

THE Present Truth.

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

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THE PRESENT TRUTH.

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—FOR THE—

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THY SWEET WILL.

CLOUDS that gather round my head
Seem the wings of God outspread;
Hours of thought and worldly care
Full of sweetest comfort are;
Words of bitterness and sneer
Fall like music on my ear.

Once I could not thus partake
Of each cup for Jesus' sake;
But I learned, one bitter day,
To look up and meekly say,
“Thy sweet will, dear Lord, not mine;
Thy sweet will, and only thine.”

Like a quiet little child,
Striving to be meek and mild,
Day by day I try to take
All that comes for Jesus' sake.
On this thought my soul doth rest:
“God for me will do the best.”

Oh, how easy now to see,
All things are for good to me!
Pain and loss or smile and cheer,
Christ in all is very dear;
For my heart is whispering still,
“Thy sweet will, Lord; thy sweet will.”
—Selected.

General Articles.

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

WILLING OBEDIENCE.

BY MRS. E. G. WHITE.

GOD requires prompt and unquestioning obedience of his law. But men are asleep or paralyzed by the deceptions of Satan, who suggests excuses and subterfuges, and conquers their scruples, saying as he did to Eve in the garden, “Ye shall not surely die.” Disobedience not only hardens the heart and conscience of the guilty one, but it tends to corrupt the faith of others. That which looked very wrong to them at first, gradually loses this appearance by being constantly before them, till finally they question whether it is really sin, and unconsciously fall into the same error.

We should not look in the face of duty and delay meeting its demands. Such delay gives time for doubts, unbelief creeps in, the judgment is perverted, the understanding darkened. At length the reproofs of God's Spirit do not reach the heart of the deluded person who has become so blinded as to think that they cannot possibly be intended for him or apply to his case.

The precious time of probation is passing, and few realize that it is given them for the purpose of preparing for eternity. The golden hours are squandered in worldly pursuits, in pleasure, in absolute sin. God's law is slighted and forgotten, yet every statute is none the less binding. Every transgression will bring its punishment. Worldly love of gain desecrates the Sabbath, yet the claims of that holy day are not abrogated or lessened. God's command is clear and unquestionable on this point; he has peremptorily forbidden us to labour upon the seventh day. He has set it apart as a day sanctified to himself.

Many are the hindrances that lie in the path of those who would follow in obedience to the commandments of God. There are strong and subtle influences that bind them to the ways of the world; but the power of the Lord can break these chains. He will remove every obstacle from before the feet of his faithful ones, or give them strength and courage to conquer every difficulty, if they earnestly beseech his help. All hindrances will vanish before an earnest desire and persistent efforts to do the will of God at any cost to self, even if life itself is sacrificed. Light from Heaven will illuminate the darkness of those who, in trial and perplexity, go forward, looking unto Jesus as the author and finisher of their faith.

In ancient times God spoke to men by the mouths of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit. There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue than now. But will they profit by his teachings, will they receive his reproofs and heed the warnings? God will accept of no partial obedience nor sanction any compromise with self.

Through Samuel, God commanded Saul to go and smite the Amalekites and ut-

terly destroy all their possessions. But Saul only partially obeyed the command; he destroyed the inferior cattle, but reserved the best, and spared the wicked king. The next day he met the prophet Samuel, with flattering self-congratulations. Said he, “Blessed be thou of the Lord; I have performed the commandment of the Lord.” But the prophet immediately answered, “What meaneth then the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?”

Saul was confused and sought to shirk responsibility by answering, “They have brought them from the Amalekites, for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed.” Samuel then reproved the king, reminding him of the explicit commands of God, directing him to destroy all things belonging to Amalek. He pointed out his transgression and declared that he had disobeyed the Lord. But Saul refused to acknowledge that he had done wrong; he again excused his sin by pleading that he had reserved the best cattle to sacrifice unto the Lord.

Samuel was grieved to the heart by the persistency with which the king refused to see his sin and confess it. He sorrowfully asked, “Has the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, he hath rejected thee from being king.”

God has given us his commandments, not only to believe in, but to obey. The great Jehovah, when he had laid the foundations of the earth, and dressed the whole world in the garb of beauty, and filled it with things useful to man, when he had created all the wonders of the land and sea, instituted the Sabbath day and made it holy. God blessed and sanctified the seventh day because he rested upon it from all his wondrous work of creation. The Sabbath was made for man, and God would have him put by his labour on that day, as he himself rested after his six days' work of creation.

Those who reverence the command-

ments of Jehovah, after light has been given them in reference to the fourth precept of the decalogue, will obey it without questioning the feasibility or convenience of such obedience. God made man in his own image, and then gave him an example of observing the seventh day which he sanctified and made holy. He designed that upon that day man should worship him, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened concerning the claims of the Sabbath, can be held guiltless in the sight of God. The example of Adam and Eve in the garden should sufficiently warn us against any disobedience of the divine law.

The sin of our first parents, in listening to the specious temptations of the enemy, brought guilt and sorrow upon the world, and led the Son of God to leave the royal courts of heaven and take a humble place on earth. He was subjected to insult, rejection, and crucifixion by the very ones he came to bless. What infinite expense attended that disobedience in the garden of Eden! The Majesty of heaven was sacrificed to save man from the penalty of his crime.

God will not more lightly pass over any transgression of his law now than in the day when he pronounced judgment against Adam. The Saviour of the world raises his voice in protest against those who regard the divine commandments with carelessness and indifference. Said he, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

At the very beginning of the fourth precept, God has said, "Remember," knowing that man in the multitude of his cares and perplexities, would be tempted to excuse himself from meeting the full requirements of the law; or in the press of worldly business forget its sacred importance. "Six days shalt thou labour and do all thy work,"—meaning the usual business of life, for worldly profit or pleasure. These words are very explicit, there can be no mistake. How dare any one venture to transgress a commandment so solemn and important? Has the Lord made an exception, by which some are absolved from the law he has given to the world? Are their transgressions omitted from the book of record? Has he agreed to excuse their disobedience when the nations shall come before him for judgment?

Let none for a moment deceive themselves with the thought that their sin will not bring its merited punishment. Their transgressions will be visited with the rod, because they have had the light, yet have walked directly contrary to it. "He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

God has given man six days in which to do his own work, and carry on the usual business of his life. But the Lord claims one which he has set apart and sanctified. He gives it to man as a day in which he may rest from labour, and devote himself to worship and the improvement of his spiritual condition. What a flagrant outrage it is for man to steal the one sanctified day of Jehovah, and appropriate it to his own selfish purposes!

It is the grossest presumption for mortal man to venture upon a compromise with the Almighty, in order to secure his own petty, temporal interests. It is as ruthless a violation of the law to occasionally use the Sabbath for secular business as to entirely reject it; for it is making the Lord's commandments a matter of convenience. "I, the Lord thy God, am a jealous God," is thundered from Sinai! The Lord requires willing sacrifice. No partial obedience, no divided interest is accepted by him who declares that the iniquity of the fathers shall be visited upon the children to the third and fourth generation of them that hate him, and that he will show mercy unto thousands that love him and keep his commandments.

THE SURE WORD OF PROPHECY. NO. 2.

IN my last article I introduced the wonderful dream, or vision, contained in the second chapter of Daniel. In this vision we have the world's history symbolized by a great metallic image, its four divisions representing earth's kingdoms. The head of gold symbolizes, Babylon; its breast and arms of silver, Media and Persia; its sides and thighs of brass, Grecia; its legs of iron, and feet part of iron and part of clay, Rome.

The Medo-Persian kingdom, as I stated in my last article, was virtually conquered at the great battle of Arbela, B.C. 331, and the kingdom passed into the hands of the Grecians, the third kingdom, which did bear rule over the earth. Dan. 2:39.

Alexander, the first king of Grecia, at an early age gave proofs of valour which soon made him conqueror of the world. In the early part of his career he manifested many excellent traits of character, but through continual success he became proud and exalted, and in his superstitious pride considered himself equal to the gods, but so far was he from being a god that his actions were unworthy of a man. He became dissipated through drink, and died from its effects. While on his death-bed he was asked to whom he would bequeath his kingdom. He answered, "To the most worthy." There seemed to be no worthy one among those whom he left behind; for the kingdom through dissensions was soon divided into many parts by his officers, but the most powerful of them determined to have more than their share, and at last four of them obtained possession of the kingdom. The prophet had declared that a

fourth kingdom should succeed the third. He says (Dan. 2:40), "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all these, shall it break in pieces and bruise."

The specifications of the fourth kingdom are many. What kingdom did succeed Grecia? What kingdom has been strong as iron, and broken in pieces and subdued all kingdoms? But one answer can be given to these questions, namely, Rome. As a kingdom it is the most celebrated one of antiquity, and has in a wonderful manner fulfilled the prophecy. It has broken, bruised, and conquered. Its history is one of battle, bloodshed, injustice, and crime.

The noted historian, Gibbon, an unbeliever in the Bible, in describing Rome, uses nearly the language of Inspiration. He says: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

In speaking of Rome when she became a universal kingdom the same historian says: "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

Although Rome had acquired such power, and her king could command the world under tribute (Luke 2:1), yet it was not always so to remain, as the sure word of prophecy had declared (Dan. 2:41-43): "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 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. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

It is expressly declared in verse 41 that the fourth kingdom should be divided. The prediction has been clearly fulfilled in Rome. That kingdom was divided between the years A.D. 356 and 483. The divisions are enumerated by the historian Machiavel, and the dates affixed by Bishop Lloyd as follows: The Huns, A.D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-saxons, 476; and Lombards, 483.

Scott, the learned commentator, commenting on the ten kingdoms, says of them: "It is certain that the Roman Empire was divided into ten kingdoms;

and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

In the divisions of Rome there have existed elements of strength and of weakness, as foretold by the prophet. Inspiration further declares that they shall not "cleave one to another." How true!



Every effort to unite them has been unsuccessful. Ambitious warriors and statesmen have tried to unite them and form a fifth universal kingdom, but how futile has proven every such attempt!

As the prophet contemplates the condition of Rome in its divided state, his mind is still carried beyond those scenes to the glorious reign of God's everlasting

kingdom, and he speaks of its establishment thus: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

Thus it will be seen that this vision traces the history of the world from the first kingdom, Babylon, down past the last earthly perishable kingdom, Rome, and terminates with the establishment of God's everlasting kingdom. What a grand termination,—the establishment of that kingdom of which Christ taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven"! When that kingdom is established and God's will is done on this earth as it is done in heaven, what a contrast will be seen from the world's present, sad, sin-cursed state! The world will then be restored to its original glory, and the glory of God shall fill the earth as the waters do the sea. The proud and aristocratic will not then rule the world, but "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

Our dear Saviour shall be king, and his blood-washed saints shall be his loyal subjects and serve him for evermore. Reader, are we prepared to inherit that kingdom, and receive its soon-coming king? If so, may our constant prayer ever be, "Even so, come, Lord Jesus."

S. H. LANE.

SEVEN SEALS.

In the seven seals we have a line of events covering seven periods of time. The first six relate to events that occur from the first advent of Christ to his second appearing, at which time the seventh will be opened.

The first seal, Rev. 6:1, 2, covered a period of about seventy-three years, from the baptism of Christ, A.D. 27, until the close of the first century. During this period the gospel was preached in its purity by Christ and his apostles. This work is symbolized by a white horse. White being an emblem of purity and faith, would well represent the work in that age. The rider on the horse has a bow in his hand, indicating warfare between the gospel and paganism, the latter being prevalent in that age. The crown on the head of the rider indicates victory, and represents the triumph of the gospel, thousands being converted to the religion of Christ during this period.

The second seal, Rev. 6:3, 4, continued from the end of the first century to the nominal conversion of Constantine, A.D. 323, covering a period of about two hundred and twenty-three years. This period is symbolized by a red horse, illustrating two facts; first, a departure from the purity of the gospel; secondly, the bloody scenes through which the church would pass during that period. The rider on this horse is represented as hav-

ing a great sword in his hand, and his mission was to take peace from the earth. The church during this period passed through the ten bloody persecutions which were commenced by the tyrant Nero and closed by Diocletian. During this time millions of the people of God sacrificed their lives for the truth's sake.

The third seal, Rev. 6:5, 6, continued from the conversion of Constantine to the setting up of the papacy, A.D. 538, two hundred and fifteen years. The horse symbolizing this period was directly opposite in colour from that of the first seal; and if white is an emblem of purity, black must represent corruption. It is a noted fact that during the period covered by this seal many of the pagan errors and superstitions were mingled with the worship of Christ, until the true worship had become almost extinct. The balances in the hand of the rider represent that religious and civil power would be united in the person who would administer the executive power in the government. This was true of the emperors from the days of Constantine, to Justinian, who gave the same judicial power to the bishop of Rome.

The expression, "a measure of wheat for a penny, and three measures of barley for a penny," indicates that instead of having the mind all absorbed with their spiritual welfare, the members of the church were taken up with worldly pursuits. The oil and the wine denote the graces of the Spirit, faith and love, and there was danger of hurting these under the influence of the worldly spirit existing in that age.

The fourth seal, Rev. 6:7, 8, continued from the setting up of the papacy, A.D. 538, to the commencement of the Reformation by Luther and his associates, in 1517. A pale horse, of an unnatural colour, was the representative of this period. The colour of this horse represents death. This can be well understood when we consider that this was the age of martyrdom, when fifty to one hundred millions suffered death from those in power. Surely, death and hell (or the grave) followed with him. They were killed with sword, with hunger, and with death. All these methods were resorted to in the fulfilment of the prophecy. And all this torture and misery was brought upon God's people by those who professed to be followers of Christ, but who did not possess the qualifications of a Christian.

The fifth seal, Rev. 6:9-11, covered a period of about two hundred and forty years. It commenced with the Reformation, A.D. 1517. The time had come for God to vindicate the character of those who had suffered death for the truth's sake. They had been declared heretics, and not worthy of life. Their blood cried from the ground as did that of righteous Abel, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" God in his providence raised up faithful men who risked their lives in showing up the

wickedness of those who had caused the martyrdom of millions of the true worshippers of God, and thus, little by little, their characters were vindicated.

It was on this earth that they had sacrificed their lives; hence the earth is the altar, and they had gone back to mother earth, represented as being under the altar. The work of the Reformation showed up these faithful men in their true light, and now the name of a martyr is held in reverence. Surely white robes were given them. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8.

The sixth seal, Rev. 6:12-17, was opened by the great earthquake of A.D. 1755. The shock of this earthquake was felt for five thousand miles east and west, and ninety thousand persons in the city of Lisbon alone lost their lives. The next event under this seal was the darkening of the sun, and the moon becoming as blood, in fulfilment of the prophecy of Joel 2:31: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come," and also fulfilling the words of our Saviour in Matt. 24:29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." These events, or signs, occurred May 19, 1780. Still later the stars were to fall from heaven, which was literally fulfilled Nov. 13, 1833, the last sign given by our Saviour to mark his near approach. The next and last event under this seal, which is to take place in the near future, will be the appearing of Christ from heaven, and we have reached the time to learn the parable given by our Saviour: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

The seventh seal, Rev. 8:1, will not be opened until Christ's return, when there will be silence in heaven, caused by the absence of all the angels. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. In prophetic time a day is reckoned for a year. See Num. 14:34; Ezek. 4:6. Thus the space of half an hour would be a little over seven days, during which time Christ and these holy beings will be absent from heaven. The future will reveal the events to transpire under this seal. WM. INGS.

THE gem cannot be polished without friction, nor man perfected without adversity.

If you would be nothing, just wait to be something.

THE LITTLE FLOCK.

"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

In the Scriptures various emblems represent the followers of Christ. To them various titles and names are given. They are called righteous, just, disciples, Christians, saints. Sometimes they are distinguished by a leading trait in their character. By their *loving the Lord, fearing God, remembering God, serving God, trusting God*. Sometimes they are compared to the *branches of a vine* (John 15), the *stones of a building* (1 Pet. 2), the *members of a human body* (Rom. 12:4), *guests at a feast* (Matt. 22:10, 11), *labourers in the vineyard* (Matt. 20:1, 2; 1 Cor. 3:9), and not unfrequently are they compared to *sheep*.

CHRIST'S FLOCK.

If you examine this metaphor, you will find in it much beauty and propriety,—

1. A sheep is a weak animal and exposed to many dangers, diseases, and enemies. So the Christian, in and of himself, is weak, and exposed to many enemies and dangers. When he is exhorted to be strong, it is not in his own abilities, but in the Lord. But considered alone, he is weak, and surrounded by violent and numerous opponents. Man is weak in his intellect, his understanding, his strength. The Christian is weak, like the ivy, the strength of which consists in its adherence to the oak. Take away Christ, and the Christian is shorn of his strength, and becomes like other men; he is exposed to the wrath and craft of his enemies.

2. The sheep is an animal perfectly harmless; it is not a beast of prey, delighting in rapine and blood. Christians are not wolves, but sheep. They have learned to do justly and love mercy. They do no evil. They injure not themselves in their bodies or souls. They do not destroy themselves by gluttony or intemperance. They do no injury to their fellow-creatures. They promote no dissensions or disputes. The flock of Christ delight in peace.

3. The sheep is an animal remarkable for its patience in bearing sufferings and injuries. Christians, like the Master, have many afflictions to undergo; and like him they go through them with patience. They drink a drop of Christ's cup, and are baptized with his baptism. But in all they say with their divine Pattern, "Not my will, but thine be done." But they

ARE CALLED A FLOCK.

The term *flock* denotes *union*. They are not solitary individuals scattered in the world without any connection. They are a flock; they are united together by the strongest ties. They have, if possible, communion one with another. This communion encourages, strengthens, and lifts them up. With their Shepherd to lead them, and union and love binding them together, they are able to meet all diffi-

culties without fear. Then, they are ever encouraged by the words, "It is your Father's good pleasure to give you the kingdom." They look forward to that time, and as they get nearer and nearer, their faith grows stronger and stronger. If it is the Father's good pleasure to give to them the kingdom, it must be his good pleasure to give them every help in the way to it. Therefore he says, "Fear not." You need not fear your enemies, for though like wolves they may howl around and threaten your soul's salvation, yet remember your Father has said, "Fear not." He desires to give you the kingdom, and is able to succour you in every time of temptation. His Shepherd who guards the "little flock" is ever near. Though the enemy be mighty, Christ is omnipotent, and can give help at the right time. Then trust in him and keep close to his side, with the flock, and the promise is sure. He will surely fulfil his word and give you the kingdom.

J. H. DURLAND.

A LITTLE CONFUSED.

It is customary in some Sunday-schools for all to repeat the ten commandments in concert. After the close of one of these schools not long ago, it was suggested that there is no proof for first-day observance in the fourth commandment. To this one of the teachers, an intelligent lawyer, remarked, "I don't believe in theological humbuggery; I don't believe in any day as being sacred."

The superintendent of the school, another professional gentleman, expressed an opinion that *all* days should be kept holy; while the minister in charge seemed inclined to the opinion that first-day-keeping does find support in the fourth commandment. It is not uncommon for an individual or individuals to take positions in vindication of Sunday-keeping as antagonistic and self-destroying as the above. And yet many of them do not seem to see or feel the weakness of their position.

In judicial proceedings, witnesses upon the stand testifying as diversely as men do for the first-day Sabbath, would, before any candid court or jury, invalidate their own testimony. In courts of justice, testimony is by no means always received as evidence. And why, with respect to the law of God, should strong assertions or mere inferences pass for proof?

The commandment enjoining the observance of the Sabbath of the Lord speaks clearly, defining the day of the Creator's rest without ambiguity of terms or confusion in the obedience required. "The seventh day is the Sabbath of the Lord thy God."

Christians unanimously concede that this precept was binding upon the people of God under the former dispensation. Now if the law so enjoining its observance has been abolished, or so modified as to make it obligatory upon us to hal-

low every day in the week, or to sabbatize upon the first day of the week in place of the seventh, when, where, and by whom was this change made in the law of God? Who lived when the change was made? Who made the record of the fact, and who has assigned the reason for the change? If the first day of the week is now the Sabbath, owned and blessed of God, when did the seventh day cease to be binding, and the first day press itself up in its stead? Or when, clothed with authority from heaven, did it supersede God's rest day? When was the time that Christians laboured seven days and then rested upon the first day? Or when did two Sabbaths come in conjunction, the seventh day closing out the Sabbath of the former dispensation, and the first day introducing the glorious Christian Sabbath, removing the galling yoke of the fourth commandment to labour six days and rest upon the seventh, henceforth giving to Christians the day of rest prior to the labour of six days?

For the candid consideration of those holding to the change or abolition of the decalogue, we commend the following from "Tappan's Logic," pp. 482, 487: "When a law is once enacted by the proper authority, it must remain in force until the same authority repeals it; and the repeal must be as plainly stated as the original enactment."

Who will undertake the task of lifting up the first-day Sabbath, of placing it upon a scriptural basis, and honouring and crowning it with one "thus saith the Lord," as a day of sacred rest?

A. S. HUTCHINS.

THE PURE IN HEART SHALL SEE GOD.

THE pure in heart hate sin because the law of God is engraven upon their hearts. They dread sin, because it brings sorrow. The pure in heart will seek to have good surroundings. They will be as a city set upon a hill, and will let their light shine, that their friends, and the honest-hearted in the society by which they are surrounded, may be led to come up and receive light, and cease their transgressions by keeping the commandments of God.

Purity of heart is attainable. Let us seek it by ceasing to harbour impure thoughts and desires. Let us seek God in earnest, living prayer for strength to do his will. When the heart is separated from the body it becomes a dead body; and the heart separated from the prayer, makes it a dead prayer. Before we enter upon prayer, we should endeavour to prepare our hearts by thorough examination. Sift ourselves by examining, as Satan does by tempting, Let us cease to conspire against our King; at least, let us not present petitions for mercy and weapons of rebellion at the same time, for no prayers can find an answer from Heaven but such as first come from thence.

Every sincere prayer is a beam of light from the Sun of Righteousness, shining

forth from the heavenly sanctuary and darting in upon our hearts, and from thence reflected back again. How important to those who "delight in the law of the Lord" that they keep it untarnished upon pure hearts, that the work of God may shine and glisten there, and reflect the sunbeams from the sanctuary back in gentle rays to the source of all light. Yes, let us keep our hearts pure, for the promise is that we shall see God. The sense of seeing, of all our senses the most difficult to satiate, will then be fully gratified. Our joy will be full "when we see the glory of the Lord." The brightness of his glory will fill our vision, which will be as the open vessel which is cast into the sea; the waters first fill it and then swallow it. Soon Jesus is coming. Let us be pure in heart to meet our Saviour, that we may stand upon the sea of glass, and be filled with the glory of the Lord.—G. W. Parker.

SOMETIME.

SOMETIME, when all life's lessons have been learned,

And sun and stars for evermore have set,
The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us out of life's dark night,

As stars shine most in deepest tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how while we frown and sigh,

God's plans go on as best for you and me;

How, when we called, he heeded not our cry,

Because his wisdom to the end could see,

And e'en as prudent parents disallow

Too much of sweet to craving babyhood,

So God, perhaps, is keeping from us now

Life's sweetest things, because it seemeth good.

And if sometimes commingled with life's wine,

We find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or mine

Pours out this potion for our lips to drink;

And if some friend we love is lying low

Where human kisses cannot reach his face,

Oh, do not blame the loving Father so,

But wear your sorrows with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends his friends,

And that sometimes the sable pall of death

Conceals the fairest boon his love can send.

If we could push ajar the gates of life,

And stand within and all God's workings see,

We could interpret all this doubt and strife,

And for his mystery could find a key.

But not to-day. Then be content, poor heart;

God's plans, like lilies, pure and white unfold;

We must not tear the close shut leaves apart—

Time will reveal the calyxes of gold;

And if through patient toil we reach the land

Where tired feet, with sandals loosed, may rest,

When we shall clearly know and understand,

I think that we will say, "God knew the best."

—Mary Riley Smith.

UNBELIEF.

"SAID I not unto thee, if thou wouldest believe, thou shouldst see the glory of God?" John 11:40. It would be well for you to hear this gentle chiding of Christ, too, in the moment of your *spiritual* depression;—when complaining of your corruptions, the weakness of your graces, your low attainments in holiness, the strength of your temptations,

and your inability to resist sin. "Said I not unto thee," interposes this voice of mingled reproof and love, "my grace is sufficient for thee?" "The bruised reed I will not break, the smoking flax I will not quench." "Look unto me, and be ye saved, all the ends of the earth." We are too apt to look to *ourselves*, to turn our contemplation *inwards*, instead of keeping the eye of faith centered undeviatingly on a faithful, covenant-keeping God, laying our finger on every promise of his Word, and making the challenge regarding each, "Hath he said, and shall he not do it? or hath he spoken, and shall he not bring it to pass?"

Yes; there may be much to try and perplex. Sense and sight may stagger, and stumble, and fall; we may be able to see no break in the clouds; "deep may be calling to deep" and wave responding to wave, "yet the Lord will command his loving-kindness in the daytime, and in the night his song shall be with me." If we only "*believe*" in spite of unbelief; hoping on, praying on, and trusting on; like the great father of the faithful, in the midst of adverse providences, "strong in faith giving glory to God," he will yet cause the day-spring from on high to visit us. Even in *this* world perplexing paths may be made plain, and slippery places smooth, and judgments "bright as the noonday;" but if not *here*, there *is* at least a glorious day of disclosures at hand, when the reign of unbelieving doubt shall terminate forever, when the archives of a chequered past will be ransacked of their every mystery;—all events mirrored and made plain in the light of eternity; and this saying of the weeping Saviour of Bethany obtain its true and everlasting fulfilment, "SAID I NOT UNTO THEE, IF THOU WOULDST BELIEVE, THOU SHOULDEST SEE THE GLORY OF GOD?"—From "*Memories of Bethany*."

THE FOURTH AND THE EIGHTH COMMANDMENT.

THE late worthy Dr. Lockhart, of the College Church, Glasgow, when travelling in England, was sojourning in an inn when the Sabbath came round. On entering the public room, when about to set out to church, he found two gentlemen preparing for a game at chess. He addressed them in words to this effect: "Gentlemen, have you locked up your portmanteaus carefully?" "No. What! are there thieves in the house?" "I do not say that; only I was thinking that if the waiter comes in and finds you making free with the fourth commandment, he may think of making free with the eighth commandment."

Upon which the gentlemen said, "There is something in that," and so laid aside their game.—*Selected*.

GOD is pleased with no music from below, so much as with the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons.—*Jeremy Taylor*.

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.

BETTER THINGS.

- BETTER to smell the violet cool than sip the glowing wine,
 Better to hark a hidden brook than watch a diamond shine.
 Better the love of a gentle heart than beauty's favour proud;
 Better the rose's living seed than roses in a crowd.
 Better to love in loneliness than to bask in love all day;
 Better the fountain in the heart than the fountain by the way.
 Better be fed by a mother's hand than eat alone at will;
 Better to trust in God than say, "My goods my store-house fill."
 Better to be a little wise than in knowledge to abound;
 Better to teach a child than toil to fill perfection's round.
 Better to sit at a master's feet than thrill a listening state;
 Better suspect that thou art proud than be sure that thou art great.
 Better to walk the real unseen than watch the hour's event;
 Better the "Well done!" at the last than the air with shouting rent.
 Better to have a quiet grief than a hurrying delight.
 Better the twilight of the dawn than the noon-day burning bright.
 Better a death when work is done than earth's most favoured birth;
 Better a child in God's great house than the king of all the earth. —Selected.

THERE'S ROCK AT THE BOTTOM.

WHEN my Willie was sixteen, he accidentally dropped a valuable watch into the well. His father was absent from home, and, without consulting me, he resolved to recover the treasure. Providing himself with a long-handled rake, he gave it in charge of his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope, commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie echoed with a wail of anguish. But I knew the depth of the water and shouted to him as calmly as I could, "Stand upon your feet, Willie; the water isn't over four feet deep."

"But I shall sink in the mud," said the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones.

"No, Willie, there's rock at the bottom. Let go the stones, and stand up."

The assurance of hard foundation and

the impossibility of holding much longer to the slimy surface of the stone-wall gave him confidence. He felt for the bottom, placed his feet firmly upon it, and to his great joy found that the water scarcely reached his shoulders. I sent Jennie into the house for a new, strong rope, and fastening one end securely, I lowered the other to be tied into the bucket, and we drew him up.

"Oh mother!" said the dear boy, when he was rescued, "those were precious words to me, 'There's rock at the bottom.' I shall never forget them."

Two years after, in a commercial panic, my husband's property was swept away, and we were reduced to poverty. At first I bore bravely up. I did not prize wealth and luxury for my children. I chiefly mourned for my husband's disappointment and his crushed hopes, and strove by unflinching cheerfulness to chase away the gloom which settled so heavily upon him. I endeavoured to assist him, not only by the utmost economy in household expenses, but by devising plans for the future. Willie and Jennie were old enough to earn their support, and even to assist in the education of the younger children. I succeeded in putting them in the way to do this. I felt strong and brave, and wondered at my husband's despondency.

But new reverses came. The bank in which Jennie had deposited her quarter's salary, which might possibly meet our necessities, suddenly failed, and her money was lost. I could bear this too; she would soon be able to replace it. Next, the school in which she taught was disbanded, and Jennie had to take much lower wages; but she still earned a little, and I said cheerfully, "We will not murmur; half a loaf is better than no bread."

Next Willie's hand was disabled by an accident, and he lost his situation. My courage began to give way, but rallying myself for one effort, I resolved to brave the reproach of friends and the world's dread laugh, and seek remunerative employment for myself. It sorely tried my womanly delicacy, yet it brought the needful aid, and I battled with my wounded sensitiveness and again screwed up my failing courage.

But the last blow came. Sickness suddenly laid me prostrate. "I shall give up now; we must sink together," was the language of my despairing soul.

"Dear mother," said Willie, when he heard my lamentation, "do you remember what you said to me when I was at the bottom of the well? I have often thought of it of late. I know we are in deep waters, but God has promised that they shall not overflow us. And is his word without foundation? Let us plant our feet on his promises, and stand firmly. We cannot sink, for *there's rock at the bottom.*"

I heard and took the lesson to my heart. I saw that I had been clinging to the slippery stones of human strength and self-dependence, and so when the

providence of God bade me let go my hold, I was in despair. But the bank of Heaven had not failed; and though I stood in deep water, it would not overwhelm me, neither would I sink, for "there's rock at the bottom."

So, from the chamber where pain and illness still hold me a prisoner, I send to each burdened and weary child of God, who is tempted to feel that all is lost, the key-note of my new and grateful psalm. Whatever your sorrow or strait may be, plant your feet on the Rock of Ages, and with me, "thank God and take courage."—Selected.

TOBACCO AND ALCOHOL.

WHERE one person dies of hydrophobia, a hundred or more die by tobacco poison—in the use of cigars, cigarettes, or the pipe. In smoking, death does not occur as speedily as in the case of hydrophobia. The bite of a mad dog does not always result in death; neither does indulgence in smoking or chewing. But in both cases there is danger to health and danger of life. Tobacco smoking is undoubtedly poisonous, and therefore a dangerous practice, and like, in its results, to the use of intoxicating drinks, which are also poisonous. Some constitutions can bear more tobacco poison or alcoholic poison than others. We admit that, in some cases, poisonous liquids, drugs, and minerals, may be properly used as a medicine; but in ninety-nine cases out of a hundred no one can safely indulge in the use of cigars or of intoxicating drinks. All are more or less harmful, and if immoderately used will result in an early death. If moderately used the damage will be sure but less apparent. The bite of a mad dog is a frightful matter anywhere, and there are probably a hundred deaths caused thereby yearly in this country. If one man dies of hydrophobia a whole community is excited and scared. "Run for your life!" "Load your gun!" "Kill the dogs!" is then the loud and immediate cry in all directions. But not a ripple is made, nor hardly a word uttered, if ten thousand men and women die in a year of *delirium tremens*, or a thousand die of tobacco poison. It is fashionable to drink and to smoke; and hence thousands of young men begin very early to indulge in these practices, with scarcely a thought of the risks and dangers of such indulgence. Pale faces, yellow skins, bloated bodies, restless nights, loss of appetite, heart disease, and poor health generally, do not seem to frighten them in the least. They will send for medicine and the doctor, but will not stop tampering with poison. They will drink and smoke, smoke and drink, day and night, year in and year out. That is the fashion, and that is the law, no matter what the consequences are. "I'll take the risks," is the answer to all entreaties of friends to stop.

If you should see a mad dog in the streets, you would run for your life to get

out of his way. If you see a man drunk in the gutter you simply say, "Poor fellow! I pity him. His friends ought to take care of him," etc. If you hear of the death of a man by cancer, which was caused by smoking, you are at first startled, but never stop a day yourself the beastly practice of smoking. A hundred thousand deaths, at least, are caused every year by indulgences in drinking and smoking; and those who are trying to stay its dreadful results are called bigots and other worse names. While we flee from mad dog, malaria, small-pox, and typhoid fever, let us wake up and banish forever such senseless and dangerous indulgences as liquor drinking and smoking.

People are beginning to wake up on this subject. Congress is talking about temperance, and physicians are speaking plainly about smoking. Tobacco is more dangerous in its direct and indirect effects on human life than would be the letting loose of all the mad dogs in the nation. Alcoholic drinks destroy more lives yearly among us than do hydrophobia, small-pox, and all sorts of fever combined. These dangerous and deathly practices should be stopped everywhere if possible. Life-saving on the ocean is now regarded as a proper theme for discussion in Congress and elsewhere. Why should not life-saving on land be also considered? While we do well to attend to mad dogs, and prevent infectious diseases, let us not forget or fail to check the immense, the untold loss of life caused by a worse madness in the shameful indulgences we have named.—*Independent*.

THE LUCKIEST FELLOW IN TOWN.

"FRED DIXON is the luckiest fellow in town; every thing he wants he gets; every thing he undertakes prospers. Did you hear he has the place at Kelly's, that so many have been trying to get?"

"You don't say so! Why, he is a very young man to fill so responsible a position."

"Yes," added the first speaker, "he always would stand on the top of the ladder in school. Though not the brightest scholar he managed to carry off the honours upon quitting school, which he did at an earlier age than most of his class-mates, because he had to help support a widowed mother and younger brothers and sisters. He only had to ask for a situation, and lo! all other applicants were ruled out, and Fred had the preference."

Boys, "Our Boys," do you know any Fred Dixon? If you do, don't think it is *luck* that helps him along, gives him the laurels at school, aids him to obtain first-class situations, puts him in places of trust and honour, where a good name or untarnished character is required. Look back in the pages of his life. See if he was not studious at school, fair and square in all boyish games, gentlemanly and obliging, honest in all his dealings. Ask his friends if truthfulness, faithful-

ness to his duty, steadfastness of purpose, are not his characteristics. Find out whether he has ever been known to frequent tippling shops, gambling dens, and kindred places of vice; whether he spends his spare time in filling his mind with trashy literature, such as is thrown broadcast over our land, in the shape of dime novels. Depend upon it, boys, you will never be "the luckiest fellow in town," unless you earn it by honesty, and integrity of character, and fidelity to all your undertakings.—*Sel.*

A HINT TO HUSBANDS.

IS N'T it strange that some men, who will be kind and obliging to their neighbours, gentlemanly and polite to *other* ladies, will be so rude, and cold, and harsh at home, and perfect bears to their wives—crabbed, snappish, ungenerous, and altogether unsocial and hateful? Does anybody know of any such men? Not that I wish to lay all the wrong doing and blame on *man* kind, or condemn them *en masse*—not at all. There are plenty of good, noble men, but not quite enough. When they are so strong, and have so much power to do good, and win love, and bless their homes, why won't they *all* do it?

"Circumstances alter cases." Some men's wives are trying enough; but then, in the perversity of things, you will generally find a real bear of a man united to a frail, patient, forbearing wife. She is your wife, Mr. Bear, and the mother of your children, and probably dependent on you for a home and means, and can't get away from you; so, of course, she is in your power, and you can treat her just as you choose. But if you expect her heart to bound with pleasure when she hears your footsteps, or to proffer you caresses, or to rejoice in your presence, you are much mistaken. She is human—neither more nor less. Please reverse your situations and conditions. How much and how long, would you bear such treatment as you give her? You will inevitably be measured and weighed for just what you are, and there is no help for it.—*Rural New Yorker*.

AN APT ILLUSTRATION.

"BUT, doctor, I *must* have some kind of stimulant," cried the invalid, earnestly; "I am cold, and it warms me."

"Precisely," came the doctor's crusty answer. "See here; this stick is cold"—taking up a stick of wood from a box beside the hearth, and tossing it into the fire, "now it is warm; but is the stick benefited?"

The sick man watched the wood first send out little puffs of smoke, and then burst into flame, and replied: "Of course not, it is burning itself!"

"And so are you when you warm yourself with alcohol; you are literally burning up the delicate tissues of your stomach and brain."—*Sel.*

PUT THE BUTTON ON THE BOY.

A FRIEND of ours tells the following story. It was Sunday; all day long father, mother, and auntie had been kept busy caring for Jimmie. He had been forbidden again and again to go outside the gate, but the moment their backs were turned, out he would go to join the boys in the street.

A button had been put on the gate, to keep him in, but he had grown, and now was tall enough to reach up and turn it. "Ah, I see," said the indulgent father, "I must put another button on that gate."

"Had n't you better put the button on the boy instead of the gate?" suggested his sister. "The time will come when you can't keep him in by buttons on the gate; a little wholesome restraint now, may keep the feet from straying when they get too big to be held back by a button on the gate."—*Selected*.

WORK.

YOU are all workers, either for Christ or against him. Your duties may be low and mean, as the world reckons work; but if you put into them a patient, consecrated spirit; if you do with a will, and because it is right, whatever your hands find to do; if you stand up for Jesus whenever you have an opportunity, you are as truly helping the cause of Christ as the editor in his office or the minister in his pulpit.

Your daily employment may be such homely tasks as washing dishes, making beds, dusting the office, sweeping the stairs, or running errands. It does not matter. Every thing—study, play, work, conversation,—may be carried on to the glory of God.—*Selected*.

GOING TO A "BETTER COUNTRY."

A CHRISTIAN does not turn his back upon the fine things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify, the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil*.

THE moral force of the masses lies in the temperance movement, and I confess I have no faith in anything apart from that movement for the elevation of the working class. We do not sufficiently estimate the amount of crime, vice, poverty, ignorance, and destitution which springs from the drinking habits of the people.—*Richard Cobden*.

THE PRESENT TRUTH.

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

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IS THE PAPACY A FULFILMENT OF PROPHECY?

No SYSTEM of good or evil, civil or religious has caused more wonder, exerted more power, given evidence of more cunning, wisdom, and foresight, than has the Papacy. It has existed for centuries, seen the rise and fall of kingdoms and dynasties, ay, has crushed some of these very kingdoms and dynasties under its iron heel of power and ambition. Claiming divine power, it has enlisted and held the attention and adherence of the superstitious. Its laxity of morals and willingness to excuse sin have invited the immoral and dissolute who could not deny God and who wished an easy religion. Its fasts, its penances, its strictness, have won the devotion of the zealous and devout. And the power over the masses, the wisdom and cunning duplicity, the diplomacy and state-craft, have compelled the admiration, and oftentimes fear, of the worldly statesman, and deceived those who once despised its character.

There have been several times in its history when the Papacy seemed all but destroyed; but, as the fabled phoenix rose from its own ashes, it has risen again by its own inherent powers and its adaptability to the wants and wishes and conditions of men. And although stripped of all temporal power it still lives, not an effete, dead system, but full of life, activity, and more than pristine wisdom and vigour. Its missionaries have gone out into all the world, beyond the limits of Protestant work, and have laboured with a courage and zeal worthy of imitation. Whether in the islands of the sea, among the savage aborigines, labouring among the masses, gaining possession of public schools, or plotting and planning in the courts of kings, the agents of the Papacy are everywhere the same,—shrewd, zealous, active, and aggressive. Protestantism compromises what was once considered precious truth, in order to bring her nearer the Papacy, but the Papacy compromises nothing. What she held as orthodox in the sixteenth century, when Luther revealed by the torch of truth the falseness of her claims, she holds to-day; and she caps her mighty pyramid of erroneous assumptions and presumptions by the arrogant nineteenth-century dogmas of the immaculate conception and papal infallibility.

The Reformers believed the Papacy to be delineated in the Word of God as a system of iniquity, an opposer to the truth

of God, "the mystery of iniquity," "the man of sin," the persecutor of the people of God, the great harlot Babylon. But by some wonderful feat of legerdemain the whole thing is changed! The antichristian power has become "Christian;" the opposer has become an "ally," the once harlot is now a virgin, which perhaps has been too indiscreet in the past, the "man of sin," has become an enemy to unrighteousness, and the "mystery of iniquity," a part of the great church of God!! So declares modern so-called Protestantism. The Reformers based their claim on the twofold proof of the prophecies of Inspiration and the fulfilment of those prophecies in the Papacy. Liberal Christianity of the present day bases its claim on—we know not what. Certainly the Papacy has not changed. So all the papal authority declares. An emasculated Protestantism evidently desires allies to help her to meet the forces of evil with which she has to cope,—wickedness and infidelity without, sin and unbelief within; so she stretches her hand in one direction imploring the aid of science, and in the other, ignoring the Reformers as ignorant but well-meaning fossils, she asks the co-operation of the Papacy.

And yet not all Protestants have thus turned from the teachings of the Reformers. Faithful men like Dr. Wylie of Scotland and Dr. Dowling of America have lifted faithful voices against this system of evil, now once more rapidly rising to power. The Scottish Protestant Alliance has felt that more aggressive steps were necessary, in order to check the growing and arrogant power of the Papacy, and held last December a convention to consider the aspects of Roman Catholicism. Considering the attitude of the majority of Protestants, considering the growing influence of the Papacy, surely the subject is one well worthy of reconsideration in the light of the Word of God and fulfilled and fulfilling prophecy. What say the Scriptures? Were the Reformers right in taking the positions they did regarding the Papacy? What are the prospects of the future of this power?

PREDICTIONS.

In the seventh chapter of Daniel we have a line of prophecy covering the history of mighty empires and dynasties from Daniel's time to the second coming of Christ. These powers brought to view in prophecy are those which have had more or less connection with the people of God. It is for this reason that they are delineated in the prophetic word. They reveal to the people of God the foes they have to meet, and encourage their faith by assuring them that their tribulations were before known of God, and that he who could foretell could also give grace to bear. We have the four great empires of the earth represented by four beasts—the lion, the

bear, the leopard, and the great and terrible nondescript beast. "These great beasts, which are four, are four kings [or kingdoms], which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verses 17, 18. The symbols used are very applicable to that which they are designed to represent. Let us consider them briefly.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Verses 2, 3. "Winds" in prophetic language signify strife or war. See Jer. 4:12; and 25:32, 33. "Sea," or waters, denote people or nations. Rev. 17:15. "Beasts," as before shown, denote kingdoms. "The fourth beast shall be the fourth kingdom." Verse 23. Then, in other words, Daniel saw great strife among the people of the world, and, as a result of this strife, one mighty nation gave way to another until four great successive empires had risen.

The first beast,—the lion,—as held by Protestant commentators, is a symbol of Babylon, a kingdom founded on the ruins of the old Assyrian Empire, about 747 B.C. It reached the height of its power and glory under Nebuchadnezzar, to whom Daniel was prime minister. To the lion—Babylon—succeeded the bear,—Medo-Persia—538 B.C. At that time Babylon was taken by Cyrus the Great, then commander in chief of the Persian forces under Darius the Mede, or Cyaxeres. See Dan. 5:25-31. The three ribs in the mouth of the bear symbolize doubtless the provinces of Lydia, Babylon, and Egypt, which were greatly oppressed by the Medo-Persian government. The Medo-Persian Empire existed for nearly two hundred years, when it was completely overthrown by Alexander the Great at the battle of Arbela, 331 B.C. The Grecian Empire under Alexander succeeded, and continued a united government while that ruler lived. But in the short space of fifteen years after his death the Grecian dominions were divided into four parts, symbolized by the four heads of the leopard, among Alexander's four chief generals, Seleucus, who had Syria, Lysimachus, Asia-Minor and Thrace, Cassander, Macedon, and Ptolemy, Egypt. The wings on the back of the lion and leopard denote soaring pride and rapidity of conquest.

Thus far the application fits the symbols. The next power could not be symbolized by any beast in nature, even with unnatural additions. It was "dreadful and terrible, and strong exceedingly," etc. Verses 7, 8. "And it had ten horns." This is a symbol of Rome, that seemingly

inconsequential, little power, which had been training on the banks of the Tiber for five hundred years, but was so soon to overleap its narrow bounds and conquer the world. This power conquered the Macedonian head of the leopard in 168 B.C., and came in connection with the people of God 161 B.C., by a league with the Jews. In a short time after this all the then known world had fallen a prey to Rome.

Rome remained a united kingdom till about the middle of the fourth century, when the kingdom was broken by the incursion of the barbarians of the North, so that in the beginning of the sixth century the empire of Rome was broken up into just ten kingdoms (verse 24) as follows: Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, Lombards, Huns, or as given by others, and which we are inclined to believe correct, Allemani. Thus we have the specification of the ten horns fulfilled in Rome and not in any other empire on earth.

But the prophet proceeds further: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

Daniel requests an explanation of this little horn in the following words: "I would know the truth . . . of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Verses 19, 20. The explanation is thus given: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 24-26.

These are the predictions which are given of this little horn.

1. It was to subdue three kings, in order to establish itself.
2. It was to speak great words against the Most High.
3. It was to wear out the saints of the Most High.
4. It was to change times and laws, or the time and the law (*Rev. Ver.*), presumably, of the Most High.
5. The saints and the times and the law were to be given into the hand of this power for a certain period of time.

The same power is presented under the symbol of a leopard beast in Rev. 13. In Daniel 7 it is shown as distinguished from the divided Roman power; in Rev. 13 it is brought to view as controlling to a certain extent the whole. But the symbols are presented as doing the same work on the same territory, and continuing the same time, therefore must symbolize the same power. The following parallels will help the reader to see this more clearly:—

THE LITTLE HORN OF DAN. 7.

The great and terrible beast on which was the little horn came from "the sea." Verses 2, 3.

Was to "speak great words against the Most High." Verse 25.

Was to "wear out the saints of the Most High." Verse 25.

Was "to think to change the times and the law." Verse 25.

Was to continue in power for "a time and times and half a time." Verse 25. *Rev. Ver.*

These are remarkable and specific declarations. The chances that they would all be fulfilled in more than one power are so small as to make the supposition unreasonable. Nothing but divine inspiration could predict so certainly so many particulars; for they are not general statements *approximating* the truth, but positive, specific declarations, which must be specifically fulfilled or vitiate the prophecy. Have they been thus fulfilled in Rome? They certainly have not been in any other power. As no other empire has met in its history the particulars enumerated above, we turn to Rome to see if they have been fulfilled in her. This we will consider in our next.

But in our consideration of this question, we desire to say at the outset that we have naught against a single adherent of that system of religion, or against the adherent of any system of religion. "We war with principles, not with men." Our standard of authority is the Word of God. The traditions of the church, the authority of great names are nothing only as they are in harmony with that Word. All systems, all individuals, must sometime be judged by the Word of God. We have no doubt but that there are honest and sincere Roman Catholics who are truly worshipping God according to the best light they have. They are Christians, not because of Roman Catholicism, but in spite of it. It is not the error which they hold, and in which they are sincere, which makes them thus; but the little truth which they follow with hungering and thirsting souls. Such, and all others of every belief, we entreat to examine these thoughts in the light of the Bible. As

THE LEOPARD BEAST OF REV. 13.

The beast came from "the sea." Verse 1.

Was to speak "great things and blasphemies," and "blasphemy against God." Verses 5, 6.

Was "to make war with the saints, and to overcome them." Ver. 7.

Would cause men to "worship him." Verses 4, 8.

Was "to continue forty and two months." Rev. 13: 5.

individuals we will be held responsible by God, as individuals we must seek and know for ourselves.

JUDGMENT OF THE GREAT DAY. NO. 15.

THE saints having passed the final separation, and having been received to the right hand of honour in the presence of Christ, it remains for us to trace a little further the happy experience upon which they now enter. Their next destination is the Paradise above, the "Father's house," and the presence of God.

When our Lord was about to leave his disciples to go to his Father, he told them that he was going to prepare a place for them, and that, having prepared it, he would return and receive them unto himself, that where he was they might be also; that is, that they might be with him in the place which he should prepare. John 14: 2, 3. This is proved by what he told Peter on this very occasion. He said to him that he could not then follow him to the place to which he was going, but that he should follow him afterward. John 13: 36. Did not Christ in this language tell Peter as plainly as words could express it, that when he should have completed the preparation of the place, he would return for him and all the saints, and that then they should have the privilege of following him thither? Our Lord thus becomes the forerunner of his people in all things. When he rose from the dead, it was a sure pledge that all his people would be brought from the dead also; and when he entered into the presence of his Father, it was equally a pledge that his people should likewise enter therein. Heb. 6: 20.

Of the first part of this proposition 1 Thess. 4: 14 is proof, as follows:—

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Many understand this text to teach that Christ at his second advent will bring the souls of his sleeping saints with him from heaven—a supposition disproved by many considerations: 1. According to the text, it is God, not Christ, who "brings" with him those who sleep in Jesus; but, 2. God does not come to this world, but *sends* Jesus Christ. Acts 3: 20. Therefore God does not bring any sleeping saints to this earth. 3. Heaven is not a place of soul-sleeping. Those who believe in the unconscious state of the dead, are sometimes called "soul-sleepers;" but they never carry the doctrine to such lengths as to suppose them all asleep in heaven. 4. The saints cannot be brought from heaven; for they are not there when Christ descends for his people. 5. They cannot be brought to this earth; for they are at that very time sleeping in its dust. Isa. 26: 19; Dan. 12: 2; John 5: 28, 29.

6. The saints are to be brought according to a certain example; and that is stated in the text to be the rising again of Jesus Christ from the dead. And in the same line of thought with this passage, we read in Heb. 13:20: "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep." Thus God brought Christ from the dead; and those that sleep in Jesus—those that are dead as he was—will God "bring" with him. Bring *from* what place and *to* what place?—*From* the grave, from which he brought Christ, and *to* their own inheritance, which will be Paradise, into his own presence.

We cannot therefore avoid the conclusion that this "bringing" which God accomplishes for his saints, is bringing them from the dead into his own presence. And he performs this by sending his Son to gather the elect and bring them to himself, as described in 1 Thess. 4. This chapter thus brings to view the great fact taught in our Lord's promise that he would go into the Father's presence to prepare a place for his people, and return for the purpose of taking them to this prepared place. So Christ will present his saints unblamable in holiness before his Father, as he bears them up to the heavenly Jerusalem. See John 14:2, 3; 1 Thess. 3:13; 4:14.

Paradise, which contains the tree of life (Rev. 2:7), and is now in the third heaven (2 Cor. 12:2-4), was prepared for mankind in their innocency, when the earth itself was founded (Gen. 2:8-15; 3:1-24), and is to be given as a part of the overcomers' reward, and will be reached by their entrance within the walls of the heavenly Jerusalem. Rev. 2:7; 22:2, 14. Paradise, the blissful abode of our first parents, and rendered infinitely more glorious by being situated within the New Jerusalem itself, being that place from which the first Adam was expelled, will be that place to which the second Adam will first introduce the saved of the human family. The giving of the kingdom to the saints begins with the capital of the kingdom, but will not be finished till they take the kingdom under the whole heaven to possess it forever, even forever and ever. Dan. 7:18, 27; Rev. 21. The giving of the kingdom to the saints by the Saviour is simply another act in the great work of carrying out the decisions of the Father respecting his people; for our Lord himself declared that it was the Father's good pleasure to give them the kingdom. Luke 12:32.

THE REWARD IN HEAVEN.

From the foregoing considerations it is evident that the saints receive a portion of their reward in heaven. A few additional proofs may be given in support of the same proposition.

That the Saviour takes his people to

the house of the Father, the New Jerusalem, immediately after he has made them immortal, is further evident by what is said respecting the marriage supper. The saints are to partake of this royal banquet directly after they are received into Christ's presence. Luke 12:36, 37. But the marriage supper must be eaten where the bride is; and the bride, as we have seen, is the New Jerusalem, the heavenly city above, which is expressly called by the angel "the bride, the Lamb's wife." Rev. 21:2, 9, 10. The saints do not constitute the bride in this transaction, as is so widely but erroneously supposed; they are simply the children, or the invited guests. Rev. 19:9; Isa. 54:1, 5, 13; Gal. 4:26-28. Christ is called our "everlasting Father" (Isa. 9:6); Jerusalem above is our mother (see texts above); after Christ takes his bride, and the marriage of the Lamb occurs (that is, after Christ receives his kingdom), the saints, experiencing the fulness of the new birth in the resurrection and translation, are ushered into the new life of the heavenly world. Isa. 65:17, 18; 66:5-15. Hence Christ says to his people, in John 14:18: "I will not leave you comfortless; I will come unto you." For "comfortless" the margin reads "orphans;" and the promise refers to the second coming of Christ, when he will take his people to the city above, to be "forever with the Lord," to be no longer orphans here in this world, but to be with our Father and Mother forever at home. Those who make the church the bride, make the children to be the mother of themselves, and have no guests at all at the marriage supper!

In support of this proposition, that the saints do go to heaven and there spend a joyful season before their location upon the earth, we have such explicit texts as these:—

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb." Rev. 15:2, 3.

In Rev. 4:6, we are informed that this "sea of glass" is before the throne of God; and that throne is in heaven (verse 2); and we have no reason to suppose that either throne or sea of glass had been removed from heaven at the time referred to in Rev. 15:2. But John saw the overcomers standing on that sea of glass before the throne in heaven, as they strike the first glad notes of victory over the powers that sought their ruin here upon the earth. Again in Rev. 19:1, we have these words:—

"And after these things I heard a great voice of much *people* [not angels, but the redeemed of the earth] in *heaven* [not on

the earth], saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God."

It is here in the Father's presence near the throne, that the saints partake of the marriage supper of the Lamb. Rev. 19:1-9; Luke 12:36, 37; 22:16-18. This is the grand celebration of our Lord's assumption of his own throne and of his royal city, the metropolis of his everlasting kingdom. When this is past, the great work of the judgment upon the wicked remains to be entered upon by Christ and his saints.

As Christ is crowned for the execution of the judgment (Dan. 7:9-14; Ps. 110; 45:1-7; 2:6-9), so he raises his people up to be sharers with him in this solemn work. Rev. 3:21; 2:26, 27. This exaltation is given them in the morning of the great day. Compare Ps. 49:14, 15; 110:3; 30:5; Isa. 21:11, 12; Rom. 13:11, 12. "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

The saints, having been taken from this earth to heaven, return no more till the time comes for the earth to be made new for their everlasting abode; but this is not till the perdition of ungodly men (2 Pet. 3:7-13), after the wicked dead are raised at the end of the one thousand years. Rev. 20:5. The thousand years' reign of the saints is therefore in heaven.

The judicial work performed by the saved in conjunction with Christ, is not the determining of the question who shall be saved or lost; for the Father first decides that question himself in the investigative judgment, and the Saviour carries out that decision by immortalizing the saints at his coming, and thus setting aside all others for the second death. But there remains something more to be done in their cases; for there are degrees in the amount of punishment to be inflicted; and some shall receive greater damnation than others. Luke 20:47; Rom. 2:6, 8, 9; Luke 12:47, 48.

This punishment must be graded according to those books of record which God keeps (Isa. 65:6, 7; Jer. 2:22; Dan. 7:9, 10; Rev. 20:12), and the estimate which he puts upon men's actions when he weighs them and accurately determines the merits of each. 1 Sam. 2:3.

In view of these facts it is not a strange thing that the immortal saints, with Christ at their head, should be commissioned by the Father to determine the measure of punishment which each wicked man shall receive. 1 Cor. 6:2.

U. S.

ETERNITY OF TORMENT.

EVERY considerate person must have been often pained at the flippant manner in which some preachers speak of the eternal torment of the lost, as though it were a matter not to be questioned, and even a subject for rejoicing. Why it should provoke them to anger to have it called in question, as is sometimes the case, is hard to explain. George Storrs once said that he was once led to examine the evidences of the doctrine by hearing a professed Christian praising the Lord that the wicked would be tormented to all eternity!

Such people do not know of what they are speaking. We have no conception of eternity. We can conceive of very long periods, but eternity—a whole eternity—is still beyond them. An eternity of accumulating guilt and ever-increasing suffering, as some teach, is too horrible to be calmly contemplated. Add to this the thought of the belief entertained by many (professedly), that that torment, to some of their own friends, has already been going on for years. If they do indeed believe it, we cannot imagine what manner of spirit they are of that they can eat and drink and sleep with the peace of mind they seem to enjoy. We should count that mother unworthy of the name who could sleep in peace knowing that her child was in burning torture, for even one night. But in this theology it is torture—beyond conception at the beginning and ever increasing—and yet it makes no visible impression on their minds.

Men of deep thought and fine sensibilities are either overwhelmed by the terribleness of this doctrine, or else they have discarded it. Dr. Barnes confessed that it was unendurable to him. But very few view it as he did. Most theologians of the present day have discarded it. We do not mean that they have actually renounced it, but they have so modified it as to make it something beside what the words of their profession indicate. At the late General Conference of the Methodist Episcopal Church, a newspaper reporter interviewed a large number of prominent D.D.'s, and found that the orthodox Methodist faith of "hell fire" was discarded by them. Even bishops repudiated the idea of actual fire in the torment of the wicked. What their faith really is we cannot imagine. We cling to the old faith—that "fire and brimstone" are not mere figures in the Bible. A fire that can melt the elements must be very literal. And we believe it will have the effect on the wicked which fire—unquenchable fire—has on chaff or stubble; it will burn them up, leaving them neither root nor branch. In that case the wicked will be destroyed, just as the Bible says; "punished with everlasting destruction." In a never-ending torment, a "death that never dies," we have no faith.

In contrast with the positive style adopted by many when speaking of the eternity of torment, we recommend the following thoughtful words of Dr. Watts' on the "Duration of Punishment:"—

"I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and so incomprehensible, that in my most mature thoughts I do not choose to enter into those infinite abysses; nor do I think we ought usually, when speaking of creatures, to affirm positively, that their existence shall be equal to that of the blessed God, especially in regard to the duration of their punishment; perhaps this sort of language may carry in it something beyond what we are called to discourse about, at least in this mortal state, and therefore such comparisons are more safely omitted."

This language of Dr. Watts will certainly commend itself to all who seriously contemplate this awful subject of eternity. We have heard speakers declare, in the most positive manner, that every sinner "has a soul which must live and suffer as long as God lives." But many a new-fledged preacher will boldly walk where Dr. Watts feared to tread, in his "most mature thoughts." We are aware that in the progress of critical Biblical knowledge a learner *might* know, of some things, more than even Dr. Watts could know in his day. But we cannot know more of eternity than he knew; and we cannot change the Bible truth that the wicked will come to an end, be blotted out, be destroyed forever, "utterly perish in their own corruption." If we go beyond this we add to God's Word, and all such as do this incur a terrible penalty.

J. H. W.

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.

MULTIPLIED INIQUITY.

LAWLESSNESS, or iniquity, is characterized by our Saviour as one of the special sins of the last days. "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." Matt. 24: 12, 13. *R. V.* This is the prediction, we need not detail its fulfilment; for every unprejudiced observer knows how marked is that fulfilment in our day.

As an evidence of this note the malfeasance of officials in all the various associations, from a school-board to government offices, in the greatest empire on earth. Great Britain has found that hundreds of pounds have been taken from

the treasury through fraudulent contracts in furnishing bayonets and cutlasses, passed over in silence by official examiners. Admiralty plans have been sold to other governments, pay-masters have been defrauding the state, police officers yield to the god mammon, corruption is found almost everywhere. Worse crimes are reported on the part of Russian officials. And the great Republic of the Occident presents a continuous series of startling revelations from bank presidents to high officials in the government. Could the curtain be fully lifted, what a picture would be presented of the avarice, greed, extortion, and fraud practised throughout the world! And many of these men have high standing in the church of God. If their crime is a magnificent and daring one, they many times become heroes. They are often retained in the churches, the wealth of the criminal, the number of those guilty, and their numerous friends, render expulsion or official censure many times impossible. They are looked upon as not very bad after all, and thus the standard of morality is lowered. Iniquity abounds. Principles of true integrity are ignored, and many come to look upon the requirements of God as of one like themselves. Because of this *the* love,—that love which does all of God's revealed will, which keeps his commandments and finds them not grievous,—this love in *the many*,—the majority of those professing the name of Christ,—has waxed cold. May the reader cleave to God's sure Word, knowing that to God he shall give account, and not to men. "He that endureth to the end, the same shall be saved."

THE PROGRESS OF SPIRITUALISM A SIGN OF THE TIMES.

It is with feelings of profound regret that I call attention to the advancement of a movement which is such an ominous sign of the times, one which is so demoralizing in its influences, and which is yet destined to permeate the world with its gross deceptions. The movement to which I refer is the antichristian one known as modern Spiritualism.

A LADY

writing to the *Medium and Daybreak* concerning a paper which was read by a Mr. Drake at Dr. Clifford's, says:—

"Mr. Parker knew that church some ten years ago when Spiritualism dared not be mentioned among them. It shows the sweet, divine under-current at work, which will burst forth presently, and all will acknowledge the truth and stand the test, fearing not what man can do. Mr. Drake did well to bring it before such inquiring and intelligent men; it is those we want in the field of progress."

Another writer in the same issue considers the address "useful for the clergy."

When orthodox (?) Christians meet Spiritualists half way, we need not be astonished at the following from one of

their members who said that Spiritualism "was advancing in numbers and in influence, and was likely to become the great religious power of the future."

THE "FIRE TEST"

has already become proverbial. A case has been recently reported from Nottingham where "Mr. Hopcroft under influence signalled for matches, and ignited two or three under his fingers. The next evening he took hot coals from the fire, and held them for some time, and then broke them in pieces; they were red hot inside. No sign of fire was apparent on his hands or clothes after sitting."—*Medium and Day-break*, Nov. 26, 1886.

However, when they go so far as to bring fire down from heaven, as it is intimated in Rev. 13:13, 14, the climax of its miraculous and deceptive power will have been reached. Then those only can hope to escape its delusions who are rooted and grounded upon the unerring Word of God.

Spiritualism is so opposed to Christianity that it is a wonder that any who call themselves Christians will tamper with it. They cannot do so but at the fearful risk of severing their connection with Christ and heaven. It is the essence of abstract theism. As with the ancient bards, "the words of the prayer used were 'purely theistic,' no Christ, no Saviour, no allusion to Biblical statements. . . . This, indeed, is the religion of Spiritualism, which also ignores Christianity and all its fables." *Ibid.* With this statement from one of their "advanced" editors, we are not surprised to find the following:—

"We never know whether what is told us be true or not till we find it out for ourselves. It is self-development, self-knowledge, that is the true principle of Spiritualism." "Exploded myths are weekly indorsed by the 'spirits' as facts, and are seriously and laboriously explained by 'spirit guides' as if they were true. This might be regarded as damaging to the doctrine of spirit-communion, but we do not think so. The spirits know no better; and the minds of the mediums are not developed to express anything higher and truer." "So little is known of the nature of mediumship, that it is impossible to know whether you are listening to truth or error. Happily the well informed man knows more than the 'guides.'" "It is frequently said that there are more spirits than mortals present listening to a lecture. How important it is that some competent person lecture to the spirits." "A subdued light or darkness increases the power and facilitates control." "The sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be."

Such are the teachings of Spiritualists. Self is the great I am. No confidence even in the spirits (this is commendable); but why is it that Christians suffer Satan to lead them into the ranks of those whose performances are more favourably carried on in "darkness" rather than in light? What said Jesus about people of this class? John 3:19. Satan is responsible for it. The seed was sown by him in

Eden when to the woman he said, "Ye shall not surely die." Upon this lie he has succeeded in making popular the unscriptural doctrine of the natural immortality of the soul, which forms the basis of modern Spiritualism. If men are determined to remain on the devil's ground, I see no chance for them to escape the dreadful consequences. While this is the case I am not surprised to see the "under-current at work" among Christians, who hold errors in common with Spiritualists, which sooner or later will bear them away from their only hope of immortality, which is through Jesus Christ. Christians cannot effect a compromise with this so-called religion, which boasts of having "no Christ, no Saviour," without imperilling their eternal interests. May the Lord save his people from this, the climax of Satan's deceptions. A. A. JOHN.

The Missionary.

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

LABOUR ON.

GO LABOUR ON; your hands are weak,
Your knees are faint, your soul cast down;
Yet falter not; the prize you seek,
Is near,—a kingdom and a crown!

Toil on, faint not, keep watch and pray,
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest; for exile, home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold, I come!"
—Selected.

THE DISTRIBUTION OF OUR READING MATTER.

THE books and papers circulated by our ministers, ship missionaries, colporteurs, and church tract workers, are accomplishing much to enlighten the masses in the United Kingdom and its provinces in regard to the truths which we as Seventh-day Adventists firmly believe are applicable to the age and generation in which we are now living. All the great denominations of the religious world have in past ages taught, and teach at the present time, the obligation of the ten commandments; that it is wrong to transgress the requirements of the decalogue; and that he who steals, bears false witness, covets, blasphemes, worships false gods, or breaks the Sabbath-day is a transgressor of God's law, and is consequently a sinner, as sin is the transgression of the law. 1 John 3:4.

In Rev. 14:9-14 is a prophecy of a message which is to be carried to the world with a loud voice just prior to the second coming of Christ. That message is symbolic of a people who will preach and publish to the world what the angel is represented as saying. This people are Christians from the fact that they have the faith of Jesus. Verse 12. They not only have faith in Jesus, and the gospel of which he is the author, but they keep the commandments of God, as declared in the same verse.

The Sabbath day of the fourth commandment, which says, "The seventh day is the Sabbath," has been changed, as far as its observance by the majority of mankind is concerned, and the observance of the first day of the week, Sunday, has been substituted in its place.

Many devoted Christians at the present day are wondering why the first day of the week is generally observed instead of the original Sabbath of the Lord enforced by the moral law, and observed by Christ and his apostles and the early Christians. Many thus inquiring receive with delight our publications treating on this and kindred subjects. This is abundantly proven by the letters which are received at the office of publication, and by those who are engaged in the work. An incident or two illustrative of the above may not prove uninteresting to our readers. A person living a few miles from London had his attention incidentally called to a PRESENT TRUTH, which had been left by a lodger at the house where he was stopping. He read an article in it, which pleased him, and laid the paper aside for further investigation. Soon after, this gentleman was talking with an infidel, and in so doing stated that he was determined to take the Bible and the Bible alone for his guide. In response the infidel stated that if he did so he would have to keep the seventh day, Saturday, as the Sabbath, as the Bible presents it as the only Sabbath. The idea being new, the gentleman did not dismiss it immediately, and as he read PRESENT TRUTH again he found an article on the Sabbath question, in which he became so much interested that he sent to the publishing house and obtained several shillings' worth of publications. As the result, he has subscribed for the PRESENT TRUTH, has begun to keep the Sabbath, and has other parties interested.

Our colporteurs and ship missionaries alone have sold books and papers during the last quarter to the amount of £187. Our paper has been sent by various ships to the Continent, to the East and West Indies, Africa, North and South America, Australia, and the islands of the sea. We learn from sea captains that many of our papers find their way into the interior of the countries mentioned. We are in communication with the Cape of Good Hope and the British possessions in India.

A captain of a large sailing ship has just been visited by one of our ship missionaries. He purchased "Thoughts on Daniel and Revelation." On receiving them he stated that he had read them in Brazil, South America. Another captain at that place had loaned them to him. When solicited to purchase the book on the sanctuary question, he stated that the same captain had recommended that book to him.

About a year ago another captain obtained some of our books, and since that time he has become so deeply interested in the truth that he has purchased nearly all kinds of our books, has introduced them to others, and has himself distributed hundreds of papers to others. This captain is now in Australia. In a long letter just received by our missionary in Liverpool he says:—

"I have been about scattering the silent messengers through the streets. Only one man refused to take a paper. God grant that much fruit may result. Have also had long talks with some of the Salvationists here. One especially is taken up with the prophecies, and sees life only in Christ. I have also had talks with others. Have lent, 'Nature and Destiny of Man' to one of them, also the 'Second Coming of Christ.' God grant that the papers I have given and the books I have lent, may be the instrument in his hands of showing them the true light. I have given nearly all the papers away now,—only a few left.

"I am longing to come home, and praying to the dear Lord to soon open the way, as I desire to keep fully all his commandments. It grieves me and makes me miserable to have to do business on the Lord's day. The more I read, the more I am convinced that the seventh day is the true sanctified day that God set apart for his worship. I cannot keep Sunday, for I know that it is not a sanctified day. Pray that the Lord may soon open the way for me to keep his holy day and the testimony and faith of Jesus. I spend hours thinking about it when I lie down to rest, and it is my first thought when I awake. I am happy to tell

you that God has given me the victory over drinking tea and coffee, and it is better for my system."

"I am so thankful for meeting you at L.—. What a treasure those books have been to me, and are still! What joy and peace they have spoken to my poor, weary soul! I would not be without them for anything. The more I read them, the more light they shed across my path."

The writer of the above enclosed one pound and ordered some health publications sent to his family. Thus the seeds of truth through the efforts of our missionary are being scattered to all parts of the earth. A few days since our ship missionary visited a ship and sold some books, and one of the officers wrote to the office of publication to have the missionary return, as he desired some more of the books. All true friends of the good work will rejoice that the seeds of truth are being scattered all over sea and land. S. H. LANE.

REPORT FROM WALES AND ENGLAND.

WALES.—Within the past three months I have distributed over 10,800 pages of Welsh tracts, and in so doing I have called upon more than 1,350 individuals. In some instances the interviews have been very interesting; and I can but hope that Bible-loving Welshmen will appreciate any effort which has for its aim the extension of true Christian teachings concerning "that blessed hope" the second coming of our Lord, and kindred truths.

ENGLAND.—Since the first of March I have been labouring in the West and South of England, among those of like precious faith. I have held thirty-one meetings in addition to visiting and writing. Three decided to serve the Lord with us; several who had been interested by previous efforts of others were drawn nearer to us; and I baptized seven adults, who had previously accepted the truth.

Pastor Wm. Ings was present at Southampton, and rendered efficient help. He presented the subject of spiritual gifts in a very impressive manner in two discourses, on the Sabbath of the quarterly meeting. I remained until Wednesday. The attendance was good from the first, and we had much of the Lord's blessing in our services as well as in visiting. It was indeed refreshing to renew old acquaintances, as well as to form new ones with those who are seeking to walk in the narrow way. If all labour to manifest that fervent charity which is so desirable, the work of the Lord will prosper in our hands.

In different places there are many fully convinced of the truth, but they are waiting for a more convenient season when they can serve God without risking anything. This is a mistake. Some have had to give up home and friends for the truth's sake, yea, and their lives also. Have such made a mistake?—No. The test of true discipleship remains unchanged (Matt. 16: 24-27; Luke 14: 25-35). Perhaps all have not so understood this important matter.

It is evident that the work is onward in these parts, and the friends are trying to do their duty in supporting the workers. One aged brother, as I shook his hand at parting, placed a sovereign in my hand to be used in advancing the work. In many places prejudice is giving place to inquiry, and the results are cheering. While we were realizing how good it was to *live* in the service of God, an aged sister, whose life-blood was gradually ceasing to flow through her veins, bore testimony to the preciousness of the Christian's hope in her last moments, and peacefully fell asleep in Jesus. Who would not *live* so that he could hope to *die* the death of the righteous?

Aberystwith, April 15. A. A. JOHN.

REPORT OF LABOUR FROM SCANDINAVIA FOR MARCH.

SWEDEN.—During the past month all our labourers have been active. We are only few,

but the Lord has blessed our feeble efforts. Bro. Johnson has closed his work at present in Dalarne. The people in Orsa showed great interest to hear. They seemed to receive the word willingly, but it will take some time before it can bring forth fruit, because they have but little knowledge of the Bible. Bro. J. preached one Sunday in a shanty in the pinery to about one hundred and twenty persons. They were much interested and bought quite a number of books. In Striberg two persons have united with the church.

In Stockholm the colporteur school continues in connection with a thorough canvassing for our books and papers. Fifteen colporteurs are now actively engaged in this work besides a brother, who brings about papers to the subscribers and assists in the mailing and book-keeping. The amount received for books and papers since New Year's is now about kr. 2,800 (nearly £151). The interest in the Bible-readings and in the preaching is good. May the Lord continue to bless his work in Sweden. J. G. MATTESON.

DENMARK.—During the month of March I have laboured in different places in Denmark, visiting some of the churches and some new places. I held a few meetings on Funen, where Sr. Renlev has held Bible-readings. The meetings were well attended, and good interest was manifested. We hope and pray that some fruit may be seen from this interest. E. G. OLSEN.

NORWAY.—Bro. Brorsen has during the month of March visited the churches at Laurvig and Moss, which he found of good courage. Most of the time he has spent in Christiania visiting among the brethren and sisters holding Bible-readings and trying in different ways to advance the good work here.

We have now closed the series of meetings held here in Christiania during the winter. The interest increased, and not a few are convinced of the truth, but the many difficulties in the way of keeping the Sabbath here make it hard for them to break through and obey God. Still there are a few who take hold, and we rejoice for every soul who turns to the Lord with the purpose of seeking him with the whole heart. The interest in the colporteur school continued to increase to the last. The three who came from Denmark have returned. Two brethren have gone to Thronhjelm to do colporteur work and they report a good beginning. It seems that the way is opening more and more before us, and we feel a great need of more labourers in the great vineyard of the Lord.

During the winter I have had the pleasure of baptizing nineteen souls. Most of these were from Moss. The church here at Christiania has received ten new members during the last quarter; some of these have come here with letters from other churches. Since our last report, we have organized a church of fifteen members at Moss. Others are keeping the Sabbath and preparing to receive baptism soon.

I have now been in Sweden and visited the churches at Langbanshyttan, Grythytted, Orebro, and Stockholm. I could remain but a few days in each place. At Langbanshyttan I held five meetings at four different places. A very good interest was shown in listening to the Word of God. I was glad to see some interest was shown in the tract and missionary work. In Grythytted I held five meetings; the Lord came near by his good spirit. I tried to present the solemnity of this time, and the word seemed to make a deep impression. Here I met Bro. Johnson now returning from Dalarne. He gave encouraging reports of the interest there. In Orebro there is but a small church and the greater part of the members are sisters; but the report of their T. and M. society showed that they had not been inactive. I stopped at Stockholm three days and a half. On Friday and Sabbath we had interesting meetings. The interest in the mission school

there is continually increasing, and it is now decided that the school shall continue to the first of May. The labourers will then be scattered in different parts of the country. How we rejoice at the thought, that we can begin to spread the truth in many places where it has not been heard before.

I am now going to Copenhagen to help in the mission there and to visit some of our churches in Denmark. O. A. OLSEN.

Christiania, April 12.

GLORIFY GOD, NOT SELF.

THERE is a good deal of difference between letting one's light shine, and letting one's self show; and either of the two processes may go on independently of the other. The unknown worker who freely expends life, health, and money in the cause of Christ, lets his light shine, even if he does not himself show; while perhaps another, whose praise is in all the newspapers, and whose beneficence is a matter of public fame, may, through a perverted motive, be making himself show rather than letting his light shine. True, the command reads, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven;" but letting men see your good works does not necessarily mean letting them see yourself—does it?—S. S. Times.

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 TEST OF TRUTH AND RIGHT.

1. IS THERE danger of being deceived?

"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." Matt. 24: 24.

2. IS the church cautioned against being deceived?

"Little children, let no man deceive you." 1 John 3: 7.

3. HOW can we know who are righteous?

"He that doeth righteousness is righteous." *Ibid.*

4. WHAT is the proof of righteousness?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6: 25.

5. WHAT were the commandments which God himself commanded?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 13.

6. THAT was the old law; but what is the test of righteousness now?

"All unrighteousness is sin;" and "sin is the transgression of the law." 1 John 5: 17; 3: 4.

7. WHAT law did the apostles teach?

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 9-11.

8. WAS not this law done away by Christ?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

9. Is the ten-commandment law still the way to life?

"If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," etc. Matt. 19:17, 18.

10. Are we not under a new law now, the law of love?

"Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." Rom. 13:10.

11. What law?

"He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill," etc. Verses 8, 9.

12. What is the proof that we know God?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 John 2:3, 4.

13. On what condition does God hear our prayers?

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

14. Does God hear the prayers of those who persist in sin?

"Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." John 9:31.

15. Is there now any better test of truth, than that given by an ancient prophet?

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

R. F. COTTRELL.

Interesting Items.

—The German Crown Prince is suffering from a polypus in the throat.

—Five thousand South Staffordshire and East Worcestershire chain makers are on strike.

—The Porte has ordered shot from Herr Krupp to the value of four and a half million francs.

—A medical officer of health says affections of the throat are sometimes caused by escapes of gas from coal.

—It is reported that owing to the drought, four thousand families in Texas are suffering great privations.

—The Naval Review, in commemoration of Her Majesty's jubilee, is to be held at Spithead, on July 23.

—The British steamer Benhope, from Vera Cruz to New York, has been burned. All on board were saved.

—A multicyle is now used by the military. It carries twelve men in single file, and draws an ammunition waggon.

—A Russian sentinel who attempted to prevent a German from crossing the boundary was disarmed by some Germans.

—Nearly three hundred emigrants left England for Canada last month under the auspices of the Church Emigration Society.

—The Pope offered his mediation to the French and German Governments in connection with the arrest on the frontier.

—At Moscow, a number of sweetmeat boxes sold by different confectioners have been found to contain Revolutionary proclamations.

—A Jew complained to an East London magistrate that he had been ejected from a synagogue in Whitechapel for praying too loudly.

—The International Working People's Association, a Socialist body in Chicago, has declared that it contemplates a rising in 1889, when the leaders expect great depression in business.

—A South African goldfield in the Zoutpansberg district is attracting numerous gold prospectors, rich alluvial deposits having been reported.

—It is stated that a proclamation of a state of siege is contemplated in Alsace-Lorraine, in order to prevent conspiracies of a treasonable character.

—In the wreck of the Tasmania, £40,000 worth of jewels belonging to an Indian prince, who was on his way to London for the jubilee, were lost.

—The members of the New York Legislature have almost unanimously signed a petition for the release of Dr. Gallagher, the imprisoned dynamiter.

—Six thousand men engaged in the ship-building yards at Belfast struck because their employers refused to pay them weekly instead of fortnightly.

—In consequence of alarming reports prevalent at Shanghai, fears are entertained for the safety of the Christian missionaries throughout the province of Szechuen.

—An attempt was made by a Frenchman to assassinate Marshal Bazaine in Madrid, April 18, but the wounds, which were inflicted with a dagger, are said to be slight.

—A telegram from Western Australia, April 28, stated that the pearl fishing fleet had been caught in a hurricane on the north-east coast, and that 550 lives are believed to be lost.

—Sir Edward Hamley, M. P., in an address at the Mansion House, recommended that lines of defence should be marked out round London, and the means of occupying them always kept ready.

—It was alleged in the Bloomsbury County Court that to buy a dog on Sunday constituted an offence under an Act of Charles II., that act making it illegal to transact ordinary business on a Sunday.

—The Pope authorized Cardinal Taschereau to absolve the members of the Society of the Knights of Labour from the penalties they had incurred, provided that they promise to obey the future decisions of the Holy See.

—The British soldiers who died in Brussels and the neighbourhood during the campaign of 1815 and the Battle of Waterloo are at last to be commemorated by a handsome monument in the Brussels cemetery, their last resting place.

—Sir Henry Drummond Wolff proposed to the Porte that the English should evacuate Egypt in five years hence, but this was rejected by the Ottoman representatives, who refer to the Palace for further instructions in the matter.

—M. Schnæbele, a French Police Commissary, was arrested on the frontier by the German police on a charge of treason, having, it is alleged, attempted to detach Alsace-Lorraine from its allegiance to Germany. He has been released.

—It having been brought to the knowledge of the Vatican that France desired to return to good relations with the Holy See, the Pope has appointed a Commission to study the various questions at issue, and to draw up proposals for their settlement.

—The Bishop of Manchester says it is wrong to have offertories for the heathen and to neglect those who are in sin and ignorance in England. The very foundations of civilized society are threatened by the vicious and ignorant selfishness that everywhere prevails.

—The *Tablet* publishes a proposal, which is influentially supported, for a jubilee offering from English Catholics to Leo XIII. It is suggested the gift should take the form of a library consisting of all the books written by English Catholics during the last fifty years.

—A western bound express train on the Southern Pacific Railway was stopped eighteen miles to the east of Tucson, Arizona, by robbers, who took the mail and express packages, but did not molest the passengers. The robbers are believed to be discharged railway servants.

—Dr. Joseph Parker, of the City Temple, has definitively accepted an invitation to deliver the eulogy on Henry Ward Beecher on June 24th, and to preach in Plymouth Church during his visit to Brooklyn for that purpose. In the autumn Dr. Parker is to deliver a series of lectures in the United States.

—Rev. G. T. Dowling says he does not believe the man is living who can solve the labour question. Though strikes are legitimate in the last resort, under any circumstances they do not pay. The real sufferers are the workmen themselves. £40,000,000 have been wasted in strikes in sixteen years in Great Britain alone.

—A great fire occurred April 23 at Arnaut Koi, on the Bosphorus, causing immense damage to property. About eight hundred houses were destroyed, a large number of the inhabitants being rendered homeless. The town of Arnaut Keni, in the province of Siva, Asia Minor, was almost entirely destroyed by fire April 24, five hundred houses being burnt, and many lives lost.

—There are now 16,000 coloured teachers in the United States; 1,000,000 pupils in the Southern States alone, 16,000 in the male and female high schools, and 3,000,000 worshippers in the churches. There are sixty normal schools, fifty colleges and universities, and twenty-five theological seminaries. Coloured people pay taxes on from \$150,000,000 to \$200,000,000 worth of property.

—Sir George Stephen, president of the Canadian Pacific Railway, and Sir Donald Smith, one of the directors, have addressed a letter to the Mayor of Montreal, offering to contribute a million dollars for a hospital for the city poor, to be erected on the slope of Mount St. Royal, requesting the city to donate sufficient ground for the purpose. It will be named the Royal Victoria Hospital.

—The Peninsular and Oriental steamer Tasmania, stranded on the Monachi Rocks, near the south coast of Corsica, while on its voyage from Bombay to Marseilles and London. The captain, two officers, and twenty-two Lascars perished. The passengers were all saved. While the steamer Chusan, sent by the P. and O. Company from Marseilles to the relief of the Tasmania's passengers, was on her way, she ran down the French yacht Magali, with eight persons on board. The yacht was cut in two, and the captain and two of the crew are reported drowned.

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CONTINENT.

Les Signes des Temps, Basle, Switzerland.

Sundhedsbladet, Christiania, Norway.

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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, MAY 5, 1887.

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SPECIAL NOTICE.—Any one receiving this Periodical by post, not having subscribed for it, will not be called upon by us to pay for what he has not ordered. The paper has probably been sent by some friend or missionary society. Please read them and give them to your friends to read.

We have just received from Melbourne, Australia, a limited supply of the Vaticinal Chart. It is 30x40 inches, and is designed to assist the Bible student in his researches for knowledge. All the principal events from Adam are mentioned with date, and at a glance the student can tell his reckoning. A twenty-four page pamphlet accompanies it, giving an interesting sketch of the world's history. Both will be sent, post free, for 3s. Address, PRESENT TRUTH, 72 Heneage Street, Grimsby.

"WHY DO YOU NOT PREACH CHRIST?"

SUCH is the question which is often put to those who are endeavouring to preach the truth for these times. But are they not preaching Christ, if they are preaching his truth? Can any one ignore the truth and yet preach Christ in his fulness? Jesus says, "I am the way, and the truth, and the life." The ignoring of the truth which God has revealed in his Word for the sanctification of his people, is ignoring Christ. Those who aim to spread God's truth in all its fulness, in all its simplicity as that which must be obeyed, who preach the only way, the truth of the Word, and life through the resurrection, are those who preach Christ Jesus our Lord above all

others. Many of those who are said to preach Christ to-day, preach self. A few flattering adulations are offered to the Most High, a flowery tribute is paid to Christ, and—the preacher is praised. Preach God's truth, heralds of the cross, in all its simplicity and its plainness, and you will preach Christ, you cannot do otherwise; for Christ is the great centre of all truth. Through him the truth has been revealed, and his life was what it was, because of the manifestation of truth. Christ and the truth—the Word of God—are inseparable.

CHRISTIAN LIBERTY.

THOSE whose love for God and sense of duty lead them to obey God, to keep all his commandments, the fourth among the rest, are many times accused of being "under the law," "in bondage," etc. Why? Is it because they keep the first of the ten commandments, or the sixth, or the seventh? Oh, no, say our liberty-loving (?) friends, all these ought to be regarded by every Christian. Then why the *bondage*? Simply because the fourth commandment, which enjoins the observance of the seventh-day Sabbath, or Saturday, is observed. We can conceive of no other reason. The real stone of stumbling, the rock of offence, is the observance of that day which the Bible declares "is the Sabbath of the Lord thy God." Ex. 20:8-11. But why is willing obedience to that precept bondage more than any other? The same God gave these precepts; the same Jesus vindicated them with his life; they are equally pure and beneficial to all. And how is an individual "under the law" in the observance of the one more than the other? How can one be "under [the condemnation of] the law," by obeying the law? The only true national or civil liberty is loyalty to all the law of the government. Condemnation and bondage come by transgressing law, not keeping it. And Jesus died not to save us in sin (1 John 3:4), but from sin (Matt. 1:21), "from all iniquity." Titus 2:14. We commend the following words, recently uttered by Dr. Joseph Parker, in a sermon preached in Scotland, because we believe they are true and in harmony with the Bible: "We are bounded by a Book; we have not to invent a Bible, but to interpret and apply a Bible. The only true liberty is in law; the only true freedom is love. I have liberty to walk, liberty to serve, liberty to suffer, liberty to love, other freedom I do not desire." And we repeat, "THE ONLY TRUE LIBERTY IS IN LAW." Christ called us to the *liberty* of sinlessness; and the apostle exhorts us to "Stand fast therefore in the liberty wherewith Christ hath made us free." We are grateful that through the Lord Jesus Christ obedience is made possible; that "this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John 5:3. The *liberty* which walks contrary to the commandments of God, which knowingly transgresses them while professing Christ, is but the *license* demanded by the criminal, and it makes Christ "the minister of sin" to those who are without. Truly are the words of the apostle applicable: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death,

or of obedience unto righteousness?" Rom. 6:16. God pity those who cannot see this. Is it possible that the teachings of Christianity are such that to believe in Christ we must ignore, reject, violate, despise, or disregard the holy law of God which was loved by prophet and apostle, and which dwelt in the heart of the Son of God? Has it come to this?

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