demonstrate that the darkening of the sun and moon, and the falling of the stars, are the great signs which God will give to show when the end is near! There are none others given in the Word of God which are made so prominent. Have these events transpired? If so, the Lord's coming must be very near. If they have not transpired, we are not entitled to look as yet for it. Can we define the time when these signs must commence? St. Matthew says: "Immediately after the tribulation of those days shall the sun be darkened." Mark says: "In those days, after that tribulation, the sun shall be darkened," etc. "The tribulation of those days" must be a period spoken of in prophecy when God would permit his people to suffer the greatest tribulation and persecution ever endured by them in any age. Such a period is pointed out in many prophecies. Dan. 7:25; 11:33-35; 2 Thess. 2:3, 4; Rev. 6:8; 12:6; 13:7; and other scriptures.

There can be no question whatever, that this tribulation refers to the 1260 years of papal persecution, when upwards of fifty millions of people, whom the Catholic church called heretics, were put to death by the sword, the fagot, and the rack. They suffered in dungeons, in crusades, and in every way of persecution that man could invent. This terrible state of affairs commenced with the Roman supremacy A.D. 538, and consequently would terminate 1260 years later, or in 1798. Our Saviour refers to this period in the same 24th chapter of Matthew, verses 21, 22: "For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." More people were put to death for conscience' sake during this period than during all the rest of the six thousand years of human history.

Truly this was the "great tribulation" spoken of. It was to be shortened for the elect's sake. This shows it was a tribulation upon the elect, or God's people. The prophecies indicate that it was to continue 1260 years, or till 1798; but the Saviour says that the tribulation should be shortened, so that a seed of the elect might be preserved. This was accomplished during the great Protestant Reformation, when the Papacy was so crippled it could no longer persecute as before. There have been no general persecutions since 1750.* There were, therefore, nearly fifty years between the close of the tribulation, or persecution, and the end of the days in 1798. Our Saviour says that after the closing of the persecution, but before the ending of the days, the sun should be darkened.

* As the tribulation was induced by decrees, it would seem as if the persecution would end by a decree. And thus it was. Maria Theresa, empress of Austria, at that time a prominent ruler, issued a decree of toleration of all Christian sects in 1776. The darkening of the sun in 1780 would therefore come "immediately after the tribulation of those days." Ed. P. T.

Did this prove true? In all the late editions of Webster's Unabridged Dictionary, in the appendix of names of noted persons, places, etc., is given the following:—

"Dark Day, The, May 19, 1780,—so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

We have not the space to give the many pages of description of this event which we have in our possession. It certainly was one of the most remarkable which was ever recorded in history. Such expressions as the following were used:—

The *Concord* (N. H.) *People* calls it "the silent spreading of the pall-cloth over the earth by strong, invisible hands."

The *Boston Gazette*, of May 22, 1780, says: "The printers acknowledge their incapacity of describing the phenomenon which appeared in that town on Friday last. Such a phenomenon was never before seen here by the oldest person living."

The *Connecticut Journal*, of May 25, 1780, says: "The greatest darkness was, at least, equal to what is commonly called 'candle-light' in the evening." Rev. Elam Potter, M.A., in a sermon delivered on the 28th of May, 1780, spoke of it as a "wonderful darkness,—such a darkness as probably was never known before since the crucifixion of our Lord. Some thought whether the day of judgment was not drawing on."

The American Tract Society, in their "Life of Edward Lee," call it "a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear." Prof. Dwight, in his "Historical Collections," says: "The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand."

Whittier describes it as follows:—
"Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Low'd, and look'd homeward; bats on leathern
wings
Flitt'd abroad; the sounds of labor died;
Men pray'd, and women wept; all ears grew sharp
To hear the doom blast of the trumpet shatter
The black sky."

We might multiply these expressions from many authors. This was no ordinary occurrence. We defy any man to find another day in history described in such terms as were applied to this one by a great variety of authors. What, then, have we shown? It came at the exact time the Scriptures said it would, between the close of the great persecution and the ending of the 1260 days; that is to say, "in those days after that tribulation," the sun was darkened in the most remarkable manner ever recorded in history. If the great papal persecution was the greatest tribulation ever visited upon Christians, this was also the most remarkable dark day ever witnessed. Both fulfilled the prophecy.

The darkening of the moon on the following night was as remarkable as the darkening of the day. One witness says, "If every light in the universe had been blotted out, it could not have been darker." Another states that it was a darkness that could be felt, which even terrified the dumb beasts; that horses in many instances could not be forced to leave the stable. One other describes the moon as having the appearance of blood. It was at full moon when this great darkness prevailed.

The falling stars occurred Nov. 13, 1833. The star shower covered the whole of the Western Continent, and extended from the middle of the Pacific to the middle of the Atlantic.

The *Old Countryman* (a newspaper) immediately

after it occurred speaks as follows: "We pronounce the raining of fire which we saw Wednesday morning last, an awful type, a sure forerunner, a merciful sign of that great and dreadful day which the inhabitants of the earth will witness when the sixth seal shall be opened."

Horace Greeley, the famous editor of the *New York Tribune*, said: "While a mere lad, I was waked in the night to see a pale, frightened face bending over me, and to hear, 'Get up! get up! the day of judgment has come, I believe, for the stars are all falling!'"

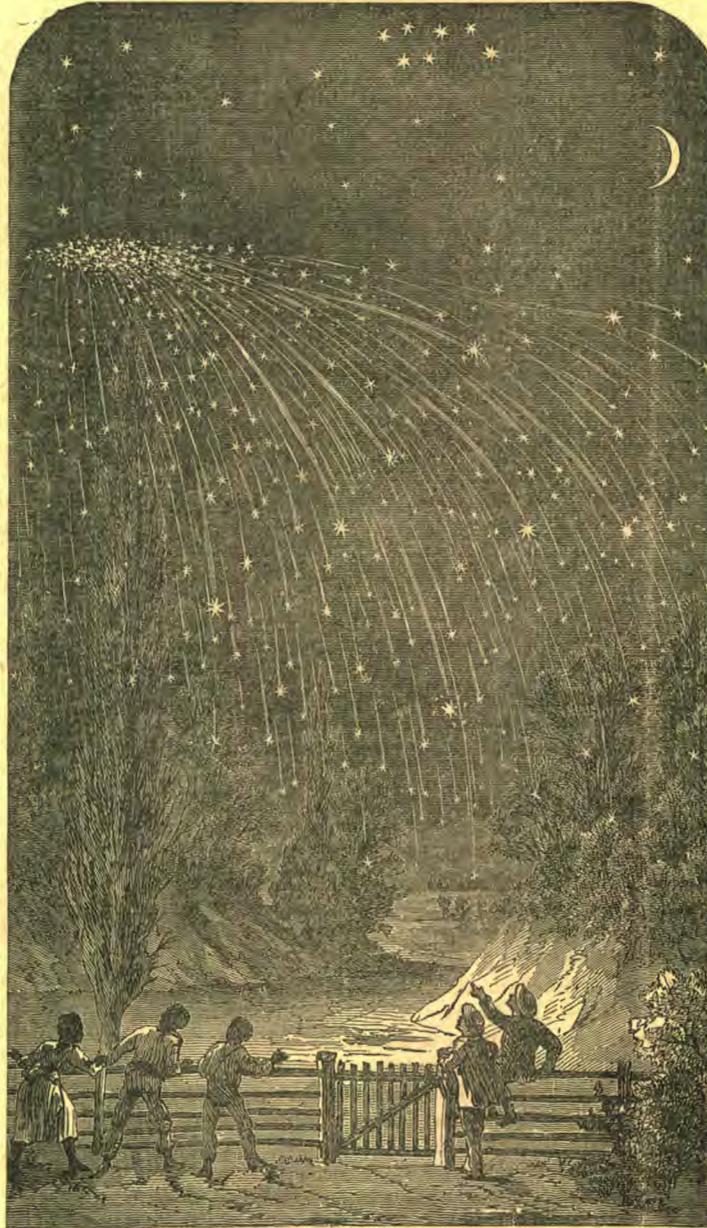
Mr. Henry Dana Ward, while quoting the description in Rev. 6,— "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind,"—said if he were to hunt through all nature for a simile, he could not have found one so exact as that used

tion shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 32-35. There is nothing surer in nature than this, that when the trees put forth their leaves, summer is right upon us. Christ says, when these events occur in connection with the heavenly bodies, that we may be just as sure his coming is near. We may know it is "near, even at the doors,"—the next great event in prophecy. But this brings in the generation that should see the complete fulfillment of these signs. He declares that it shall never pass away till the event itself appears.

This threefold sign was not completed until the falling of the stars in 1833. It then becomes an evidence to the people living that Christ's coming was now to be expected. The sign given by our Saviour contained three important particulars.

These are now fulfilled. Before the last occurred they had no right to look for the Lord because the sign was not completed. But they were authorized and required to believe his coming was near as soon as they knew this sign was fulfilled. Since that, we have been in the waiting time. And during this waiting time, what has taken place? Men have been raised up in the providence of God who have proclaimed the coming of our Lord near. Many publications have been scattered everywhere; and the warning voice is still heard, proclaiming the day of the Lord at hand. Other signs, which we have mentioned in previous articles, confirm this great threefold sign of the darkening of the sun and moon and the falling of the stars. Every student of prophecy may now know that the coming of the Lord is due. This generation will not pass off the stage until Christ appears. The word of the Lord is pledged for it.

Since 1833 men have been looking for the coming of the Lord. We have now entered upon 1886. Fifty-three years are nearly passed. Those who were living when this sign was fulfilled are now becoming old. Can we doubt the truthfulness of our Lord's declaration, made so solemn and forcible by his own words?—"Heaven and earth shall pass away; but my words shall not pass away." If the dark day of 1780 be not the one predicted by our Saviour, then his words can never prove true. He said it would occur in those days after the tribulation of the long prophetic period which terminated in 1798. The persecution ceased about 1750. There was a little space of time marked off between these dates where this darkening of the sun and moon occurred. If it did not occur then, his words would be untrue; because the period of 1260 years cannot be extended beyond 1798. If it did occur then, the signs of which he spoke have been fulfilled, and we must be very near the great day of God. How can we doubt the truthfulness of his words? May God help us to prepare for that great event. G. I. B.



THE FALLING OF THE STARS.

[A Scene of Nov. 13, 1833.]

by the prophet in describing this wonderful scene.

Prof. Olmstead, of Yale College, calls it "the greatest display of celestial fire-works that was ever seen since the creation of the world; or at least within the annals covered by the pages of history."

These testimonies might be greatly multiplied, but they are enough to forever settle the question that here we have the complete fulfillment of the prediction of Holy Writ upon the signs to precede Christ's coming. They have been fulfilled before the eyes of the present generation. What next? "Now learn a parable of the fig-tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This genera-

CHRIST'S SECOND COMING VISIBLE, LITERAL, AND PERSONAL.

We do not see how the scripture passages which speak of that glorious event can be understood otherwise. He will come "as the lightning cometh out of the east, and shineth even unto the west;" "with clouds;" "as ye have seen him go into heaven;" "every eye shall see him, and they also which pierced him;" he shall be "revealed" in flaming fire;" "they [the men of earth] shall see the Son of Man coming in a cloud" as he ascended; and in this transcendently visible glory he "rewards" his people. He will be heard as well as seen. His coming will be "with the voice of the

Archangel, and with the trump of God. It is a literal coming not a spiritual. The Holy Spirit came in his absence. "If I go not away," says Jesus, "the Comforter will not come unto you; but if I depart, I will send him unto you." The Comforter still remains; the Master is still absent. His coming is not at death. Every description forbids the idea. "Lord, if thou hadst been HERE, my brother had not died," said the bereaved Martha; and the inspired apostle declares, "The last ENEMY that shall be destroyed is death." No, our LORD comes as the Lifegiver; "When Christ, who is our LIFE, shall appear." "I am the way, the truth, and the life," says our Saviour, not the death. Sin "bringeth forth death." His coming will be personal: "This same Jesus;" "I will come again;" "the Lord himself [not another, nor a representative] shall descend from heaven with a shout." Comforting, cheering, inspiring thought! If we love an individual, we love his personal presence we long to be with him. And this is the promise of our Lord: "I will come again, and receive you unto myself." Do the people of God love that coming? Are they prepared for the return of their Lord?

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.

SPEECHLESS.

A CORRESPONDENT sends us a clipping from a newspaper, which is an advertisement of an entertainment to be given by the Presbyterian church of his place, and which runs as follows:—

"MUM! MUM! MUM!"

"'Silence is golden.' If you can keep silent, you can save your gold at the Presbyterian church, Tarpport, next Friday night, and have the unutterable satisfaction of getting a prime supper for nothing, and be considered a hero besides. 'Mum is the word.' Speak not, smile not, cough not, or pay the price.

"All sat mute,
Pondering the danger with deep thoughts."
—Milton.

"10 cents a smile, 20 cents a laugh, 25 cents to speak; supper free.

"And like dumb statues,
Stared each on each other."
—Shakespeare.

"Come to the mum social at the Presbyterian church, next Friday night, the 11th, and have a good time. You can eat and drink for nothing, and pay what you like for being merry."

One can very easily judge of the nature of the gathering to which such a call as that would give rise. It says in so many words, "Eat, drink, and be merry." And all this in the name of religion, and in a house professedly dedicated to the worship of God. And while these scenes of festivity and folly are so common as to characterize some religious bodies as a whole, we are happy to know that many individual members see and deplore the evil, and have no fellowship with the unfruitful works of darkness, which they are now powerless to restrain. We believe the time is not far distant when these will have an opportunity to make their voice heard.

As we read the foregoing notice, we could not help thinking of a time spoken of in the sure word of prophecy when all such lovers of pleasure shall be "mum," but not in fun; and when their silence is broken, it will not be by hilarity and merriment. Before certain solemn questions propounded by the Judge of all, they will be "speechless;" and when the just sentence which shall be rendered against them, shall be executed, their present mirth will be turned into "weeping, and wailing, and gnashing of teeth."

The strong influence which is sweeping even the professed Church of Christ into a dizzy maze of sensual pleasures and carnal amusements, constitutes one of the perils of these last days. 2 Tim. 3: 1-5. May God save his people from the dangers now swelling so tumultuously around them.—U. S. in *Review and Herald*.

The Missionary.

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

"NOTHING BUT LEAVES."

God pity the one who, looking back,
Sees no fruit on life's beaten track.
Nothing but leaves in the path of life,
No fruit to tell of an ended strife.
Nothing but leaves in the morning fair;
Nothing but leaves in the noonday glare.
Nothing but leaves at the setting sun;
Nothing but leaves when the day is done.

Where are your harvests of golden thought?
While the sunlight lasted you should have wrought.
You sowed no seed with careful hand,
But thoughtlessly scattered it over the land,
And lo! as you sowed you must also reap!
Too late, ah, too late! to stand and weep!
You have not obeyed the Master's call,
"Work in my vineyard" ere darkness fall!
To none you spoke of a Saviour's love,
Of the beautiful Zion so far above,
Of the golden streets that no eye hath seen,
Or the river of life with its silver sheen.
Of the tree of knowledge no fruit you bear;
Oh! why have you wasted a life so fair?
Oh! why have you fought so vain a strife,
And looked not to the end of the battle of life?

You will bow your head with shame and fear,
And the Master's call you will dread to hear;
For the Master's work is not yet done,
And lo! he calls at the setting sun.
But alas! in the place of golden sheaves,
You carry nothing but withered leaves;
Gird thee to thy work ere the Master come;
Thou shalt hear at last from his lips, "Well done."
The fields are all white, go gather the sheaves,
That thy life yield not "nothing but leaves."
—Selected.

OUR LATE ANNUAL MEETINGS.

THE progress which a person or cause is making can best be seen and appreciated by comparing it with the past. And comparing the work of the proclamation of the third angel's message at the present time with the past, it is truly encouraging. That message is designed of God to call out a people from the world and a spiritually dying church who will "keep the commandments of God and the faith of Jesus." Rev. 14: 9-12. The message is a most solemn one. It does not appeal to passion or prejudice, or pander to the lust of power or wealth or carnal pleasures. It contains the doctrines of the soon coming of our Lord Jesus Christ, life only through faith in him, the duty of implicit obedience to the commandments of God,—the fourth as well as others,—all of which are unpopular in the religious world. It is, we firmly believe, founded on the Word of God; and thus founded, it must meet the error and tradition opposed to its claims. Truth must be its standard, and however unpopular that truth may be, it should not be compromised or suppressed. It includes all the truth of the Christian dispensation with the additional *present truth* for these last days, as revealed in the "sure word of prophecy" fulfilling.

Such a work must from the very nature of the case be unpopular. Its success will not be that for which men should take credit to themselves. (Alas! that they sometimes do!) for it is entirely owing to the power of the truth of God. But it is not this phase of this work which we design at this time to present before our readers; but something of the progress it has made under the good hand of our God.

Forty years ago it had scarcely a beginning. Its adherents in all the world could be counted without going far into the hundreds, and we apprehend, in the tens. The first General Conference was convened at Battle Creek, Michigan, U. S. A., May 20, 1863. The delegates numbered twenty-one, representing six different local conferences and mission fields, only one of which was at that

time fully organized. The report, including the General Conference and State Conference Constitutions covered about a page of *Review and Herald*, present size. The report of the second General Conference would fill about one column. Six State Conferences were represented by delegates. Other things of a temporal character were in proportion. But not so with the zeal of the labourers or their faith in God and his work. The report of the late General Conference, which was held at the place above noted Nov. 18 to Dec. 6, 1885, fills seven pages of the *Review and Herald*. There were seventy-five delegates present, representing twenty-seven different Conferences and a number of mission fields. As it would be impossible to present an extended report, we will briefly review the leading features of the session.

Never has so much business and of so varied a character come before any of our General Conferences as before this. The distribution of labourers, the mission fields in various parts of the world, the city missions, and the question of finances for further extensive prosecution of the work made it a busy season. Some twenty-one different committees were appointed. And, as usual, the decisions were harmonious. Among the various appointments the following will be of interest to our readers: Pastor Richard Conradi to Europe to labour among his countrymen, the German-speaking people, among whom he has had great success in America. Pastor W. M. Healey of California to the Hawaiian Islands, to assist those who have laid a successful foundation to our mission there. English Sabbath-keepers are to again have the privilege of welcoming Pastor Wm. Ings to his native land, who was, under God, one of the founders of our present work. Pastor J. H. Waggoner, editor of the *Signs of the Times*, is also expected to visit England the present year, and Pastor O. A. Olsen will visit Europe, remaining some time in the Scandinavian countries. We shall welcome these old and tried labourers.

Owing to the expense of erecting and fitting up large publishing houses in the Scandinavian and Central European missions, and the enlargement of the work in the British mission, it was found that these missions had overdrawn their funds to the amount of about £2,000;* and it was voted that £1,000 be raised for the British mission; £3,000 for the Scandinavian mission; £3,000 for the Central European Mission; £1,000 for the Australasian mission; £2,000 for the International Tract and Missionary Society; and £2,000 for the city missions—an aggregate of £14,000. It was also recommended that the friends of the cause, instead of spending money over useless objects at Christmas, make Christmas gifts to the Central European and Scandinavian missions. Interesting reports were received from the missions. Additional help was furnished to the city missions of New York, Washington, and New Orleans.

Resolutions were passed recommending the publication of the following: A work on baptism, specially dealing with trine-immersion, in the German language; a Year Book arranged as last year, with the addition of a brief synopsis of the work for the year and brief history of the rise of our cause; a hymn-book in three editions, the first to contain hymns and music, the second the hymns alone, and the third a smaller edition for use in tents and new fields. Resolutions were passed recommending a more extensive circulation of various publications.

Education of colporteurs, and canvassers, and missionaries received much attention. The Conference voted to raise £8,000 to assist our college at Battle Creek in the erection of additional buildings, etc., to meet the increased demand. Systematic labour in connection with city missions was freely discussed, and the recommendation, if faith-

* The amounts are only approximate, being rather more than here given. A pound sterling was reckoned at five dollars.

fully carried out, will be the means of bringing forth more abundant fruit in the future.

The spiritual interests of the meeting were not neglected. The evening of each day was devoted to Bible-readings, instruction to workers, and preaching. Sabbath, Dec. 5, was appointed a day of fasting and prayer for the special blessing of God.

The other societies—International Tract and Missionary Society, the General Sabbath School Association, S. D. A. Publishing Association, the Health Institute, the Sanitarium Improvement Company, and the Educational Society—held their annual meetings in connection with the General Conference. The officers elected for General Conference and International Tract and Missionary Society will be found in another column.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

The progress made by the International Tract and Missionary Society during the ten years of its existence has been truly encouraging. It has been the means by which the truth has reached thousands. The Society was represented by one hundred life members and State officers. Thirty-seven new members were added at this meeting, thereby increasing its funds to the amount of £74. The receipts for the year from donations, memberships, sales of periodicals, books, and tracts, together with a balance of £73 from last year, amounted to a little more than £1,178. The expenditure was £1,170, £1,090 of which were for the purchase of publications.

The report of labour performed the past year shows that the society have distributed reading matter equal to twenty-one million octavo pages, sixteen million of which have been new periodicals, between one and two million in books and tracts, and the remainder in old periodicals. Special interests have been awakened by these publications at several points in South America, on the coast of Africa, in Europe, and the West Indies. Over twenty persons are now keeping the Sabbath in British Guiana as the result of lay missionary work. An extensive interest was also reported in British Honduras.

Resolutions were adopted recommending the devoting of the fourth Sabbath in every month to the interests of the missionary cause, and that free-will offerings be made at such times for this purpose. Resolutions were also passed urging more faithful attention to the health and temperance work, as this work is a part of Christianity itself, and often proves an opening wedge for other important truths. The publication of the *American Sentinel*, to meet the arguments and sophistries of the National Reform Association, who seek to establish religious tenets by law, was approved, and the publication of a semi-monthly for missionary work, at the Office of *Review and Herald*, was recommended. It was voted that our publications should be placed in distributors on the Atlantic steamers. Resolutions were passed urging all officers and members of the tract societies to greater diligence and earnestness in the work of saving souls. Special attention was paid to the circulation of the *Signs of the Times*, the works entitled, "The Great Controversy," "Thoughts on Daniel and the Revelation," and the "Marvel of Nations."

BATTLE CREEK COLLEGE.

A good degree of prosperity has attended the college at Battle Creek the past year. The attendance had so increased that enlarged accommodations had become necessary for the future, and it was therefore resolved to enlarge the college, and build additional in order to accommodate and board those who attend the school. The manual training department in various trades having proved a benefit, is to be continued. The missionary department has also been successful and God has blessed the work performed.

PUBLISHING ASSOCIATION.

The net gain to the Publishing Association the

past year is £1,572. Its present worth about £30,000. Business to the amount of over £200,000 has been transacted. The Office has issued the past two years 85,167,850 pages of books, pamphlets, and tracts. Of periodicals there have been issued the last year 1,309,846 copies. The book sales of the Association have amounted to £12,357, nearly all of which are publications on present truth.

HEALTH REFORM INSTITUTE.

The Sanitarium has also made progress during the past year, the balance sheet showing a net gain of £706. That this institution is not a money-making enterprise is shown by the small profit, and by the statement that it has given charity treatment the last year to the amount of £1,711, with an additional outlay of about £1,000 worth of treatment given to labourers, students, and workers in other institutions. As the result of religious efforts during the year at the Sanitarium, twenty-eight persons have been converted, eleven of whom were patients. Nearly all the helpers are professed Christians, and are temperate and faithful.

We are grateful to God for all these indications of his goodness in the prosperity of all these institutions. When we realize how this cause has grown, seemingly in spite of unpopular truth, but really because of the truth, unpopular though it be, we are constrained to say, "What hath God wrought!" To His name and Word be all the glory.

DENMARK.

OUR meetings in Copenhagen still continue, and the interest is not decreasing. We have given nine lectures on the life and death question, and the interest to hear has been better than at any previous time. About thirty persons are keeping the Sabbath, and still others are interested. Yet the number of hearers does not exceed seventy. Two of our young brethren have gone to Jylland to canvass for our papers, sell books, and hold Bible-readings. Bro. Brorsen has been labouring in the northern part of Jylland since New Year's. He has now returned, as I am soon to labour for some time in Sweden and Norway. Where Bro. B. has been, there is a good interest to hear, and quite a number have embraced the truth.

Bro. Norlin writes from Stockholm, that there is an excellent interest to hear, and that still new ones are embracing the truth.
Copenhagen, Feb. 4. J. G. MATTESON.

SEEING A SERMON.

WHEN saints live to God, sinners are converted unto God. "I was converted," says one, "not by hearing a sermon, but by seeing one." "How was that?" he was asked. "My next-door neighbor was the only man in the street who went to a place of worship; and as I saw him go out as regularly as clock-work, I said to myself, 'That man regards the Sabbath, and the God of the Sabbath, and I do not.' By-and-by I went into his house, and I saw that comfort and order reigned in it, while my room was wretched. I saw how his wife and children dwelt in love, and I said to myself, 'This home is happy because the father fears God.' I saw my neighbor calm in trouble, and patient under persecution. I knew him to be upright, true, and kind, and I said to myself, 'I will find out this man's secret,' and thus I was converted."—*Selected.*

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AMERICA.

Review and Herald, Battle Creek, Michigan.
Signs of the Times, Oakland, California.

New England T. and M. Society, South Lancaster, Massachusetts.

CONTINENT.

Les Signes des Temps, Bâle, Switzerland.
Sundhedsbladet, Christiania, Norway.

AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Victoria.

Bible Readings.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. 8: 3.

THE LAW OF GOD.

1. ARE the ten commandments called a law?
"And the Lord said unto Moses, Come up unto me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written, that thou mayest teach them." Ex 24: 12.
2. By whom were the ten commandments spoken?
"And He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut 4: 13.
3. What does David say of this law?
"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. 19: 7.
4. What is said to be the whole duty of man?
"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.
5. What did Isaiah say Christ should do in regard to the law?
"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isa. 42: 21.
6. Did our Saviour fulfil this prediction?
"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt 5: 17.
7. What is sin?
"Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4.
8. Does Christ make the keeping of the commandments the condition of eternal life?
"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19: 16, 17.
9. Does faith in Christ or the gospel make void the law?
"Do we then make void the law through faith? God forbid, yea, we establish the law." Rom. 3: 31.
10. Is every part of the law to be kept by Christians?
"If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8, 9-12.
11. Does Paul call the law holy, just, and spiritual?
"Wherefore the law is holy, and the commandment holy and just and good." "For we know that the law is spiritual, but I am carnal, sold under sin." Rom. 7: 12, 14. Read also verse 7.
12. Will the remnant church of God keep the commandments?
"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.
13. What blessing does Christ pronounce upon those who keep his Father's commandments?
"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

S. H. LANE.

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 18, 1886.

We had the pleasure of meeting and greeting Pastor W. C. White at London, Feb. 2nd, on his return from America, where he had been to attend our General Conference and other annual meetings. He was accompanied by Pastor Richard Conradi, who is on his way to Germany, and three ladies who will connect with the work at Bâle. Mr. White and company proceeded on their way to Switzerland the 3rd instant, at which place they have arrived safely.

The Sufferings of Christ.—We know our readers have been pleased with the articles of Mrs. White on this subject which have been running through the PRESENT TRUTH. We know their interest will not abate in reading the closing article. And we further believe they have not only been pleased but benefited. Such will wish them for preservation, and will be glad to know that they will soon be issued in pamphlet form illustrated.

Vegetarianism.—We are glad to see the spread of vegetarian principles, because we believe it induces to health, sobriety, and morality. It is better than "riotous eating of flesh," and it is much cheaper. The vegetarian restaurants are a boon, and we would here express our thanks to Mr. Glendinning for his tastily gotten up "Apple Tree Annual." It is a reflect of the Apple Tree Restaurant, 34 London Wall, E. C. This restaurant holds its own among the first class vegetarian restaurants of London. We have tried it.

"The Bible Echo."—No. 1 of Vol. I., of our Australasian monthly has come to hand. It presents a neat appearance, and better than this, it is full of good matter. It is considerably less than a year since our mission work began in Australasia. Over thirty have embraced the truth in Victoria and several in New Zealand. A great interest has been awakened, which will be made permanent, effectual, and fruitful by the circulation of the *Bible Echo*. May the Lord make it abundantly useful. The price is 3s. 6d. per year; the address is *Bible Echo*, corner Rae and Scotchmer Streets, Fitzroy, Melbourne, Victoria.

"The Cooking School."—Such is the name of a pamphlet we have recently received from the Health Publishing Co. of Battle Creek, Michigan, by Mrs. E. E. Kellogg, wife of J. H. Kellogg, M.D. Besides a great deal of common-sense instruction and useful hints, it contains one hundred and thirteen recipes as follows: Soups, six; bread, seven; various dishes of grain and cereals, eleven; leguminous seeds, eleven; vegetables, nineteen; simple puddings, sixteen; pies and cakes, thirteen; dessert, fruit, and sauces, eighteen; breakfast dishes, twelve. It will delight vegetarians, and almost convert those who are not. Price, 6d.

The Present Truth.—While we are thankful for the many words of good cheer which we have received in regard to the PRESENT TRUTH, we desire to make it still more interesting and instructive. We propose to begin in the next number a series of independent sketches of the lives of the British Reformers. Times are before us which will "try men's souls" even as these were tried, and it will encourage the real reformer to review and study the lives of those who feared and trusted God. We shall also endeavour to illustrate future numbers of the PRESENT TRUTH by cuts of Reformers, or others of an instructive character which may serve to illustrate prophecy. We hope our friends will show their appreciation of the efforts the publishers of the journal are making by trying to extend its circulation as far as possible.

SILVEIRA DE MOTTA, the general director of the Department of Justice in Portugal, proposed that the constitution, which recognizes the Roman Catholic as the State religion, and grants liberty of worship only to foreigners, be so amended as to allow perfect liberty to worship both in form and place. The proposal was rejected by seventy to twelve.

Interesting Items.

—Five persons were killed by the falling of the front wall of four houses, which had been partly demolished, Jan. 30, in London N.

—An alarming railway accident took place at Finsbury Park, Feb. 10, by the North London train dashing into the rear of the Great Northern train which was just moving out. About 30 were injured.

—Mrs. Bayard, wife of the U. S. Secretary of State, died Jan. 31. It is but a short time since that he lost his daughter.—We have also to record the death of another noted American, Gen. Winfield S. Hancock, who died at New York, the 9th instant, in his sixty-second year. He was an unsuccessful candidate for the Presidency in 1880.

—The *Daily News*, in speaking of the right of an author to copyright, says:—"Wherefore, then, do the Americans refuse to recognize it? There is only one answer. It pays to steal. But whom does it pay? Not the authors of America. They are suffering severely from the practice of taking our books for nothing. Almost any British book that an American cares to read is at once reprinted in a cheap slovenly form, in type so debased, on paper so bad, in a form so unseemly, that its very father would fail to recognize it."

—A terrible mutiny occurred on an American ship, Frank N. Thayer, off the island of St. Helena, Jan. 2nd, in which two coolies murdered the two mates and three other men, barricaded the crew in the fore-castle, with no other weapons than knives and harpoons. The captain, taken by surprise, was terribly wounded about the head and gashed in the side, the lung protruding from the wound, locked himself in the cabin, from which by the aid of his wife and another sailor he succeeded in wounding one of the coolies. This gave courage to the panic-stricken sailors who attacked the bloodthirsty coolies. They finding themselves overpowered, set fire to the ship and leaped overboard. The captain and crew made St. Helena in an open boat, and from thence reached Southampton Feb. 3.

—On Feb. 6 several further appointments were made to the new Ministry, which, as now constituted, is as follows: First Lord of the Treasury, Mr. Gladstone; Lord Chancellor, Sir Farrer Herschell; Lord President of the Council, Earl Spencer; Home Secretary, Mr. Childers; Foreign Secretary, Earl of Rosebery; Secretary for the Colonies, Earl Granville; Secretary for India, Earl of Kimberley; Secretary for War, Mr. Campbell-Bannerman; Chancellor of the Exchequer, Sir W. V. Harcourt; First Lord of the Admiralty, Marquis of Ripon; President of the Local Government Board, Mr. Chamberlain; Secretary for Scotland, Mr. Trevelyan; President of the Board of Trade, Mr. Mundella; Chief Secretary for Ireland, Mr. John Morley.

The above form the Cabinet.

Lord Lieutenant of Ireland, Earl of Aberdeen; Lord Chancellor of Ireland, Mr. Naish; Postmaster-General, Lord Wolverton; Vice-President of the Committee of Council on Education, Sir Lyon Playfair; First Commissioner of Works, Earl of Morley; Chancellor of the Duchy of Lancaster, Mr. Heneage; Attorney-General, Mr. C. Russell, Q.C.; Lord Advocate, Mr. J. B. Balfour; Solicitor-General for Scotland, Mr. Asher; Secretary to the Local Government Board, Mr. Jesse Collings; Patronage Secretary to the Treasury, Mr. Arnold Morley; Financial Secretary to the Treasury, Mr. H. H. Fowler; Financial Secretary to the War Office, Mr. Herbert Gladstone; Under Secretary to the Home Office, Mr. Broadhurst; Under Secretary for Foreign Affairs, Mr. J. Bryce; Secretary of the Admiralty, Mr. J. T. Hibbert; Under Secretary for the Colonies, Mr. G. O. Morgan; Under Secretary for India, Sir U. Kay-Shuttleworth; Civil Lord of the Admiralty, Mr. R. W. Duff; Attorney-General for Ireland, Mr. S. Walker, Q.C.; Solicitor-General for Ireland, The Macdermott, Q.C.; Junior Lords of the Treasury, Mr. Cyril Flower, Mr. G. Leveson-Gower; Lord Chamberlain, Earl of Kenmare; Lord Steward, Earl Sydney; Comptroller of her Majesty's Household, Mr. E. Marjoribanks; Groom in Waiting, Hon. C. R. Spencer. (Later): Under Secretary of the War Office, Lord Sandhurst; Surveyor-General of the Ordnance, Mr. W. Woodall, M.P.; Secretary to the Board of Trade, Mr. C. T. D. Acland, M.P.; Secretary to the Local Government Board, Mr. J. Collings, M.P. New Board of Admiralty: First Lord, The Marquis of Ripon. Naval Lords: Admiral Lord John Hay, K. C. B.; Vice-Admiral Sir A. H. Hoskins, K. C. B.; Vice-Admiral W. Graham, C. B.; and Rear-Admiral J. E. Erskine. Civil Lord, Mr. Robert William Duff, M. P.—*Daily News*.

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