

# 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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The Secretary, MISS JENNIE THAYER.

### BE TRUE THYSELF.

YET lives the lesson of that day;  
And from its twilight cool and gray  
Comes up a low, sad whisper, "Make  
The truth thine own, for truth's own sake.

"Why wait to see in thy brief span  
Its perfect flower and fruit in man!  
No saintly touch can save; no balm  
Of healing hath the martyr's palm.

"Midst soulless forms, and false pretense  
Of spiritual pride and pampered sense,  
A voice saith, 'What is that to thee?  
Be true thyself, and follow Me!'

"Alas! no present saint we find;  
The white cymar gleams far behind,  
Revealed in outline vague, sublime,  
Through telescopic mists of time!

"Trust not in man with passing breath,  
But in the Lord, old Scripture saith;  
The truth which saves thou mayst not blend  
With false professor, faithless friend.

"Search thine own heart. What paineth thee  
In others in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek!

"Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.

"The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great Life transfused in theirs,  
Awaits thy faith, thy love, thy prayers!"  
—From Whittier's "Chapel of the Hermits."

## GENERAL ARTICLES.

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

### THE TEACHINGS OF CHRIST. NO. 3.

BY MRS. E. G. WHITE.

SERMON ON THE MOUNT (CONTINUED).

"BLESSED are the meek; for they shall inherit the earth. The difficulties that the Christian encounters may be very much lessened by that meekness of character which hides itself in Christ. Jesus invites all the weary and heavy laden to come unto him who is meek and lowly in heart, that they may find rest. If the Christian possesses the humility of his Master, he will rise above the slights, the rebuffs, and annoyances to which he is

daily exposed, and they will cease to cast a gloom over his spirit. That meekness which Jesus blessed operates amid the scenes of domestic life; it makes the home happy, it provokes no quarrels, gives back no angry answers, but soothes the irritated temper, and diffuses a gentleness which is felt by all within its charmed circle. It calms the inflammable spirit of retaliation, and mirrors forth the character of Christ.

Far better would it be for Christians to suffer under false accusations than to inflict upon themselves the torture of retaliation against their enemies. Hatred and revenge are instigated by Satan, and bring only remorse to him who cherishes them. Lowliness of heart is the strength that gives victory to the Christian. His reward is an inheritance of glory.

"Blessed are they who do hunger and thirst after righteousness; for they shall be filled." As the body feels the necessity for temporal food to supply the waste of the system, and preserve the physical strength, so the soul should long for that spiritual nourishment that increases the moral strength, and satisfies the cravings of the mind and heart. As the body is continually receiving the nutriment that sustains life and vigor, so should the soul constantly receive the heavenly food which gives nerve and muscle to spirituality. As the weary traveler eagerly seeks the spring in the desert, and, finding it, quenches his burning thirst with its cool and sparkling water, so should the Christian thirst for and seek the pure water of life, of which Christ is the fountain. There the soul may be satisfied, there the fever born of worldly strife is allayed, and the spirit is forever refreshed. But a majority of those who listened to Jesus hungered only for worldly advantages and honor. Especially did the self-exaltation of the Pharisees prevent them from longing for any higher attainments than they had already reached, for in their own estimation they were at the very pinnacle of perfect righteousness. However, there were many who heard thankfully the lessons of Jesus, and from that time shaped their lives according to his teachings.

"Blessed are the merciful; for they shall obtain mercy." Here Jesus struck a blow at the arrogance and cruel intolerance of the Jews. Both priests and people were, as a rule, overbearing, quarreling with all who opposed them, severely critical and resentful of any reflection cast upon their own acts. Jesus said of the Pharisees, "Ye tithe the mint, and rue, and all manner of herbs, and pass over judgment and the love of God." The Saviour desired to teach his followers a lesson of mercy, that they should not be wanting in that tender compassion which pities and aids the suffering and erring, and avoids magnifying the faults of others.

"Blessed are the pure in heart; for they shall see God." The Jews were so exacting in regard to ceremonial purity that their regulations were extremely burdensome. Their minds were so occupied with rules and restrictions, and the fear of outward defilement, that

they lost sight of the necessity for purity of motive and nobility of action. They did not perceive the stain that selfishness, injustice, and malice, leave upon the soul.

Jesus declared that the pure in heart should see God. They would recognize him in the person of his Son, who was sent to the world for the salvation of the human race. Their minds, being cleansed and occupied with pure thoughts, would more clearly discover the Creator in the works of his mighty hand, in the things of beauty and magnificence which comprise the universe. They would live as in the visible presence of the Almighty, in a world of his creation, during the time that he apportioned them here. They would also see God in the future immortal state, as did Adam when he walked and talked with God in Eden. Even now the pure in heart see God "through a glass darkly, but then face to face."

"Blessed are the peace-makers; for they shall be called the children of God." Our Heavenly Father is a God of peace. When he created man he placed him in an abode of peace and security. All was unity and happiness in the garden of Eden. Those who are partakers of the divine nature will love peace and contentment; they will cultivate the virtues that insure those results. They will seek to allay wrath, to quiet resentment and fault-finding, and all the evil passions that foster quarrels and dissensions. The more men unite with the world, and fall into its ways, the less they have of the true elements of peace in their hearts, and the more they are leavened with the bitterness of worldly strife, jealousy, and evil thoughts toward each other, which only needs certain circumstances to develop them into active agents for evil. Those whose anger kindles at slight provocations, and those who watch the words and acts of others to secretly report them where they will stir up enmity, are the direct opposite of the peace-makers who are called the children of God.

The true Christian will in his intercourse with men suppress words that would tend to produce unnecessary anger and strife. All heaven is at peace, and those who are closely connected with Christ will be in harmony with heaven. Jesus declared: "In the world ye shall have tribulation; but in me ye shall have peace." Those who are in sympathy with the Saviour will not be restless and dissatisfied. They will partake of the nature of Christ, and their lives will emulate his example.

The multitudes were amazed at this doctrine, so at variance with the precepts and example of the scribes and Pharisees. The people had imbibed the idea from them that happiness consisted in the possession of the things of this world, and that fame and the honor of men were much to be coveted. It was very pleasing to be called "Rabbi," and to be extolled as very wise and religious, having their virtues paraded before the public. This was considered the crown of happiness. But Jesus, in the presence of that vast throng,

declared that earthly gain and honor was all the reward such persons would ever receive. Jesus spoke with certainty, and a convincing power attended his words. The people were silenced, and a feeling of fear crept over them. They looked at each other doubtfully. Who of them would be saved if this man's teachings were true? Many were deeply convicted that this remarkable teacher was actuated by the Spirit of God, and that the sentiments he uttered were divine.

These lessons of instruction were particularly calculated to benefit the disciples, whose lives would be governed by the principles therein taught. It was to be their work to impart the divine knowledge they derived from Jesus, to the world. It was their task to spread the gospel far and wide among the people of all lands, and it was very important that all the lessons of Jesus should be plain to their minds, stamped upon their memories, and incorporated in their lives. Every truth was to be stored away in their minds and hearts for future use.

After Jesus had explained to the people what constituted true happiness, and how it could be obtained, he more definitely pointed out the duty of his disciples, as teachers chosen of God to lead others into the path of righteousness and eternal life. He knew that they would often suffer from disappointment and discouragement, that they would meet with decided opposition, that they would be insulted, and their testimony rejected. His penetrating eye looked down the coming years of their ministry, and saw the sorrow and abuse that would attend their efforts to lead men to salvation. Well he knew that the humble men who listened so attentively to his words were to bear, in the fulfillment of their mission, calumny, torture, imprisonment, and death, and he continues:—

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Jesus here shows them that at the very time when they are experiencing great suffering in his cause, they have reason to be glad, and recognize that their afflictions are profitable to them, having an influence to wean their affections from the world and concentrate them upon heaven. He taught them that their losses and disappointments would result in actual gain, that the severe trials of their faith and patience should be cheerfully accepted, rather than dreaded and avoided. These afflictions were God's agents to refine and fit them for their peculiar work, and would add to the precious reward that awaited them in heaven. He charged them, when persecuted by men, not to lose confidence, nor become depressed and mourn over their hard lot, but to remember that righteous men of the past had likewise suffered for their obedience. Anxious to fulfill their duty to the world, fixing their desire upon the approbation of God, they were calmly and faithfully to discharge every duty, irrespective of the fear or favor of man.

Those things which seem to the Christian most grievous to be borne often prove his greatest blessing. Reproach and falsehood have ever followed those who were faithful in the discharge of duty. A righteous character, though blackened in reputation by slander and falsehood, will preserve the purity of its virtue and excellence. Trampled in the mire, or exalted to heaven, the Christian's life should be the same, and the proud consciousness of innocence is its own reward. The persecution of enemies tests the foundation upon which the

reputation really rests. Sooner or later it is revealed to the world whether or not the evil reports were true, or were the poisoned shafts of malice and revenge. Constancy in serving God is the only safe manner of settling such questions. Jesus would have his people use great care to give the enemies of his cause no ground to condemn their holy faith. No wrong action should cast a stigma upon its purity. When all arguments fail, the slanderers frequently open their galling fire upon the besieged servants of God; but their lying tongues eventually bring curses upon themselves. God will finally vindicate the right, honor the guiltless, and hide them in the secret of his pavilion from the strife of tongues.

God's servants have always suffered reproach; but the great work moves on, amid persecution, imprisonments, stripes, and death. The character of the persecution changes with the times, but the principle—the spirit that underlies it—is the same that stoned and beat and slew the chosen of the Lord centuries ago.

There was never one who walked a man among men more cruelly slandered than the Son of God. He was met at every point with bitter reproaches. They hated him without a cause. The Pharisees even hired men to repeat from city to city the falsehoods which they themselves fabricated to destroy the influence of Jesus. Yet he stood calmly before them declaring that reproach was a part of the Christian's legacy, counseling his followers how to meet the arrows of malice, bidding them not to faint under persecutions, but, "Rejoice, and be exceeding glad;" "for so persecuted they the prophets which were before you." Jesus continued to impress upon the minds of his disciples the responsibility of their relation to the world. Said he:—

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." The people could see the white salt, glistening in the pathway, where it had been cast out because it had lost its savor and was therefore useless. Jesus used salt as an illustration of the Christian's life and teachings upon the world. Were it not for the few righteous who inhabit the earth, the wrath of God would not be delayed a moment from punishing the wicked. But the prayers and good works of the people of God preserve the world; they are the savor of life. But if Christians are only so in name, if they have not virtuous characters and godly lives, they are like the salt that has lost its savor. Their influence upon the world is bad; they are worse than unbelievers.

Jesus took objects in the view of his listeners as emblems by which to teach his truth. The people had come together to hear him while it was yet early morning. The glorious sun, climbing higher and higher in the blue sky, was chasing away the shadows that lurked in the valleys and among the narrow defiles of the mountains. The glory of the eastern heavens had not yet faded out. The sunlight flooded the land with its splendor, the placid surface of the lake reflected the golden light, and mirrored the rosy clouds of morning. Every bud and flower and leafy spray glistened with dew-drops. Nature smiled under the benediction of a new day, and the birds sang sweetly among the spreading trees. The Saviour looked upon the company before him, and then upon the rising sun, and said to his disciples, "Ye are the light of the world." The figure was peculiarly striking. As the sun lit up the landscape with his genial rays, and scattered the shades of night, so the disciples were to diffuse the light of truth, and scatter the moral darkness that brooded over the world. In the

brilliant light of morning the towns and villages situated upon the surrounding hills stood forth clearly, and made an attractive feature of the scene. Jesus, pointing to them, said, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." In these words Jesus taught his disciples that if they wished to direct others in the path of righteousness, their own example should be correct, and their acts reflect the light of truth.

Moral disease abounds, and darkness covers the earth; but the disciples of Christ are represented as lights shining amid the gloom of night. Those rays reveal the dangers that lie in the sinner's path, and point the true way to righteousness and safety. If those who profess to be Christ's followers, and to have the light of truth, are not careful to present that truth to others in a proper manner, those who are in the darkness of error will see no beauty in it. In carrying a lantern on a dark night, to light the way for one who is following, the bearer sometimes becomes careless, and permits his person to interpose between the light and the one whom he is guiding, and the darkness of the way is rendered more intense to him from the temporary light that has been shed upon it. So with many who essay to present the truth of God to others; they hide the precious light with their own defective characters, which stand out darkly conspicuous in their deformity, and turn many from the truth. The characters of the professed followers of Christ should be so admirable, and their deeds so exemplary, that the world will be attracted toward a religion that bears such fruits of righteousness. They will thus be led to investigate and embrace its principles from the fact that the lives of its representatives shine forth with such holiness that they are the beacon lights of the world.

The Pharisees shut themselves away from the world, and thereby made it impossible for them to exert an influence over the people of the world; but Jesus names his disciples the "light of the world." Their teachings and example are to scatter the clouds of error, and all nations and people are to feel their influence. The religion of the Bible is not to be confined between two covers nor within the walls of a church. It is not to be brought out only occasionally simply for our own benefit, and then carefully laid aside again, but it is to sanctify the daily life, to manifest itself in every business transaction and in all the social relations of life. Such a religion was in marked contrast with that of the Pharisees, which consisted only in the hollow observance of rules and ceremonies, and shed no ennobling influence over their lives.

(Concluded next month.)

#### HOW MR. BOWER ESCAPED FROM THE INQUISITION OF MACERATA, IN ITALY, 1726.

BY J. N. ANDREWS,

Late Missionary at Bâle, Switzerland.

#### SECOND ARTICLE.

MR. BOWER now projected his escape, and revolved in his mind every possible method of effecting it; but when he considered the formidable difficulties with which it was attended, and the fatal consequences if he failed, his suspense, added to the painful circumstances in which he was placed, was scarce supportable. At length an event occurred which fixed his resolution, at the same time that it afforded the Inquisitor General an opportunity to perceive how far dictates, tenderer than those

of nature, might be suppressed (subdued they could not be) in Mr. Bower.

A person\* was accused to the Inquisition for remarking to a companion, on meeting two Carthusian Friars: "What fools are these to think they shall gain heaven by wearing sackcloth and going barefoot! they might as well be merry, do as we do, and they would get to heaven as soon."

All Mr. Bower's compassion was excited; for he knew that the culprit would be treated with the utmost malice and severity, this being deemed a heinous offense against the church. But how great was his distress when he heard the name denounced of a nobleman, his dearest, his only friend! and when the Inquisitor concluded by saying—"And you, Mr. Bower, I order to apprehend him, and bring him here between two and three in the morning." "My lord, you know the connection." Mr. Bower was proceeding, but the Inquisitor sternly interrupted him—"Connection! what! talk of connection when the holy faith is concerned!" and rising to go away—"See that it be done, the guards shall wait without," and as he passed him said, "This is the way to conquer nature, Mr. Bower."

What passed in Mr. B.'s heart during the interval which elapsed before the time appointed (being about an hour), those who have not tenderness enough to represent it to themselves, cannot be made to realize it by all the powers of language. To give his friend notice was impossible; for the myrmidons were waiting without. To refuse going would be fatal to himself without benefiting his friend. When told that the hour was come, he went with his awful retinue, and knocked at the door, when a maid-servant, looking out of the window, asked who was there. Mr. Bower replied, "The Holy Inquisition! come down and open the door without waking anybody or making the least noise on pain of excommunication." Down came the poor girl in her night-clothes, in such trepidation as to be scarcely able to stand. "Show me the way to your master's room!" "I knew the way as well as she," said Mr. Bower when he related this, in such a tone of voice and manner as declared that all the sweet familiarity which subsisted between them, and the many friendly interviews they had had, perhaps in that very apartment, occurred at that instant to his mind.

The nobleman and his lady, to whom he had been married but six months, were asleep when he entered. The lady waking first, shrieked out; upon which one of the ruffians gave her a blow on the head that made the blood gush out, for which Mr. Bower severely reproved him. The nobleman who was by this time awakened, cried out with hands and eyes lifted up in astonishment, "Mr. Bower!" and nothing more, implying thereby every aggravating circumstance, and emphatically expressing the strong emotions of his soul. No wonder Mr. Bower was obliged to turn from him, whilst executing his commission. Nor did he dare, during the following scenes of this dreadful catastrophe, to look towards him, lest his eyes should speak the language of his heart so plainly as to be understood, not only by his friend, but by the whole court.

The ensuing morning, when Mr. Bower

delivered the key of the prison, and announced the arrest, the Inquisitor General said to him, "This is done like one who is desirous at least to conquer the wickedness of nature."

The nobleman underwent the queen of tortures, but was released by death three days after the infliction. His estate, as usual, was confiscated to the Inquisition, reserving a small provision for his widowed lady, and for the child, if she should prove to be pregnant. It may be supposed that Mr. Bower was now fully determined on an adventure, the most desperate that man ever undertook, and of which history can scarcely produce an equal. The manner of it was all that remained for consideration.

It occurred to him to solicit permission to make a pilgrimage to Loretta, and for that purpose he waited on the Inquisitor General several times; but conscious of his secret intentions whenever he attempted to speak, he dreaded lest the words should falter on his tongue, and his very confusion betray him; so that he still returned as he went. One day, however, while in familiar conversation, he had the courage to say: "My lord! 'tis long since I was at Loretta; will your lordship give me leave to go thither for a week?" To which the Inquisitor General gave an immediate assent.

Wearied by the many sleepless nights he had passed, the anxiety of Mr. Bower's mind, filled with a project of such importance, can better be imagined than described.

Having made all his preparations, and his valuable papers (including his directory) being concealed in the lining of his clothes, so soon as the horse which he had hired and ordered to be brought to him early in the morning, was come to the door, he carried down his portmanteau and fastened it on himself. As he was mounting, he told the owner of the horse he did not know whether he should like him or not, as he was a very bad horseman, and asked him what he valued him at in case he should not suit. The man named the price, and he gave him the money, and then set forward, armed with two loaded pistols, being determined in case of any exigency not to be taken alive.

Mr. Bower's plan was to take the by-roads through the Adriatic States into Switzerland, being a distance of four hundred miles before he could get out of the pope's jurisdiction; and with this route, beyond one hundred and fifty miles from Macerata, he was wholly unacquainted.

After traveling ten miles without meeting anybody, he found himself at a place where two ways met, the one leading to Loretta, the other being the road which he proposed going. Here he stood some minutes in the most profound perplexity. The dreadful alternative appeared now in the strongest view, and he was even yet tempted to quit his darling project, and turn towards Loretta. But finally collecting all the force of his staggering resolution, he pushed his horse into the contrary road, and at that instant left all his fears behind.

It was in the month of April when Mr. Bower began his journey. During the first seventeen days, the nature of the roads he was obliged to pursue among the mountains, woods, rocks, and precipices, in paths generally no better than a sheep track, and often not so good, prevented his traveling more than one hundred miles. When he met any person, which was very seldom, he pretended to have lost his way, and inquired for the high road to avoid suspicion, for he well knew that so soon as the papers he conveyed were missing, or that there was any reason to suspect his escape, expresses would be sent in every direction, and every possible method adopted to secure him. In fact, expresses were sent

off, and in a very short time outstripped him above one hundred miles.

During these seventeen days he supported himself on goat's milk obtained from the shepherds, with such coarse victuals as he could purchase of the peasants who came to cut faggots, choosing his place of repose for himself where there was the most shelter and grass for his horse. At the expiration of this period, having fasted nearly three days, he was compelled to strike into the high road, and enter the first house he came to, which happened to be a post-house, with only one small room where gentlemen staid till their horses were changed.

He requested the landlady to give him some victuals; but looking about he saw a paper posted up over the door, which contained the most exact and minute description of his own person, offering a reward of the value of £800 to any one who should carry him alive to the Inquisition, and of £600 for his head. This was sufficiently terrifying, as there were two countrymen in the house.

He endeavored to hide his face by rubbing it with his handkerchief and blowing his nose, and when he got into the house, by looking out of the window. But one of the fellows presently observing, "This gentleman don't care to be known," Mr. Bower thought there was nothing for him to do but to brave it out; so turning to him, he put his handkerchief in his pocket, and said boldly, "Yourscals! what do you mean? What have I done that I need fear to be known? Look at me, you villain!"

The man made no reply, but got up, nodded his head, and winking significantly to his companion, they walked out together. Mr. Bower watched them from the window, but in a few minutes a corner obstructed his view. In a short time he espied them with three or four others in close conference. This foreboded no good. Not a moment was to be lost. He drew out his pistols, put one in his sleeve, and with the other cocked in his hand, marched into the stable, and without saying a word mounted his horse and rode off.

Fortunately the men wanted either presence of mind, or courage to attack him, for they certainly recognized him by the description given in the advertisement. He was now again obliged to seek refuge in the woods, where he must soon have famished but for the superintendence of Divine Providence. At night when he was almost fainting, he met with some wood-cutters, who supplied him with excellent provisions. He wandered for some time through paths in which he rendered his horse more assistance than he could derive from him, being obliged to clear the roads and lead him.

As night advanced he laid himself down in a very disconsolate condition, having no idea where he was, or which way he should turn. When the day began to break, he found he was on a small eminence whence he discovered a town at a distance, which he concluded to be one of considerable extent, from the number of its steeples, spires, etc.

Though this gave him some satisfaction, yet it was not unaccompanied with terror, as he knew not what place it was, and might incur much risk by going into the high road to inquire. Nevertheless he advanced as fast as he could, and asking the first person he met, was informed it was Luzerne, the residence of the pope's nuncio, and to and from whom all the expresses concerning Mr. Bower must have been dispatched. This road not suiting his views, he left it, the moment his informer was out of sight, and once more betook him to the woods, where he wandered for some time longer, oppressed by hunger and cold, and perplexed with uncertainty whither he should go.

(Concluded next month.)

\* A nobleman, most intimate and only friend of Mr. Bower, who maintained an intercourse with him after being made counsellor of the Inquisition (for all ranks of people are cautious how they correspond with the Inquisition, etc.), walking in a garden with his lady, and seeing two friars pass, with their feet and heads bare, and as he thought out of hearing, expressed his surprise to his wife that any person should be so far infatuated as to believe that such particular dress could be meritorious in the sight of God. Unhappily the friars overheard him and reported his words to the Inquisition.

## THE EARLIEST RECORDED HYMN.

[The hymn here translated is claimed to be earlier than the time of Clement, in whose writings it is recorded. Many modern hymns to Christ are richer in the graces of sacred melody; but there is much in this to interest the readers, as the earliest hymn of praise to the Divine Redeemer known to the Christian world. The translation is as nearly literal as the exigencies of English verse allow.—*The Alliance.*]

CHRIST! of tender lambs the Leader,  
Shelter of each nestling bird,  
Of our young the Guide and Pleader,  
Let our song to thee be heard;  
While sweet praises each voice raises  
To the everlasting Word.

King of saints, the all-prevailing  
Message of the Father's grace,  
Lord of wisdom, grief-assailing  
Saviour of our mortal race;  
Shepherd Jesus, guide and lead us  
To thy heavenly pasture-place.

Fisher in the sea of mortals,  
Whom thy grace alone can save,  
Luring us from death's dark portals,  
Luring from the hostile wave;  
With thy life so sweet and tender,  
Save thy saints, O Christ, we crave.

Lead, O King, to life eternal,  
In the footsteps thou hast trod,  
In the heavenly way supernal,  
Strength of those who worship God;  
Fount of mercy, virtue's Author,  
Lead us with thy staff and rod.

For thy lowly life of teaching,  
Find thou here thy blest reward,  
While the children, heavenward reaching,  
Sing the praises of their Lord;  
Children tender, their Defender  
Praising in divine accord!  
—From the Greek of Clement of Alexandria.

## LIFE IN CHRIST.

“FOR ye are dead, and your life is hid with Christ in God.” Col. 3: 3.

If our life is hid with Christ, it must be a fact that we do not possess it at the present time. It must be when we have overcome that it will be ours. But we are told that life, or immortality, is ours while we are here on probation. Can it be true? How can man possess immortality when it is hid? And why should the apostle say, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God”? Verse 1. In what are those things which are above embraced? In verse 3 he says it is *our life*,—that for which we are to “seek.” If we already possess this precious boon, I should not think the apostle would say seek for it above.

We find him discoursing on this subject very often, and always entreating his followers to look in the future for this life. In Rom. 2: 7 he speaks very plainly on this question: “To them who by patient continuance in well-doing seek for glory and honor and immortality [God will render] eternal life.” How plain this is! Eternal life is set before us as something we are to seek for. Again I read, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6: 23. Blessed promise! Those who do not accept of the conditions do not receive it.

If eternal life is promised on certain conditions, can we hope to have it unless we comply with the conditions? I think every one will say, Certainly not. Then is it not important that we should study the conditions to learn whether we shall be among the rewarded ones or not? It is an easy matter to talk about the great truths of God's word. We may believe that there is no life outside of Christ, and yet fail to have that life. Simply *believing* in conditional immortality and the final destruction of the wicked, will not shield us in the great day when all shall be judged. We should be as familiar with the conditions as we are with the arguments which prove the doctrines. The devils believe, but that will not save them. Satan

knows there is no life, unless it be through the One he hates, Christ. But his belief will not save him, because he has refused to accept the conditions on which the promises of life are based. Our Saviour speaks of a class who come up in the judgment who have this belief, but are told to “depart.” Matt. 7: 21-23. Dear reader, there is danger that we may be among that class.

Let us now examine the Word, and see what are the conditions we must comply with in order to receive eternal life. Paul says it will be rendered “to them who by patient continuance in well-doing seek for glory and honor and immortality.” Here we find that the receiver is to seek for it, and to continue in well-doing. It is not only *seeking*, but also *doing well*. The very act of doing well, or well-doing, is an evidence that we are seeking for this life. What is this “well-doing” spoken of by the apostle? In Jas. 2: 8, I read, “If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, *ye do well*.” Then well-doing must be obeying God's law. John tells us (1 John: 3, 4) that “sin is the transgression of the law,” and Paul says, “The wages of sin is death.” These texts show us that unless we seek to obey God, we will not have eternal life. What has separated man from God that he needs to seek him? Sin. What is sin? Transgression of the law. The law condemns sin, and death is the penalty. Man, in this condition, has no right to life. If he should try to obey God in the future, his past sins would debar him from having eternal life. What must he do? I thank God that there is hope for such an one. He has a Saviour, who holds eternal life in his hand, ready to bestow it, if the conditions are complied with. These conditions are, first, a turning away from sin; second, turning to the Lord through the blood of Jesus; third, rendering obedience to God's law, for, “Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matt. 7: 21.

But, says one, we have nothing to do with the law; we are under grace, and look to Christ for the life. How any person who believes in life only in Christ can reject the law of God, is more than I can understand. Why did Christ die? Was it not to redeem man from sin? If the law of God could be abolished, why need Christ die? If the law is abolished, we have no need of a saviour, for where no law is there is no transgression. If there is no transgression, then we are not sinners, and Christ did not come to die for us. But what does Paul say on this subject? “For all have sinned, and come short of the glory of God.” Rom. 3: 23. “For by the law is the knowledge of sin.” Verse 20. “Do we then make void the law through faith? God forbid; yea, we establish the law.” Verse 31. Then again, hear the words of Jesus: “But if thou wilt enter into life, keep the commandments.” Matt. 19: 17. Keeping of the commandments alone will not give us life, neither will faith in Jesus alone grant us this reward; both are necessary. Thus John speaks of the last church: “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. 14: 12. In chapter 15, we find that they are permitted to stand on the sea of glass. They have overcome and have possession of the life promised by our blessed Saviour. This is in harmony with the testimony of Paul, in Col. 3: 4: “When Christ, who is our life, shall appear, then shall ye also appear with him in glory?”

Kind reader, have you that hope? Are you daily seeking for that life by obedience to God's law, and faith in the blood of Jesus?

Or, have you just a theory of life in Christ, expecting to be saved because you know the truth so well? Ah, be not deceived! God is no respecter of persons. But he is a respecter of character. It is one thing for us to get hold of God's truth, but quite a different thing for God's truth to get hold of us. If the former is our experience we will be denied the precious life we have been holding up to others. If the latter be ours, we will be sanctified by that truth.

Then let us not hold the theory of the truth uppermost, but let us study the conditions, and seek the Lord daily to help us obey these conditions as well. Then our work will be blessed of God, and we can have his blessing here, and eternal life when the Life-giver comes.

J. H. DURLAND.

## SUNDAY MOB AT LEICESTER.

WHEN a drunken mob of Scotchmen at Strome Ferry assaulted a few hard-working fishermen for attempting to land fish on Sunday, an eminent London divine commended them by saying that he “wished there were people in England good enough to be capable of the Scotch crime of using violence to protect the day of rest.”

Coming from one so popular, we thought it would do harm by exciting a certain class of bigots to violence. Therefore by pen and voice we protested against it as a great evil. And now that Leicester has furnished a class of men *wicked* enough “to be capable of the Scotch crime of using violence to protect” the “venerable day of the sun,” whose only sacredness is borrowed from the traditions of the apostate church of Rome, we would again denounce this ochlocratic spirit as wholly wrong, and a child of the mother of the institution which it seeks to defend.

We are sorry that any class of men are secularists, though doubtless some have been driven that way by dogmatists. But we are sure that if they are ever won to Christ, it will be by kindness instead of wicked abuse. The right way is to follow the Golden Rule. Matt. 7: 12.

The following from the *Cambrian News* of July 3, 1885, may be read with profit by a certain class:—

“A Leicester mob has declared itself on behalf of religion, save the mark! The Secularists on Sunday attempted to play cricket, but were disturbed by a crowd who threw the ball into the river and assaulted the president of the Secular Society, and two gentlemen who were merely spectators. The mob held possession of the ground until the police drove them off. It is a queer way of defending and commending modern religion, to break the law. If anybody wants to play at cricket on Sundays, surely it is as innocent to play at cricket as to do many other things which are done on Sundays. The greatest sticklers about the observance of Sunday are often the most lax as to what is done on other days of the week. In Wales there are scores of men, as we have often pointed out, who work at their secular callings six days of the week and preach for money on the seventh. These mercenary ministers are shocked to think that anybody should play or work on Sundays, while they hoard up money which they acquire by working seven days a week! Modern religionism is a very queer thing, and has on its side the roughs, as at Leicester.”

The *News* should be commended for making a distinction between Christianity and “modern religionism,” and for raising a cry against such wickedness. The Spirit of Christ does not prompt men to commit acts of violence; and Christians cannot be pleased with demonstrations which are but preludes to anarchy.

A. A. JOHN.

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

(Continued.)

## HILL OF DIFFICULTY, ETC.

THE passengers being again all comfortably seated, we now rattled away merrily, accomplishing a greater distance in ten minutes than Christian probably trudged over in a day. We soon passed the town of Morality, which has increased hugely since Bunyan's time. We also passed the newly settled and thriving towns of Deism, Spiritualism, and Mormon-town. It was laughable, while we glanced along, as it were, at the tail of a thunderbolt, to observe two dusty foot-travelers in the old pilgrim guise, with cockle shell and staff, their mystic rolls of parchment in their hands, and their intolerable burthens on their backs. The preposterous obstinacy of these honest people in persisting to groan and stumble along the difficult pathway, rather than take advantage of modern improvements, excited great mirth among our wiser brotherhood. We greeted the two pilgrims with many pleasant gibes and a roar of laughter; whereupon they gazed at us with such woeful and absurdly compassionate visages that our merriment grew tenfold more obstreperous. Apollyon also entered heartily into the fun, and contrived to flirt the smoke and flame of the engine, or of his own breath, into their faces, and envelop them in an atmosphere of scalding steam. These little practical jokes amused us mightily, and doubtless afforded the pilgrims the gratification of considering themselves martyrs.

At some distance from the railroad, Mr. Smooth-it-away pointed to a large, antique edifice, which, he observed, was a tavern of long standing, and had formerly been a noted stopping-place for pilgrims. In Bunyan's road-book it is mentioned as the Interpreter's House.

"I have long had a curiosity to visit that old mansion," remarked I.

"It is not one of our stations, as you perceive," said my companion. "The keeper was violently opposed to the railroad; and well he might be, as the track left his house of entertainment on one side, and thus was pretty certain to deprive him of all his reputable customers. But the foot-path still passes his door, and the old gentleman now and then receives a call from some simple traveler, and entertains him with fare as old-fashioned as himself. We patronize the 'new house opened by Mr. Creed-utility.'"

Before our talk on this subject came to a conclusion, we were rushing by the place where Christian's burthen fell from his shoulders at the sight of the cross. This served as a theme for Mr. Smooth-it-away, Mr. Live-for-the-world, Mr. Hide-sin-in-the-heart, and Mr. Scaly-conscience, and a knot of gentlemen from the town of Shun-repentance, to descant upon the inestimable advantages resulting from the *safety* of our luggage. Myself and all the rest of the passengers, indeed, joined with great unanimity in this view of the matter; for our burthens were rich in many things esteemed precious throughout the world; and especially we each of us possessed a great variety of favorite habits, which we trusted would not be out of fashion, even in the polite circles of the Celestial City. It would have been a sad spectacle to see such an assortment of valuable articles tumbling into the sepulcher. I should not omit to mention, also, that out of respect to the more refined feelings of a class of persons who patronize the railroad very liberally, the company have caused a grove of trees to be planted between the road and the Cross, so as to conceal the latter object entirely from view, and thus benevolently prevent any

unpleasant associations that might arise from the sight. While pleasantly conversing on the favorable circumstances of our position, as compared with those of past pilgrims, and of narrow-minded ones of the present day, we soon found ourselves at the foot of the Hill Difficulty. Through the very heart of this rocky mountain, a tunnel has been constructed of most admirable architecture, with a lofty arch and a spacious, double track; so that unless the earth and rocks should chance to crumble down, it will remain an eternal monument to the builder's skill and enterprise. It is a great, though incidental, advantage that the materials from the heart of the Hill Difficulty have been employed in filling up the Valley of Humiliation—at least that part of it which the road passes—thus obviating the necessity of descending into that disagreeable and unwholesome hollow.

"This is a wonderful improvement, indeed," said I. "Yet I should have been glad of an opportunity to visit the Palace Beautiful, and be introduced to the charming young ladies—Miss Prudence, Miss Piety, Miss Charity, and the rest—who have the kindness to entertain pilgrims there."

"Young ladies!" cried Mr. Smooth-it-away, as soon as he could speak for laughing. "And charming young ladies! Why, my dear fellow, they are old maids, every soul of them—prim, dry, starched, and angular—and not one of them, I will venture to say, has altered so much as the fashion of her gown since the days of Christian's pilgrimage."

"Ah, well!" said I, much comforted, "then I can very well dispense with their acquaintance."

The respectable Apollyon was now putting on the steam at a prodigious rate, anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death, into which doleful region, at our present speed, we should plunge much sooner than seemed at all desirable. In truth, I expected nothing better than to find myself in the ditch on one side, or the quag on the other. But on communicating my apprehensions to Mr. Smooth-it-away, he assured me that the difficulties of this passage, even in its worst condition, had been vastly exaggerated, and that in its present state of improvement I might consider myself as safe as on any railroad in Christendom.

Even while we were speaking, the train shot into the entrance of this dreaded Valley. Though I plead guilty to some foolish palpitations of the heart during our headlong rush over the causeway here constructed, yet it was unjust to withhold the highest encomiums on the boldness of its original conception, and also the ingenuity of those who executed it. It was gratifying, likewise, to observe how much care had been taken to dispel the everlasting gloom, and supply the defect of cheerful sunshine, not a ray of which has ever penetrated among these awful shadows. For this purpose the inflammable gas, which exudes plentifully from the soil, is collected by means of pipes, and thence communicated to a quadruple row of lamps along the whole extent of the passage. Thus a radiance has been created, even out of the fiery and sulphurous curse that rests forever upon the Valley; a radiance hurtful, however, to the eyes, and somewhat bewildering, as I discovered by the changes which it wrought in the visages of my companions. In this respect, as compared with natural daylight, there is the same difference as between truth and falsehood—but if the reader has ever traveled through the dark Valley, he will have learned

to be thankful for any light that he could get—if not from the sky above, then from the blasted soil beneath. Such was the red brilliancy of these lamps that they appeared to build walls of fire on both sides of the track, between which we held our course at lightning speed, while a reverberating thunder filled the Valley with its echoes. Had the engine run off the track (a catastrophe, it is whispered, by no means unprecedented), the bottomless pit, if there be any such place, would undoubtedly have received us. Just as some dismal fooleries of this kind had made my heart quake, there came a tremendous shriek careering along the Valley, as if a thousand devils had burst their lungs to utter it, but which proved to be merely the whistling of the engine on arriving at a stopping-place.

The spot where we had now paused is the same that our friend Bunyan—a truthful man, but infected with many fantastic notions—has designated, in terms plainer than I like to repeat, as the mouth of the infernal region. This, however, must be a mistake, inasmuch as Mr. Smooth-it-away, while we remained in the smoky and lurid cavern, took occasion to prove that Tophet has not even a metaphorical existence. The place, he assured us, is no other than the crater of a half-extinct volcano, in which the directors had caused forges to be set up for the manufacture of railroad iron. Here also is obtained a plentiful supply of fuel for the use of the engines. Whoever had gazed into the dismal obscurity of the broad cavern mouth, whence ever and anon darted huge tongues of dusky flame, and had seen the strange half-shaped monsters, and visions of faces horribly grotesque into which the smoke seemed to wreath itself, and had heard the awful murmurs, and shrieks, and deep, shuddering whispers of the blast, sometimes forming itself into words almost articulate, would have seized upon Mr. Smooth-it-away's comfortable explanation as greedily as we did. The inhabitants of the cavern, moreover, were unlovely personages, dark, smoke begrimed, generally deformed, with misshapen feet, and a glow of dusky redness in their eyes, as if their hearts had caught fire and were blazing out of the upper windows. It struck me as a peculiarity that the laborers at the forge, and those who brought fuel to the engine, when they began to draw short breaths, positively emitted smoke from their mouth and nostrils.

(To be continued.)

## "WHEN I KEPT SILENCE."

THE Psalmist had tried to hush up and cover his sins. "I kept silence," he says. He tried to put on a jaunty indifference, as if it were nothing at all. He was no worse than others. If there was any blame, it was not his. Blame his nature, if you will, in which such fiery passions slept—he could not help that. Blame occasion and temptation; these were answerable for what had happened, not himself. But underneath that silence his very bones roared. No, he could not get rid of sin by denying it. There it was, in all its hideousness, standing out glaring in the light of God. Memories met him, and whispered at his ear. Faces rose up and came near and looked at him, dumbly clamoring against him. Fingers pointed at him. Nature seemed allied with conscience, and as he passed, there came strange voices, hints, whispers, evil omens, as if all the world knew about it and shrunk from this dreadful man. He knew within himself that he was another man, fallen, degraded, as if the hand that tamed the evil things within him had been taken off. Above was a God whom he feared to face. Beneath him was a blackness which he shuddered to think of—for in every man's heart sin means hell; assuredly, it can mean nothing else.

No, he could not bury his sin—as in that weird and tragic story in which the poet tells of the man who tried to bury his crime. But the black pool would not hide the secret, and there in the dried-up river-bed lay the victim. The winds swept away the leaves, and flung him again into sight. We have no power to undo the past. We cannot hush it up. Its voices go on and on, forever clamoring against us. We cannot bury it. It rises and pursues us. This light of blessedness cannot be reached by this path. "When I kept silence my bones waxed old through my roaring."

And yet you ask, perhaps, Does sin always mean that,—anguish, and fear, and remorse? No, not always—not always. Only as long as the light of God is within the soul, and the voice of God speaks to the man. That light may be put out. The voice may be silenced. And then a man shall come to laugh a wild, untroubled laugh at these things. Right and wrong have ceased to mean anything. Love is lust, and truth is but a name; and purity is but a hypocrite who wears a white robe; and friendship is only the disguise of selfishness. Oh, better a thousand times the madness that raves at the memory of sin than that! The eye that sees the truth is put out, the ear that hears the voice of God is stopped. Then the soul can go untroubled, unburdened. There is a life on earth so dark, so cold, so dead, so unconscious, so incapable of any moral sense, that I would sooner crave the very fires of hell to create within me some sense of right and wrong, than sink into that worst of deaths, that deepest of damnations.—*Mark Guy Pearse.*

#### CHRISTIAN ETHICS.

THERE must be some defect in our Scriptural teaching. It may be that we have confined ourselves too closely to the doctrine of justification by Christ's righteousness, overlooking sanctification, through which we have personal holiness. Or, it is not unlikely, in these times of religious "gush," that sin and its heinousness have been overlooked, and the moral law of God as a rule of life not enjoined. We have failed to get men to obey that law from an enlightened conscience, from the fear of God's disfavor, from the fear of the judgment, or even from the lowest of all motives—to wit: that honesty is the best policy. Or it may be that time is wasted in the pulpit in reconciling Scripture and science when it ought to have been spent in denunciation of covetousness, dishonesty, lying in business, or fraud in its transaction. We may have been sprinkling our people with the attar of roses when we ought to have watched for crookedness in their business dealings on which we might have laid coals of juniper. Whatever the cause may have been, the facts are before us, and we cannot afford to have them glowering upon the church, unless the church is already a corpse. We must not overlook the fact that the morality of the religion of Christ cannot be disowned by men, or ever neglected by his ambassadors in their teachings; that the penalties of hell cling to any lack of obedience to the command, "Thou shalt love thy neighbor as thyself;" and that "Thou shalt not steal" was not dropped out of the Decalogue, but can be as clearly perceived at Calvary as at Sinai. We must preach a gospel that will make men honest, that will make men clean, that will restrain lying and theft and over-reaching and debauchery.—*Presbyterian.*

WHAT the public opinion of society is slow to pardon is not lack of virtue or discretion, but lack of luck. The only commandment which in the social hendecalogue is inviolable is that eleventh one, "Thou shalt not be found out."—*World.*

## FIRESIDE READINGS.

"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.

#### LIVE IT DOWN.

HAS a foolish word been spoken,  
Or an evil deed been done;  
Has the heart been almost broken  
For the friends that now disown?  
Let not coldness or the frown  
Shake thy manhood—live it down!

Is the stern traducer sneering,  
Thrusting inuendo vile;  
With the world's opinion veering,  
Basking in its fickle smile?  
What are gossips with their frown?  
Buzzing insects!—live it down!

Verdict fairer will be given  
In the sober after-thought;  
Charity, sweet child of heaven,  
Judgment harsh will set at naught.  
Then will grievéd mercy's frown  
Smite the slanderer—live it down!

But if man refuse to soften  
For that weakness he may feel,  
There is One forgives as often  
As to Him we choose to kneel.  
Droop not, then, if all should frown;  
With such friendship—live it down!

—Selected.

#### CAPTAIN BALL'S EXPERIENCE; OR THIEVES IN THE CHURCH.

"I HAVE had a strange experience," said Captain Ball, speaking with much emotion; "it began about three weeks ago. I had lately been making some very good trades, and one night as I was riding home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own exertions (it was starlight and very still; I could scarcely hear a noise but the field crickets and the tramp of my horse on the dark road), suddenly a voice said, 'What shall it profit a man if he gain the whole world, and lose his own soul?'"

"Was it actually a voice?" I questioned, as I hesitated.

"No, I knew it was n't all the time. But the impression was just as distinct and as unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the church, where I thought I would be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to believe before I could become a church member. But he did n't take any such course. He made me go into the house and sit down in his study, where he talked about the blessedness of this world, independently of its rewards hereafter. Then he said:—

"Captain Ball, do you know the first thing required to be done, if you would be a Christian?"

"I did not know.

"The Christian life of a faithful follower of Jesus Christ," said he, "can be founded only on repentance. Now it is easy to say we repent, but the only repentance that is worth anything is an active repentance, by which I mean not only sorrow for sin and an earnest desire to avoid it in the future, but one that goes to work, and seeks, so far as it is in our power, to make amends for everything wrong that we have done. Is there a person in the world, Captain Ball, who can look you in the face and say that you have wronged him?"

"He knew my weak point," added the Captain. "Every one has his weak point,

and I suppose the lancet must be applied there first. That question was like a sharp steel driven into my soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easy as I could. So I determined to confess something which I supposed was known to everybody who knows me—my horse trade with Peter Simmons last spring.

"Did you wrong Peter?" said the minister.

"I shaved a little," said I.

"How much?" said he. "Tell me honestly what you think."

"I let him have a ring-boned and wind-broken nag that I had physicked up to look pretty gay, worth for actual service not over ten dollars, and got in return a sound and steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think," said I, "that I shaved him out of about seventy-five dollars."

"And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon with stolen money in your pocket?" said the minister.

"I said something about a trade, and men must look out for themselves when they swap horses, but he cut me short.

"Your own soul," said he, "will not admit the excuses which your selfishness invents."

"But the rule you applied," said I, "will cut off the head of church members as well as mine. There's Deacon Rich, he trades horses, and shaves when he can."

"No matter," said he, "whose head it cuts off; no matter what Deacon Rich does. You have to deal with your own soul and with your Lord. And I tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value of your ability,—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death."

"I could n't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I could n't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody; for I was ashamed to have it known that I was conscience smitten, and paid back money. Then I went to the minister again, and told what I had done. He did n't praise me as I thought he would. He took it as a matter of course, and no more merit in it than to wash my hands before sitting down to supper. On the contrary, he suspected that my hands were not quite clear yet. He wanted to know if I had wronged anybody besides Peter. I tried to say no, but my conscience would n't let me. I could have told a plumper lie once without flinching,—yes, and flattered my own heart to believe the lie. I was discouraged; I felt bitterly disheartened. It was indeed so much harder to be a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the eve of going away sorrowful. But my heart burned within me, and I was forced to speak.

"In the way of business," said I, "no doubt I have taken advantage here and there, as everybody does; as church members themselves do when they can."

"What everybody does is no rule for you and me, Captain Ball," said the minister. "It is to be a Christian in the fullest sense—

not simply to be church members—that we must strive for with all our hearts. The fact of being in the fold does not make the lamb: there are wolves in the fold also! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.

"I felt the rebuke. 'Well,' said I, 'there is Deacon Rich, I think he paid me a note twice. The first time he paid it we were transacting some other business, and by some mistake the note was n't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a hard man I considered, and took advantage of a man when he could. He had driven more than one hard bargain with me.'"

The deacon, who was present and heard these allusions made to himself, winced, and coughed uneasily. Captain Ball went on without appearing to mind him.

"So," said I to the minister, "I concluded I would serve the deacon as he would serve me under similar circumstances. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, 'May be you would like to take up that note,' which had been due then a considerable time. He was surprised, looked excited and angry, said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had been paid, and finally he took out his pocket-book, and with some pretty hard words paid it over again with interest."

"And now," said the minister, "what are you going to do about it?"

"I suppose," said I, "the money must be paid back."

"So I went to the deacon the next day, and told him that on reflection I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment."

The deacon coughed and wiped his forehead.

"I hoped then all was right," continued Captain Ball. "I tried to satisfy my conscience that it was; but I was afraid to go back to the minister, he had such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that because it is out of sight there is no impurity there."

"And I knew that as long as I dreaded to see the minister, something must be wrong; and on looking into my heart I found the matter of a mortgage which I had foreclosed on a poor man and got away his farm, when he had no suspicion but that I would give him time to redeem it. By that means I got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized, more than half that amount. But the proceedings were entirely legal, so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return. The law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul, your heart will burn you, until with justice you wipe out your injustice to him and to all others whom you have wronged.'"

"Against the decree of my conscience I rebelled for a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was foreclosed; it was like taking my life to be obliged to subtract so much from my gains, and give it to a man who had no legal claim

upon me. I groaned and mourned over it in secret, and tried to pray; but the mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of my conscience any longer, and I went again to the minister, told him my trouble, and asked what I should do.

"There is a simple test," said he. "Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world."

"That was a terrible sentence. I went out staggering from it as if I had received a blow. 'O God,' I said, 'How can I be a Christian?' But I had help beyond myself, otherwise I could never have endured that struggle. I knelt before God and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justice to the poor man I had wronged, but would give up all if need be, all that I had in the world, so that I might find peace in him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God, Christ, and the blessing of a heart pure and peaceful shall be left,—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing in my heart. The next day I was as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children, and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"Yes," said Isaac, with the firmness of a desperate man, "it was a savage game you played on me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take advantage when the law permits it. I am ruined in consequence, and here you see this woman and these babies—"

"The poor fellow broke down as he looked at them, and cried like a child.

"Isaac," said I, as soon as I could, "I have come to show you that a man can be honest even when the law does not compel him to be. I want to do right, Isaac, because God commands it, and I have come to tell you that you need n't leave your wife and babies yet, unless you prefer to."

"Prefer to—go off to a strange country and leave them here to suffer?" he cried, as he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted the money I had brought, and explained what I intended to do, and gave him the note, and such surprise and happiness I never saw. They would have kissed my feet if I had let them. It seemed to me as if heaven were opened then and there; and it was opened in my heart with such a flood of light and joy as I had never experienced or thought possible before.

"My friends," added the Captain, his once hard voice now almost as mellow as a woman's, his cheek still moist with tears, "I have been constrained to make this con-

fession; I thank you for listening to it. The minister tells me a man may be a church member without being a Christian. I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative except that he became a church member, and that the example of thorough repentance, of childlike faith in Christ, and of rigorous, practical, every-day righteousness, elevated many degrees the standard of Christianity among my people.—*Watchman and Reflector.*

#### A WOMAN'S WIT.

A WOMAN'S advice is generally worth having; so if you are in trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon darkness. Women are commonly judged inexperienced in all but pure womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there.

I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's full confidence in his wife. Woman is far more of a seer and a prophet than man, if she be given a fair chance. As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if only for the pleasure of meeting confidence with confidence? The men who succeed best in life are those who make confidants of their wives.—*Selected.*

#### UNBOLTED FLOUR THE MOST HEALTHFUL.

HAVING been raised in a good wheat country, we cannot well overcome an early attachment to "mother's nice white bread." Yet science plainly teaches that the most healthful bread is made from wheat ground without separating the bran. The coarser portions of bran keep the finer particles of flour separated, so that the gastric juice of the stomach more readily penetrates and dissolves the mass, and hence it is better for digestion. These coarser particles also promote healthful action of the intestines, and prevent constipation, which is one of the prolific causes of disease in these days. It would be far better, doubtless, if every flour bolt were removed from our gristmills, and people consumed the meal of the whole wheat kernel just as the several parts are combined naturally. Taste depends mainly upon habits; those accustomed to the unbolted flour eat it with a relish.—*American Agriculturist.*

#### LEARN A TRADE.

I NEVER look at my steel composing rule that I do not bless myself that while my strength lasts, I am not at the mercy of the world. If my pen is not wanted, I can go back to the case, and be sure of work; for I learned the printer's trade thoroughly; newspaper work, job work, book work, and press work. I am glad I have a good trade. It is a rock on which the possessor can stand firmly. There is health and vigor for both body and mind in an honest trade. It is the strongest and surest part of a self-made man. Go from the academy to the printing office or the artisan's bench; or, if you please, to the farm—for, to be sure, true farming is a trade, and a grand one at that. Lay thus a sure foundation, and after that branch off into whatever profession, you please.—*Horace Greeley.*

THE wages of sin is death.—*St. Paul.*

## THE PRESENT TRUTH.

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

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

## THE THREE ANGELS' MESSAGES.

(Continued.)

## THE FIRST MESSAGE—A JUDGMENT WORK.

IN our last two numbers we placed before our readers the time of 2,300 days, or years, of Dan. 8:14, and the ministration of the sanctuary of both dispensations. It was shown that the 2,300 days began in 457 B. C., and ended in 1844 A. D., at which time began that work called the cleansing of the sanctuary. This could not refer to the Levitical, or earthly, sanctuary; for all ministrations in that ceased when the great Antitype of the sacrifices of the past laid down his life, and the veil of the temple was rent. Matt. 23:38; Mark 15:38. Since that time the true sanctuary, where forgiveness alone can be obtained, has been on high. Heb. 9:8, 9, 24. Here our High Priest and only Advocate with a righteous God, pleads for us. Heb. 8:1, 2. His work is the antitype of the work performed each year by the Levitical priesthood, who served "unto the example and shadow of heavenly things." Heb. 8:5, and 9:25, 26. And as their round of service closed with the great day of atonement, the judgment day of the year, so our Saviour's work must close in a similar manner, namely, by a judgment work.

This must be self-evident to all who can comprehend the simple facts and principles upon which the great plan of salvation is based. The great center of the plan of salvation in both dispensations has been the sanctuary. In the past it was where the high priest ministered before the ark of God, the mercy-seat, and the glorious shechinah of God's presence; in the present dispensation it is where Jesus our High Priest ministers before the ark of God, the mercy-seat, and the throne of the Most High. Here it is that the great plan of salvation has been carried on through all the past. And as the closing work of the earthly sanctuary was performed in the most holy place, so the closing work of our Saviour, the finishing of the mystery of God, is performed in the most holy place of the heavenly sanctuary, before the ark of God. This is the cleansing of the sanctuary (Dan. 8:14; Heb. 9:23), the removal of the sins of the people of God from thence. As before remarked, the work in the type was a judgment work; the closing work of our great High Priest must also be a judgment work.

The work of the judgment must necessarily consist of two parts, (1) The *investigative* judgment; (2) The *executive* judgment. The first takes place in the heavenly sanctuary, and is identical with the cleansing of the sanctuary. In this investigative judgment the Father sits upon the throne. It is described in Dan. 7:9, 10, 13, 14. This does not take place upon the earth, but in heaven; for God the Father does not come to this earth. Those surrounding the throne, it will be seen by reference to Rev. 5:11, are angels. This tribunal takes place before the second advent; for when Christ comes the second time, he comes as king, sitting on the throne of his own kingdom. Matt. 25:31, 34; 2 Tim. 4:1. This kingdom he receives before he comes to the earth; for he is represented as leaving the earth for that purpose (Luke 19:12); and he receives this kingdom before returning. Luke 19:15. It is the reception

of this kingdom at the tribunal of the Father, that is brought to view in Dan. 7:13, 14. This takes place where our Saviour concludes his priestly work, and hence must be in the most holy place of the heavenly sanctuary. It is the finishing of the mystery of God. Compare Rev. 10:7 with Rev. 11:15, 18, 19. The *executive* judgment, however, is committed wholly to the Son, who comes to this earth for that purpose. John 5:22-27; Jude 14, 15.

That a decision has been rendered in the cases of men before Christ comes to earth, is evident from 1 Cor. 15:51-54. The righteous are not raised, and after being judged made immortal; but they are "raised incorruptible." The living righteous are changed at the same moment. 1 Thess. 4:15-17. Those "raised incorruptible" are *previously* "accounted worthy" of the resurrection of life. Luke 20:35. This is that resurrection that Paul labored to attain,—"from the dead," or "out of the dead ones." Phil. 3:11. The wicked dead remain till after the one thousand years. Rev. 20. And the final decision as to who are, and who are not, worthy goes forth before the Lord comes to execute judgment: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

The decisions of the investigative judgment are based upon the records kept of the lives of men by holy angels. The "book of life" contains the record of all who have ever enlisted in the service of God. Luke 10:20; Phil. 4:3. The "book of remembrance" contains the record of the faithfulness of the people of God. Mal. 3:16. In other books are recorded the evil deeds of men. Rev. 20:12, 13. The opening of the books is described in Dan. 7:9, 10. The examination of these takes place before the saints of God are delivered. Dan. 12:1. Those who have entered the service of God and have been faithful unto the end, will have their sins blotted out before the Lord comes (Acts 3:19, 20); while those who have not thus proved faithful, will have their names blotted out of the book of life. Rev. 3:5. Their sins will be retained against them, and they will be punished for them at the resurrection of the unjust. Eze. 18:24, 26; Matt. 18:23-35. That sins are not blotted out until the judgment, is evident from the fact that "every work" is to be brought into judgment with every secret thing (Eccl. 12:13, 14); but this could not be true if the sins and record of sins had been blotted out before. Hence the blotting out must be the last act of Christ as High Priest before he comes to execute judgment. And as this work has reference to individuals, it evidently would begin with the first generation of the righteous, and so continue down to the time when probation would close.

Some will bring the objection that these texts of Scripture concerning the judgment, and time, and records, and books, are taken too literally, that the great God does not need books in which to record men's sins, etc. To which we reply that so far as the knowledge of Deity alone is concerned, this is true; but a universe of holy though finite beings are interested in the great plan which God is working out in this world. And that question asked by the "father of the faithful" (Gen. 18:25), "Shall not the Judge of all the earth do right?" and repeated so often by anxious, longing hearts, will be answered by the redeemed in glory, who have had the privilege of examining the records of men's motives and deeds, and God's dealings with his creatures. Such will sing in the perfect light and love and joy of a full salvation, "Great and marvelous are thy works, Lord God Almighty; *just and true* are thy ways, thou King of saints."

Rev. 15:3. Again, God is a God of order. He has required it of his people in the past, his every work proclaims it. In "the fulness of the time" Christ came; and in the courts of heaven, as the wise man declares, "there is a time for every purpose and for every work." Hence, there is a time for the judgment, there are books in which the records of mankind are kept, and men will be judged out of those things that are therein written.

This judgment work,—the finishing of the mystery of God, the cleansing of the heavenly sanctuary from sins represented therein,—began in A. D. 1844; and right at this time was given the message of the first angel of Rev. 14:6-7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 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."

This is the same age-lasting gospel that was proclaimed by angels to the shepherds, and apostles to the nations; but it has features connected with it, and urges an incentive for its acceptance, which were not put forth by the apostles. Paul preached of a "judgment to come" (Acts 24:25); states that there is a day "appointed" in the future for that purpose (Acts 17:31); that the great day of the Lord would not come till after the great papal apostasy (2 Thess. 2:1-8); that the judgment of all would be manifested when the Lord came (1 Cor. 4:10; 2 Tim. 4:1); though doubtless this has reference to the executive judgment,—the carrying out of decisions that have just previously been rendered. It is recorded of Luther that he placed the judgment some three hundred years forward in his day. Therefore neither the apostles nor reformers gave the message symbolized by the angel of Rev. 14:6, 7; for those who give that message proclaim in soul-stirring tones, "The hour of His judgment is come." So in Dan. 8:14 the angel declares, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," which period of time, as before shown, ended in A. D. 1844. The same work is proclaimed by the angel of Rev. 10, who declares that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." "The mystery of God" has before been shown to be the gospel work (Eph. 3:3; Gal. 1:11, 12; Eph. 6:19); and the finishing of that work is the investigative judgment, or the ascertaining of those cases who have availed themselves of the provisions of the gospel. This work is performed by our Saviour as great High Priest in the most holy place of the heavenly sanctuary before the ark of God, and is denominated the cleansing of the sanctuary, which will consist of the blotting out of the sins of the faithful from the records of heaven, and the blotting out of the names of the unfaithful from the book of life. Thus will all sin be removed through the blood of Christ. The sins of the righteous will be cast upon the head of the great antitypical scape-goat, Satan; and the sins of the wicked will return upon their own heads, and the sanctuary will be cleansed. Thus it will be seen, from their very nature, that the cleansing of the sanctuary, the finishing of the mystery of God, and the investigative judgment, are one and the same work. The ending of the 2,300 days and the chronology of the seven trumpets (Rev. 8 and 9) locate indisputably the beginning of that work in 1844. At that point began "the time of the dead, that they should be judged," and the next event is the reward of the people of God, which takes place at Christ's second coming. Rev. 11:18. Right at this time also will there a message be given to the world, "Fear God, and give glory to him; for the hour of his judgment is come." Now, has this message been given? Note its specifications (Rev.

10, and 14: 6, 7): 1. It was to go with a "loud voice," that is, its sound should stir the people; 2. It should go to all the world; 3. It would base its warning on the authority of the prophets; 4. It declares that time (*prophetic time*, as declared by the prophets) should be no longer; 5. The message would be based on a book that had formerly been closed; 6. The reception of that message would be attended with bitterness; 7. It would be followed by another message. Have all these been fulfilled? We unhesitatingly say they have, and that the message of Rev. 14: 6, 7, as unconnected with those that follow, has been given.

A movement began in the Christian world about 1820 which roused the world and fulfilled the prophecy. "The time of the end" had been reached, the seal was lifted from the prophecies of Daniel, many ran "to and fro" in their anxious study of God's word, and it was found that the prophetic periods of Daniel and the Revelation were near their close. Ministers throughout Great Britain and America raised the cry, The Lord is coming; the judgment of the great day is at hand. Concerning that work the late Mourtant Brock is quoted as saying:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' whilst in this country at out seven hundred of the Church of England are raising the same cry."

The chief promoter of the movement in America was Wm. Miller. Prof. U. Smith, in "Thoughts on Daniel and the Revelation," pp. 653-4, thus speaks of him:—

"As early as 1831, Wm. Miller, of Low Hampton, N. Y., by an earnest and consistent study of the prophecies, was led to the conclusion that the gospel dispensation was near its close. He placed the termination, which he thought would occur at the end of the prophetic periods, about the end of 1843. This date was afterwards extended to the autumn of A. D. 1844. We call his investigations a consistent study of the prophecies, because he adopted that rule of interpretation which will be found lying at the base of every religious reformation, and of every advance movement in prophetic knowledge; namely, to take all the language of the Scriptures, just as we would that of any other book, to be literal, unless the context or the laws of language require it to be understood figuratively; and to let scripture interpret scripture."

"The Voice of the Church," by D. T. Taylor, a well-known American lecturer and preacher on the Advent, thus speaks of the wide-spread proclamation of the message:—

"In Wirtemberg there is a Christian colony numbering hundreds, who look for the speedy advent of Christ; also another of like belief on the shores of the Caspian; the Molokaners, a large body of dissenters from the Russian Greek church, residing on the shores of the Baltic—a very pious people of whom it is said, 'taking the Bible alone for their creed, the *norm* of their faith is simply the Holy Scriptures'—are characterized by the 'expectation of Christ's immediate and visible reign upon earth.' In Russia, the doctrine of Christ's coming and reign is preached to some extent, and received by many of the lower class. It has been extensively agitated in Germany, particularly in the south part among the Moravians. In Norway, charts and books on the advent have been circulated extensively, and the doctrine received by many. Among the Tartars in Tartary, there prevails an expectation of Christ's advent about this time. English and American publications on this doctrine have been sent to Holland, Germany, India, Ireland, Constantinople, Rome, and to nearly every missionary station on the globe. At the Turks Islands, it has been received to some extent among the Wesleyans. Mr. Fox, a Scottish missionary to the Telooogo people, was a believer in Christ's soon coming. James MacGregor Bertram, a Scottish missionary of the Baptist order at St. Helena, has sounded the cry extensively on that island, making many converts and pre-millennialists; he has also preached it in South Africa, at the missionary stations there. David N. Lord informs us that a large portion of the

missionaries who have gone from Great Britain to make known the gospel to the heathen, and who are now laboring in Asia and Africa, are millenarians; and Joseph Wolfe, D. D., according to his journals, between the years 1821 and 1845, proclaimed the Lord's speedy advent in Palestine, Egypt, on the shores of the Red Sea, in Mesopotamia, the Crimea, Persia, Georgia, throughout the Ottoman Empire, in Greece, Arabia, Turkistan, Bokhara, Afghanistan, Cashmere, Hindostan, Thibet, in Holland, Scotland and Ireland, at Constantinople, Jerusalem, St. Helena, also on ship-board in the Mediterranean, and at New York City to all denominations. He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos, Chaldeans, Yesedes, Syrians, Sabians, to Pachas, Sheiks, Shahs, the kings of Organtsh and Bokhara, the queen of Greece, etc., and of his extraordinary labors the *Investigator* says: 'No individual has perhaps given greater publicity to the doctrine of the second coming of the Lord Jesus Christ than has this well-known missionary to the world. Wherever he goes he proclaims the approaching advent of the Messiah in glory.'

Dr. Joseph Wolfe in his published works of his travels through the East speaks repeatedly of meeting with those who were expecting the soon coming of the Messiah.

Concerning this movement, Eld. J. N. Andrews, late missionary at Bale, Switzerland, and former editor of *Les Signes des Temps*, writes as follows:—

"Who can deny that this world-wide warning of impending judgment has been given? The nature of the evidence adduced in its support now claims our attention, as furnishing the most conclusive testimony that it was a message from Heaven.

"All the great outlines of the world's prophetic history were shown to be complete in the present generation. The great prophetic chain of Dan. 2, also those of chapters 7, 8, 11, and 12, were shown to be just accomplished. The same was true of our Lord's prophetic description of the gospel dispensation. Matt. 24; Mark 13; Luke 21. The prophetic periods of Dan. 7, 8, 9, 12; Rev. 11, 12, 13, were shown to harmonize with, and to unitedly sustain, this great proclamation. The signs in the heaven and upon the earth and sea, in the church and among the nations, with one voice bore witness to the warning which God addressed to the human family. Joel 2: 30, 31; Matt. 24: 29-31; Mark 13: 24-26; Luke 21: 25-36; 2 Tim. 3; 2 Pet. 3; Rev. 6: 12, 13. And besides the mighty array of evidence on which this warning was based, the great outpouring of the Holy Spirit in connection with this proclamation set the seal of Heaven to its truth.

"The warning of John the Baptist, which was to prepare the way for the first advent of our Lord, was of short duration, and limited in its extent to Palestine. For each prophetic testimony which sustained the work of John, we have several which support the near advent of Christ. John had not the aid of the press to disseminate his proclamation, nor the facility of Nahum's chariots; he was a humble man, dressed in camel's hair, and performed no miracles. If the Pharisees and lawyers rejected the counsel of God against themselves in not being baptized of John, how great must be the guilt of those who reject the warning sent by God to prepare the way of the second advent!

"But those were disappointed who expected the Lord in 1843 and 1844. This fact is with many a sufficient reason for rejecting all the testimony in this case. We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in this work. The Jewish church was disappointed when, at the close of the work of John the Baptist, Jesus presented himself as the promised Messiah. And his trusting disciples were most sadly disappointed when He whom they expected to deliver Israel, was by wicked hands taken and slain. And after his resurrection, when they expected him to restore again the kingdom of Israel, they could not but be disappointed when they understood that he was going away to his Father, and that they were to be left for a long season to tribulation and anguish. But disappointment does not prove that those who are disappointed are not engaged in the work of the Lord. It should lead them to correct their errors, but it should not lead them to cast away their confidence in God. It was because the children of Israel were disappointed in the wilderness that they so often denied divine guidance. They did not enter the promised land as soon as they expected, and they murmured against God.

They are set forth as an admonition to us, that we should not fall after the example of unbelief."

Much more evidence might be given, but this will suffice. The ones who lived in those times knew of the power of the message, and thousands were brought to God under its burning, saving truths.

The movement for that time meets all the specifications of the message. 1. It was given with all the earnestness and zeal and self-sacrifice that men could command,—it was given with a "loud voice." 2. It went to all the world. In what nation was it not heard? 3. It was based on the prophetic word of God. 4. It proclaimed the end of prophetic time, ending the longest prophetic period (2,300 days) in 1844. 5. Those periods were found in the book of Daniel, which had been sealed to the "time of the end," which was reached in 1798. Dan. 12: 9. 6. The message was received with joyfulness everywhere by those who loved God; it was "sweet" to their taste; but being mistaken in the event to transpire at the end of the time, the tarrying brought to them "bitter" disappointment. See Rev. 10: 10. 7. Other messages have followed it, as we shall try to show in future numbers.

Our articles on the sanctuary and its cleansing have been too brief for a proper elucidation of the subject; yet we believe that safe, true, and Scriptural ground has been taken. If we have failed to express our meaning clearly thus far, will our readers kindly state to us wherein, and we will try to "make it plain."

If the foregoing positions are true, and we firmly believe they are, the investigative judgment is proceeding in the courts of heaven down the long roll of cases there pending. It will sometime reach this generation. At that tribunal every one has eternal interest at stake. Ought not the solemn message to be heeded?

(To be continued.)

### MAN'S NATURE. NO. 3.

#### THE IMAGE OF GOD.

If man is immortal, we should naturally suppose that the Bible would make known so weighty a truth in some of the instances where it has had occasion to use the words "immortal" and "immortality." Where else could it more properly be revealed? And the fact that its use of those terms affords no proof that man is in possession of this great attribute, but rather that it belongs to God alone, should cause a person to receive with great allowance the positive assertions of theological teachers on this question. Nevertheless, it is supposed that there are other sources from which proof can be drawn that man has a hold on life equal with that of Jehovah himself, so that he will live as long as God exists.

The first of these is the opening testimony of the Bible concerning man, which asserts that he was to be made in the image of God. Gen. 1: 26, 27: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

The first impulse of a person unacquainted with this controversy would be to ask in astonishment what this has to do with the immortality of man; nor would his astonishment be in any wise diminished when he heard the reply that "as God is immortal, man, made in his image, must be immortal also." Has God, then, no other attribute but immortality, that we must confine it to this? Is not God omnipotent?—Yes. Is man?—No. Is not God omnipresent?—Yes. Is man?—No. Is not God omniscient?—Yes. Is man?—No. Is not God independent and self-existent?—Yes. Is man?—No. Is not God infallible?—Yes. Is man?—

No. Then why single out the one attribute of immortality, and make the likeness of man to God consist wholly in this? In the form of a syllogism the popular argument stands thus:—

*Major Premise*: God is immortal. 1 Tim. 1: 17.

*Minor Premise*: Man is created in the image of God. Gen. 1: 27.

*Conclusion*: Therefore man is immortal.

This is easily quashed by another syllogism equally good, thus:—

1. God is omnipotent.
2. Man is made in the image of God.
3. Therefore man is omnipotent.

This conclusion, by being brought within the cognizance of our own senses, becomes more obviously, though it is not more essentially, absurd. It shows either that the argument for immortality drawn from the image of God, is unqualified assumption, or that puny and finite man is clothed with all the attributes of the Deity.

In what respect, then, is man in the image of his Maker? The only correct and safe rule of interpretation, applying to language in the Bible as well as elsewhere, is to allow every word its most obvious and literal import, unless some plain reason exists for giving it a mystical or figurative meaning. The plain and literal definition of "image" is, as given by Webster, "An imitation, representation or similitude of any person or thing, sculptured, drawn, painted, or otherwise made perceptible to the sight; a visible presentation; a copy; a likeness; an effigy." We have italicized a portion of this definition as containing an essential idea. An image must be something that is visible to the eye. How can we conceive of an image of anything that is not perceptible to the sight, and which we cannot take cognizance of by any of the senses? Even an image formed in the mind must be conceived of as having some sort of outward shape or form. In this sense, of having outward form, the word is used in each of the thirty-one times of its occurrence elsewhere in the Old Testament.

The second time the word "image" is used, it is used to show the relation existing between son and father, and is a good comment on the relation which Gen. 1: 26, 27 asserts to exist between man and God. Gen. 5: 3: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." No one would think of referring this to anything but physical resemblance. Now put the two passages together. Moses first asserts that God made man in his own image, after his likeness, and a few chapters farther on asserts that this same man begat a son in his own likeness, after his image. And, while all must admit that this latter refers to bodily form or physical shape, the theological schools tell us that the former, from the same writer, and with no intimation that it is used in any other sense, must refer solely to the attribute of immortality. Is not this taking unwarrantable liberty with the inspired testimony? There is no room for any other conclusion than that just as a son is, in outward appearance, the image of his father, so man possesses, not the nature and attributes of God in all their perfection, but a likeness, or image, of him in his physical form.

It may be said that the word "image" is used in a different sense in the New Testament, as, for example, in Col. 3: 9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created him." Granting that the word here refers to the inward nature instead of the outward form, it must still ever be borne in mind that the point which popular theology has to prove is that man is immortal because in the image of God. This text is against that view; for that which is here said to be in the image of Him that created him, is not the natural man himself, but the new man which is put on, implying that the image had been destroyed, and could be restored only in Christ.

If, therefore, it meant immortality as used by Moses, this text would show that that immortality was not absolute, but contingent, and, having been lost by the race, can be regained only through Christ.

Eph. 4: 24 shows how this new man is created: "And that ye put on the new man, which after God is created in righteousness and true holiness." Nothing is said about immortality even in connection with the new man.

Again: The word here translated image, *eikon*, is defined by Greenfield, as meaning, by metonymy, "an exemplar, model, pattern, standard, Col. 3: 10." No such definition as this is given by Gesenius to the word in Genesis. So, though this Greek word may here have this sense, it affords no evidence that the Hebrew word in Gen. 1: 26, 27 can refer to anything else but the outward form.

The same reasoning will apply to 1 Cor. 15: 49, where the "image of the heavenly," which is promised to the righteous, is something which is not in possession of the natural man, but will be attained through the resurrection: "We shall also bear the image of the heavenly." It cannot, therefore, refer to the image stamped upon man at his creation, unless it be admitted that that image, with all its included privileges, has been lost by the human race,—an admission fatal to the hypothesis of the believers in the natural immortality of man.

In 1 Cor. 11: 7 we read that man, as contrasted with the woman, is "the image and glory of God." To make the expression "image of God" here mean immortality, is to confine it to man, and rob the better part of the human family of this high prerogative.

In Gen. 9: 6 we read: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Substituting what the image is here claimed to mean, we should have this very singular reading: "Whoso sheddeth man's blood, by man shall his blood be shed; for immortal made he man," so that his life could not be taken. Evidently the reference in all such passages is, not only to "the human face divine," but to the whole physical frame, which, in comparison with all other forms of animated existence, is upright and godlike.

But here the mystical interpretation of our current theology has thrown up what is considered an insuperable objection to this view; for how can man be physically in the image of God, when God is not a person, is without form, and has neither body nor parts? In reply, we ask, Where does the Bible say that God is a formless, impersonal being having neither body nor parts? Does it not say that he is a spirit? John 4: 24. Yes; and we inquire again, Does it not say that the angels are spirits? Heb. 1: 7, 14. And are not the angels, saying nothing of those instances in which they have appeared to men in bodily form, and always in human shape (Gen. 18: 1-8, 16-22; 32: 24; Hos. 12: 4; Num. 22: 31; Judges 13: 6, 13; Luke 1: 11, 13, 28, 29; Acts 12: 7-9; etc., etc.), always spoken of as beings having bodily form? A spirit, or spiritual being, as God is, in the highest sense, so far from not having a bodily form, must possess it, as the instrumentality for the manifestation of his powers. 1 Cor. 15: 44.

Again: it is urged that God is omnipresent; and how can this be, if he is a person?—Answer: He has a representative, his Holy Spirit, by which he is ever present and ever felt in all his universe. "Whither shall I go," asks David, "from thy Spirit? or whither shall I flee from thy presence?" Ps. 139: 7. And John saw standing before the throne of God seven Spirits, which are declared to be "the seven Spirits of God," and which are "sent forth into all the earth." Rev. 4: 5; 5: 6.

We now invite the attention of the reader to a little of the evidence that may be presented to show that God is a person, and so that man, though of course in an imperfect and finite degree, may be an image, or likeness, of him, as to his bodily form.

1. God has made visible to mortal eyes parts of

his person. Moses saw the God of Israel. Ex. 33: 21-23. An immaterial being, if such a thing can be conceived of, without body or parts, cannot be seen with mortal eyes. To say that God assumed a body and shape for this occasion, places the common view in a worse light still; for it is virtually charging God with a double deception; first, giving Moses to understand that he was a being with body and parts, and, secondly, under the promise of showing himself, showing him something that was not himself. And he told Moses that he would put his hand over him as he passed by, and then take it away, that he might see his back parts, but not his face. Has he hands? has he back parts? has he a face? If not, why try to convey ideas by means of language?

Again: Moses, Aaron, Nadab, Abihu, and seventy of the elders saw the God of Israel. Ex. 24: 9-11. "And there was under his feet as it were a paved work of a sapphire stone." Has he feet? Or is the record that these persons saw them a fabrication? No man, to be sure, has seen his face, nor could he do so and live, as God has declared. Ex. 33: 20; John 1: 18.

2. Christ, as manifested among men, is declared to be the image of God, and in his form. Christ showed, after his resurrection, that his immortal, though not then glorified, body, had flesh and bones. Luke 24: 39. Bodily he ascended into heaven, where none can presume to deny him a local habitation. Acts 1: 9-11; Eph. 1: 20; Heb. 8: 1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the first-born of every creature." Col. 1: 15. Here the antithesis expressed, is between God, who is invisible, and his image in the person of Christ, which was visible. It follows, therefore, that what of Christ the disciples could see, which was his bodily form, was the image, to give them an idea of God, whom they could not see.

Again: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Phil. 2: 5, 6. It remains to be told how Christ could be in the form of God, and yet God have no form.

Once more: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person," etc. Heb. 1: 1-3. This testimony is conclusive. It is an inspired declaration that God has a personal form; and to give an idea of what that form is, it declares that Christ, just as we conceive of him as ascended up bodily on high, is the express image thereof.

The evidence already presented shows that there is no necessity for making the image of God, in which man was created, to consist of anything else but bodily form. But to whatever else persons may be inclined to apply it, Paul in his testimony to the Romans, forever destroys the possibility of making it apply to immortality. He says (Rom. 1: 22, 23): "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image make like to corruptible man, and to birds, and fourfooted beasts, and creeping things." The word here rendered "uncorruptible" is the same word that is translated "immortal," and applied to God in 1 Tim 1: 17. Now if God, by making man in his image, stamped him with immortality, man is just as incorruptible as God himself. But Paul says that he is not so; that while God is incorruptible, or immortal, man is corruptible, or mortal. The image of God does not, therefore, confer immortality. U. S.

A CHRISTIAN should look upon himself as sacred and devoted; for that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege; what is a breach of truth in others, is in him the profanation of the temple.

## IS THE END NEAR? NO. 2.

## TESTIMONY OF APOSTATE, PERSECUTING POWERS.

In the first article of this series we spoke of the testimony of earthly governments relative to the nearness of the end of the world. Babylon, Media and Persia, Grecia, and Rome, and the ten kingdoms of modern Europe, in whose hands the dominion of the world has been for hundreds of years, testify, by their successive appearance in the time and manner that the prophet of God declared 2,500 years ago that they would appear, that we have reached the time of the end.

This same succession of kingdoms is presented again in Dan. 7, under the symbols of various beasts: The first, a lion with an eagle's wings, representing Babylon; the second, a bear with three ribs in its mouth, symbolizing Medo-Persia; the third, a leopard with four heads and four wings, representing Grecia with her four divisions, which appeared after the death of Alexander the Great; the fourth, the dreadful and terrible beast, too ferocious to be properly symbolized by any actual creature that God ever made, with great iron teeth and with ten horns, symbolizing Rome—the most powerful, cruel, and destructive of all kingdoms—and the ten kingdoms which came from that power. These ten kingdoms received their territory, civilization, laws, religion, and language largely from Rome. A large part of the Anglo-Saxon language is derived from the Latin; which is more or less true of the French, Spanish, Italian, and other languages. Hence these ten kingdoms are represented as growing out of this fourth beast, Rome.

Then comes the time when the Ancient of days does sit, and ten thousand times ten thousand holy angels minister before him, when the judgment is set, and the books are opened. In verse 11, we have an account of the destruction of the papal power in the "burning flames" of the last day. If any doubt the application of these symbols to earthly governments, we quote verses 17, 18: "These great beasts, which are four, are four kings [or kingdoms] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." And verse 23: "The fourth beast shall be the fourth kingdom upon earth." Daniel lived in Babylon. Rome was the fourth in succession. There is no conjecture about this. The great and terrible beast appears in two different characters: First, as a heathen power; secondly as a professedly Christian power, with three of the ten horns plucked up, and a little horn with eyes like the eyes of a man, and a mouth speaking great things, taking their place. Rome certainly appeared in these two characters. Every pope of Rome is represented as wearing a triple crown, three crowns in one, as if to represent its conquest of the three kingdoms. These were the Heruli, the Vandals, and the Ostrogoths, whose religion was Arianism, opposed to Catholicism. This made it necessary that these should be put out of the way before the pope could become supreme.

In verses 25-27, the papacy is thus described: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws; and they shall be given into his hands until a time, times, and the dividing of time. But the judgment shall set, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

A wonderful amount of information is condensed into these few words. The papacy was the result of a great apostasy in the church. In the passing of centuries, the purity of apostolic religion was lost. Heathen doctrines were blended with the religion of Jesus. The bishops became proud, and contended for the superiority. After Constantine's

nominal conversion, the bishop of Rome, as the bishop of the greatest city of the empire, rapidly assumed power; and his pretensions as head of the church, were generally acknowledged among the Catholics throughout Western Europe. In A. D. 588 Justinian's decree making him head over the church, went into effect; and from that time to this his "great words" have continued to be spoken. He is called "Lord God the Pope," "a God on earth," "the Vicegerent of the Son of God," etc., etc. He has destroyed by his power and influence many millions of God's saints. More have been put to death for religious opinion by this power than by all the rest of the world for six thousand years. He has dared to place his impious hand upon the law of God and his holy Sabbath,—the time and the law of the Most High,—virtually leaving out the command against worshiping images, and claiming directly to have changed the Sabbath from the seventh to the first day of the week, which change is accepted by nearly all Christendom. He was to wield this power for a "time, times, and a half." A "time" is one Jewish year, 360 prophetic days; "times," plural, 720 days; "half a time," 180 days, making in all 1,260 years. Commencing in A. D. 588, they would end in 1798, when the French general, Berthier, entered Rome, and carried the pope away prisoner.

Since then we have been in the "time of the end," when they shall take away his dominion to consume and destroy it. To-day we see the pope without troops, territory, or political power, all these having been taken from him. The king of Italy holds Rome as his capital city, and the pope has to pay taxes like a private citizen. Much of his riches and many of his fine buildings have been confiscated. What is the next step? The kingdom and the dominion under the whole heaven (which must include the whole earth) is to be given to the people of the saints of the Most High. How could a prophecy be more clearly fulfilled?

Verse 11 speaks of the close of this power: "I beheld then, because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed, and given to the burning flame." These *great words* were heard in the last great Council held in Rome, 1868-70, when the church voted that the pope was virtually infallible,—that a weak, mortal man could not err! Were ever greater and more blasphemous words uttered by man? The next step the beast is to be slain, and his body (the subjects) given to the burning flame. How clear that we are just before the burning day. We know that these events have transpired in our time. We know they are so. We know that Babylon, Medo-Persia, Grecia, and pagan Rome are gone long ago. We know that papal Rome has stood its allotted 1,260 years, and that its dominion has gone in our own time. Once the pope had power to humble kings. Sovereigns led his horse, and helped him into his saddle like common servants, yea, and kissed his toe. Nations were absolved from their allegiance to their rulers by his dictation. Now how changed! He himself has to pay his taxes, pleads for help, even for a castle in which to exercise his sovereignty! Cannot we see the difference? What does it mean? That we have reached the last days, and that the next event is the setting up of the kingdom of God, the great burning day, the destruction of this great, apostate, so-called Christian power, and the triumph of God's people. We are just before the end. May God prepare us for these solemn scenes.

G. I. B.

You may not be able to pray an eloquent prayer, as men understand eloquence, but you can pray an earnest, acceptable prayer to God. The mother hears, and understands, and delights in the cooings of her babe in the cradle. She pays just as much attention to its little beginnings to talk as she does to the great rollicking boy who can rattle off language as fast as his mother can listen and catch it. So our Heavenly Father hears our first efforts to talk with him. Our efforts, feeble as they seem to us, he hears and answers.—*Christian World Pulpit.*

## 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.

## THE SOCIAL AGITATION.

THE agitation so nobly carried forward by the Social Purity Association, and to which such an impetus was given by the revelation of the *Pall Mall Gazette*, has done some good. It was no doubt the means of passing the bill "making crime criminal," and it revealed to the world at large something of the awful traffic that is being carried on in the greatest city of the greatest Christian government—a traffic aided and abetted by legislators, judges, and nobility. Horrible and repulsive and sickening as the revelation is, we are glad it has come. The excitement will no doubt die away after awhile, but it has done some good. Reformers will know something of the evils they have to meet, legislators of the elements with which they have to deal. Bad as we believed that much of society was, we had not looked for anything so revolting as this, the most horrible of human slavery. The priceless pearl of female virtue is bartered and sold as a worthless bauble. In fact, virtue is not taken into consideration at all. Money is used to purchase the gratification of lust, and virtue is a thing of naught.

There might be more hope of a better state of things if inquiry would extend to the root of the matter, and the cause be removed. There is little use in trying to suppress vice while the causes remain unchecked. And the causes of so many thousands of girls' being led into those paths that "go down to death" and "take hold on hell" may be summed up under the following heads:—

1. *Ignorance.* No one will deny this who has read the revelations of the *Gazette*, which have been pronounced "substantially true" by the eminent and trustworthy committee appointed to examine its statements. Not only ignorance of physiological law, but of divine. The moral law of God has not been revered. The priest's lips that "should keep knowledge," at whose mouth the people should "seek the law," have failed in their holy trust, and the condition of society at the present day is an undeniable evidence of the fact. Many of those who are led astray have been regular attendants on divine service and members of Sunday-schools for years, yet the instruction they have received, has led rather to carnal security than to fortification against sin, and faith in Christ to overcome temptation. To what else could such teaching as that the world is constantly growing better lead than to carelessness and ignorance of the wiles of Satan, so subtle and numerous on every hand. "My people are destroyed for lack of knowledge," is as true now as when uttered twenty-five hundred years ago; and the rejection and forgetting of God's moral law is equally and emphatically the cause of the ignorance. See Hos. 4: 6, and Jer. 6: 14-19.

2. *Love of display.* The human animal is a creature of imitation; and unless influenced by high moral considerations, will imitate that most in harmony with the natural heart. And one of the weaknesses of womankind, especially the ignorant and uncultured, is a love of display. The wealthy who can afford it are followed by those who are too poor, and when legitimate means for obtaining material for gaudy display is wanting, in many instances virtue is bartered for gold, and the tempter solaces the silly, ignorant creatures by the excuse, "They all do it." God pity them! And God pity those who are placed as watchmen on the walls of Zion who fail to raise a faithful warning voice on this evil, concerning which the testimony of Inspiration speaks in no ambiguous or doubtful terms. See Isa. 5: 9-26;

1 Tim. 2:9, 10; 1 Pet. 3:3, 4. Is there not just as great a necessity for Christian women to heed these injunctions as in the days of the apostles? Are they not their sisters' keepers?

3. *Intemperance.* Yes; everywhere. Not only in respect to drink, but in regard to food as well. The much eating to which England as a nation is addicted, the enormous amount of flesh consumed, the highly seasoned foods, all tend to the development of the lower passions. It was the same of old. "Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." And "as it was in the days of Lot [Sodom], . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30. Pride and idleness and drunkenness lead to rioting and vice,—an evil which our Saviour warns us against, but into which we have fallen. Luke 21:34. See also Rom. 13:12-14, and 1 Thess 5:1-7. The constantly repeated admonition "Be sober," is replaced in this day of Christian (?) license by "Be merry." Drunkenness and drink benumb all the finer moral sensibilities and destroy all natural affection. The one reported in the *Gazette*, who escaped from the clutches of the human fiends, was one who would not taste of beer. Mothers who could sell their own offspring for the most diabolical purposes were besotted by drink. The morals of the people have taken a low level, conversation which ought to cause men to blush when carried on between men alone, is indulged indiscriminately among both sexes of all ages. But why say more. We might extend this almost indefinitely without exhausting the subject. These facts are obvious to all except those whose moral sensibilities are so blunted that their power of discernment is destroyed. Many of the clergy wink at these things, and the tide rolls on to the blackness of night. There are some noble exceptions among all classes to all these charges. We would not make our indictments universal by any means, but we opine the exceptions to them all—the intemperance, the ignorance, the indifference, the iniquities—are vastly in the minority.

Now the measure of the moral strength of this recent crusade will not be the transient excitement, nor the mere passing of some bill, but the real reform effected in the future. Would God we could hope for the better, but we see little reason for hope. All these things are predicted as indications of the end of an age which, like its predecessors, will close with a full cup of iniquity. But the true and the tried and the faithful will be saved out of it. For the realization of that hope we toil on, and labor to bring the lost and perishing into the same hope, that they may by a life of faith and righteousness enjoy its glad fruition. Mr. Spurgeon, who says that he is not naturally inclined to take dark views of public matters, and that he had believed that the "power which makes for righteousness" was conquering, says in regard to the present outlook:—

"I still hope it may be so under certain aspects; but the pleasing delusion which I had indulged as to any great moral progress in society has been summarily dispelled. Externally the social habits of the people, as a rule, are greatly improved; but the exterior is merely a thin veneer. Among the wealthier classes, beneath a film of morality, the utmost rottenness abounds." "These great evils dread nothing so much as the light. Men will dare to perpetrate crimes which they cannot endure to read of. Concealment allows crime to become extravagantly vile, and only exposure can stop its advance; that exposure is to the last degree disgusting, but it must be resorted to when all else fails. The salt is shutting itself up in a box because it dreads contact with the corrupt flesh, whereas its very office is to prevent corruption."

But exposure will not cure. It is only the truth of God that will eradicate the evil, and that is just what will be ignored.

IN "honor" of the patron saint by the vicar and congregation at St. James Church, Stratford-on-Avon, says the *Christian World*, "special services" were held, a part of which consisted of a grand cricket match between the clergy and choir and congregation, and a "grinning match—for the man who makes the ugliest face." O Christianity, how art thou fallen!

#### OUR AMERICAN LETTER.

[From Our Own Correspondent.]

Battle Creek, Michigan, Aug. 1, 1885.

THE doctrine of the inherent immortality of the soul naturally and inevitably leads to one of the following positions: the eternal, conscious misery of the wicked, or probation after death—restorationism, and universalism. The man who believes that the soul can never cease to be a conscious, intelligent entity, is shut up to one of the foregoing conclusions so long as he believes the Bible. If man must continue eternally to live somewhere, in some condition, he must be happy or miserable. If I cannot reconcile the doctrine of eternal torment with the justice of God, to say nothing of his goodness and love and mercy; if this doctrine seems to me to outrage every attribute with which we are wont to clothe the Deity, and to make of him a demon having worse than human passions; and if, furthermore, I cannot find that the Bible furnishes sufficient proof of the doctrine, I must of necessity—if I believe in natural immortality—adopt universalism with its tendency to throw off restraint and live for the present. Thousands have entered this path, and thousands more in the so-called orthodox churches secretly desire to follow their example. Indeed, for the very existence of universalism the doctrine I am speaking of is directly responsible. Again, if I cannot find Scripture authority for universalism,—and I cannot,—the doctrine of natural immortality drives me to believe eternal torment; and many a pious man, who has solemnly thought upon the effects of such torment, has gone through life groaning under the tremendous and impossible task of reconciling his theory with the mercy of God. Many others have been driven into disbelief of the Scriptures themselves because they supposed the eternal torment of the wicked was taught therein.

I have been led to these thoughts by the announcement that Andover Theological Seminary, one of the oldest Presbyterian institutions in the United States, will hereafter teach probation in the next life for those to whom the "historic Christ" has not been adequately presented in this life, also the finiteness of the punishment of sin. If men could only be persuaded to abandon the old, heathen notion of the immortality of the soul, and adopt the true, Scriptural doctrine of conditional immortality, of eternal life through Jesus Christ alone, how many might be rescued from infidelity and universalism! Thank God many are being thus rescued, both in this country and in the Old World, by receiving the light of truth.

I wish I might say something to warn the readers of PRESENT TRUTH of the evils of Mormonism; for I notice that every four weeks brings a new shipload of emigrants, gathered by Mormon emissaries (I will not say missionaries) from the Scandinavian countries largely, but many of them, also, from England and Wales. These poor people are deceived by outward professions of piety, and are lured away from their native land by promises of homes in the far West. Let those who listen to these preachers know that they do not reveal the true principles of the church they represent. Let them understand that in Utah they believe in and practice polygamy. Let every young woman consider whether she cares to become perhaps the fifteenth wife of some lecherous old bishop, or be cast off to shift for herself, in case she refuses, before she consents to go with an unknown preacher, however pious his appearance, to an unknown land, there to add to the moral plague-spot upon the fair face of our American civilization. Let every man think twice before he puts himself within the clutches of an ecclesiastical hierarchy which degrades its subjects, and holds them with as tight a grasp as did ever Rome.

What to do with the Mormons is one of the important questions which confronts our government. Their practice of polygamy is in direct violation of the United States laws; but owing to the impossibility of getting a Mormon who upon a jury would convict a brother Mormon, the laws have hitherto been inoperative. Recently, however, a law has been passed disqualifying any one who believes in or practices polygamy from serving as a juror. The result is that many have been tried, found guilty, and imprisoned. Of course the Mormons are angry; and their hostility to the government was manifested on the "fourth of July" by placing

the flags upon important buildings at Salt Lake City at half-mast, while the nation was rejoicing. Perhaps I can give no clearer account of the present condition of affairs concerning this matter than by quoting from the *Interior*, published at Chicago:—

"The Mormons are showing signs of exhaustion in their fight for polygamy against the Federal Government, among which are negotiations with the Mexican Government for a refuge in their dominions. The Mexicans, however, are aware of their character, and have given them to understand that the laws against polygamy will be enforced. The Mormon masses are tired of a conflict waged at such great disadvantages, and in which there is no hope for ultimate victory. As light penetrates their minds, the women are becoming restive, and are the greatest sources of danger to the polygamous husband, as jealousy or revenge is easily gratified by bringing upon him the terrors of a criminal arrest and prosecution. The old leaders, Cannon and Taylor, are still defiant and full of denunciations of any apostle who proposes to surrender and reform. But they have managed, so far, to shield themselves from the penalties of the law, and hurl their anathemas from what they regard as safe retreats. The striped uniform will tame their thunders, and it is of first importance that they be brought to justice. There is much open advocacy of a surrender among the people; and as the pressure of the law is persistently brought to bear, there will be more of it. Polygamy will doubtless be abandoned in the not distant future. True, it is but one element in the system, but it is the strongest. When it is eliminated we will still have a traitorous hierarchy, dominating ignorant masses, and remaining a source of danger, to the extent of their power, to public and private morals."

Here I must leave the matter for the present; but if you think it would be advisable, Mr. Editor, I will return to the subject in a future letter, and lay before your readers a brief history of Mormonism.

The long expected death of Gen. Grant has at last taken place. After nine months of intense suffering, he passed quietly away Thursday morning, July 23. Thus ends the career of one of the greatest soldiers of modern times. We may learn from his life to be frank, to be modest, to be loyal to duty, to govern ourselves, to be patient in waiting, yet prompt in action, to be true to our friends and our country, to fear God, and to be resigned to his will. We may also have impressed anew upon our minds the fact that the greatest men are not perfect. Let us be warned by their errors as well as stimulated by their good deeds.

The month of July has been marked by labor troubles. Extensive strikes have taken place in the iron mills of Pittsburgh, Pennsylvania, and Cleveland, Ohio; among the tram drivers and conductors of Chicago; and among the lumber mills of the Saginaw valley, Mich. In this last-named section, the greatest lumber region of the world, 15,000 laborers have been "on the strike," and many mills have suspended operations. Many other strikes of minor importance have occurred; and here, as in Europe, the great question is, how to adjust the differences between laborers and capitalists. Intemperance is perhaps the greatest cause of suffering among the poor. The money spent by them for liquor and tobacco would go far toward relieving the wants of which they complain. Lack of economy also causes them much misery. When work is plenty, they spend their money lavishly, often "for that which is not bread," and make no provision for the future; and thus with hard times and scarcity of work come want and sorrow. At the same time it is true that capital is fast concentrating into the hands of gigantic monopolies, which are able to dictate terms to laborers and buyers, and whose managers' ears are deaf to the cries of the needy. Thus the way is preparing for a mighty struggle, which all regard as inevitable.

The revelations of wickedness in high places made by the *Pall Mall Gazette* have caused much comment in America. The course of the *Gazette* is quite universally approved by the pulpit and the press, while they deplore the shameful state of society which made such disclosures necessary. It is asserted in some quarters that London is not alone in this great wickedness, but that if similar investigations were to be made in such great cities of America as New York, Chicago, Buffalo, Cleveland, St. Louis, etc., facts equally astounding would be brought to light. How much worse could have been the state of society in ancient Sodom?

We long for the coming of the Just One, when all this iniquity shall be wiped out by the fires of his wrath, and from the ashes of the conflagration shall come the new earth, in which purity and holiness shall dwell for evermore.

# THE MISSIONARY.

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

## GOD AND THE RIGHT.

"To reach the regions of light, you must pass through the clouds: some stop there; others know how to go beyond."—*Joubert.*

WORKMAN of God! Oh! lose not heart,  
But learn what God is like:  
And in the darkest battle-field  
Thou shalt know where to strike.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible.

Blest, too, is he who can divine  
Where real right doth lie,  
And dares to take the side that seems  
Wrong to man's blindfold eye.

For right is right, since God is God,  
And right the day must win:  
To doubt would be disloyalty,—  
To falter would be sin. —*Faber.*

## RISELEY, BEDFORDSHIRE.

We commenced tent-meetings in this place July 22, and have held eight meetings each week to this date. We have canvassed the prophecies, the three messages, and the Sabbath question quite thoroughly, besides preaching quite a number of practical discourses. Our congregations have numbered from eighty to two hundred, week evenings, and over four hundred on Sunday nights.

Our tent is pitched in a pleasant and convenient place near the center of the village, and is well protected from winds by the hedges which surround us.

We have been encouraged in our work by the kindness shown us since we came here. A bountiful supply of provisions has been donated to us by those who can feel the importance of the last message of mercy, which is going to the world. Besides the provisions, we have received £3 14s. in our contribution box at the door.

At our Sabbath meeting last Sabbath eight persons decided to keep all the commandments of God and the faith of Jesus. Since that time we have learned of one or two more. So there are ten or more Sabbath-keepers in Riseley, and many more who are convinced and wish to obey, but cannot see the way clear to step out.

Last Sunday evening a Baptist local preacher spoke against our position on the Sabbath question. His argument was about the weakest we ever heard presented, as it was so full of contradictions that it would not bear its own weight. At the request of several friends, his discourse was reviewed in the tent the next evening before an attentive congregation. As the weakness of his position was brought before the people, two or three of his friends tried to disturb the meeting by asking questions, and contradicting, which was discontinued by nearly all present. By the warm hand-shake, and kind words, we were assured that the truth of God is taking hold of hearts in this village. May God bless the people in Riseley, and help them to walk in the light of truth.

Our colporteurs have done well in selling our publications, considering the scarcity of money in this part of the country. All are of good courage in the work.

Brethren, pray for us. S. H. LANE.  
J. H. DURLAND.

## MISSIONARY REPORT.

(For Quarter Ending July 1, 1885.)

Those who compare the report below with that of the previous quarter will notice a decrease in the labor performed. This is due in part to illness which has prevented some of our members from engaging as actively in the work as heretofore, and the fact that one of our colporteurs has gone to America. The ship work at Liverpool has been duller than usual also, but this has in no way discouraged the laborers.

Though not so many publications have been distributed, new fields have been entered, an un-

usual number of interesting letters have been received, and some have embraced the truth from reading. The PRESENT TRUTH has been placed in forty-one public reading rooms in various parts of the United Kingdom, where it is thankfully received.

The following is the amount of labor reported:—

No. of members,	39
" " reports returned,	18
" " missionary visits,	2,542
" " ships visited,	555
" " letters written,	291
" " printed letters sent out,	14,856
" " letters received,	291
" " subscribers obtained for periodicals,	233
" " periodicals sold,	878
" " " loaned and given,	28,027
Total,	28,905
" " pages of tracts given away,	5,794
" " " " loaned,	21,207
" " " " " sold,	69,861
Total,	96,862
Cash received on donations,	£ 0 9 0
" " " periodicals,	25 8 3
" " " sales,	39 19 10
Total,	£56 17 1

JENNIE THAYER, Secretary.

# TEMPERANCE.

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

## TOBACCO.

THE object of this article is to affirm that tobacco is good. There is no doubt of this, as any candid person who will take the pains to inform himself must conclude. It could hardly be otherwise in an enlightened age like this, the nineteenth century, than that a question which so particularly interests most of the sons and daughters of men, either directly or indirectly, as does this of tobacco-using, should, as we find, be publicly discussed. Often we read in health journals and newspapers more or less powerful dissertations upon this subject, and there is little to choose between the conclusions of different ones, for all of them condemn tobacco-using.

A wonderful impetus the anti-tobacco people in America have found in the case of General Grant, whose cancer is said to have been the direct and natural consequence of smoking; but where are the curses upon the cigar, and the stirring appeals to tobacco-users, from the warrior himself, which would wield so mighty an influence to induce old and young to abandon their pipes and cigars, and forever throw away their quids?

It would seem that these writers cherish the hope that the millions who are so happy in smoking, chewing, and snuffing tobacco, might certainly be persuaded to immediately stop; that they would, upon reading the weighty arguments brought forth, decide that they had been deceived while believing it to be one of their most precious blessings. Can there be a hope more delusive than theirs? The dear souls, no doubt they are anxious to do good by leading some, if only a comparatively small number, to believe that the very best thing tobacco-users can do is to cease at once; for they insist that its use is only a habit, and not the least a necessity as food or to promote true happiness. Gladly would they persuade men to believe that if they have no other than tobacco-seed to sow, and no other way to dispose of their money for their own use than spend it for tobacco, they might better let some other weed grow in their fields, and give their money to the poor.

In what is said upon this subject, more diversity of opinion is expressed than by the writers referred to. Some are confident that they could not live without it; others are doubtful, half wishing to be free from it; while still others are very decided in opposing its use in every form. Chemists, botanists, and physicians have investigated the matter, experimenters have sacrificed mercy to science to prove whether indeed it is poisonous, as numberless dogs, cats, toads, and other innocent victims would testify if they could rise from the dead and speak. The history of tobacco has been traced from its discovery on the American Continent a few hundred years ago, to our own day, and such men as Dr. B. W. Richardson, one of the highest medical and scientific authorities of England, Mr.

Solly, F. R. S., Dr. Edward Smith, the eminent English author and sanitarian, J. H. Kellogg, M. D., of Michigan, U. S. A., and many others of learning and research, agree in making many startling statements as to the use and effects of this plant, from which evidence and the use of reason and the senses, the settled conviction is reached that, as first stated, tobacco is good, at least—

To kill vermin.

To rouse resentment in animals of the brute creation.

To sicken the stomach of man, weaken his nerves, empty his pocket of money, make him disgusting to those who are free from its use, and actually shorten his life.

Therefore, if one desires to accomplish all these, let him freely use tobacco.

ADDIE S. BOWEN.

Bile, Suisse.

## STRONG DRINK.

TIME is never more uselessly wasted than when spent for alcohol. Society has no greater abomination to contend against. The wrecks it has stranded on this side of the grave and on the other are scattered along the banks of life amid all nations, from the savage barbarian to the highest stage of civilization. The widowed mother, the fatherless children, the grief-stricken, gray-bearded father, the broken-hearted wife, the disgraced criminal, the abandoned outcast, the fiendish murderer, illustrate in every class of society the hellish work it has done for suffering humanity. The reputations it has ruined, the promising careers it has destroyed, the families it has disgraced, the men it has brought to the gallows, the lives it has cost, the disease it has wrought, the bestialities it has bred, point to it as the greatest of the world's accursed evils. It is the ally of the gambler, the friend of the thief, the tool of the perjurer, the confederate of the assassin. It destroys virtue, mocks honesty, encourages crime, stimulates misery, excites passion, infuses hate, kills friendship, kindles strife, incites murder. From the time it leaves its source and enters upon its venomous career, till it reaches and poisons the blood of man, it leaves foot-prints of crime in its track, and covers its way with insanity, suicide, pestilence, destruction, and looks back with malicious pleasure at the desolation it has wrought. It has stained the escutcheon of every nation, befouled the thrones of empires, covered with shame the judicial ermine, polluted the jury-box, defiled the ballot.—*Selected.*

"DR. DORCHESTER, of Boston, president of the National Temperance League of America, speaking at its recent annual meeting, said: 'I believe the child is already born who will live to see the last drop of legalized rum sold in this country.' Not a few temperance reformers on this side of the water are prepared, we believe, to say the same thing in regard to the prospects here." So says the *Christian Leader*. We would that it might be so.

THE tax on spirits yields a revenue of £18,725,850 in Russia, £15,581,290 in Great Britain, £14,508,000 in the United States, and £10,603,660 in France. The consumption per head of alcohol is 2½ gallons in Denmark, 2 in Germany, 1½ in Russia, 1½ in Belgium, 1¾ in France and Holland, 1 in Sweden, two-thirds of a gallon in Great Britain, and rather less than two-thirds of a gallon in the United States.—*Christian Leader.*

THERE are, it is said, 600,000 regular consumers of opium in the United States. There are over 20,000 in Chicago alone. "The devil of morphia in this country," says Dr. Talmage, "will be mightier than the devil of alcohol."

LORD RANDOLPH CHURCHILL, in a speech at Cambridge, went in, (1) for beer as the sound old English drink, and, (2) for "the evolution of a higher and nobler humanity!"

It has been suggested that wines, ales, and beer should be spelled *whines, ails, and bier*. Most fitting!

THE *Lancet* says that beer stiffens the joints, and besots the intellects of the laboring classes.

"SATAN'S blood" is the significant name given to distilled liquor by a German professor.

# THE SABBATH SCHOOL.

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

## LESSON IV.

(For Second Sabbath in September.)

### ADDITIONAL SPECIFICATIONS.

1. How many specifications are given in Dan. 7: 8 concerning the little horn?
2. What is the first specification?
3. How has it been fulfilled in the papacy? See Notes on Lesson III.
4. What was the second specification?
5. How has it been fulfilled? Ans. The pope of Rome has generally possessed much shrewdness and cunning; and, through his emissaries and officials, he has complete and almost immediate knowledge of all that is transpiring in every part of the earth.
6. What is the third specification?
7. How has it been fulfilled? Ans. By the pope's assuming such blasphemous titles, and claiming powers which God alone can possess.
8. What additional specification is made in the 20th verse?
9. How has this specification been fulfilled? Ans. By the arrogance of the pope, who has claimed the power to depose kings, and to release all the subjects of a kingdom from their oath of allegiance to their sovereign.
10. What further specification concerning the little horn is made in verse 21?
11. How has it been fulfilled? Ans. By the bloody persecutions of the church of Rome.
12. What specifications are made in the 24th verse?
13. How is this papal power diverse from those represented by the ten horns of the fourth beast? Ans. In many ways; but mainly in being an ecclesiastical power, while the others are civil.
14. What specification is given in the 25th verse that has not been given in any of the preceding verses?
15. How has it been fulfilled? See Lesson II.
16. How many years were the saints, the times, and the laws, to be given into the hands of this persecuting power?
17. When did this period of papal persecution commence?
18. When did it terminate?
19. What severe blow did this power receive at that time?
20. Has its power over the nations ever been fully restored?
21. What is the present condition of its power and influence in the political world? See Notes.
22. How long will this papal power exist? 2 Thess. 2: 8.

## LESSON V.

(For Third Sabbath in September.)

### DANIEL'S SECOND VISION.

1. When did Daniel have the vision of the four beasts, recorded in the seventh chapter? Dan. 7: 1.
2. When did he have another vision after that which appeared unto him at the first? Dan. 8: 1.
3. Where was Daniel when he saw his vision? Verse 2.
4. By what river did the scene of this vision open?
5. What did he see before the river? Verse 3.
6. Describe the ram.
7. What did he do? Verse 4.
8. What did this symbol represent? Verse 20.
9. What did the two horns denote? The two powers, or lines of kings, that were united in the Medo-Persian kingdom.
10. What is denoted by the fact that one of these horns came up last, and was higher than the other? Ans. The Persian kingdom arose after the Median, but finally became the stronger.
11. What is indicated by his pushing westward, and northward, and southward? Ans. That the Medes and Persians extended their conquests in these directions.
12. What by the fact that no beast could stand before him? Ans. That no nation on earth could successfully resist the Persian armies.
13. What by the expression, "he did according to his will"? Ans. That the Persians bore sway over all the surrounding nations.
14. What next came upon the scene of vision? Verse 5.
15. Describe the goat, and the manner of his coming.
16. What did he do? Verses 6, 7.
17. What did the goat symbolize? Verse 21.
18. What did the horn between the eyes denote?
19. When did the Medo-Persian kingdom find a place in the prophetic record?
20. When was it subdued?

21. By whom was it conquered?
22. Why was not the first universal empire represented in this line of prophecy? Ans. Probably because it was so nearly past.

## LESSON VI.

(For Fourth Sabbath in September.)

### THE KINGDOMS COMPARED.

1. What happened to the goat after he became very great and strong? Dan. 8: 8.
2. What did these four horns denote? Verse 22.
3. What came forth out of one of them?
4. What is this little horn said to denote? Verse 23.
5. What similar language does Moses use in describing the Romans? Deut. 28: 49, 50.
6. Is it not probable that language so very similar is used to describe the same power?
7. Of which universal kingdom is it said that it became great? Dan. 8: 4.
8. Of what kingdom is it said that it waxed very great? Verse 8.
9. Of what is it said that it became EXCEEDING GREAT?
10. Then which of these kingdoms must have been most powerful?
11. Since the Medo-Persian kingdom and the Grecian were both universal, could the kingdom represented by the little horn have been more powerful than they unless it, also, had been universal?
12. Which one of the four great kingdoms is represented as strongest in the great image? Dan. 2: 40.
13. Which is represented as strongest in the vision of the four beasts? Dan. 7: 7, 19, 23.
14. Which in the vision of the ram, goat, and little horn? Dan. 8: 4, 8, 9.
15. Then what kingdom must the little horn represent?
16. What have we understood to be the name of this fourth kingdom?

## LESSON VII.

(For First Sabbath in October.)

### THE LITTLE HORN OF DANIEL 8.

1. What were the names of the four kingdoms into which the Grecian Empire was divided? Ans. Macedon, Thrace, Syria, and Egypt.
2. Out of which one of these did Rome come forth? Ans. Macedon.
3. When are nations brought into prophecy? Ans. When they, in some way, become connected with the people of God.
4. When did Rome gain supremacy over Macedon? Ans. B. C. 168.
5. When did it become connected with the people of God? Ans. B. C. 161.
6. By what act? Ans. By entering into a league with the Jewish nation.
7. In what direction did the little horn extend its dominion? Verse 9.
8. Where did Rome extend its conquests? Ans. Into Africa on the South, Syria on the East, and into Judea, which is called the pleasant land.
9. Repeat the tenth verse.
10. What is meant by the host of heaven? Ans. The people of God.
11. What is meant by the stars? Ans. Chief men, (rulers or ministers).
12. Did the Roman power cast down some of the host? Rev. 12: 3, 4.
13. What is predicted of the little horn in verse 11?
14. Who is the prince of the host? Ans. Jesus Christ. Josh. 5: 13-15.
15. What power crucified Jesus? Acts. 4: 26, 27; Matt. 27: 2; Mark 15: 15-24; Luke 23: 24; Rev. 12: 4.
16. What truth has the Roman power cast to the ground? Dan. 7: 25.
17. How long was this power to practice and prosper? Dan. 7: 25, 26.

## NOTES ON THE LESSON.

### LESSON IV.

QUESTION 21.—While at the present time the Roman See is deprived of temporal power, and laments her widowhood (or separation from State), and has no power to persecute the people of God, it is increasing largely in numbers and influence. Prophecy also indicates that it will again enjoy a period of short-lived triumph in the direction of the affairs of State. 1. It will be a persecutor of, and prevail against, the people of God till Christ comes. Dan. 7: 21, 22. 2. The "beast" of Rev. 13 is represented as an existing, active power in the closing days of probation. See also Rev. 19: 20; and 16: 10, 13. 3. Its brief triumph is also predicted in Rev. 17: 8-11, as the beast that "was, and is not; and shall ascend out of the bottomless pit, and go into perdition." 4. In Rev. 18: 7 the harlot church is represented as exulting

in the fact that she is no longer a widow, but that she sits a queen. But her song of exultation is short, and is only a prelude to her destruction foretold in the following verse.

### VERSE VI.

DAN. 8: 9 AND 23. Behold, a little horn.—This "little horn" has been supposed to mean Antiochus Epiphanes, king of Syria, who was a great enemy and cruel persecutor of the Jews. And at first sight he does indeed in some features very much resemble the "little horn;" but on a nearer view it appears that in other parts there is no similitude or correspondence between them. Sir Isaac Newton, with that sagacity which was peculiar to him, and with which he penetrated into Scripture as well as into nature, perceived plainly that "the little horn" could not be drawn for Antiochus Epiphanes, but must be designed for some other subject.—*Bp. Newton*. The description of it throughout is exactly applicable in all its parts to the Roman temporal power; and this application is sanctioned also by the prevailing opinion of the generality of commentators.—*Dr. Hales*. The Romans, who were prefigured by a great "beast" in the former vision, are here represented by the "horn" of the goat: for nothing is more usual, than to describe the same person or thing under different images upon different occasions; and besides, in this vision the Roman Empire is not designed at large, but only the Roman Empire as the horn of the goat. When the Romans first got footing in Greece [Macedon] then they became a horn of the goat. Out of this horn they came, and at first were "a little horn," but in process of time overtopped the other horns. From Greece they extended their arms, and overran the other parts of the goat's dominions.—*Bp. Newton*.

## INTERESTING ITEMS.

- A ship canal is to be cut from the Mersey to Manchester.
- A plot of land in London has been sold at the rate of £325, 000 per acre.
- A statue to Gen. Gordon is to be erected at Trafalgar Square at a cost of £4,000.
- Subscriptions have been already received for more than 200,000 of Gen. Grant's book.
- There are now 14,902 miles of railway open in India, and many other miles are in process of construction.
- The late Earl of Dudley's personal estate has been proved at £1,026,000, and that of the late Earl of Selkirk at £515,000.
- Sunday labor is about to be made the subject of an official investigation in the various states of the German Empire.—*Christian Leader*.
- The Scottish churches with the largest membership are, as follows: Forfar, 2,900; St. Cuthbert's, Edinburgh, 2,796; Montrose, 2,651.
- The receipts of the United States Government during the last fiscal year were \$321,000,000, the expenditures \$310,000,000, and the Government debt was reduced about \$65,000,000.
- In the first six months of 1885 there were in the United States 6,004 failures, for an aggregate sum of \$74,000,000, while in the same months of 1884 there were 5,510 failures, for \$124,000,000.
- John Litterton, aged 43, of London recently died from hydrophobia, caused by the bite of a cat. A bite from an old cat with teeth much decayed was stated to be venomous even though the cat was not mad.
- At the sale of the famous or infamous Shapira MSS. at Sotheby's, Dr. Ginsburg bought for 3s. the bundle on which he had himself experimented in order to ascertain whether they were genuine or not!
- Already the missionaries on the Congo have penetrated a thousand miles into the interior. Fourteen Protestant and four Roman Catholic stations have been erected, and in connection with each of these from £2,000 to £8,000 have been disbursed.
- The Ancient Order of Foresters now number 706,036 members, with funds amounting to £3,769,621. The Odd-fellows number 12,165 members. Their contributions the past year were £13,000, nearly £8,000 of which had been paid to sick members.
- The Salvation Army presented to the House last month a petition on the Criminal Law Amendment Bill three miles long containing 393,000 signatures. The petition had been gathered in 16 days. It took four of the House messengers to roll it out of the chamber.
- From Jan. 1 to Aug. 1, present year, there have been 99 persons lynched in the United States, 91 being males, and 8 females. There were 58 white and 41 colored, the North furnishing 24, and the South 75. The number of legal hangings during the same period were but 42.
- The great soldier of the United States, Gen. U. S. Grant, died July 23. The funeral pageant in New York is described as the most magnificent ever witnessed in that country.—Sir Moses Montefiore, the benefactor of his race, died July 28, at Ramsgate, in his 101st year. He was a noble Jew.
- One of the most intimate of Gen. Grant's friends, Mr. Pierrepont, formerly American ambassador to Great Britain, says: "I never once knew him to speak of his victories unless specially interrogated, and no one would ever have supposed that he had been in battle from any remark of his."
- During the last year in Great Britain, 26,000 persons posted letters without putting any address on them, 1,600 of them containing coin and other valuables. One uncrossed cheque of a hundred pounds without an envelope was found in a letter box. One man wrote a letter on the back of a postage stamp and posted it; it reached its destination.
- Dr. Park, one of the representatives of the Irish Methodists, said, at the Newcastle Conference, that there were two Irelands—one more Protestant than England, the other more papal than Rome. Englishmen should make Ireland their special study, as he believed that in the event of home rule being adopted, justice would not be received by the Protestant population.

—Two ex-presidents had a tussle at the Newcastle Conference...

—Serious damage was caused by earthquake shocks in the Bengal Presidency...

—Missouri's telegrams state that the Colonial Treasurer has made his financial statement...

—In the West Retford mine at Tinsley Park, embedded in the solid coal, 320 feet from the surface...

—It is a fact worth recording, says the Cambrian News, that a message sent by Mr. Cyrus Field to the President of the United States...

—Mr. Chamberlain in speaking of loss of life at sea, in a recent speech at Hull, said: "I found, in the first place, every year more than 3,000 lives were lost at sea..."

OBITUARY.

"Blessed are the dead which die in the Lord from henceforth."

Judd.—Died August 4, 1885, at his residence, 9 Short St., Grimsby, of typhoid fever, Henry Judd, aged 54 years.

The deceased embraced the truth some seven years ago under the labors of Eld. J. N. Loughborough, at Southampton, and has lived a faithful, earnest Christian since.

"Asleep in Jesus, blessed sleep! From which none ever wake to weep!"

Funeral services by the writer. M. C. W.

Publication List.

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

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

LES SIGNES DES TEMPS.—A Religious Monthly in French, of the same character as THE PRESENT TRUTH, published at Bale, Suisse. Terms: 4s. or 5 francs per year.

HEROLD DER WAHRHEIT.—A German Religious Monthly published at Basel, Schweiz. Terms: 4s. or 5 francs per year.

TIDERNES TEGN.—A Religious Danish-Norwegian Monthly published at Christiania, Norway. Terms: 3s. per year.

TRACTS.

TWO-PENNY TRACTS, 32 pp. each. Redemption, Second Advent, Sufferings of Christ, Present Truth, Origin and Progress of S. D. Adventists, Seventh Part of Time, Ten Commandments Not Abolished, Two Covenants, Two Thrones, Spiritualism a Satanic Delusion, Samuel and the Witch of Endor, The Third Message of Rev. 14.

ONE-AND-A-HALF-PENNY TRACTS, 24 pp. each. The Second Message of Rev. 14, Who Changed the Sabbath? Lost-Time Question, Scripture References, End of the Wicked.

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

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

The above Publications will be sent, post free, on receipt of price. Address, "The Present Truth," 72, Heneage Street, Great Grimsby.

SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—Definite Seventh Day—Sunday not the Sabbath—Why not Found out before—One Hundred Bible Facts about the Sabbath.

Assorted Package No. 2. Price, 1s.

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

Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised.

SABBATH PAMPHLETS.

Eleven Sermons on the Sabbath and Law. By J. N. Andrews. 226 pp. 1s. The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. 5d. The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews. 112 pp. 7d. Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. 5d. Review of Gilfillan: or, Thoughts suggested by a perusal of Gilfillan and other Authors on the Sabbath. 64 pp. 5d. The Morality of the Sabbath. By D. M. Canright. 8d.

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

GREAT GRIMSBY, SEPTEMBER, 1885.

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We have had the privilege of welcoming to our land and mission Eld. W. C. White, member of our General Conference Committee, and his mother, Mrs. E. G. White, whose labors have been eminently blessed of God in the salvation of souls throughout the United States. Her labors here at Grimsby will be noticed in another column, and the goodly words that she has spoken, that have been "like apples of gold in pictures of silver," will appear in future numbers.

A DESERVED compliment was paid to the Wilson firm of ship-owners, Hull, by Mr. Chamberlain. Although this company employs 1,200 men, and their ships traverse the Baltic, the Atlantic, and the Mediterranean, only seventy-eight lives have been lost during nine years. They are a safe company.

ACCORDING to a Waldensian pastor the Island of Sardinia is as dark morally as Egypt. Catholics are sceptical in regard to the Bible, holding it as a mass of fables and immoral stories, yet cleaving to the senseless mummeries of Popery. The priest there is all powerful through the woman and the confessional, who gives to the priest the Bible that her husband buys from the colporteurs. Ignorance and corruption abound, and perfidy is quite general.

## LOVE AND JUSTICE.

MANY talk glibly of the infinite love of God, but ignore his infinite justice; for God is infinite in justice as well as in love. The stability and safety of the Divine government depend upon the maintaining of the integrity of the moral law, upon the principles of which all true justice is founded. In fact the greatest manifestation of God's love,—the

gift of his only beloved Son,—was founded on the integrity of his law and his justice; for if the law could have been broken, Jesus need not have died. God's love and justice are infinite. Let us fear his justice, and let his love bind us to him with a strong and ardent affection which keeps all his commandments.

## GENERAL EUROPEAN COUNCIL.

THE annual General European Council of Seventh-day Adventists will be held at Bâle, Switzerland, September 15 to 22. The Council will be held for the consideration of the cause of present truth in the various countries of Europe. It will be attended by representatives from Norway, Sweden, Denmark, Germany, France, Roumania, Italy, Switzerland, and the United Kingdom. Last year our Council was favored with the presence of Eld. George I. Butler, President of our General Conference. This year we will also be highly favored with the presence of Eld. W. C. White, member of the General Conference Committee and Vice-president of the International Tract Society, and also the labors of that eminent servant of God, Mrs. E. G. White, with whom our readers are acquainted through her writings. It is expected that our meeting will be one of great interest and importance. We trust that our friends will pray that the special blessing of God may be with us in the deliberations and counsels of our meeting.

## TOKENS OF PROGRESS.

WHEN a friend visits you more frequently than formerly, with bright, cheerful face and tone, you at once get the idea that his work is prospering, and that he is of good hope and courage for the future. These things speak as forcibly as words. So we thought when our esteemed contemporary *Les Signes des Temps* came to our table a short time ago with a bright face, cheerful tone, and new dress. And since its appearance in so attractive a form, it has come twice as often. In other words *Les Signes des Temps*, published at Bâle, Switzerland, for the advocacy of the truth for these times, is no longer a monthly, but semi-monthly in a new dress, and though its appearance was bright and cheerful before, it has improved in looks by its new departure. Its matter has been and always will be of great importance. It bears to the world the truth of God for the last days, and we are glad that it will bear twice as often the same amount of good religious reading to the French-speaking people of France and Switzerland. It is a neat 16-page paper, cut and stitched, with no paid advertisements. Terms, francs 6.50, or 5s. 3d.

## A PROFITABLE VISIT.

THE party which left Boston, U. S. A., for Europe, August 8, reached Liverpool Tuesday, August 19. The party consisted of Eld. W. C. White and wife, his mother, Mrs. E. G. White, and three others.

Mrs. White, as a writer, is well known to the readers of the PRESENT TRUTH, as her articles have appeared in each number of the paper since its first issue. She has traveled extensively throughout the length and breadth of the United States, addressing thousands upon thousands. As a speaker, few excel her, and she is one of the ablest lady speakers to be found in the United States.

On August 20 the company reached Great Grimsby, where they received a hearty welcome by those who are laboring in connection with the Mission at the Publishing House. On Friday, August 21, the large Temperance Hall in this city was secured free of charge from the temperance people, who seem only too glad to aid on the temperance work by all honorable means. Large bills were soon printed and distributed, announcing a temperance address by Mrs. W. By a previously made arrangement, the majority of the temperance society were prevented from attending the meeting,

many of whom regretted their absence. The afternoon and evening were rainy in the extreme, so much so that as we proceeded to the place of meeting but few people were seen on the streets; but, notwithstanding all hindering causes, there were some two hundred present who listened with the utmost attention as the speaker dwelt upon her favorite theme—"Christian Temperance." As she set forth in a forcible manner the importance of educating the youth in the first principles of temperance, beginning by teaching them how to live, how to eat and drink to the glory of God, so that when men and women they can successfully withstand the fascinating temptation of strong drink, the heart of every father and mother responded, as was evidenced by the nod of the head and the occasional "Amen!" As she closed, the congregation warmly applauded the effort, showing their general appreciation of it.

On Sabbath forenoon, Aug. 22, the meeting room of the church at Grimsby was crowded. Brethren and sisters came from Hull and Ulceby. Eld. A. A. John was present from Wales, and Bro. Sheppard of the Southampton church. All were deeply moved as the servant of God spoke of the cause during its rise and early stages, of the sacrifices which those made who embraced it, and of the individual responsibility resting on those who have since embraced it, in sacrificing for it, and in doing missionary work, so that others may learn it and thus embrace it. We should not become discouraged because but few have embraced it. How tenderly the Lord loves the few who have broken away from the ties and customs of their associates amid the moral darkness which surrounds them, and boldly taken their stand to obey the truth. The speaker closed her remarks with the sweet assurance that if all live out the truth and become true missionaries, the time will come when many will embrace the truth in the United Kingdom. These words of encouragement stirred the hearts of all present, and all seemed to appreciate the words spoken. The meeting was a precious one.

The Town Hall, the largest and finest in town, was secured for Sunday night, Aug. 23, and the "Grimsby United Temperance Prize Choir," which won the second prize at the London Crystal Palace Competitive Musical Entertainment of last year, kindly conducted the singing of their own free will. Before the time of meeting, every available seat was full, and many stood up during the entire service. There were fully twelve hundred present, and as Mrs. W. dwelt upon the "Love of God," as displayed in the great field of nature, in the songs of the warbling birds, the blooming, fragrant flowers, the spires of grass, the meandering streams, the noble forests, the grand old towering mountains, the golden sunsets, and the changeless stars,—and, grandest of all, the love of our Heavenly Father in giving us Jesus Christ as man's Redeemer, hearts were softened and souls stirred, as the flowing tears and beaming countenances plainly indicated.

The use of the hall was granted to us free, with the proviso that we pay for the lighting of it. The collection was £2 3s. The money left after paying for the expense of the lighting, etc., was donated to the Grimsby Hospital. A good impression was made on the minds of all present.

To-night, Aug. 24, Mrs. W. speaks at Ulceby. During the week she will visit the tent in Bedfordshire, and after speaking there will visit London, then the church at Southampton, and thence proceed to Bâle, Suisse, to attend the General Council which opens there September 15, and continues one week.

Eld. W. C. White's words of advice in regard to conducting the affairs of the Mission were wise, and will, we trust, materially aid in our work. If his broad ideas are carried out, the cause in this Mission will receive a new impetus.

S. H. LANE.