

THE
Present Truth



A PROPHETIC AND RELIGIOUS PERIODICAL.



VOLUMES II. AND III.



“PRESENT TRUTH” PUBLISHING OFFICE,

48, PATERNOSTER ROW, LONDON, E. C.

1887.

THE
GREAT
AMERICAN

A COMPLETE AND RELIABLE

REFERENCE

WORK

The Present Truth.

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

VOL. 2, No. 1.

THURSDAY, JANUARY 7, 1886.

ONE PENNY.

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY,

On the First and Third Thursdays of each Month,

For Terms, see last page.

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THE YEAR'S LESSON.

O NEW YEAR! teach us faith;
The road of life is hard;
When our feet bleed, and scouring winds us scathe,
Point thou to Him whose visage was more marred
Than any man's, who saith,
"Make straight paths for your feet," and, to the oppressor,
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope
Above this unknown way,
Kind year, to give our spirits freer scope,
And our hands strength to work while it is day.
But if that way must slope
Tombward, oh! bring before our fading eyes,
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly, contented to resign
All love, if need be, for the Love Divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll fold our patient hands, each in his place,
And trust thee to the end;
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor
years. —*Selected.*

THE PERSONAL APPEARANCE OF CHRIST UN-
NOTICED.—Four men, who loved Christ with
a love stronger than death, wrote his life, but
left no hint of his height, complexion, features,
or any notice that could lead the mind to a
personal image. Others wrote long epistles,
of which he was the Alpha and Omega; but
his form was as much kept secret as the body
of Moses, hidden by the Almighty in an un-
discovered grave. The Christian tombs and
relics of the first centuries show no attempt
to make an image of Christ. Too deep a
sense of the Divine rested upon the Church
to permit any attempt to print the human as
it appeared in him.—*Sel.*

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 314, Vol. 1.)

AT THE CROSS.

THE Son of God was led to the judgment-hall of an earthly court to be derided and condemned to death by sinful men. "He was wounded for our transgressions, he was bruised for our iniquities." The Majesty of Heaven submitted to insult, mockery, and shameful abuse, "as a reproach of men, and despised of the people." He "gave his back to the smiters, and his cheeks to them that plucked off the hair. He hid not his face from shame and spitting."

Satan instigated the cruel abuse of the debased mob led on by the priests and rulers, to provoke, if possible, retaliation from the world's Redeemer, or to drive him to deliver himself by a miracle from the hands of his persecutors, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure. But He who could command the heavenly hosts, and in an instant call to his aid legions of holy angels, one of whom could have immediately overpowered that cruel mob,—He who could have stricken down his tormentors by the flashing forth of his Divine majesty,—submitted with dignified composure to the coarsest insult and outrage.

"He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." It was in the plan of redemption that he should suffer the scorn and abuse of wicked men, and he consented to all this when he became the Redeemer of man. In the character of humanity he was meekly to endure taunts and stripes, leaving to the children of men an example of patient forbearance.

Angels of God faithfully recorded every insulting look, word, and act directed against their beloved Commander; and the base men who scorned and spit upon the calm, pale face of Christ, were one day to look upon it in its glory, shining brighter than the sun. In that awful time they would pray to the rocks and the mountains: "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Satan's rage was great as he saw that all the cruelty which he had led the Jews to inflict upon Jesus had not forced from his lips

the slightest murmur. Although he had taken upon himself the nature of man, he manifested a Godlike fortitude, and departed in no particular from the will of his Father.

Wonder, O Heavens! and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan has full control of the minds of his servants. In order to do this effectually, he commenced with the Jewish leaders, and imbued them with religious frenzy. This they communicated to the rude and uncultivated mob, until there was a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased outcast in the throng.

Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of his condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by his teachings. The priests had been bound by a promise not to molest any of his disciples if Jesus were delivered up to them; so all classes of people flocked to the scene of the outrage, and Jerusalem was left almost empty.

The disciples and believers from the region round about joined the throng that followed Jesus. His mother was also there, her heart stricken with unutterable anguish; yet she, with the disciples, hoped that the painful scene would change, and that Jesus would assert his power, and appear before his enemies as the Son of God. Then again her mother heart would sink as she remembered words in which he had briefly referred to the things which were that day being enacted.

Jesus had hardly passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and laid upon his bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. As he lay beneath the heavy burden of the cross, how the heart of his mother longed to place a supporting hand beneath his wounded head, and bathe that brow that had once been pillowed upon her bosom. But, alas! that mournful privilege was denied her.

When Jesus revived, the cross was again placed upon his shoulders, and he was forced forward. He staggered on for a few steps, bearing his heavy load, then fell as one lifeless to the ground. The priests and rulers felt no compassion for their suffering victim;

but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution.

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour caused him to acknowledge that he was the Son of God. Simon ever after felt grateful to God for the providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer.

A great multitude followed the Saviour to Calvary; many were mocking and deriding, but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvellous works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!"

Upon the occasion of Christ's riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honoured to be connected with him. Now they followed him in his humiliation at a distance. They were filled with inexpressible grief and disappointed hopes. How were the words of Jesus verified: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Yet the disciples still had faint hope that their Master would manifest his power at the last moment, and deliver himself from his enemies.

(To be continued.)

THE MISSING LINK.

WE often hear people talk about the "missing link," which would-be-wise men are madly endeavouring to find, hoping thus to show that they are the lineal descendants of the anthropoid apes. In this age of pomposity, when so many are courting the favour of the great ones of earth; when with pride they trace their lineage to some one of noble blood, it is remarkable that, at the same time, they should endeavour to link their great ancestors with the monkey of by-gone ages. Indeed, the antithesis clearly shows the duplicity of such unwarranted humility.

We prefer to accept the Scriptural record of the creation of man in a state of innocence and holiness, in which he could commune directly with the Lord and angels; also that by sin he fell into a condition of impurity which debarred him from his former privileges. There is no consistency in the evolution theory, unless it is reversed. Then it would appear that man had evolved; not, however, from the monkey to the man, but from the man toward the monkey. And we confess with regret that such an evolution seems probable, when we contrast the primogenial head of the race, in his innocence, with the sad wrecks of humanity in the nineteenth century. Thus, by devolution, the inheritance of each generation since the fall has been

the acquired moral and physical weaknesses of its predecessor, until there are many who bear the transcendent title of man only in name.

While so many of our fellow-men are degraded by sin, and thus separated from God, we should labour earnestly to check the evil and misery which they are bringing upon themselves and others. Holiness was the link which connected man with his Maker; and it is the missing link for which the sinner should seek to-day; for without holiness no man shall see the Lord. With it a connection may now be formed with heaven. Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

Dear reader, while some are seeking for a never-to-be-found missing link to lineally connect them with the brutes, let us seek for and maintain that holiness of heart which will link us to the throne of our loving Heavenly Father, where Jesus pleads the merits of his atoning blood in behalf of those who repent and forsake their sins. And thus enjoying the communion of the Holy Spirit, we can tell a lost world where to find the link which it has missed so long, and which it so much needs to give it peace and rest.

A. A. JOHN.

THE DAYS OF GENESIS I. LITERAL.

[THE following from "Science and the Bible" presents some plain common sense reasons why the days of the first chapter of Genesis should be regarded as literal. Whether the theory concerning the Pre-Adamite age be correct or not, the reasons for the plain interpretation of Genesis I cannot be invalidated, except by ignoring the inspiration of the Bible and accepting as demonstrations the speculations of an admittedly yet young and uncertain science.]

Few readers need be informed that the theory has been advanced that these days are not *literal days*, but *immensely long periods*. Much ingenuity and learning have been exercised in attempts to make the Divine Record countenance this idea. While we regard the great facts of geology as being established by proofs second only to the mathematical demonstrations of astronomy, yet we are constrained to say that the method pursued to establish this interpretation does not appear to us to be plain and fair dealing with the Word of God; but rather a "torturing of the Book of Life out of its proper meaning." If the first chapter of Genesis can be made to mean what these theories express, other portions of Scripture can, with equal ease, be made to mean almost anything that the whim of man may desire, or his imagination invent. Here the point to be decided is, not what this Scripture can be *made* to mean, but what *does* it mean; what idea was it *intended* to convey? We believe that it means *literal and natural days*, for the following reasons:—

1. No language could have been chosen more explicit, nor any terms found in the Hebrew more definite, to *express* literal days, than those here employed. There was a first day, a second day, a third day, etc., each opening and closing with a definite evening and morning—literally rendered, There was evening, there was morning, day one; There was evening, there was morning, day two, etc.

2. Moses, who penned the record, we have every reason to believe understood these days and meant that his *readers* should understand them as literal days; for we cannot suppose for a moment that he ever had in his mind anything like the ideas suggested by modern geology.

3. God himself refers to them as literal

days in the commandment given from Sinai, "Remember the Sabbath day to keep it holy; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." No impartial mind can read these words and come to any other conclusion than that the *six days*, as well as the *seventh*, were literal days.

4. There is no adequate reason for thus departing from the plain and natural sense of the record. The view we have taken of the chaos, under the second verse, does away with the principal difficulties which make it necessary, as some have thought, to adopt the interpretation that the creative days were so many *vast periods*. If it be admitted (and we have already seen what abundant reasons we have to admit) that the condition of the earth immediately previous to the human period was that of a watery chaos, a *creation*, and such a *creation* as that here described, must have followed; for the present races of plants and animals must have been produced *since*. And as the highest geological authorities lay it down among their clearest and best established deductions, that the *present flora and fauna* (for the most part at least) were produced at the commencement of the human period, *the very date to which Moses assigns their creation*—why might not that creation, then, have been accomplished in six days? Wherein lies the difficulty of believing this? In other words, what is there to forbid the literal interpretation of this record?—*Herbert W. Morris, A.M.*

THANKLESS WORK.

THE man who undertakes the work of correcting abuses and righting wrongs, undertakes a most thankless task. He will find in a majority of instances that there are other people who are quite as anxious to *perpetuate* existing wrongs as he can be to correct them, and moreover, while he labours at his own expense, and in the midst of hindrances and reproach, they find it to their advantage and *profit* to retain what he desires to remove.

A man who undertakes to reform the world will very soon be convinced that the world has *no desire to be reformed*. He who undertakes to reform the church will very soon learn that the church *does not wish to be reformed*, and that in many instances the church would much rather part with him than with the abuses which he seeks to rectify. He may succeed, it is true, in pointing out abuses, until, finally, sufficient interest is awakened in others to partially accomplish the work he has inaugurated; but let not the man flatter himself that *he* shall receive either gratitude or reward for such labour, even if the wrongs are corrected or covered up from view. He will find that he himself is hated none the less, that he is a marked man, a troubler in Israel, and that while he has fought the battle against corruption and sin, others who stood by, taking no interest in the conflict, reap the rewards of his labours, and appropriate all the advantages which accrue from his endeavours.

Let the man, then, who seeks to correct wrongs and remedy faults, make up his mind to labour without recognition or reward, to work against wind and tide; and to receive reproach and abuse even when the truth of his charges are admitted, and the justness of his complaints are acknowledged. If he can endure being reproached, slandered, abused, and set aside, for *telling the truth*, let him go forward, and wait for the reward the righteous Judge shall give; but if he is not ready to endure crosses, trials, and affliction, and the loss of all things, let him leave the work undone; for if he enters it with other expectations, he may be sure of being disappointed.—*The Christian*.

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

A HAPPY NEW YEAR.

BY MRS. E. G. WHITE.

"I come, I come, the glad New Year!
O welcome me to your friendship dear;
O give me room by the social hearth,
Where the holy joys of home have birth;
Let me come with love that shall ne'er grow cold,
As comes a friend that is prized of old;
Let me whisper of help from the Lord above
To the toiling heart in its work of love,
And point to the peace and bliss of heaven,
The crown to the faithful mother given,
Shining with jewels forever fair,
She won to Christ by her holy care."

ANOTHER year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God?

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults, to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. The father may give his sons a capital of more worth than gold or lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow-men, and reverence and love for God.

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right.

Children, you greet your father and mother with a "Happy New Year," but will you make it a happy year to them? It is in your power to do this. Your conduct, more than everything besides, will make a happy or an unhappy year for your parents. You may cause their hearts to throb with joy or pain. Whatever dishonours your Saviour, whatever causes a stain upon your character, brings anxiety and distress to the heart of godly parents. You cannot give them a happy new year if you live only for self-gratification.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration?

Shall not sincerity, respect, benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave his precious life for us. Fathers and mothers, bring to him your children, in the freshness and bloom of youth, and devote them to his service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give him ourselves, a free-will offering. Let us do his will, live for his glory, and he will give us a Happy New Year.

DON'T STIMULATE THE YOUNG.

If you give to a healthy man of twenty, who has never tasted it, either a cup of tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors, and tobacco, are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic ones of wine, beer, or brandy, or the soothing power of tobacco, to keep it in health and well-being; but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee,—nay, before the little things think of asking for it, tempt them to sip it out of their own teaspoon! Women, from high to low, are always anxious to be in fashion. They will dress their children as nearly as possible like the little aristocrats of Beacon Street and Fifth Avenue, and why will they not feed them also as these little "swells" are fed? A Beacon Street mother would be horrified at the thought of giving young children either tea or coffee. Plenty of the richest milk, with oat-meal or mush or hominy, simple puddings, juicy meat, and cold bread and butter, form the principal diet of these rich children who look so rosy and so handsome. Tea they never get.—*Boston (American) Post.*

"WHAT AILED THE CHILD?"

THE following is but a single case among thousands of children who are constantly overfed. Why will not parents and guardians exercise the same judicious care over their children that a farmer would exercise over a colt or a calf. There are more children die from too much to eat than not enough. Sometimes they die suddenly, like the following. Sometimes it terminates in some other disease. Who will plead for the overfed children?

"It transpired, at an inquest at Birmingham, that a child six years of age had had, the day before he died, haddock and fried onions for breakfast, and two plates of roast rabbit and pork and also a large piece of apple pie for dinner. At seven o'clock he had tea, and partook of three slices of bread and butter and a piece of apple pie, in addition to three pieces of celery; and just before going to bed he had some sweetmeats and apples. The verdict was that death had been caused by overloading of the stomach."

MAN considereth the deeds, but God weigheth the intentions.—*Thomas à Kempis.*

THE STORY OF ALCOHOL.

THE first man to produce alcohol by mechanical appliance was an Arab—son of a strange, soothsaying woman named Hagar, who lived somewhere about a thousand years ago. Before that time old wine had been made very strong; but, so far as we can learn, distilled spirits had not been known. There is reason to believe, however, that the barbarians of the north of Europe had contrived to obtain a very strong liquor by the process of *freezing*, long before distillation was known. By accident a man discovered that the liquor drawn from a mass of frozen wine was much stronger than the original wine. A cask of wine, exposed to a temperature far below zero, had frozen, apparently, solid; but he broke the mass by vigorously punching and stirring, and was enabled to draw off a goodly quantity of beautiful wine, strong and smooth, and wondrously exhilarating. And so he continued to still the icy mass, and draw off the wine until no more would run. Finally, when the weather became warm enough to thaw the ice that had been left in the cask, lo and behold! only a weak, almost tasteless water was found to have been left behind. So he had discovered a way in which to extract the alcoholic property of his wine.

From Arabia the secret of distillation went to Venice, and thence to all parts of the enlightened world. In the sixteenth century distilled spirits had come into use throughout Europe. The first account we have of its being used as a beverage was by the labourers in the Hungarian mines, in the fifteenth century. Until the sixteenth century, as a general thing, it was in use among the people only as a medicine, and was kept by the apothecaries. The wine-sellers and keepers of *cafés* had nothing to do with it. As late as 1751 it was used (we speak of strong distilled spirits) in the English army only as a cordial.

During the reign of the first of the Tudors (Henry VII.) distilled spirit was not known in Ireland. When, however, it had been introduced upon the Green Island, its alarming effects became so quickly apparent that the government made laws prohibiting its manufacture. They could shut out foreign spirits.

In the sixteenth century it was introduced into the American colonies. Its story here is very well known. What a thing it was to put into the hands of the Indians! As late as the last century, and even into the beginning of the present, it was given out to the soldiers and sailors of our Christian armies and navies under the firm belief that it was a preventive of sickness, and that it made men bold and courageous on the field of battle.

Such is the story of the introduction of alcohol—of distilled spirits—into the world; but the story of the creature itself, the story of its effects wherever it has gained a friendly reception, is written in tears and blood; in anguish and living pain; in tortures, and pain of death; in curses and howlings of despair; its course is flanked with crime of every hue and grade, and sufferings such as the world never knew before its advent! Oh, who can tell the awful story! We hope that somewhere, and at some time, there may be a Better Life!—*Deal Telegram.*

I AM no herald, to inquire of other men's pedigrees; it sufficeth me if I know their virtues.—*Sir Philip Sidney.*

NOTHING is to be esteemed evil which God and nature have fixed with eternal sanction.

"We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for our own the bitter tone,
Though we love our own the best."

THE PRESENT TRUTH.

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

GRIMSBY, JANUARY 7, 1886.

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THE THREE ANGELS' MESSAGES.

(Continued from page 317, Vol. 1.)

THE MARK OF THE BEAST.

THE "mark of the beast" is to be the distinguishing feature of beast-worship. It is to be enforced by the two-horned beast in its own territory, that of the United States; it is to be enforced in the territory of the ten-horned beast by the papal beast himself. It is not to be supposed that a literal mark upon the forehead or in the hand is intended. It is a symbol borrowed from the ancient practice of marking or branding servants, slaves, or subjects. (See Newton and Prideaux.) It indicates that the one who receives the mark gives assent in thought or action to its enforcement, and he thus acknowledges himself servant of the one whose mark it is. So the mark of the beast, or Papacy, will be some profession or act by which the authority of that power will be acknowledged. *It is that which will show the distinction between the worshippers of God and the worshippers of the Papacy.* Worship or allegiance regulated by law. God's Word indicated how he should be worshipped or obeyed. Those who yield allegiance to the beast, must obey the laws of the beast. The only means whereby the worship of the two classes may be distinguished will be the difference in their worship and the laws which regulate their service.

So one of the characteristics of the papal power as presented by the prophet Daniel (chapter 7: 25) is, "He shall think to change the times and the law" (R. V.), having evident reference to the law of the Most High; for human laws the Papacy has done more than "think to change;" he has annulled them at pleasure. But the eternal law of God he can only "think to change." In 2 Thess. 2: 3-7 we have another delineation of the Papacy, under the terms "man of sin," and "mystery of iniquity." It is there declared that that power will *exalt itself above God*. This can be done in no other way than by enacting and enforcing laws in conflict with God's law, and which necessitates disobedience to the requirements of God in order to obey them. And this will simply be to alter the law of God, and declare that the changed law shall be obeyed rather than the law of God. This is what Inspiration declares this power will do,—*"shall presume to change the appointed times and the law"* (Wintle, Spurrel); and thus will he *exalt himself above God*. Right upon this point must the issue come. It will be the law of God, or the law of the opposing power, that must be obeyed. So far as the precepts of these laws are the same, no distinction can be made in their adherents. Hence if both laws were precisely alike, there would be no distinction. Therefore the mark of distinction will be the difference between the two laws; or, in other words, "the mark of the beast" will be THE CHANGE THIS BEAST—THE PAPAL POWER—HAS MADE IN THE LAW OF GOD. There is no other conclusion.

WHAT IS THAT CHANGE?

The moral law, or law of God, is, as defined by Webster, "summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai." By examining the catechisms of the Roman Catholic church we find the first two commandments merged in one, and the tenth divided; but in the catechism now before us ("Catechism of Christian Doctrine, No. II., approved by the Cardinal Arch-

bishop and Bishops of England and Wales, and directed to be used in all their dioceses"), there is no material difference between the first, second, and tenth commandments as found in the Bible, and the first, ninth, and tenth, as found in the catechisms of the Roman Church. The injunctions of the first and second are given in full, though the reason for, and the results of, obedience are omitted. The commands, however, are the same in substance. And so it is with all the others except the fourth, or as enumerated by Rome, the third. Let us examine the difference between the teaching of God and the teaching of papal Rome. The command of God as recorded in Ex. 20: 8-11, reads as follows:—

"Remember the Sabbath day to keep it holy. Six days shalt thou labour 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."

In the Roman Catechism, p. 30, we find the following in regard to the fourth commandment, in the the Roman Catholic enumeration, the third:—

Question.—"What is the third commandment?" Answer.—"The third commandment is, 'Remember that thou keep holy the Sabbath day?'"

Question.—"What are we commanded by the third commandment?" Answer.—"By the third commandment we are commanded to keep Sunday holy."

Butler's Catechism, "as lately revised and recommended by the four archbishops of Ireland," is substantially the same, with the additional information that sin is "greater" by being committed on Sunday. Page 34. So also Butler's Catechism as in use in the United States, published by Patrick Donahoe, Boston, Massachusetts. Now let the reader note the difference between the teachings of these two systems. They are substantially the same with reference to all the ten commandments with the exception of the commandment regarding the Sabbath.

Notice the direct conflict between the teaching of the Word of God and the teaching of the Church of Rome. The fourth commandment declares, (1) Man's duty to regard the Sabbath as a sacred day by refraining from work upon that day; (2) It plainly states what day is the Sabbath, namely, the seventh; (3) It gives the reason why that day should be observed and how it became the holy Sabbath, namely, God rested upon that day, thus making it his rest, or Sabbath day; and he blessed and hallowed it, thus making it holy. All the command has reference to the day. It is therefore impossible to change the day of the Sabbath without nullifying the command; for the command applies only to the seventh day.

But what is the teaching of Rome upon this point. That church ignores the greater part of the precept, the reasons for its institution, its origin, etc., and deliberately declares that another day should be kept in the place of the Sabbath of Jehovah. Not one expression in all the Holy Scriptures gives countenance to such a statement. Sunday is always spoken of as plain "first day of the week," never as holy or sacred. From a work entitled "The End of Controversy," "by the Rt. Rev. John Milner, D.D., V.A., F.S.A., London, and the Catholic Academy of Rome," we take the following (pp. 70-71):—

"I proceed to other points of religion, which Protestants receive, either without the authority of Scripture, or in opposition to the letter of it. The first precept in the Bible is that of sanctifying the seventh day: 'God blessed the seventh day, and sanctified it.' Gen. 2: 3. This precept was confirmed by God in the ten commandments: 'Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God,' Exod. 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfil it. Matt. 5: 17. He himself observed the Sabbath:

'And, as his custom was, he went into the synagogue on the Sabbath day.' Luke 4: 16. His disciples likewise observed it after his death: 'They rested on the Sabbath-day, according to the commandment.' Luke 23: 56. Yet with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants of all denominations make this a *profane day*, and transfer the obligation of it to the *first day of the week*, or the *Sunday*. Now what authority have they for doing this? None whatever except the *unwritten word* or *tradition* of the Catholic Church, which declares that the apostles made the change in honour of Christ's resurrection, and the descent of the Holy Ghost on that day of the week. Then, with respect to the manner of keeping that day holy, their universal doctrine and practice are no less at variance with the sacred text. The Almighty says, 'From even unto even shall you celebrate your Sabbath' (Lev. 23: 32), which is the practice of the Jews down to the present time, but not of any Protestants that ever I heard of."

So also the "Doctrinal Catechism," by Rev. Stephen Keenan (third American edition, revised and corrected, conformably to the decrees of the Council of the Vatican), approved by the late John Cardinal McCloskey, archbishop of New York, on page 101, gives the following as an example that Protestants do not follow the Bible:—

"They should keep, not the Sunday, but the Saturday, according to the commandment, 'Remember thou keep holy the SABBATH DAY,' for this commandment has not, in Scripture, been changed or abrogated."

Page 181 of the same work speaks not less pointedly. Pages 352-5 treat the same subject more fully, and show the fallacy of attempting to build the Sunday edifice on such texts as Acts 20: 7, Rev. 1: 10, etc., and conclude, as all unprejudiced seekers after truth must, that Protestants "have only the authority of tradition [or the Roman Church] for this practice."

So also the "Catholic Christian Instructed," by the Rt. Rev. Richard Challoner, D.D., V.A., "published by James Duffy, Sons, & Co., Dublin," pages 271-2, has the following questions and answers:—

"Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was the Saturday.

"A. We have for it the authority of the Catholic Church and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

"A. The Scripture commands us to hear the church, Matt. 18: 17; Luke 10: 16, and to hold fast the traditions of the apostles, 2 Thess. 2: 15; but the Scripture does not in particular mention this change of the Sabbath.

"St. John speaks of the Lord's day, Rev. 1: 10, but he does not tell us what day of the week this day was; . . . St. Luke also speaks of the disciples meeting together to break bread on the first day of the week, Acts 20: 7; and St. Paul, 1 Cor. 16: 2, orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither one nor the other tells us, whether the first day of the week was to be henceforward the day of worship and the Christian Sabbath, so that in fact the best authority we have for this ancient custom is the testimony of the church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humour than by reason and religion; since *Sundays and holidays all stand upon the same foundation, viz., the ordinance of the church.*"

To conclude we give the following from a Catholic work entitled, "Abridgement of Christian Doctrine," in which the changing of the Sabbath is claimed by the Roman Church as the mark or badge of her authority:—

"Ques. How prove you that the church hath power to command feasts and holy days?

"Ans. By the *very act* of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

* See tract, "Who Changed the Sabbath?" for other authorities, for sale at this Office. Price by post, 2d.

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

What more conclusive or more abundant evidence could we ask than that given above, that the Church of Rome changed the law of God with respect to its fourth precept. On the one hand we have the "sure word of prophecy" declaring that a certain power with certain marked characteristics should exalt itself above God in his church, by thinking to change the times and the law of the Most High. On the other hand we have a power bearing all the characteristics predicted by the prophecy boldly coming forward and claiming as a mark or token of his power "THE VERY ACT OF CHANGING THE SABBATH INTO SUNDAY."

Further, the change is made in the only commandment of God's law which points out the power and dominion of the Lawgiver. The fourth precept is the Great Seal of God's law. To illustrate: By no other commandment could we convince the sun-worshipper that he was rendering homage to a false god. He could claim that the second, third, and fifth precepts, the only ones which contain the name of the Deity (with the exception of the fourth), all had reference to his god which he worshipped. He could claim that his god had given the last five. They make no mention of the name of Him who gives the law. The second, third, and fifth mention only the name. But the fourth, or Sabbath, precept states the authority of the dread Lawgiver, and the extent of his dominion,—the Creator of the heavens and the earth. Hence we maintain that the mark of the beast, or papal power, is the change it has made in the law of God, in substituting Sunday for the Sabbath of Jehovah; and we have proved this by the concurrent agreement of the accuser and the accused,—the prophetic word and the subject of those prophecies, the Church of Rome.

We are aware that many honest people believe that the Sabbath was changed by Divine authority, either by Christ or his apostles; but there is not a scintilla of evidence in the Word of God to support the supposition. The labour put forth to prove Sunday sacred from the Scriptures is a fruitless, thankless task for a Protestant to attempt. Certainly the Papacy will have no reason for gratitude; and if it be proved that Christ changed the Sabbath, the same Bible will prove that he has done a work which the "man of sin" was to do, and a work which Jesus himself positively declares he came not to do. Matt. 5:17-19.

"But what of the good of the past centuries of the Christian era? Have they the mark of the beast?"

We reply emphatically, No. Those who have lived in the past have kept Sunday either supposing it to be commanded of God, or sanctioned by Divine authority. They did not hold it as an institution of the Papacy. They were never called upon to decide between its claims and the claims of the Sabbath of Jehovah. There can be no worship of the beast, nor reception of his mark, such as is predicted in the prophecies of Rev. 13 and 14, till such worship and mark are enforced by the ten-horned beast and his contemporary, the two-horned beast. As one writer has remarked, "*Intention* was essential to the change which the Papacy has made in the law of God, to constitute it the mark of that power. So *intention* is necessary in the adoption of that change to make it, on the part of any individual, the reception of that mark. In other words, a person must adopt the change knowing it to be the work of the beast, and receive it on the authority of that power, in opposition to the requirements of God." With the above we fully agree. Let no one, therefore, say that we accuse Sunday-keepers of having the mark of the beast, as some have so done, owing either to maliciousness or ignorance. Many have kept Sunday believing it to be sacred, as they unwittingly

hold other errors received from the Church of Rome, as admitted by eminent authorities.

But what of the future? Christ is coming again to this world to take unto himself his church. That church will be pure, free from all papal or pagan errors. They will be found by the Master keeping "the commandments of God and the faith of Jesus." Rev. 14:12. On the other hand will be found a class who will cleave to the worship of tradition, and bow to authority not of God, because it is more in harmony with the desires of the carnal heart. Against this false worship God in his mercy sends out to the world a most solemn warning (Rev. 14:9-11); and upon those who reject that warning a most fearful penalty will fall. Against the heralds of the Divine message will be arrayed the adherents of the beast. Here comes the issue. Sunday, the mark of the beast, will be enforced by oppressive laws, on the one hand; on the other, the truth concerning the fourth commandment will shine out undimmed by the dust of tradition and apostasy which has covered it so long.

In our next we will show something of the progress the Sunday movement is making.

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.

PAPAL POLICY.

THE Roman Catholic Church is represented in prophecy as a horn having "eyes like the eyes of man" (Dan. 7:9, 20), denoting its sagacity and far-seeing cunning. It plots and plans for years, not days. It has no unswerving principle of right by which to abide. Its policy is as changeable as the hue of the chameleon, but always for the purpose of self-aggrandizement. And whatever the policy which tends to that end, that policy is pursued by Rome; for with her "the end justifies the means." And to accomplish her objects she has stooped to the basest of means, and the most terrible of persecutions, pausing only before the inevitable and impossible, but pausing only to plot and plan under some new colour. Is unlimited power hers to sway? Behold then the "holy" Inquisition, the loathsome dungeon, the *auto da fe!* Has the providence of God wrested power from her grasp, and the fortunes of war made her a suppliant? Listen to her widowhood lamentations, her talk of Protestant intolerance, her flattering blandishments of governments and rulers. When almost unlimited power was hers, the masses remained in ignorance, and her "glory" was "the world's midnight;" but now that, in spite of her, the power of an enlightened Christianity and progressive age has asserted itself, she lays off the crimson robe of oppression, furls her banner of ignorance, dons the garment of peace, and flings to the breeze the banner of education and enlightenment.

She poses in this latter phase at present. Pope Leo XIII. has recently addressed to the archbishop and bishops of England a letter on "Religious Education." He pleads well, eloquently, and wisely the necessity of religious education. Refers to other religious denominations very kindly, in the following words:—

"In your country of Great Britain, we know that, besides yourselves, very many of your nation are not a little anxious about religious education. They do not in all things agree with us; nevertheless they see how important, for the sake both of society and of men individually, is the preservation of that Christian wisdom which your forefathers received through St. Augustine, from our predecessor Gregory the Great, which wisdom the violent tempests which came afterward have not entirely scattered. There are, as we know, at this day, many of an excellent disposition of mind, who are diligently striving to retain what they can of the ancient faith, and who bring forth many and great fruits of charity. As often as we

think of this, so often are we deeply moved, for we love with a paternal charity that island which was not undeservedly called the Mother of Saints; and we see in this disposition of mind of which we have spoken, the greatest hope, and, as it were, a pledge of the welfare and prosperity of the British people."

The above is taken from a translation in the *Daily News* of Dec. 14. We have not space for it all. He urges religious education, of course, only in Catholic schools. He speaks flattering words to other religious denominations, presumably with the High Church party in mind, and loves "with paternal charity" this island. All this, while tending to the prosperity of Romanism alone, will flatter some and blind others to the real intents and purposes of the Roman Church, and the children of Protestants will help to support the supposedly superior Catholic schools. At the same time the Pope declares himself in favour of civil liberty and modern progress. The *Illustrated Christian Weekly* of New York of November 21 publishes a part of an evangelical letter from Leo XIII. on the Christian government of nations. That letter says:—

"The church is in perfect harmony with all modern progress, and leaves intact the legitimate liberty of the people."

These and many other utterances are regarded as proof that the papal system has undergone a change, that the old spirit of intolerance has been superseded by a spirit of charity toward others, a spirit of liberality more consonant with the spirit of the age; but the change is in policy, the spirit and aim is the same as of old. In the same letter he urges all Catholics "to take an active part in all municipal affairs and elections;" to "make themselves felt as active elements in the daily political life in the countries where they live."

"All Catholics should do all in their power to cause the Constitution of States and legislation to be modelled in the principles of the true church."

This is the aim of that church. And its power to make itself "felt" was strikingly illustrated in the recent general election in this kingdom. A writer in the *Catholic Times* of 1884, in a series of articles, showed how Roman Catholics could soon hold the balance of power in the government, and it seems they have profited by the suggestion. Catholics are rejoicing over an increase of members from sixty, as in the late Parliament, to eighty-three in the present Parliament. New prestige has also been added to the papal power by the Pope's mediation between Spain and Germany in the Caroline Islands question, for which mediation the Pontiff has received the thanks of both Spain and Germany.

Would that Protestants realized their danger, but they have lost the power to protest, they have not followed advanced light and truth, nor lived to their inestimable privileges, and they are now shorn of their strength, unable to resist the influx of infidelity and the progress of Romanism. We are aware that many Protestants would fain believe these foes friends and allies, but God's Word marks them as foes which will have to be met in the final struggle for truth and victory. May God open the eyes of his people.

PREPARING FOR WAR.

WHILE the olive branch of peace rustles in the breeze, its profusion of leaves (for it bears little fruit) serves many times to hide preparations for war. This is thought by some political authorities to be the case in regard to the present armistice between Serbia and Bulgaria; and the close of the brief period of peace may be the beginning of a conflict in which the little powers recently engaged will play a secondary part, and the real gladiators will be Russia and Austria, who will enter the lists for the supremacy of the Balkan peninsula, or, what is more probable, divide the spoil and drive the Turk from Europe. At least Russia is preparing. A *Daily News* correspondent writing from St. Petersburg Dec. 14, says:—

"At the Black Sea port of Nicolaieff the construc-

tion of six torpedo boats, six large gunboats, and one cruiser has begun. All are to be completed within nine months."

This for the near future. They are also strengthening their Baltic armaments. The following from the same journal of Dec. 14, is an installment of the additions that are being made:—

"The Navy Ministry of Russia has given orders to the Baltic Dock-yard for the construction of a new iron-clad of eight thousand tons, eight thousand horse power, and of a speed of eighteen knots. The vessel is to be completed by September, 1888.

Two million roubles have been assigned for the construction, next year, at Vladistock, of new buildings for the use of Pacific fleet. At the same time a prospective advance or war in Asia is foreshadowed in the following:—

"It is reported in well-informed political circles, that the three military chiefs in Central Asia—Prince Dondoukoff Korsakoff, Governor of the Caucasus; General Rosenbach, Governor of Turkestan; and General Kolpakoffski, Governor of the Steppes—have been ordered to deliberate upon the measures which it may be necessary to adopt in case of warlike complications with England in Asia."—*Daily News*, Dec. 17.

But Russia is not alone in preparations for war. The military departments of our own government have been actively engaged, even working night and day for months in the past. The immense gun of two hundred tons, recently constructed at Elswick, proclaims war in a time of peace. The monster submarine Ericsson gun, made in the United States, intended to fire projectiles and torpedoes under water, is now the great wonder at Woolwich, from which place it will soon be taken to sea and tested. Military men are hopeful that it may prove a more deadly weapon in its new field than its predecessors. Britain has always paid a high price for new inventions in implements of destruction.

Italy is also rising in prestige and power in the military world. An exchange says:—

"Krupp is stated to be making for the Italian Government four one hundred and twenty-ton guns, which will throw a projectile weighing a ton! When these are completed, the Woolwich authorities will be anxious to make guns of one hundred and fifty tons, and so the game will go merrily on, the industrious tax-payers finding the funds. If war could be prevented by means of big guns, they would be a blessing, and cheap at any price; but at present the arts of destruction form a happy hunting-ground for inventors."

The American papers are agitating the necessity of coast defences; and Mr. Samuel J. Tilden has recently addressed an urgent letter to Mr. Carlisle, the speaker of the House of Representatives, on the same subject. The aborigines of the Dark Continent and other parts of the world, who formerly fought with spears, clubs, bows, and arrows, are rapidly arming with modern weapons of war and attaining a power and discipline no longer to be despised. The sound and preparations of war are everywhere. If these preparations would but bring peace, we would rejoice to see them go forward.

But war will not be prevented by these means. Its flames smoulder now, but the fire of war is burning and gaining strength underneath the olive branch, fed by oppression and wrong, by unholy ambition,—willing to sacrifice life to obtain its ends,—by intemperance in its multiple forms, and by unprincipled demagogues and fanatics who appeal to all the baser elements of the unregenerate heart. God holds the winds of war and strife till his work is done. Men may cry, "Peace, peace," but even when the words are echoing in the air, and lulling to sleep the ease-loving and carnal, "sudden destruction cometh upon them" (1 Thess. 5:3), the great battle of the day of the Lord has burst forth, and the bowls of God's wrath will be poured out upon a guilty world. Our only safe guide is God's Word, our only refuge is Christ.

WHEN the soul has laid down its faults at the feet of God, it feels as though it had wings.—*Eugénie de Guérin*.

The Missionary.

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

STRENGTH ENOUGH.

It may be ours to stand,
Forsaken, single-handed in a fight
With a determined and a hostile band,
For the dear cause we honour as the Right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howso'er it be,
We dare go forth to meet the dim unseen,
Tranquil and patient; God is near, and he
Will be our Helper as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.
—*Christian World*.

REPORT FROM AUSTRALIA.

On the 10th of May, 1885, I left San Francisco for this portion of the world in company with Pastors Corliss and Israel, and Brn. Scott and Arnold. We find the people in Australia mostly English, while in New Zealand they are more of the Scotch and the American element. It can be said of them that they are an enterprising and a thoroughly go-ahead people. They are also a reading people. At Melbourne there is one of the largest libraries in the world. It is patronized by over one thousand readers per day.

As it was mid-winter when we arrived, we could do little more than become acquainted with the people and the country. It seemed very strange at first to experience winter in the summer months of England and America. However, we soon became accustomed to the change, the only difficulty being to realize that it was June and July instead of December and January.

As soon as spring opened, we pitched a tent, 40ft. by 64ft., in the vicinity of Melbourne, and thus far we have had a good interest. The tent has now been pitched about one month. Meetings are conducted by Pastors Corliss and Israel. As the result of distributing reading matter since our arrival, holding Bible-readings, and the tent meetings, quite a number have taken their stand on the truth, and many more are interested. Some are individuals of influence and position. The interest in the reading matter distributed has been all that we could have expected. We find many who have read the PRESENT TRUTH and know of it. All of these individuals, so far as I have been able to learn, speak very highly of it.

It is difficult for us to remain any length of time in a place without individuals coming to us and making inquiry concerning the Sabbath and other truths which are not usually received. The people are interested at once to know why we differ from others. Having learned this, they will then read, and thus many are led to see truths which they had never before discovered. When their attention is called to certain expressions in the Scriptures they will exclaim, "I have read that many times, but never saw it in that light before. It is all plain enough now, and why could I not have seen it before?" The truth is of God, and will have its influence on the hearts and consciences of men if it is permitted to work its own way.

In New Zealand also there is a good work already commenced. An interest was manifested at once to learn of our positions after we had by special invitation given a brief synopsis of our faith before a class of Bible students who meet regularly to study the Scriptures. We were then invited to give reasons why we observed the seventh day instead of the first day of the week, whereupon a number took their stand to keep the seventh day. Thus it has been in almost every place where we

have put forth any effort to promulgate the true teachings of the Scriptures.

We are in an age of reform, when people are tired of dry forms and ceremonies. They want something that carries with it vigour and life. "My words," says the Saviour, "are spirit and life." The word of God is like a lion in a cage. While shut up, the lion has to be cared for, but let him out and he will take care of himself. When the Scripture is presented to the people, then it is that the word will take care of itself. It will convict one person to-day in this place, and another to-morrow in another place, while we may be preparing to send it out. It hurts no one, but brings joy and gladness to many hearts. While it is running through the earth, there are many that say, Give us the truth, and we will obey.

It is the truth that is wanted in these days of peril. This is always good. But while one class is anxious for the truth, there is still another class that is satisfied with the old ideas of their fathers and grandfathers and great-grandfathers, without possessing the spirit of reform which they had. If the spirit which such possess had been the spirit of their predecessors, they would have been in the Roman Catholic Church to-day. But we live in an age of reform. It was the spirit of reform which our forefathers possessed that led them to take the advanced steps which they did. Many possess the same spirit at the present day, and there are many who possess it to a good degree here in these colonies.

We think of your work in the mother country, and are anxious for its prosperity. We see no reason why there should not be a close union between the mother and her youngest daughter. May the Lord bless you in your labour in England, Scotland, Wales, and Ireland, while we seek him here in these Australian colonies.

S. N. HASKELL.

Bible Readings.

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

THE JUDGMENT.

1. WILL there be a judgment day?
"He hath appointed a day in the which he will judge the world." Acts 17: 31.
2. Will both the righteous and wicked be judged?
"God shall judge the righteous and the wicked." Ecc. 3: 17.
3. Will any besides the human race be judged?
"And the angels which kept not their first estate, . . . He hath reserved unto the judgment of the great day." Jude 6; also 2 Pet. 2: 4.
4. Then what three classes will be judged?
Ans. 1. The Righteous. 2. The Wicked. 3. Fallen Angels.
5. With which class does the Judgment begin?
"Judgment must begin at the house of God." 1 Pet. 4: 17.
6. How is the judgment brought to view by Daniel and John?
"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7: 9, 10. See also Rev. 20: 11, 12.
7. Are there books of remembrance in heaven?
"And a book of remembrance was written before Him." Mal. 3: 16.
8. What are recorded in these books?
"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36, 37.
9. What other book is mentioned?
"And another book was opened, which is the book of life." Rev. 20: 12.
10. Whose names are written in the book of life?
"To the general assembly and church of the first-born, which are written in heaven." Heb. 12: 23. Read also Phil. 4: 3.
11. Who will enter the city of God?
"They which are written in the Lamb's book of life." Rev. 21: 23-27.
12. How will it be with those whose names are not written in the book of life?
"Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15.
13. Is there danger after our names are written in the book of life, that they will be blotted out?
"Whosoever hath sinned against me, him will I blot out of my book." Ex. 32: 33.
14. Whose names will not be blotted out?
"He that overcometh, . . . I will not blot out his name out of the book of life." Rev. 3: 5.

J. H. DURLAND.

Interesting Items.

—Upper Burmah added to the British Empire Jan. 1, 1886

—M. Grevy has been re-elected to the Presidency of France

—Dec. 15 seventeen persons were killed by a collision of railway trains near Atlanta, Georgia.

—Congress has passed a bill providing a pension of 5,000 dollars for the widow of the late General Grant.

—Mr. B. Gratz Brown, who was the Democratic candidate for Vice-president of the United States in 1872, died Dec. 14.

—Three Europeans are said to have been massacred by the Burmeses during our recent trouble with their government.

The barque "Robert and Charlotte" is supposed to be lost off the coast of Norway with a 11 her crew, which consisted of ten men.

—Six persons are reported as having been drowned in England by breaking through the ice during the recent cold weather.

—The oldest minister in the Congregational body of England and Wales, the Rev. Thomas Toller, has recently died at Kettering, aged 90.

—Lord Alwyne Compton, dean of Worcester, has been designated by Lord Salisbury as bishop of Ely. The new bishop is a Moderate High Churchman.

—Biscuits were eaten in a McPherson, Kansas, hotel, recently made from flour ground from wheat which was standing in the field ninety minutes previous to call to supper.

—A terrible fire occurred at Plymouth, Dec. 13, attended by the loss of twelve lives. Contributions have flowed in till sufficient has been raised to meet the needs of the sufferers.

—Messrs. Thos. Wilson & Sons' new steamer "Buffalo," made the fastest passage on record from New York to Hull, bringing one of the heaviest cargoes ever brought into the port of Hull.

—A terrible explosion occurred at the Mardy colliery, South Wales, Dec. 24. Seventy-five were killed outright, and several have died since of injuries received. It was a sad Christmas there.

—All hopes of the safety of the barque *Labrador*, of Greenock, have now been abandoned. The vessel has been 120 days on her passage from Quebec to the United Kingdom. The *Labrador* had a crew of twenty all told.

—A terrible mining disaster occurred Dec. 19 at Nanticoke, Pennsylvania, U. S., owing to the water of a quicksand breaking through the roof of the mine and blocking the entrances. Twenty-three lives were lost.

—The Salvation Army petition for the release of Mr. Stead and Rebecca Jarrett contained about 200,000 signatures, weighed five cwt., and was between one and one-fourth and one and one-half miles in length.

—A recent discussion in the Dublin papers is expected to lead to the formation of a Catholic Loyalists Party, embracing the culture, wealth, and respectability of the creed, who have hitherto had no platform in politics.

—A large oil refining mill, belonging to Messrs. Walker and Smith, was burned at Hull Dec. 15. Many more are added to the unemployed of Hull by those who were thrown out of employment. Fortunately no lives were lost; damages, £30,000.

—Dr Beresford, Lord Primate of Ireland, departed this life Dec. 26, at Armagh. He was born 1801. The same month also records the death of Dr. John Saul Howson, dean of Chester, noted for his joint work with Conybeare in "Life and epistles of Paul. Born in 1814.

—The Pope has received telegrams from the Emperor of Germany and the Queen Regent of Spain, thanking his Holiness for his recent mediation in the Caroline Islands question, and acknowledging the equitable character of the Pontifical Act, embodying the articles of agreement between the two countries.

—*Daily News.*

—There is great distress in Preston owing chiefly to the stoppage of mills because of failure and fires. No less than 4,000 persons are receiving relief out of funds publicly subscribed, and there are 600 persons on the pauper list more than there were this time last year. Hull and other places are also suffering greatly.

—Mr. S. B. Guion, the head of the Guion Line of steamers, died Dec. 19 at his residence in Liverpool of apoplexy. Mr. Guion, who was a native of America, came to Liverpool 34 years ago, and in 1866 started the Guion Line, which of late years has become celebrated for its fleet of rapid steamers, including the Alaska and Arizona.

—December 21, Professor Leopold von Ranke, the renowned German historian, celebrated with unimpaired faculties his 90th birthday. He is noted for his History of the Popes, which Macaulay praised so highly. He has been since 1879 at work on his "Universal History," completing one volume a year. He hopes to finish it in 1889. His works have been translated in all the principal modern languages.

—The Czar of Russia, says an American paper, has bestowed upon Alvan Clark of Cambridge, Mass., the golden honorary medal of the empire "in acknowledgment of the excellent performances of the great object glass" made by Mr. Clark for the chief telescope in the Pulkowa observatory. This medal is given very rarely, and only for extraordinary merits. Only one other has been granted by the present emperor.

—Several hundred influential clergymen of the Church of England have signed an address, which will shortly be presented to the Archbishops, urging the adoption of various reforms in the administration of Church affairs. The question, it is declared, has "become one of pressing urgency." The memorial advocates five principal reforms, among which is that of church patronage, so as to put an end to the traffic in livings.

—There is now no doubt, says an American exchange, that the number of Christians massacred during the summer in Tonkin, Annam, and Cochinchina was even much larger than what was first stated. The first account set down the total number of massacres at 10,000; but the Superior of the Foreign Missions in Paris now states that 24,000 Christians, including several French missionaries, were murdered. Seven or eight thousand Christians escaped.

—Dr. Ferran, the Spanish inoculator for cholera, has had the fullest measure of praise, followed by a deluge of abuse which the facts do not seem to justify. Reports as to the efficacy of inoculation have now been received from seven Spanish towns, containing an aggregate of 41,641 inhabitants. Of these 20,382 were inoculated, leaving 21,259 not so treated. Of the latter, 745 per cent. were attacked with cholera, and of these 52.02 per cent. died. Of the 20,382 inoculated, 113 per cent. were attacked, and of these 32.33 per cent. died. Some of the medical writers consider this a remarkable showing in Ferran's favour.

—The Grand Orange Lodge of Ireland have issued a manifesto, in which they say, "Never in the history of the Protestantism of this realm has the aspect of affairs been more threatening than now." This is said in view of prospective Home Rule, in which it is feared Catholics will gain full control of all offices, and Protestants would suffer. There seems danger.

—When the late Lord Shaftesbury was Lord Ashley, says the *N. Y. Sun*, by which title he was long prominent, there were some 400 peers, and probably 200 had grown-up eldest sons; and yet, out of this large body of men, his is about the only name standing out as that of a nobleman who gave his time, energy, money, and the prestige of his position to the cause of benevolence.

—The projected canal between the Baltic and North Seas will occupy seven years in construction and cost £7,800,000. Its breadth will be 200 feet at the surface, 85 feet at the bottom, depth 27 feet, 10 inches, allowing the largest steamers and iron-clads of the German navy to pass. It will shorten the time between the Baltic and London 22 hours; Hull, 15 hours. Dues will be levied at the rate of nine pence per ton, including all charges of pilotage and towage.

—Signor Baldi, a Genoese gentleman, is, says the *Cittadino* of Genoa, in possession of the chains with which, by order of Bobadilla, the Minister of Ferdinand of Spain, Christopher Columbus was bound when deprived of the governorship of the country he had discovered. Signor Baldi, who undertook a journey to America to obtain these chains twenty years ago, and has kept possession of them secret ever since, has decided to reveal the fact because of the approaching 400th anniversary of the discovery of America.

—The old-fashioned spinning wheel was introduced a short time ago into the Isle of Man Insane Asylum with the idea of amusing the patients. The latter seemed delighted that they could in this way contribute to their support, and became so absorbed in their new occupation that their nervous symptoms no longer predominated. As Dr. Richardson, the medical superintendent, expressed it, the direction of the nervous force was changed, and their condition was improved. The experiment is to be tried in other asylums.

—The extra cost of the first expedition to Souakim in 1884 was £352,352; the extra cost of the second expedition in 1885 was £2,127,762; and the cost of the Souakim-Berber railway, including the pipe line and water supply, was £865,369; making a total of £3,345,483. This is the cost incurred over and above the normal charge for the maintenance of the troops concerned. It does not include the expense of the New South Wales contingent, nor the expense of the ultimate conveyance of the troops detained in Egypt, and some other expenses. This is the cost of war.

REVIEWS.

"The Expected Rapture of the Church, or the Analogy of Prophecy and Established Fact." By C. W. Houghton. (Elliott Stock, 62 Paternoster Row, London, E. C.) 8vo. 350 pp. Cloth. There have been so many works written upon the Second Coming of Christ and the fulfilment of prophecy that one would think the subject well-nigh exhausted, but a perusal of this work will convince the reader that the author has something to say which has not been said. He proceeds on the principle that any book which interprets the Bible true to itself "must give doctrine, prophecy, philosophy, science, art, and history as nearly as possible the same weight as they have in the Scriptures." He has shown much ingenuity in his work, and pointed out many fulfillments of prophecy, indicating that the coming of Christ is near, and the Bible the Word of God. But we firmly believe that the author has given more prominence to fanciful speculation, supposed types, mystic numbers, etc., than is warranted by the Bible or the true principles of its interpretation. This system of interpretation carried out to its fullest extent would make the Bible like some vast edifice whose numerous labyrinths would only amaze and confuse the worshipper, instead of a grand and noble temple (as it is) whose simplicity of design was proof of the wisdom of its Author, such as would lead to his worship; its obscurity would not lie in intricate passages, opening into others still more intricate, till the wanderer was lost in "confusion worse confounded," but whose obscurity is found in its far-reaching vastness, the only obstacles to the penetrating of that obscurity being the unwillingness, the perversity, or the weakness of human vision. But Mr. Houghton does not set forth the work as the *ne plus ultra* of the subject, but asks the reader to rely on the Word of God; and he retains the privilege to 'withdraw any view on the subject he has adopted.' He makes, we think, many positive statements, the foundations of which are assumed rather than proved; but his conclusions are thus stated positively, not so much, perhaps, from a strong conviction of their correctness, as, to use the author's own words, "from a feeling that a tone of thorough conviction in a speaker is necessary when he seeks to produce a like sentiment in the breasts of others." We are glad of every agitation on the subject of the Lord's coming, and while we do not agree with the work under review in many things, we believe it contains much truth, and we admire the spirit which seems to pervade it.

"Romish Inquisitions: their Terrors and Tortures." By C. H. Berridge. (R. Steele, (Protestant Evangelical Mission), 5 Raquet Court, and J. Kensit, 18 Paternoster Row, London, E. C.) Paper 6d., Cloth 1s. A work designed to awaken Protestants and all to the true Spirit of Popery by exhibiting its past career as declared by history. We believe that it is entitled to more consideration from Protestants than it will receive. It not only sets forth the true character of the Roman Catholic Church, but, to some extent, the apathy and condition of Protestantism, and the shallowness of many so-called religious reforms. We bid the little work God-speed.

"The Turkish Bath in Diseases of the Heart, Obesity, and Atrophy." By Richard Metcalf. (John Heywood, 11 Paternoster Buildings, London, E. C.) Price 1s. This little pamphlet is written by one of experience to disprove the prevalent idea that the Turkish bath is injurious in heart affections. The author gives a deal of information and common-sense advice in this little pamphlet; and assures us, what many have no doubt found out, that many Turkish-bath institutions are not "overburdened with persons possessing the essential administrative abilities;" hence, the need of good advice to the bather. "The bath," he says, "should be administered by one who can 'discern things that differ;'" we believe it. Those who love the Turkish bath would do well to study Mr. Metcalf's work.

"Health: What it Is, and What it Does: How to Keep it: How to Lose it: How to Regain it: What to Do with It." By T. L. Nichols, M.D., editor of the *Herald of Health*, 32 Folkestone Road, Earl's Court, London, S. W., 3d. Much good instruction is contained in this little pamphlet. Dr. Nichols does not believe in drug medication, but believes that self-help and nature are the best physicians. A prospectus of "Nichols' Health Manual, being a Biographical Memorial of Mrs. Mary S. G. Nichols," accompanies the above. This is a new work which will be issued in January. Particulars can be had by addressing the publisher as above.

We have also to express our thanks to the *Church Union Gazette* for "A Sermon," by William Charles Lake, D. D.; "Report of Proceedings of a Meeting in Opposition to the Deceased Wife's Sister Bill, held in Freemason's Hall, Lincoln's Inn Fields." "English Church Union Publications Committee's List, for October, 1885," etc.

Publication List.

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

THE GOOD HEALTH.—An American Monthly Journal of Hygiene, devoted to Physical, Mental, and Moral Culture. Terms: 4s. per year, 12 numbers; 4d. per single copy.

TRACTS.

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ONE-AND-A-HALF-PENNY TRACTS, 24 pp. each. Who Changed the Sabbath? Lost-Time Question, Scripture References, End of the Wicked.

PENNY TRACTS, 16 pp. each. Christ in the Old Testament, Sabbath in the New Testament, Spirit of Prophecy, The Old Moral Code not Revised, Sanctuary of the Bible, The Judgment, Much in Little, The Millennium, Two Laws, Seven Reasons, Definite Seventh Day, Departing and Being with Christ, Are the Dead Conscious? Elisha on the Sabbath, The Law and the Gospel.

HALF-PENNY TRACTS, 8 pp. each. Coming of the Lord, Perfection of the Ten Commandments, Without Excuse, Thoughts for the Candid, Sign of the Day of God, Brief Thoughts on Immortality, Which Day? Can we Know, or Can the Prophecies be Understood? Is the End Near? Is man Immortal? Sleep of the Dead, Sinner's Fate, The Law of God, What the Gospel Abrogated, 100 Bible Facts about the Sabbath, Sunday not the Sabbath, "The Christian Sabbath," Why Not Found out Before?

BOUND BOOKS.

	Price.
Thoughts on Daniel,	5s.
Thoughts on the Revelation,	5s.
Nature and Destiny of Man,	6s.
Complete Sabbath History,	6s.
The Sanctuary and 2,300 days,	4s.
The Biblical Institute,	4s.
Life Sketches of James and Mrs. E. G. White,	4s.
Spirit of Prophecy (4 vols.), each,	4s.
The Coming Conflict,	4s.
Life of William Miller,	4s.
Life of Joseph Bates,	4s.
The Atonement,	4s.
Soul and Resurrection,	3s.
Bible from Heaven,	3s.
United States in Prophecy,	2s.
Facts for the Times,	2s.

PAMPHLETS.

	Price.
A Word for the Sabbath,	1s. 3d.
Sermons on Sabbath and Law,	1s.
Thoughts on Baptism,	1s.
Modern Spiritualism,	1s.
Life of Christ (6 pamphlets), set,	3s.
The Atonement,	10d.
Ministration of Angels,	10d.
Faith and Hope,	10d.
Refutation of Age to Come,	7d.
The Spirit of God,	7d.
The Three Messages of Rev. 14,	7d.
Two Laws,	7d.
Testimony of the Fathers,	7d.
Home of the Saved,	6d.
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"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, JANUARY 7, 1886.

Editorial Notes.

WE are glad to hear from Bro. S. N. Haskell, a report from whom will be found in another column, and our labourers in Australia. We hope to hear from them frequently.

BRO. A. J. CUDNEY will please accept our thanks for the copies of the *Daily State Journal* of Lincoln, Nebraska, U. S. A., containing the discussion of the Sabbath question between himself and others. The truth will in this way reach some hearts.

THE *Pacific Health Journal* for December, published at Oakland, California, is an excellent number. It contains so much good, sensible advice, which is so useful in domestic and home life, that all who desire good health and homes would appreciate it.

AN institute, or school, conducted by Pastor S. H. Lane, for the purpose of giving instruction in colportage and missionary work began Jan. 3d, at our mission rooms at Grimsby, and will continue for two weeks or more. It is earnestly hoped that this may be an occasion of real profit to our colporteurs and missionaries, and to all who attend. We trust the golden moments spent here may be well improved by our workers in better fitting themselves to labour for souls for whom Christ died and labours. While we must remember that we can do nothing without Him, we must also bear in mind that His apostle has said, "Study to show thyself approved unto God." Truly the first weeks of the New Year could not be better spent than in gaining a knowledge of God's will and learning to labour successfully for the salvation of souls. May God's blessing richly attend the school.

"THE BIBLE ECHO."

SUCH is the name of a four-page monthly issued by the Australasian Branch of the International Tract and Missionary Society, at Melbourne, Victoria, the first number of which has just reached us. It begins the year 1886 as a sixteen-page monthly, the full title of which is, *Bible Echo and Signs of the Times*. The size of the page is about that of the PRESENT TRUTH. The copy before us is a pledge of what its successors will be, of neat appearance, good make-up, and filled full of the precious truths of God's Word. We gladly hail its appearance as a co-worker in the cause of present truth, and its visits to our table will be always welcome. May it ever echo the truths of the Word with no uncertain sound.

"GOOD HEALTH" FOR DECEMBER.

LIKE all its predecessors the December number of the American magazine *Good Health* is up to the mark. Its contents are as follows: "Sanitary Ignorance among High and Low, Care of the Person and Clothing of the Sick, Tobacco, Fatigue and Indigestion, The Healthy House, 'A Little Leaven,' Holiday Hospitality, How to become Good-looking, Infallible Recipes, Climate, What to Wear for Health, The Grape Cure in Switzerland, Overcoat Colds, Dr. Hogg's Plan of Ventilation, Results of Hygiene in London, Bad Effects of Roller Skating, Cholera Vaccination, Ancient Sanitary Laws, Drinking Eau-de-Cologne, Care of Babies, Convulsions, and twenty other articles great and small. A wonderful fourpence worth. Address, PRESENT TRUTH.

THE UNITED STATES IN PROPHECY.

To those who wish to investigate more fully the prophecy of the two-horned beast, found in Rev. 13, we would heartily commend the work entitled, "The United States in Prophecy," by Uriah Smith. It deals with the question more fully than any other

work which ever came to our notice. It is of great interest, not only as regards the fulfillment of prophecy, but the statistical information which it gives concerning the great republic across the sea, is well worth the price of the book. For sale at this Office. New edition, 225 pp., bound in cloth, 3s.; paper covers, condensed type, 184 pp., 1s.; editions of 1874 and 1876, 1s. 6d., and 1s. 8d. each respectively. All post free on receipt of price. Address the PRESENT TRUTH, 72 Heneage St., Grimsby. They can also be obtained of *Review and Herald*, Battle Creek, Michigan, U. S.

A HAPPY NEW YEAR.

THE Old Year has passed away forever. We will meet it no more, only in the halls of memory, till the Records of Heaven bring it back, with all its deeds. It brought sorrow and sadness and pain and death to many; true joy and happiness to few. To some its opening song of gladness closed with a requiem. Others have passed through clouds of despondency to the sunshine of hope. Others still have found that peace which "passeth understanding;" for they have come to know the pardoning love of Christ, have found in him a worthy Master, a faithful Friend, a mighty Saviour, a glorious King—worthy of all honour,—and the Old Year will be to them as the first green, goodly land after a stormy, tempestuous voyage. In it they found true joy, true rest.

We like best the customs of those nations which began the year, in our northern latitudes, with the Spring—the resurrection of the year;—for there is naught in nature that marks the beginning of the year in January. Yet we leave it as it is, and, as others, gaze thoughtfully, sadly, gratefully, over the years gone by, and look forward with hope for the coming ones. Those of a reflective mind are apt to spend the last few days of the Old Year in meditating over the past—reviewing the wrecks of resolutions, and mourning the failures. How often in thus doing a work that is certainly profitable, do we forget the blessings bestowed by Him who gives us the years! How often do we build new resolves on the ruins of past resolutions and present regrets! They fail, because the foundation is a failure. Rather let the foundation be gratitude to God for his loving-kindness and mercy. No repentance is so deep as that having for its base a deep sense of God's purity and goodness and love. No obedience so faithful, so willing, so cheerful as that born of gratitude to Him "who gave himself for us that he might redeem us from all iniquity." The Cross of Calvary adds undimmed lustre and beauty and holiness to the Law of Sinai, and awakens within the heart a holy fear that the thunders of Sinai could not compel. Those who thus build may have bright and strong hope for the future. Happiness—true happiness—will not be found for the seeking, but in doing the will of God and seeking to make others happy. Such hope, such happiness we wish all our readers, and all others, for the year 1886.

WHAT IS MEANT?

WE have reference to a sentence found in the leading editorial of the excellent, cheery Christmas number of the *Christian Commonwealth*. It is as follows:

"And it is a fact also worth mentioning that the very thing which He [Christ] commanded to be observed as a commemorative institution has been singularly perverted in both the time of its observance and the spirit in which it is observed, while that which He never commanded has become almost a universal commemorative occasion throughout the whole of Christendom."

When we first read the above we thought that the C. C. had reference to the Sabbath of the Lord, because it was so applicable and fitting. For it is certain that the seventh-day Sabbath was commanded to be observed as a commemorative institution,—a memorial of the creation and bountiful provision which the mighty Creator made for our first parents. And it is also true that the foundation of the Sabbath was laid by the Son of God; for by him the world was created (John 1: 1-3; Heb. 1: 1, 2; Col. 1: 16): therefore as the work was that of the Son of God, so also was the rest. And as the Son is the Word of the Father, the One through whom has been revealed God's will, in whom was the Father's name (1 Cor. 8: 6; John 1: 1-3; Ex. 23: 20, 21), so also the commands concerning the Sabbath and other moral

duties came through him; "therefore the Son of Man is Lord also of the Sabbath," and the Sabbath is the Lord's Day. And that commandment "has been singularly perverted," a day—the first day of the week, which has no connection or significance whatever with the original of the Sabbath institution,—has been substituted for the day appointed by Divinity, thus rendering null the original and unabrogated command of the Lord. And Sunday, originally a pagan-papal institution, "has become almost a universal commemorative occasion throughout the whole of Christendom." The sentence quoted could not better express the truth concerning the Sabbath had it been written for the purpose. But we opine that the editor had reference to baptism, a memorial of Christ's death and resurrection, to be administered to believers instead of to babes. If so, it is true. The Lord's supper and baptism are the divinely ordained memorials of our Lord's passion and resurrection; Sunday is a usurper, dressed in the stolen garb of "Lord's Day;" and the Sabbath of the Lord is still an unrepealed, existing memorial of the creation of our God, a boon of heaven, a safeguard against idolatry. If we are wrong, will the able editor of the C. C. point out our error?

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

A Verse by Verse Exposition of the Prophecy of Daniel.

That we may understand this prophecy, when we reach the time of the end, the prophecy itself plainly declares: "The wise shall understand." Our Saviour says, "Whoso readeth, let him understand." If we fail to do this, if we neglect its study, we are equally guilty with the Jews, who knew not the time of their visitation. Luke 19: 42-44. The author of the above work is a thorough student of prophecy, and his exposition is given in a clear, forcible style. It cannot fail to interest and instruct. 416 pp. Price, 6s. Address, THE PRESENT TRUTH, 72 Heneage Street, Great Grimsby.

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The Nature and Obligation of the Sabbath of the Fourth Commandment.

BY J. H. WAGGONER.

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This package contains all the tracts in package No. 1, and the following in addition:—

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