

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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HYMN OF TRUST.

O LOVE Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On thee we cast each earth-born care,
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrows crowd each lingering year,
No path we shun, no darkness dread,
Our hearts are whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is turned to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us thou art near.

On thee we fling our burdened woe,
O Love Divine, forever dear,
Content to suffer while we know,
Living or dying, thou art near!

—*Oliver Wendell Holmes.*

General Articles.

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

CHRIST'S TRIUMPH FOR US.

BY MRS. E. G. WHITE.

AT the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, “Glory to God in the highest, and on earth peace, good-will toward men.” The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, “Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.” He had met with good success in devising a plan to ruin men, and he had become bold and powerful. He had controlled the minds and bodies of men

from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life.

The song of the heavenly messengers proclaimed the advent of the Saviour to a fallen world, and the joy expressed at this great event, Satan knew boded no good to himself. Dark forebodings were awakened in his mind as to the influence this advent to the world would have upon his kingdom. He queried if this was not the coming One who would contest his power and overthrow his kingdom. He looked upon Christ from his birth as his rival. He stirred the envy and jealousy of Herod to destroy Christ by insinuating to him that his power and his kingdom were to be given to this new king. Satan imbued Herod with the very feelings and fears that disturbed his own mind. He inspired the corrupt mind of Herod to slay all the children in Bethlehem who were two years old and under, which plan he thought would succeed in ridding the earth of the infant king.

But against his plans, Satan sees a higher power at work. Angels of God protected the life of the infant Redeemer. Joseph was warned in a dream to flee into Egypt, that in a heathen land he might find an asylum for the world's Redeemer. Satan followed him from infancy to childhood, and from childhood to manhood, inventing means and ways to allure him from his allegiance to God, and overcome him with his subtle temptations. The unsullied purity of the childhood, youth, and manhood of Christ, which Satan could not taint, annoyed him exceedingly. All his darts and arrows of temptation fell harmless before the Son of God. And when he found that all his temptations prevailed nothing in moving Christ from the steadfast integrity, or in marring the spotless purity of the youthful Galilean, he was perplexed and enraged. He looked upon this youth as an enemy that he must dread and fear.

That there should be one who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, and over whom he could obtain no advantage to separate from God, chafed and enraged his satanic majesty.

The childhood, youth, and manhood of John, who came in the spirit and power

of Elijah to do a special work in preparing the way for the world's Redeemer, were marked with firmness and moral power. Satan could not move his integrity. When the voice of this prophet was heard in the wilderness, “Prepare ye the way of the Lord, make his paths straight,” Satan was afraid for his kingdom. He felt that the voice, sounding forth in trumpet tones in the wilderness, caused sinners under his control to tremble. He saw that his power over many was broken. The sinfulness of sin was revealed in such a manner that men became alarmed; and some, by repentance of their sins, found the favour of God, and gained moral power to resist his temptations.

He was on the ground at the time when Christ presented himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, “This is my beloved Son, in whom I am well pleased.” He saw the brightness of the Father's glory overshadowing the form of Jesus, thus pointing out in that crowd the One whom he acknowledged as his Son with unmistakable assurance. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. He knew then for a certainty that unless he could overcome Christ from thenceforth there would be a limitation of his power. He understood that the communication from the throne of God signified that heaven was more directly accessible to man.

As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between heaven and earth. The opening heavens, in connection with the voice of God addressing his Son, was like a death-knell to Satan. He feared that God was now to unite man more fully to himself, and give power to overcome his devices. And for this purpose Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honour Christ had held in heaven as the Son of God, the beloved of the Father. And that he should leave heaven, and come to this world as a man, filled him with

apprehension for his safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew that the value of heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world, he knew, would not compare with its worth. As he had lost through his rebellion all the riches and pure glories of heaven, he was determined to be revenged by causing as many as he could to undervalue heaven, and to place their affections upon earthly treasures.

It was incomprehensible to the selfish soul of Satan that there could exist benevolence and love for the deceived race so great as to induce the Prince of heaven to leave his home and come to a world marred with sin and seared with the curse. He had knowledge of the inestimable value of eternal riches that man had not. He had experienced the pure contentment, the peace, exalted holiness, and unalloyed joys of the heavenly abode. He had realized, before his rebellion, the satisfaction of the full approval of God. He had once a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power.

Satan knew what he had lost. He now feared that his empire over the world was to be contested, his right disputed, and his power broken. He knew, through prophecy, that a Saviour was predicted, and that his kingdom would not be established in earthly triumph and with worldly honour and display. He knew that ancient prophecies foretold a kingdom to be established by the Prince of heaven upon the earth, which he claimed as his dominion. This kingdom would embrace all the kingdoms of the world, and then his power and his glory would cease, and he would receive his retribution for the sins he had introduced into the world, and for the misery he had brought upon man. He knew that every thing which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance.

It is impossible for man to know the strength of Satan's temptations to the Son of God. Every temptation that seems so afflicting to man in his daily life, so difficult to resist and overcome, was brought to bear upon the Son of God in as much greater degree as his excellence of character was superior to that of fallen man.

Christ was tempted in all points like as we are. As man's representative, he stood the closest test and proving of God. He met the strongest force of Satan. His most wily temptations Christ has tested and conquered in behalf of man. It is impossible for man to be tempted above what he is able to bear while he relies upon Jesus, the infinite Conqueror.

THE PLAN OF SALVATION. NO. 2.

THE conditions of eternal life through the gospel plan of salvation are repentance toward God and faith in Jesus Christ our Lord (Acts 20:21),—repentance toward God, from the fact that the sinner has transgressed his law; and faith in Jesus, because by the sacrifice of his life our sins are finally atoned for. Faith without works is dead. James 2:26. Hence as early as faith in the Saviour became necessary, works became a necessity also and must accompany living faith.

As before stated, had man never sinned, he never would have stood in need of a Saviour; but as soon as sin was introduced into the world, man stood in need of a Redeemer; and we learn from the pages of inspiration, which give us a record of man's shameful apostasy from the path of rectitude, that immediately subsequent to that fall a Saviour was promised, and faith in the coming Messiah must be made to shine forth through works.

The Apostle Paul states in Heb. 11:4, that "Abel offered unto God a more excellent sacrifice than Cain." From the fall of man down to the time when the Saviour died upon the cross, the fact that a Redeemer was to come was the ground of hope by which men approached God. They offered sacrifices to show their faith in Christ, the first prophetic declaration of whom was made by our heavenly Father (Gen. 3:15): "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," plainly indicating that a Saviour should appear upon the stage of man's action, and introduce a plan of salvation whereby man might be redeemed from the thralldom of sin.

Through genuine faith in a coming Saviour Abel offered unto God an acceptable sacrifice, and as he offered the innocent victim it became a fitting type of the Saviour who was at last to suffer and die as did the offering of Abel. As his victim suffered, bled, and died, what a convincing sermon to all that the wages of sin is death, and that without the shedding of blood is no remission of sin.

As we trace the pages of inspiration from Abel's time, we find the next mention of sacrificial offerings in connection with Noah's family. When the ark was completed, the animals were seen coming from all parts of the surrounding forests, and they marched into the ark as if guided by an unseen hand—the clean beasts by sevens, and the unclean by pairs. Gen. 7:2. When Noah left the ark one of his first acts was to show faith in a coming Saviour, and in order to do this he erected an altar and offered up a sacrifice of clean beasts.

Tracing still farther down the pages of Divine Writ, we find Abraham, the father of the faithful, offering up sacrifices, thus illustrating his faith in a coming Messiah. His posterity, the children of Israel, went down into Egypt, and there

served the Egyptian kings for several generations. Being in servitude, with their rights abridged and oftentimes wholly disregarded, there was great danger of their losing the knowledge of the plan of salvation. In order that such might not be the case, our heavenly Father in mercy raised up Moses and Aaron as deliverers from servitude, and sent them to Pharaoh to demand of him to let Israel go, that they might sacrifice unto the Lord their God. Ex. 3:18; 5:3.

From the fall of man until the Egyptian bondage, the head of each family offered sacrificial offerings in behalf of his own family. But when thousands of God's professed people came from Egyptian bondage it pleased the Lord to centralize that service, which was accomplished by building the sanctuary in the wilderness with which the service of God was connected.

In my next I will trace the further development of the plan of salvation in connection with the sanctuary, fully illustrating the fact that from one generation to another the plan of salvation was unfolded to the children of men.

S. H. LANE.

THE MILLENNIAL REIGN OF CHRIST.

THE millennium, and Christ's reign during that time, is a subject which is causing no little thought in the Christian world at the present period. Connected with this is the subject of the return of the Jews to the holy land, and, as some teach, the ten lost tribes of ancient Israel, now found in Great Britain, will also be called to go to Palestine with the tribe of Judah. These things are all to take place during the millennium, according to the teaching of those who expect Christ to reign with his people on this earth during that time. After investigating some of these theories, I ask, Does the Bible teach that Christ will reign on the earth? and will there be any special privileges for the Jews, and the ten lost tribes during that period? This can only be decided by an examination of the Scriptures.

In doing this I will try to answer the following questions: 1. When does the millennium begin? 2. Does probation close before or after that time? 3. Where will Christ reign with the saints? 4. How will Satan be bound during that long period?

1. WHEN WILL THE MILLENNIUM BEGIN?

Turn to Rev. 20:4, 5, and read: "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. But the rest of the dead lived not again until the thousand

years were finished." By this text we learn that the thousand years begins with a resurrection. The next clause tells us that "This is the first resurrection." Then, there need be no doubt as to when the millennium commences. If it begins with the first resurrection, the next point for us to consider is, When does the first resurrection take place? This we can soon ascertain. In 1 Thess. 4:16, we have an account of that event: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." I think it is quite plain, by the above texts that the thousand years does not begin until Jesus Christ appears in the clouds of heaven. This at once does away with the idea that the millennium is before the coming of the Lord.

If the dead in Christ are raised when Jesus Christ comes in the clouds of heaven, what will take place with the righteous who are living at that time? Paul gives us an answer: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. At the same time that the dead in Christ are raised, those that are living, who are in Christ, will be changed from mortality to immortality. What is the next step for them? Let us read the next text in 1 Thess. 4: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Verse 17. From this text, after reading the other verses, we can see that when Jesus comes and the trumpet sounds, the dead in Christ are raised, and those who are ready for translation, will be caught up together to meet the Lord in the air, and will ever be with the Lord. Now we inquire, To what place does the Lord take them? Before Jesus went away he told his disciples where it would be. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3. Where did Jesus go when he left this earth? In verse 8 he says, "I go unto the Father." If Christ went to the Father to prepare those mansions, when he returns for his people he has promised to take them to that place also. Then, at the beginning of the thousand years, we find that all the saints are taken to heaven with Christ. Unless they immediately return to the earth, they cannot be here during that period.

But there are other things to take place in connection with the advent of Jesus Christ which it will be well for us to notice: "And to you who are troubled

rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 1 Thess. 1:7, 8. This passage must refer to the same time as chapter 4:6; for it is when the Lord appears with his mighty angels. In Matt. 24: 31, we find that this is when he comes in the clouds of heaven. At that time Jesus will take vengeance on his enemies. In chapter 2:8 we read, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Then, when Christ comes to raise the righteous dead, he also strikes down some if not all of the wicked who are living upon the earth. Let us see how many of the wicked will be destroyed at that time: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation: he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

After reading these verses, I ask, Has there been a time in the world's history, when such a judgment has come upon the people, as is here recorded? In verse 30 the writer tells us that it will take place when the Lord shall roar from on high, and his voice shall be heard. There will be a shout heard also. It is the time when the Lord has a controversy with the nations. By reading Rev. 19:11-21, we find that this great struggle takes place after Christ is crowned king, and appears in the clouds with his mighty army with him. The result of this battle is plainly told by Jeremiah. The enemies of the Lord are all slain and left on the ground, and there are none to bury them. If the wicked are all slain when the Lord appears in the heavens, and the dead in Christ are the only ones that are raised at that time, how can it be possible for them to dwell together on the earth during the thousand years? And we read of those who are not permitted to come up in the first resurrection, "But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5. Then all the wicked are slain at the coming of Christ, and the Scriptures plainly teach us that

they will not live again until the end of the millennium. Then what have we learned thus far in our investigation?

1. *That the thousand years begins with the first resurrection.* Rev. 20: 4, 5. 2. *That the first resurrection takes place when Jesus Christ appears in the clouds of heaven.* 1 Thess. 4:16. 3. At that time all the living righteous on the earth will be changed in a moment (1 Cor. 15:51, 52), and caught up with the resurrected ones to meet the Lord in the air. 1 Thess. 4:17. 4. All the wicked who are living on the earth at that time will be destroyed by the glorious presence of the Lord. Jer. 25: 30-33; 2 Thess. 1:7, 8; 2:8.

J. H. DURLAND.

(To be continued.)

WHERE IS YOUR FAITH?

THE importance of faith in the plan of redemption and salvation can hardly be overestimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The tempter suggested a doubt of God's veracity: "Yea, hath God said," etc. Then follows the positive denial: "Thou shalt not surely die." Now as doubting and unbelief resulted in sin, it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins because we have done so well in keeping the commandments of God, but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son, who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are *freely* justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith? God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful and the law which condemns it to be right. If doubt and unbelief lead to sin, faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and, consequently, it

should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license then to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honoured in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of the law (Matt. 5: 17-19), and his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon for the past, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those who have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith;" and "the doers of the law shall be justified" in the judgment.

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked out by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure. R. F. COTTRELL.

THE NOBLER REVENGE.

HATH any wronged thee? be bravely revenged; slight it, and the work is begun; forgive it, and it is finished. He is below himself who is not above an injury.—*Quarles*.

It seems to me that the above extract expresses thoughts worthy the consideration of all. Why there is such a desire in the human heart to be revenged in the way that many feel, I cannot understand, when there is a way so much nobler and better, which will lift him so far above the one who has wronged him, which will broaden the mind, enlarge the heart, and better enable him to drink in the peace and happiness that such a course will bring. Why then will he choose the way of revenge, narrowing the mind, belittling the heart, and making himself unhappy and miserable, as well as all around him? Especially would it seem that they would choose this better way of being revenged who profess to be followers of Christ. He came to

offer to those from whom he received the most cruel treatment the human mind could conceive and the carnal heart inflict, a life of peace and joy here, and a home in the paradise of God, yet while he hung bleeding and dying upon the cross suffering the most exquisite torture from the hands of those who slighted and scorned his love and mercy, he tenderly forgave them, and pityingly prayed, "Father, forgive them." I say it would seem that such ones would not even think of cherishing for one moment a feeling of bitterness, hatred, and revenge. But, alas! how few of those even who make this profession seem to have the spirit of the Master. Self rises up in defense at the smallest provocation; oftentimes when there was not even a thought of wrong on the part of the one who unwittingly offended. But self is so sensitive, it is pained at even the thought of being wronged. Satan ever stands ready to suggest evil motives of others, and feelings arise in the heart which, if cherished, grow into hatred, malice, and revenge.

O, what a work there is before such if they ever expect to overcome these things! It will take earnest, constant, determined work to put to death these uprisings of self. A few faint efforts, a simple desire on our part, is not enough. We must plead with God for so strong a desire to be like him, that we will not rest satisfied until all these thoughts and feelings are confessed before him, and an unyielding determination awakened within us not to cherish them again for one moment.

If we truly feel that one has wronged us, instead of revenging ourselves, or yielding to self, let us try God's plan of being revenged. "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." This is a truer, nobler, and more effectual way of being revenged, and will not only soften the heart of the offender, but our own. We shall then begin to feel more of pity and forgiveness than revenge; and feeling this ourselves, be ready to pray, "Father, forgive them." Once tasting the peace and joy which this higher and holier way can give, we shall not be satisfied until we can enjoy it in all its fulness, be transformed into the image of Him who is the Author of every pure and noble prompting, and be fitted to dwell in his presence for evermore.

K. A. WILCOX.

HUMILITY and *charity*, like two pellucid gems, are not only beautiful in themselves, but they are invested with a power which philosophy cannot teach, rank cannot yield, wealth cannot purchase. They adorn human life in the spring of childhood, in the summer of youth, in the autumn of manhood, and in the winter of old age.—*Jas. Everett*.

A WISE man cares not much for what he cannot have.

"BLESSED ARE THEY THAT DO."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14

BLESSED are ye, yes blessed;
If with honest purpose true
You serve our Lord and Saviour,
And his commandments do,
Daring to come out boldly,
And keep holy God's own day,
Though earthly friends forsake you,
You still God's law obey.

Blessed are ye, yes blessed,
Though the world should count you mad;
They spoke thus of our Master:
Should this then make you sad?
Nay, rather count it honour
To be suffering for his Word.
The servant never should be
Greater than Christ his Lord.

Blessed are ye, yes blessed,
Although poor, despised, alone,
If only you are faithful
Till Jesus Christ shall come.
Then persecution over,
Finished your toil and strife,
You shall receive your portion,—
Right to the tree of life.

Blessed, forever blessed,
Jesus hath called you his own;
Soon with the overcomers
You shall sit on his throne.
Victor through your Redeemer,
Conqueror in all the strife,
Enter thou into the city,
With right to the tree of life.

BLANCHE M. KING.

WHICH IS THE GLOOMY DOCTRINE?

THE sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead? why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous

Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—*J. N. Andrews.*

AN EXPERIENCE.

(From the *Booÿschapper*, Haarlem.)

DEAR SIR,—When the Bible Sabbath was first presented to me [see my tract, "How I found the Sabbath"] I was greatly shocked, and felt that if Saturday was the true Sabbath, I must be a great sinner before God. But I said to myself, "There must be a mistake somewhere. The Saturday cannot be the Sabbath; the Sunday must be the true day of the Lord Jesus." I pitied those Christians who kept the Saturday, for I thought they could not be spiritually minded, nor lovers of Christ. I inquired mentally, who will go to the Seventh-Day Baptists and convert them to Christianity? Then I thought that their conversion to Christianity might prove to be more improbable than the conversion of the Jews! I became afraid of the subject of the Sabbath, and at times hated it; for it seemed that it must be a yoke

which Christians could not bear, and which, if borne, would seriously damage vital religion. I did not stop to inquire how the church endured (?) the keeping of it for five or six centuries after Christ. It never once occurred to me that Sabbath-keeping got on very well, even in the Gentile church, until half pagan and half Christian priests, ambitious for power persuaded the civil power to elevate the Sunday above the Sabbath! Alas for my ignorance! I thought I knew it all—for had not theological professors and doctors of divinity, and pious ministers of the gospel been my teachers? At length I set myself to examine the subject as thoroughly as possible. I sought out all the objections within my reach, and looked at them, and turned them over and over in the light of the Bible, the result being that they were found to be darkness itself; for example—change of Sabbath to Sunday—no-Sabbath—change of the numeration of the days of the week at the departure of the Israelites from Egypt—lost time question—it makes no difference what day is kept—and in short, the whole tribe of non-descripts with which some of your learned correspondents are now bothering their heads and blunting their consciences. I found myself unwilling to take those objections up to the judgment, as excuses for not keeping holy the Saturday. Great was my distress for some months. It became evident that I was fighting against the fourth commandment—the plainest and most explicit command in the Bible. When at last I yielded obedience to the heavenly precept I was at rest, with peace in my heart, and happy in the Lord. My desire for the salvation of sinners exceeded all former desire for them. My trust in the Lord and spiritual life were greatly strengthened. I then knew how to say with the psalmist; "O, how love I thy law; it is my meditation all the day."

Thirty-two years have now passed since I began to keep the Sabbath, and instead of finding it a yoke or a burden, it has been found to be sweet and precious to the soul. The law of the Lord has been my delight, because Christ makes it so to all who love it. Because of the Sabbath I have met with much prejudice and anger from professed Christians, but the Lord has been very gracious, for I have felt the converting power of his law on the heart. Ps. 19:7, 8.

During all these years of joy and Sabbath-keeping I have sought much for the reason of my former prejudices (and those of people of to-day) against the Saturday-Sabbath, and I must freely confess my opinion, that we have all inherited them through the influence of Rome. They owe their origin doubtless to the old Gentile animosity against the Jews, and were nourished in the first instance by the love of Baal's day or the worship of the sun on his day. Further, those prejudices find their seat in the heart, which is enmity against the law

of God. Such a heart "is not subject to the law of God, neither, indeed, can be," or, to put it more really, the *carnal* heart *will NOT be* subject to God's law. Rom. 8:7, 8.

It is fearful to contemplate the length of time that the professed church of Christ has been engaged in teaching and cultivating neglect and hatred of God's Sabbath. During sixteen centuries, at least, has this terrible lesson of disobedience been taught. It was taught in Holland as early as the 16th of September, A.D. 1529, when two Sabbath-keeping sisters, for rejecting Sunday and Catholic holy days, etc., were put to death by drowning. They were Barbary Von Thiers and Christiana Tolingeren. Why should we be prejudiced against this holy memorial of creation—so highly honoured by the Father and the Son in all ages? To declaim against it—to play fast and loose with the so-called Fathers, and to plead for custom—all this cannot abolish the fourth commandment, nor lessen our obligation to it. Such a course is not from above, it must be from beneath. Our Lord and Master never led us in that way. Then let us for once be men, disciples of Christ, and take courage to fear God and keep his commandments, for they only who keep and do his commandments, and keep the faith of Jesus, have the promise of entering through the gates into the eternal city. Rev. 14:12; 22:14.—*W. M. Jones, in Sabbath Memorial.*

AN ENLIGHTENED CONSCIENCE.

ONE of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is threefold—it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit, prompting them likewise to words and works of charity; and it always blesses the individual himself, leading him to practise self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practised for its own sake. The Sacred Writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.—*Christian Commonwealth.*

BETTER suffer a great evil than do a little one.

Home and Temperance.

"Whatever 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.

REVENGE OF INJURIES.

THE fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie.
And 'tis a firmer conquest truly said,
To win the heart, than overthrow the head.

If we a worthy enemy do find,
To yield to worth it must be nobly done;
But if of baser metal be his mind,
In base revenge there is no honour won.
Who would a worthy courage overthrow,
And who would wrestle with a worthless foe?

We say our hearts are great and cannot yield;
Because they cannot yield, it proves them poor.
Great hearts are task'd beyond their power but
sell,

The weakest lion will the loudest roar.
Truth's school for certain doth this same allow,
High-heartedness doth sometimes teach to bow.

A noble heart doth teach a virtuous scorn.
To scorn to owe a duty over long;
To scorn to be for benefits forborne;
To scorn to lie, to scorn to do a wrong;
To scorn to bear an injury in mind;
To scorn a free-born heart slave like to bind.

But if for wrongs we needs revenge must have,
Then be our vengeance of the noblest kind;
Do we his body from our fury save,
And let our hate prevail against our mind?
What can 'gainst him a greater vengeance be,
Than make his foe more worthy far than he?
—Lady Elizabeth Carew.

DIED POOR.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for years."

"That of Edmonson?"

"Yes."

"How did he die?"

"Poor, poor as poverty; his life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined to never know fulfilment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir; he died poor, as I have just said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern for the administration of the estate."

"He has left a good name," said one, "and that is something."

"And a legacy of good deeds, that

were done in the name of humanity," remarked another.

"And precious examples," said another.

"Lessons of patience in suffering; of hope in adversity; of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high trust, manly courage, heroic fortitude."

"Then he died rich!" was the emphatic declaration; "richer than the millionaire, who went to his long home the same day, a miserable pauper in all but gold. A sad funeral, did you say? No, my friend, it was rather a triumphal procession! Did he not succeed? Why, his whole life was a series of successes. In every conflict he came off victor, and now the victor's crown awaits him. Any grasping, selfish soul may gather in money, and learn the art of keeping it; but not one in a hundred can bravely conquer in the battle of life, as Edmonson has conquered, and step forth from the ranks of men a Christian hero. No, no; he did not die poor, but rich—rich in neighbourly love, and rich in celestial affections. And his heirs have an interest in the administration of the estate. A large property has been left, and let them see to it that they do not lose the precious things through false estimate and ignorant depreciation."

"You have a new way of estimating the wealth of a man," said the one who had at first expressed sympathy for the deceased.

"Is it not the right way? There are higher things to gain in this world than wealth that perishes; riches of priceless value, that ever reward the true merchant who trades for wisdom, buying it with the silver of truth and gold of love. He dies rich who can take his treasures with him to the new land where he is to abide forever; and he who has to leave all behind on which he has placed affection, dies poor indeed. Our friend died richer than a Girard or an Astor; his monument is built of good deeds and noble examples. It will abide forever."—T. S. Arthur.

PATIENCE AND CHARITY.

"OH, don't I wish there was a patience shop; would n't I just buy some," said Susan, somewhat excitedly.

"Well, I think you ought to be a profitable customer," sarcastically exclaimed her brother Arthur.

"You're a mean fellow," responded Susan, "and if there was only a charity store, you ought to spend all your money there."

Mrs. Miles heard these remarks, and, instead of upbraiding her children, suggested that possibly an investment in both patience and charity might be good for each, and expressed the belief that she knew where both might be secured.

The young folks were eager to know what mother meant, and Susan, who had been greatly troubled by a self-imposed

task of work, and had lost her stock of patience over it, begged her mother to tell her where she might obtain a fresh supply.

Her mother said something about a certain great man, named Paul, who once wrote on the subject. He said that tribulation worketh patience, and she proceeded to show her children that trials and troubles, vexations and annoyances, were permitted by God, in order that his people might learn to exercise patience. No amount of money would buy patience; but if all our perplexities and difficulties were committed to God in prayer, we should find that as each storm serves to make the trees take firmer root-hold, so all unpleasant circumstances should serve to make the grace of patience take stronger hold in our heart. Patience, moreover, was not an earthly possession. She said, "It must come from him who is called the God of patience, and who will give this, and every thing else that is good, to those who ask him in sincerity."

Much more was said about patience, and Arthur and Susan read, at their mother's request, all the verses in the New Testament that contained the word, and they profited by the exercise. At the close Susan said she felt as if she had a little more patience now, and she proposed to ask God to help her take care of it. Then some conversation was held about charity, of its preciousness in God's sight, as shown in the thirteenth chapter of Paul's first epistle to the Corinthians, which was read. The children also hunted up some verses from the first epistle of St. John, about loving our brethren, and Arthur determined that he would seek the gift of charity.

As the mother was called away to other duties, and the young people were left alone, they said almost in the same breath, "Well, I really do believe there is a patience and a charity store after all; only God keeps it."—Selected.

THE STRAIGHT PATH.

"THE Bible is so strict and old-fashioned," said a young man to a gray-haired friend, who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, do not take a crooked ruler!"—Selected.

CONSTANT application overcomes the greatest difficulties.

OLD-FASHIONED MOTHERS.

THANK God, some of us have had old-fashioned mothers! Not a woman of the period, enamelled and painted, whose white, jewelled hands never felt the clasp of baby fingers, but a dear, old-fashioned, sweet-voiced mother, with eyes in whose clear depths the love-light shone, and brown hair just threaded with silver lying smooth upon her faded cheek. Those dear hands worn with toil gently guided our steps in childhood and smoothed our pillow in sickness, ever reaching out to us in yearning tenderness.

Blessed is the memory of an old-fashioned mother. It floats now to us like the beautiful perfume from some wooded blossoms. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces may fade away and be forgotten, but hers will shine on. When in the fitful pause of business life our feet wander back to the old homestead and crossing the well-worn threshold stand once more in the room so hallowed by her presence, how the feeling of childhood, innocence, and dependence comes over us, and we kneel down in the molten sunshine streaming through the open window—just where long years ago we knelt by our mother's knee, lisping "Our Father."

How many times when the tempter lured us on, has the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the deep abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.—*Selected.*

FOR WIVES AND HUSBANDS.

NOT long since I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her." "Why doctor," says I, "what do you mean?" "I mean just this," he says, "her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die." At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man washed as clean as possible to kill them. You can imagine what it would be when he was n't washed, perhaps, to be continually absorbing this poison.—*T. B. Terry.*

SEEING MOTHER.

A LADY was riding one day in her carriage among the mountains, when she came upon an old woman, with a queer little hood on her head and a staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate, but her back was bent and she was barefoot.

The lady saw she was shoeless and stopped the carriage. "Here is some money," said she in a tender tone.

"What for?" said the woman, looking up pleasantly.

"To buy shoes for your poor feet. Do you not want a pair of shoes?"

The woman laughed a little, low laugh, which seemed to come from a heart filled with simple, happy thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I s'pose I do," said the woman, "but I did n't think of anybody's giving them to me."

"Take this, please, and buy you a pair," said the lady.

"God bless and reward you!" answered the woman heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes. "Oh!" said she, "I thought I saw my own mother in that dear old lady. She had just such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over this rough, rocky road."

If we all saw our fathers and mothers, brothers and sisters in the poor, the cold, and the hungry, what a world this would be!—*Selected.*

THE VALUE OF CIVILITY.

THERE would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others which makes a person shrink from saying unpleasant things or finding fault, unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offence at honest censure, and even seem to court criticism, yet it must be carefully administered not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. Good breeding is always inclined

to form a favourable judgment, and to give others the credit of being actuated by worthy motives. It does not wish or seem to know more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to obtrude unduly.—*Selected.*

WHERE DOES THE SIN COMMENCE?

TO DRINK deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink, is its proper and natural state; drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this; a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled! This is sin, awful sin; for "drunkards shall not inherit the kingdom of God." But where does the sin begin? At the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—*John Bright.*

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Selected.*

THE PRESENT TRUTH.

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

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M. C. WILCOX, RESIDENT EDITOR.

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WERE THE REFORMERS MISTAKEN?

(Concluded.)

6. "HE [the little horn] shall think to change the times and the law." Dan. 7:25. *Rev. Ver.*

This has undoubted reference to the moral law of God; for all rulers of earth have had power to enact, repeal, and change earthly laws at will. It is further evident that the law referred to is the law of God from the fact that it was a law that he would not be able to change absolutely, but one he should "think to change." Earthly laws can be changed by earthly powers, but God's law never. Has the Papacy fulfilled this specification of the prophecy?—Most certainly. If we compare the teachings of Rome with the law of God this change will be very manifest. We will use, for instance, the "Catechism of Christian Doctrine, No. II., approved by the Cardinal Archbishop and Bishops of England and Wales, and directed to be used in all their Dioceses." This is a work of authority, authorized by the highest prelates of the Roman Church in the kingdom. While the first two commandments are counted as one, and the tenth is divided to make up the number, they are in substance the same. The commandment where Rome's efforts are plainly seen is the only commandment which relates to "times," viz., the fourth. The fourth commandment of God's law reads thus:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but THE SEVENTH DAY IS THE SABBATH of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord BLESSED THE SABBATH DAY, and hallowed it."

The above is what the Word of God teaches concerning the Sabbath of the Lord our God. It is the seventh day of the weekly cycle. What is the teaching of Rome as regards the Sabbath, as taught by the catechism above referred to? It is as follows:—

Question. "What is the third commandment?"

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

Q. "What are we commanded by the third commandment?"

A. "By the third commandment we are commanded to keep the Sunday holy by hearing mass and resting from servile works."

Here is a difference, positive and clear. God has appointed a definite day, old as the creation, beginning at sunset (a natural time) and closing at the same time. Rome thinking to change the appointed times, has made the first day the Sabbath instead of the seventh, and changed the time of beginning the Sabbath from sunset, the natural time, to midnight, the unnatural time. Thus in changing the times, Rome has changed the law of God, or thought to change it. In the "Abridgment of Christian Doctrine" (an American work) Rome claims the change she has thus made as the *mark* of her authority as follows:—

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

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

Many other authorities in the Church of Rome might be given, but this will suffice. Rome acknowledges the predictions in her claims. Her work proves it. Her impious hand has been raised against God's holy law, and he has suffered Rome to seem to triumph. Rome has not been simply a transgressor, a mere sinner, but has made sin compulsory by legislating against righteousness, causing men to worship a false system (Rev. 13:8), and thus winning a right to the title, "the man of sin" (2 Thess. 2:3, 4), "exalting himself" above God by a rival law. Rome alone meets the sixth specification.

7. "They [the saints, the times, and the law] shall be given into his hands, until a time and times and half a time." Dan. 7:25. *Rev. Ver.* The same period is given in Rev. 13:5 as forty-two months, and in Rev. 12:6 as 1,260 days. A "time" represents a year. See Dan. 11:13, margin. Two "times" the least number that could be expressed by the plural, two years; and "half a time," half a year, making in all three and one-half years. Three and one-half years are forty-two months; and forty-two months, at thirty days to the month aggregate 1,260 days. A day in prophetic language signifies a year. Ezek. 4:6; Num. 14:34. Therefore the days represent 1,260 years during which the Papacy had sway in some directions almost without limit.

The beginning of these days is not marked by the temporal dominion of the pope as some contend. The Papacy had

temporal dominion, we freely grant, but it was limited to a comparatively small territory in Italy. The power indicated by the prophecy is that which made it a dominating power over the people of God and the divine laws which governed them. They were to be given into his hand for 1,260 years.

The beginning of this period is marked by the time when the decree of Justinian, constituting the bishop of Rome "HEAD OVER ALL THE CHURCHES AND CORRECTOR OF HERETICS," went into effect, which occurred in 538 A.D. To 538 we add 1,260 years and we are brought to 1798 A.D. Here, where the days end, we would expect something to befall this power; for the saints, times, and laws were to be given into his hand *until* that time should expire. On this point the Rev. George Croly, A.M., bears the following testimony:—

"On the 9th of February, 1798, the French corps commanded by Berthier encamped in front of the Porta del Popolo. On the next day the castle of St. Angelo surrendered; the city gates were seized, and the pope and the cardinals, excepting three, were made prisoners. . . . Ten days after, the pope was sent away under an escort of French cavalry, and was finally carried into France, where he died in captivity."—*The Apocalypse*, p. 429, London ed., 1828. See also Dr. Adam Clarke on Dan. 7:25; Thiers' "French Revolution," Haydn's "Dictionary of Dates," and other authorities. Here the wounding resulted in the deadly wound (Rev. 13:3); that which had led into captivity, itself goes into captivity. Rev. 13:10.

There are yet two more specifications of the prophecy which might be given,—

1. It was a different kind of power than the kingdoms among which it rose—"and he shall be *diverse* from the first." Dan. 7:24. The powers among which the Papacy arose were only civil, or temporal, rulers; but the Papacy was an ecclesiastical power possessing some temporal dominion itself, and seeking to sway all other governments. This specification was amply met in the Papacy.

2. Its *temporal* territorial dominion was to be taken away. "And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26.

This is not the power referred to in verse 25; for that was not power as a temporal prince, but power to define and punish heretics. This "dominion" has evident reference to the dominion of the popes as temporal rulers over the Papal States. In 1844 the 2,300 days of Dan. 8:14 ended, marking the beginning of the investigative judgment. A little after this—1859—the Papal States one by one began to throw off the yoke, and in 1870

the last vestige of temporal power was taken from the pope by Victor Emmanuel. His dominion has been taken away "unto the end," or as Boothroyd translates it, "shall be taken away, be wasted and utterly destroyed."

We have considered the prophecy and its specifications, no less than nine in number. Numerous, clear, and concise, it is not easy to mistake their meaning. And we have found them *all* fulfilled in the Papacy, and they are fulfilled in no other power that has ever existed. The "sure word of prophecy" presents Rome as an enemy to God, his truth, and his people. The infinite wisdom of God has allowed a seeming triumph of that masterpiece of craft and cruelty for a time; but to the earnest student of God's Word its true character is not, has not been, hidden.

The Reformers applied this prophecy to Rome. Were they mistaken? Was the fulfilment of prophecy written by Rome in the blood of unnumbered myriads illegible? Were her blasphemies uttered so low as to be unheard? Was there no evidence of her unholy mangling of God's holy, immutable law? Were not her arrogance, her presumptive claims, sufficiently marked? It is all too evident. Rome has fulfilled the prophecy. Her rise, her character, her power, her work, the rack, the blazing fires of the *auto da fé*, the mighty blasphemies against God—all proclaim with united witness that Rome meets the specifications of the prophecy, and that the Reformers were *not* mistaken.

"But," says one, "Rome is not the same now as in the Dark Ages." But we ask, Where is the proof? Is it because she has not persecuted? because the martyr fires have not blazed in the public squares and open markets? because the cathedral dungeons and convent cells have not echoed with the shriek of the suffering heretics? All these would have been, but Rome had not the power. This is the secret of all. The imprisoned wolf is very submissive, but his nature remains unchanged. So with Rome. Deprived of power, she is very docile, talks of religious intolerance, deploras persecution; but give her power once more, and the Tower dungeons will be filled, and Smithfield fires will again light the heavens. For Rome, as she herself declares, does not change; her claim to infallibility forbids it. Weak-kneed Protestants may excuse and condone her crimes, but she justifies them. Those she put to death—"the whitest of the saints of God"—she claims were worthy of death. And the same spirit which would justify the crimes of the past, would commit the same to-day did circumstances permit.

"But Protestants have persecuted." True. They did wrong. It was the wine of Babylon which made them do it. But true Protestantism has renounced and de-

plored it all. And it seems to us one of the saddest signs of the times that descendants of those who suffered death are now pandering to the great harlot Babylon.

The danger lies right here. If Rome is a part of the true church of Christ, the Reformers were mistaken; for Rome declares herself the same. If the Reformers were mistaken, why perpetuate those organizations which originated through mistake? And many will say, "If the Reformers were mistaken, Rome is the true church, and I will unite with the true church." This is the inevitable conclusion and result which must follow the position of many Protestant divines today. Oh! for a battalion of Tillotsons and Stillingfleets and Tenisons to raise faithful voices once more against the encroachments of popery, and for the defence of true Protestantism!

In our next we will consider some of the predictions of the future of the Papacy.

JUDGMENT OF THE GREAT DAY. NO. 17.

WE have now seen—

1. That in the great judgment work, the decision of every case is rendered by God, the Father, in the investigative judgment in the sanctuary on high.

2. That he then commits all judgment to the Son, and sends him to execute the same.

3. That the saints have no part to act in the judgment until the coming of the Lord. The work which is then given to him, he shares with his saints. For his promise is that when he sits upon his throne, all his saints shall sit down with him, as he has sat down with his Father in his throne. Rev. 3:11. A portion of that power which God gives to Christ over the nations, Christ delegates to his saints, that they may share with him in the execution of the judgment. Compare Ps. 2:6-9; Rev. 2:26, 27.

This fact is very plainly brought to view in Ps. 149:4-9:—

"For the Lord taketh pleasure in his people: he will *beautify the meek* with salvation. Let the saints be joyful in glory. Let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written. This honour have all his saints. Praise ye the Lord."

This passage is worthy of careful study.

1. When the meek are beautified with salvation, it will be by the change to immortality. They will bear the image of the second Adam as in this life they bear

the image of the first Adam. 1 Cor. 15:47-49, also Isa. 33:17, with 1 John 3:2.

2. This beautifying of the saints and exalting them to glory, precedes their participation in the judgment mentioned in verses 7 to 9 of this psalm.

3. The two-edged sword in their hand is doubtless the same as that which proceeded out of the mouth of Him whose name is called the Word of God. Rev. 19:11-15.

4. And if we consider this psalm from verses 6 to 9, we shall see that the work of the immortal saints in the judgment of the wicked is effected by the examination of the book of God, the sharp sword which they hold in their hands (Eph. 6:17; Heb. 4:12), and the written record of their evil deeds; so that the record of their lives will be compared with the rule given them to govern their conduct, and the measure of their guilt be determined thereby.

When God thus commits judgment to the Son, and the Son ceases forever the work of intercession, the words of Ps. 76:7-9 will be found to be true:—

"Thou even thou art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still, when God arose to judgment, to save all the meek of the earth. Selah."

The time when the Son of God saves all the meek of the earth, is when he raises them up from the dust to inherit the throne of his own glory. 1 Sam. 2:8; Matt. 25:31-33; Rev. 3:21. But the adversaries of the Lord will be broken to pieces. Out of heaven will he thunder upon them (Rev. 16:18); he will render decision in strict justice in the cases of all men, and then clothe his anointed king with strength to execute that decision. 1 Sam. 2:10. Indeed, it is because the Son loves righteousness and hates iniquity that he is anointed to do this work. Ps. 45:7; 2:6-9. His arrows will be sharp in the hearts of the king's enemies (Ps. 45:4, 5), and none will escape his just infliction of wrath. Rom. 2:6, 7.

The binding of Satan precedes the resurrection of the just. This seems evident enough from Rev. 20; but it is very plainly taught in our Lord's parable of binding the strong man and spoiling his house. Matt. 12:29; Mark 3:27; Luke 11:21, 22. He is evidently bound before the complete slaughter of the wicked in the battle of the great day. Then the righteous dead, represented by the goods of the strong man (Satan), are taken from his prison-house (the grave) by Him who has passed through the tomb and taken away the keys. Rev. 1:18. This is the first resurrection. "Blessed and holy," says Rev. 20:6, "is he that hath part in the first resurrection. On such the sec-

ond death hath no power." As already shown, their characters were previously decided to be holy in the investigative judgment.

Satan is cast into the bottomless pit, a term which we have seen is applied to this earth during the thousand years of its complete and utter desolation, between the first and second resurrections. And this binding of the devil is the antitype of the sending away of the scape-goat on the day of atonement. Here to this earth in its chaotic condition, he, as the antitypical scape-goat, is confined, with his terrible load of guilt upon him, while the saints sit in judgment upon the fallen angels, and upon all the wicked who joined and continued with them in their great rebellion. U. S.

BAPTISM AND THE SABBATH.

DEAN STANLEY confessed that baptism in the apostolic age was immersion; that this "is the very meaning of the word baptize;" and that "on philological grounds it is quite correct to translate John the Baptist by John the Immerser." He also said that the subjects of apostolic baptism were believers only; and that infant baptism and the use of affusion and aspersion arose in post-apostolic times.

This would seem to condemn both the theory and practice of the English church, to which the Dean belonged. So it does in fact; yet the Dean himself did not. How could he avoid it, after such an avowal? His position was that "the spirit which lives and moves in human society can override even the most sacred ordinances."

The N. Y. *Independent* "raised a question" on this, and said, "If one party can justly change both the form and subjects of the ancient rites, it may be asked why 'the spirit which lives and moves' in another party may not (with the Quakers) dispense with water baptism altogether."

It will be noticed how readily the wisest men who call themselves Protestants take the ground of the Catholics when they try to justify a departure from the letter of the sacred Word. "The power of the church," is the ground of appeal with the Romanist. Dean Stanley has not at all improved it when he refers the right and power to "the spirit which lives and moves in human society." What if this spirit in human society should choose to dispense with this ordinance, as here suggested, or with all the ordinances, or with the whole Bible, and dictate a way of its own choosing instead? Will not this be just as well? It will only be carrying out the principle laid down by the eminent Dean, and followed by the multitude, both Catholic and Protestant.

We strongly distrust this "spirit which lives and moves in human society," which

presumes to amend and professes to improve the ways of the Lord's appointment. It seems to us to be very closely allied to "the spirit which now worketh in the children of disobedience." Eph. 2:2. If we "try the spirits whether they are of God," 1 John 4:1, we shall find it to be the "spirit of error." And why?—Because it teaches to err from the divine precepts. The pope, in all his presumption, never assayed to do more than this,—to release from that which the Lord *has* said, and to bind to that which the Lord *has not* said.

The *Independent* applies this principle to other subjects, and among them, to the Sabbath. It clings to Sunday, and yet tells some honest truth which ought to wake up the dormant sensibilities of some who are daubing a slight wall with untempered mortar. It says:—

"The discontinuance of the observance of the seventh day is another case in point. True, there are grounds for sanctifying the first day; but how do these furnish a reason for the abandonment of the observance of the seventh? That Christ rose on the first day and that the disciples assembled for worship on that day may make that day sacred; but how do these things make the seventh day less sacred? The consecration of the new day would not necessarily make it 'take the place' of the old day of rest; but would simply give an additional sacred day. Indeed, the Apostolic Constitutions command the keeping of both days. They say (Book vii, 22): 'Keep the Sabbath and the Lord's day festival, because the former is the memorial of the creation and the latter of the resurrection.' And again (viii, 32): 'Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection.' Those who laid down these rules evidently regarded the Lord's day as not superseding the ancient Sabbath; but merely as additional to it. The fact is, there is not a line of Scripture to justify the discontinuance of the observance of the seventh day. It must be justified, if at all, on extra-scriptural grounds."

Here it seems, with the majority of authors on this subject, to labour under a strange misapprehension as to what it takes to sanctify or make holy a day for observance. The fact that a certain event took place on a certain day does not prove that the day is sanctified. The resting of the Lord on the seventh day did not make it holy; but the resting furnishes the reason for its sanctification—not by the people, but—by the Lord himself. Thus we read in Genesis: "And God blessed the seventh day and sanctified it, because that in it he had rested." The act of

sanctifying was entirely distinct from the resting.

Again in the commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day [the day of the rest], and hallowed it." To show a parallel reason for observing Sunday, it is necessary, not merely to prove that Christ rose on the first day of the week, but, to show that God blessed and hallowed the first day because of that event. Who has yet made the attempt to show that Jehovah sanctified the first day as an act supplementary to the resurrection of Christ? Until this is done, let no one claim reasons for keeping the Sunday equal with those for keeping the seventh day—the sanctified rest day of Jehovah. And we deny "the power of the church," in the premises. We deny that "the spirit that lives and moves in human society" has any right to lay its hands upon the statutes of the Most High. Is it possible that Protestants shall join with the "mother church" to fulfil every part of Dan. 7:25? It surely looks that way now. J. H. W.

THE WORK OF GOD FOR OUR TIME.

THE work of reform inaugurated in these last days, having as a basis, the "commandments of God and the faith of Jesus," which we term the third angel's message, is an immense work. It consists of nothing less than bringing up the theory and practice of those who will accept it to the apostolic standard in all its breadth, in all its holiness, in all its power. The very thought of such a reform, is startling, and yet I dare not allow my mind to contemplate being satisfied with anything less. I should consider it unsafe in myself, and criminal in regard to others, to set up a lower standard than this.

During the long night of moral darkness which reigned over the church for ages, Satan succeeded in removing, or obscuring, many of the blessed truths which God had revealed to man. The Reformers were agents in his hands in bringing back a portion of them to their rightful position. And as a general rule, each of the denominations into which the Protestant world is divided, has some one or more truths which are important. On these they battle and make converts, holding their errors in the background.

It is the province of the work of God in the last days, to group together all these truths, and with others undiscovered before, go forth to prepare a people for Christ's coming. It may seem vain and egotistic to claim this for ourselves. But the message plainly teaches us that just before the Saviour appears on the white cloud to reap the harvest of the earth, a people will be seen keeping the command-

ments of God and the faith of Jesus. These principles certainly comprehend all the celestial truths of the Bible, and all that I have claimed. The Word of God has spoken that such a company do stand on the earth at such a time. This word can never fail. If we are not that people, if we do not perform that work, some others will do it. That power that would cause the stones to cry out, that a prophecy of His might prove true, is the same yesterday, to-day, and forever. These words cannot fail. When we realize that Christ left at his departure from this world a church living up to these principles, how reasonable to suppose he would find such an one on his return. The church to which he returns are to go at once to heaven, to ever remain in his presence. They are to be translated in a moment from mortality to immortality. If there ever was a moment when holiness should be expected, it would be then. The example of those in the past who have been translated proves the same thing. The character possessed at that moment fixes the eternal destiny.

It is a great thing to realize the scope and elevation of the work here suggested. No doubt those who fall out by the way, will fall because they do not realize it. After ages of backsliding and religious apathy, the minds of the people have taken a low level. All the influences around us tend in the same direction. There is a progression in the professed church of God toward the world. The world is fast converting the church, instead of the church converting the world. The practices of to-day among professed Christians would not have been tolerated forty years ago. Pride, fashion, love of pleasure, covetous practices, conformity to the world, a form of godliness without the power, point out with unmistakable certainty the direction in which modern religion is progressing.

Now there must be a progression in the other direction among God's people. Not only must we get back to the standard of forty years ago, but eighteen centuries ago. What a mighty work there is before us! The point we have gained thus far seems about this: The chain of theoretical truth seems most clear to those acquainted with it. It is not difficult to make men who will stop and reason at all, see it, and admit it. But it requires something more than a theory to stem the current of worldliness and sin in these last days. The power of God is what we must have. This will not come from a correct theory alone. It comes from holy living. It comes when we have a submissive heart. It comes when we have a true sense of the worth of God's blessing, and a true sense of our own unworthiness. It comes when we have right views and feelings in reference to the riches of this world, and

the eternal riches. In short, it is obtained when the work of true conversion is carried so deep that pride, love of the world, lust, passion, and all this brood of monsters, are expelled from the heart, and truth is wrought in the inward parts, and holiness pervades the whole man. Then the Spirit of the great God will reign triumphant, and his mighty power be manifested.

Here is a field then for us to occupy. When our very souls cry out for the living bread, and we long for his sweet blessing as our thirsty souls do for the cooling drink in the heated days of summer, we shall obtain it. God is waiting to be gracious. He is taking us through those trials which he designs shall teach us those lessons most useful to us, that there may be a company prepared through whom God shall wonderfully manifest his Spirit. Then there will be a power sufficient to break down stony hearts, and a mighty work be seen in the earth. How I long to see that day! How I desire to be one of that company who shall stand in the light of heaven, and see of God's stately steppings! But first the lessons of humility and faithfulness must be learned. Then God will take care of the other.

G. I. B.

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.

CHRISTIANIZING (?) THE HEATHEN.

MUCH is said of the progress of Christianity in foreign lands, and we would not detract from, but praise God for, all the progress which has been made and all the true conversions to God which have taken place. But the prospect of a truly converted world is very small indeed in view of such facts as the following, clipped from the *Christian Leader* of April 14:—

"Rev. J. Gelson Gregson, than whom few men know better the moral condition of India, says: 'Of some native Christians it may be said that the only mark of their Christianity is their drunkenness. If you were to ask many a native, What is a Christian? he would tell you, A man who eats pork and drinks strong drink. The missionaries are only half alive to this frightful evil. I remember one rajah in the Punjab who built and endowed churches and mission buildings and died of delirium tremens. That man was but an exaggerated type of what a Christianized India threatens to become.'"

We suppose that this form of Christianity would however satisfy the earnest, zealous National Reformers of America and the Lord's Day Leagues of the Old World, if the heathen nations would only make themselves Christian by legislation. But such a Christianity is antipodean to that of our Saviour. The Spirit of Christ

marked the early Christians, but the spirit of alcohol seems to be the distinguishing mark of East Indian Christians. And the responsibility for the drunkenness falls on Christian (?) England, whose laws and treaties have forced it on the poor oppressed nations.

THE POPE AS ARBITER.

NO RULER has gained prestige during the last two years like the pope of Rome. It is not because of his personal influence or greatness; it is because of the position he holds as head of the great Roman Catholic Church. That position was ridiculed but a short time since by the Protestant and secular press, but now the scene has changed. Power however used, influence however obtained, audacity and persistence in asserting so-called "rights," are potent factors for prestige in this unscrupulous and policy-loving age. The following, clipped from the *N. Y. World*, is another item, showing the growing prestige of the papacy:—

"Paris, March 14.—The *Journal des Debates* has a despatch from Vienna saying that Baron von Schloezer, the Prussian Minister to the Vatican, has suggested that the pope convene a European congress to settle the Eastern and Egyptian question. In such event, the despatch says, Prince Bismarck, being satisfied with the success of the Army Bill, would propose that the congress declare in favour of a general disarmament."

THE PRESENT ATTITUDE OF THE PAPACY.

NO MATTER how indifferent people may formerly have been concerning the past and future of the Papacy, its present position and condition, I feel warranted in saying, are such as to awaken solicitude in all who are at all interested in civil and religious liberty. For centuries its right arm of power was manifested in the support which it received from the State, or perhaps more accurately, in the civil power as controlled by the ecclesiastical. However, in 1870 this union was severed by Victor Emmanuel; and thus, ultimately, its temporal power was taken from it. This act, which caused the widowhood of the "mother church," has been bewailed by the millions of her votaries throughout the world. The humiliation which it caused has been, and is to-day, keenly felt. In fact it was like probing the deadly wound which this power received from the French at the close of the last century, which for a time seemed incurable, but which afterwards was healed. And now though seventeen years have passed—years during which vast numbers have been brought within the pale of the church, the effect of which one would think must have been somewhat ameliorating—we are confronted by these words: "Without Rome and without the temporal power, the pope will never be free and independent." These words, so recently addressed by the pope to the

members of the *sacred college*, I consider ominous. They show that the wound is still unbearable. And will the Church of Rome be content to endure all this patiently?—No. Judging from the past, she will leave no stone unturned in her efforts to regain the wonted power. This may evade her grasp, for the dashing to pieces of all earthly kingdoms appears to be imminent. Be this as the momentous events of the near future may determine, it is evident that her widowhood is not to be perpetual,—at least, in her estimation,—and her affinity with some of the great powers to-day would seem to indicate that she will soon lay aside her deeper vestments of mourning and come forth clad in regal nuptial trappings as the affianced of the kings of the earth, triumphantly exclaiming,

"I SIT A QUEEN, AND AM NO WIDOW,
AND SHALL SEE NO SORROW."

How sad it is to know that the nation which cradled the Reformers is now intriguing with the church which on account of her alliance with the nations of the earth, may fitly be called the "mother of harlots." Are the "watchmen" among Protestants on the alert? If so how can they remain as silent witnesses of what is now transpiring?

The *Liverpool Echo* of March 5, 1887, contains the following:—

"A despatch from the Emperor of Germany, was to-day handed to the pope, in which his Majesty expresses his cordial thanks for the support afforded to the German Government by the holy father during the recent elections. The leaders of the Centre party in the Prussian Diet have intimated a desire to act in accordance with the wishes of the Vatican in the Ecclesiastical Bill."

The *Daily News* of April 18, presents some interesting comments on the above which are worthy of more than a passing notice, for they show unmistakably "what an exceptional position Leo XIII. occupies in the eyes of Europe."

"When the temporal possessions of the pope were taken from him, and Rome became the seat of the Italian Government, all but a few far-sighted individuals thought that the papal power had received a fatal blow. He would have been a bold man who ventured to prophesy in 1870 that the pope seventeen years later would occupy a more influential position in Europe than any of his predecessors since the Middle Ages. Yet it is no exaggeration to say that such is the case. Hardly three months ago the intervention of the pope in the German elections produced a most marked effect. It would be going too far to say that Prince Bismarck owed his triumphant majority to the good offices of the Papal See; but there can be no doubt that if the pope had not exercised his influence on the Centre party the result of the elections would have been much less favourable to the Government. The measure of the pope's influence can be determined by the price which the Chancellor has shown himself prepared to pay for it. Neither is the necessity for his assistance by any means at an end. After having helped Prince Bismarck to win the elections, the pope is now giving him his assistance in the still more important task of keeping order in Alsace-Lorraine. Within a few days a decree was issued from Rome to the effect that the bishops of

Alsace-Lorraine were to take no part in political questions, but were to soothe as much as possible the excited feeling which reigns in those provinces.

"It is worthy of note that the commencement of this new development of the papal influence dates from the time when the temporal possessions of the Holy See were taken from it. The very act which it was thought would shatter the papal power has strengthened and given it new life. It seems as though the moral force and weight of the Papacy was in abeyance so long as it was weighed down by the grandeur and importance of its position. Freed from this burden it has been gaining fresh influence and power in every succeeding year. Whether it is a good thing that the Vatican should occupy such an important position in the affairs of the world is very questionable; but those who maintain that the power and influence of the church are dependent on her temporal position would do well to take this question to heart. It is only since the Holy See has been, so to speak, disestablished that she has gained her present exceptional moral influence in Europe. Her revenues have not either suffered in consequence, for, as the *Riforma* pointed out recently, a stream of wealth is continually pouring into the papal coffers which would immediately cease if she regained her former position. If there was ever any doubt on the question we should learn from the history of the Vatican that the moral influence of the church is not bound up with the possession of large and fixed revenues, but that a position of spiritual independence quickens the vitality of a church and even improves its material resources."

These sad facts show how the Papacy is gaining influence and power, and that, too, just from a source where we would least expect it. Other events have since transpired which show that the Papacy would fain become the arbiter of nations. Every advance in this direction endangers the liberty which has been secured to us at so great a price. As Protestants—as *Christians*, we should at once and forever wipe from our feet the dust of tradition which, as an accursed legacy, we have inherited through this power from the Dark Ages. Individually, we should seek the Lord for grace, wisdom, and strength to enable us to free ourselves from the fetters of error, so that we may walk blamelessly in the "narrow way."

A. A. JOHN.

THE WORTH OF THE PAPAL BLESSING.

THE pope's blessing lately sent to Dr. M'Glynn of New York is explained by Cardinal Simeoni in a cable message to Archbishop Corrigan, whose feelings had, of course, been outraged by the bestowal of a blessing from head-quarters on the rebel priest whom he had banned. "The pope," says the Cardinal, "on the occasion of his creation and coronation, received innumerable telegrams, and a response was given to them all, according to a custom, only in politeness and compliment." Are curses from the holy father of the same weight as his benedictions? One would have supposed that an apparently solemn spiritual act from an "infallible" person would have a worthier and more enduring basis than mere conventional politeness.—*Christian Leader*.

The Missionary.

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

"ONLY AN EARTHEN VESSEL."

THE Master stood in his garden,
Among the lilies fair,
Which his own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye,
That his flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them,
And raise each drooping head?"

Close to his feet, on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw, and raised it
From the dust in which it lay,
And smiled as he gently whispered,
"This shall do my work to-day."

"It's but an earthen vessel,
But it lay so close to me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain he took it,
And filled it full to the brim;
How glad was the earthen vessel
To be of some use to him!

He poured forth the living water
Over his lilies fair,
Until the vessel was empty,
And again he filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure,
That his labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But he used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in his pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day he may use me
To water his flowers again."

—Selected.

"BE DILIGENT."

THESE are the words of Peter addressed to the church of Christ. The people of God are made light-bearers to the world. God has committed to them his sacred truth and made them responsible for its being proclaimed to a dying world. They are therefore under obligation to others to impart the light which they have received. The apostle realized this, and he exclaimed, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." Rom. 1: 14. The truth of the gospel laid him under obligation to those who were not enjoying its blessings. As far as any selfish or worldly consideration was concerned, he was perfectly free from all men; but God had laid upon him a responsibility in committing to him the light of the gospel. "Though I be free from all men," says the great apostle to the Gentiles, "yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that

are without law. To the weak became I as weak that I might gain the weak. I am made all things to all men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23.

This is the feeling of every child of God who feels the importance of the work of Christ. There are principles of righteousness upon which the whole gospel structure rests. These principles are God's tests of character. And those interests which pertain to ourselves, when compared with these, are of no especial importance. They should ever take the background. And to successfully recommend the religion of Jesus Christ should be the all-important theme with the Christian.

The professed Christian who does not have any of the experience above described lacks the vital principle of Christianity. Charity (love) extends beyond ourselves. It commences to manifest itself when self-interest ends. There are many who would have diligence in the cause of God, and manifest great zeal in the missionary work, providing that they can have their own way. They will give their means if their plans and ways are not crossed. They will make great sacrifices in certain directions. But they seem to be blind so far as being governed by the principles of mercy, justice, and truth. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8. The very fountain of our nature is evil, the motive of the heart, unrenewed by the grace of God, is wrong. Although the fruit borne may at times appear to others fair to look upon, yet there will be found the bitter taste, and in its effect will be found selfish interest, and selfish interest only.

Satan will enter every unguarded avenue of the human heart, and there erect a citadel of defense. He will welcome every form of piety that he can appropriate to the gratification of himself. His business is to destroy. The reason why we should be vigilant is, "Because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is much truth in the old adage, that "Satan always finds some work for idle hands to do." If we are not engaged in the service of God, we are occupying a position where we are likely to fall an easy prey to the devil. He is walking to and fro up and down the earth, seeking whom he may devour, and the more closely the people of God can unite their interest, the better. The more of a pure, unselfish, disinterested spirit is manifested for each other, the more of the Spirit of Christ we shall possess. Paul writes concerning Timotheus, "For I have no man like-minded who will naturally care for your state." This is the spirit we should cultivate under all circumstances.

The cause in which we are engaged is worthy of all our energies, and unless they are devoted to God's cause, they will be in the active service of Satan. There is no standing still in this cause. S. N. HASKELL.

REPORT OF MISSIONARY SOCIETY.

(For Quarter Ending March 31, 1887.)

THE meeting of this Society for the past quarter was held at Grimsby, April 10. It was quite largely attended by members and workers, who took a lively interest in its business proceedings, and in listening to the reports of the various churches and districts. Pastor Durland, director of Dist. No. 2, gave an encouraging report of the labour performed in his district. A lively interest was manifest on the part of many of the members to see the work progress, and some are doing all in their power to introduce the truth to others, which is resulting in its acceptance by some. The ship missionaries have been especially successful the past quarter in sending the truth to all parts of the world through the printed page. The subjoined report, although above

the general average, is not as large as that of the previous quarter, owing to a less number of canvassers and colporteurs being engaged in the work, rather than to any lack of interest or energy on the part of those who have laboured.

No. of members Jan. 1,	67
" " " dropped,	3
" " " added,	1
" " reports returned,	33
" " missionary visits,	821
" " ships visited,	1,038
" " letters written,	37
" " Bible-readings held,	101
" " PRESENT TRUTH taken in clubs,	368
" " " " " subscriptions obtained,	341
" " " " " sold,	10,293
" " " " " given,	12,747
Total,	23,040
" " pp. of tracts and pamph's sold,	167,429
" " " " " " " loaned,	95,369
" " " " " " " given,	8,674
Total,	271,472
Rec'd on membership and dona's,	£ 5 2 10½
" " PRESENT TRUTH,	59 18 4
" " " " " " " book sales,	101 3 10
Total,	£163 5 0½

MRS. S. H. LANE, Secretary.

REPORT OF LABOUR IN SCANDINAVIA.

At the close of my last report I started for Denmark. April 16 and 17, I held meetings with the church in Copenhagen. My brother, E. G. Olsen, has laboured here considerably the past winter, the Lord has also blessed these labours, and a goodly number have been added to the church. I was glad to see these new faces, and hope that they may become a strength to the cause here.

April 22 to 24, I was with the church near Halmstad, Sweden. This church was organized by Bro. O. Johnson in December 1885, and since then no minister has visited them till now. Still they have held on to the truth, and lately another family has begun to obey the truth. Our meetings were well attended, and I enjoyed much freedom in speaking to them. The 25th I returned here, and at once commenced a short course of instruction in colporteur work. We have eight in our class, and a real good interest. I can also say that my own interest is growing in this colporteur work, as I see the theory working out so successfully.

May 7 to 8, in company with Bro. C. C. Hansen, I visited the church at Valsömagle. I was glad to make the acquaintance of these brethren. The blessing of God was with us in our meetings. We are now interested in preparing for our camp-meeting to be held at Moss, Norway, the first one of the kind in Scandinavia. We have secured a most beautiful ground. May the special blessing of God be with us in the undertaking.

Copenhagen, May 9. O. A. OLSEN.

FROM April 1 to 6, I visited the island of Funen, and held six meetings. One family has lately commenced to keep the Sabbath and is happy in the Lord. Since that time I have laboured in Copenhagen, holding meetings and making family visits. My brother has been with us a part of the time and spoken the word of the Lord with great blessing and much encouragement to the church. On Sabbath, April 30, we celebrated the ordinances of the house of the Lord. Three dear souls united with the church. E. G. OLSEN.

Copenhagen, May 7.

THE colporteurs closed their work in Stockholm, Sweden, in the beginning of May, but the school closed in the beginning of April on account of the writer's sickness. Twenty young persons have gone out from the school to do active service in the mission. Five or six had done some colporteur work before; none had had any regular training. Most of them have gone out in couples, but to small cities they go single. Each one has his appointed district. During the four months they have stayed in the city, only ten have been active all the time. Several commenced the

last month, and a few after they left Stockholm. They have in said time, while they also attended the school, obtained 1,215 new subscribers for the health paper. About half of these pay monthly; the others have prepaid. For books and papers they have taken in all kr. 4552.00 (nearly £253). But the best of all is that they have been imbued with the spirit of the message, and have some of that noble ambition, which always urges a person on to higher attainments.

The Sunday before last some were baptized, and eight persons were taken into the fellowship of the church in Stockholm.

Stockholm, May 10. J. G. MATTESON.

LOST OPPORTUNITIES.

EACH period of life has necessities and opportunities of its own, which belong to it, which must be met and realized in it, if they are ever met and realized at all. If opportunities go by, therefore, they are lost. Life lived, cannot be lived over again. The possibilities of childhood, for him who has passed out of it, are behind him, and there they ever will be. He who has gone beyond youth cannot go back to his youth again and gird himself for the growth of that period. He who is treading now amid the stern scenes of life's meridian, cannot start again and climb the eastern slope. If age has come and the shadows have begun to lengthen, there is no vigorous manhood to be retracted—little if any of the work of manhood that can now be done. Rivulets run into rivers; rivers pour into the sea; vapours rise out of the sea, to be borne back over the hills, whence they came, and there distil and flow, a second time, a third time—possibly a thousandth time—through the same channel to the sea. This is nature, but there is nothing of the economy of life corresponding to this. No river of humanity runs back into a rivulet; no sea back into a river. There is but one voyage from the cradle to the grave. . . . It takes no far look to find the poor, the sick, the sad, the lonely, the tearful, the stricken-hearted. The opportunities are many—unremitted.

The trouble often is that we wait for large things to command us, and slight the invitation of little things close on us. A word frequently is of wondrous cheer to some sad heart. A little offering of remembrance—so small that it seems hardly worth while to carry, or send it—may relieve a want that is immediate and intense. Life is made up, not of large things that cost and dazzle, but of words and deeds thrown into the hours as they hurry by. . . . There was a motto on the temple of Delphos which read: "Know thy opportunity." This is one of the great lessons of life which should be learned early. Many do with opportunities as children do at the sea-shore—fill their little hands with sand and let the grains fall through one by one, until all are gone. . . .

After all it is contact of soul with soul that wins. God brings men of all classes close to us, that we may love them, and reach them with the truth. Some are scarred all over with sin and crime, are so degraded and repulsive that we shrink from contact with them; but they are men, and down deep within them there is a yearning for the life of God.

This is your time to warn and save. Here is your opportunity. Don't miss it. You cannot do to-morrow the work of to-day. He whom you would save will be elsewhere, or other things will engage you.—Sel.

A TEST OF OUR DISCIPLESHIP.

WILLINGNESS to share the glory of Jesus is not necessarily willingness to share his cross. There are thousands of men and women who would gladly become disciples of Jesus, if to begin the Christian life were to enter at once into the complete delights of the heavenly kingdom. But to deny one's self, to take up the cross and bear it for many a weary mile,

to follow Jesus in his humiliation, rather than in his exaltation—that indeed seems hard for flesh and blood, which yearn for the delights of this life.

And it is hard; but there is no other way of following Jesus. He who would wear the heavenly crown must first bear the earthly cross. He who would sit down to the joyous feast in the land that is not very far off, must first follow his Guide over hill and valley, through desert places and through storms of the night. And this is the test for the false and the true followers of Jesus. He who loves Christ simply for the crown and the feast of rejoicing, will not follow the Lord when his path leads into dark valleys and dwelling-places of pain. Into these abodes of gloom and sorrow only he follows who loves his Master, not for the promised reward, but for what he knows the Lord to be in himself. To one who knows the Master so, Jesus, thorn-crowned and crucified, is a better portion than all the kingdoms of this world, with all their splendour and glory and joy, but without the Man of Sorrows, beneath whose bitter cross every sore, stricken heart may find rest and shelter, and the power of an endless life.—*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.*

A THREEFOLD MESSAGE. (Concluded.)

18. THE cleansing of the sanctuary brought to view in Dan. 8:14, is the work of the investigative judgment, which commenced in heaven at the end of these days.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come! and worship him that made heaven, and earth, and the sea, and the fountains of waters." *Rev. 14:7.*

19. The second message declared the fall of Babylon.

"And there followed another angel, saying: Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." *Verse 8.*

20. Babylon signifies confusion, and represents all who are reprobate concerning the faith.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." *2 Pet. 2:1-3.*

21. The third message, *Rev. 14:9-12*, gathers out a people from this confusion.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." *Rev. 18:4.*

22. This message is to be world wide.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." *Rev. 10:11.*

23. Those who are gathered will be commandment-keepers.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Rev. 14:12.*

24. All that do not obey this message will receive the wrath of God.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;

and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." *Rev. 14:9, 10.*

25. The wrath of God is poured out in the seven last plagues.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God." *Rev. 15:1.*

26. The warning is against the worship of that power that has instituted a day to be kept in place of the seventh, which was set apart by God.

See *Dan. 7:25.*

27. Catholics admit that their church is the only authority for the change of the Sabbath from the seventh to the first day of the week.

Below we give an extract from the "Catholic Christian Instructed," Jan. 1883, to this effect:—
"Ques. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic church and apostolic tradition."

28. A restoration of the ancient Sabbath was predicted by the prophet Isaiah.

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." *Isa. 58:1, 13.*

29. The message replaces that which the Papacy has set aside.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." *Isa. 58:12.*

30. A blessing is promised to those who keep the Sabbath of the Lord.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." *Isa. 56:2.*

31. This work is to take place just before the second coming of Christ.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed." *Isa. 56:1.*

WM. INGS.

Interesting Items.

—The Beecher Memorial Fund being raised at Brooklyn exceeds £3,000.

—The Government have now obtained possession of thirty tons of French pennies.

—Madame Patti has earned £71,000 in America during her tour of five months.

—The fossil of a fish twenty feet long has been discovered in a quarry near Leamington.

—The total number of arrivals in the United States this year is expected to exceed 1,000,000.

—Work is now completely suspended in the Borinage (Belgian) coal district, about 13,000 men being on strike.

—The Queen opened the first completed building of the People's Palace in Mile-end-road on May 14.

—The Indians at the American Exhibition have decided to regard the Queen as their "Great White Mother."

—The people of Melbourne propose to present the Queen with an imperial crown studded with Australian diamonds.

—Father Keller is released from prison, the Court of Appeal at Dublin having ruled that his committal was bad and unsustainable.

—The Czar has again been fired at. Six young men have just been executed in connection with the last attempt upon his life.

—An explosion took place at Noston Colliery, High Blantyre, county of Lanarkshire, May 28. It is believed that 200 men were entombed.

—About sixty houses near St. Petersburg have been destroyed by fire. A heavy shower of rain fortunately arrested the progress of the flames.

—The Queen has issued a proclamation appointing Tuesday, June 21, to be observed as a Bank Holiday throughout the United Kingdom.

—A Young Men's Christian Association has recently been organized in Salt Lake City. No one with more than one wife can become a member.

—New coins are to be issued from the Royal Mint, viz., a £5 piece, a £2 piece, and a new coin to be called a double florin, of the value of 4s.

—A fire is reported from Lake Linden, a town in Michigan, two hundred buildings being destroyed. The loss is estimated at a million dollars.

—The expenditure of the United States population on spirits and malt liquors, irrespective of wines, was, during the year 1886, about £140,000,000.

—Open-air temperance work is now being carried on with vigour. Tent meetings have been resumed at Blackheath, the work being shared by Episcopalians and Baptists.

—The total realized from the sale of the French Crown jewels was £274,560. An American lady gave £5,300 for a waist-buckle of diamonds worn by the ex-Empress Eugenie.

—In Hungary several rivers have flooded the country around Karlsburg, and many villages are half submerged. The soldiers rescued the distressed inhabitants. The railways and roads are under water.

—A blast of 400,000 tons of rock took place at Llanberis Quarry, Carnarvonshire, May 21, two tons of gelatine, equal to nineteen tons of powder, being employed. The rock known as Ceiliog Mawr was shattered.

—Two Frenchmen named Rembold and Schmidt, employed on the Eastern railway, were arrested by the German police on a charge of having removed the German frontier post between Montreux and Vieux.

—Ten languages—English, German, Norwegian, Swedish, French, Bohemian, Finn, Polish, Italian, and Chinese—are spoken in Minnesota, and the Governor's Message is printed in each of these languages.

—The *Daily Telegraph* has started a fund with a donation of £1,000 for feasting 25,000 to 30,000 London School children in Hyde Park in honour of the Jubilee. Already nearly another £1,000 has been subscribed.

—A fire broke out in the stables of the Street Car Company, Fifty-fourth street, New York, May 27. Sixteen hundred horses were destroyed besides several buildings. The loss is estimated at about a million dollars.

—The total value of the exports of domestic breadstuffs from the United States during the ten months which ended on April 30 last was \$132,205,970, against \$95,558,843 during the corresponding period of the preceding year.

—The White Star steamers Celtic and Britannic collided about three hundred miles from New York during a dense fog. They returned to New York. It was thought that twelve persons were lost and twenty injured.

—The Pope charges the Archbishop of New York to warn Father McGlynn once for all, that if he does not present himself before the Supreme Ecclesiastical authority at Rome within forty days he will be excommunicated.

—A fire broke out at the Opera Comique Theatre, May 16, during the representation of an opera. It is said that one hundred and fifty persons have been killed, seventy injured, and fears are entertained that a number of others may be found amidst the ruins.

—The United Kingdom Alliance has received through its president, Sir Wilfrid Lawson, a donation of £1,000 for the Alliance funds. The generous donor does not allow his name to be mentioned, but sends the gift "In memory of a mother's interest in the temperance cause."

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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, JUNE 2, 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 it and give it to your friends to read.

THE world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and these prophecies are now all fulfilled except the closing scenes.

THOSE of our readers who noticed the report of the last annual session of the General Conference of Seventh-day Adventists, which appeared in the first number of this volume, will be interested to learn that the labourers sent to England and South Africa have at length landed in Great Britain. A party of seventeen arrived on the Baltic, May 25. Pastor S. N. Haskell and several others are designed for the work in this Kingdom. Pastors D. A. Robinson and C. L. Boyd, with their families and three colporteurs, numbering ten in all, intend soon to sail for South Africa. May the blessing of God rest upon these labourers in whatever field they may be engaged, and may they reap an abundant harvest of souls as their reward.

EUROPEAN COUNCIL.

THE fifth annual assembly of the European Council of Seventh-day Adventists will be held at Christiania, Norway, June 14-21, 1887. It is expected that there will be delegates from all the mission fields within the limits of the Council, and it is hoped that there will be as full a representation as possible at this important meeting. The Council will be favoured this year not only with the presence of our esteemed co-labourer, Mrs. E. G. White, and her son, Pastor W. C. White, who after spending nearly two years in the various parts of the field in Europe will thus have the opportunity of participating once more in the annual assembly of this body before they return to America, but also that of Pastor S. N. Haskell, under whose direction the Council was organized. Gratefully acknowledging the favouring providence which permits the assembling of our annual Council under so encouraging auspices, we would especially request the prayers of all the friends of the cause of present truth, that God will in a particular manner bless his servants who shall gather in this important convocation, and guide their deliberations, that the actions which they may take shall result in the advancement and prosperity of the work of the third angel's message in Europe.

B. L. WHITNEY, }
O. A. OLSEN, } *Ex. Com.*
S. H. LANE. }

GOOD AND BAD ANGELS.

THOSE who accept the teachings of Spiritualism, seem to think that we are inconsistent when we say that the spirits with whom they communicate are spirits of devils. For, say they, we read of angels who appeared to Abraham and Lot, and that angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation, and such beings cannot be spirits of devils. Of course they are not; but the angels who came to Abraham and Lot did not claim to be the spirits of their dead friends. The angels whom our heavenly Father sends to minister to those who shall be heirs of salvation, and who were sent to minister to Christ in the wilderness of temptation and in the garden, do not contradict God's Word, by saying that they are the spirits of men who died, when the Bible says that the dead know not anything. There are angels of light and angels of darkness: angels who are pure and holy as when God created them, and angels who sinned, and thus lost their first estate. But none of these angels were ever men. They were created angels, and were never of the same nature as men. How may we know the difference between the good and the bad angels?—Try them by the Word of God. "If they speak not according to this word, it is because there is no light in them." Isa. 8:20. If they contradict the Bible, or in any way throw discredit upon it, know that they are of the devil, who is a liar and the father of it.—*Signs of the Times*.

"THE BOOKS WERE OPENED."

COULD we now gaze on the judgment scene, how intense would be our feelings. All our listlessness and apathy gone. No indifferent spectators there, for the opened books reveal a faithful history of all lives. Nothing omitted,

nothing forgotten. This very day the recording angel notes our every word and act. All our opportunities, all our duties, done or undone, all our influence, with its consequences, are plainly written there. Well may we tremble at our accountability, and shudder lest the blood of souls be found upon us. What horror to think that we may not only destroy ourselves, but also drag our dearest friends to perdition. Sinners may stumble over our unholy lives, or perish through our neglect.

We cannot undo the past, but the blood of Christ is able to cleanse us from all sin, and to blot out the terrible evidence of our guilt. Now space is given us for repentance, and the Redeemer calls, "Look unto me and be ye saved, all the ends of the earth." And besides him there is no Saviour. Sin has ruined us, and if we neglect so great salvation, there is no escape. Soon our probation will be over, soon, the "great white throne" appear, and the books be opened before the Judge of all; and whosoever name is not found written in the book of life shall be cast into the lake of fire. Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Obedience to God is the test of our fitness for eternal life, and the evidence of our love to the Saviour. When we are tempted to sin, may we think of these things, keep back the dreadful deed, and crush each wrong desire, ever remembering the opened books, and the judgment of the great day.—*Gospel Sickle*.

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