

The Present Truth.

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

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JOHN WYCLIFFE:

"THE MORNING STAR OF THE REFORMATION."

JOHN WYCLIFFE, the first of English Reformers, was born in a village of the same name a short distance from the town of Richmond, in Yorkshire, at which place, it is said, his forefathers had lived since the time of the Conquest, 1066. But little is known of his early life. As Fuller remarks: "History at the very first meets with him a man and full grown, yea, a graduate of Merton College, in Oxford. The fruitful soil of his natural parts he had industriously improved by acquired

lives of the Roman priests, the condition of the church, contrasted with the pure truths he learned from God's Word, made him a reformer. He met many storms which threatened to overwhelm him; but two causes served to avert them: God raised him up powerful friends like John of Gaunt, Duke of Lancaster, and Lord Percy; and Rome was ill of internal difficulties. Two "infallible" popes were each struggling for the supremacy, one at Avignon and one at Rome, and Wycliffe was left to himself to do the work God had for him to do. Concerning the influence of that work upon the religious world, we can do no better than to transcribe the following from Vol. IV. of "The Great Controversy," by Mrs. E. G. White:—

"In the fourteenth century arose in England the 'morning star of the Reformation.' John Wycliffe was the herald of reform, not for England alone, but for all Christendom. He was the progenitor of the Puritans; his era was an oasis in the desert.

"Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. He was noted at college for his fervent piety as well as for his remarkable talents and sound scholarship. He was educated in the civil and the canon law, and sought to become acquainted with every branch of knowledge. In his after labours the value of this early discipline was apparent. While he could wield the sword of the Spirit, he was acquainted also with the practice of the schools. This combination of accomplishments won for him the respect of all parties. His followers saw with satisfaction that their teacher was foremost among the sages and doctors of his time. The Lord saw fit to intrust the work of reform to one whose intellectual ability would give character and dignity to his labours. This silenced the voice of contempt, and prevented the adversaries of truth from attempting to put discredit upon his cause by ridiculing the ignorance of the advocate.

"When Wycliffe had mastered the learning of the schools, he entered upon the study of the Scriptures. Every subject to which he turned his attention he was accustomed to investigate thoroughly, and he pursued the same course with the Bible. Heretofore he had felt a great want, which neither his scholastic studies nor the teachings of the church could satisfy. In the Scriptures he found that which he had before sought in

JESUS, OUR KING.

BY T. A. B.

"For yet a little while, and He that shall come will come, and will not tarry." "And unto them that look for him shall he appear the second time." Heb. 10: 37; 9: 28.

COME to thy waiting ones,
Jesus, our King;
Come to thy longing sons,
Jesus, our King.
Come in thy splendour bright,
Gladden our failing sight,
Brighten our sorrow's night,
Jesus, our King.

Thus we draw near thy side,
Jesus, our King,
Thou in our hearts abide,
Jesus, our King,
Let not our spirits rove,
Draw thou our souls above,
Bright Star of peace and love,
Jesus, our King.

Dark though our dreary day,
Jesus, our King,
Guide thou our weary way,
Jesus, our King.
Eyes on thy gospel's light,
Hands on thine altar white,
Guide thou our steps aright,
Jesus, our King.

Let that bright morning come,
Jesus, our King,
Take thy dear children home,
Jesus, our King.
Gladden our failing sight,
Brighten our sorrow's night,
Come! in thy splendour bright,
Jesus, our King.

—Review and Herald.

THROUGH the rugged march of time,
Marked with misery, sin, and crime,
Error stalks with upreared head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The truth lives on.

"It is time for thee, Lord, to work;
For they have made void thy law."

ALL the customs in the world cannot make wrong right, and if everybody that ever lived from Adam down to this hour, had done a wrong thing and declared it to be righteous, yet would it make no moral difference in the evil deed. A thousand ages of whitewashing cannot make vice a virtue. God's command standeth fast forever, and he who breaks it must bear his punishment.—Spurgeon.

learning; not only skilled in the fashionable arts of that age, and in that abstruse, crabbed divinity, all whose fruit is thorns; but also well versed in the Scriptures,—a rare accomplishment in those days." In his youthful days, Europe had been shaken by earthquakes, and these were followed by pestilence, which swept away more than one-half of the people. These things aroused serious thoughts in the mind of John of Wycliffe. And the corrupt



[From "Wylie's History of Protestantism," by permission of Cassell & Co. Limited.]

vain. Here he saw the plan of salvation revealed, and Christ set forth as the only advocate for man. He saw that Rome had forsaken the Biblical paths for human traditions. He gave himself to the service of Christ, and determined to proclaim the truths which he had discovered.

"He commenced with great prudence, but as he discerned more clearly the errors of the papacy, he taught more earnestly the doctrine of faith. His knowledge of theology, his penetrating mind, the purity of his life, and his unbending courage and integrity, won for him general confidence and esteem. He was an able and earnest teacher, and an eloquent preacher, and his daily life was a demonstration of the truths he preached. He accused the clergy of having banished the Holy Scriptures, and demanded that the authority of the Bible should be re-established in the church. Many of the people had become dissatisfied with their former faith as they saw the iniquity that prevailed in the Roman Church, and they hailed with unconcealed joy the truths brought to view in these discussions; but the papist leaders trembled with rage when they perceived that this reformer was gaining an influence greater than their own.

"Wycliffe was a clear thinker and a keen detector of error, and he struck boldly against many of the abuses sanctioned by the authority of Rome. Thus he brought upon himself the enmity of the pope and his supporters. Repeated attempts were made to condemn and execute him for heresy; but God had given him favour with princes, who stood in his defence. While acting as chaplain for the king, he had taken a bold stand against the payment of the tribute claimed by the pope from the English monarch, and had declared the papal assumption of authority over secular rulers to be contrary to both reason and revelation. A few years later he ably defended the rights of the English crown against the encroachments of the Romish power. The people and the nobility of England sided with him, and his enemies could accomplish nothing against him."

"God had preserved his servant for more important labours. Wycliffe, like his Master, preached the gospel to the poor. As a professor of theology, he presented the truth to the students under his instruction, and received the title of 'The Gospel Doctor.' In his parish he addressed the people as a friend and pastor.

"But the greatest work of his life was the translation of the Scriptures into the English language. This was the first complete English translation ever made. The art of printing being still unknown, it was only by slow and wearisome labour that copies of the work could be multiplied; yet this was done, and the people of England received the Bible in their own tongue. Thus the light of God's Word began to shed its bright beams athwart the darkness. A Divine hand was preparing the way for the Great Reformation.

"The appeal to men's reason aroused them from their passive submission to papal dogmas. The Scriptures were received with favour by the higher classes, who alone in that age possessed a knowledge of letters. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. Many priests joined him in circulating the Bible and in preaching the gospel, and so great was the effect of these labours and of Wycliffe's writings, that the new faith was accepted by nearly one-half of the people of England. The kingdom of darkness trembled. Mendicant friars, who swarmed in England, listened in anger and amazement to his bold, eloquent utterances. The hatred of Rome

was kindled to greater intensity, and again she plotted to silence the Reformer's voice. But the Lord covered with his shield the messenger of truth. The efforts of his enemies to stop his work and to destroy his life were alike unsuccessful, and in his sixty-first year he died in peace in the very service of the altar.

"The doctrines which had been taught by Wycliffe continued for a time to spread; but soon the pitiless storm of persecution burst upon those who had dared to accept the Bible as their guide and standard. Martyrdom succeeded martyrdom. The advocates of truth, proscribed and tortured, could only pour their suffering cries into the ear of the Lord of Sabaoth. The hunted reformers found shelter as best they could among the lower classes, preaching in secret places, and hiding away even in dens and caves. Many bore fearless witness to the truth in massive dungeons and Lollard towers.

"The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. More than forty years after his death, his bones were disinterred and publicly burned, and the ashes were thrown into a neighboring brook. 'The brook,' says an old writer, 'did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over.' Little did his enemies realize the significance of their malicious act."

UNITY OF ROME.

THE same evidence which disproves her boasted infallibility disproves also her boasted unity. Is there unity among her different systems of theology? Certainly not: for the Lombardic theology differs from the ancient fathers; the scholastic theology differs from the Lombardic; the Monastic differs from all its predecessors; the Intermediate theology differs from the Monastic; and the Jesuitic differs from them all. These differences disprove their unity, and in doing this disprove their infallibility. Is there unity among the different Monastic orders—the Franciscans, the Dominicans, the Benedictines, the Jesuits, the Friars, Carthusians, etc.? Do they not differ in matters of discipline and doctrine? Have they not had fierce contentions, and frequently sought each other's ruin? How dark and humiliating the record of their deadly hatred and rancorous dissensions, by which whole kingdoms have been shaken! Is this an evidence of the boasted union or infallibility?

Have the popes of Rome given proof of union or infallibility? Did not Gregory denounce as Antichrist the man who should assume to be universal bishop; yet did not the popes of subsequent ages assume that title, and is it not maintained at this hour! Did not Pope Innocent I. and his followers denounce communion in one kind? yet Popes Leo and Gelasius maintained it, and modern popes enforce the doctrine to this hour. Did not Gregory denounce the use of images and the canonicity of the book of Maccabees? but modern popes enforce the authority of both. Did not Pope Stephen VI. annul all the acts of Formosus?, and Pope John IX. annul the acts of Stephen? and did not Pope Sergius annul the acts of Formosus a second time? Was not Pope Honorius pronounced a heretic by the sixth General Council? and Pope Eugenius declared a heretic by the Council of Basle? Were not Popes John, Benedict, and Alexander monsters of iniquity? Were not several popes in the tenth century raised to

the pontificate by Marozia and Theodora, two celebrated harlots? Were there not three popes at once contending for the throne, and did not one pope anathematize and depose another? Were not seventeen popes known to be guilty of perjury? and of many of the vicars of God is it not declared by Genebrard, Platina, Stella, and even by Baronius, that "they were monsters, portends, thieves, robbers, assassins, magicians, perjurers, and murderers"? What an evidence here of unity and infallibility! Rather, what a picture gallery of apostasy!

Shall we find this unity and infallibility in the councils of Popery? Councils have contradicted Councils, and passed opposite decrees on image-worship, on transubstantiation, on marriage, on the Pope's infallibility, on communion in one kind, on the Scriptures, and on almost every point of doctrine. The first Council of Toledo sanctioned whoredom, the Councils of Constance and Lyons demoralized the cities where they sat by the open practice of that crime. Seven General Councils have been condemned by the Church of Rome for error; and Gregory Nazianzen said, "I, if permitted to write the truth, am so affected in my mind, that I would fly from all Councils of bishops; since I never saw a happy or prosperous end of one Council; for each terminated not so much to the expulsion of evil, as to its accession and increase."—*Epist. ad Procopium*.

It is then evident that infallibility, whether of Pope, Council, or Church, or of all together, is contradicted by the voice of their own history; and the profession of unity is proved by the same evidence to be a hollow pretence. There is no unity in the Church of Rome, but that of admitting one poor worm of earth to be its spiritual head, and facts show that he is fast losing his spurious authority.

For the reasons stated, we reject Popery as unscriptural, absurd, idolatrous, and blasphemous; an odious caricature of Christianity. It is condemned by God's Word, and by the prophetic voice of Providence doomed to destruction.—*New Connexion Magazine*.

SPEAKING of his method of preparing notes for sermons, Mr. Spurgeon says: "My actual notes were a little too scanty to be understood by any one but myself, and therefore I have filled them up. The front of an ordinary envelope has frequently sufficed to hold my memoranda, but now that I find it needful to write in a bolder hand, I use the half of a sheet of note paper. I sometimes wish that I had never used even this; for the memory loves to be trusted, and the more fully it is relied upon, the more does it respond to our confidence. The preachers who can entirely dispense with notes must be few, but if their preaching is up to the mark they are happy men. Some go on crutches, and read almost all the sermon; this, as a rule, must be a lame business. The most of us need to carry a staff, even if we do not often lean upon it."

ROWLAND HILL once made a capital remark upon the fashionable method of criticising sermons. Said he, "Supposing you were attending to hear a will read where you expected a legacy to be left you,—or, at least, where you had a material interest in the document. Would you employ your time while it was being read in criticising the manner in which the lawyer read it? No, you would not; you would be giving anxious ear to hear if anything had been left for you, and how much it was. That is the way in which I would advise you to hear the gospel."

"AND thou shalt call his name JESUS; for he shall save his people from their sins."

Home and Temperance.

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

THE WEAVER OF PEACE.

WEAVER of Peace! a pleasant phrase
For woman in old Saxon days,
Telling of work more beautiful
Than any in the flax or wool.

And still, with gentle heart and word
In which the gentle heart is heard,
She weaves, though ages since have run,
The various-minded house in one.

The cares of others all her own
She makes, forgetting self alone;
Their joy is hers, with them she grieves,
And thus all hearts together weaves.

Blest homes that know her silent skill,
The ageing husband lover still,
The children kindred more than birth
Can make them,—home the heaven of earth.

O happy she! and happy they
For whom she labours day by day,
Weaving, as only woman can,
Peace, in the loom of love, for man.

—Rev. G. T. Coster.

THE USE OF TEA.

LIKE alcohol and all other poisons, tea is a stimulant for no other reason than that it is a poison, at least in its alkaloid theine and its tannic acid. It stimulates just to the extent that it irritates, the nerves being the special objects of its attack. The chemical, poisonous stimulant acts only because it is in antagonism, at war, with every function of the human body, like the whip and spur, exciting increasing action, arousing an unnatural activity, acting on the offensive, never creating any real power, no real strength and endurance. The nerves seem to have a perfect aversion to this tea alkaloid, manifested by a decided attempt to eject the invader whenever it comes in contact with them. This violent expulsive effort, this rousing of the powers of the system to eject a foe in the shortest possible time, to avoid harm, is but another name for stimulation.

Its well-known power to induce wakefulness while watching with the sick, is attributable to this irritating influence over the nerves, this goading, rasping excitation to an extent which precludes the idea of rest, quiet, comfort, and sleep. The watcher is kept awake as she would be by any other form of confusion, commotion, any other form of discomfort and pain. I am at a loss to decide what can be said in favour of the use of tea and coffee as beverages, beyond the idea of sensual gratification, whatever may be claimed for them as medicines, as stimulants, always to be followed by a depression, a loss of power. No one will claim that they were used in the earlier ages of the world, when man was at his best, when he lived for centuries, when his body was a grand magazine of vital force.

During the two centuries in which these artificial drinks have been to some extent known to the civilized world, the increased consumption of tea has been quite rapid, particularly for the last half century, previous to which our forefathers knew but little of its general use, *being equally ignorant of neuralgia*; though there were rare cases of nervous attacks resembling it, generally confined to the nerves of the face and head, instead of, as at present, attacking all parts of the body; the women, the more especial votaries of the heathen herb, being the special sufferers. It is now estimated that the annual consump-
tion of tea is 3,000,000,000 pounds; of coffee,

1,000,000,000; cocoa and chocolate, 1,000,000 pounds, while similar drinks are used by less civilized nations and tribes. It is the favourite drink of Russia, Holland and England, the last country annually importing 100,000,000 pounds, or several pounds to each man, woman, and child.—*U. S. and Canada Journal of Commerce.*

THE WATER CURE.

In a sea-coast town in Scotland lived a man who had been for years a soldier in the British army. On being discharged, he had returned to his native town, where he married a wife, and a little family soon gathered about him. But habits of soldier life clung to him; and he not only failed to provide for his family, but drank excessively, and when under the influence of liquor, which was pretty often, was abusive to his wife and children.

His neighbours remonstrated time after time, and he always promised to reform. All that moral suasion could do was done, with no effect. Finally, some of the women could stand it no longer. He must, at least, stop beating his wife, or they would interfere in some more effectual way.

But his appetite for whisky was stronger than his sense of honour or decency, and his wife was weak; and one afternoon he came home unusually crazed with liquor, and began his usual treatment. He had knocked his wife to the floor, where she lay helpless under his blows, when the door suddenly opened, and half-a-dozen stout, strong-armed women entered. Seizing the drunken fellow, they marched with him to the shore, where a boat lay waiting, into which they all betook themselves with their captive, who was indeed unable to resist. They rowed out into deep water, and then lifting him suddenly over the edge of the boat, they plunged him into the water, and held him there while they propounded to him some questions.

"Sandy McNeil," said they, "you are perfectly helpless and in our power, and you must promise us some things or we'll drown you, just as sure as you are a living man."

"I'll promise, I'll promise," he gasped, thoroughly sobered by his cold bath.

"Do you promise never to drink another drop of whisky, or anything to make you drunk, as long as you live?"

"Yes, I promise, if you will let me go."

"Do you promise never to abuse your wife or children again, and always to treat them kindly, and to go to work, and to take care of them like a man?"

"Yes, I will, I will," he protested.

"There Sandy," drawing him up, "we will let you go this time, but remember, if ever you break your word, and we hear of your getting drunk and abusing your family, the same women who have done this can do it again, and it won't go so easy with you another time, we can tell you!"

The cold water treatment proved effectual, and with the help of these same determined women, who followed up their vigilant measures with timely aid and advice, the man was cured of his drunkenness, strengthened in a course of sobriety, and his family made more comfortable and prosperous.—*Selected.*

HOW WOMEN ARE GOING.

ACCORDING to the *New York Sun*, many of the fashionable liquor saloons in that city have side rooms exclusively for the use of ladies. These apartments are attractively furnished, and liberally patronized by ladies of the better class. Singly, in pairs, and in groups of three and four, they occupy little mahogany tables, with their glasses before them, while some are indulging in cigarettes. The glasses

mostly contain beer, but there is a sufficient mingling of strong beverages to indicate a trained habit on the part of the fair drinkers. The proprietor of one of these resorts, while talking in a gushing mood with a reporter, evidently exulting in this feature of his business, unwittingly let his tongue get the better of his judgment; and the ladies will do well to take heed of what he said. Being asked concerning one of his customers, a young widow, he at once betrayed signs of perturbation and uneasiness.

"Oh, yes, Mrs. —, whom Jack — left a widow a year or so ago!" he exclaimed impatiently. "She used to be a perfect little gem, coming here in a coach along with her husband, and making the champagne fly. But now she's getting vulgar, sir, positively vulgar. Twice she's got so full in there that one of the waiters has had to help her to a horse-car, and it's only a question of time before she'll have to be kept out altogether. That woman is a regular temperance lecture in petticoats. First it was a coach and champagne. Then it was sherry and bitters. Jack's dead, and funds running low—see? Then it was brandy and water. Now it's whisky—ordinary rye whisky, you know, with a dash of seltzer. So it goes step by step, and each a little lower down. The next and last one will follow, and then the final tumble."

"What is the next and last step?"

"Gin and water. After reaching that state the career is altogether in one direction," he continued, with a significant gesture of his thumb toward the neighboring gutter, "and it's mostly at a railroad jog at that. They generally give in to it with mighty little regard to decency when they get down to gin and water."—*The Safeguard.*

TRUE MANHOOD.

It is a simple story, but its lesson of life is worth treasuring up. Even in democratic America there is much disposition to an overweening pride of ancestry. We blame no man for being proud of noble ancestors. The man who is proud of his father's honours may be justly proud; but when he fancies that ancestry can cover faults of succeeding generations, he makes a mistake. He who is pensioner upon the reputation of the dead, has but a poor inheritance.

"Honour and shame from no conditions rise;
Act well your part, there all the honour lies."

The whole thing is set forth in the following brief story: Fletcher, Bishop of Nismis, was son of a poor tallow-chandler who had been able to set his boy on the way to a fair education, and that was all. One day at court, after the prelate had won the entire confidence and esteem of the king, and had come to be intrusted with State business of vital importance, a number of noblemen, and among them a proud duke, sought to annoy the bishop with their sneers. At length, said the duke, turning up his nose, with a sniff:—
"I think I smell tallow."

To which Fletcher quietly replied:—

"Perhaps your lordship detects it about my person?"

"Very likely," returned the duke, with a contemptuous toss of the head; "your antecedents, if I mistake not, give grounds for your inference."

"Yes, my lord," said the bishop, drawing his magnificent, healthful form to its full height, and flashing upon his detractors a look that made them quail, "my father was a tallow-chandler, and let me say to those present who would reflect upon the event, that if their fathers had been tallow-chandlers, they would never have gained a step in advance of that humble calling!"—*Selected.*

THE PRESENT TRUTH.

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

GRIMSBY, MARCH 4, 1886.

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 B. L. WHITNEY, ASSOCIATE EDITOR.
 Corresponding Editors:—
 J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

"PERILOUS TIMES."

FOR years the cry of "peace and safety" has been sounding in our ears. The world has been growing better, say the optimists, who have learned what the world is among the aristocracy instead of the democracy, in halls instead of hovels, in one-sided statistics instead of in the streets, in an easy chair in the editorial sanctum instead of the bare walls and barer table of poverty, among the "upper ten" instead of the "lower million." It is this class, or those who gaze through their rose-coloured glasses, who shout so lustily the seducing words. We admire their zeal and determination. We blame them not for presenting a bright side, but for calling the dark bright, the evil good. But ever and anon the "logic of events" awakens them from their vain, confident dreams, and dispels the illusions. "The world is at peace," say they. The next month, perhaps, finds the nations at loggerheads. "Socialism, Communism, Nihilism, Fenianism, are of the past." But soon after, the dream is dispelled by the assassination of a ruler, or the destruction of public edifices. The world breathes easier for a time, the soothing cry is again raised, to be dispelled by the rising of maddened and brutal mobs, like those who "looted" and demolished a part of London, Leicester, and other places.

And these riots the optimists affect to believe are of no significance. And it is spoken of as lightly as though it were but the merest ripple on the calm sea of peace caused by a transient breeze. If the evil—unrest, discontent—sprang from one or two easily removed causes, there would be hope, but it is too deep seated, too wide spread. If it were actual want and privation alone, if it were ignorance, if it were merely local, there would be hope; but there are elements manifested in these outbreaks which useful employment will not suspend, knowledge will not abate, relief will not exorcise. There are real brutality and savagery that are born of immorality, intemperance, and crime, manifested among a large number,—a brutal selfishness that chafes at restraint, that lusts for luxury without labour, whose highest ideal is that of a revolutionist, an agitator,—who are reckless beyond reason of results, who feel they have nothing to lose, and all to win. These are some of the elements of the social question. They are aggravated by want, and poverty, and lack of work, and the state of trade, and by the sharp and vivid contrasts which are continually presented between, oftentimes, the undeserving rich and the deserving poor. And it requires more than merely human fortitude,—ay, much of the grace of God—to hold in check the bitter feelings which will and must arise in the hearts of strong men, willing to work, who have vainly sought employment day after day, have seen their home comforts and necessities transferred to the pawnshop, their wives and children grow pale and pinched for want of food, who see their fellow-men with their wives and children, who are no better, no worthier, rolling in luxury, wanting none of earth's blessings. It is no wonder they grow desperate. The wonder is that more do not. We do not design to convey the idea that there has not been much advancement in many things, that Christianity and civilization has not done much for man. But the fruits of knowledge have not been fruits of righteousness. The means of knowledge have increased the agencies of evil, and

Satan's emissaries have been both numerous and active. Upon this point and others we present the following testimonies. In a sermon preached recently in St. Paul's Cathedral by the Bishop of London, as reported in the *Daily News* of Feb. 9, his lordship makes reference to modern progress:—

"This rapid, sure, and apparently endless progress in all material things, forms a strong contrast to the marvellous dislocation of the ordinary work of human invention and labour, and to the numbers suffering greater privations than those recorded in past history. Poverty and misery are crying out against the enjoyments with which we are surrounded, while the sons of toil are unable to find the barest necessities of life. Society is torn and distracted; contradictions meet us at every turn. Together with extraordinary progress in all appliances for material comfort, we are confronted with a state of bodily misery, want, and squalor, with unblessed and unholy conditions in which men work, and there is no answer to all our invitations because there is nothing moral or spiritual which corresponds with the increase of material resources. The moral standard is not higher than it was, and those who receive God's material blessings do not realize their corresponding duties. So that the wealth of the wealthy and the poverty of the poor are alike temptations."

Mr. Samuel Morley, sometime since, a remark we have before quoted, said:—

"The more I study the social condition, the more do I see the necessity for Christianity. In my opinion we are living over a volcano in this country. When it may break out, we know not."

The number of socialists and persons of revolutionary tendencies may at times be exaggerated, but on the other hand it is not safe to count them as "a mere handful." The London correspondent of the *Grimsbey News* thus gives his opinion:—

"The prophet who cries 'All is well' always obtains more respectful attention than he who discourses on unpleasant realities. Nevertheless I am going to place myself in the latter category for once. We have heard a good deal of the Socialists lately, and the general notion about them is, that they are a comparatively harmless body of lunatics and notoriety hunters, who have obtained no support worth mentioning among the lower classes, and may therefore be safely left to go their way unheeded. This is an utter mistake. The Socialists are not a small body at all, and they are not located exclusively in London; nor are they lunatics or notoriety hunters. They number over 100,000 firm adherents, and nearly half that number are scattered all over the country. Their leaders (I am not now referring particularly to those who are being prosecuted by Government) are men of culture and ability, whose chief characteristic is reckless daring; who would head a revolution to-morrow without a moment's regard to personal risk, or to the bloodshed which might follow, if they thought the time had come for doing so. They care for their own life as little as they do for that of others. They number among their sworn adherents, men who are in close connection with some of the largest and most influential organizations throughout the country, possessing the confidence of the working classes. This last statement may be found unpalatable to the ostriches of society, who prefer to bury their heads in the sand rather than face the dangers which threaten them, but it is true. Moreover, the Socialists have money (derived partly from revolutionary societies abroad with which they are in correspondence), and they are well organized. This is the truth about them as far as it goes. I may have more to tell by-and-by."

A French paper, *Le Paris*, says: "If we examine into the causes of riots, whether in London or in Paris, we cannot but conclude that the hopeless, grinding misery of the thousands of outcasts is at the bottom of it all. The working men in England have been able in a certain measure to

improve their condition; but the questions of landed property, which were radically solved here by the Revolution, seem to remain in England as insoluble as ever. Unless royalty casts in its lot with the reformers, we may one day hear the English brass bands play 'God Save the People.'"

The foregoing are not isolated testimonies from "croaking pessimists." Every one of the writers, if questioned, would doubtless say that they hoped it would all end well. But to them the present condition of affairs warrant these utterances. The picture is a deplorable one. We would fain hide it from our eyes; but it would be folly, ay, guilt so to do. The strong arm of law may hold it in check for awhile, promises of prosperity may continue to delude; but not always. The pent fires of anarchy and crime will at last burst forth in fury. The oppressed will rise stronger after each defeat, unless—but no remedy will be applied. Earth's hoarded millions are held—with some noble exceptions—by those whose selfish hearts are untouched by the wants and woes of others. Intemperance is rooted and grounded in the national life. It might be helped if men would turn to God with all their heart, if, and if—but they will not. This time, these conditions, are indicative of the end. The inspired apostle foretold all this 1800 years ago. "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1. "When they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5: 3. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." "Ye have heaped together treasure for the last days. Behold, the hire of the labourers, . . . which is of you kept back by fraud, crieth." "Ye have lived in pleasure on the earth, and been wanton."

We know that these are not popular words, but we believe they are applicable. And we believe them, believe that the earth is fast hastening to its doom. God has revealed it; even those who heed not his warnings and words confirm it. Why slumber on, as the prophet said the unfaithful watchman would, and say, "Come ye, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day and much more abundant." Isa. 56.

Is the case hopeless? For the conversion of the nations and the renovation of the world by an emasculated gospel,—yes. For warning all, for saving some, by the precious truth of God and the grace of the gospel of Christ,—No. God lives and reigns. To his poor and afflicted people, who live in a time of oppression, envy, and evil, he thus warns and admonishes: "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door." "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."

THE TEN COMMANDMENTS IN EDEN.

WERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the commandments of the Decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of the knowledge of good and evil of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine them.

1. Eve saw the tree that it was one "to be desired." Gen. 3: 6. She coveted that which did not belong to her. Over the broken *tenth* commandment she approached the tree.

2. God had said that if they ate they should die.

The devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the *ninth* commandment.

3. They reached forth the hand and took that which did not belong to them, and in so doing broke that commandment, the *eighth*, which says, "Thou shalt not steal."

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of to God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says is spiritual *adultery*. Jas. 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls. Thus they broke the *seventh* commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death. They *killed* themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the *sixth* commandment, ever committed.

6. "Thou shalt honour thy father and thy mother." Parents are dishonoured by children when the children are disobedient to the parents' commands. Adam bore to God the relation of a son. Luke 3:38. In being disobedient to God, he therefore broke the *fifth* commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so boldly violate his express command. He thus broke the *third* commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the *creature* more than the *Creator*. Rom. 1:25. Adam pusillanimously said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam *idolized* his wife, and thus broke the *second* commandment.

9. As to the first commandment, "Thou shalt have no other gods before me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the *first* commandment.

10. And lastly, as to the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could have been done only by telling Adam and Eve how to use it; and *that was law*.

Thus in the instructions which we know from the record were given to men in Eden, and in the wonderful method God took to test man's loyalty to himself, the whole law was comprehended. Let no one say there was no law till Sinai.

U. S.

"AGAINST WHOM?"

SENNACHERIB, the haughty king of Assyria, with the kings of Arphad, Hamath, Sepharvaim, Hena, and Ivah dragging at his chariot wheels, haughtily demanded the subjection of Hezekiah, king of Israel, and exalted himself against the great Jehovah. He supposed that his foes consisted only of a remnant of a small and divided nation. But the Lord addresses the haughty conqueror through his prophet: "Against whom hast thou exalted thy voice, and lifted up thine eyes on high?" Isa. 37:23. So with Nebuchadnezzar. Even though God's power had been demonstrated before the mighty monarch, in his brief moment of power, surveying the queenly Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency,"

he exalts *himself* and says: "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" Human nature is just the same; and the words of the Assyrian and Babylonian rulers find an echo in the words of the haughty German Chancellor, Prince Bismarck, recently uttered before the Reichstag in regard to the remnant of oppressed Poland and the divisions of the empire. We quote from the *Christian Commonwealth* of Feb. 4 a brief extract of his speech:—

"Gentlemen, the future is not wholly free from apprehensions. It is not foreign dangers that menace us; but it is impossible to work with such a majority as that in the Reichstag. (Tremendous uproar in the Centre and Left.) We must aim at becoming stronger; we must show that we stand not on feet of clay, but on feet of iron. We must find a means for making us independent of the policy of obstruction of the majority of the Reichstag. I do not advocate such a step, but if the Fatherland be endangered, I shall not hesitate to propose to the Emperor the necessary measures. The minister is a coward who will not risk his head to save the Fatherland, even against the will of the majority. (Prolonged uproar, thunders of applause from the Right, answered by hissing from the Left and Centre.) I will not allow the achievements of our army to perish by internal discord, which I shall find the means to counteract. For the present, I thank you, gentlemen, for the motion."

The prophet of God, 2,400 years ago, in speaking of the divided Roman kingdom, of which Germany is a part, said: "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken." The Divine order is gold, silver, brass, iron, and *iron and clay*,—"iron mixed with miry clay." It is the fortune of Prince Bismarck to live in the *iron and clay* period, and whether he will or not, he stands not on feet of iron, but on feet of iron and clay. "Against whom hast thou exalted thy voice?" can be well asked of the German Chancellor; and the answer has already been given by Inspiration, "Against the Holy One of Israel." The Word of God is a *sure* word.

IS THE END NEAR? NO. 7.

THE TESTIMONY OF WICKED SPIRITS.

THE Bible teaches the existence of God, Christ, and holy angels. It just as plainly tells us of Satan and his host of wicked spirits. It represents the scenes of this world throughout the years of human probation as "a *great controversy*" between the powers of good and evil. Satan and his host are ever warring against the government of God, seeking to gain the victory and obtain complete possession of this earth, which sin entered soon after its creation. Here the conflict is still raging. In every crisis where God has wrought, Satan has been there to contend against his work. We see this in the general rebellion and deplorable condition of things in the Antediluvian world just before the flood. It appeared again when God was about to bring his people out of Egypt, and plant them in the land of promise. Satan wrought, through the magicians of Egypt to counteract the work of Moses, and hardened Pharaoh's heart, and deceived the people. We see the prevalence of evil spirits at the time of Christ's first advent, and in the apostles' days, when soothsayers and those possessed of demons seemed to be everywhere present; but they were cast out and rebuked by the power of God manifest through his servants.

We might enlarge upon these evidences of Satanic spirits in every great crisis, but these are sufficient to remind the student of the Bible of the truthfulness of the statement that Satan always works with great power at the time God displays the wonders of his grace. So it will be just before the second appearing of Christ. Satan will come down with great power, knowing that his time is

short. We will present the testimony of a few scriptures bearing upon this point: Matt. 24:24-27: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This scripture comes in in a most interesting connection. The disciples asked the Saviour what should be the sign of his coming and of the end of the world. See verse 3. He then proceeds to give them a historical sketch of the gospel dispensation, bringing to view the coming of Christ in several places in the chapter. The scripture just quoted is placed "immediately after the tribulation of those days." Verses 21, 22. Nothing is plainer than that the tribulation which is here introduced refers to the great persecution which came upon God's people, "the elect," during that long period of papal persecution. This chapter brings us down to the second coming of Christ; and in the time when the people shall generally question the nearness of such an event, spiritualizing it away, some saying, Lo, here is Christ, or there, then this manifestation of Satanic power is seen. Then signs and wonders will be manifested that will deceive, if possible, the very elect. This is as much as to say, all but the elect, or true and faithful servants of God, will be deceived by the manifestations of Satanic power, inaugurated just before the Lord's appearance.

The apostle Paul many times refers to the same period. 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Unless the seductive spirits manifest themselves and appear, certainly the people could not give heed to them; and unless Satan's ministers were especially prevalent, the doctrines of devils would not be promulgated. The language plainly implies that a system of religious teaching will spring up in the last days in which the devils will manifest their Satanic cunning. The same thought is brought to view in the first part of the third chapter of Paul's second epistle to Timothy. He brings to view the last days in verse 1: "This know, also, that in the last days perilous times shall come." He then goes on to describe the condition of the religious world, how iniquity will prevail, and men will be careless in religious things, "lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof." He describes the state of corruption among religious teachers who will "lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth;" a class who teach a vain philosophy in which they claim great erudition, having much to say about science; but with all their learning, they will never be able to discern God's pleasure. He then describes their work. Verse 8: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." Jannes and Jambres were the two magicians that stood before Pharaoh and counterfeited the work of God through Moses. When he cast down his rod and it became a serpent, they did likewise, and by Satanic power wrought miracles before the king, and thus deceived him to his ruin. They continued their warfare against the truth, counterfeiting miracle after miracle. There the two forces were arrayed in conflict, Moses manifesting the miracles and power of God, and they the miracles and power of Satan.

Now, the apostle says that a class of teachers

shall arise in the last days who shall resist the truth just the same as these magicians resisted it anciently. This cannot be unless special Satanic power is manifest at the time here under consideration, the last days. Hence we conclude that such evidences of Satan's power will be seen just before the end. We will also notice another statement of the apostle Paul in 2 Thess. 2:8-12: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Here we learn of the destruction that awaits this apostate power that has perverted the worship of God in the earth, which shall be destroyed by the brightness of Christ's coming. We also learn that the coming of Christ will be *after* the working of Satan with all power and signs and lying wonders. We must therefore conclude that an important sign of Christ's coming will be the lying wonders and signs which will be presented by Satan's power just previous to that event.

John in the Revelation also presents similar testimony (Rev. 13:13, 14): "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." Here is a power to arise, as we understand, in the United States, that will perform the most astonishing miracles ever recorded in Holy Writ, the great miracle of Elijah,—which convinced the Israelites that Jehovah was the true God,—who called fire from heaven which consumed the sacrifice, which the prophets of Baal could not do. In the last days Satan "deceiveth them that dwell on the earth by means of those miracles which he had power to do." It would be very easy to show that the two-horned beast brought to view here is simply the United States government, the last great power that arises in the history of mankind. This work of these wicked spirits comes up in this government. It must therefore be a last-day sign.

The final conflict is brought to view in Rev. 16:13-15: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirit of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." The unclean spirits came out of the mouth of the dragon, Paganism; the beast, Roman Catholicism; the false prophet, fallen Protestantism after it has become wholly corrupt and God has withdrawn his Spirit from it. These unclean spirits could not come out of the mouth of these mighty powers unless they had first taken possession of them. These wicked spirits became the agents of their speech. In other words, these spirits of devils will take complete possession of the great religious bodies of Christendom, and Satan will speak through them to deceive mankind. They go forth working miracles to gather the kings of the earth together to the battle of God Almighty. What next? "Behold, I come as a thief." The hailstones of God's wrath will then descend: the crust of the earth will be broken up, and every mountain and island will flee away. If these scriptures do

not all teach the manifestation of a wonderful Satanic power in the last days, surpassing anything ever seen in human history, then we greatly misread the word of God. Has such a power been manifest already? Of this we cannot doubt. The phenomenon of modern Spiritualism, as has been seen since its rise in 1848, has made a most remarkable record in our world's history. It is safe to say that nothing has been seen like it since man was upon earth. It has been before king's courts; and many monarchs of our time, if we can believe the public prints, believe and accept it. Its adherents are found among the rich and intelligent classes. Ministers of the gospel, as well as judges of the courts, legislators, and statesmen have received this new philosophy with great favour.

The older classes of readers will remember the stir which was made by the mysterious "Rochester knockings" of 1848. Nearly every one thought it was only a transient humbug that would soon pass away. To-day it numbers millions of adherents, as we have seen, among the most intelligent people of the world; and the study of its mysteries engages the attention of thousands, even as much as in the first years of its appearance. Men of the greatest learning are appointed on committees to investigate as to the truth of this strange phenomenon. But they are utterly unable to explain it. We might pursue the matter much further, and bring evidence to show that actual miracles have been performed in many instances by this power. But we have not as yet seen the most remarkable development of Spiritualism. The God of heaven has only permitted it to appear in such a way as to show its true character. It has denounced the Bible and the God of the Bible, denied Christ, ridiculed God's law and truth, shown its disrespect for marriage and purity, and taught, indeed, doctrines of devils. In this way it has shown its real character, so that no true child of God need to misunderstand its true nature. But already it has begun to clothe itself with a religious garb. Its leading men and teachers are becoming pastors of churches, and it appears in a new role as a religious denomination. It already ceases in a large degree to do that work of defamation that it has in times past. It desires to be recognized as a religious denomination; and it is already rapidly approaching the last stage of its development, when it is to deceive the world and if possible the very elect. How evident that we have reached the last days! The wicked spirits foretold by Christ and the apostles are on the stage of action doing the work announced eighteen hundred years ago. The spirits of devils working miracles are obtaining possession of the minds of the great and intelligent. The preliminary processes are all past, and we are rapidly hastening to the consummation. "Behold, I come quickly; hold fast that which thou hast, that no man take thy crown." This is the true tocsin for the hour. Dear reader, may you and I open our eyes to sense the rapid fulfillment of these prophecies. "The Lord is coming! Let this be the herald note of jubilee." G. I. B.

THE town of Denysville, Maine, U. S. A., can boast that for sixteen years not a single inhabitant between the ages of one and twenty has died there; no liquor has been sold for the same period; and no fire has occurred for sixty years.

HE who has injured thee was either stronger or weaker than thee; if weaker, spare him; if stronger, spare thyself.—*Seneca*.

HE that loves Christianity better than truth, will soon love his own sect or party better than Christianity.—*Coleridge*.

WHATEVER shall befall us, every kind of fortune is to be surmounted by patiently enduring it.—*Virgil*.

WE are as liable to be corrupted by books as by companions.—*Fielding*.

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.*

SABBATH AGITATION.

THE Sabbath agitation, like Banquo's ghost, "will not down." The fulness of time has come when a reform is to take place on the fourth precept of God's law. And while the truth of that command is being proclaimed—"the seventh day is the Sabbath of the Lord thy God"—the powers of earth and the devotees of an apostate religion are trying to uphold a pagan tradition by man-made laws. Referring to this agitation in Germany, the *Prophetic News and Israel's Watchman* of February has the following:—

"An Imperial Commission has been appointed in Germany to enquire into the Sunday Rest Question. There is a large party of German Christians who want a law to be passed for making Sunday labour unlawful, and on the other hand there are a great many people ridiculing the idea of the State interfering in matters of this kind. We are sorry to say that among Protestants the discussion is being carried on with lamentable supineness, whilst the Roman Catholics, both in and outside the German parliament, are doing their utmost to secure the passing of a bill for enforcing Sunday rest both among the working and the trading classes. The Jewish papers are quoting a paragraph from an Ultramontane journal, the *Germania*, which German Protestants cannot read without blushing for shame. The following is a translation of it:—

"Those who laugh most at the fact of the Christians in Germany being actually compelled to fight for this Sunday rest, are of course, the Jews. While we are told that Christians require no cessation of labour on Sundays, the Jews keep their Sabbath and holidays without any regard to loss of material advantages. Those who look at the market reports of the middle of September, can read in them notices like the following: "Owing to the Jewish holidays, no regular business whatever was transacted on the Corn Exchange this day!" This shows that in the vast commercial city of Berlin, the corn trade is brought to a standstill because the Jews celebrate their New Year's day. Nay, more than this, in Cologne, the Catholic metropolis,—so the telegrams tell us—no corn market at all was held on the Jewish New Year's day, neither was there one held at Breslau nor at Pesth. Now we have no objection whatever to the Jews celebrating their feasts and their fasts. But it is not scandalous that people who call themselves Christians, should, by abstaining from business in certain lines on such days, actually lend the Jews a helping hand in celebrating their holidays, and should yet seek to prevent the proper keeping of the Christian Sabbath, that is to say of the Sunday which is appointed by God himself as a day of rest for Christians? People who act in this way have certainly no right to profess Christianity, or at least their profession is nothing but hypocrisy."

ANOTHER TESTIMONY.

WE have before spoken of "perplexity" of statesmen and rulers as one of the signs of the last days. The following, which the *St. James Gazette* of Feb. 2 calls, "Last Words of Bishop Fraser," within eight days before his death, is to the point:—

"It is impossible to say to what result these incoherent cries which are rending the air, and about which it is difficult to discern from which side they come—for it's all a Babel—will ultimately tend. At present my head is hardly strong enough to distinguish the wheat from the chaff. All I seem to see is that our leaders on both sides seem to cease to lead, and content themselves with saying to the people, 'You show us the way you wish us to go, and we will take it.' What would Plato have said of the chances of such a 'Republic'?"

"A FORM OF GODLINESS."

FORMERLY advanced modern Spiritualists opposed the Bible and religion; but finding that unpopular, they have donned a religious garb. The following from the *N. Y. Weekly Sun* is indicative of this new departure:—

"PHILADELPHIA, Jan. 24.—The Spiritualists' settlement near Neshaminy Falls has grown so large that the adherents of the faith decided to-day to build a temple at Neshaminy to be devoted exclusively to their religious belief."

The Missionary.

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

IO VICTIS.

(Republished by Request.)

I SING the hymn of the conquered, who fell in the battle of life—
 The hymn of the wounded, the beaten, who died overwhelmed in the strife;
 Not the jubilant song of the victors, for whom the resounding acclaim
 Of nations was lifted in chorus, whose brows wore the chaplet of fame;
 But the hymn of the low and the humble, the weary, the broken in heart,
 Who strove and who failed, acting bravely a silent and desperate part;
 Whose youth bore no flower on its branches, whose hopes burned in ashes away,
 From whose hands slipped the prize they had grasped at, who stood at the dying day
 With the work of their life all around them, unpitied, unheeded, alone,
 With death swooping down o'er their failure, and all but their faith overthrown.
 While the voice of the world shouts its chorus, its pæan for those who have won—
 While the trumpet is sounding triumphant, and high to the breeze and the sun
 Gay banners are waving, hands clapping, and hurrying feet
 Thronging after the laurel-crowned victors—I stand on the field of defeat
 In the shadow, 'mongst those who are fallen, and wounded, and dying—and there
 Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
 Hold the hand that is helpless, and whisper, "They only the victory win
 Who have fought the good fight, and have vanquished the demon that tempts us within;
 Who have held to their faith unseduced by the prize that the world holds on high;
 Who have dared for a high cause to suffer, resist, fight—if need be to die."
 Speak, History, who are life's victors? Unroll thy long annals and say—
 Are they those whom the world called the victors, who won the success of a day?
 The Martyrs or Nero? The Spartans who fell at Thermopylæ's tryst,
 Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

MISSIONARY REPORT.

[For Quarter Ending December 31, 1885.]

From reports of the tract society, the ship missionaries, and our colporteurs, the following summary is obtained, which shows that the work is still being carried on by those who love the truth. Only about one-half as many periodicals as usual have been reported as loaned and given away, but this is owing probably to the different plan of work in circulating the *Present Truth*. The scores of letters received during the past three months show much interest in the publications sent out.

We are pleased to note the large number of ships visited and books sold during the past quarter. We are also glad of the increase in donations, showing a disposition to aid the work financially, —a disposition which we trust will be encouraged. Ten colporteurs are at the present time actively engaged in selling books and papers, and are doing well. We have therefore good reason to expect as good a report next quarter, if not better.

No. of members,	40
" " reports returned,	28
" " missionary visits,	5,627
" " Bible Readings held,	74
" " ships visited,	1,151
" " letters written,	331
" " subscriptions obtained for periodicals,	74
" " periodicals sold,	662
" " loaned and given,	14,491
Total,	15,153
" " pages of tracts given away,	5,468
" " " " loaned,	30,118
" " " " sold,	104,408
Total,	139,994
Cash received on donations,	£ 0 11 3
" " " membership,	0 4 0
" " " periodicals,	12 13 1
" " " book sales,	62 5 2
Total,	£75 13 6

MRS. S. H. LANE, Sec.

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 SECOND COMING OF CHRIST.

- 1. Will Christ come the second time?**
 "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second time* without sin unto salvation." Heb 9: 28.
- 2. Will that coming be personal?**
 "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.
- 3. Did Christ promise that the people of the earth should see him come?**
 "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. Read also Luke 21: 27.
- 4. Can we know the exact date or time of Christ's second coming?**
 "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24: 36.
- 5. Will Christians who shall live in the last days be in darkness concerning the approach of that day?**
 "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.
- 6. When Christ comes, will the unrighteous be looking for him?**
 "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. See also Luke 17: 26-30.
- 7. What will occur to the righteous dead when Christ comes?**
 "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.
- 8. What will take place at Christ's coming in the case of the living righteous?**
 "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.
- 9. When will the saints receive their reward?**
 "And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.
- 10. What did Christ promise to do for his people at his coming?**
 "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3.

- 11. Will there be signs given of this event?**
 "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.
- 12. How should those live who look for the Saviour to come?**
 "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, doing ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 11-13.

S. H. LANE.

Interesting Items.

—Lord Wolsley calls for an increase of the army and navy.
 —A new ecclesiastical society has been formed in the Established Church—the House of Laymen—with Lord Selborne as President.
 —The sixpenny telegrams have greatly increased Sunday labour, and the friends of Sunday are agitating the question of doubling the rate on that day.
 —The single town of Basançon, in Switzerland, employs over 15,000 persons in watch-making, and the annual product approaches 600,000 watches. A Government horological school is maintained there.
 —Matters in the East still assume a threatening aspect. The *Daily News* correspondent, writing from Constantinople, says that great anxiety is felt. Russia and France, it is rumoured, are working together on behalf of Greece.

—The death of Bishop Hannington, of the Church of England, is confirmed. He was murdered with forty-six others in East Central Africa, in the Uzoqa district near Victoria Nyanza Lake, it appears, by the order of a native king.

—There is great rejoicing in Roman Catholic circles at the unprecedented large number of representatives of that faith returned to the House of Commons at the late General Election, there being not fewer than 83 Roman Catholic Members of Parliament, whereas there were only sixty in the late Parliament.

—Says an exchange, "The movement in New York to establish a general Saturday half-holiday has exceeded the most sanguine expectations." So Sunday holiness (?) is to be preserved at the expense of the seventh-day Sabbath. God's *holy* day is made a holiday, that the pagan, papal, "wild, solar holiday" may be observed as a holy day.

—Terribly destructive bush fires are reported as having raged in Victoria, Australia, the beginning of the year, causing great damage. They were followed by exceptionally heavy rains, which caused great suffering on the part of those who had lost their houses by the fires. The weather the first week in the year was intensely hot, the thermometer standing 150 degrees in the sun.

—Another deer-forest has been added to the two millions of acres already kept sacred to the purposes of what is mis-called sport. The Mackintosh of Mackintosh, one of the chief landowners in the Highlands, has cleared some of the best pastures in Inverness-shire, where ten thousand sheep and two hundred cattle have been grazed, and is stocking it with deer. The new forest has also swallowed up two of the best farms in the district. The poor need it. Isa. 5: 8.

—The *Daily News* of Feb. 15 speaks as follows of floods in America: "The heavy rains of the last week have caused serious freshets in many parts of the country, especially in Boston, where the total rainfall has been five and a half inches. All the railways entering the city are submerged, and the city is practically isolated from the surrounding country. Much apprehension is felt about the cities on the Great Western rivers, where the ice is breaking up, and disastrous floods are likely to occur within a few days."

—According to the National Liberal Federation, the average cost of each vote polled at the general election of 1880 in English boroughs of over 20,000 votes was, Liberal, 8s. 5d; Conservative, 6s. 2d. The highest on the Liberal side was in Southwark, where the average was 8s. 4d. London came next, with an average of 8s. 1d. The highest on the Conservative side was also Southwark, 9s. 2½. Total amount expended by the Liberals, £80,809 15s. 4d. By the Conservatives, £95,872 16s. 6d. Average amount expended for each Conservative candidate, £2,205 4s. 9d.; per Liberal candidate, £1,964 2s. 10d.

—The statistics of agriculture for the year 1885, according to the *St. James Gazette*, show the following averages per acre: Wheat, 31½ bushels; barley, 35; oats, 36½; beans, 20½; peas, 18½; potatoes, 5½ tons; turnips, 10 tons; mangold, 15 tons; hay, 1½ tons; hops, 7 cwt. There was a great falling off in oats, peas, beans, turnips, and mangold; a little increase on wheat and barley. The losses in pounds sterling on some of these crops are as follows: Oats, 800,000; beans, 850,000; peas, 440,000; potatoes, 270,000; turnips, 4,000,000; mangold, 700,000; making a total on these six crops of £7,060,000. A disastrous year to the farmer. The *Gazette* estimates the total loss in failures of crops, fall in prices, of both grains and flesh meats dependent on the grains, at not less than £30,000,000. This has gone on more or less for a decade of years, and is well termed, "A melancholy Balance Sheet."

—Miss Elizabeth Mouat is now in spite of herself a heroine. Residing for years in her Highland hut, where the smoke of the peat fire, burning in the middle of the earth floor, finds its own way out of the holes in the roof, living alone, her chief companion the Word of God her chief occupation knitting Shetland shawls, she left home about five weeks since to visit a niece at Lerwick, in the smack *Columbine*. The captain was washed overboard, the crew launched a boat to rescue him, and on account of the rough sea could not reach the smack, the woman being left an invalid of sixty, a cripple, and alone. For nine days the smack drifted, blown by contrary winds, till at last it beached on the coast of Norway. In reaching the shore the *Columbine* passed through a network of rocks which no pilot, however familiar he might be with the locality, could have done in the darkness, and picked out the only place on the shore where she could have beached. She was noticed by some fisherlads, and Miss Mouat was rescued, cared for, and has now reached her Highland hut and heather. For seven days and nights she was without sleep, and four days without food, drenched to the skin most of the time. Who will not say that an angel of the Lord watched over, guarded, and guided that frail barque over the tempestuous sea?

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, MARCH 4, 1886.

Good Health for February.—This number, like all its predecessors, is full of good things. Some of the principal articles are Faith Healing, The Social Purity Movement, The Warnings of Heredity, How We get Sick, Dirt in Disease, Solid Hygienic Thoughts for Women, Hints about Food for the Sick, and others, any one of which is worth the price of the journal, 4d.

"The Gospel Sickle."—Such is the name of a new semi-monthly, published for the International Missionary Society, at Battle Creek, Michigan. It is filled full of gospel truth. Its departments are, Notes and Comments, Doctrinal, Editorial, The Field, The Theological World, The Christian Life. We welcome it as another able adjunct in the great harvest field. God grant that it may be the means of gathering in many sheaves to the soon-coming "Harvest home." Price per year, 50 cents (2s.).

Slavery in Morocco.—A letter from a correspondent writing from Mogador, Morocco, appearing in the *Daily News* of Feb. 2, gives a frightful description of the slave trade in that country. Slave markets are everywhere in the interior. The examinations of the slaves by the buyers are humiliating in the extreme, especially if the slave is a young woman. The writer says: "To form an idea of this disgraceful traffic (at the gates of Europe), you have only to attend any of the fairs and see how farmers and butchers examine horses and cattle." They are purchased by the dealers for cotton and other goods at Timbuctoo, and are brought to Morocco chained together by the neck, half of them often perishing on the way from ill-treatment. At the "Amoo Ghur," or great slave fair held twice a year seven days' journey south of Mogador, from 2,000 to 5,000 slaves are sold or exchanged. "The most distressing scenes are constantly witnessed of children being torn from their mothers, and wives separated from their husbands, their cries and protests finding no echo in the inhuman hearts of either their sellers or purchasers." And he asks, "How is it that Great Britain, . . . which has laboured so constantly to put down slavery and the slave-trade in most parts of the world, takes no interest in what is going on in Morocco?" But it is only a little while since one of her own noble citizens was imprisoned for a technical violation of law in endeavouring to put down a system of barter in human beings, if possible more degrading, and for baser purposes. But we are glad that that Being who "knows no colour, tongue, or clime," takes cognizance of all.

Sabbath Observance.—If one-half of the effort was put forth to teach men the true Sabbath that is to induce them to observe Sunday better, it would revolutionize the world. And it sorely puzzles us at times to know which to question most, their wisdom or their honesty. These thoughts are suggested by an abstract of a sermon referring to Sunday observance, preached recently at the new Church of Emmanuel, Paddington, by the Lord Bishop of London. He said that Sunday must not only be hallowed negatively but positively. The true Christian observance of the Sunday was distinguished from the Jewish [observance of the Sabbath] especially in this way, and it was for that very reason the seventh [Sabbath] day had been transferred from the end of the week to the beginning. We did not keep the seventh day but kept our holy day on the first day of the week, as marking the fact that it was not mainly by cessation from earthly occupations that Sunday was to be distinguished above all other days, but mainly by spiritual activity, men's hearts and souls being engaged in heavenly things. The Bishop proceeds to say that works of charity, visitation of the sick, etc., are appropriate deeds for Sunday, but are not according to rabbinical rules. "The Christian Sunday did not mark a day of rest only." But the comparison does not lie between Sunday and Jewish tradition, but between Sunday tradition and the law of the Sabbath as given by God. How does Bishop Temple know that Sunday must be hallowed? How does he know

the very reason why the obligation was transferred from the seventh day to the first? It must be by the Word of God, if at all. He is a Protestant prelate; the Bible is his professed standard. But every precept in the Bible having reference to a weekly sabbath, is applied only to the seventh day. Neither is the Sabbath law simply a negative law. It enjoins as well as forbids. The burdensome restrictions of the apostate Jewish church were lifted from the sacred institution by the Lord of the Sabbath himself, who taught, "It is lawful to do well on the Sabbath days,"—heal the sick, relieve the suffering,—but not one jot or tittle of the sacredness or the binding obligation of the Sabbath—the seventh day—is abated; and not one word or example did our Lord leave as to the hallowing of the first day.

JOHN B. GOUGH.

We regret to chronicle the death of the great temperance reformer, John B. Gough, who was stricken by a fatal stroke of paralysis Feb. 15, while lecturing on Temperance at the Frankland Presbyterian church, Philadelphia. He was born at Sandgate, Kent, in August, 1817, consequently was in his sixty-ninth year. At the age of twelve he was sent to the United States, where his home has since been. His early life was a struggle with poverty, drink, and its attendant vices. He finally signed the pledge and became, perhaps, the greatest temperance orator that ever lived. In the first year of his temperance work he delivered 988 addresses, traveled 6,840 miles, and obtained 15,218 signatures to the pledge. He delivered during his life nearly 10,000 lectures, and traveled about 500,000 miles. "He it was," says "Christopher Crayon," "who made teetotalism respectable, who lifted it out of the gutter, as it were," in this country. His oratory was unique, dramatic, and powerful. Many have been saved from a drunkard's grave through him. Intemperance was a foe, and he felt it; and his sympathy was freely given to the friendless and fallen. He has fallen "in harness;" and his works live after him.

TENT FUND.

It is well known to many of the readers of PRESENT TRUTH that Pastor J. H. Durland and the writer preached several months in a large missionary tent last summer in Bedfordshire. Through the blessing of the Lord, our efforts were successful, and several embraced the views so clearly set forth in the columns of this paper from time to time. Besides this, scores became deeply interested in Bible subjects, who have not yet embraced our views. As the workers in our mission have increased, we are very anxious to secure a second tent for missionary purposes. We have presented this matter before our friends at Grimsby, Ulceby, and Southampton, and some £27 have been donated towards a tent fund. Should any of the readers of PRESENT TRUTH be interested in our work, we would be glad to receive donations from them for this purpose. We hope to be remembered in this our time of need.

Send all donations either by cheque or P. O. order to Mr. M. C. Wilcox, 72 Heneage St., Grimsby. Give, and it shall be given you. "The Lord loveth the cheerful giver." Who will respond?

S. H. LANE,

Chairman of British Mission Executive Board.

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