

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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—for—

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"SUP WITH ME."

AND wilt Thou sup with me? My morsel hard,
My cup so bitter, that my hand would fain
Put it aside untasted; wilt Thou come
Into this lonely dwelling of my heart,
Whence earthly peace and joy have taken flight
And left it desolate? Then come, sweet Guest!
There's room for thee, for there are none beside:
And if the dwelling be not swept so clean,
Nor garnished as I fain would have it, Lord,
Do thou forgive. And while thou dwell'st with me,
Meeten, and purify, and fit my soul
(E'en if with trouble, so it be thy will)
To dwell in light hereafter, in that home
Where those thou lovest shall sit down with thee.
—Sunday at Home.

GENERAL ARTICLES.

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

THE SABBATH REFORM.*

BY MRS. E. G. WHITE.

TEXT: "And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Rev. 3: 7, 8.

Thank God to-day that there is an open door which Satan and his agents may seek in vain to close. The arm of Almighty Power has opened this door, and no other power can close it. John in holy vision saw a door opened in heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Looking down the stream of time, the prophet sees a people whose attention is directed to that open door, and then to the ark within, which contains the commandments of God. The third angel of Rev. 14 is represented as flying through the midst of heaven, saying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." This angel presents a message that is to be proclaimed to the world just before Christ

comes in the clouds of heaven to take his elect to himself. Just prior to this event, then, the attention of the people is to be called to the trampled-down law of God.

The open door in heaven reveals the temple of God, in the most holy place of which is the ark, and in this ark is the law of ten commandments written with the finger of God on tables of stone. The light that shines forth from the open door attracts the attention of the people of God, and they begin to see what that ark contains,—the law of ten commandments. They are seeking for light, and as they trace down that law, precept by precept, they find right in the bosom of the decalogue the fourth commandment as it was instituted in Eden and proclaimed in awful grandeur from Sinai's mount, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." They then see that instead of observing the seventh day, the day that God sanctified and commanded to be observed as the Sabbath, they are keeping the first day of the week as the Sabbath. But they honestly desire to do God's will, and they begin to search the Scriptures to find the reason for the change. Failing to find this, the question arises, Shall we accept a truth that has become unpopular, and obey the commandments of God? or, shall we continue with the world, and obey the commandments of men? With open Bibles they weep, and pray, and compare scripture with scripture, until they are convinced of the truth, and conscientiously take their stand as commandment-keepers.

I have been connected from the first with those who accepted the light that shone upon the law of God through the open door of the temple in heaven, and I can testify with what burdened hearts they searched the Scriptures to know the truth. And as the Scriptures were opened to these humble seekers for truth, they saw what their work must be. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. 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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Many and determined efforts were made to overthrow the faith of those who would build up the old waste places, and heal the breach which had been made in the law of God. How hard Satan and men tried to close the door which had been opened into the sanctuary where Jesus had entered to make atonement for his people, and where the humble, faithful ones followed him by faith. Christ had opened the door, or ministration, of the most holy place, and light was shining from the open door that all who desired might see the claims of the fourth commandment, and believe. God had established his law, and not one jot or tittle of it was to be annulled.

As those who had received the light of truth went forth to present it to others still in the darkness of error, they learned what trials and sufferings were. They met opposition on every hand. They knew what it was to have their names cast out as evil. They suffered privation and want, and yet they could not cease their labors; the message must be given to the world. From the first the work has moved steadily forward. Thousands have accepted the truth in America, and it has been carried to all parts of the world; people of all tongues and nations are taking their stand upon it. It has reached you here in Grimsby. This doctrine may seem strange to many, but we do not ask you to take our word; we want you to search the Scriptures for yourselves, with heart and will in perfect submission to the will of God.

The work is still in its infancy in Europe. Many more will accept the truth, but we must not expect many of the great men of earth to obey; the cross is too heavy for such to lift. How was it in Christ's day? Many of the chief rulers believed his teaching, but they would not acknowledge it for fear of being thrust out of the synagogue. Christ said that they loved the praise of men more than the praise of God. The same spirit exists to-day; the prejudice against the truth is just as strong, the opposition just as decided, as in Christ's day; and that which prevented the chief rulers from confessing the truth will prevent many from confessing it now.

Many obstacles will arise in this country to prevent people from accepting the truth, and entering the service of Christ, but the questions to be settled are, What is truth? and What is your aim in life? If your object is to meet the world's standard, to believe what they believe, and practice what they practice, my words will have little weight. But if you have an earnest desire to answer the claims that God has upon you, if your aim is to reach the highest round of the ladder of progress, to be connected with God and become his children, then, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. But you must have some definite object before you, some standard that you earnestly desire to reach. No one has power to place you on the topmost round of the ladder. It is your own efforts, through Christ, which will bring you perfection of

* From a sermon preached in the Mission Rooms at Grimsby, August 23, 1885.

Christian character. When a path of duty is opened before you, you are not to consult your own convenience, but by living faith you are to walk in the path of humble obedience. All who enter heaven will do so as conquerors. You will have a battle to fight; you will have to overcome difficulties by strong, determined effort. But eternal life is worth a life-long, persevering effort.

We are not at liberty to cast our souls away; we are not at liberty to place ourselves under Satan's power, and become slaves to his will. We are God's property. "Ye are not your own; for ye are bought with a price," even the precious blood of the Son of God; "therefore glorify God in your body, and in your spirit, which are God's." God has claims upon us which we cannot throw off; we may ignore them, we may refuse to yield to his wise requirements, but they are nevertheless binding upon us. Says the True Witness, "I know thy works." We have a work to do every day of our lives in improving our God-given abilities. He has given to us reasoning powers, and we cannot in any way weaken those powers without being called to an account by the righteous Judge of all the earth. He has given us talents, which, if rightly employed, will increase our ability to work for the Master.

If we succeed in becoming men and women of God, it will be by determined efforts. And when the light of truth shines upon our path, and conscience is convicted, shall we turn away from the Heaven-sent warnings because all the world will not heed them? Shall we ask our friends and acquaintances whether it is best for us to obey the invitations of the Spirit of God? They may be the chosen instruments of the enemy of souls to turn our attention from things that concern our eternal interest, and when the work shall be brought in review before God, it may stand registered against them that they turned our feet from the path of duty and obedience. But will this excuse us? No; those who made us err cannot pay a ransom for our souls.

None are forced to accept of Jesus and his truth, but all are invited to do so. Life and death are placed before them, and it is for them to choose which they will have. I am so thankful that a few have accepted the truth here in Grimsby. To you the exhortation is given, "Hold that fast which thou hast, that no man take thy crown." The mighty cleaver of truth has taken you out of the quarry of the world and placed you in the workshop of God, where you must submit to be hewed, and squared, and polished, if you would be fitted for the heavenly building. A great work must be done for us all before we will have perfection of Christian character. The law of God is the standard of righteousness. This is the mirror into which we are to look to discern the defects of our character. When we look in a common mirror, it points out to us the defects upon our person, but it does not remove one stain; we must go and wash if we would become clean. So it is with the law of God. It is God's great mirror, or moral detector of sin; but there is no saving quality in law; it has no power to pardon the transgressor. There is a provision made for the sinner: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Then what is the work before the sinner? It is to exercise repentance toward God, and faith toward our Lord Jesus Christ. In his precious blood the stains of sin may all be washed away. There is a fountain open for Judah and Jerusalem, and the defilement of sin may be removed if they will only wash in this fountain.

Dear friends, you each have a case pending in the court of Heaven. Have you secured

an advocate to plead in your behalf? Jesus is man's intercessor, and we must make him our friend or we shall lose the case. Now is the time for us to walk humbly with God, to watch unto prayer, and be diligent students of the Scriptures, that we may know the truth and obey it.

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

(Continued.)

It would fill a volume in this age of pamphlets, were I to record all my observations in this great capital of human business and pleasure. There was an unlimited range of society—the powerful, the wise, the witty, and the famous in every walk of life—princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as met their fancy. It was well worth one's while, even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward. Some of the purchasers, I thought, made very foolish bargains. For instance, a young man having inherited a splendid fortune, laid out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a heavy lot of repentance and a suit of rags. There was a sort of a stock or scrip, called Conscience, which seemed to be in great demand, and would purchase almost anything. Indeed, few rich commodities were to be obtained without paying a heavy sum in this particular stock, as a man's business was seldom lucrative unless he knew precisely when and how to throw his hoard of Conscience into the market. Yet as this stock was the only thing of permanent value, whoever parted with it was sure to find himself a loser in the long run. Thousands sold their happiness for a whim. Gilded chains were in great demand, and purchased with almost any sacrifice. I observed, moreover, there were innumerable messes of pottage, piping hot, for such as chose to buy them with their birthrights. A few articles, however, could not be found genuine at Vanity Fair. If a customer wished to renew his stock of youth, the dealers offered him a set of false teeth and an auburn wig; if he demanded peace of mind, they recommended lively music, or opium, or the brandy bottle, or, peradventure, a draught of that most powerful sedative—spiritualism.

Tracts of land and golden mansions situated in the Celestial City were often exchanged, at very disadvantageous rates, for a few years' lease of small, dismal, inconvenient tenements in Vanity Fair.

While laying over here, it was my privilege to listen to a course of eloquent lectures delivered in the Rev. Mr. Bewilderment's church, by several of the most eminent divines of the place. Unlike the discourses I had been accustomed to hear, they were full of new ideas; indeed, the improvements in theology are as great as those in any other science. The first lecture was by the pastor of the church himself, in which he proved that the Bible, although truly called a revelation, is nevertheless an unrevealed revelation to man, and is designed mainly for the saints after they shall have been gathered home to glory.

The second lecture was by the Rev. Bishop Facing-both-ways, who, after exhibiting the most satisfactory evidence that the true succession of the apostles had descended unbroken to him, turned to the prophecies and showed that they can never be understood till after accomplishment, and that the declaration of Christ, "So likewise ye, when ye shall see all these things, know that it is near,

even at the doors," was a *lapsus lingue*, owing to the fact that he was speaking extemporaneously. The Bishop took occasion from this to descant most eloquently upon the impropriety of preaching discourses without first writing them.

The Rev. Dr. No-Sabbath delivered the third lecture, and took for his subject the fourth commandment. I was mightily pleased with the logic of this erudite gentleman, having been previously troubled on this question by a class of evangelists in my own town of Destruction, who taught that "till heaven and earth passed, one jot or tittle of the law should in nowise fail." He treated the subject under eight different heads, conclusively proving, 1. That the ancient Sabbath has been changed to the first day of the week. 2. That Sunday is now the true seventh day, and should be observed. 3. That we cannot tell which day of the week the seventh day is. 4. That we are only required to keep a seventh part of time. 5. That the command to keep the seventh day has been abolished. 6. That somewhere this side of creation, time has been lost, so that now it is impossible to identify the true seventh day. 7. That those who keep the fourth commandment Sabbath are fallen from grace; and 8. That every one should be fully persuaded in his own mind whether to keep the Sabbath or not. There was such a depth of argument in this discourse, and such a halo of light superinduced, that none but hollow-brained or fanatical persons will ever have the courage to question these positions again.

The fourth lecture was by old Father Anything, on the resurrection, showing that each man receives a resurrection body when he dies, and that there is to be no general resurrection.

The fifth was on the Jews, by Rev. Mr. Two-tongues. He showed that while Gentile Christians are God's people, the Jews, although still unbelieving, are his *peculiar* people, and that the partition wall was not so completely broken down by Christ as to place the Gentile on a perfect footing with the Jew—only to make salvation possible for him. Paul's words, he said, were to be understood with great limitation.

Rev. Professor Shallow-deep took for the subject of the sixth lecture the 2,300 days of Daniel. He contended that they were literal days, because history proves that the rise and fall of the several great kingdoms did actually occur within so many literal days. He was sorry to say that the historical records are not now extant, having been destroyed by Omar, when he burnt the Alexandrian library.

The Rev. Dr. Neologian, in the seventh lecture, proved that the chronology of the Bible is uninspired; that God has designedly and wisely hidden from us the chronology of the world, and that the prophetic periods, and many portions of Scripture making mention of time, are mere expletives, as every student skillful in biblical exegesis will allow.

The last lecture was by Rev. Mr. Stumble-at-truth, who showed that inasmuch as the world is yet in its infancy, nearly as much so as at the time of the flood, God, as a God of love, cannot destroy it now, and he should think not for at least three hundred and sixty thousand years to come.

Day after day, as I walked the streets of Vanity, my manners and deportment became more and more like those of the inhabitants. The place began to seem like home; the idea of pursuing my travels to the Celestial City was almost obliterated from my mind. I was reminded of it, however, by the sight of the same pair of simple pilgrims at whom we laughed so heartily when the conductor puffed smoke and steam into their faces at the commencement of our journey. There they

stood amidst the densest bustle of Vanity—the dealers offering them their purple, and fine linen, and jewels; the men of wit and humor gibing at them; the ladies ogling them askance; while the benevolent Mr. Smooth-it-away whispered some of his wisdom at their elbows, and pointed to a newly erected temple—but there were these worthy simpletons, making the scene look wild and monstrous merely by their sturdy repudiation of all part in its business or pleasures. They did not seem to recognize me as being the same person they had seen in the city of Destruction; and I did not introduce myself, from fear of being laughed at.

One of them, however—his name was Stick-to-the-right—perceived in my face, I suppose, a species of sympathy and almost admiration, which I could not help feeling for this pragmatic couple.

"Sir," inquired he, with a sad, yet mild and kindly voice, "do you call yourself a pilgrim?"

"Yes," I replied, "my right to that appellation is indubitable; I am merely a sojourner here in Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend," rejoined Mr. Stick-to-the-right, "I do assure you, and beseech you to receive the truth of my words, that whole concern is a bubble. You may travel on it all your lifetime, were you to live thousands of years, and never get beyond the limits of Vanity Fair! Yea, though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion. Are we not told to put on the whole armor of God, to carry the shield of faith, and to have our feet shod with the preparation of the gospel? Surely there can be no need of being thus equipped if we can travel in a railroad car. Therefore that cannot be the right way."

"The Lord of the Celestial City," began the other pilgrim, whose name was Mr. Go-the-old-way, "has refused, and will ever refuse, to grant an act of incorporation for this railroad; and unless that be obtained, no passenger can ever hope to enter his dominions. Wherefore, every man who buys a ticket must lay his account with losing the purchase-money, which is the value of his own soul."

"Poh, nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows are fanatics, and ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed, with other circumstances, to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me. Amid the occupations or amusements of the Fair, nothing was more common than for a person, whether at a feast, theater, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption, suddenly to vanish like a soap-bubble, and be nevermore seen of his fellows; and so accustomed were the latter to such little accidents that they went on with their business as quietly as if nothing had happened. But it was otherwise with me.

(To be continued.)

If thou grow seldom, and customary, and cold in duty, especially in thy secret prayers to God, and yet findest no abatement in thy joys, I cannot but fear thy joys are either carnal or diabolical.—*Baxter*.

FIRESIDE READINGS.

"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.

DUTY.

WHAT IS OUR DUTY? To tend
From good to better—thence to best;
Grateful to drink life's cup—then bend
Unmurmuring to our bed of rest;
To pluck the flowers that round us blow,
Scattering their fragrance as we go.

And so to live, that when the sun
Of our existence sinks in night,
Memorials sweet of mercies done
May shrine our names in memory's light;
And the blest seeds we scattered, bloom
A hundred-fold in days to come.

—*Browning*.

DRIFTING.

It is easy to drift in the current of the stream when wind and tide join with the natural flow of the river to bear one on. To seize the oars and force one's way against wind and current and tide, is quite another thing. Anybody can drift; only he who has muscle and nerve and skill and purpose can row up stream. The one is nothing, the other is everything. Such is life, such is human character. A man finds it very easy to go with the crowd, to do as the multitude does, especially when there is an air of jollity and good fellowship with it. To resolutely set one's face against the blandishments of the world, to deny its lusts and ambitions, and to hold one's course steadily onward and upward against the course of the throng, this it is that tries the strength of manhood. In these contrasts are the secret springs of all life. Seest thou the profane, lawless, drunken reveller? Be assured he came not to his present condition by any single act, nor yet by any deliberate purpose to become what he is. It required only the absence of all purpose for the inexorable laws of things to fix his destiny. The young man did not plan to be a bad man, nor did he plan to be a good man. Just there was the trouble, he had no care for anything. He simply drifted. The saddest part of this whole business is that the longer one drifts, the easier it is to drift; the more formidable seem the obstacles which must be overcome in order to go the other way, the more nerveless becomes the hand, which in the beginning might have changed all this course of life, and the more purposeless the heart to resist evil; until he who had in his youth the promise of a noble, true manhood, drifts a boneless, nerveless mass of useless material into helpless, hopeless ruin. He still exists, but who asks or expects anything of him? He has chosen to drift, and the world has accepted the situation and lets him drift.

The number of young men who are thrown aimless and purposeless upon the world to-day, and who thence are left to drift wherever the current or tide may sweep them, is something truly alarming. It is so in respect to business matters; it is even more so in morals and religion. It can hardly be too carefully or too earnestly impressed upon the minds of young people that life is real, earnest, solemn business; that to accomplish anything worth accomplishing requires a determined purpose, and a resolute will which can resist temptation, and a hand that can seize the oars and with steady, manly sweeps row while the world drifts; that nothing in this world worth the achieving is ever achieved without such purpose and work; and that no young man can waste the bright, golden days of his youth and early manhood in aimless, easy, luxu-

rious drifting, and then suddenly regain what thus he has lost. The chances are he will lose all desire to be or do anything worthy of the true man. So in religious matters.

The man who has strong convictions, and is able to give an intelligent reason for his faith, and dares to live by and labor for that faith, is tenfold more a man than he who sees no difference in creeds, and who could do one thing as well as another, if only everybody else would do so. Young men, *believe* something; in the conscientious observance of your faith, *do* something; and by the purity of your faith and the earnestness of your doing, *be* somebody. By all means, don't drift.—*Sabbath Recorder*.

DR. HOPKINS' EXAMPLE.

THE Rev. Samuel Hopkins, of Newport, whom Mrs. H. B. Stowe so delightfully pictures in "The Minister's Wooing," was known among his friends quite as much for his godly life as for his theological system. His life in an eminent degree adorned his doctrine. One of his brothers-in-law, a man of most irreligious tendencies, seemed constantly irritated by the exemplary character of Dr. Hopkins. A character so pure and upright was a living reproach to him. He felt that if he could once break through that calm, self-poised exterior, and rouse the good minister to a burst of passion, he would find it in some measure a relief. Accordingly, at the death of Mrs. Hopkins' father, when some property was to be divided among the children, this brother, by a course of great injustice and insolence, did succeed in disturbing the good man's equanimity, and provoked him to utter words unbecoming his profession as a Christian. At first it seemed a great triumph, and the plotter was exultant. But at all subsequent meetings Dr. Hopkins showed so much kindness and magnanimity, and even penitence, that he not only relented, but began soberly to think whether in a life so gentle and noble there was not some power at work that he knew not of.

From this time David Sanford dated his first serious thoughts. He began to seek for himself the grace of that God who so filled the heart of Samuel Hopkins. Changed views, life, and purpose followed. Soon after this spiritual enlightenment, he began the study of theology, and for thirty-five years served the church as a faithful and earnest minister. The beauty of a truly Christian life showed him his own sinfulness and need of God's Spirit and guiding power.—*C. F. Thwing*.

THE ONLY COMFORT.

WHEN the late dean of York was lying on his death-bed, one day he said to a friend that the kindness of so many people almost broke his heart. "Well," replied his friend, "it would be strange if, considering what you have done for others, our hearts were not concerned for you." For a moment he seemed pleased, but almost instantly he said sternly, "Never speak like that again!" "Why?" his friend asked surprisedly. "When you come to lie where I am, you will know that there is nothing you have done worth looking at. The only comfort for a dying man is the infinite mercies of his Saviour. I thank God it is perfect peace."—*Christian Leader*.

GIVE up money, give up fame, give up science, give up the earth itself rather than do an immoral act, and never suppose that in any possible situation, or under any circumstance, it is best for you to do a dishonorable thing.—*Jefferson to his nephew*.

THE PRESENT TRUTH.

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

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THE THREE ANGELS' MESSAGES.

(Continued.)

THE SECOND MESSAGE (REV. 14:8)—CONCLUDED.

In our last number we considered the time when this message goes forth and the application of the symbol, Babylon. The time of the giving of the message was shown to be in the close of the Christian dispensation, when the judgments of God upon a guilty world are immediately impending. Rev. 18:2-10. And *Babylon* was shown to represent the church united to the world.

III. WHAT IS MEANT BY THE FALL OF BABYLON?

We understand that the term Babylon is applied to the church to denote the confusion (and consequently error; for truth is harmonious) which exists within her pale. Babylon signifies confusion; and the simple meaning of the term is sufficient to justify its application to the professed Christian church, to say nothing of the many other proofs, some of which have already been adduced. One does not need to be very intelligent in regard to the religious beliefs of the various denominations to know that confusion exists everywhere. Not only are the creeds of Christendom as "various as her costly towers," but the worshipers under the same roof, although subscribing to the same "Articles," and "Disciplines," and "Covenants," are, if they hold well-defined opinions at all, as far apart as they can be and retain the name Christian. We may go farther still. We find many a teacher in these various denominations who holds views which are diametrically opposed to each other; at least, if he does not so believe, he so teaches.

The various divisions of Christendom are by some considered inevitable on account of the difference in men; by others, necessary for the prosecution of the work of Christ, that "all classes may be reached" by the various creeds and methods. But not so teaches our Saviour or his apostles. In the prayer of Christ recorded in John, 17th chapter, he prays that his disciples may be sanctified through the truth; "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us;" and he gives as one of the great reasons why they should be one, "that the world may believe that thou hast sent me." And, mark well, this unity is not a "unity in diversity," but a union in truth, even such a union as exists between Father and Son. The inspired apostle to many Gentile nations thus exhorts: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [margin, Gr. *schisms*] among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. In the 4th chapter of Ephesians he writes: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," etc. Language could not more strongly represent the complete unity which the Founder of the Christian church and his inspired apostles thought necessary for the existence of the church, the presentation of the truth, and the salvation of sinners.

Contrast for a moment these passages of Holy Writ with the present condition of the Christian

denominations. Take, for example, the doctrine of Man's Nature. Not simply the difference in opinion as regards his origin, whether the record in Genesis is fact, or whether man through long periods of evolution sprang from the lower animals; but as to whether he is inherently mortal or immortal; whether his destiny is never-ending misery for the impenitent, ultimate eternal salvation for all, or endless life on conditions, endless death, or extinction of being, if those conditions be not complied with,—on these questions,—questions which are of vital importance, the Christian church is divided. So, also, it is divided on the doctrine of Baptism, and pedo-baptism has filled the church with thousands of unconverted souls. Upon the question of the law of God, Christendom is no more united than in respect to the doctrines before named. Witness as proof of this the many contradictory theories on the Sabbath question. The Temporal-Millennium doctrine is soothing thousands to sleep by its false cry of "Peace," when God has not spoken peace. More evidence might be given, but what need we of further proof? It is patent to the most casual observer that confusion exists everywhere throughout the ranks of the various Christian denominations.

By the first angel's message (Rev. 14:6, 7) God designed to heal Babylon. "We would have healed Babylon," says the prophet, "but she is not healed." The first angel's message is a call from error to truth; from adherence to the traditions of men and the worship of creeds, to the obedience and worship of the true God, who made the heavens and the earth. That message brings to view the near coming of Christ to execute judgment, instead of a converted world. It was designed of God to humble the receiver, search his heart, and reform his life. And this is the work it did do and has done on all who have really accepted its solemn warning. It leads to repentance toward God, to reformation of life, to the forsaking of evil, to faith in Christ, to nearness to God, and consequently to union of belief and union of heart.

But the great part of the church refused to accept the message designed to heal her dissensions, and chose rather to cling to the false doctrines—the wine of fornication. This caused her fall. That fall is not her destruction, as some have thought, for the people of God are called out of Babylon after her fall. Rev. 18:2, 4. Her fall was a moral fall. Just as long as an individual or a people do not reject light, and are faithful to their convictions of duty, God will justify them even though they may hold error; but when they reject light, when they cling to tradition and error in preference to the truth of God's word, the conscience is hardened, the Spirit of God leaves them in a measure, and a moral fall is the result.

The Roman and Greek divisions of the church fell when they rejected the truth of the Reformation. But at that time the Protestant division was walking in the light. Her fall was reserved for the future. Her union with the world would not permit her to accept of the humiliating message which the Lord in mercy sent to heal her divisions and dissensions. She was ready for a time of peace and ease and safety, but not ready for the return of her glorious Redeemer. She rejected the message and fell; and from the time when the world-wide proclamation of the near coming of Christ, sent forth by hundreds of earnest men, was rejected by the church at large, what has been her progress? It has been downward. The good in all denominations have proclaimed it. Rev. Robert Aitkins, in a sermon preached in London more than forty years ago, after speaking of the deceptions under which the church, as regards the conversion of the world, is laboring, and the iniquity and worldliness which everywhere abound, says:—

"I have given you a short sketch of what are called the Christian churches of the day which are

going to convert the world by their preaching and their example. Do I revile them? Nay, but according to the light which God has imparted to me, I feel called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning for the deluders, and the benefit of the deluded; and it is my constant prayer that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full. . . . It is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power."

We might quote language from the same source still stronger, but must be content with this. From the other side of the Atlantic we take the following from the Oberlin *Evangelist* of Feb., 1844, written by its editor, the noted revival preacher, Charles G. Finney:—

"We have had the fact before our minds that, in general, the Protestant churches of our country, as such, are either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep: so the religious press of the whole land testifies. Very extensively church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

For more modern testimonies, take the following from Mr. Charles Spurgeon, as quoted in "Facts for the Times" from the *Record*:—

"The Church of England seems to be eaten through and through with sacramentarianism; but nonconformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

Another testimony, from Dr. Howard Crosby, of America:—

"The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same; and the Protestant church is fast reaching the same doom."

These solemn testimonies are but samples of scores which might be adduced from men of all denominations who see the danger and who realize the moral blindness of the churches. But we would not be understood as teaching that all the members of the Protestant churches have fallen. Far from it. There are thousands in all denominations to-day, who, though in Babylon, are not drunken with the wine of her fornication, who are among the "salt of the earth," who are walking faithfully in all the light which shines upon their pathway, and who "cry and sigh for all the abominations that be done in the midst thereof." Neither do we ignore the great and good works of the various Protestant sects of the past. Faithful have been their labors, zealously have they pushed the triumphs of the cross, and God has blessed their efforts. But succeeding generations have failed to follow advanced light, have lived upon the good name of their fathers, and have clung tenaciously to the errors held by those good men, "who saw not all things clearly."

Babylon, though spoken of as one city, is represented as being divided into three parts (Rev.

16: 19), indicating different degrees of guilt, before she receives retribution at the hands of her Judge. It could not be said of that city that it had fallen until the last, or Protestant division, had fallen. Here the prophecy has its application, and the people of God are called out of the great city. But in order that men may truly depart from Babylon, the Lord must enlighten them as regards the errors and sins which exist within her walls. This work is a part of the great threefold message, to prepare a people for the coming of Christ and the judgment of the great day, by leading them from error and tradition to the commandments of God and the faith of Jesus. Scattered throughout Babylon are the people of God; but he will not leave them without warning of the fate that is impending.

Ponder these facts, dear reader. Weigh them not by the cry of peace and safety, but by the sure testimony of God's word. Heed not the voice of those who would lull you to sleep in carnal security, but the warnings of those who faithfully point out the sins and transgressions of the people of God.

(To be continued.)

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.

HOW OTHERS LOOK AT IT.

MANY of our readers will no doubt disagree with the position taken in our article preceding this on the "Three Angels' Messages," concerning the condition of the churches; but we kindly ask them to examine these prophecies in the light of facts. For whether our positions are accepted on the particular prophecy considered in the article above referred to or not, it is admitted that the churches are in a weak, fallen condition. The apostle Paul says that they shall have "the form of godliness," but deny "the power." 2 Tim. 3: 1-5. The power of godliness is that which reforms and molds the life. It is a converting power. This power is denied by works. Titus 1: 16. Now if Inspiration has predicted this by symbolic language and by plain, literal, positive declaration, and if the united testimony of the Christian ministry and press declare, even without reference to the predictions, that the churches are in the condition described in these prophecies, are we not justified in saying that these prophecies are applicable to the churches? We know not how we could arrive at any other conclusion. As another testimony on this subject, take the following from a leader in a recent number of the *Christian Commonwealth*, entitled "What Ails the Churches?"

"Scarcely a week passes without recording some gloomy description of their [the churches] condition, and this is very often followed by still gloomier predictions. From all quarters comes the same cry. Places of worship are, as a rule, not half full, and some of them are nearly empty; fire, fervor, vigor, life, seem to have departed from the churches; strife, worldliness, prayerlessness, indifference, absence of evangelistic zeal, are almost everywhere the most prominent features of church life."

"With all its wealth and prestige and splendor, the Established Church largely fails to accomplish the great ends for which a church of Christ exists. Non-conformist churches are little better. The Wesleyans are mourning over a state of things which, according to the president, 'causes grave concern.' Their numbers are declining; they have but few accessions from the world; and they fail to retain even the children of their own people. Baptists, Presbyterians, Congregationalists all tell the same story. Disappointment, anxiety, perplexity, misgivings and forebodings abound on every hand. Grave doubts are beginning to be felt as to whether it will be possible even for the churches which glory in being 'Free' and 'Evangelical' to maintain their position in the country. All of which surely affords abundant cause for reflection and for deep searching of heart."

A correspondent who signs himself "A Method-

ist" (and we do not suppose the Methodists only are guilty), in the same issue, on "Depression of Churches," says:—

"I believe that many of our ministers and officials are governed by expediency rather than honesty, and deceit rather than truthfulness, and small as have been our increases of late, I believe, if anything like the truth had been arrived at, it would have presented a state of things much more appalling. Why, sir, to my knowledge this expediency has somewhat led to reporting something like twenty to thirty per cent. more members than could really be found. And this is not all; for the misfortune is that this 'stratagem,' this stretching of the conscience, this dealing in the things of dishonesty, is often carried into other branches of business conducted by the leaders of our churches."

PREPARATIONS FOR WAR.

"The cry: 'He comes!
The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes.'"

LIKE a gathering storm which makes itself known by its darkness, mutterings, and occasional thunder peals, while its forces are accumulating, so the war-cloud which is now hanging over Europe gives evidence of increasing force and terror.

The recent outbreak of Russia in Afghanistan caused the powers, great and small, to strengthen their armories. Europe, to-day, is one vast arsenal which is rapidly filling with implements of destruction. The expense attending it all is something enormous; and the pressure upon the masses in maintaining such vast armies cannot, evidently, be endured much longer.

The danger signal has been hoisted time and again by politicians and statesmen who are perfectly familiar with the political barometer, and the ever-accumulating evidence shows that a time of general trouble and war is inevitable, and rapidly approaching. Notice the following extracts which have recently appeared:—

"An American who has lately visited Batoum, on the Black Sea, says that many Russian gun factories are industriously running under the names of hospitals, asylums, etc."—*Review and Herald*.

And in the same issue it says:—

"Forty Moors will be sent to America by the Sultan of Morocco to study the making of breech-loading guns."

The late report of the vast establishment of Messrs. Krupp, at Essen, shows that during the past twenty years the number of men employed by them alone has increased from 1,764 to over 20,000. And ere the world has had time to realize its alarming portents, equally startling reports appear concerning home preparations for war.

ACTIVITY AT WOOLWICH ARSENAL.

"The Press Association states that the Government departments at Woolwich were never so actively engaged in time of peace as now, particularly on the works and stores of the Royal Arsenal, where the employes have been engaged on overtime uninterruptedly for many months. Most of the important machinery is kept going constantly by day and night shifts, except Saturday afternoons and Sundays. It is rumored that this busy state of things will last for three years, and the stores which were ordered under the vote of credit are already beginning to accumulate. An immense quantity of ammunition for the Nordenfeldt and other machine guns constitutes one of the chief productions of the Royal Laboratory Department, and a considerable section of the manufactory is devoted to the preparation of heavy iron bolts intended to be used against torpedo craft. In the carriage department naval gun mountings are receiving the first attention, and the gun factories are turning out a number of small field guns and siege weapons."—*S. Wales Daily News*, Sept. 1, 1885.

How sad this is when we consider that England has taken the lead of other nations in her efforts to evangelize the world. These facts, in addition to reports from the different quarters of the world which now tell of anarchy, are sufficient to convince any candid man that the long heard "peace-and-safety" cry is but a siren song which soon will be drowned amidst the din of war.

We can but think that the present universal preparations for war, together with other signs and fulfilling prophecies, are a literal accomplishment of the word of the Lord in Joel 3: 9-16, etc., which are to usher in the end of the age and bring deliverance to the people of God. A. A. JOHN.

THE MISSIONARY.

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

SOWING AND REAPING.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain;
But wait till the autumn comes
For the sheaves of golden grain.

Sow, while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it—
They will stir in their quiet sleep;
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall to-day;
And care not what hands shall reap it,
Or if you shall pass away
Before the waving corn-fields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears,
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Adelaide Anne Proctor.

EUROPEAN COUNCIL.

[Specially reported for the PRESENT TRUTH.]

AFTER a journey of thirty-six hours, through the well-kept fields of England—too well kept to be natural—the sunny, but less conservative France, and bold, picturesque Switzerland, I arrived the morning of Sept. 15 at Bâle, the largest and one of the most ancient cities of the Swiss confederacy. A settlement is known to have existed here at least 100 B. C., and for centuries the place has been renowned for its remarkable institutions. The University, founded in 1459, has an excellent library. As early as 1524 there were established here a Bible society, a tract society, and an association of colporteurs for France. The river Rhine divides the city into the lesser and larger towns, which are connected by four bridges about seven hundred and thirty feet in length.

This city is dear to all Protestants for the retreat it afforded the reformers of the sixteenth century, and here in "sweet counsel" were associated the lights in literature and religion—Wytenbach, Ecolampadius, Zwingli, Farel, Wessel, Myconius, Capito, Hedio, and others. Here is the birthplace of the celebrated theologians, Gryneus, Buxtorf, and Wetstein. Erasmus, the "prince of scholars," taught here for several years, and lies buried in the cathedral. It was at the university here that Zwingli studied theology under Thomas Wytenbach, and probably received the principles that led him to accept the doctrines of the Reformation, for the furtherance of which he so zealously labored. A statue of Ecolampadius stands by the cathedral, and an involuntary feeling of respect akin to reverence for the profound scholar and ardent reformer arises as one gazes upon his venerable form.

It is not, however, of the reformers of past centuries that you will be most interested to hear, but of those who are at the present time engaged in carrying the last message of reform to the world. Our party received a cordial welcome from their worthy pastor, who took us to the Bureau of *Les Signes des Temps*, a fine stone building seventy-six by forty-six feet, four stories high above basement, which they have just erected for the headquarters of their work. Here I found quite a company of ministers and colporteurs, who had assembled to hold a general council. This is the third annual session of the European Council of Seventh-day Adventists which has been held at this place. The meeting continued from the 15th to the 29th of September, and was favored with the presence of Mrs. E. G. White and her son Pastor W. C. White from America, as well as delegates from England, Ireland, Wales, Norway, Sweden, Denmark, France, Germany, Northern and Southern Italy, and Roumania. The object of the Council is to receive reports from the various

mission fields in Europe, to lay plans to labor more effectively each year than in the preceding, and to endeavor to draw nearer to God that his blessing may rest upon the work.

During the session a prayer-meeting was held each morning at 5:30. Mrs. White was usually present at this meeting, and toward the close would address the congregation for a few moments. These morning talks were thoroughly practical. The speaker dwelt much upon the necessity of having faith and love and a spirit of sacrifice, of being humble, unselfish, devoted laborers in the cause of God, of building character now for the future life.

At nine o'clock a Bible class was held by Pastor J. G. Matteson, of Copenhagen, Denmark. The subjects considered in this class were those connected with the second coming of Christ, the setting up of his kingdom, and the thousand years' reign of the saints with him. These subjects were chosen from the fact that they are so much agitated at the present time, and so many conflicting views are entertained concerning them by the theological world. The design of the class was to ascertain the truth from the Scriptures, that all might be agreed on the right theory.

The regular business meetings of the Council commenced at 10:30 A. M., Pastor B. L. Whitney, Bâle, Suisse, occupying the chair. Encouraging reports of the labor performed during the past year were presented, and the difficulties with which the laborers have to contend were enumerated. Sweden appears to be the most favorable field in Northern Europe for missionary work. In Stockholm, through the labors of Pastor J. G. Matteson, over fifty persons have been converted to the truth since last year, making a church of seventy-one members, besides ten other Sabbath-keepers who have not yet joined the church. At the Seventh-day Adventist conference recently held in Sweden, eighteen delegates were present, representing eleven churches with one hundred and ninety-three members. Besides this there are eighty-six scattered Sabbath-keepers, or two hundred and seventy-nine in all, being a gain of ninety-four during the year. The two colporteurs and one minister, who have labored in this conference, have sold and distributed four hundred and twenty-six thousand and four hundred pages of reading matter, obtained four hundred and forty-eight subscribers for our papers, and received £120 2s. 6d. on sales and subscriptions. The Swedish Conference has at the present time one minister, three licentiates, and four colporteurs.

The publishing work in Christiana, Norway, is increasing, and a large new publishing house, which is expected to be finished in December, will give better facilities for the work. The office is now publishing *Tidernes Tegn*, a Danish-Norwegian religious monthly; *Sanningens Harold*, a Swedish religious monthly; *Sundhedsbladet*, a Danish-Norwegian monthly health journal; and *Helso-och Sjukvard*, a Swedish monthly health journal; besides some forty-five different books and tracts in Danish-Norwegian, and about fifteen in Swedish. There have been twenty-eight additions to the church within the year, making the membership about one hundred and forty.

In Denmark the laborers meet with many difficulties which are not found in other countries. It is almost impossible to procure suitable places to hold meetings, and is considered illegal to sell books and papers; still there are some two hundred and fifty-eight Sabbath-keepers in this kingdom. A church has been raised up in Copenhagen since April. There are seven ministers, seven licentiates, and eighteen colporteurs laboring in the Scandinavian fields. These have taken one thousand and forty-four subscriptions for our periodicals, and distributed one million, forty-one thousand and four hundred pages of books and tracts. There are in these countries eighteen S. D. A. churches and six hundred and ninety-eight Sabbath-keepers. The amount received on tithes and donations is £444 6s. 6d., and on subscriptions and sales £212 2s. 4d.

The office of publication in Great Britain has issued one hundred and two thousand, five hundred copies of the PRESENT TRUTH, seventy-four thousand eight hundred copies of which have been posted gratuitously. A goodly number of subscriptions have been received by this means. The high rate of postage on papers, however, makes this way of disseminating the truth in England much more expensive than in other countries, and it was not thought advisable to continue it largely. The ship missionary at Liverpool has visited two thousand, two hundred and sixteen ships, and sold three hundred and one thousand pages of books

and tracts. Several colporteurs have been employed in the work a part of the time, and have visited five thousand, four hundred and eleven families, selling and distributing many tracts and papers, besides obtaining some five hundred subscribers for the PRESENT TRUTH. A tent-meeting has been held eight weeks during the summer, and the donations received have been nearly sufficient to pay all running expenses. Several are keeping the Sabbath as the result of this effort. There are in England three S. D. A. churches with a membership of about sixty, besides some thirty Sabbath-keepers not belonging to the church organizations. The amount of tithes paid during the year is £80, and the receipts on subscriptions and sales £213 16s. 5d.

The Swiss Conference has one ordained minister, seven licentiates, ten churches, and two hundred and twenty-four members, besides thirty-nine Sabbath-keepers not yet connected with the conference. The tithes received from this conference and Germany during the year are £324 5s. 6d. The missionary society has one hundred and thirteen members, who have made nine thousand and sixty-six missionary visits, and distributed one hundred and thirty-seven thousand and thirty-nine pages of tracts. They have also donated in fifteen months £419. The office of publication at Bâle has printed 61,000 copies of *Les Signes des Temps*, a French semi-monthly journal; 53,200 copies of *Herold der Wahrheit*, a German monthly; 8,000 copies of *L'ultimo Messaggio*, an Italian quarterly, and 9,000 copies of *Adevarulu Present*, a Roumanian quarterly. It also publishes thirty-one different tracts and pamphlets in French, fourteen in German, and seven in Italian. Colporteurs have had some success in canvassing for the French and German papers.

Pastor D. T. Bourdeau has labored in France, Switzerland, and Italy during the year, and has organized four churches. Pastor A. C. Bourdeau has also labored in these countries, and has had the pleasure of baptizing sixty-seven persons in a little more than a year.

Mr. Aslan, from Roumania, reported that the journal *Adevarulu Present* was well received in that country, though the live preacher met with opposition on account of the ignorance and superstition of the people. Yet some are found there who love the truth of God.

It was interesting to listen to one who had labored in the Piedmont valleys, and to know that there are those now ready to sacrifice and suffer, if need be, for the truth in those valleys where the struggle has been so fierce in past centuries. Mr. Geymet, a colporteur, stated that he had recently visited all the towns and cities in these valleys, and left publications in every place. The people love to dwell on the prophecies, and though the priests have opposed his work, the Lord has inclined the hearts of some to receive and obey the truth.

Mr. Malan, editor of an Italian journal at Torre Pellice, stated that there were 25,000 evangelical inhabitants in the three valleys in the north of Italy. In many points they have adopted the Calvinistic doctrine. They are divided into twenty cantons, each having its own pastor. They are superintended by a synod of five, three of whom are always pastors. The education of the youth is also under the supervision of the pastors. Their motto is, "Light shines in darkness," but many seem content with the glories of their ancestors, and themselves believe in faith without works. Notwithstanding all opposing influences, a S. D. A. church has lately been organized at Torre Pellice. There has also been a church organized at Naples, and an interest has been awakened in many towns and villages in Southern Italy. The laws of this country allow more freedom in religious worship than those of most European countries. Pastor A. C. Bourdeau is about to locate in the Waldensian valleys and devote his time to the work in Italy and France.

An earnest plea was made by Pastor J. Ertzenberger, who has been laboring in Germany, for colporteurs to labor among the thirty to forty millions of Protestants in that country. More laborers will probably be sent to the German field.

Considerable discussion was given to the practicability and advisability of the different methods of holding meetings, whether in tents, halls, or the open air. Preference was given to tents, where they could be used advantageously, but all means should be used, as the way may open, to reach the people. It is probable that additional tents will soon be purchased for the various mission fields.

As it was deemed advisable to follow the plan adopted in America of placing cases of papers and

tracts on board steamers, at stations, and in hotels for the benefit of the traveling public, the International Tract and Missionary Society was invited to furnish distributors for the trans-Atlantic steamers leaving Liverpool. It was recommended that a Scandinavian laborer be selected to assist in the ship work at Liverpool.

Some consideration was given to the subject of colporteur work, and as it is essential that colporteurs should be intelligent workers, it was recommended that they should receive instruction from time to time from those who have had experience, and it was further recommended that an institute for the purpose of giving such instruction to the colporteurs in England be held in Grimsby for three or four weeks during the coming winter. The Council also recommended that the PRESENT TRUTH be published semi-monthly instead of monthly as heretofore.

Messrs. H. W. Kellogg and C. M. Andrews were chosen delegates to represent the European Missions at the next session of the S. D. A. General Conference in America.

The officers elected for the coming year are as follows:—

Executive Committee of the European Council: B. L. Whitney, of Bâle, Suisse (Chairman); J. G. Matteson, of Copenhagen, Denmark; S. H. Lane, of Grimsby. Central European Mission, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau; British Mission, S. H. Lane, M. C. Wilcox, R. F. Andrews; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen.

In addition to the meetings already mentioned a colporteurs' class was held, at which the practical side of the question was presented in a very interesting manner by those who had learned from experience the difficulties to be met and the way to surmount obstacles. A Bible Reading, conducted by Pastor S. H. Lane, was held at 6:30 each evening, and was often followed by a sermon.

A vote of gratitude was expressed for the labors of Mrs. E. G. White and her son Pastor W. C. White at these meetings, and they were invited to visit Scandinavia, Great Britain, and other fields, and to remain sufficiently long in Europe to do the work Providence has assigned them.

A vote of thanks was extended to the Bâle church, who had freely entertained all during the meeting. It was recommended that the next session of the Council be held in Great Britain, and that a report of the Council, the statistical reports of the European Missions, with Mrs. White's talks at the morning meetings, together with a sketch of her visits to the different missions, be published in English for the benefit of the friends in America.

Nearly all the exercises were conducted in English, as the greater part of the assembly were more or less familiar with the English. Translations were made into the French and German, and thus all were edified, there being none present but that were conversant with one of these.

The last evening was an impressive occasion, when Pastor Albert Vuilleumier was ordained to the work of the ministry. The ordination sermon was delivered in English by Pastor J. G. Matteson, and translated into French by a son of the one ordained. Prayer was offered in English by Pastor S. H. Lane, and in French by Pastor D. T. Bourdeau; the charge was given by Pastor B. L. Whitney, and the right hand of fellowship by thirteen ministers present.

At the last morning meeting many expressed their determination to take to their homes and manifest in their lives the impressions they had received at these meetings, and all departed with better courage and stronger faith than when they came. Those who live to meet in the Council at Great Britain in 1886 will no doubt see a commendable increase in the year's work. J. T.

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorous. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.

THE value of patience will be found to consist in the restraint it imposes upon fretfulness, murmuring, on all ill-timed and unbecoming action. It is a most God-like virtue, expressive of long-suffering, considerateness, sympathy, and calm resignation to the will of God.

GREAT events may be traced back to great thoughts, which stand to them in the same relation as obscure progenitors to illustrious descendants.

TEMPERANCE.

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

THE MINISTRY AND TOBACCO.

ONE reason why there are so many the victims of this habit is because there are so many ministers of religion who smoke and chew. They smoke until they get the bronchitis, and the dear people have to pay their expenses to Europe. They smoke until the nervous system breaks down. They smoke themselves to death. I could name three eminent clergymen who died of cancer in the mouth, and in every case the physician said it was tobacco. There has been many a clergyman whose tombstone was all covered up with eulogy, which ought to have had the honest epitaph: "Killed by too much Cavendish." Some of them smoke until the room is blue, and their spirits are blue, and the world is blue, and everything is blue. Time was when God passed by such sins, but it becomes now the duty of the American clergy who indulge in this narcotic to repent. How can a man preach temperance to the people when he is himself indulging in an appetite like that? I have seen a cuspidor in a pulpit, where the minister should drop his quid before he gets up to read, "Blessed are the pure in heart," and to read about "rolling sin as a sweet morsel under the tongue," and in Leviticus to read about the unclean animals that chew the cud. I have known Presbyteries, and General Assemblies, and General Synods where there was a room set apart for the ministers to smoke. Oh! it is a sorry spectacle,—a consecrated man, a holy man of God, looking around for something which you take to be a larger field of usefulness. He is not looking for that at all. He is only looking for some place where he can discharge a mouthful of tobacco-juice. I am glad that the Methodist church of the United States in nearly all its conferences, has passed resolutions against this habit, and it is time we had an anti-tobacco reform in the Presbyterian church, and the Episcopal church, and the Baptist church, and the Congregational church. About sixty years ago a young man graduated from Andover Theological Seminary into the ministry. He went straight to the front. He had an eloquence and personal magnetism before which nothing could stand; but he was soon thrown into the insane asylum for twenty years, and the doctor said it was tobacco that sent him there. According to the custom then in vogue, he was allowed a small portion of tobacco every day. After he had been there nearly twenty years, walking the floor one day he had a sudden return of reason, and he realized what was the matter. He threw the plug of tobacco through the iron grates, and said: "What brought me here? What keeps me here? Why am I here? Tobacco! Tobacco! O God, help! Help, and I'll never use it again." He was restored. He was brought forth. For ten years he successfully preached the gospel of Jesus Christ.—*Dr. T. De Witt Talmage.*

WASHINGTON, Sept. 10.—The Commissioner of Internal Revenue reports that the amount of distilled spirits gone into consumption in the United States during the fiscal year ending June 30, 1885, is 69,156,902 gallons, and the amount of malt liquors on which a tax was paid during the same period is 690,693,308 gallons. The amount of wine consumed in the country during the year 1884 is estimated at 20,508,345 gallons. This makes a total of 780,358,555 gallons.

A SUGGESTIVE ILLUSTRATION.—Mr. William Hoyle calculates that to grow the grain to manufacture the \$134,000,000 worth of liquor which has been consumed yearly, would take a corn-field of 2,000,000 acres, or it would cover the entire counties of Kent, Surrey, Middlesex, and Berkshire! Yet we lament over dull trade, while we have more than 1,000,000 paupers, and as large a number more on the verge of starvation. And all this in a civilized, free, and Christian country!—*Christian Leader.*

MR. MUNDELLA, M. P., is a personal abstainer, and regards temperance as one of the greatest questions that affect the well-being of the people. The earl of Mulgrave considers strong drink one of the greatest hindrances to Christianity in this country, and total abstinence the remedy for it.

THE SABBATH SCHOOL.

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

SECTION IV.—THE 2,300 DAYS.

LESSON I.

(For Second Sabbath in November.)

1. WHAT three symbols are brought to view in Dan. 8?
 2. What does each symbolize?
 3. Are any of the powers denoted by these symbols now in existence?
 4. How was the Roman power, denoted by the little horn, to be destroyed? Verse 25.
- NOTE.—Compare the phrase "without hand" with Dan. 2: 34, 45, where Christ is symbolized as a stone "cut out without hands." The expression in chapter 8: 25 must have reference to the stone of chapter 2: 45.
5. When will the destruction of this power take place? 2 Thess. 2: 8.
 6. What two persecuting powers are brought to view in verses 11-13 of Dan. 8? Ans. "The daily" or continual desolation, and "the transgression of desolation," the first referring to paganism, the second to the papacy. See Notes.
 7. Where does our Saviour speak of a desolating power? Matt. 24: 15.
 8. To what does this evidently refer? Ans. Pagan Rome and its armies. See Luke 21: 20.
 9. In what other scripture are these powers referred to? Ans. In 2 Thess. 2: 7, where the papacy is referred to as "the mystery of iniquity," and the pagan power as "he who now letteth," or hindereth.
 10. What question is asked concerning the length of time the vision should last? Dan. 8: 13.
 11. Was any direct answer made to the angel who asked the question?
 12. What prophetic statement was made to Daniel?
 13. For whose benefit, then, was the question evidently asked and answered? Ans. For the benefit of the people of God.
 14. Through whom does the Lord reveal the future? Amos 3: 7.

LESSON II.

(For Third Sabbath in November.)

1. WHEN Daniel had seen the vision recorded in the eighth chapter, what did he seek to know? Verse 15.
2. What did he hear said to the angel that appeared to him? Verse 16.
3. What did Gabriel say to Daniel? Verses 17, 18.
4. What did he say the ram symbolized?
5. What did the goat symbolize?
6. What did he say of the little horn?
7. Then did he not explain all the symbols?
8. What does Daniel say concerning the understanding of the vision? Verse 27.
9. Could it be that the prophet had reference to the symbols of the ram, goat, and little horn?
10. What part was left unexplained? Ans. The time of 2,300 days.
11. Why was not this explained? Ans. Probably because Daniel could bear no more; for he was sick and fainted. See verse 27.
12. Had Gabriel then fulfilled his mission given in verse 16?
13. Since Gabriel is an angel of God, what must we conclude? Ans. That at some future time he would finish the explanation of the vision.

NOTES ON THE LESSON.

"THE DAILY SACRIFICE." DAN. 8: 11-13.

CONCERNING the "daily sacrifice" referred to in Lesson I., Question 6, and found in the above text, we quote the following from Smith's "Thoughts on Daniel and the Revelation," pages 160, 161:—

"The daily sacrifice. We have proof in verse 13 that *sacrifice* is the wrong word to be supplied in connection with the word *daily*. If the daily sacrifice of the Jewish service is here meant, or, in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily cannot be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

"The word here rendered *daily* occurs in the Old

Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered *continual* or *continually*. The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice. It is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently took an erroneous view, the sacrifices of the Jews not being referred to at all. We therefore suggest, as being more in accordance with both the construction and the context, that the word *daily* refers to a desolating power, like the transgression of desolation, with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate, the church. The Hebrew justifies this construction; the last word, rendered *desolation*, having a common relation to the two preceding nouns, the *perpetual* and the *transgression*, which are connected by the conjunction *and*. Literally, it may be rendered, "How long the vision [concerning] the continuance and the transgression of desolation?" the word *desolation* being related to both continuance and transgression; as though it were expressed in full, "The continuance of desolation and the transgression of desolation." By the continuance of desolation, or the perpetual desolation, paganism, through all its long history, is meant; and by "the transgression of desolation" is meant the papacy. The phrase describing this power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church the desolating power had rebelled against all restraint previously imposed upon it.

"From a religious point of view, the world has presented only these two phases. Hence although three earthly governments are introduced in the prophecy as oppressors of the church, they are here ranged under two heads; the daily and the transgression of desolation. Medo-Persia was pagan; Greece was pagan; Rome in its first phase was pagan; these all composed the daily. Then comes the papal form, which was thence to be the leading persecuting power to the end of time—a marvel of craft and cunning, an incarnation of fiendish blood-thirstiness and cruelty."

INTERESTING ITEMS.

—Mr. John Morley is retiring from the editorship of *Macmillan*.

—A single firm in Melbourne sold in one day £1,000 worth of the Revised Bible.

—In nine months 950,000 penny New Testaments have been sold by the Bible Society.

—The Congregationalists of Scotland number 10,869 members, 101 churches, and 91 pastors.

—The Mexican Government has at last decided to allow the Mormons to found a colony at Chihuahua.

—Rev. W. T. Bankhead, M. A., thinks that if an end is not put to the criminal classes, they will put an end to society.

—Sir Archibald C. Campbell, Oct. 3, laid the foundation of a church at Langside, Glasgow, "with Masonic honors."

—The Dutch Government has suggested to Great Britain and Belgium the conclusion of a treaty for the mutual prevention of the traffic in girls, which proposal has been favorably received by both governments.

—The Rev. Owen King, curate of Llantarnam, has announced to his congregation that he has decided to quit the Established Church and seek admission to the Church of Rome. He was ordained deacon by the bishop of Llandaff in 1883.

—The British Association are said to have discredited themselves by a drinking orgie, following upon a dinner at one of the Aberdeen hotels, in which many of the leading scientists took part. Better things are expected of men of this stamp.—*Christian Leader.*

—Mormon missionaries, says the *Christian Leader*, take good care not to let their foreign converts know anything about polygamy till before arrival in Utah. A complete set of books used by a preacher in England contained not the slightest reference to plurality of wives.

—The venerable, philanthropic Earl of Shaftesbury, the Right Hon. Anthony Ashley Cooper, died Oct. 1 at his country seat in Dorsetshire. He was born in London Apr. 28, 1801, consequently was over 84 years old. He has filled many important offices under the Government during his life. But his chief labor has been for the amelioration and improvement of the social condition of the lower classes. He was president of the Bible Society, the society for the conversion of the Jews, and the Pastoral Society, and formerly president of the Protestant Alliance. He labored earnestly for all reforms. He desired to see his fellow-men better and happier, and hearts and homes have been made brighter because of his labors. He believed in the simplicity of religion, such as the people need. He was truly a great man, and the world meets with a loss in his death.

—Turkey, according to an exchange, would hardly be able to cope with Bulgaria in case of war. Her standing army (Nizam) comprises 264 battalions of infantry, 189 squadrons of cavalry, 126 batteries of field artillery, 8 battalions of foot artillery, and 16 battalions of engineers and train, numbering together 158,959 men (including 7,990 officers), with 23,025 horses and 856 field guns. On the war footing, with all the reserves (Redif) called in, the total force of the Turkish army is said to be 610,200 men. But the best informed military critics place her total available force in European districts at only 40,000 men. Of these, 20,000 are needed at Constantinople, 14,000 in Macedonia, while against the remaining 6,000 Bulgaria could send 100,000 men. The Prussian officers who were engaged by the Turkish Government in 1880 to reorganize the army, report it in a wretched condition. Their plan was frustrated by Ghezi Osman Pacha, and whatever changes have taken place are not considered for the better.

THE PRESENT TRUTH.

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

GRIMSBY, NOVEMBER 3, 1885.

CONTENTS.

[THE signature of all original articles will be in SMALL CAPITALS; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate and corresponding Editors will be signed by their initials; articles without signature are by the resident Editor.]

Sup with Me (Poetry), *Sunday at Home*,
The Sabbath Reform (Sermon), MRS. E. G. WHITE.
Modern Pilgrim's Progress, *Adapted*.
Duty (Poetry), *Browning*.
Drifting, *Sabbath Recorder*.
Dr. Hopkins' Example, *C. F. Thwing*.
The Only Comfort, *Christian Leader*.
The Three Angels' Messages.
How Others Look at It.
Preparations for War, A. A. JOHN.
Sowing and Reaping (Poetry), *Adelaide A. Proctor*.
European Council, J. T.
The Ministry and Tobacco, *Dr. Talmage*.
The Sabbath-School.
"The Daily Sacrifice," Dan. 8: 11-13, *Thoughts on Daniel*.
Interesting Items.
Editorial Notes and Items.

"Our American Letter" was crowded out of this number, as were also several other important articles.

The editor of the *Present Day* thinks that the PRESENT TRUTH was "intended as a counterpart to the *Present Day*," because, forsooth, some one started a paper called the *Christian Reasoner* to oppose a paper which he published called the *Reasoner*! But we beg the editor's pardon, we had not even thought of his journal.

THE *Christian Commonwealth* truly says: "We take for granted too much. Indeed, this habit is true of the pulpit as well as the press. The preacher who will succeed best, all other things being equal, is the man who speaks in the simplest manner and assumes that his audience knows little or nothing about scholastic definitions." It is the simple truth told in a simple manner that the people need. Make it plain!

THE president of the Wesleyan Methodist Conference, Rev. Richard Roberts, in his pastoral address finds no cause for self-congratulation or boasting. While 49,554 new members have been received during the year, the net increase of membership reported at the close of the year is only 2,797. It is well remarked by the address, "After making all allowances for losses that may be regarded as natural and unavoidable, these figures disclose a state of things that causes grave concern."

TO CORRESPONDENTS IN AMERICA.

We suppose that most of our correspondents know that postage on letters to England from America is five cents for each one-half ounce or fraction thereof, yet we receive many letters bearing only a two-cent stamp, or a domestic post card without the additional one-cent stamp necessary. The result is that the letter costs us five pence, or ten cents, and the post card one penny, or two cents, whereas it would have cost our correspondent but one-half as much. We know that this is not done intentionally, but thoughtlessly; and we also believe that our friends will be glad to have their attention called to this matter. They can readily see that it would not take many partly prepaid letters to make quite a bill of expense.

TO OUR SUBSCRIBERS.

It will doubtless be a surprise to many of our readers to get the PRESENT TRUTH in its reduced size of eight pages instead of sixteen as formerly, but we believe they will not be surprised when they learn that, though reduced to one-half of its former size, it will come twice as often. That is, instead of greeting them once a month as in the past, it will greet them twice a month. And while it will be more difficult on our part to give our readers as great a variety as with a larger paper, we shall endeavor by the blessing of God to make it no less interesting than heretofore. We hope to make it better. We would have been pleased to have mentioned the proposed change in our last, but as it was not fully decided, of course, we could not. The price per copy is now one penny. The price per year, post free, is three shillings. We believe our subscribers will gladly pay this extra sixpence for the privilege of having the paper come oftener. To those who have already subscribed the journal will be sent for the time and price agreed. But we shall have more to say of this in our next. In the meantime we shall be glad to hear from our subscribers as to how they regard the change that has been made.

THE EUROPEAN COUNCIL.

THE report of this excellent meeting will be found in another column. It may seem a small work to many of our readers, but those who are conversant with the work of God in the earth have learned not to "despise the day of small things." But a few years ago only a few—a very few—were found in all Europe holding the faith of this people which we believe is the truth of God. Now there are over one thousand. They number more thousands in the world now than they did units forty years ago. We feel constrained to say, "What hath God wrought?" Why their success?

It has not been because this people possess doctrines that are delusive or unsustained by evidence; for they invite, with the word of God as the standard, the closest and most faithful examination of all the tenets they hold. It has not been because the doctrines they hold have pleased the carnal heart or pandered to its selfish lusts; for they are such as require humility, and help man to realize his littleness. Neither has it been because these doctrines are popular; for they are the most unpopular. The mortality of man, life only through Christ, the commandments of God, the near return of our blessed Lord, are most unpopular and most displeasing to the worldly heart. Those who have embraced these doctrines have not done so for worldly gain; for it is a work of self-denial and self-sacrifice. It has not been carried forward by large bequests or legacies, but by the free-will offerings of the faithful poor and humble. Men have forsaken evil habits, and the means formerly expended for selfish gratification and foolish hurtful, sinful habits, has been given to the cause of Him who has made them free. It is the work of God; it bears every evidence of being his work; and it will triumph, and triumph gloriously. May God nerve the hearts, inspire the zeal, and increase the faith of those who are engaged in the work.

"SPECIALLY ADAPTED!"

In the account of a bazaar held in a provincial town, not a thousand miles away, one minister is reported as saying that "he should be heartily glad when bazaars were no longer needful." We can but wonder why they were not just as needful in Wesley's time as now; why not just as needful in the days of Christ and his apostles? We read in Holy Writ of contributions, and collections, and gatherings, different churches gave liberally; but we read nothing of bazaars, or church fairs, or raffles, or grab-bags. The report says that one of the ministers present "read the portion of Script-

ure specially adapted to occasions such as these." We are curious to know where that passage may be. Can it be 1 John 2: 15-17: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"? Or is it, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer"? We could understand how such texts might be read with singular appropriateness; but we ween they would have fallen upon the ears of the gay throng as solemn mockery, as a part, perhaps, of the farce they were acting for Christ and his cause!

REVIEWS.

"Helps to Bible Study." A pamphlet of 78 pages, consisting of thirty-two short and excellent Bible readings on points of faith held by Seventh-Day Adventists, by the students of Battle Creek College, Michigan, has come to our table. The lessons are plain, simple, forcible, and will prove indeed a "help to Bible study" to those who will faithfully use them. This Office will order the work for those who may wish it. We can heartily commend it. Price 1s.

"Healthy Life and Hydropathic News" for August contains many good things for those who wish to adopt genuine rules of life. It inculcates many excellent principles, and is conducted on a common-sense basis. It can be procured of Dr. Samuel Kenworthy, 12 Bold Street, Southport, or John Heywood, 11 Paternoster Row, London.

Publication List.

THE following Publications will be sent *Post Free*, from the Depository at 73 Heneage Street, Great Grimsby, at the prices given:—

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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 13: 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.

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