

# The Present Truth.

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

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## "THY BURDEN."

To every one on earth  
 God gives a burden to be carried down  
 The road that lies between the cross and crown.  
 No lot is wholly free;  
 He giveth one to thee.

Some carry it aloft,  
 Open and visible to any eyes;  
 And all may see its form, and weight, and size.  
 Some hide it in their breast,  
 And deem it thus unguessed.

The burden is God's gift,  
 And it will make the bearer calm and strong,  
 Yet, lest it press too heavily and long,  
 He says, Cast it on me,  
 And it shall easy be.

And those who heed His voice,  
 And seek to give it back in trustful prayer,  
 Have quiet hearts that never can despair;  
 And Hope lights up the way  
 Upon the darkest day.

Take thou thy burden thus  
 Into thy hands, and lay it at His feet,  
 And whether it be sorrow, or defeat,  
 Or pain, or sin, or care,  
 It will grow lighter there.

It is the lonely load  
 That crushes out the life and light of Heaven,  
 But, borne with Him, the soul, restored, forgiven,  
 Sings out through all the days  
 Her joy, and God's high praise.

—*Marianne Farningham.*

## General Articles.

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

### LADY JANE GREY.

THIS illustrious lady was born at Bradgate, Leicestershire, in 1537. She inherited royal blood from both parents, her paternal grandmother being queen consort to Edward IV., and her maternal grandmother being daughter to Henry VII. She was a person of great natural ability, and though nearly of the same age as Edward VI., who was considered little less than a miracle of wisdom, she was acknowledged his superior in all respects. She was skilled in needlework, in penmanship, in instrumental music of various kinds, was a sweet singer, and was very accurate in the English language. She also acquired other languages, the French, Italian, and Latin, and

it is said Greek, being "as natural to her as her own," and she was not ignorant of the Hebrew, Chaldee, and Arabic. Her proficiency surprised her tutors, men of distinguished learning.

And with all these accomplishments, this hard study, and a life that inevitably brought her more or less into scenes of gayety and sometimes to court, where she received marks of the king's favour, could it be expected that Lady Jane found time to cultivate the Christian graces, to study God's holy Word, and conform her life thereto? Surely if any could have sufficient excuse for neglecting the Bible, and becoming "wise in their own eyes," much more could this distinguished young lady. Yet she pursued a very different course. She early learned to love and honour the Source of all wisdom and to live in his fear. She seldom mingled in festive scenes, as she took more pleasure in reading. Burnet says, "She read the Scriptures much, and acquired great knowledge in divinity." It is not strange, then, that she "had such mildness, humility, and modesty, that she set no value upon her acquisitions;" for she must have realized the infinitely greater worth of "the wisdom that is from above."

She was a Protestant from principle, and was regarded by pious and learned men, such as Ascham, Bucer, and Bullinger, as "far beyond her years in piety and learning." The following extract from one of her letters to Bullinger will give the reader some idea of her meek and unassuming character: "Concerning the letter which I received last from you, accept the following. After that I had read it once and again, for once reading did not appear sufficient, I seemed to have derived as much profit from your excellent and truly pious precepts as I had with difficulty attained from the daily study of the best authors. You persuade me to embrace the true and pure faith in Christ my Saviour. I will strive to satisfy you in this particular, as God shall enable me, but I acknowledge it to be the gift of God, and therefore ought to promise only as the Lord shall impart. Yet I will not cease to pray, with the apostles, that he would daily increase it to me by his grace. To this, God helping me, I will also add, as you enjoin, purity of life, as far as my, alas! too feeble strength can attain thereto. I entreat in the mean time that you, of your Christian affection would daily make mention of me in your prayers. I will enter upon the study of the Hebrew language in that method which you so clearly direct."

In 1552, while visiting the Princess Mary, Lady Jane observed the Lady Ann Wharton making a courtesy to the consecrated wafer, and inquiring why she courtesied, was told that she "made obsequance to Him that made us all." Lady Jane replied, "Why, how can that be He that made us all, for the baker made him?" This was repeated to the Princess, and she never after looked with favour upon Lady Jane.

Aylmer relates that at one time she received

from Lady Mary "goodly apparel of tinsel cloth of gold and velvet, laid on with parsement lace of gold," which she refused to wear, saying, "It were a shame to follow Lady Mary against God's Word, and leave my Lady Elizabeth who followeth God's Word."

In 1563, when it became evident that Edward VI. was in a decline, the friends of Protestantism were anxious to prevent the evils they knew would come should the crown fall to Princess Mary. The Duke of Suffolk, father of Lady Jane, and the Duke of Northumberland, thought the only way to prevent this was to transfer the succession of the crown to their families. With this in view Lady Jane was married to Lord Guildford Dudley, fourth son of the Duke of Northumberland, without knowing their design. They next persuaded Edward to set aside his father's will, and a deed of settlement was drawn up and signed by the king and all the lords of the council, Judge Hales alone remaining firm in his refusal to attach his signature. Lady Jane was not informed of this till after the king's death when, on July 10, 1553, the dukes came to proclaim her queen. She protested against such an act as unlawful, but at length yielded to the entreaties of her father, mother, father-in-law, and husband. With "a heavy heart" she was crowned and proclaimed queen, but her reign continued only fourteen days. The people feared the tyranny of Northumberland, and Mary was soon proclaimed. When the Duke of Suffolk informed his daughter of this she said, "I better brook this message than my former advancement to royalty. Out of obedience to you and my mother, I have grievously sinned, and offered violence to myself. Now I do willingly, and as obeying the motions of my soul, relinquish the crown, and endeavour to salve those faults committed by others, if at least so great a fault can be salved by a willing relinquishment and acknowledgment of them."

Northumberland and his family were imprisoned in the Tower, the Duke was beheaded, and Lord Guildford and Lady Jane were arraigned for high treason, to which they plead guilty. She manifested great presence of mind and wrote a letter to the queen asking for mercy. It was thought for a time that they would be pardoned, but the part her father soon took in the Wyatt insurrection caused Queen Mary to resolve on their death. This insurrection was to prevent the marriage of Queen Mary with Philip of Spain, and was not concerned with any religious question.

A few days before her execution an attempt was made by the queen's confessor, Dr. Feckenham, to induce her to profess herself a papist, but it had no effect upon Lady Jane, who desired him "to leave her undisturbed in intercourse with God." Still later, two bishops and two learned doctors spent two hours with her trying to persuade her to recant, but they utterly failed.

Her farewell letters addressed to her father, her sister, and Sir John Gage, lieutenant of

the tower, breathe a spirit of Christian fortitude and resignation. She exhorted her sister as follows: "Desire with David, good sister, to understand the law of the Lord God." "Deny the world, defy the devil, and despise the flesh, and delight yourself only in the Lord." "I am assured that I shall, for losing of a mortal life, find an immortal felicity, the which I pray God grant you, and send you of his grace to live in his fear, and to die in the true Christian faith, from the which, in God's name, I exhort you that you never swerve, neither for hope of life nor for fear of death; for if you will deny his truth for to lengthen your life, God will deny you and shorten your days."

Lady Jane and her husband were executed on February 12, 1554. Fearing the effect her appearance might have on the people, Queen Mary did not permit her to be taken to Tower-hill, where her husband suffered, but she was executed afterward in the Tower. Lord Guildford desired to take a last farewell of his wife, but she thinking it would increase their sense of sorrow, and disquiet their minds which they had prepared for death, did not consider it advisable. She bade him farewell from a window while on his way to Tower-hill. She survived him about an hour, and her last words, uttered after laying her head upon the block, were, "Lord, into thy hands I commend my spirit." The day upon which this noble lady suffered death was long known as "Black Monday," because in that week forty-seven persons were executed.

"Such was the life and death of Lady Jane Grey. Although not condemned as a heretic, she was a Protestant, a follower of Christ, and a martyr to the cause of truth." J. T.

#### SCRIPTURAL BAPTISM. NO. 4.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

**Baptism of John.**—When Apollon, a Jew from Alexandria, baptized by John, came to Ephesus, he gained many disciples, although he was only acquainted with the baptism of John. Acts 18: 25. He afterwards went to Corinth, and while he was there Paul found twelve of his disciples in Ephesus. They had been baptized, but were so poorly informed that they had not even heard whether there was any Holy Ghost, and much less they experienced the working of its power. "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied." Acts 19: 3-6. These persons were now baptized again. This was evidently done because the apostle did not recognize their baptism as a true scriptural or Christian baptism. They had indeed heard some of the gospel of Christ, they had acknowledged their sins, and had been immersed in water and raised up out of it again. (And this is more than can be said of most Christians in our day.) Yet their baptism had not been administered in harmony with the ordinance of God, therefore the apostle could not acknowledge it to be the true baptism. It is not likely that these persons had been baptized by John the Baptist, for they lived about five hundred miles from the place where John preached and baptized, and it was more than twenty-three years since he had died. The Scriptures do not indicate that anyone was authorized to baptize with the baptism of John after his death. Hence they were baptized by a person who had not authority to administer such ordinances while the ordinance itself was no longer valid. This whole record shows that baptism performed in a different way from the teaching of the Scriptures and the example of Christ and the apostles, is not to be considered true baptism.

**The principles of the doctrine of Christ.**—The doctrine of baptism belongs to the fundamental principles of the doctrine of Christ. The order in which it is placed among these is as follows: Repentance from dead works, faith towards God, baptism, laying on of hands, the resurrection of the dead, and the eternal judgment. Heb. 6: 1, 2. If the doctrine of baptism belongs to the first principles of Christianity, we ought to be well acquainted with it. It is a Christian doctrine which every one ought to understand as well as the doctrine of repentance and faith. Hence it is

our duty to become acquainted with the teachings of the Scriptures on this point, that our faith and Christian practice may not be moulded by time-honoured custom not founded in the Bible. Just as the resurrection of the dead and the eternal judgment cannot precede faith in Christ, so likewise scriptural baptism cannot precede repentance and faith according to the plain teaching of the Word of God.

**One baptism.**—"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4: 4, 5. Just as truly as there is but one hope and one faith found in the Word of God, so truly there is also but one baptism which can be called baptism in a scriptural sense, and that is in harmony with the teaching and example of Christ and the apostles, which never can lead astray. This and this only is the true guiding star which leads humble and obedient hearts forward in the way of salvation.

**Baptism is the answer of a good conscience toward God.**—"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." 1 Pet. 3: 21. Here the apostle speaks of the inward or spiritual experience which belongs to true baptism, and without which no baptism can be owned in heaven. It is the answer of a good conscience toward God through faith in the resurrection of Jesus Christ. The Danish version reads: "The covenant with God of a good conscience." The word *eperötema* (translated answer) means, 1. Question. 2. Promise. God promises to save those who repent, through the death and resurrection of Jesus Christ, and they in return promise to believe in, and follow, Christ. Their sins are forgiven, and they are adopted into the heavenly family, and enjoy the peace of a good conscience. This covenant, or promise, toward God is of so great importance that baptism itself is called the *promise* of a good conscience toward God. It is consequently a necessary element in true baptism that the person who is baptized must enter into a covenant with God through faith in Christ. So long as this has not been done, it cannot truly be said that he has received Christian baptism, because baptism is the promise of a good conscience toward God by the resurrection of Jesus Christ. Then it can also be said that baptism saves us; the immersion in water being an outward emblem of the operation of the Spirit and truth of God on the heart.

**The signification of baptism.**—"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 1-5. Here the signification of baptism is clearly presented, and is seen to be in perfect harmony with the outward form. The outward form of baptism is an emblematical proclamation of the gospel, and the spiritual condition which a person must be in in order that baptism can have any worth before God, is a fruit of the preaching of the gospel. The apostles testified of the death and resurrection of Christ, and those who received their testimony were baptized. On the other hand, those who were baptized testified by their baptism unto all that were present as witnesses of the death and resurrection of Christ; and they did thus proclaim the gospel, because baptism is a testimony of the death and resurrection of Christ, or the forgiveness of sins and eternal life. The text quoted states that those who "were baptized into Jesus Christ, were baptized into his death." Hence baptism is a testimony of the death of Jesus. They were also buried with Christ by baptism into death, and were raised up with him to walk in newness of life. Then the precious promise was theirs, that as they had been planted together with Christ in the likeness of his death, they should also be like him in his resurrection. Their vile bodies should be fashioned like unto his glorious body when he should be revealed from heaven. Phil. 3: 21. These three things, the death, burial, and resurrection of Christ, are the sum and substance of the gospel of Jesus Christ, through which we obtain forgiveness of sins, comfort in death, and eternal life. The apostle reminds the Corinthians of the gospel which he had

preached unto them in 1 Cor. 15: 3, 4. The striking similarity between the gospel and baptism is easily seen when we compare the following texts:—

#### THE GOSPEL.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the Scriptures; and that he was BURIED, and that HE ROSE AGAIN the third day according to the Scriptures." 1 Cor. 15: 3, 4.

#### BAPTISM.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into HIS DEATH. Therefore we are BURIED with him by baptism into death: that like as CHRIST WAS RAISED UP from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4.

**Baptism for the dead.**—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1 Cor. 15: 29. This text, like the preceding one, shows that baptism is an emblem of the death and resurrection. There were some who denied the resurrection, while they acknowledged baptism. The apostle shows how unreasonable this was, because baptism was an emblem of the death and resurrection of Christ. The word *hyper*, here translated *for*, is also used in the sense of "on account of." It was on account of the death and resurrection of Christ that the converts were baptized. Many of the saints who had been baptized had suffered martyrdom, and fell asleep believing in Christ and expecting a better resurrection. But if the resurrection was set aside, then baptism had no signification, because it was not only a memorial of death, but also of the resurrection, and many of those who were baptized were by their baptism sealed for martyrdom. This view is also confirmed by Dr. Adam Clarke, who says:—

"The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, in voluntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal life, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection. The three following verses seem to confirm this sense." (Notes on 1 Cor. 15: 29.)

If the apostle suffered everything for Christ, what advantage would that be unto him if the dead did not rise? 1 Cor. 15: 32. Then they had better only live for this present world. He knew that there was no salvation neither any eternal life without the resurrection, and he presents baptism as a precious evidence of the resurrection unto eternal life. That baptism has this signification is also seen from the following texts: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 26, 27. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. Through faith in Christ the repentant sinner is adopted into the family of God, and in baptism he is buried with Christ to rise with him into newness of life; and just as conversion is nothing without faith, so likewise a person cannot be raised with Christ in baptism except through faith in God who raised Christ from the dead. This proves clearly that every one who is baptized, must hear and believe the testimony of the death and resurrection of Christ in order that baptism can have any signification in his case.

J. G. MATTESON.

#### THE COMING OF THE LORD.

##### IS IT IMPORTANT?

WHEN we begin to talk about the coming of the Lord, and show that it is very near, we are met with the objection that it makes no difference whether the Lord comes or not. If we only live right we will be saved without looking for his return to this earth. But what does the Bible say about it? By a careful examination we find that the Bible writers did not look at the matter as do many in the nineteenth century. Peter says, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Paul says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Jesus himself says, "Watch therefore, for ye know not what hour your Lord doth come."

Why is the subject of so much importance? Is there not something connected with it that is of interest to the people of God? Let us examine the Bible before we come to a conclusion. The

first important event that takes place upon this earth when Jesus appears in the clouds is

THE RESURRECTION OF THE RIGHTEOUS.

Read what Paul says. "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16. Reader, will not this be an important event in the world's history? Just think of seeing all the faithful children of God from righteous Abel to the coming of Jesus, standing upon the earth together! When they shall be brought up from their graves, then shall be heard the song of triumph, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Who would not long for that time to come? Then will parents meet their children, and children meet father and mother, nevermore to part. This glad time will not come if Jesus does not come the second time to this earth. Then why say, The coming of the Lord is of little or no importance?

But there are some more important events in connection with this time. We find that

THE RIGHTEOUS LIVING WILL BE MADE IMMORTAL.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put incorruption, and this mortal must put on immortality." 1 Cor. 15: 51-53. When is this change to take place? The apostle says it is when the trump sounds and the dead are raised. When are the dead to be raised? At the coming of the Lord. Then when Jesus comes we which are alive will not be left to die, but will be changed and made immortal. After this has taken place, will we be left here on this earth among the wicked? We are not left in darkness here, for the apostle Paul gives us light. "Then we which are alive and remain shall be caught up together with them [the resurrected righteous] in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17. This testimony is in harmony with what Jesus says in John 14: 2, 3. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." How many of my readers want a place in those mansions which Jesus has gone to prepare? I think I hear every one say, I want to be there. Then do not lose your interest in the second advent, for

THE REWARD

is to be given at that time. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Have we allowed Satan to cause us to lose sight of the importance of the near coming of our Saviour? If so, we let him deceive us in regard to the time of the reward of his people, for there is no reward promised before Jesus appears in the clouds of heaven.

If the subject is of so much importance, should we not study it and inform ourselves in those scriptures which speak of that event? Should not we know whether it is near, or whether it is far in the misty future? Would we not expect some signs to be given before that day comes? Paul says, "And unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. How will he appear to those who do not look for him? In Rev. 6: 14-16, we have a history of that scene, given in advance. Read it, and ask yourself whether you wish to be among that number. Let us believe the Word of the Lord, and watch for the appearing of our Saviour. Let us study the "sure word of prophecy," that we may be ready when that day shall come.

J. H. DURLAND.

SCRIPTURE without any comment is the sun from which all teachers receive the light. . . . We should not consult the Fathers to throw light upon the Scriptures, but the Scriptures to explain the Fathers.—*D'Aubigne.*

Do NOT sacrifice wisdom for originality. Better to repeat what has been said by wise men than to say of yourself what is not worth repeating.

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.—*Bacon.*

# Home and Temperance.

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

BE STRONG AND OF GOOD COURAGE.

[Air: National Anthem.]  
 YE temperance warriors brave,  
 On land or ocean wave,  
 Where e'er ye be;  
 Gird on your armour bright,  
 Stand for the cause of right,  
 And wage the holy fight  
 From sea to sea.  
  
 Give truth and right the crown  
 And strike the tyrant down  
 At God's command;  
 Till freedom's joyful sound  
 Be heard the earth around,  
 Where e'er the curse is found—  
 In every land.

Let union, true and strong,  
 Defeat the hosts of wrong  
 From shore to shore;  
 Let this our mission be—  
 To set the captives free—  
 Till glorious liberty  
 Reign evermore.

—F. E. Belden, in *Temperance and Gospel Songs.*

A TIMELY CORRECTION.

In one of the important commercial cities of North Germany there once lived a merchant named Muller, who, in his walks about the city, often encountered a bright-faced, well-dressed young man, who always took off his hat and bowed to him in the most deferential manner.

The young fellow was an entire stranger to the merchant, but the latter always returned his greeting with a friendly nod, supposing himself to be mistaken by the young man for some one whom he probably resembled.

One day Mr. Muller was invited to the country seat of a friend, and, arriving there at the appointed time, he noticed this young man walking up and down the shady paths of the garden, engaged in earnest conversation with the host.

"Now I shall know who this young gentleman is," thought Mr. Muller, and hastily approached them.

"Allow me," said the host, after exchanging greetings with his friend, "to introduce—"

"It is not necessary, I assure you," interrupted the young man, eagerly, "we have known each other for many years."

"You must be mistaken," said Mr. Muller, "for though in answer to your greetings I have repeatedly bowed to you, still you are entirely unknown to me."

"And yet I insist," replied the young man, "that I have been acquainted with you for a long time, and am delighted to have the opportunity of meeting you here, and to present my heartfelt thanks for the service you once did me."

"You speak in riddles," said Mr. Muller; "how can you be under obligations to me when I do not even know you?"

"It does seem a little mysterious," laughingly answered the young man; "but let us sit down here on the piazza while I throw a little light on the statement."

"Seventeen years ago, when I was a lad of nine, I started to school one morning with my books under one arm and my lunch of bread and butter under the other. I was a poor boy with a big appetite. My luncheon never seemed enough for my hungry stomach, and I used often to envy boys whose mothers could afford to give them choice fruit for their dinner.

"This morning I had been especially dissatisfied. If I only had an apple pie with my bread, how nice it would be.

"My way to school was through the market-place, and as I arrived there it seemed the fruit had never looked half so beautiful or desirable. I stood there several moments, gazing at the abundant supply, instead of hastening away from the temptation as I should have done.

"Suddenly an old market-woman, who superintended large, rosy-streaked apples, turned her back on her wares to gossip with her neighbours.

"Such lots and lots," I thought to myself, 'surely

one from so many would never be missed, yet would do me so much good.'

"Quick as a flash I stretched out my hand and was just about to thrust an apple into my pocket, when a sharp box on the ears caused me to drop the fruit in an agony of terror.

"'Youngster,' said an earnest voice close to my ear, 'have you forgotten the ten commandments? Now I hope this is the first time that you have ever stretched out your hand after goods that are not your own; let it be the last time also.'

"I hung down my head for shame, and only for an instant lifted my eyes from the ground to see who my reprover was.

"When I reached school the words heard were still sounding in my ears. My heart was so full I could scarcely keep from crying. 'Let it be the last time also, let it be the last time also,' again and again confronted me. Bowing my head on the desk, I then resolved that it should indeed be the last time, even as it had been the first; that never as long as I lived would I covet what belonged to another, or strive to gain unlawful possession of it.

"After a few years I left school, and became a clerk in my uncle's counting-room. From there, a year or two later, I went to South America. You will readily believe me when I tell you that there the temptations to a young merchant are not few. I repeatedly had opportunities, which acquaintances of mine did not hesitate to improve, to benefit myself at the expense of others; but every time these presented themselves, those words, 'Let it be the last time, also,' reminded me of my duty, and helped me to distinguish between right and wrong.

"I have been back in my native country about five months. I have come back possessed of considerable wealth—but money earned squarely and honestly. Never have I knowingly reached out my hand and taken a penny even that did not rightfully belong to me."

The young man remained silent for a few moments, overcome with emotion; then, reaching forth his hand he took that of Mr. Muller, and exclaimed:—

"Allow me to gratefully grasp the hand that once did me such service."

"And permit me," said Mr. Muller, while the tears came into his eyes, "to love the man who is capable of such gratitude, and who, in after life, so faithfully keeps the resolve made in boyhood."

—*Selected.*

BOYS, READ THESE TEN POINTS.

1. HONEST; 2. Pure; 3. Intelligent; 4. Active; 5. Industrious; 6. Obedient; 7. Steady; 8. Obliging; 9. Polite; 10. Neat. Any boy who wishes to make a mark in the world should possess these ten points. Thousand of places are open for thousands of boys who can come up to the standard. Each boy can suit his taste as to the kind of business he would prefer. Places are ready in every kind of occupation. Many of them are filled by boys who lack some of the most important points, but they will soon be vacant. One boy within our knowledge is fond of smoking cigars and dressing too much. This costs more money than he can afford, but somehow he manages to do so. His employer is quietly watching him, and we shall expect soon to hear that he has been detected, and his place filled by some boy who is getting ready for it by observing No. 1. Other places will soon be vacant, because the boys have been poisoned by reading bad books, such as they would not dare show to their fathers, and would be ashamed to have their mothers see. The impure thoughts gathered from these books will lead to vicious acts; the boys are ruined; and their places must be filled. Who will be ready for one of these vacancies? Distinguished lawyers, useful doctors, skillful merchants, must all soon leave their places for somebody else to fill. One by one they are removed by death. Mind your ten points, boys; they will prepare you to step into the vacancies in the front ranks. Every man who is worthy to employ a boy, is looking for you, if you have the points. Do not fear that you will be overlooked. A young person having these qualities, will shine as plainly as a star at night. We have named ten points that go toward making up the character of a successful boy, so that they can be easily remembered. You can imagine one on each finger, and so keep them in mind: they will be worth more than diamond rings, and you will then never be ashamed to "show your hand."

SIN has many tools, but a lie is the handle which fits them all.—*Oliver Wendell Holmes.*

## THE PRESENT TRUTH.

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

GRIMSBY, SEPTEMBER 16, 1886.

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### THE FUTURE OF THE PAPACY.

It has been held by many able expositors and devoted men of God that the Papacy is a subject of prophecy. The rise, the character, the work, and the fall of that power have been so clearly delineated in the visions of Daniel and John that their application to the Papacy is too forcible to be evaded. And just as surely as the above has been predicted, just so surely those prophecies indicate that it will again be restored—the deadly wound healed, and it a persecutor until the Ancient of days shall come and judgment is given to the saints of the Most High. Some of the evidence for this we considered in our last.

Now, do present prospects—the present position of Papacy and Protestantism, of Popery as regards the nations of the earth—warrant the conclusion that the Papacy will again be given power? We believe they do.

Let us briefly consider the means by which these two systems of religion gained their conquests.

The success of Rome has depended upon a wondrously wise and far-reaching human policy. If more than human, certainly not Divine, if God's Word be taken as the standard; and we know no other. Her aim is and has ever been to bring under her dominion by every means in her power all nations and people. If self-denial, self-sacrifice, noble deeds of suffering and bearing, were necessary, there have not been found wanting among the devotees of Rome those who would excel in these respects. Have the stake, fagot, and flame, the dungeon, the rack, the thumb-screw, been necessary to propagate or maintain her errors, her superstitions, her dogmas, her supremacy, Rome has not hesitated to use them. Did she wish to win a ruler, Divine laws could be annulled to meet his licentiousness; did she wish to terrify him, his subjects were absolved of their allegiance to him. No system ever presented such anomalies and such unity. Its whole aim has been to convert people to the system, and the system has met them where they are. Reform in life has not been necessary in order to be a true child of "the Church." A "saintly morality" was presented to the truly devout; and the greatest laxity was allowed those whose passions knew no restraint if their worldly wealth would but swell the coffers of "the Church," or their ambition and cruelty further her ends. It has always been easier for the natural man to do penance, to give of his earthly store, to submit to a system, than it has been to reform the life by submitting to a controlling, self-denying principle which is contrary to the desires and ambitions of the carnal heart. And Rome has been found on the side of the carnal heart. Did a soul desire to be devout, self-denying, Rome knew how to feed those desires by the additional inducement of canonization. Did the influence of education, or the rise or combinations of nations change the character of the age, Rome has learned the lesson, slow as she has been at times, costly as has been her education, but nevertheless she has learned it, and profited by it. She has conformed to the age, in order to use the age. Veritably has the prophecy been fulfilled in Rome, "And through his policy he shall cause craft to prosper in his hand." The most erroneous and absurd superstitions, the wildest fanaticism, the most fabled traditions, cruel passions, selfish ambitions, and, paradoxical as it may seem, the greatest devotion, self-denial, education, and talents have all united in subserving the interests of Rome. Her moulding power, her policy,

her principles, are wholly from beneath. They were Divine only in their claim, and sometimes, to a superficial observer, in their semblance.

But not so with Protestantism. It was introduced and propagated by men, but its foundation, its moulding, controlling, life-giving principle was from above. It was not based upon human wisdom and policy, but on the Word of God. Not wholly so, we admit, but insomuch as it was a real success, that success was owing to the truth which was held, preached, and practiced, and that truth was founded on the Word of God. Just as long as the Reformation was progressive,—freeing itself from Romish errors, and accepting of the truths of God which those errors hid, corrupted, or counterfeited,—just so long it was a conquering power. But the Reformers paused, content with the triumphs they had won, and their followers were content to go but little farther; and the victories which they might have won for God and his truth were never recorded, because they rejected or ignored to a great extent the only means—the Word and the Spirit—which God had ordained for the use of his church militant. Energies and talents were spent in discussing things of little moment as compared with the work of real reformation, which should not have ceased, the aggressive power of the church—the true missionary spirit—died out, and Protestantism declined. The civil power that had once been declined, was laid hold of. The ministry became noted for its scholarship more than its piety. There have been noble exceptions to this, but these exceptions were few when compared with the whole. There was also a marked difference between those rulers who embraced the Protestant religion, and those who still retained the Roman Catholic. The former often did so for policy's sake. "Elizabeth herself," says Macaulay, "was a Protestant rather from policy than from firm conviction." James the First made concessions to Rome and admitted a modified primacy of the Pope, to further his ambitious ends. "Henry the Fourth twice abjured the reformed doctrines from interested motives. The Elector of Saxony, the natural head of the Protestant party in Germany, submitted to become, at the most important crisis of the struggle, a tool in the hands of the Papists." But how was it with Catholic rulers? Let the zeal and devotion of Philip the Second of Spain, Maximilian of Bavaria, Sigismund of Sweden, and others answer. "In short," says Macaulay, "everywhere on the Protestant side we see languor; everywhere on the Catholic side we see ardour and devotion."

Fifty years after the Reformation had well begun, Europe was divided, the north, Protestant, the south, Catholic, with a large section of debatable territory between. The weapons used in the struggle for this territory during the next two generations were largely carnal. Macaulay thus speaks of the result: "At first the chances seemed to be decidedly in favour of Protestantism; but the victory remained with the Church of Rome. On every point was she successful. If we overleap another half century, we find her victorious and dominant in France, Belgium, Bavaria, Bohemia, Austria, Poland, and Hungary. Nor has Protestantism in the course of two hundred years been able to reconquer any portion of what was then lost." And in almost every case since the Reformation, when individuals have renounced Popery, they have become infidels, and renouncing infidelity, they have accepted again the faith of Rome.

Wesley and others of his day roused again the latent, dormant energies of slumbering Protestantism, a missionary spirit was developed within the Protestant churches, and a few more of the errors of Rome were cast off. Greater simplicity and more freedom of worship were brought in. But this advanced Protestantism soon stereotyped itself again. Through infant baptism, held by the greater part of Protestants, the churches were filled with the unconverted, and worldly. Numbers and wealth

made it popular, and the straight gate and narrow way were made broader to win the easy going worldling—or his wealth. Thus we are brought down to the present century. Concerning the state of the relative condition of the two systems in the beginning of the nineteenth century, we quote again from Macaulay's essay on Ranke's Popes. After speaking of the fall of other powers, he says:—

"The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn. . . . The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. . . . She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's.

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favourable to Protestantism, and unfavourable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last two hundred and fifty years the human mind has been in the highest degree active, that it has made great advances in every branch of natural philosophy, that it has produced innumerable inventions tending to promote the convenience of life, that medicine, surgery, chemistry, engineering, have been very greatly improved, that government, police, and law have been improved, though not to so great an extent as the physical sciences. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has, on the whole, been in favour of the Church of Rome. We cannot, therefore, feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress made by the human race in knowledge since the days of Queen Elizabeth."

Thus wrote one of the most eminent of historians and critics. Has the change which has taken place in the relative position of Protestantism and Popery since Macaulay penned the above been favourable to the former? Most decidedly not. "Protestantism has done much good." Granted. "It is great and very respectable and immensely wealthy and wields large political influence." True. But where is her power to win souls? Where are the old-time revivals? Where is the respect which was formerly paid to the man of God? Where is the self-sacrifice and self-denial which was formerly manifested on the part of pastor and flock? Where are the full prayer-meetings, the earnest seeking of God? Where is the strict integrity which once existed in business? Where is the old-time faith that the Bible is the Word of God? All these, no doubt, still exist, but are so rare as to be considered curiosities worthy of special mention, are put down as narrow, or old-fashioned. Line after line of prophecy in God's Word points out

unmistakeably that we are living in the closing years of probation. Evidences Divine and human point out the increasing wickedness and lawlessness of the times. Iniquity abounds, and the love—love that believes God and obeys him—of many has waxed cold. God's Word calls for a reform on the part of his people. The trumpet is to be blown, the alarm is to be sounded, Christ is coming. Meat for the season should be given to the household. (See Joel 2: 1, and 3: 9-16; Rev. 14: 6-15; Luke 14: 12-27; Matt. 24: 45-57; Rev. 14: 6-14; *et al.*)

The above Scriptures are worthy of the most candid consideration of all who believe God's Word. How has the Christian church regarded them? How has it affected the church? We will consider this subject further in our next.

WORSHIPPING IN LETTER AND SPIRIT.

THERE are views widely differing on the subject of worshipping in letter and in spirit. Those who object to the *law*, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service, a service of bondage, being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only; not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshipper. They declare that where there are legal injunctions and restrictions there is no freedom, and therefore no pure spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way* it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice, or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires: false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the State or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government he thinks are far too exalted to be trammelled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior, and manoeuvres according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the enactments of the State, but acts as the impulse of his own heart may prompt at all times and on all occasions.

Now, what shall we say of such a citizen as this? As a soldier he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the State rendered by obeying the laws of the State? Rather, is not this the only service the State can accept? Certainly, it is. Any other course has its origin in self-will, and leads to open rebellion. This much for no-lawism in the State.

Take it in the family circle. A child professes great love for his father; he assumes to be exceedingly anxious to honour and serve his father. When his father commands him to do a certain thing, he considers it beneath such exalted love as he bears to his father to obey the command; he

must do what the father orders in a manner quite different from that in which the father said it should be done; or he must substitute something entirely different in the place of that which is required by the father. He says that he loves to serve his father, but his love must not be cramped, nor forced, nor restrained, by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This, he claims, is the only way to manifest pure love for his father. But what shall we say to such a love as that. Without hesitation we pronounce it spurious,—a mere mockery of love. Such a son would constantly dishonour his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture we find such a system always and everywhere denounced. Both the Word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar; and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says: "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2: 18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will-worship."

Of such voluntary worshippers the Lord says: "Woe unto the foolish prophets that have followed their own spirits and have seen nothing. . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13: 3-7. They declare that to be the will of God, of which the Lord hath not spoken. Truly, they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord has spoken is to them bondage, a legal service, worshipping in the letter; not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments is will-worship—is to follow our own spirits. This is not worshipping God in spirit, though by some supposed to be so. Such, instead of worshipping God in spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless, outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake cannot be made. The Lord himself has distinctly assured us, "This is the love of God, that we keep his commandments." Obedience is required of the citizen in the State. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts." Mal. 1: 6. Paul says, "We know that the law is spiritual." Therefore loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honour and fear which are his due. Professed worship in wilful disobedience is will-worship and mockery. J. H. W.

I AM convinced that, upon every religious as well as upon every political ground, the true and the wise course is not to deal out religious liberty by halves, or by quarters, or by fractions, but to deal it out entire, and to leave no distinction between man and man on the ground of religious differences from one end of the land to the other.—*W. E. Gladstone.*

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.

MAN WORSHIP.

WE have nothing against Mr. Ward Beecher personally; we have much against his theology, because it is not in harmony with God's Word. Yet it is received and cheered to the very echo by the masses who flock to hear him utter the "soul-inspiring" (?) teachings of the "new theology." We know not how vast a period of time may be comprehended in the first two verses of the Mosaic record of creation, but we are simple enough to believe that the remainder of Gen. 1 comprehends in its six evenings and mornings six literal days of twenty-four hours each. The very language indicates it; it is confirmed by numerous passages in the Word of God. We are also simple enough to believe that the record there given of the creation of man is true. Yet when Mr. Ward Beecher ridicules the Mosaic account of creation or other truths as clearly revealed (the proclamation of which is necessary to his notoriety), he is rapturously applauded, among his admirers being ministers and members of all denominations, who evidently applaud him for what they hold but dare not say. And, furthermore, we believe that our Saviour's words are as true to-day as when uttered: "For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John 5: 46, 47. This wave of Beecher worship shows the drift of modern theology. It is very "broad," but wondrously thin. It is interesting to note the difference between Mr. Beecher's present favourable reception and the one of over twenty years ago, when he came to plead the cause of liberty. From a Bible stand-point the comparison is not flattering to present-day religion. We are glad to see so hearty a protest, however, against this new theology, as is given by our esteemed contemporary, the *Christian Commonwealth*, and we commend it to our readers:—

"In one of his sermons at the City Temple, the Rev. Henry Ward Beecher was good enough to tell the audience that Paul was a Darwinian, but did not know it. Doubtless many will thank Mr. Beecher for supplying this somewhat startling bit of information. But then, no one need be surprised at it. Who would ever think of Paul knowing some things that Henry Ward Beecher knows? It is true we have been accustomed to regard Paul as writing under the inspiration of the Holy Spirit, and that his teaching is practically in the words of the Holy Spirit. But this fact should not be allowed to blunt the point of Mr. Beecher's sharp criticism upon the ignorance of the apostle. It must be remembered that some men now know even more than the Holy Spirit did in the days of the apostles. In estimating things of this kind, we must not fail to take into consideration the wonderful development theory with which modern preachers, like Mr. Beecher, are acquainted. We feel profoundly sorry for Paul and all the rest of our inspired teachers, but all the same we must not ignore the facts of the case. It is some consolation, however, to know that Paul was actually right, though he was profoundly ignorant of it; he was a true evolutionist, according to the Darwinian theory, but was stupidly ignorant of the position he occupied. . . . It may be well to consider what the world has lost by Paul's ignorance. Of course we cannot now go into full details, but it is sufficient for our present purpose to say that, had Paul known better, he would not have misled the world for ages as regards the origin of man. In his wonderful discourse on Mars Hill he distinctly stated that man is "the offspring" of God, but, had he known as much as Mr. Beecher does, he would doubtless have given us the true origin, according to Darwinism. What a gain it would have been to the world, to know that men have descended from monkeys, or rather *ascended* from them, instead of directly from the great Creator, as taught in the Word of God! And, then, if Paul had understood his true position, he certainly would never have taught the doctrine of the new creation in Christ Jesus. He would have seen at once that it was only necessary to wait for the "survival of the fittest," and we should then have had the true evolutionary man, instead of

the new man of whom Paul speaks. And, as for the fall of Adam, which Paul specially emphasizes in his letters to the Romans and Galatians, we should have had all that history as it is in Genesis corrected. Paul would have known that man did not lapse at all; that his violation of the Divine prohibition was only a step, and a very important one, too, in the order of a splendid development—a grand evolution. And we should have further had the clear and distinct teaching that, instead of sin being an evil, it is a good, and consequently the more we have of it, the better the world is likely to be. Really this last *reductio ad absurdum* nearly takes away our breath, and consequently we lay down our pen for the present."

#### INDIFFERENCE TO PAPAL ASSUMPTIONS.

Nor long since, Mr. Leys, a United Presbyterian minister, was imprisoned by his son in Edinburg prison, at the alleged instigation of the Jesuits, because he refused to deliver to a Jesuit priest, for the purpose of educating, the children of this son. These children had been maintained and cared for at the expense of the grandfather for six years, the son being unable to care for them, and this is the way he shows his gratitude. The *Christian Leader* says truly, "On the part of Rome there can be no relaxation of her power, for the spirit which kindled the fires of Smithfield is still the same." But the worst feature of the case is the indifference with which the assumptions and aggressions of Popery are regarded by Protestants. The journal above quoted, in a leading article on "The Roman Apostasy," speaks as follows:—

"While Romish propagandism proceeds actively, Protestants have become persuaded that there is no actual peril: So much is this so, that while at the time of the papal aggression, thirty years ago, every Protestant newspaper in the kingdom would at once have recognized in the act of a Romish pervert imprisoning his father in the gaol of Edinburg an indication of what Rome was preparing to do on a wide scale—an aged and faithful witness like Mr. Leys is now an object of active sympathy only with a few. Vigorously will men talk and write of Romish error, but when one is on its account suffering for conscience' sake they are silent."

Mr. Leys has our sympathy for his suffering, and our admiration for his courage. We pity those, however, who will be so blind concerning Rome's projects. Her object is to win or subjugate the world, and Great Britain is no exception. Says Cardinal Manning, in his "Address to the Third Provincial Council of the Archdiocese of Westminster," quoted from "Recent Events," etc., by Lord Montagu:—

"This 19th century will make a great epoch in the history of the [Roman] Church. . . . It is good for us to be here in England. It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break the will of an Imperial race; the will which, as of Rome of old, rules over nations and peoples, invincible and inflexible. . . . Surely a soldier's eye and a soldier's heart would choose, by intuition, this field of England for the warfare of the Faith. None ampler or nobler could be found. . . . It is the head of Protestantism; the centre of its movements, and the stronghold of its powers. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world."

Yet with these declarations before us from one of the leading prelates of the Roman Catholic Church, Protestants have not only ceased to protest, but condemn those who do. As the *Leader* says in the same article:—

"Those who prominently interest themselves in maintaining the great truths formulated at the Reformation are usually regarded as enthusiasts and alarmists—persons consequently of defective judgment. Holding this view, the clergy stand aloof from them; so do others. And yet it may be found that those branded as alarmists are no other than faithful watchmen, who have been interpreting the signs of the times more correctly than ourselves."

The alarmist or enthusiast brand shall not deter us from faithfully doing our part in warning the world against the assumptions of that system which would restore the dungeon, the rack, and the *auto-de-fe*, had she power. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."

## The Missionary.

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

#### THE LOWEST PLACE.

OUR Lord and Saviour, from thy birth,  
Thy footsteps to the cross we trace;  
And all along thy path on earth  
We see thee take the lowest place.

The world—its bitter hate and scorn  
Was met by thee with patient grace—  
Its taunts in meekest silence borne;  
For thou didst take the lowest place.

Thus thou did'st pour contempt on pride—  
The pride of Adam's fallen race;  
For thou did'st all thy glory hide,  
To take, as man, the lowest place.

And in thy church thou didst, indeed,  
Oh, gracious Lord, thyself abase—  
As servant of thy people's need,  
Stoop down and take the lowest place,

That we might learn thy lowly mind  
(So fully hast thou met our case),  
And also have the joy to find  
Thy presence in the lowest place.

Yea, from the manger to the cross  
We see thee go with steadfast pace,  
Enduring grief, reproach, and loss,  
To suffer in the lowest place.

"A little while," O Lord, and we  
In glory shall behold thy face:  
Teach us, till then, to take with thee  
Thy place on earth—the lowest place.  
—Selected.

#### THE LIFE OF THE MISSIONARY.

BY MRS. E. G. WHITE.

THE lives of those who are connected with God are fragrant with deeds of love and goodness. The sweet savour of Christ surrounds them; their influence is to elevate and bless. These are fruitful trees. Men and women of this stamp of character will render practical service in thoughtful deeds of kindness, and earnest, systematic labour. Self-importance, vanity, and pride should in no case be mingled with the sacred work. Those who become lifted up because they can do something in the cause of God, will be in danger of marring the work by their self-conceit, and they will ruin their own souls. All who are connected with the work of God should make their mission as attractive as possible, that they may create no distaste for the truth in consequence of their demeanour. Self must be hid in Jesus, and those who labour for God must have characters with a pleasant flavour. Now is the time to put forth earnest efforts. Men and women are needed to work in the great missionary field with determined effort, praying and weeping, sowing the precious seeds of truth in imitation of the Redeemer, who was the Prince of missionaries.

Christ left the royal courts of heaven; he left his high command, and for our sakes became poor, that we through his poverty might be made rich. He laboured in his vineyard among the hills of Galilee, and at last bedewed with his own blood the seed which he had sown. When the harvest of the earth shall be gathered into heaven's garner, and Christ shall look upon the saints redeemed, he will see of the travail of his soul and be satisfied. He who gives increased talents to those who have made a wise improvement of the talents intrusted to them, is pleased to acknowledge the services of his people in the Beloved, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will in the world to come reap that which they have sown. The work begun upon earth will reach its consummation in the higher and holier life, to endure through all eternity. The self-denial and self-sacrifice required in doing the works of Christ, will be infinitely overbalanced by the eternal weight of glory, the joys of the life which measures with the life of God.

None of us should feel content to save merely our own souls. Those who appreciate the plan of salvation, the infinite price paid for man's re-

demption, will not live for themselves alone. They will have the deepest interest to save their fellow-men, that Christ may not have died for them in vain. All Heaven is interested in the salvation of souls, and all who are partakers of the heavenly benefits will feel an intense anxiety that this interest manifested in heaven may not be in vain. They will on earth co-operate with the angels in heaven, by manifesting their appreciation of the value of souls for whom Christ died. They will, through earnest, judicious labour, bring many to the fold of Christ. Not one who is a partaker of the Divine nature will be indifferent in this matter. The world is our field; with a firm hold on God for his strength and his grace, we may move forward in the pathway of duty, as co-labourers with the Redeemer of the world. Our work is to spread the light of truth and advance the cause of moral reform, to elevate, ennoble, and bless humanity. We should apply the principles of Christ's sermon on the mount to every move we make, and then trust the consequences with God. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." If God and Christ and angels rejoice when even one sinner repents and becomes obedient to Christ, should not man be imbued with the same spirit, and work for time and for eternity with persevering effort to save, not only his own soul, but the souls of others?

#### THE CAUSE AT LARGE.

THE reports from different parts of the great harvest-field show that the Third Angel's Message is making progress in all parts of the world.

The *Review and Herald* for Aug. 17 and 24 reports three hundred conversions to the truth in the States, and over sixty baptisms. Several camp-meetings have been held, with encouraging results. The missions established in the different States are accomplishing much good in introducing publications into the homes of the people.

The tent meeting recently commenced in Nimes, France, under very unfavourable circumstances, is resulting in much good. Eight have accepted the truth, and instead of being disturbed by the mob, peace and quiet reigns, and many are becoming interested.

In Australia the good work is still onward. At Ballarat, Bro. Corliss reports twenty-nine who have signed the covenant to keep all the commandments of God, and the faith of Jesus Christ. Bro. C. writes, "I think I never before saw a field where so many were anxious to hear the message."

In Great Britain, the work is still advancing. The tent company at Keynsham report good meetings, and some deciding to obey. Many are much interested, and, were it not for the heavy cross that seems to stand before them, they would come out on the Lord's side. May their faith increase until they can stand for the right. In Grimsby three have decided to obey, as the result of the tent effort so far. The tent has been moved to another part of the town, where four services have been held. The attendance has been much better than it was while the tent was on Hainton Street. The colporteurs and canvassers report progress in circulating the publications. Sabbath, August 28, was a good day for the church in Grimsby; after the reading of an excellent article on missionary work and a short sermon in the forenoon, a sister from Exeter, who embraced the truth a few months since by reading, was baptized and united with the church. In the afternoon we enjoyed an excellent Sabbath-school, its membership being increased as the result of the children's meetings held in connection with the tent meetings.

God's work is advancing, and the truth is finding its way to many hearts. The efforts of the labourers are like the husbandman sowing the seed in the spring-time. God will water the seed sown, and soon we shall see souls accepting this unpopular truth in a way that will assure us that the labour bestowed has not been in vain. May the labourers take courage, and labour on, not forgetting that by earnest work and much prayer they shall see a rich harvest of souls.

#### NORTHERN EUROPE.

THE truth advances, though slowly, here in Sweden, and we are thankful to God for this. We hold seven meetings every week, and they are

tolerably well attended, yet not so good as we desire. A few are interested and have commenced to obey the truth. Bro. Norlin is at present labouring in Orebrö, where there has been some interest to hear since the Conference. Four colporteurs are active, and three more will commence to labour next week. They sell some books, but not so many as could be desired, and as is necessary in order that this branch of the work may be sustained. One reason for this is that we have but very few books. We are in this respect still behind Norway and Denmark, but we hope that this want soon may be supplied, and that the colporteurs will get more experience and grace to work with greater success. We have earnest invitations from different places to come and labour, but we have none at present who can do these errands for the Lord.

Bro. Ottoson writes from Copenhagen: "I have laboured a while in Jylland. My parents have been very friendly to me this time, and my father has even defended our faith instead of attacking it as he did formerly. This has caused me much joy. My mother, brother, and sister are convinced of the truth and would like to begin to keep the Sabbath. May the Lord add his blessing, that they all may become doers of the Word. I am very thankful to God for the interest which was awakened through the Bible-readings that were held, and I have reason to hope that several families will begin to obey the truth. Many are interested and have a great desire to hear the Word of God. My sister in Jerup has commenced to keep the Sabbath of the Lord, and so have some of the neighbours of my father. I did not preach, but held Bible-readings, because this evidently worked best in this place, yet I spoke twice to the temperance people, being invited to do so by my father. I have now been in Copenhagen ten days, and have tried to encourage our brethren to work for the Lord, and they seem to make some advancement. I have asked six of our brethren to hold Bible-readings in different places, and this part of the work goes well. Our hall is well filled Sunday evenings. The teachers in the University are very much opposed to me, because I keep the Sabbath. They try in every possible way to compel me to give up the truth, but by the grace of God I will try to do his will in all things. I know that the Lord can open the way, although everything looks dark to me."

Our colporteurs in this city advance slowly in their work. We will soon obtain the use of our new hall. The owner has furnished it much better than he promised, and it will be very nice. It is situated so centrally that we can easily hire it to other parties when we have no use for it ourselves. May the Lord bless our humble efforts, and save us when the warfare is ended, and the Lord takes his people home to the eternal rest.

J. G. MATTESON.

Stockholm, Sept. 3, 1886.

## 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: 3.

### THE PROMISE TO ABRAHAM.

#### 1. WHAT promise did God make to Abraham?

Gen. 22: 17, 18: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed."

#### 2. Why did God make this promise to Abraham?

Because he obeyed the voice of God, and thus manifested true faith. Gen. 22: 18; and 26: 5; Jas. 2: 21, 22.

#### 3. What should Abraham's "Seed" possess?

"The gate of his enemies."  
NOTE.—"Gate" is used as a symbol of power; it was the place of the chief tower and defence of a city, the seat of the rulers, judges, etc. To possess the gates is to possess the cities, to possess the cities, the chief places of power, is to possess the land; therefore to possess the gates of one's enemies is to possess all his power and territory. See Matt 16: 18 for the use of gates as symbol of power.

#### 4. How much did this promise to Abraham include?

Rom. 4: 13: "That he [Abraham] should be heir of the world."

#### 5. Who is meant primarily by the Seed of Abraham?

Gal. 3: 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

#### 6. Who are the "enemies" of Christ the Seed?

Jesus says, "He that is not with me, is against me." Matt. 12: 30.

#### 7. How do we become heirs?

Gal. 3: 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 9.

8. When was this blessing and promise given to Abraham, in circumcision or uncircumcision?

Rom. 4: 10: "Not in circumcision, but in uncircumcision."

9. In the fulfillment of this promise is there not a distinction made between Jew and Gentile?

Gal. 3: 28: "Their is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Rom. 10: 12, 13; Col. 3: 11.

10. Are Jews and Gentiles one body?

1 Cor. 12: 13: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles." See also Eph. 2: 11-22, which shows that all that are in Christ are "of the household of God."

11. But is there not a difference made in this household?

Rom. 10: 13: "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him."

12. What does avail with God?

Gal. 5: 6: "FAITH WHICH WORKETH BY LOVE."

## Interesting Items.

—Cork has been successfully woven into a fabric which enables persons to keep afloat in the sea.

—The Severn Tunnel, which has taken about thirteen years to construct, is opened for goods traffic.

—The New Zealand Parliament have been empowered to raise a loan of £1,500,000 for railway construction.

—Thirty-one thousand immigrants arrived in New York during July—a great increase over previous years.

—Some relics are now exhibiting in London, taken from "Pharaoh's House in Tahapanes," spoken of by Jeremiah.

—A railway collision occurred at Moedling, near Vienna, August 30. Seven persons were killed and twenty-two seriously injured.

—The poisoning of a wedding party at Carlisle, resulting in the death of the bride, is thought to have been caused by eating ham.

—On Sept. 4, Prince Alexander formally announced to a meeting of Bulgarian officers his determination to abdicate, and to retire to Darmstadt, which he has since done.

—A grand demonstration of Temperance Societies took place at the Liverpool Exhibition, August 28. There were 57,179 admissions registered.

—The Lord Mayor has opened a fund at the Mansion House for the relief of the poor sufferers from the earthquakes in Charleston and Greece.

—Mr. Barnum has offered a prize of £4,000 to any one who shall procure a sea-serpent one hundred feet in length "in a fit condition for stuffing."

—The Canadian cruiser Howlett has seized the American schooner Highland Lady, while fishing inshore off East Point, Prince Edward Island.

—On April 8, the night when Mr. Gladstone introduced his Home Rule Bill, a million and a-half words were telegraphed from London. On no previous occasion had more than 860,000 been sent.

—A fire broke out on the Star Line steamer Mira, while lying alongside the jetty at Calcutta. The cargo in the main hatch, consisting of tea, wheat, and seed, was completely destroyed.

—The earthquake of August 27 destroyed completely the towns of Filiatra, Gargahano, and Marathoupolis, in Messina, and the villages of Kyparissi and Chorem, in Arcadia, Greece. About three hundred persons have perished.

—The advisability of compulsory attention to the teeth of school children is gradually attracting general attention, and steps are about to be taken to bring the matter under the notice of School Boards throughout the country.

—At a recent meeting of the Llandudno School Board, it was given that Bible teaching should be given in the schools three days a week, and to petition the Education Department to make it a class subject for Government grant.

—Resolutions were passed by the Trades Union Congress in favour of the direct representations of labour in Parliament, the formation of an electoral labour committee, reform of the land laws, and the codification of the criminal law.

—The steamer Bournemouth, from Torquay, with 197 passengers, ran ashore on the evening of the 27th ult. under a perpendicular cliff between Portland Bill and High Light, during a dense fog. The passengers were all landed safely by ship and shore boats. The steamer is almost a complete wreck.

—The Mikado has announced his intention of bestowing the Imperial Order of the Chrysanthemum upon the Prince of Wales, the highest order of the ruler of Japan can bestow, only now worn by a few royal personages and Prince Bismarck.

—A powder magazine at Chicago, containing thirty tons of gunpowder, was struck by lightning, August 29, and the building was completely wrecked. A dozen other buildings were shattered, and the windows were broken for six miles round. One man was killed, and a large number injured.

—Shocks of earthquake were felt throughout the whole region of the United States between the Mississippi River and the Atlantic Ocean, on September 1. They were especially severe in North and South Carolina. The city of Charleston was wrecked. It is supposed that between thirty and fifty persons were killed and one hundred wounded. The damage to property is estimated at \$12,000,000.

—It is reported that the natives in Northern Cochinchina and in Eastern Szechuen, Chinese Empire, have risen against the Christians. In Cochinchina, fifty Christians have been massacred, houses have been set on fire, and farms laid waste, while in Szechuen the massacre of Christians has been general, villages being burnt, and the surrounding lands devastated. The foreign consuls only escaped with their lives.

—The number of letters delivered through the Post-office in Great Britain for the year ending March 31, 1886, was 1,403,547,900, giving an average of 386 to each person in the kingdom. The number of post-cards delivered was 171,200,000. Including book-packets, newspapers and parcels, a total of 2,091,183,822 is obtained. The Savings Bank shows a large increase of work. On December 31, the amount due to depositors was £47,697,838, or £2,924,065 more than at the end of 1884. The total amount deposited during the year was £15,034,694, and the sum withdrawn £13,202,742. The sum credited for interest is £1,092,112.

## Publication List.

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Assorted Package No. 5. Price, 5d.

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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.

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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 Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath. 64 pp. 5d.  
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## THE PRESENT TRUTH.

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

GRIMSBY, SEPTEMBER 16, 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.

**To Our Subscribers.**—The date of the next *PRESENT TRUTH* will be Oct. 7. As it is published on the first and third Thursdays of each month, our subscribers will please remember that there are three weeks between this and the next number. We say this as misunderstanding has arisen in the past, when like circumstances have occurred.

**Education in Catholic Schools.**—We wonder how Protestants can be so blind as to send their children—especially daughters—to Roman Catholic schools. Of course it is said that doctrine is not taught, and that is probably true, as a study, but it is taught nevertheless,—artfully, insidiously taught—as many parents have known to their sorrow. But like the silly moths, the lessons of the past are not heeded, and the benevolent looking flame of the convent school still lures its victims on to error and destruction. Rome's purpose is still the same. If her position be the true one, if she be the only true church, then it is her duty to win every soul she can. But no one who knows her history will ever assent to her claim that she is the church of Christ, rather that of antichrist. Protestants, beware; you are running fearful risks, and your children obtain no better education.

**Death of Samuel Morley, M.P.**—We regret that we have to record the death of another eminent philanthropist, Mr. Samuel Morley, who died in London, Sept. 5. He was a man of spotless integrity, strictly temperate, decided and earnest, a wise and upright politician, a true friend of man, in short, one of Nature's noblemen. It is said that he gave away as much as £30,000 a year, much of it unostentatiously. Religiously he was an Independent, and strongly opposed to State control of religion. He saw the great necessity of reform which exists in the Christian church. He saw also the dangers of the times, which many ignore. It is but a few months since that he said, at a Young Men's Christian Association meeting, if we remember rightly, "The more I study the social condition, the more do I see the necessity for Christianity. In my opinion, we are living over a volcano in this country. When it may break out, we know not." His words are worth heeding.

**Mark 14:36.**—How much is expressed in the words of our Saviour as found in the above text! 1. Loving confidence and relationship—"Abba, Father." 2. Faith in God's power and wisdom—"all things are possible unto Thee," for omnipotence makes omniscience necessary. 3. Humanity—"take away this cup from me." Divinity clothed with humanity shrunk from the fearful ordeal; is it a wonder that sinful humanity thus trembles? 4. Yet there was perfect submission—"nevertheless, not what I will, but what Thou wilt." Nevertheless—not the less—will I submit, however great the trial may be, however bitter the cup. Genuine, loving, trusting faith underlies all voluntary, true submission to God. It was so with our great Example; it will be the same with his followers. It is a lesson that all must learn, difficult indeed as it is in this age of headiness, self-will, or stubbornness. But with calm trust in God's "knowledge, goodness, and almighty power" we can submit, great though the trial may be; we can submit willingly, yea, we will submit, knowing that His way is best, and that all things which are ordered by his wisdom, or permitted in his good providence, "work together for good to them that love God." God's wisdom will not permit him to make mistakes, his power enables him to do or prevent as his wisdom orders, and his goodness will only allow what is for the highest good of his children. Children of the King, have we not reason to trust?

**Workers' Meeting.**—A general workers' meeting for our canvassers and colporteurs will be held at Grimsby Sept. 17-24, 1886. Pastors White and Ings will be present to give instruction, also Mrs. E. G. White, whose instruction to missionary workers is invaluable. We hope none who can attend will remain away. We hereby extend an invitation to all our workers and to those who are interested in our work to be present. S. H. LANE.

**The General European Council.**—The third annual session of the General European Council of Seventh-day Adventists will be held (D. V.) in the hall of the Mechanics' Institute at Grimsby Sept. 24 to Oct. 4, 1886. Delegates are expected from the Continent and America. We hope the friends in England will attend. A cordial invitation to come is extended to all. S. H. LANE, for the Committee.

**"God Knows My Heart."**—How often is this expression used by people to justify a wrong course. It is true, God does know the hearts of all, even Satan's heart. But that fact does not change the heart. What the aim of all should be, is to know their own hearts. And the heart can never be known by the heart. There must be a standard outside of itself, fixed and immutable, by which it must adjust its actions, its very motives, if it would be right. This standard it finds in the holy and unchangeable law of God and the instruction of his holy Word. That Word presents an example of a life which is in complete harmony with that law, even the life of our Lord Jesus Christ. "I delight to do thy will, O my God; yea, thy law is within my heart," are the words of Christ. Reader, is this your disposition? Do you delight to do God's will, not in your way, but in God's way? There is pardon full and free for past sins if repentance is thorough; there is grace and fulness to enable you to do his will and perfect a right character. Eternal consequences are at stake; "BE NOT DECEIVED."

**The Earth Waxed Old.**—If the world's-conversion theory be true, that imperceptibly, almost, society and nations are going to glide into that state when "they shall sit every man under his vine and under his fig tree, and none shall make them afraid," some mighty change will have to take place in our earth or its atmosphere. The increase of earthquakes, cyclones, electric storms, etc., bodes ill for the theory from a physical stand-point. Just as the President of the British Association, Sir J. W. Dawson, had said that "the stupendous volcanic phenomena" of earlier ages along the Atlantic borders had "apparently died out," came the recent great earthquake which has shaken no inconsiderable part of the United States, and ruined the beautiful city of Charleston, rendering homeless thousands, destroying £2,500,000 worth of property, and two-score lives; this great convulsion preceded by the earthquake in Greece and islands of the Mediterranean, in which a half-dozen villages have been destroyed, and three hundred lives lost; and this preceded by the earthquake and eruption in New Zealand, where villages have been buried, and the loss of life exceeds five-score. Africa and Spain have felt the heavings of the earth also. One scientist says it is caused by land-slides in the Atlantic, another, by the attraction of the moon on the internal fluids of the earth, and another, by something else. Britain has just been visited by terrific storms. The Word of God declares that these are among the culminating evidences of the end of the age (Luke 21:25-27); the earth has "waxed old," and the time of "peace and safety" will only come when He shall come whose right it is to reign, when the fires of "the great day of the Lord" have done their work, and at the fiat of Him who "spake and it was done," "new heavens and a new earth" will spring from the ashes of the old (2 Pet. 3), in which the righteous shall dwell. There are brighter hopes beyond any which this life presents; there is "a kingdom which cannot be moved" by the revolutions of men or the convulsions of a sin-cursed earth. For the realization of these we hope and labour. Heb. 12:28.

**Special Revelations.**—Before us lies a letter (which has been handed to us to notice) written by the editor and publisher of a little religious monthly,

started not long since, in which he thus speaks of the Sabbath question:—

"You refer to the fourth commandment, and I conclude therefore, that you are a Seventh-day Adventist. . . . I could not undertake to advocate anything that should bring about a disregard of the present arrangement of observing the Sunday as sacred in memory of Christ's resurrection on that day (virtually the eighth), without an unmistakable commission from the Most High, and even then I would prefer to be excused." Furthermore, he says that "God has blessed the observance of the eighth day a thousand-fold more than he did the seventh, and that at first it was only observed in memory of Christ's resurrection, and is plain proof that in the present custom there has been divine interference, though the fourth commandment is not disannulled."

We do not notice this because it contains any real argument, but because of its fallacies, so transparent, yet so common. 1. We are glad that the fourth commandment is so plain, even to the writer of the above; for a mere reference to it brings him to the conclusion that the one who referred to it was an observer of the Sabbath of the Lord. 2. It is further evident to him that the advocacy of the Sabbath of the commandment would "bring about a disregard of the present arrangement of observing the Sunday." Then, if that be true, as it certainly is, we are forced to the conclusion that Sunday observance is against God's holy law. 3. But, worse than all, in order for this individual to obey and teach a precept spoken from heaven by the voice of God, written with the finger of God on tables of stone, he must have an "unmistakeable commission from the Most High"! Assumption and blindness could not go farther. A command which has been spoken from heaven, repeated again and again in the Word of God, confirmed in every "jot and tittle" by our Saviour and his apostles, must needs be given by "unmistakeable commission," confirmed by special revelation, before this individual can consider it worthy of his notice! And even then he would prefer to be excused! Is not this desire to be excused the real secret of the evasion of the truth and the duty it involves? 4. But God has blessed the observance of Sunday, etc. How, when, where? Was it during the Dark Ages? Was it when the church was emerging from that period, and Sunday was regarded as a holiday by some of the most prominent Reformers, and markets were held on that day even in the church courts? Is it now, when by far the larger share of Christians regard the day with no special sanctity, except for their own gratification, and men are clamouring for laws to enforce its observance? Both England and America prospered while holding slaves, but slavery was not right. God has prospered his people in spite of their transgression of his law, because they saw not the light, but now additional light brings additional duty. If numbers are an evidence of prosperity, the Roman Catholic and heathen world are truly "blessed." 5. Where is the record that the first day is the "eighth" day—Bible record, we mean? Where is the text which teaches either by precept or honest inference that it was ever set apart to be observed as a Sabbath or in memory of Christ's resurrection? If not taught by the commandment, where is the instruction as to how it should be observed? We know that to these queries the only true reply that can be given is, There is no such record, no such text, no such instruction. Then Sunday is a mere institution of "will-worship," a papal tradition, which "makes void the commandment of God." 6. For teaching the fourth commandment we have a "commission" from our Lord himself to "teach all nations" "to observe all things whatsoever I [Christ] have commanded you." Matt. 28:19, 20. He commanded obedience to God's holy law. Matt. 19:17. Those who had transgressed, he commanded to "repent," or turn from that transgression. And these commands did not have reference to the law in a modified sense, but comprehended every jot and tittle. Luke 16:17; Matt. 5:17-20. It is well to be suspicious of that holiness which is so great that God's Word is no longer a guide; and it is also well to question the position of that individual who deems himself so important that special revelations, or "divine commissions," are necessary to point out a duty which God has revealed so clearly in his Word.