

# The Present Truth.

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

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ONE PENNY.

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## GOD REIGNS.

God reigns above, he reigns alone;  
Systems burn out and leave his throne,  
And still his years roll on.  
Mists of creation melt and fall  
Around him changeless amid all,  
Whose ages still roll on.

By anguish which made pale the sun,  
I hear him charge his saints that none  
While still Time's years roll on,  
Among his creatures anywhere,  
Blaspheme against him in despair,  
Though darkly days go on.

For us whatever's undergone,  
Thou knowest, willest what is done,  
Though our dark days go on.  
Perhaps the cup was broken here,  
That heaven's new wine might show  
more clear,  
So let the days go on.

I praise Thee while my days go on,  
I love Thee while my days go on;  
The day-spring cometh on.  
Thro' dark and dearth, thro' fire and  
frost,  
With emptied arms and treasures lost,  
My days are going on.  
—Mrs. E. B. Browning.

## JOHN FOXE.

WHEN reading a book one's curiosity is aroused to learn something of its author, to study his character, to ascertain whether his statements are strictly true, and whether all he has written has been penned with the thought uppermost in his mind that he is accountable to the great Author for every word. Especially is this the case when perusing ecclesiastical history and records of thrilling events in the religious world; for, strange as it may seem, perhaps there is nothing in which there is a greater liability that the writer's prejudice may give a false colouring to the record. The deep interest which he feels in the subject leads him to see and represent things in a different light from what one less interested would behold them. But if the historian is led by the Spirit of God, and seeks Divine aid in all his work,

then his writings may be regarded as worthy of credence.

No one has exposed the cruelty, falsity, and iniquity of the church of Rome, and the tortures she has inflicted upon the people of God as has JOHN FOXE. The papists have denounced his "Acts and Monuments" as a collection of lies; but the character of the man would not indicate that he could devote so many years of his life to collecting and publishing false records out of malice or even for effect. He had too little sympathy with the father of lies, and lived too near the God of truth to be capable of so doing.

Foxe was born at Boston, Lincolnshire, in 1517, the very year in which Luther began openly to oppose the papacy. At sixteen he

life. Many nights were passed in prayer and tears in a grove belonging to the College. This aroused the suspicion of the papists, and his nature was too ingenuous to attempt to conceal the change in his belief. He accordingly resigned, left Oxford, and for several years was driven from place to place, to escape the papists and to obtain a livelihood. His father had died when he was very young, and his mother's husband withheld his patrimony when he embraced the gospel.

About the time that Edward VI. came to the throne, Foxe removed to London, where his means were soon spent, but, according to his biographer, his purse was replenished in a very singular manner. It appears that he was so reduced by fasting that death seemed

near. In this condition while sitting in St. Paul's church, he was accosted one day by a stranger, who "thrust an untold sum of money into his hands," bidding him receive it from his countryman, and be of good cheer; for better days were before him. He soon after found employment with the Duchess of Richmond as tutor to the grandchildren of the Duke of Norfolk. He remained with this family till after Mary became queen.

Besides acting as tutor, Foxe had preached the gospel successfully in the vicinity where he lived, and had been ordained by Bishop Ridley. Gardiner, therefore, sought his life, and he very narrowly escaped; but, by the kindness of the Duke of Norfolk, he and his wife were conveyed to the Continent. At Basle he found employment in correcting the press, and other literary work connected with printing, as this city was celebrated for its superiority in the art. Here he commenced his historical



[From Foxe's "Book of Martyrs" by permission of Cassell & Co. Limited.]

entered Brazen-nose College, Oxford. In 1538 he became bachelor of arts and master of arts five years later, when he was chosen fellow of Magdalen College. He had a strong attachment to the superstitions of the papacy, but led a very moral life, and at length the impositions of the Romish church became apparent to him. He began to study church history in order to learn the cause of its prosperity and decline, and to understand the controversies that had existed. Being a diligent student and very persevering, he soon "read the writings of the Greek and Latin Fathers, the disputation of the schoolmen, the acts of the councils, and decrees of the consistories." It was by these and the Scriptures in their original tongue that he was enlightened in regard to Popery and shown the way of truth. The struggle with him was a serious one. To accept the gospel was to lose friends, promotion, and doubtless

work, which was first written in Latin. He also translated Cranmer's reply to Gardiner on the sacrament. He did not forget the sufferers at home, but entreated the leading men in England to cease persecuting the Protestants. Grindal, then at Strasburg, Aylmer, and other English divines aided Foxe in procuring the information to proceed with his history. A "most tender regard to truth" was shown in the correspondence between Grindal and Foxe while collecting matter for the "Acts and Monuments." Foxe's labours during his exile were very severe, but he had been "inured to hardness from his youth," and cared less for this than for the dissensions that existed among the exiles in regard to the use of the English liturgy and church discipline. He endeavoured to promote peace at all times, discord not being in harmony with his ideas of true Christianity.

On the day before Queen Mary died, while

preaching at Basle, he informed his audience that God had commissioned him to bid them take courage; for they would soon return to England. At other times he seemed to have a knowledge of the Divine plan in restoring those to health who were thought to be at the point of death. He did not hesitate to tell the individuals to whom he had been called to prepare them for death that they were to recover, and his prophecy proved true. Several instances of this kind are left on record. He also foretold the defeat of the Spanish Armada, saying that God had taught him it would not succeed.

Though Queen Mary died in Nov. 1558, Foxe did not return to England for some months. In Oct. 1559 he was in London in destitute circumstances, and appealed for aid to his former pupil, the Duke of Norfolk, by whom he had been sent to the Continent. The duke received Foxe to his house where he remained some years, and when the duke was executed in 1572 for his attachment to Mary Queen of Scots, he left Foxe a small pension.

During these years Foxe was engaged in study, and in printing English and Latin works, John Day of London being the printer employed by him. Day was the chief printer of the Scriptures and of the works of the Reformers in the reign of Edward VI. The reign of Mary he spent in prison, in exile, and in retirement while perfecting his art. In the reign of Elizabeth he was again active, and printed books containing nearly all the most important and valuable literature of that age. Foxe was thus fortunate in securing "a printer anxious to encourage his exertions to the utmost," while Day was equally favoured with the editorial assistance of the "martyrologist."

He pursued his studies so constantly as to greatly injure his health, working night and day; but this did not cause him to abate his task, or prevent his ministerial labours. He had many influential friends who might have secured his preferment, but he accepted only a prebend at Salisbury. This he was allowed to retain though unfitted for the charge of a parish because "he objected to some of the canons and ceremonies retained by the settlement of ecclesiastical affairs under Queen Elizabeth, as savouring too much of Popery." When Archbishop Parker summoned Foxe to subscribe, hoping that the general reputation of his piety might give the greater countenance to conformity, Foxe, as a reply, took from his pocket the New Testament in Greek, and holding it up, said, "To this I will subscribe." Thus while he longed for peace, as will be seen from his "Letter to the Ecclesiastical Commissioners concerning the present Controversies," he sought a peace that was first pure. In this letter he wrote: "The more earnestly I desire the peace and tranquillity of the church, the more am I tortured by these internal differences of opinion and controversies, arisen we know not whence. Yet, had they sprung from unavoidable causes, they would have troubled me less. But while from light matters occasions are drawn for grievous contentions, and we agitate unnecessary questions, not only is the fruit of brotherly communion lost, but the forces of our enemies are strengthened, to whom this our quarrel exhibits a joyful spectacle." He continued to preach, and at the request of Grindal, in 1570 he delivered at St. Paul's Cross a "powerful discourse on Christ crucified." This was afterward enlarged and printed.

According to the statement of his son, he was "one for his friendliness useful, by a natural inclination to be useful to others. By good advice, comfortable persuasions, or a charitable hand, he relieved the wants or satisfied the desires of innumerable persons, whereupon no man's house was in those times thronged with more clients than his. There repaired to him both citizens and strangers, noblemen and common persons of all degrees, and almost all for the same cause—to seek some salve for a wounded conscience." His labours in this direction were greatly blessed. Though living in poverty, he was noted for his liberality. In time of pestilence, when others fled for fear, he remained assisting the needy. Remembering the kindness he had received when in exile, he endeavoured to return the same to those who sought refuge in England. The record given by his son shows that he had renounced the world in an extraordinary degree, and also gives the secret of his remarkably consistent life. It reads: "He ever showed a deliberate and resolved contempt of all things which are in greatest esteem among men, and especially of pleasure, which gave him great ability to perform with commendation whatsoever he took in hand; for that things which were in themselves innocent, grow hurtful when they are overvalued and pursued with avaricious desire. He never declined

the friendship of illustrious personages; not to gain honour to himself, but because his commendation would thereby be more acceptable when used on behalf of others. The money which rich men sometimes offered him he accepted, returning it back to the poor." "They who observed him saw his mind steadfastly fixed upon God, and that he spoke and did many things beyond the opinion of ordinary good men, both in comforting the afflicted and in terrifying those that were stubborn."

In his later years he spent little time in sleep and pleasure, but much in study and prayer. His son says, "At no time of the night could any man come to find his labours ended, but often hath the next morning's light seen the last of his night's care despatched."

He died on the 18th of April, 1587, and his son gives the following account of it: "Ere he had quite passed through his seventieth year, he died, not through any known disease, but through much age. Yet did he foresee the time of his departure, nor would suffer his sons, notwithstanding he entirely loved them, to be present at his death, but forbade the one to be sent for, and despatched the other on a journey three days before he died; only sending for them when he knew that whatever haste they made they would be too late. Perhaps he thought them unable to bear so very heavy a spectacle, or would not have his own mind troubled at that time with anything that might move him to desire life. Which to me and my brother was most grievous, that thereby we could neither come to close his eyes, nor to receive his last blessing and exhortations, nor to satisfy our minds with that last sight of him. We could with more patience have endured to see the approaches of his death drawing on, than have lost so good an example how to die."

"Upon the report of his death the whole city lamented, honouring the small funeral that was made for him with the concourse of as great a multitude of people, and in the same fashion of mourning, as if each had buried his own father or brother."

One tribute to the memory of this worthy man is the fact that "his two sons Samuel and Simeon lived to advanced age, were men of learning, and esteemed in their day."

The world is chiefly indebted to Foxe for his writings, especially the "Acts and Monuments of the Church," upon which he laboured more than a score of years, printing several editions. Of this work Dr. Wordsworth says: "All the many researches and discoveries of later times, in regard to historical documents, have only contributed to place the general fidelity and truth of Foxe's melancholy narrative on a rock which cannot be shaken." Neal says, "No book ever gave such a mortal wound to Popery as this." Let all Protestants heed the following from another reliable authority: "'The Acts and Monuments' of the martyrs have long been, they still remain, and will always continue substantial pillars of the Protestant church; of more force than many volumes of bare arguments, to withstand the tide of Popery, and like a pharos, should be lighted up in every age, as a solemn warning to all posterity;" for the papacy never changes. Had it the power, the scenes of the earlier centuries would be re-enacted in the present age.

J. T.

#### SCRIPTURAL BAPTISM. NO. 6.

##### THE COMMISSION OF CHRIST TO BAPTIZE.

BEFORE Christ left this earth and sat down at the right hand of the Majesty on high, he commissioned his disciples to teach and baptize, whereupon he blessed them and departed from them. The disciples worshipped him and returned to Jerusalem with great joy (Luke 24:51, 52), remembering the precious promise which he had given them: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. Jesus left this commission to his disciples in the following words: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28:18-20.

The order in this commission is very plain. The apostles should instruct all who would listen to their words, not only the Jews but all nations. In the next place they should baptize those who accepted their instruction, and, afterwards, they

should teach them to obey all the will of God unto salvation.

This is in perfect harmony with the testimony of Mark: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned." Mark 16:15, 16. When we compare these texts and consider their teachings, we can have no excuse for being ignorant on the subject of baptism. We here find the same order as in every other text: 1. The gospel must be preached that all people who wish may be enlightened and saved. 2. Those who willingly accept the preaching and believe the gospel should be baptized. 3. After that they should be instructed in all the will of God unto salvation, and learn to follow the example of Christ.

It may be well to notice the following more critically: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. The pronoun "them" (Greek *autous*) is masculine in the original, and cannot therefore according to the Greek grammar refer to the word "nation," Greek *ethnē*; which is neuter. It must have reference to a noun in the masculine gender. This word is not found in the text, but it is understood with the word "teach," Greek *mathēteusate*, which means to make disciples. They should baptize those of all nations who had been made disciples by their teachings. Instruct or make disciples (*mathēteusate* agreeing with *autous* understood).

The Scriptures show plainly that it is one thing to make disciples and quite another thing to baptize them, and no instance is recorded where the apostles made disciples simply and only by baptizing them. Jesus said: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Verse 33. It is therefore a very different thing to be a disciple of Jesus, from being initiated in the church unconsciously through infant sprinkling. Christ did not send Paul to baptize, but to preach the gospel (1 Cor. 1:17), yet he made many disciples (Acts 14:21. Margin). Yes, more than any other apostle. Our Saviour testifies: "If ye continue in my word, then are ye my disciples indeed." John 8:31. And again: "By this will all men know that ye are my disciples [not by being unconsciously sprinkled in infancy, but] if ye have love one to another." John 13:35.

Many think that the apostles baptized the children with their parents, although no such instance is recorded in the Bible; and that the children in this manner were made disciples, and infant baptism thus introduced. Yet we could not even suppose that the apostles would baptize grown children who were unbelieving and wicked, with their believing parents. John the Baptist refused to baptize all who would not acknowledge their sins and who despised the counsel of God. Matt. 3:6-8; Luke 7:29, 30. We cannot doubt that the apostles did the same thing, and that they refused to baptize grown children who were unbelieving, even if their parents were baptized. If they had baptized wicked children, such an act could in no way make them disciples of Jesus.

But suppose believing parents had infant children and they were baptized with their believing parents, would that make the younger children disciples of Christ any more than their older brothers and sisters? Far from it! To make any one a disciple of Christ is a very different work from pouring or sprinkling an infant, or any other person, with water, even if a few words of the Bible are read in connection with such an act.

To place this great truth above all successful controversy we quote some testimonies of eminent Lutheran theologians concerning the word *mathēteusate* (instruct, to make disciples) in Matt. 28:19. Dr. Fr. Bleek says: "Teach all people, *mathēteusate*, make them disciples for the kingdom of God, consequently convert them by teaching." Commentary on Matt. 28:19. The much honoured theologian, Johan Gerhard, writes: "With Plutarchus in his *Isocrates' Life mathēteuōn* with *dativus* signifies to be disciples and hearers, but in this place (Matt. 28:19) it is used with the *accusativus*, and means instruct or the act of teaching; when Christ, therefore, commands his disciples, *mathēteuōn ta ethnē* (to make the people disciples), he commands them to teach the first principles of Christianity, and those who in humble faith and obedience received this, became the *thalmidim* or *mathētai* (disciples) of Christ, or as we commonly say Christians."

Dr. A. Clarke says: "*Mathēteusate*, make dis-

ciples of all nations, bring them to an acquaintance with God who bought them, and then baptize them in the name of the Father." (Commentary upon Matt. 28:19.)

J. G. MATESON.

#### TAMPERING WITH SIN.

We cannot consider sin to be a light thing. Has not God told us plainly that it is hateful in his sight? Have we not abundant illustrations showing that the least sin—if we may speak of it in any comparative sense—"bringeth forth death"? We have not yet come to true knowledge if we ever regard it as permissible. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The evil having found a place within the heart, unless washed away, must offend every good principle in the moral code. Unforgiven, the sinner is under condemnation as truly as he who breaks the whole law.

How, then, can we indulge conscious enmity, or continue in practices that conscience condemns, and still regard ourselves safe? Do we suppose that our mere outward profession will avail anything in God's sight? No man can touch fire and not suffer; no more can a soul cherish evil in thought or life, and not be harmed. Who can live in a malarial atmosphere without experiencing its baneful effects?

On what ground do we think our choice of evil associates will not work death in our spiritual habits? Just here we find the destructive influence of much of our current literature. The treachery of corruption appears on almost every page. False ideals of life, and perverted sentiments concerning virtue, are surreptitiously taught in manifold ways. The fascinating charm of style and language too often excuses the unhallowed teaching. Thus an atmosphere of poison envelops the reader; conscience is made dull; truth loses its power, because the spiritual faculties are made incapable of receiving truth.

Do not tamper with sin. "Keep thy heart with all diligence, for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from all evil."—*Selected.*

#### VENERABLE DAY OF THE SUN.

THE Rev. Wilbur F. Crafts, of New York, says, in his late book:—

"The ancient nations all about the Jews devoted the *first day of the week* to what was at first the chief symbol of God, the sun, calling it *Sunday*, . . . which the missionaries of the cross would find was already regarded sacred as the 'venerable day of the sun' in the Roman empire and among other nations to whom they were sent."—*The Sabbath for Man*, pp. 375, 376.

Mr. Crafts gives much evidence in support of his remark, and enough more can be given to remove all doubt of its truth.

Considering, then, that all the Gentile people, to whom the early missionaries of the cross went, were keeping the Sunday as a festival day and for the worship of the sun-God, and had for years before the time of Christ been so observing it, we are prepared to see that no command of Christ or example of the apostles is needed to induce the Gentile converts to keep this day. They were already keeping it, and with scores of other pagan rites and festivals, continued this as a festival day after coming into the church. The Jewish converts and all their descendants, always continued to keep the seventh day, and for the first three hundred years the Gentile converts observed the seventh day as the Sabbath, and after the second century also continued to observe the Sunday as a festival day as well as for religious worship. Finding, after a long time, that Christian worship on two successive days of the week required more time than could be spared from their daily labours, the Gentile converts, who had become much the more numerous in Europe, and who hated all Jews and Jewish observances, ceased to observe the seventh day, but continued to observe their old Sunday custom.—*Light of Home.*

WHEN I consider what God has done for my personal salvation, I count all that I have and am as belonging to him.—*C. G. Hammond.*

## Home and Temperance.

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

#### THE LIGHT THAT IS FELT.

A TENDER child of summers three,  
Seeking her little bed at night,  
Paused on the dark stair timidly.  
"Oh, mother! take my hand," said she,  
"And then the dark will all be light."

We older children grope our way  
From the dark behind to dark before:  
And only when our hands we lay,  
Dear Lord, in Thine, the night is day  
And there is darkness nevermore.

Reach downward to the sunless days  
Wherein our guides are blind as we,  
And faith is small and hope delays;  
Take Thou the hands of prayer we raise,  
And let us feel the light of Thee!  
—*J. G. Whittier.*

#### SUE'S NEW MOTIVE.

SUE GRAHAM stood in the south kitchen door, pinning on her great print apron, with a very disconsolate look on her usually sunny face. Grace Dennis, so pretty and dainty in her fresh cambric, drove by in her basket phaeton, with little crippled Bessie McAllister. The frown deepened on Sue's face, and she gave her apron-strings an impatient twitch. Then she turned hastily from the doorway to the hot kitchen. It seemed hotter than ever, as she remembered how cool and fresh it looked out of doors. And there were the breakfast dishes to be washed, rooms to be swept and put to rights, cake and pudding to be made, and dinner to be prepared. She turned back to the door again, her brown eyes overflowing.

"What is it, Susie dear?" asked her mother, stopping on her way to the pantry at the sight of Sue's woe-begone face; "what is it, dear?"

"Nothing much," responded Sue, trying to smile back, but succeeding in calling up only a very tearful one; "I'm so tired of all this, and discouraged," she said.

"Do you ever think of it as something your Heavenly Father has given you to do for him, Sue?"

"Why, mother!" and Sue turned abruptly round. "You don't mean he cares or knows anything about all this work, do you?"

"Why not, dear? Does n't he know when even a sparrow falls to the ground? 'Are ye not much better than they?' You are just where he put you, and if you do the duties he has given you to do, cheerfully and faithfully, even though they are small, I believe he sees and knows, and cares too, for the faithfulness of the service."

A minute after Sue heard her mother in the pantry preparing for baking. There was a grave, thoughtful look on Sue's face now, in place of the frown.

"Perhaps," she thought to herself, "perhaps I can serve Jesus just as truly as Grace Dennis. It isn't as pretty work, though," she thought, with a sigh. "It would be so nice to dress daintily and prettily as Grace always does, and have leisure to do graceful deeds of kindness as she does; but if this is what he gives me, I'll try to do it the best I know how. And cheerfully, too," she added, bravely. And then, without further delay, she went about the homely duties of the day. But how different they seemed to her, viewed in the new light. If she was doing them for *him*, they must be done with extra care. Every little nook and corner was thoroughly swept and dusted; there was a strong temptation to slight the out-of-the-way places sometimes. Every dish was washed and wiped with utmost care, and never was cake lighter or nicer than Sue's that day.

"Oh, mother, you don't know how much you helped me this morning!" said Sue that night.

"I think I do," answered her mother, "for I know what a difference it made in my life when I first believed that He knew and cared not only about the great things of life, but about the little, homely every-day duties too. It is hard sometimes to accept his choice of work for us; but he knows best. If he wishes us to glorify him in home life and every-day service, let us do it as faithfully and as cheerfully as though he asked some greater thing of us. 'Content to fill a little

space if thou be glorified.' Can you say that, Sue?"

"I'll try to," she said softly, as she stooped for a good-night kiss.—*Sel.*

#### OBEYING MOTHER PLEASANTLY.

HARRY had seen some older boys fly their kites from the top of the houses; and he thought it would be nice fun if he could do so too. So he came to his aunt and said, "Aunt Mary, may I go up to the top of the house and fly my kite?"

His aunt wished to do everything to please him; but she thought it very unsafe; so she said, "No, Harry, my boy. I think that is very dangerous sort of play. I'd rather you wouldn't go."

"All right. Then I'll go out on the bridge," said Harry.

His aunt smiled, and said she hoped he would always be as obedient as that.

"Harry, what are you doing?" said his mother one day.

"Spinning my new top, mother."

"Can't you take the baby out to ride? Get out the carriage and I'll bring him down."

"All right," shouted the boy, as he put his top away in his pocket, and hastened to obey his mother.

"Uncle William, may I go over to your shop this morning?" said Harry one day at breakfast. "I want to see those baskets again that I was looking at yesterday."

"Oh, yes, Harry," said his uncle, "I shall be very glad to have you."

"But I cannot spare you to-day, Harry," said his mother. "I want you to go out with me. You shall go to the shop another day."

"All right," said Harry, and he went on with his breakfast.

No matter what Harry was asked to do, or what refusal he met with when asking for anything, his constant answer was, "All right." He never stopped to worry or tease; he never asked "Why can't I?" Harry had learned to obey, and to obey in good humour.—*Selected.*

#### BAD BOOKS.

Do you ask what harm books and papers will do tintured with romance and folly? The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but it is no more true than that a man's character may be determined by knowing the books he reads. If a good book cannot be read without making one better, a bad book cannot be read without making one worse. A person may be ruined by reading a single volume. Bad books are like ardent spirits; they furnish neither aliment nor "medicine,"—they are "poison." Both intoxicate—one the mind, the other the body. The thirst for each increases by being fed, and is never satisfied. Both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same total abstinence from all that intoxicates mind or body.

The love of fiction is a growing appetite, and one which generally wastes more time than any other. It produces a distaste for healthful mental food, and a dislike to strengthening mental exercises. However good the tone of fiction may be, or its moral, the habit of craving fiction, once formed, cannot be prevented from gratifying itself with those novels and romances of the day which may well be described as "Satanic literature." The person who enters upon a course of novel-reading may be said to be rapidly unfitting himself for a noble and useful life. Then all this reading is positively worse than useless. We have no faith in the effect of teaching moral truth by fiction. No real knowledge is stored by it. After reading a thousand novels, the youth may be still unfurnished with the most necessary information.—*D. F. Newton.*

THE relation of intemperance to crime is that of the inciting cause. There are other causes, such as hate, avarice, jealousy, lust, and revenge; but these are narrower in their circles of evil; more easily repressed by individuals and society; more subject to moral restraints, and are not sanctioned by law nor dealt out under statutory licenses.—*Judge Noah Davis.*

## THE PRESENT TRUTH.

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

GRIMSBY, OCTOBER 21, 1886.

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## THE FUTURE OF THE PAPACY. NO. 4.

In previous numbers we have considered the relative position and progress of Popery and Protestantism, and we found that thus far the greater success rested with the former. While she has lost every vestige of temporal power in the kingdom of Italy, where Popery has presented her worst phase, yet has she gained conquests elsewhere. Her vigorous and crafty policy have not only enabled her to hold her own in the Old World, but to gain great conquests in the New. While Protestants have been hesitating and wrangling among themselves, Popery has been gaining converts, influence, and power.

We presented evidence showing that the aim of the Papacy is just the same as it ever was in the past. It will yield neither jot nor tittle which will divide with another the glory, honour, or power which Rome seeks by every means to attain. The influence of Jesuits and priests over the masses, the most troublesome element of society, is greater than that of governments. Through the secrets of the confessional Rome possesses a wonderful power over those within her communion, ay, even over those families some members of which are in her pale. Such she compels to submission. They fear and obey, while they hate. Others she wins and holds by the power of error, tradition, and early education.

It is this rapid progress, this power over the masses, that Rome possesses,—this power which has led, does lead, and will still more lead rulers to compromise and unite with the strongest power on earth, in order to control the lower elements of society, while they detest papal policy, and despise the system. We presented evidences in our last that the Papacy was increasing and that rulers were seeking her aid, notably so in the case of the two great Protestant nations of Europe,—England and Germany. We wish to present more evidence in this issue concerning both of these particulars. And first let us notice the increase of Romanism in this country—the leading Protestant nation of the world.

Previous to the re-establishment of the Roman hierarchy, 1850, Rome's power in England was comparatively feeble. The assumptions of Rome met with great opposition from Protestant England, but Rome faltered not. Protestantism, when weakened by backsliding, division, and ritualism, could protest but feebly, and, contrary to law, the Romish hierarchy was established, and territorial rulers were placed over a part of the subjects of the British crown, who owed a higher sworn allegiance to a foreign ruler than to the government of England.

One thing which materially helped the Papacy in the establishment of the hierarchy was the self-styled reform which was led by Pusey. It is Roman Catholicism all but the name, and has served as a feeder by which Rome is replenished, a medium through which half-hearted Protestants may return. This ritualistic movement we noticed in our last with its characteristics. It numbers in its ranks some of the ablest theologians of England, and is by far the strongest and most powerful party in the Church of England. How many Jesuits it numbers among its priests the judgment of God alone will reveal.

When a church loses spiritual power, the natural tendency is to make up this loss by adherence to form and ceremony. It was so in the first centuries of the Christian era, and history is again repeating itself. If the heart cannot be reached,

the senses can, and an elaborate ritual and impressive outward service will affect and satisfy more of the mass of mankind than can be reached through the pure, simple truth. Thus men reason, and this human-policy method of reasoning gave rise to ritualism. But when more modern societies enter the arena against Rome, using those weapons with which she has become so skilled, the conflict ends in favour of Rome. The coquetting, superficial daughter falls before the trained Amazonian mother, who has made all nations drink of the wine of her fornication.

We present below a few evidences of the progress which Rome has made of late and of the increasingly favourable light with which she is regarded by the nations of the world. The number of sees in the United Kingdom at present according to the "Catholic Directory" (Burns and Oates) of 1886 is forty-eight against none previous to 1850. In the British Empire the sees, vicariates, and prefectures number one hundred and forty. The priests in Great Britain alone number two thousand five hundred and seventy-six; archbishops and bishops, twenty-three; the churches, chapels, and stations (which do not include private chapels or chapels of monasteries, etc.) one thousand five hundred and seventy-five; the Roman Catholic peers and baronets number eighty-nine, eight of whom are members of the Privy Council, and thirty-three members of the House of Lords. There are eighty-two Roman Catholic members in the House of Commons, an increase of thirty-three in the last ten years. These figures are significant as indicating the advance which has been made in Great Britain the last half-century. The increase of priests in Great Britain, the Scottish Protestant Alliance tells us, is at the rate of forty-seven each year: of chapels and stations twenty-five each year, of convents ten, of colleges one every two years. In 1829 the priests of Great Britain numbered four hundred and forty-seven; now they number two thousand five hundred and seventy-six.

Politically, Rome's influence has increased as have her numbers. Cardinal Manning finds a place on Royal Commissions with his official title. We quote again from "Recent Events" regarding this (p. 9).—

"Cardinal Manning was, last year, received at Marlborough House to the Prince's garden-party at which the Queen was present. The Papal newspaper, the *Journal de Rome*, exulting over this fact as a proof of the progress of Romanism in the highest ranks of society, explained that Cardinal Manning had been received as the Papal Nuncio at the Court of St. James'. As such he ranks on the Commission for Housing the Poor, immediately after the Prince of Wales; the Marquis of Salisbury and the Anglican Bishop of Bedford consenting to be placed after him. Verily Sir Robert Peel's warning to a Scotch deputation will be found true. The time is coming and is very near, when we shall have to fight, over again, the battle of the Reformation.' Truly also Archbishop Manning wrote ('Essays on Religion,' second series, pp. 12-14): 'In the last thirty years, (i. e. since 1837) there has sprung up in the Anglican establishment an extensive rejection of Protestantism and a sincere desire and claim to be Catholic. . . .

Protestantism is recognized as a thing intrinsically untenable and irreconcilable with the (Roman) Catholic Faith. The school, of which I speak, claim to be Catholic, because they reject Protestantism with all its heterodoxies. . . . At this time, the doctrine of the Sacraments, their nature, number, and grace; the intercession and invocation of the saints; the power of the priesthood in sacrifice and absolution; the excellence and obligations of the religious life; are all held and taught by clergymen of the Church of England.'"

The *Daily News* of May 28 remarks, "Old persecuting Giant Protestant may sit down beside old persecuting Giant Pope, as in Bunyan's allegory, and they need not gnash their toothless jaws upon each other. It is extraordinary the speed of the change which has swept away, in England, the distrust of 'the powerful and beneficent influence,' as the Cardinal [Manning] styles it, of the Church of Rome."

And now, at the present time, the Home Secretary, Mr. Matthews, a prominent and zealous Roman Catholic, is, by virtue of his office, first Ecclesiastical Commissioner, and consequently the official, civil head of the Protestant Established Church of England. And when protests are uttered against such appointment, they are characterized as "religious bigotry" by the leader of the House of Commons. "It is quite possible," says a provincial evening journal, "for a Home Secretary to discharge faithfully his ecclesiastical functions without thought of his alliance with the church of a foreign Power." We reply that it might be so to a Protestant who does not hold that the church possesses by right temporal power; but to the true Papist, who does hold that all powers and kingdoms are by Divine right subject to the Roman See, it is not possible. It is higher duty, according to his standard of duty, to serve the "Church" first. The danger does not lie so much in the individual appointment as in the so-called "tolerant" condition of Protestantism which ignores the truth of God, and thereby becomes blinded to the errors and superstitions of "the Man of Sin."

This leaning toward Rome is not confined to the mother country; it pervades those countries which have sprung from this empire. Protestant America is following in the wake. The papal legates who invested Cardinal Gibbons with his insignia of office,—these men, commissioned not to the United States government, but to a private citizen,—were met by a government revenue cutter and received with the same ceremonies as are shown to other nations. The instructions were that the "usual courtesies" should be shown. In thus doing, the claim of the Pope to temporal sovereignty was acknowledged as valid and just; that is, it was a virtual outward acknowledgement of the Pope as temporal ruler. It may have been fear, it may have been policy, which prompted the act; but that matters not, the result is the same. The Papacy scored a victory.

We turn to Canada, and especially in the province of Quebec, we find the same obsequiousness on the part of the government authorities to a dominant and dominating Rome. And in the other Colonies Rome's influence is daily growing. As an instance, take the following from a recent number of the *Christian Leader*:—

"The assumptions of Roman priests in our Colonies, and the tendency of public bodies to concede exceptional honours to these individuals, have been very marked of late and are beginning to excite a feeling of indignation in Protestant breasts. The New Zealand government is to be asked why such exceptional favour was shown to Cardinal Moran during his recent visit to that Colony. A government steamer met him at Wellington Heads, and escorted him to the wharf. A force of police marched alongside and behind his carriage as he drove through the streets of Auckland, and he was granted a free pass over all the railways. Dr. Barry, the Anglican bishop of Sidney, who was in New Zealand about the same time, had no such favours shown to him, and scores of ministers, who have done a hundred times more for New Zealand than either of these dignitaries, are left to pilot themselves and pay their own way."

The Papacy cannot be ignored. Last August the Emperors of Austria and Germany met at Gastein; not a long visit we know; but among the weighty questions there discussed was that of the Papacy. The *Daily News* of August 14 contained the following (Reuter's Agency) concerning this, and it shows that the powers of Europe recognize the influence of the Papacy as one which cannot be set aside:—

"The Pope received on the 11th inst. a confidential communication from Vienna stating that the Emperors of Austria and Germany, in their recent conferences at Gastein, took into account the position of the Holy See. His Holiness has caused his thanks to be conveyed to the two emperors."

More evidence might be given, but we must be content with this. Those who will open their eyes to the light of evidence, who will take the "sure

word of prophecy" for a light in the darkness which reigns, who will believe that the words of God are not meaningless, will escape the thickening snares of Satan, and will refuse the wine of Babylon's fornication of which all nations are drunk. Let this suffice: the restoration of the Papacy is inevitable. Well did Dr. Wylie say a year ago that England is to-day undoing Wycliffe's work, and is at this hour on the march back to the old prison-house of the Papacy. "She has bent her neck to the political yoke and is opening her ears to the spiritual teaching of the Vatican. There is at this hour a judicial blindness on the nation, which will continue till God's purposes towards them and the Papacy have been fulfilled." Wise words of warning, but who will heed them? In our finite view we regret that these things are so to be, but we would not be blind to the inevitable. This we know: "All things work together for good to them that love God."

In our next we will consider some of the causes of persecution and characteristics of the persecuted.

#### THE JUDGMENT OF THE GREAT DAY. NO. 2.

ANOTHER proof that the judgment of the righteous takes place before that of the wicked, is found in the fact that the righteous are to judge the wicked, according to the testimony already quoted from 1 Cor. 6:2, 3. On this point Daniel also testifies: "I beheld and the same horn made war with the saints and prevailed against them: until the Ancient of Days came, and judgment was given to the saints of the Most High." Dan. 7: 21. And John corroborates this statement in these words: "And I saw thrones, and they sat upon them: and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4.

But as the saints are themselves to be judged, it follows that they must have passed this test before they can thus sit in judgment on the cases of the wicked.

Still a third argument on this point may be drawn from the fact that the righteous dead are raised long before the resurrection of the wicked dead takes place. Following the declaration quoted above from Rev. 20: 4, that the righteous dead are raised to reign with Christ in judgment a thousand years, John continues (verses 5, 6): "But the rest of the dead [this must of course include all the wicked dead and be confined to them] lived not again until the thousand years were finished. This [the resurrection in which the righteous dead come forth] is the first resurrection; blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Speaking of that resurrection in which he hoped to share, Paul says, "If by any means I might attain unto the resurrection of the dead" (literally "to the resurrection out from among the dead ones"). Phil. 3: 11. To the Corinthians he wrote: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23.

Here, then, is a resurrection which inspiration denominates "the first resurrection." All who have part in it are pronounced "blessed and holy." On them "the second death will have no power," as it will have power on all the wicked. This resurrection is "out from among the dead." It takes place at the second coming of Christ, and only those who are Christ's have a part therein. And this resurrection of the righteous to immor-

talities must be admitted as a decisive proof that they pass the test of the judgment, and are accepted of the Judge before that time.

There is yet a more explicit statement of this great fact from the lips of our Lord himself. He says: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels and are children of God, being children of the resurrection." This act of "accounting worthy" must precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God, is none other than the act of acquitting them in the judgment. The investigative judgment in the cases of the righteous, is consequently passed when they are raised from the dead; and as their resurrection is at the advent of Christ, it follows that they pass their examination, and are accounted worthy of a place in the kingdom of God, before the Saviour returns to this earth to take them to the mansions prepared for them on high.

It will be noticed that all this testimony which speaks of that portion of the judgment which antedates the second advent, pertains to the righteous. This is the judgment of which Peter speaks, that begins at the house of God, and he adds, "If it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4: 17. If we cannot pass this division of the judgment which is, as it were, but the stepping of our feet into the brink of the waters, what shall we do in the swelling of Jordan? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

It now becomes a matter of exceeding importance as well as interest to locate this division of the judgment, ascertain our relation to it, and trace the steps which follow.

Inasmuch as the first division of the judgment work transpires before the coming of Christ, and consists in "accounting worthy" those who are to receive the reward of immortality at that time, it follows that this part of it is accomplished while Christ is yet acting as mediator in the presence of his Father, before he takes his position as king, upon his own throne. Indeed a moment's thought will make it evident that Christ cannot vacate his position as our High Priest above, till it is ascertained how many have accepted of the offer of forgiveness of sin and everlasting life, through him, as this must be an essential part of his mediatorial work. But on whomsoever the blessed words of acquittal and acceptance are passed, their judgment is so far accomplished.

But in this part of the judgment, our Lord cannot be the judge; for he cannot be both judge and advocate at the same time. This, therefore, must be the period during which the Father sits as judge. And with this agree the words of Daniel, when, describing the very beginning of the judgment, and the first opening of the books, he declares that the Ancient of days, God, the Father, "did sit" (as judge), and that one like the Son of man, Jesus, (as priest and advocate) came near before him. Dan. 7: 9, 10, 13. u. s.

## 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.

#### "TREATED AS A FICTION."

WE have no desire to recall the sickening and revolting Dilke case, but we do wish to reproduce the following words of the *Christian Leader* written in reference to it, because we believe the conclusion arrived at is the correct one. God's Word is professedly believed, but in reality "treated as a fiction." Simple faith is simple obedience. This testimony is an evidence that we have reached

those days predicted by our Lord (Luke 17: 28-30). Few, however, will heed the lesson:—

"The whole story is laden with woe. What a lurid light it throws on the condition of the people of fashion in London! Yet good may come out of the evil if this tragedy impresses many hearts—as we hope and believe it will—with the old Bible lessons on the nature of sin which are practically denied every day by that pagan London press which is at present united, with an affectation of virtue, in its condemnation of the convicted sinner. There can be no hope for society until it follows better guidance and accepts the fact—at present treated as a fiction—that 'the wages of sin is death.'"

#### FLABBY RELIGION.

THE following from Dr. Talmage of Brooklyn, U. S. A., is worthy of serious thought:—

"Much of the religion of the day is flabby indeed, it is afflicted with a sort of Saint Vitus's dance—now bending this way, and now that; and it is uncertain which way it will wriggle next. It is almost disposed to change our Bible for a science that, instead of tracing our origin to Adam, makes us only a better order of tadpoles; and instead of reading, 'Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Joseph,' would read, 'The fish begat the reptile, and the reptile begat a marsupial animal, and the marsupial animal begat the inadrumana, and the inadrumana begat the gorilla, and the gorilla begat the ape, and the ape begat Darwin.' Much of our modern religion begins with a eulogy of human nature, instead of an exposition of its utter downfall. It makes us sick to hear all this talk about the dignity of manhood. It is a heap of putrefaction, unless St. John was wrong when he described it as 'wretched, and miserable, and poor, and blind, and naked.'"

#### CHRISTIAN UNION.

MUCH has been said of the joint meeting of the Baptist and Congregational Unions last May as indicating the growing unity of the great denominations. We saw no evidence of unity in it, and we believe that a noted society journal expressed the truth when it said:—

"I am unable to see what good object was gained by the joint meeting of the Baptist and Congregational Unions. They met together certainly, and thus showed that they could tolerate each other's company for a few hours; but as they profess to love one another as Christian brethren, I do not see any great virtue in that. They took immense credit to themselves for it, however. But as they avoided every subject on which they could differ, and confined themselves to meaningless generalities, I do not see that there was much scope for disturbing the harmony. When they meet together and discuss the question of baptism without quarrelling, I shall believe in their Christian brotherhood."

It is unity in God, unity in the Spirit, unity in the truth that is needed. Union with God through Christ, preserved and strengthened by walking in light, will, must, lead to unity in the truth of God. For such union we long and labour.

#### A STRONG TESTIMONY.

WE have forgotten God. I do not mean that we do not talk about him. We have thousands of paid talkers to tell us about him, and what he is, and numbers of indignant objectors are fiercely attacking, what he is not. We have a most elaborate machinery of archbishops with ducal incomes (successors of the early Christian paupers); we have cisterns big and cisterns little, an elaborate and costly apparatus of water works for storing and dispensing the water of life. It is beautiful to trace how from the great rivers of the Holy Ghost—called bishops—the water of life is to be conveyed through archdeacons, rectors, vicars, incumbents, and curates, until every house in the country is to have a full supply. We have only made one little mistake, we have not ensured that the apparatus shall be permanently connected with the great water streams, and so all our rich and lordly bishops with their calves in gaiters, and our rectors with their tithes, and our curates with their precariousness, only manage to convey the healing streams in little spurts and dribbles, if at all, to the parched lips of thirsty men.—*Rev. C. L. Marson.*

## The Missionary.

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

### DO YOUR BEST.

Do **WHATEVER** good you can,  
Show you are no grovelling man;  
Dread no scorn and fear no ban—  
Do your best!

There is work for all to do;  
Life's a battle—fight it through  
With a full success in view—  
Do your best!

Honest toil must surely win!  
Now's the moment to begin;  
Work for virtue, banish sin—  
Do your best!

All around are forces grand;  
Nerve your heart and wield your hand,  
Till with victory you stand—  
Do your best!

Halt not trembling in the way;  
March! work on while it is day;  
Life is labour more than play—  
Do your best!

Let the carping ones deride,  
Stand fast e'er by virtue's side,  
And His care your feet shall guide—  
Do your best!

Men may sneer, but let them frown;  
Labour lives all scoffing down,  
If it strive for honour's crown—  
Do your best!

—Caleb Dunn.

### THE CAUSE AT LARGE.

THE *Review and Herald* of Sept. 14, contains an account of a very profitable camp-meeting in the State of Illinois, at which thirty-one, mostly young converts, were baptized. During the past year sixty-five persons who had not previously been engaged in the work have availed themselves of the privilege of attending the training school for workers connected with the city mission at Chicago, and fifty-three of these are now labouring in the cause in many States and Territories. Two hundred Bible-readings have been held by this mission, and four thousand seven hundred and six visits have been made. The same paper reports one hundred and twenty-five new Sabbath-keepers in other States, while the *Signs of the Times* increases the list to one hundred and sixty-two. Cheering letters also appear from Australia and from Italy, where the work is comparatively new and some opposition is met.

As will be seen by report in another column, the time in Great Britain has been devoted to holding a Council of the European labourers, which was a profitable season for all. The workers in this Kingdom will enter upon their work with renewed courage. It is certain that God's Word will not return unto him void, and those who go forth with the sword of the Spirit, trusting in God for strength and wisdom to wield it aright, may hope for certain victory, and will receive souls for their hire.

### CHRISTIAN THOROUGHNESS.

I BELIEVE that the knowledge of the Lord Jesus is absolutely automatically self-communicating. If you know him you *must* go and tell somebody else. I don't believe you know him if you don't tell somebody else. One of the first disciples who found the Lord, rushed off to Nathaniel and exclaimed, "We have found him." "Oh, no, no! He could not have come out of Nazareth," he said. You want some outward witness of your faith. When you have really found the Lord, Christian thoroughness will lead you immediately to go and tell somebody else. If a man has a beautiful gold watch, he delights to show it to his friends. Or, if he is the fortunate possessor of some fine paintings, does he not delight to invite his friends and neighbours to share the pleasure that he feels in contemplating them? Or, it may be that he has bought a splendid pair of horses; does he not take an early opportunity to bring them before the eyes of his neighbours? and is he not proud when he hears their praises of his new purchase? And a man never has a single thing that he is proud of, but that he must needs tell somebody else about it.

Is that not so? If you have got hold of the Lord, Christian thoroughness will make you go and tell somebody else.—*Canon Wilberforce.*

### LOVE'S CIRCUMFERENCE.

THE Christian's sympathy should ever be of the widest character, because he serves a God of infinite love. When the precious stone of love is thrown by grace into the crystal pool of a renewed heart, it stirs the transparent life-floods into ever-widening circles of sympathy. The first ring has no very wide circumference—we love our household; for he who careth not for his own household is worse than a heathen man. But mark the next concentric ring—we love the household of faith. "We know that we have passed from death unto life, because we love the brethren." Look once more, for the ever-widening ring has reached the very limit of the lake, and included all in its area, for "supplications, prayers, intercessions and giving of thanks are to be made for all men." A follower of Jesus means a friend of man. A Christian is a philanthropist by profession, and generous by force of grace; wide as the realm of sorrow is the stretch of his love, and where he cannot help he pities still.—*C. H. Spurgeon, "Gleanings among the Sheaves."*

### SELF.

HAWTHORNE tells a story of a man who had swallowed a snake that became the torment of his life by hissing at all inopportune times. He did every thing of which he could think to get rid of it, but all to no purpose. At last, in some supernatural way, he was given to know that one moment of purely unselfish thought would rid him of this tormentor. After many an unsuccessful effort, he forgot himself utterly one day in trying to help somebody else, and the snake suddenly slid through his lips and ran off into the grass. One look of undivided attention to the Saviour of sinners, may rid one of his miserable egotism, and fill him with the joy of the Lord; and thanksgiving may be just the exercise in which his attention will be fixed upon the Redeemer.—*Selected.*

### MAKE THE MOST OF TO-DAY.

HUMANITY longs for happiness yet is never ready to be happy to-day. In our efforts to enjoy life we forget that we cannot be happy to-morrow, next month, next year—we can only be happy to-day. Therefore make the most of to-day. Visit your friends, invite them to enjoy your hospitality, play with your children, lighten the cares of your wife, help a neighbour out of distress, beautify your home. A selfish man secures little enjoyment. The happiest man is the one who makes others happy. If you have vainly sought for comfort try this: Help some man who has treated you desperately mean. Do him good service in his distress. It will give much more satisfaction than helping some one who has helped you.—*Selected.*

SIDNEY SMITH cut the following from a newspaper and preserved it for himself: "When you rise in the morning form the resolution to make the day a happy one to some fellow-creature. It is easily done—a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging word to the striving—trifles in themselves light as air—will do it at least once in twenty-four hours. And, if you are young, depend upon it, it will tell when you are old; and, if you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that will be 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."

## Bible Readings.

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

### THERE IS NO AUTHORITY FOR KEEPING THE FIRST DAY.

1. THERE are seven literal days in a week.  
"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20: 11.

2. The first six are working days.

"The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." Eze. 46: 1.

3. The seventh in order is the Sabbath.

"Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 9, 10.

4. God commenced his work on the first day.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said let there be light: and there was light. And God saw the light that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1: 1-5.

5. The seventh day God set apart for a sacred use.  
Gen. 2: 3.

6. The first day is mentioned only eight times in the New Testament.

The following texts relate to the same historical event: Matt. 28: 1; Mark 16: 1, 2, 9; Luke 24: 1; John 20: 1.

7. The sixth mention is where Christ appeared to his disciples.  
John 20: 19.

8. This could not have been a meeting in commemoration of his resurrection, because they believed not that he had risen.

"Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16: 14.

9. In another testimony St. Paul advised secular work to be done on the first day.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 1, 2.

NOTE.—"To lay by him in store," is not to place in a contribution box, because that would be placing it in the hands of others, not by himself.

10. There is only one instance in the New Testament where a meeting was held on the first day of the week.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7.

11. This meeting was a night meeting.

"And there were many lights in the upper chamber, where they were gathered together." Acts 20: 8.

12. It continued all night till break of day.

Acts 20: 9-11.

13. According to Bible time, the day begins and ends with the evening.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." Gen. 1: 5.

"It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." Lev. 23: 32.

14. Evening begins with the setting of the sun.

"And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1: 32.

NOTE.—Therefore the meeting referred to in Acts 20: 7 must correspond with our Saturday night.

15. While St. Paul was preaching his farewell discourse, his companions were sailing their ship from Troas to Assos, a distance of forty miles.

"And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot." Acts 20: 13.

16. On first day the apostle walked from Troas to Assos, a distance of twenty miles to join his companions, which he would not have done had it been a sacred day.

"When he therefore was come up again, and had broken bread and eaten, and talked a long while, even till break of day, so he departed. . . . And when he met with us at Assos, we took him in and came to Mitylene." Acts 20: 11, 14.

17. Christ appeared to his disciples three times after his resurrection. The first time was when he upbraided them for their unbelief.

See Mark 16: 14, quoted above.

18. The second time was after eight days, which must have been after the following Monday.

"And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20: 26.

19. The third time was on a fishing occasion.

See John 21: 1-11.

20. As there is no sacredness attached to the first day, is it not our duty to keep the day that God has blessed?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

21. A blessing is promised to those that keep the commandments.

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

WM. INGS.



## THE PRESENT TRUTH.

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

GRIMSBY, OCTOBER 21, 1886.

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

**"Banner of the King."**—We have received a little volume entitled "The Banner of the King," from Elliot Stock, 62 Paternoster Row, London, E. C. It is a series of progressive meditations on the Christian life, and contains much that is excellent and helpful to those who are pursuing their way to Mount Zion.

**Healdsburg College Catalogue.**—We have just received a copy of the "Third Annual Catalogue of the Healdsburg [California] College for the Year Ending April 22, 1886." This College is not founded for giving instruction in mere school branches alone, but for the purpose of giving instruction in all branches which are necessary for real, genuine usefulness in life. Six distinct trades were taught the male students last year, besides the regular studies pursued in other institutions. The female students were taught cookery, plain sewing, dress making, and general house work. Experience has shown that the health of the student is improved by thus connecting manual and mental labour, and he is enabled to pursue his studies more advantageously. May success attend this College in the future, as it has in the past.

**Arrivals and Departures.**—The friends of our work in England will be glad to welcome back again to active labour in the mission Bro. Wm. Ings, the pioneer missionary of the third angel's message in this Kingdom, and Sr. Jennie Thayer, who has returned from her year's visit to America. Oct. 12th the last of our friends who met with us in Council departed. Pastor W. C. White returns to Basle, Switzerland. Mrs. White makes a tour through a part of France and Italy accompanied by Bro. and Sr. Ings. Bro. Oyen and family sailed from Glasgow in the State Line s. s. Alabama for New York, Oct. 8th.

We have been glad of the meeting with all these children of God. We have realized the proverb many times, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel." We regret that this is a world of parting. We meet with gladness to-day; we part in tears to-morrow. We may never meet again. The ocean of this little world is wide and our barques are frail and small. But there is a blessed home beyond, which will know no sad partings. We may make it ours by making Christ our Saviour. There is no other way. And if that be ours, joy for evermore is ours. Friends may part there and roam in opposite directions through the universe of God, but with the ever-abiding consciousness that they will meet again, and can meet as they desire. May God help us to be so faithful that we may have a part in that land where "there will be no more parting from those that we love."

## GENERAL EUROPEAN COUNCIL.

THIS Council was organized among Seventh-day Adventists of the various European countries for the purpose of conferring together in regard to questions of importance, considering the wants of the cause, and the best means of advancing the truth of God among the millions who are in darkness. The first three sessions of this Council met in Basle, Switzerland.

The fourth annual session convened in Mechanic's Hall, Grimsby, Sept. 26 to Oct. 10. Delegates were present from Norway, Sweden, Denmark, Germany, France, Italy, Switzerland, the United Kingdom, and America. The chair was occupied by Pastor B. L. Whitney, the president of the Council, from Basle, Switzerland.

After the appointment of the usual committees reports were read from different fields. The reports from individual labourers were encouraging, and all had something of interest, something of progress to report. There were no notes of discouragement. Pastors D. T. Bourdeau and J. Ertzenberger had

had a time of severe trial in their effort to hold meetings in a tent at Nimes, France. The baser sort, many of them Roman Catholics, were determined to break up the meetings, and the police even would promise no protection. But right triumphed; the turmoil was stayed, respect was commanded, and seventeen precious souls have embraced the truth with a good interest still. The newspapers published favourable reports of the meetings. The tent had also been used with more or less success in Norway and England, although wet weather and general election had interfered with the meetings much.

Pastor J. G. Matteson reported the condition of the work in the Scandinavian countries.

Sweden has 10 churches, 250 members, 327 Sabbath-keepers, 100 Sabbath-school scholars, 2 ministers, 7 colporteurs. Tithes (all tithes are voluntary) were paid to the amount of £61. Denmark has 9 churches, 177 members, 293 Sabbath-keepers, 112 Sabbath-school scholars, 4 ministers, 5 colporteurs, and paid a tithe of £84. Norway has 3 churches, 175 members, 189 Sabbath-keepers, 76 Sabbath-school scholars, 3 ministers, 4 colporteurs, and paid tithe to the amount of £100. The total in the three Scandinavian countries is 22 churches, 602 members, 809 Sabbath-keepers, 288 Sabbath-school scholars, 9 ministers, 16 colporteurs, and tithe paid last year to the amount of £245, which does not include donations to the missionary work and other enterprises.

Pastor S. H. Lane reported for the United Kingdom. There are 3 churches, 81 members, 41 Sabbath-keepers not included in organization, making a total of 122; amount of tithes paid £78; donations, £53; total, £131. Number baptized during the year, 13; number of ship-missionaries, 4; colporteurs, 9; ministers, 5; persons who have embraced the truth during the year, 22.

As the yearly conferences of the Central European field had not been held, no general report was given by the chairman of that mission.

Much consideration was given to the necessity of educating Bible workers and colporteurs, so that they might not only be qualified to teach the truth of God, but to teach it in a proper manner and properly represent it by their conduct and manner. Resolutions were adopted recommending that Mission schools be held under the supervision of persons of competence and experience, to train young people to work for God, and held in such places that the instruction would be made practical by doing missionary work while it was being given.

Another question which was considered worthy of careful thought was the preparation of publications, to meet the wants of the great field. Four essential points were thought necessary: 1. The publications must teach the truth of God. 2. They should present it in a simple style, easily understood, yet with the dignity which the importance of the truth demands. 3. The publications must be made pleasing and attractive. 4. They must be cheap. All these are demanded, and resolutions were passed recommending such action; and we hope soon in our home field to see these resolutions carried out, that the truth of God may find a place in many more homes during the coming year than heretofore.

The workers' meeting, which had been held during a week previous to the Council, was continued through the Council. Instruction was given on Bible subjects by means of Bible-readings by various ministers present, and this instruction was much appreciated by all. Preaching services were held every evening. These services were conducted by Pastors J. G. Matteson, O. A. Olsen, A. A. John, R. F. Andrews, D. T. Bourdeau, S. H. Lane, and Mrs. E. G. White. The attendance from the town at these meetings was quite large, and the best of attention was given to the word spoken. The sermons of Mrs. White on practical religion and temperance were much appreciated. Her practical talks at our morning meetings were greatly appreciated. Her experience in the cause of God, and long connection with this work, aided by the Spirit of God, gave force and power to the words spoken. Special efforts to seek God, to get nearer to him, to be better fitted to carry on his work, were made on the part of nearly all, the last Sabbath (Oct. 2) of the meetings, and it was felt by all that progress was made, and that the Lord specially blessed. Remarks of this import were made by many.

It was decided to hold the next General Council at Christiania, Norway.

The officers elected for the coming year were as follows: Executive Committee of the European Council, Messrs. B. L. Whitney, Basle, Switzerland; S. H. Lane, Grimsby, England; O. A. Olsen, Christiania, Norway; Secretary, J. H. Durland; Treasurer, Miss Addie S. Bowen. Executive Board of the Central European Mission field: Messrs. B. L. Whitney, L. R. Conradi, A. C. Bourdeau. Executive Board of Scandinavian Mission field: O. A. Olsen, J. G. Matteson, N. Clausen. English Mission Board: S. H. Lane, M. C. Wilcox, Wm. Ings.

The following were chosen as delegates to the General Conference to be held in Battle Creek, Michigan, U. S. A., in November. For the Central European field, B. L. Whitney; Scandinavian field, A. B. Oyen; British field, M. C. Wilcox.

A vote of thanks was given the General Conference for the labours of its representatives, Pastors W. C. White, O. A. Olsen, and Mrs. E. G. White. We are grateful indeed for their counsels.

Resolutions were passed asking, that the General Conference send to the European field Pastor S. N. Haskell, whose labours have been so blessed of God in the Australasian field the past year, and other labourers to various parts of Europe.

We are grateful to God for this good meeting which has been held in Grimsby. If some learned more of their own weakness and need of a closer connection with God, it was a great blessing. Our seeking God, our desire for his help will be proportionate to our conscious needs. We believe the hearts of the workers were brought nearer together. The truth of God brings unity among people of all nations and climes, as this work has demonstrated again and again. Forty years ago they were numbered by units and no more united than now, when they number thousands, some in almost every land and clime.

May God give his people courage, unite their hearts, and make fruitful their labours in the year to come.

## OUR AGENTS.

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## AMERICA.

Review and Herald, Battle Creek, Michigan.

Signs of the Times, Oakland, California.

New England T. and M. Society, South Lancaster, Massachusetts.

## CONTINENT.

Les Signes des Temps, Basle, Switzerland.

Sundhedsbladet, Christiania, Norway.

## AUSTRALASIA.

Bible Echo, Corner Rae and Scotchmer Streets, North Fitzroy, Victoria.

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