

# The Present Truth.

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

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## THE PRESENT TRUTH.

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### THE COMING OF THE LORD.

Coming, coming, coming! *Who?*  
Christ, the Lord of life and glory,  
He who once for me and you  
Died!—oh, depth of sin's sad story!  
Coming, not a helpless stranger,  
Cradled in the friendless manger;  
Coming, Lord of earth and heaven!  
King! to whom all power is given,  
Judge! at whose all-searching bar  
All must stand, just what they are;  
And the wicked tell with shame,  
Why they've cursed his holy name.

Coming, coming, coming! *How?*  
Clothed in strange, unearthly splendor,  
Glory, men ne'er dream of now,  
Grandeur earth ne'er had attend her.  
At his sight the heavens shall wither,  
From his presence earth shall flee,  
Islands move, and mountains thither  
Seek the caverns of the sea.  
Every eye shall then behold him,  
All the nations feel his ire;  
While the brightness that enfolds him,  
Is to them consuming fire,  
Thunders all the air shall thrill,  
All the heavens with lightnings blaze,  
And the universe stand still,  
While thro' all its realms is heard  
That profound, omnific word,  
Which to life the dead shall raise.

Coming, coming, coming! *Why?*  
To redeem his purchased treasure,  
All his saints o'er sin who sigh,  
All who make his will their pleasure;  
To bring back within their borders  
His, whom Hades holds to-day;  
To arrest sin's wild disorders,  
And the monster, Death, to slay,  
Coming to fulfill his plan,  
Make his oath and promise good  
Which secures repentant man,  
Life eternal through his blood.

Coming, coming, coming! *When?*  
Ah! That question, solemn, thrilling!  
For when he appeareth, then  
All their earthly scenes, fulfilling,  
His sure word shall have an end.  
And, behold, the day is near!  
Signs in heaven and earth portend  
That the Lord will soon appear,  
Angry thrones through wars proclaim it,  
Scoffers, by their scoffing, name it.  
And the mute and solemn sky  
Has hung forth its prophecy.  
Coming! While we wait and dally.  
Coming! While we sleep in sin.  
Swift as light o'er hill and valley,  
That great day is coming in.  
Sinner, rouse thee to thy fate.  
Saint, be watchful at thy gate.  
Saviour, make us meet t' appear  
At thy coming, now so near.

## GENERAL ARTICLES.

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

### BIBLE SANCTIFICATION. NO. 9.

BY MRS. E. G. WHITE.

#### THE PREACHING OF JOHN.

THE apostle John passed his early life in the society of the uncultivated fishermen of Galilee. He did not enjoy the training of the schools; but by association with Christ, the Great Teacher, he obtained the highest education which mortal man can receive. He drank eagerly at the fountain of wisdom, and then sought to lead others to that "well of water springing up into everlasting life." The simplicity of his words, the sublime power of the truths he uttered, and the spiritual fervor that characterized his teachings, gave him access to all classes. Yet even believers were unable to fully comprehend the sacred mysteries of divine truth unfolded in his discourses. He seemed to be constantly imbued with the Holy Spirit. He sought to bring the thoughts of the people up to grasp the unseen. The wisdom with which he spoke, caused his words to drop as the dew, softening and subduing the soul.

After the ascension of Christ, John stands forth a faithful, ardent laborer for the Master. With others he enjoyed the outpouring of the Spirit on the day of Pentecost, and with fresh zeal and power he continued to speak to the people the words of life. He was threatened with imprisonment and death, but he would not be intimidated.

Multitudes of all classes come out to listen to the preaching of the apostles, and are healed of their diseases through the name of Jesus, that name so hated among the Jews. The priests and rulers are frantic in their opposition, as they see that the sick are healed and Jesus is exalted as the Prince of Life. They fear that soon the whole world will believe on him, and then accuse them of murdering the Mighty Healer. But the greater their efforts to stop this excitement, the more believe on him and turn from the teaching of the scribes and Pharisees. They are filled with indignation, and laying hands on Peter and John, thrust them into the common prison. But the angel of the Lord, by night, opens the prison doors, brings them forth, and says, "Go, stand and speak in the temple to the people all the words of this life."

With fidelity and earnestness, John bore testimony for his Lord upon every suitable occasion. He saw that the times were full of peril for the church. Satanic delusions were existing every-where. The minds of the people were wandering through the mazes of skepticism and deceptive doctrines. Some who pretended to be true to the cause of God

were deceivers. They denied Christ and his gospel, and were bringing in damnable heresies and living in transgression of the divine law.

John's favorite theme was the infinite love of Christ. He believed in God as a child believes in a kind and tender father. He understood the character and work of Jesus; and when he saw his Jewish brethren groping their way without a ray of the Sun of Righteousness to illuminate their path, he longed to present to them Christ, the Light of the world.

The faithful apostle saw that their blindness their pride, superstition, and ignorance of the Scriptures, were riveting upon their souls fetters which would never be broken. The prejudice and hatred against Christ which they obstinately cherished, was bringing ruin upon them as a nation, and destroying their hopes of everlasting life. But John continued to present Christ to them as the only way of salvation. The evidence that Jesus of Nazareth was the Messiah was so clear that John declares no man need to walk in the darkness of error while such a light is proffered him.

John lived to see the gospel of Christ preached far and near, and thousands eagerly accepting its teachings. But he was filled with sadness as he perceived poisonous errors creeping into the church. Some who accepted Christ claimed that his love released them from obedience to the law of God. On the other hand, many taught that the letter of the law should be kept, also all the Jewish customs and ceremonies, and that this was sufficient for salvation, without the blood of Christ. They held that Christ was a good man, like the apostles, but denied his divinity. John saw the dangers to which the church would be exposed, should they receive these ideas, and he met them with promptness and decision. He wrote to a most honorable helper in the gospel, a lady of good repute and extensive influence:—

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds."

John was not to prosecute his work without great hindrances. Satan was not idle. He instigated evil men to cut short the useful life of this man of God; but holy angels protected him from their assaults. John must stand as a faithful witness for Christ. The church in its peril needed his testimony.

By misrepresentation and falsehood the emissaries of Satan had sought to stir up opposition against John, and against the doc-



trine of Christ. In consequence, dissensions and heresies were imperiling the church. John met these errors unflinchingly. He hedged up the way of the adversaries of truth. He wrote and exhorted, that the leaders in these heresies should not have the least encouragement. There are at the present day evils similar to those that threatened the prosperity of the early church, and the teachings of the apostle upon these points should be carefully heeded. "You must have charity," is the cry to be heard every-where, especially from those who profess sanctification. But charity is too pure to cover an unconfessed sin. John's teachings are important for those who are living amid the perils of the last days. He had been intimately associated with Christ, he had listened to his teachings, and had witnessed his mighty miracles. He bore a convincing testimony, which made the falsehoods of his enemies of none effect.

John enjoyed the blessing of true sanctification. But mark the apostle does not claim to be sinless; he is seeking perfection by walking in the light of God's countenance. He testifies that the man who professes to know God, and yet breaks the divine law, gives the lie to his profession. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." In this age of boasted liberality, these words would be branded as bigotry. But the apostle teaches that while we should manifest Christian courtesy, we are authorized to call sin and sinners by their right names,—that this is consistent with true charity. While we are to love the souls for whom Christ died, and labor for their salvation, we should not make a compromise with sin. We are not to unite with the rebellious, and call this charity. God requires his people in this age of the world to stand as did John in his time, unflinchingly for the right, in opposition to soul-destroying errors.

I have met many who claimed to live without sin. But when tested by God's word, these persons were found to be open transgressors of his holy law. The clearest evidences of the perpetuity and binding force of the fourth commandment, failed to arouse the conscience. They could not deny the claims of God, but ventured to excuse themselves in breaking the Sabbath. They claimed to be sanctified, and to serve God on all days of the week. Many good people, they said, did not keep the Sabbath. If men were sanctified, no condemnation would rest upon them if they did not observe it. God was too merciful to punish them for not keeping the seventh day. They would be counted singular in the community, should they observe the Sabbath, and would have no influence in the world. And they must be subject to the powers that be.

A lady in a certain place bore her testimony in a public meeting, that the grace of God was ruling in her heart, and that she was wholly the Lord's. She then expressed her belief that this people were doing much good in arousing sinners to see their danger. She said, "The Sabbath that this people present to us, is the only Sabbath of the Bible;" and then stated that her mind had been very much exercised upon the subject. She saw great trials before her, which she must meet if she kept the seventh day. The next day, she came to meeting, and again bore her testimony, saying she had asked the Lord if she must keep the Sabbath, and he told her she need not keep it. Her mind was now at rest upon that subject. She then gave a most stirring exhortation for all to come to the perfect love of Jesus, where there was no condemnation to the soul.

This woman did not possess genuine sanctification. It was not God who told her

that she could be sanctified while living in disobedience to one of his plain commandments. God's law is sacred, and none can transgress it with impunity. The one who told her that she could continue to break God's law and be sinless, was the prince of the powers of darkness,—the same who told Eve in Eden, through the serpent, "Thou shalt not surely die." Eve flattered herself that God was too kind to punish her for disobedience of his express commands. The same sophistry is urged by thousands in excuse of their disobedience of the fourth commandment. Those who have the mind of Christ will keep all of God's commandments, irrespective of circumstances. The Majesty of Heaven says, "I have kept my Father's commandments." Adam and Eve dared to transgress the Lord's requirements, and the terrible result of their sin should be a warning to us not to follow their example of disobedience. Christ prayed for his disciples in these words: "Sanctify them through thy truth; thy word is truth." There is no genuine sanctification, except through obedience to the truth. Those who love God with all the heart will love all his commandments also. The sanctified heart is in harmony with the precepts of God's law; for they are holy, just, and good.

God's character has not changed. He is the same jealous God to-day as when he gave his law upon Sinai, and wrote it with his own finger on the tables of stone. Those who trample upon God's holy law may say, "I am sanctified;" but to be indeed sanctified, and to claim sanctification, are two different things.

The New Testament has not changed the law of God. The sacredness of the Sabbath of the fourth commandment is as firmly established as the throne of Jehovah. John writes: "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whoseversinneth [transgresseth the law] hath not seen him, neither known him." We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ, to be sanctified, while living in the transgression of God's law. He met with just such a class as we have to meet. He said, "Little children, let no man deceive you: he that doeth righteousness is righteous even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Here the apostle speaks in plain terms, as he deemed the subject demanded.

The epistles of John breathe a spirit of love. But when he comes in contact with that class who break the law of God and yet claim that they are living without sin, he does not hesitate to warn them of their fearful deception. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us."

THE colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

#### FAITH, HOPE, AND CHARITY.

THE apostle Paul has combined these three graces in a very remarkable manner. "Now abideth faith, hope, charity, these three, but the greatest of these is charity." 1 Cor. 13: 13. "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." 1 Thess. 1: 3. In another place Paul has given us a list of nine graces of the Spirit. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. St. Peter, in a different order, enumerates eight graces: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. 2 Peter 1: 5-7. Each of these lists, meanwhile, is designed to include all the elements of the Christian character. These heavenly graces are the true riches of the Christian. They are invisible to human eyes, but always visible to the eyes of God. They can exist in our hearts only when we have been converted to God. Our conversion takes place when we put off the old man to be clothed with the new man, and this change commences when we submit ourselves to God and seek pardon for our sins. The reign of grace has its beginning when our lives begin to be directed by its holy principles. The grace of God reigns in us just in proportion to its power to change selfishness, impatience, and pride, into meekness, patience, humility, and charity. If our life is full of fretfulness, murmuring, impatience, and selfishness, we should know that sin, and not grace, reigns in us, and that, in our present condition, we have no right to hope for life eternal. Faith is that grace by which our souls are at first united to Christ. The Spirit of God, by the means of the word of God, shows to us Christ crucified as the great Sacrifice which is able to take away our sins. Faith enables us to call this Saviour our Saviour and our Redeemer, and to find through him pardon for our sins. And as soon as we have found pardon, we shall begin to imitate the life and example of Christ. Faith unites our soul to him, and we at once commence a life of humble obedience as his true disciples.

Hope is that grace which gives us courage and strength to bear the cross of Christ. The crucifixion which we must undergo is very painful, but faith enables us to believe the promise that if we suffer with Christ we shall also reign with him, and hope fills our hearts with joy. Hope is our consolation and our strength. Hope encourages us to look forward to eternal life. When we suffer, hope tells us that this suffering will not last forever, and that the time will come when God shall wipe away all tears from our eyes and take all sorrow from our hearts. Hope is the source of patience. We can endure the trials of life with patience, for hope tells us that the kingdom of God will soon be ours.

Charity is the sum of all that is excellent in the religion of Christ. All the graces of the Spirit of God are included as principles of charity. Charity is patient; for it is impossible that it should ever be impatient. Charity seeks not its own interest, but the good of others. Charity rejoices when others are honored, though it be itself neglected. Charity moved Christ to die for us; it moves us to give our life for others. Charity constrains us to pardon the injuries which we have suffered from our neighbor. Charity hastens us to repair the wrongs which we have committed toward others. Charity asks not, "How much *must* I do?" but, rather, "How much *can* I do?" Charity does not cherish animosity toward those who have done grievous wrongs. It is not envious of the prosperity of others, nor jealous of neglect by others.



Charity moved the good Samaritan to save the life of his enemy, and constrained St. Paul to devote his life to the salvation of those who cruelly persecuted him, and by whom he was finally beheaded.

Charity is the atmosphere of heaven. It excludes all selfishness and all evil. All dwellers in the holy city will take more interest in the happiness of others than in their own. There will be no place in heaven for the avaricious, the proud, the envious, and those who breathe vengeance. These evil principles must be entirely uprooted from the heart by the grace of God before we can enter into the holy city. The apostle assigns to these three graces the place which they occupy in the work of our salvation. Faith has *works*, charity has *labors*, and hope has *constancy or patience*. 1 Thess. 1: 3. Faith strengthens us in the accomplishment of our duties, but charity inspires us to labor without regard to weariness. Faith demands that we be ready to secure the good of others, but charity prompts us to give our life for them. Love constrained St. Paul to labor on in fatigue and in suffering, when other men would have thought their duty accomplished as soon as they began to be wearied and to suffer from their work. Faith does much, but charity does everything.

Faith thinks of the fulfillment of *duty*, and limits itself to what it can do without too much fatigue. Charity thinks of the salvation of men and the *glory of God*, and knows nothing of fatigue, of languor, of suffering, or of loss, while there is still a possibility of saving others. Intellectual greatness is possible only to a small portion of mankind, but greatness of character is possible to all. In the days of Elijah, the grace of God made the widow of Sarepta greater than all the women of Israel. Mary, who broke the box of alabaster to anoint the head of Christ, the poor woman who cast two mites into the treasury, and the good Samaritan who saved the life of his enemy, have each a place of honor in God's book of remembrance.

Hope gives us strength to remain constant and patient. When we feel our strength failing, and when the success of our efforts for the salvation of others is not sure, hope inspires us to struggle on.

"Let us not be weary in well doing," says hope, "for in due season we shall reap, if we faint not." Gal. 6: 9. Hope is thus the anchor of our soul. Faith believes the things that God has promised, and hope cheers us with the assurance that we shall possess them forever. Faith and hope are, then, two staves which sustain us during our earthly pilgrimage, till we arrive at the gates of the heavenly Jerusalem. Then we shall lay down these staves, never again to need them. Faith shall be changed into sight, and hope shall give place to eternal reality. But the love which inspired us to labor for God and for our neighbor, and which moved us to forget ourselves in seeking the welfare of others, will enter with us "through the gates into the city" to abide with us forever in the bliss of the eternal life. J. N. ANDREWS.

#### BIBLE CONVERSION.

(Continued.)

##### CONVERSION A PROGRESSIVE WORK.

We should not stop with the change wrought in us when we become God's children, and our names are registered in the book of life, but should continue the work of conversion. We should press forward toward the mark of perfection; seek to be changed from glory to glory in the image of Christ. Phil. 3: 12-14; 2 Cor. 3: 18.

At the time of our adoption as sons and

daughters of the Most High, a radical and wonderful change is wrought in us which is compared to a birth, and is properly called the new birth. Those who undergo this change are said to be "born again," to be "new creatures." John 3: 3; 2 Cor. 5: 17. With them old things (sinful ways and practices) are passed away, and all things are become new, because viewed in a new and different light. Their hearts or minds are so changed, that they hate the sinful thoughts and practices they once loved, and love the righteous thoughts and practices they once hated; and this inward change is invariably seen in their outward acts. At that time they turn away from every known sin and perform every known duty, as one of the conditions of pardon, justification, and salvation, and are pardoned conditionally. Their pardon holds good if they go on unto perfection, or carry on, by God's grace, the work of conversion begun in them, and endure until the end of their earthly career. Read carefully Matt. 18: 25-35; Eze. 18: 23, 24.

At the time of our great moral change or conversion, there are still defects in our characters to be overcome, and sins to be repented of when brought to our knowledge as an increase of light and other circumstances shall more fully reveal the remains of inbred sin. Should we, having become God's children, die with no opportunities to see our sins of ignorance, yet endeavoring to do every known duty, and asking pardon for all our offences, whether known or unknown to us, we would be saved. Provision is made by a merciful God for our salvation under such circumstances, our sins of ignorance not being imputed to us in the day of final reckoning. But the case is different when we see our sins. We must then repent of newly-discovered wrongs in us and overcome them, or we shall lose our sonship, and our names will be blotted out of the book of life. Read John 9: 41; 15: 22; Acts 17: 30, 31; Lev. 4; Rev. 3: 5; 22: 19.

Take as an illustration the case of the twelve apostles, who had undergone a change sufficient to qualify them to preach the gospel, heal the sick, and cast out devils. They must have been at least as good as the average of those who are called to preach now-a-days. Certainly Christ would not be so unwise as to select men wholly unfitted for so important a work. He himself said to the seventy whom he afterward associated with them in the work: "Rejoice, because your names are written in heaven." Luke 10: 20. But after this, when the pride and selfishness of the twelve were brought to the surface, Christ told them that unless they were converted and became as little children, they should not enter into the kingdom of heaven. Matt. 18: 3, compared with Mark 9: 33-38.

All the apostles seem to have advanced in the work of conversion, and to have overcome, except Judas, who gave way to an unsanctified propensity in his character that proved his ruin.

##### ERRORS CORRECTED.

Some err in thinking that conversion is completed when men start out in serving the Lord. This belief often results in discouraging conscientious Christians who have small hope, who, still seeing defects in their characters, and seeing no point in their experience where they could say, I am perfect, are in danger of concluding that they know nothing of conversion, while they have actually made a good start and progressed in conversion. On the other hand, it leads others with high hope, large self-esteem and but little conscientiousness, to overlook defects in their characters that will prove their ruin unless they are overcome.

Another serious mistake is made by some in going by conscience and by feeling, to the neglect of, and sometimes directly against, the word of God, the only safe and perfect guide in conversion. If conscience and feeling were sufficient to determine between right and wrong and point out the way of conversion and salvation, God would not have given us his word. Perverted by sin and molded largely by education, they cannot be an infallible guide, and would often mislead us if we followed them. A badly educated conscience would lead us astray, and a hardened conscience would not sufficiently reprove us for our wrongs. Selfish feelings would lead us to shun self-denial and the crucifying of self, which are indispensable in conversion.

It is very selfish to first reach out after good feeling, after an approving blessing, in seeking conversion. It is like a servant asking for his wages before he has done the work. In conversion we must have bad feelings before we can have good feelings. It is anything but pleasant to be crucified. We must accept the reproving blessing before we can expect to receive the approving blessing.

In worldly enterprises, men generally move from principle. They do not usually wait for good feelings, but very often labor against bad feelings to bring about important results. Why not be as consistent, as rational, in spiritual things? Christ experienced feelings of inconceivable anguish and agony when he was drinking the bitter cup of suffering, and doing the most important part of the work of human redemption. See that man who has a huge boil on his hand, just ready to break. It feels heavy, causes very bad feeling. He pricks it and finds relief. So we find relief in pricking the boil of corruption and sin. Physical pain should be a motive to prick the literal boil as soon as possible; so spiritual pain should lead us to the prompt performance of every known duty, and to seek to understand and do the whole will of God.

If we do not feel like performing any known duty, we should make our feelings bend to duty, and not make our duty bend to them. If our conscience and feelings do not condemn us for not walking in a path that we know to be the path of duty, it is sure evidence that we are hardened by sin, and have grieved the Holy Spirit; and we should heartily repent, that God may give us a tender spirit that trembles at his word. Isa. 66: 1, 2.

If you required a child under your care to obey you in matters of right, and he should reply, "I do not feel like obeying," would you accept his feeling instead of his obedience? And will God in the judgment accept our feelings as an excuse for not rendering that obedience which he justly requires of us?

It is a painful fact that in not a few of modern revivals, feeling and popularity are kept in the front. A greater effort is made to get up an excitement, stir up the sensational, than to plainly point out men's sins as the reformers used to do. A lame gospel is often preached; a gospel in which there is but little or no law, and we seldom hear of men being "pricked in their hearts," and seldom hear the agonizing cry, "What shall we do?" (Acts 2: 37) that used to be heard, and that was followed by sweet peace, and the relation of clear experiences. Instead of this, wild outbursts of fanaticism are too often witnessed in persons reaching out after feeling, which bring disgrace upon the religion of Christ.

Sound conversions are not the result of mere feeling and wild excitement, but of seeking the Lord intelligently and Scripturally. They are effected by candidly pondering and walking, in the Scriptural way of conversion, feeling or no feeling. But the blessing of God will attend such a course and that blessing will not lead men to lay aside reason, and



give impulse the throne, and noise and strange actions the sway.

Converts that are the fruit of these sensational movements are generally short-lived. Hos. 5: 7, and 4: 7. The old man is not slain in them, but remains in full strength, and they soon show their true character, and either return where they were, disgusted at what was represented to them as conversion, and harder to be reached than before, or help swell the numbers of the church, and increase her wealth and popularity. And thus we are fast producing a duplicate of "the deplorable epoch of Constantine" (as the celebrated D'Aubigne terms it), when a worldly element was rapidly permeating the church, and opening the way for the fearful aggressions of the powers of darkness through a fallen church.

And is there no healing balm in Gilead? The true remedy is found in present truth,—truth that is applicable to our times and meets the wants of the present generation. This truth relates to the nearness (not day and hour) of Christ's second coming, and the needful preparation to meet it. It is summarily contained in the last merciful messages of God to man as found in Rev. 14: 6-14.\* These messages are designed to arouse the church and the world on the proximity of the judgment, faithfully point out their moral condition, and develop a people keeping the commandments of God and the faith of Jesus.

These are converting messages. The fact that the day of the Lord is near and hasteth greatly, as may be clearly seen from the signs of the times answering to Bible predictions, is a strong reason for sinners to be alarmed (Joel 2: 1, 2), whether they be found in the church or in the world, and is a powerful incentive to thoroughness in repentance and conversion. And keeping the commandments of God and the gospel of Jesus is unmistakable evidence of genuine conversion.

Even the unpopularity of the doctrine of the near coming of Christ and of the neglected portions of the commandments of God and the gospel of Jesus, will aid in converting men. Standing by unpopular Bible truths and performing unpopular Bible duties, is a most effectual means of crucifying pride, love of approbation and selfishness, and is good evidence of conversion to God and not to men.

Who are the persons in the past who have been successful in helping to bring about the conversion of others? It is those who have stood by unpopular truths—truths that were calculated to bring the selfishness of men to the surface, that they might have an opportunity of submitting to the crucifying process. It is those who have been careful not to popularize the cross of Christ, and make it of none effect, by disconnecting from it the suffering, self-denying part of religion. Read carefully 2 Cor. 2: 1-5; Gal. 6: 14; Matt. 16: 21-25. *No one was ever soundly converted by simply doing what was easy and popular.*

D. T. BOURDEAU.

"PULL DOWN THE STARS."—One of the Red Republicans of 1793 was telling a good peasant of La Vendee, "We are going to pull down your churches and your steeples—all that recalls the superstition of past ages, and all that brings to your mind the idea of God." "Citizen," replied the good Vendeean, "pull down the stars then."

CAREFULLY avoid those vices which most resemble virtue; they are a thousand times the most ensnaring of all vices.

\* See works advertised in another column.

#### HEAVENWARD.

"HEAVEN is not reached at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round."

The Christian should never be satisfied with present attainments. He should gain day by day some victory over temptation and sin. If this is not experienced in his life, he should seriously consider his condition, because it is almost impossible for any one to occupy the same position spiritually from week to week. If we do not advance and become more like Jesus, we gradually retrograde and become more sinful.

There is a heaven to gain. It is for the good, the pure, and the holy. God has fixed the standard. Christ is the way. "By me if any man enter in he shall be saved," are his own words. He prayed that his disciples might be sanctified through the truth (John 17: 17); and in Heb. 12: 14, we are told to "follow peace with all men, and holiness, without which no man shall see the Lord." These high attainments are truly desirable and we should earnestly pray and labor to reach them.

Some people in their misguided judgment imagine that a work so great can be accomplished in a moment. That is, that holiness is a blessing which the Lord is waiting to confer upon an individual the very instant that he in faith asks for it.

#### PERFECTION

is but rarely found in mortals. It is to be reached only by a gradual and sometimes painful process. The case of Job is an illustration of this.

When we are converted to God, we are like the rough unpolished block of marble. The sharp edges and rough surfaces must be made smooth, so that the work of polishing may be done. We are simply babes in Christ who have for a time to be fed on the milk of the Word. The apostle Paul in admonishing this class of believers, who were only familiar with "the first principles of the oracles of God," says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6: 1. And just at this point many falter. Here they are met by Satan. He tries first to discourage them by tempting them to doubt that God has accepted them. Who has not been assailed on this point! If you have not overcome the tempter here, and you still feel crushed by your sins, remember that Jesus died for sinners; that his blood cleanseth from all sin; and that he is the propitiation for our sins. Should you gain the victory here, Satan will next try to tempt you to feel that as you have been justified by faith it is all that is necessary for you to do, and that you need not be particular about your works. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Is it not grandly true that

"A noble deed is a step toward God"?

Faith alone was sufficient for our justification, but after we have consecrated ourselves to God, our works are taken into consideration. "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19. "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3: 8.

All should consecrate themselves to the Lord. This can be done any moment when we realize the power of God to save from sin. And when this step is taken, we should work out our salvation with fear and trembling, following the Bible rule: "Having escaped the corruption that is in the world through lust, . . . giving all diligence, add to your

faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1: 4-7.

Thus by overcoming temptations and trials—surmounting every obstacle which comes in our pathway heavenward—we climb faith's ladder; and walking in the light of God's word, having our souls purified "in obeying the truth" (1 Pet. 1: 22), we become sanctified through the truth. Amid all our sorrows and difficulties, it is our privilege to have the abiding presence of the Holy Spirit. In the thorny narrow path which we have to travel, we can trace the footprints of Him who was "wounded for our transgressions," and by whose "stripes we are healed." And the fragrance from his sinless life is ever wafted by breezes from Calvary to revive the drooping pilgrim. Thus in the strength of him who conquers all, we press forward to the heights beyond. A little while and all our struggles will be over. The righteousness of Christ will be imputed to the overcomers. Then instead of the sigh of grief the song of triumph will be sung, the cross exchanged for the star-decked crown of immortality, the journey ended, the rest gained. Safe home!

"There are depths of love that we cannot know,  
Till we cross the narrow sea,  
There are heights of joy that we may not reach,  
Till we rest in peace with Thee."

A. A. JOHN.

#### PREJUDICE.

To BE prejudiced, is to pass judgment on anything without first giving it a proper examination. If a man called to sit on a jury, in the case of another who is tried for murder, decides before the trial commences that the person is guilty, he has let prejudice become his evidence. Such a man would not be considered a proper person to weigh the evidence given in the trial. He has judged the man before he has heard the testimony.

But how often do we find men and women, who profess to be Bible Christians, condemn others who differ with them, before they have given the subject of difference any study. Prejudice rules them, not the Bible. A good man once said: "Prejudice is like a cork in a bottle, which prevents you getting anything in or out of the bottle while it is there." How true this is. Men who are so bound up in a theological world of their own, that they cannot examine anything else, will never make any advancement in divine life. They have allowed prejudice to close up the avenue to greater knowledge in holy things.

"Prove all things; hold fast that which is good," says the apostle Paul. How can a person prove things if he never examines them? "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3: 15. "Be ready always to give an answer." How can this be done if we do not prove our faith? If we are Bible students, we will not be afraid to examine theories of others, because we can take them to the great Detector—the Word—and prove them. If they contain truths we do not already possess, we "hold fast" to them because they are good.

How is it with you, my dear reader? Do you at all times feel willing to examine the teachings of others for the purpose of getting more light upon the Bible? Are you a Bible student? If you are, you will be anxious to receive light from others who study the same Word. How do you reason when you are asked to read a work written by a person who is not of your own particular faith? Do you say, "I have all the truth I want"? Are you



excusing yourself, by saying, "Our minister would speak of these things if they were important?" Do you suppose God will judge you by the light your minister has? Ah, no! God will judge us all by the light *we* have. When Luther was carrying unpopular truths to the world, he was met by a man who thought it a great sin to go contrary to the teaching of the Romish church. He was filled with prejudice. Luther asked him what he believed. He replied, that he believed what the priests believed. When asked what the priests believed, his reply was, "The priests believe just as I do." How many of my readers have the same kind of a faith? I trust you all look higher than poor, finite man. Let us pray God to take all prejudice from our minds, and give us minds that can grasp Divine truths, however humble may be the instrument that brings them to our notice. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

J. H. DURLAND.

#### HOW TO FIND THE TRUTH.

1. KEEP a sound mind in a healthy body, so that thought and emotion may not be warped by physical indisposition. To this end "eat to live" is a sound Christian maxim. Living to eat becomes the brute rather than the human. Those who will make a *god* of their appetites cannot see clearly, because their vision is distorted thereby.

2. Do not mistake constitutional weakness for spiritual signs and tokens. The *soul* may be perfectly sound when the stomach or liver is unsound. When feeling, as Stanley says, "A bilious being in a bilious universe," remember that you cannot see clearly, because your vision is distorted. "Bide a wee."

3. Do your own thinking. Be not what (and think not as) your fathers were, for no better reason than that they were. You are personally responsible to God for thought and action. Be a man.

4. Be open to conviction. "Turncoat" is at best but a silly cry. Live and learn. If, on reflection, you find you have been wearing colored spectacles, discard them, that you may see more clearly.

5. Have the courage of your convictions. Be honest. It is for God's glory and your own manhood that you should confess and declare the truth.

6. Remember ever that no man (or party) is infallible. There is but one source of unerring wisdom, and that is to your hand in the Bible—Book of books.

7. Follow truth at all hazards. Present gain is too dear at the cost of future loss; present glory at the price of future shame. You are not responsible for the *results* which may accrue from following *truth*—that is God's responsibility, and (we speak with reverence) he ought to bear it and is willing and able to bear it. But should you blindly follow where error leads, the terrible result is your own responsibility. How will you bear it in your puny strength and wisdom?

It has been well said, It is *my* duty to serve my God; It is my heavenly Father's duty to take care of and to provide for me, his child.

Though we may not, with the best intentions, see as clearly as a perfect medium would otherwise permit—for we inherit fallen nature suited to this fallen world—yet it is our privilege and duty, duty and privilege, to get approximately near to truth, and, at least, to search for her as for hid treasure. To seek earnestly and faithfully to know "What is truth," and to do her lofty will. And though now we may see but as "through a glass darkly," yet we know, if truth be true, "we shall [yet] know even as we are known."—*Bible Standard*.

## SELECTIONS.

The law of the wise is a fountain of life.—Prov. 13: 14.

### ONE STEP MORE.

WHAT though before me it is dark,  
Too dark for me to see,  
I ask but light for one step more;  
'Tis quite enough for me.

Each little, humble step I take,  
The gloom clears from the next;  
So though 'tis very dark beyond,  
I never am perplexed.

And if sometimes the mist hangs close,  
So close I fear to stray,  
Patient, I wait a little while,  
And soon it clears away.

I would not see my further path,  
For mercy veils it so;  
The present steps might harder be  
Did I the future know.

It may be that my path is rough,  
Thorny and hard and steep;  
And knowing this my strength might fail,  
Through fear and terror deep.

It may be that it winds along  
A smooth and flowery way;  
But seeing this, I might despise  
The journey of to-day.

Perhaps my path is very short,  
My journey nearly done;  
And I might tremble at the thought  
Of ending it so soon.

Or, if I saw a weary length  
Of road that I must wend,  
Fainting, I'd think, "my feeble powers  
Will fail me ere the end."

And so I do not wish to see  
My journey, or its length;  
Assured that, through my Father's love,  
Each step will bring its strength.

Thus step by step I onward go,  
Not looking far before;  
Trusting that I shall always have  
Light for just "one step more."

—Selected.

### KIRWAN'S LETTERS TO ARCHBISHOP HUGHES.

MY DEAR SIR,—In my last letter I entered on the statement of the reasons which yet prevent me from returning to the pale of your church. I adverted only to four: your virtual prohibition of the Bible; the way and manner of your public worship of God; your ceremonial law, which burdens and crushes, without instructing or correcting the conscience; and the obstructions which you erect between my soul and my God. These, or either of them, would be reason sufficient not merely to excuse, but to forbid, my ever returning to your communion. For me to give further reasons would seem to be a little like your doctrine of Supererogation, which is not among the least of the absurd errors of your infallible church; but as the argument is cumulative, you will bear with me whilst I proceed to the statement of a few others.

I cannot return to your church, until you cease teaching for doctrines the commandments of men. Permit me here to say, dear sir, that, without a solitary exception, the things which are peculiar to your church,—the things which make it distinctively what it is, are the commandments of men, either in direct opposition to the teachings of the Bible, or based upon the most gross perversion of its meaning. In as brief a manner as possible, permit me to illustrate this position.

#### CELIBACY OF THE CLERGY.

Your church teaches and enjoins the celibacy of its clergy, in language the most pointed and positive; and the Council of Trent hurls its anathemas against all who would assert the

contrary doctrine, or who would admit the lawfulness of the marriage of a priest. Thus you forbid the priest to marry—you damn him if he does marry—and you anathematize all who think or say that in marrying he sinned not against God or man. All this, you admit, is so. Now, then, I ask your authority for so teaching. I ask not your ecclesiastical, but your Scriptural authority. Did not the Jewish priests marry? Was not Peter your first pope? This you assert. And was not Peter's wife's mother sick of a fever? Matt. 8: 14. Pope Peter, then, had a wife. Why would it be a mortal sin in pope Pius IX. to have one also? Would he be the less pious or moral on that account? You, sir, are a bishop. How far you are a Scriptural bishop, is not now the inquiry. But Paul in writing to Timothy says, "A bishop *must* be the husband of one wife . . . having his children in subjection with all gravity." And even poor "deacons," the lowest order of your ministry, are thus instructed by Paul, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." 1 Tim. 3: 12.

Now, dear sir, put these things together, and see in what a position they place you! Peter, your first pope, had a wife; and you damn to the depths of perdition any pope that would, in this respect, follow pope Peter! Challoner says that he had no commerce with his wife after he was made an apostle!! Will you tell me how Challoner found that out? Deacons and bishops *are commanded*, or at least permitted to have wives, and you would empty the seven vials of your wrath, and pour all the anathemas of Trent upon the head of the priest or bishop that in obeying God, would disobey your church! Is it possible for you and the Bible to be in more direct opposition? Is it wrong to conclude that in thus forbidding to marry, your church gives at least one evidence that it is the Antichrist? Will you favor me, dear sir, with a common-sense exposition of the meaning of Paul, 1 Tim. 4: 3, where he brands "forbidding to marry" as a doctrine of "devils"? If half as literal in the exposition of Paul, as in your exposition of, "this is my body," "this is my blood," how will you avoid the inference that you are a devil?

#### AURICULAR CONFESSION.

Again, your church enjoins confession, under the most stringent rules. To this I have already adverted in former letters. I advert to it again to illustrate how you teach for doctrines the commandments of men. The Council of Trent teaches that "it is the duty of every man who has fallen after baptism to confess his sins at least once a year to a priest." It teaches that "this confession of sins is to be secret, for public confession is neither commanded nor expedient." It teaches that "this confession of sin must be very exact and particular, together with all circumstances, and that it extend to the most secret sins, even of thought, or against the 9th or 10th commandment." You know you omit the 2nd commandment which forbids your bowing to pictures and images, and divide the 10th into two so as to make up the 9th and 10th, and thus complete the number. On receiving confession as thus ordained, the priest pronounces absolution upon the penitent, "not conditional or declarative only, but absolute and judicial." When I remember the use which your church has made of this doctrine, and the fearful power which it gives the priest over the people, my heart swells with emotion as I pen these lines; and, like the angel of Manoa's sacrifice, my thanksgivings ascend to heaven, that I have escaped the snare of the fowler.

Now, sir, let me again turn querist and ask you where in the Bible do you find your doc-



trine of confession taught? With me the teachings of all your Councils weigh not a feather? give me, if you can, Bible authority. Is there one text from Genesis to Revelation, which you as a scholar, will say teaches it? I put this question to you not as a bishop, but as a scholar. A priest from Maynooth, taught only to mumble the Missal, or a poor unlettered peasant from Mayo or Galway, into whose lips words are put, as into the mouth of a parrot, might quote to me James 5: 16, which says, "Confess your faults one to another," but will you do it? They might tell me that the Pharisees were baptized of John Baptist, "confessing their sins"—that at Ephesus, "many that believed came and confessed, and showed their deeds"—but will you do it? If James is your authority, are not you bound to confess to me, if I am to you? "Confess your faults one to another;"—if this text teaches auricular confession, I hold you to it. When did you put the poor Irishman, who whispered his sins into your ears, in your seat in the Confessional, and kneeling down outside, whisper through the little square hole cut in its side, your sins into his ears? This would be *confessing your sins one to another*. Did you ever do this, sir? Never, never. I ask you again, not as a bishop, but as a scholar, whether a single text quoted by Challoner, or Butler, or Hay, gives a shadow of countenance to your doctrine of confession? Lay aside your mitre, your crozier, your crook, and your canonicals, and look at those texts as simple John Hughes, and then answer my question. How can you account to man or to God for the erection of such an awful institution as Auricular Confession, upon the merest perversion of Scripture, a perversion which has neither sense nor wit to excuse it, and without a solitary text or example in the Bible to sustain it? O, why will you do as a priest, what you would not do as a scholar, or as a man?

And, then, what aggravates the whole matter is, that every man who is made a priest, no matter how ignorant or wicked, feels himself divinely appointed of heaven to confess sinners, and to absolve them for their sins! No matter if he is a Judas, he has the same authority to confess and absolve as Peter? A priest, sir, under your own jurisdiction, and I am sorry to say an Irishman also, was heard thus to address the ostler of the hotel at which he boarded, on returning from Mass on Sabbath afternoon, "Pat, get up my horse, I have to go and confess a poor devil who is dying five or six miles out in the country." I would not say this wretch is a fair sample of all your priests: I hope otherwise. But there are too many like him! And he has the same power to confess and absolve that you have, against whose character I know nothing, save that you sustain a system which you must know to be as false as the Koran.

I would implore you, my dear sir, to review this doctrine of your church. As to the word of God it is baseless as the fabric of a vision. It was unknown in the Jewish church; it is untaught in the Christian Scriptures. It crept into your church during the dark ages. It was nailed upon it at Trent. It is clearly a device of man and in terrible opposition to some of the plainest precepts of God's word. It gives power to the priest, and enslaves the people. It has been to your church, in every land, a fearful source of corruption. Everything is beneath you but the truth. Reject the lie however long it may have been told, and however it may increase your income and influence. No longer prostitute your fine talents and education in maintaining this religious juggle, but send the sinner to the cross, telling him that whosoever shall there confess and forsake his sin, shall find mercy. In

this thing show yourself a man; and the blessings of unborn generations will be upon you.

And could I address myself to every papist upon whom the sun shines, I would say to them all, and especially to those of your country and mine, *the doctrine of confession is a priestly device to gain an absolute authority over your consciences*. You are no more bound to confess to a priest, than he is to confess to you. And as to the doctrine of Absolution, connected with Confession, it is simply blasphemy. God only can forgive sin, and were it not for the fees connected with your Confession and Absolution, there is not a priest upon the face of the earth that would care a straw about your Confession, or that would commit the blasphemy of forgiving your sins. If bishops or priests will not in this day of light, cut in pieces the net wove in the dark ages to confine and trammel you, it is in your power to rise and tear it in pieces. Irish Roman Catholics! our fathers fought and bled and died, to obtain for themselves and for us civil liberty. . . . And will you their sons, bow your necks to a priestly tyranny, which debases you mentally and morally? Will you give yourselves to be led, and rode, and robbed, by priests who come to you pretending that the keys of heaven hang by their girdle, and that it is with them to let you in, or shut you out at pleasure? No man can be a slave whilst his soul is free; nor can any man be free whilst his soul is in bondage.

There is rev. sir, one confession which I freely make to you; my spirit waxes warm when I think or write upon the absurdities of your church—upon its flagrant perversions of the Scriptures—upon its shameful impositions upon the ignorant and credulous—upon the unblushing effrontery with which it teaches for divine doctrines the commandments of men. And I assure you that my warmth of feeling is not diminished when I consider that a man of your character and country, could consent to be a chief workman in this bad business. Irishmen have their faults; but they are not usually those of duplicity, of perversion of the truth. And, hence, whilst they may make good papists, they make bad Jesuits.

I regret to find that I must end this letter without ending my illustrations of the way and manner in which you teach for doctrines the commandments of men. This I hope to do in my next.

With great respect, yours,  
KIRWAN.

#### A WORD ABOUT TEACHING.

In publicly dealing with the word of God very many of the hard places are skipped. Of course, it will not do to say anything that is not likely to be popular; consequently some of the most important truths of the Bible are never even mentioned. Nor is this all. It often happens that when any one has the courage to be faithful he is plainly told that unless he changes his style he cannot be supported. And in some instances even missionaries are required to pledge themselves not to preach certain things that are clearly and unmistakably taught in the Divine Word, but which, if faithfully proclaimed, might offend some one whose influence it is desirable to have. Could shamefulness go much further than this? And yet we are expected to be silent while this trifling with most important truth continues. Nay, we dare not be silent. We owe allegiance to the King of kings, and he will not be satisfied with our testimony if we do not cry aloud and spare not until this great sin of surrendering the truth to the world is strongly rebuked. It may be unpopular to do this, but we cannot shirk a plain duty.—*Christian Commonwealth.*

## FIRESIDE READINGS.

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

#### SABBATHS.

BRIGHT days, we need you in a world like this!  
Be brighter still—ye cannot be too bright.  
The world's six days of vanity and toil  
Would, but for you, oppress us with their night.

Bright days, in you heaven cometh nearer earth,  
And earth more fully breathes the balm of heaven;  
The stillness of your air infuses calm,  
Fairest and sweetest of the weekly seven!

Your dews are fresher; greener spread your fields;  
Your streams flow by us with a sweeter song;  
Your flowers give out a fragrance doubly soft,  
And the unwearied hours the joy prolong.

Ye are like openings in a cloudy sky  
Through which we see the hidden blue beyond;  
Ye are like palm-trees in a wilderness,  
Where all is barrenness and death around.

Bright days, abide with us; we need you still!  
Ye are the ever-gushing wells of time;  
Ye are the open casement, where we hear  
The distant notes of heaven's descending chimes.  
—H. Bonar.

#### SHARP WORDS.

"NONSENSE!" said Mr. Wheaton, shortly. Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat, but she choked it down; it did not part her lips. She looked furtively at me, but I looked steadily at the fire. Mr. Wheaton all the time was quite unconscious of the stir his word had made in one tender and sensitive heart. Then Mrs. Wheaton murmured something about her scissors and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on some business question; I think it concerned the morality of some Wall-street operations. The subject was one with which she had no great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton had gone out there was a moment or two of silence; then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I were sleighing it in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I, speaking slowly and musingly, and as it were to myself,—"*I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?*"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigor and the sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends; and at all events, there was no drawing back now.

He looked at me sharply for a moment, and I looked at him; then his eyes went back to the fire. "Shoh!" said he, speaking to himself, "*I wonder—*" and then quickly turning back to me, "Do you suppose she minded it?"



"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking a long time to find them," I replied. "Yes, she did mind it. If you had seen the quick flush on her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she had said to you 'Nonsense!'" and I fired it at him as explosively as I could; "how would you have liked it?"

He shook his head slowly; he was still studying the fire.

"Suppose I had said to her 'Nonsense!'" (explosively as before); "how would you have liked it?"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but—"

"But what?" said I.

"Pshaw, John, a fellow can't be studying all the time how he'll talk to his own wife, you know. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "If any one else accused you of saying something when you didn't mean anything, you'd get redder in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was not right, and you blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I, "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am sure, Tom: if we were as careful of our wives after twenty-five years of married life as we are of our girls in courtship—"

But I did not finish my sentence; for just at that moment the door opened, and Mrs. Wheaton came in. I had barely time to notice that she had forgotten what she went for; for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him and said, "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so; at least not in that brutal style."

She flushed redder than before; then stooped down; brushed the rich, black hair off from his forehead, put a kiss upon it; thanked me with her eyes; and then said, "I declare I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one too," I replied.  
—*Christian Union.*

GRACE alone can preserve grace. When we get a particular blessing, we need another to preserve it; and without this, we shall soon be shorn of our strength, and become as other men.—*Adam Clarke.*

A GREAT step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth.*

## TEMPERANCE.

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

### CAUSES OF DRUNKENNESS.

#### THE DRUNKARD'S LEGACY.

THE most confirmed and irreclaimable drunkards are those who have inherited the appetite from drinking ancestors. There are many such. They are really less responsible for their condition than those whose vices have entailed it upon them. Many instances are known in which the tendency to drink extended to the fifth generation from a drinking ancestor.

Probably this is the most active cause of the great and unabating increase of intemperance. Drunkards' sons become drunkards through inheritance, and transmit the propensity to their children, stamping it still more deeply upon their depraved organizations.

#### ALCOHOL IN THE KITCHEN.

The use of alcohol in cookery has done not a little to cultivate a love for the burning beverage. Wine and brandy sauces, and other preparations containing alcohol, early excite and form a love for alcoholic drink in children whose natural tastes would discard it at once. It is not at all uncommon to find alcohol taken in this form, even by people who consider themselves strict teetotalers.

#### MODERATE DRINKING.

The moderate use of liquor is the stepping-stone to greater excesses. All drunkards are at first moderate drinkers. Were there no moderate drinkers, there would soon be no drunkards. No man sets out in the drunkard's career with the expectation and determination of becoming an inebriate. It may be justly said that moderate drinkers are fresh recruits for the ranks of intemperance.

#### THE KITCHEN A NURSERY OF DRUNKENNESS.

The use of alcohol in cookery has already been referred to as a cause of intemperance. Still another charge of far more universal application must be laid at the door of the cook, though the ignorance of the latter may cancel part of the responsibility. We refer to the general and excessive use of stimulating and irritating condiments in the preparation of food. Pepper, spices, and large quantities of salt and most other condiments, have an unmistakable influence in creating and exciting a love for stimulating foods and drinks, and thus ultimately lead toward intemperance.

#### TEA AND COFFEE ENCOURAGE DRUNKENNESS.

This statement will doubtless startle those who have been taught to believe that there is no evil in "the cup that cheers and not inebriates;" but we are prepared to show that the influence of the use of these poisons (for such they are) directly tends to encourage drinking stronger stimulants, though our present space will not allow us to enter into a discussion of the subject, as we have done elsewhere.\*

#### THE TWIN SISTER OF DRUNKENNESS.

Tobacco-using and drunkenness go hand in hand. Nearly, if not quite, every drunkard chews or smokes. The great majority of drunkards became addicted to the use of tobacco first. Thus they learned to demand a stimulus of some kind. The feverish heat produced by tobacco required quenching, and liquor was resorted to. The white man gave the Indian rum, and the latter gave him tobacco in return. The exchange was a bad bargain for both. Either is bad enough alone; but rum and tobacco together are blasting the human race like a simoon from the heart of hell.

#### MEDICAL USE OF ALCOHOL CAUSES DRUNKENNESS.

Thousands of men, and women too, have acquired an appetite for alcohol through a doctor's prescription. An unwise physician gave ale, beer, wine, or brandy as a "tonic," "to improve digestion," "to strengthen the system," "to counteract debility," or for some similar reason. The patient thus acquired a love for the stimulation of alcohol, and soon came to regard it a necessity, and took the duty of prescribing into his own hands. In a few years he became a drunken sot, and died a drunkard's death. This subject is elsewhere considered at greater length.—*Temperance Tract.*

(To be continued.)

\* See Health Tract, No. 6 ("Tea and Coffee").

### RESPONSIBILITY.

[The following from the *British Temperance Advocate*, for November, 1884, contains truths for Christians to ponder. Fellow worker, Christian reader, how much are you responsible for the unchecked growth of intemperance? We have not space for the whole article.]

THE Christian Church, however, must not imagine itself free from blame. If the Christian religion is true, as we believe it is, then every Christian man is bound by the teachings and example of Christ to find out a remedy for every evil under the sun. Having discovered the remedy, the professors of godliness are compelled by the law of love, whatever the cost, to carry out the method. How has the Church done in this matter? She has known of the evil of intemperance, although we are bound to admit she has a splendid ability for shutting her eyes to things which those outside can easily observe. Her ministers have fallen again and again. Every branch of the Church has given its victims from their pulpits. The communicants have added their share to the great hecatomb. We should imagine that there is not a church roll that has not been marked with the dark blot of intemperance. Her Sunday schools have been robbed by the hundred. For one who has taken up a higher life, many have gone into the roll of drunkards. Whether learned or ignorant, rich or poor, did not matter. They swallowed alcohol, and the evil followed as certainly as effect follows cause.

So, we repeat, the Church universal has known of the evil. How has she met it? May we be preserved from lack of charity, but truth ought to be spoken. We reply, she has nursed the evil. Go to the most sacred rite of the Christian, and you will find that in most churches the "wine that moveth itself aright," which "biteth" and "stingeth," is used to commemorate the great act of self-sacrifice whereby the love of God was shown, and man redeemed from sin. Again and again have men who have been induced to flee the glass, and to commence a better life, been led back by this terrible snare into the habits of intemperance; and when the awful result has been pointed out, it has been denied, or there has been some sad talk about "the grace of God." Go to the homes of Christian ministers, or accompany them on their visitations, and you find that among the last to abstain from alcohol are the priests and prophets. Thus they who should be the leaders in the strife—so pure, so good, that to follow them should be perfect safety—have led the young people placed under their charge on a dangerous path. How could they be surprised when these weak and inexperienced ones have gone over the precipice and been destroyed? Look at the leading members of the Church, men who by intelligence and means stand to the front, and what do they? Are not scores of them shareholders in breweries and distilleries? Do they not glory in being agents for great wine and spirit merchants? Is it not their custom to boast of the wine they have in their cellars? When they invite men to their homes, and banquets, do they not put before their guests all sorts of "brands," even though they are conscious that many of their guests are men given to intemperance? And what is the attitude towards the teetotal cause? To-day it is difficult to obtain rooms for temperance work. Bands of Hope are made to pay rent too heavy. They are expected to make way for any meeting that any other branch of church work may take up. The various temperance organizations are borne with rather than welcomed. In the past, the temperance worker was bound to go where he could get. It is better now; but still far from being what it ought. Much more might be said on this matter, but let this suffice.

Is not the Church to blame? Yea, verily! We will not attempt to distribute the proportion to each. We will be content to say that Teetotaler, Educationalist, and Christian worker are all blameworthy; that God has given us light, but men loved "darkness rather than light." What should we do now? We teetotalers must be more ready to believe the truth, and more earnest in teaching it. It is vain to think we shall win the day by "fits and starts." We must work, work, work. Night and day keep at the labor. Teach the truth, in season and out of season. Young and old, in school and church, must teach and be taught what God has written clear and plain, that alcohol was never intended for a beverage, and that he who uses it offends against Divine goodness.



## THE PRESENT TRUTH.

"And be Established in the Present Truth."

GREAT GRIMSBY, FEBRUARY, 1885.

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## LIBERAL PROTESTANTISM.

ACCORDING to Dr. Pressensé's late letters in the *Christian World* the liberalism of French Protestantism is reaching out into the realms of Universalism. The Liberal section of the Reformed Established Church of France held its pastoral conference at Nismes, on October 29 and 30, while the Evangelical branch held its pastoral conference at Montpellier. In the latter conference some prominent men took bold grounds on the doctrine of "conditional immortality," among whom Dr. P. mentions Pastor Babut of Nismes, and M. Sabatin, of the Faculty of Science at Montauban. This "discussion," says Dr. P., "suffices to show to how large an extent the evangelical school in France has thrown off the trammels of a narrow orthodoxy." Of the Liberal Conference, he says:—

"The keynote was clearly struck in the paper read by M. Campredon, on the subject of the possible reconciliation of the theological differences of the Liberals and Evangelicals. 'No doctrine,' said M. Campredon, 'can be considered fundamental and of the essence of Christianity which was not explicitly taught by Jesus Christ. Now the prevailing thought in the teaching of Christ is the thought of God, especially in his relations to man. It is then upon this sure foundation of the Fatherhood of God that the reconciliation must be effected, if effected at all.' The speaker reduced the essentials of the Christian faith to pure theism, illuminated by the morality of the gospel. He refused to allow that the point of divergence between Christian faith and its opposite, is defined by the idea of sin and of redemption, distinctly repudiating, in this respect, the conclusions which I had drawn in a recent paper on the same subject. The same opinions are embodied in the address to which I have referred, and in this form they are far more significant than any results arrived at merely by the Conference at Nismes, for they are representative of the whole liberal party."

"The address seeks, therefore, some common ground of agreement above the differences on points of doctrine—such as the divinity of Christ, the resurrection of his body, and the inspiration of the Bible, which, as it frankly allows, exist among the liberals themselves. In reference to these matters, every one is at liberty to believe or disbelieve, as he pleases. The articles laid down as the common basis of faith are the universal providence of God, his boundless mercy, the resurrection and the life everlasting. The word resurrection must not be taken in too strict a sense, for in reference to the resurrection of Christ, the address speaks as follows: 'That which we all affirm is that Christ is ascended into heaven;' which amounts to no more than an affirmation of the immortality of the soul. It follows from the address that the acceptance of simple deism gives the right of admission into the church, and that the church itself can subsist apart from any recognition of the miraculous and supernatural."

We quote thus largely to show the drift of a large and influential body of leaders in religious thought in France. And is not this but a sample of what is going on, to a greater or less extent, throughout Christendom? The old landmarks of faith in God's word are being obliterated. And it is this uncertainty in much of what is called Protestantism at the present day that inclines men to look with favor upon the Roman church. Certainly the Roman church has some things which satisfy the heart better than the deism above noticed; but God's word and the Christianity there taught has that which as far surpasses the baptized paganism of Rome and the christened infidelity of Liberal Protestantism as light does darkness, or

heaven does earth. There is hope in God's word, there is none elsewhere. "What is the chaff to the wheat?"

## "SUCH AN ONE AS THYSELF."

MANY ideas of God and his requirements are well illustrated by facts brought out, not long since, in the trial of Madame Aveline, at Caen, France, for the murder of her husband at the instigation of her lover. For months the guilty pair conspired how to get rid of the husband that they might be, as the woman wrote, "forever afterwards happy by the blessing of God." In one letter to her lover, she refers to her husband in these words: "He is not well to-day; oh! if it would please God to remove him! I have wept all night, and it seems impossible that the good God will not be moved by my tears." This is an extreme case in *degree*, though it is the same in *principle* as the cases of thousands who not only ignore, but persistently transgress the commandments of God, while they profess to be partakers of his grace and believe that he hears their prayers. The woman would no doubt have been obedient, if she could have gained her object by obedience; so with many who profess His name. Obedience is well if it does not involve too great sacrifice or inconvenience, but if it does, thousands are so deceived as to believe that God justifies them in their sin. Fatal delusion if persisted in! The judgment alone will reveal how much of such religion is owing to the smooth, one-sided preaching of the present time. God's eternal justice is ignored, sin is spoken of only in the abstract, and the love of Christ is made to cover sins unrepented of and unforsaken. God's justice may seem to slumber, but the time is fast hastening when every man shall give an account at his judgment bar.

## CATHOLICISM OR PROTESTANTISM.

EVEN though we have so frequent and decided words to speak against the gigantic system of error in which it has its foundation, we do not hesitate to predict the future augmentation of power and controlling influence of Catholicism. We do not hesitate to prophesy a decline in the influence of Protestantism, sad though we are to make this record of our convictions.

And, indeed, it is with feelings of deepest sadness that we witness the unmistakable evidence of the decline of moral power, the loss of aggressive force, and the actual surrender of the principles which have been the bulwark and tower of strength of Protestantism in its valiant warfare in the past, as it has nobly stood in defense of the truth against the bitter and relentless opposition of its implacable enemy. The time was when it could point to a progressive record of victory. To-day, alas, one has to search with no little care for the reassuring evidences of progress. We do not speak simply of numerical progress, for mere figures of this kind are often sadly deceptive. The actual figures, however, of our European Protestantism at the present time are far from encouraging. But we speak rather of the sad lack of that element by which the church has power to reform the world, and make its moral strength felt and recognized; that element by which the world is made better by the existence of the church. In this power the Protestantism of our time is sadly lacking, and why? To us the answer is evident. Having left the simplicity of the gospel, having yielded to worldliness, and in great measure accepted the policy of worldly wisdom, and having forsaken its legitimate work of progressive reform, it has in great measure lost that special blessing of God by which alone there can be true prosperity. Lacking in great degree the vivifying influence of the Spirit of God, and having shaped its course according to human policy, it is to-day reaping the legitimate results of its course in the decreasing vitality of which the signs are unhappily so conspicuously apparent.

Having placed itself in this attitude, Protestantism has only the right to expect such measure of success as may naturally follow its chosen policy. With the special blessing of God, with the unconquerable energy of divine power, what conquests has it not gained! what victories has it not recorded! But, lacking this, one may seriously question its ability to make decided progress against the astute policy and cunning foresight of the See of Rome. The latter knows full well how to cater to the tastes of the people, and its hold on the public mind seems scarcely less than marvelous. The power which it has over the superstitious, the union which exists in its own ranks, and the determined perseverance with which it pursues its undeviating purpose for its own aggrandizement make it indeed a formidable adversary.

The natural causes which contribute to the success of the church of Rome are well delineated by one of the editors of the *Revue Politique et Littéraire* thus:—

"As for me, I have confidence in the future of Catholicism precisely because of the vices which it contains and which it encourages. . . . They know well what suits the people, and I mean by 'the people' the mass of vulgar souls, even though they dwell in bodies richly apparelled—they know it well, these supple adversaries whose practices and intrigues you scourge with the relentless *verve* of your good sense. How well they understand human nature: they understand as well its weakness—inexhaustible and always betraying itself; they have learned that it is by absurd superstitions as well as by sublime beliefs that religions endure and prosper. It is the great danger and the great cause of illusion and error of generous souls, that they naturally incline to judge everybody according to themselves. They are thus at the same time in absolute truth and in contingent error. And this is a mistake which Catholicism does not commit. Your Protestantism has neither pilgrimages nor adoration of the Sacred Heart, neither devotion to the archangel St. Michael nor the blessed Labre, and so much the worse for Protestantism. And if I did not fear to seem to go too far I would say *woe* to that religion which, content to address itself to the higher nature, neglects the inferior instincts and does not take into consideration the senses—with the desire for display, the love of the marvelous, and undertakes only to enlighten men, not to captivate and entertain them."

The evidence is not lacking that the leading minds among our great Protestant denominations discern the difficulties and dangers which menace the future of their work, and appreciate the deficiency of moral strength with which to successfully meet and vanquish the forces which oppose their progress. As proof of this, we may cite the utterance of the recent meeting of the Evangelical Alliance at Copenhagen, and the sentiment which so often finds expression in some of the most candid and sagacious of Protestant journals. We quote as illustration from a recent utterance of *Le Signal* respecting French Protestantism:—

"A question of life or death is to-day placed before our French Protestantism. If it has lost the conquering force which it had in the sixteenth century, if it contents itself with satisfying the religious needs of a small minority of the descendants of the Huguenots without aspiring to become the religion of the majority, if its candle, which ought to give light to all the house, lightens only the interior of its little bushel,—its days are numbered and will soon come to an end. The glory of its past will not hinder the bitter grief and shame of the eclipse which must sooner or later follow this decline."

The only hope which Protestantism has of regaining its moral strength and spiritual grandeur lies in its humble return to the pure truth of the word of God, to that simplicity of the gospel which constituted its glory in the past. There, alone will it find again the Spirit and power of God and, with them, the triumph over worldliness,—the spiritual death which paralyzes and destroys it. Will it do it? There is nothing to indicate it.

B. L. W.



## CONVERSATION ON THE SABBATH QUESTION.

INQUIRER.—I have been reading the arguments of some who oppose the keeping of the seventh day as the Sabbath; and it has awakened in me a strong desire to learn what can be said in its favor; and knowing that you observe the seventh day, and presuming that you would not follow a practice so at variance with general custom without what seemed to you the very clearest reasons, I thought I would like to know those reasons if you are willing to give them.

SABBATH-KEEPER.—With pleasure. Nothing suits us better than to meet the honest inquirer. We only wish that people would more generally seek for truth not only in regard to our practice, but also to their own. Too many drift along with custom, doing as others do, without stopping to learn for themselves whether or not God has ever required it at their hands. What you wish, I suppose, is a "Thus saith the Lord," if we have one to give, in behalf of the observance of the seventh day?

I.—Yes. I have noticed that those who oppose the seventh-day and argue for the first-day Sabbath, or for no Sabbath, do not have any uniform line of argument to present. One tries to establish his point in one way, another in another. They do not seem to have any direct testimony of the Scriptures to which to appeal, but reach their conclusions by a long process of reasoning; and I have wondered if you would be obliged to do the same in behalf of the seventh day.

S.—Emphatically, no! and this is one of the most decisive tests by which to judge between truth and error. Every true theory can be read in direct terms from the Scriptures. Especially is this true of moral duties. How preposterous the idea that God should so fail to express his will that men must build up a series of premises by inferring this and assuming that, and by a long process of reasoning draw out a conclusion, before they would know their duty! Whoever proceeds in this way gives *prima facie* evidence that he is trying to bolster up simply a man-made institution. Now in regard to the Sabbath our position is a very simple one, and expressed in a few words. We keep the Sabbath because God has explicitly commanded us to do so, telling us what day the Sabbath is, and how to keep it. Here are his words with which every Bible reader is familiar: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc. Ex. 20: 8-11. You know it is a principle of logic that a law once enacted is presumed to be still binding unless it was subject to limitations or has been expressly repealed. Here is a law which once a voice from heaven proclaimed to men in tones that shook the whole earth. We find in it no limitation as to people, or place, or time; and we do not find that it has ever been repealed. Therefore we regard it as still binding.

I.—But what difference does it make which day we keep?

S.—What difference does it make whether we keep any day or not? Is it not because God has told us to keep a day, and to refuse is to disobey his word? Very well; when he told us to keep a day he also told us *which* day to keep,—the seventh day; and to keep any other day is to disobey his command. So far as it pertains to what we shall answer at his bar in the judgment, we might just as well keep no day as not to keep the day which he has specified. Aside from the promptings of the carnal mind, it is just as easy to keep the day which God has named as any other; and despite the carnal mind, men would do better to keep it. They will find it so in the judgment.

I.—But I have heard ministers assert that it is not the seventh day of the week, we are commanded to keep, because the word "week" is not in the commandment.

S.—Pray, then, what is it the seventh day of? Is it of the month? the season? the year? a lunation? or a solar cycle? It is a serious thing to quibble over a command of the great Jehovah. If it is not the seventh day of the week, how do these men know that the day of rest comes every week? No one could tell. Here is a command enjoining rest on the seventh day. This rest, divines tell us, must come every week; yet in the same breath they affirm that it is not the seventh day of the weekly cycle! It may be any day of this cycle. *Any* day, then, is the seventh day. If this is so, it follows that *every* day is the seventh day; for seven different persons might each keep a different day of the week, and each would, according to this theory, be keeping the seventh day according to the commandment. Hence we are asked to believe that here is a weekly cycle composed of seven seventh days, and nothing else! Do you believe the commandment contemplates any such thing? If any one should treat the enactments of an earthly tribunal in this manner, he would be fined for contempt of court, or sent to a home for imbeciles. But further, when the law-making power construes the law, that is held to settle forever its meaning. Now in case of the Sabbath, the Law-giver construed the law, and showed just what he meant by the seventh day. To the Hebrews, who were for the time being the depositaries of his law, he pointed out for forty years by withholding the manna on each seventh day, the very day he intended in the commandment; and lo! it was the seventh day of the Jewish week. This week suffered no change down to the time of Christ; and from the latter point to the present, the Jewish week has synchronized exactly with the Christian.

I.—Well, the commandment certainly is plain as to the day; and I am surprised that ministers should take a position so contrary to both Scripture and reason. But they have another position on which they lay great stress, which I should like to see examined. They claim that the Sabbath was a type, and hence has passed away.

S.—If the Sabbath was a type, of what was it a type?

I.—Of the millennium,—the future thousand years of blessedness and glory.

S.—Then do you not see that on their own showing the Sabbath should still be kept? for the antitype is not yet reached; and the type *must* continue till it meets its antitype.

I.—That is so; but now I remember, a more recent writer makes it a "type of the believer's rest in Christ."

S.—Indeed! Let us see how this can be. God worked six days, and rested the seventh day, then blessed and sanctified that day; and this rest we are told was a type of the believer's rest in Christ. But if the seventh day's rest was a type, the six days of labor were also types; and the whole transaction would signify, on this ground, that the sinner would—do what? sin six days and on the seventh be converted and rest in Christ? or, sin six years, then be converted and spend a year resting in Christ? or, spend six-sevenths of his life in sin, and the last seventh resting in Christ? It must be something of this kind, according to this theory; for there is a fixed proportion between the labor and the rest. We really wish our friends would give us a theory which we could follow at least a step or two without finding ourselves floundering in the grossest absurdities. The truth is, the Sabbath has not the remotest connection, typically with the believer's rest. In fact, the Sabbath is not a type at all, in any sense whatever, and from the very nature of the case cannot possibly be. This can be shown to the satisfaction of any candid mind by the very plainest considerations. But the time is lacking for further investigations now. Please call again, and we will resume this conversation.

I.—Thank you. Your positions are certainly so far invulnerable; and I shall wait with interest to learn your views more fully.

## 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.

## COMING TOGETHER.

If we read prophecy aright, the persecutions of Rome are not yet concluded. Tolerant, and at times, almost liberal, she is deceiving the nations and entangling them in her toils.

The *Daily News* of November 27, has the following item from Rome in regard to the relations between Russia and the Vatican:—

"An exchange of views, marked by a conciliatory disposition on the part of the Pope, has lately been proceeding between Russia and the Vatican concerning the attitude of the Catholic clergy in Poland.

"Yesterday a note was received from St. Petersburg settling the question that had arisen, and confirming the friendly relations between the Russian Government and the Vatican."

This by some optimists will be considered a favorable sign of the times. And union and peace and harmony are certainly excellent; but if purchased by the sacrifice of principle and truth, better division and strife. Such unions, such friendships are based on selfishness, and will exist only so long as the mutual interests of both parties are served. Pilate and Herod shook hands over the persecuted Jesus. There are many such alliances now, and we expect to see many more. We believe we can see a mutual interest in the conciliatory measures between Russia and the Vatican. Both are oppressors. Both are greedy of power. Russia wishes to strengthen her power over the masses by enlisting in friendship the spiritual monarch of 100,000,000 souls in Europe alone. Rome wishes to increase her spiritual power and her possibilities of return to the proud position she once occupied. And what more natural than that in times of sore troubles the elder daughter should be first to seek counsel and aid of the mother, and the mother in like circumstances seek sympathy and aid of the almost repentant daughter?

The attitude of the Czar towards the Roman Catholic faith is sufficiently indicated by the following from the account of the meeting of the three emperors last autumn, clipped from the *Daily Times* of Oct. 24:—

"The most agreeable sensation was caused by the Emperor's visit to the Roman Catholic church, and His Majesty's reverence of the Latin cross. This was considered a most gracious action of tolerance on the part of the Imperial head of the Orthodox Russian Faith, and a pleasing outcome of the concordat concluded with the Vatican in February, 1883, especially after the very recent unpleasant incident which occurred at Kieff between the local authorities of the two churches. On that occasion it was the Roman Catholic hierarchy who displayed the spirit of unchristian intolerance by offering a rebuff to the Russian and their own clergy for showing a praiseworthy disposition to the contrary. The Russian Metropolitan Bishop, on returning after a short absence to his diocese, went to call upon his personal friend the priest Moravitch, and not finding him at home, proceeded to the Roman Catholic chapel, where Moravitch was at the time officiating. The Russian Metropolitan, who was in full canonicals, having just left his own cathedral, was most cordially received by the priest Moravitch with the cross, and conducted into the chapel. The result was that Moravitch was reprimanded by his own bishop for thus receiving an ecclesiastical heretic, and suspended from the performance of his duties. This was all the more offensive to the Russians, inasmuch as a few months earlier another high Russian ecclesiastic in one of the Polish provinces had officially received a Roman Catholic dignitary in the Russian Church."

When "the Imperial head of the Orthodox Russian Faith" can so humbly make advances, even in the face of insult, it indicates, to our mind, not "a most gracious action," but a desire to win as a friend and ally the spiritual head of millions in Europe. Would these advances be made, would these friendly relations be confirmed, did peace and prosperity rule within Russian territory? We trow not. It is a union against the oppressed and enslaved millions. It is a union for the extension



for power and territory. It is a union against freedom of speech and action. It is a union in which the creed-bound governments of Europe will yet join against the truth of God, and those who "tremble at his Word" and obey his law.

Unite those two branches of the Catholic church—the Greek and Roman—with their 200,000,000 souls, and woe will be upon the people over whom they have control. And the most lamentable feature of all is, that Protestants as a body seem to have lost their power to protest. May God enlighten the people in regard to the true character and aims of that "mystery of iniquity," "the man of sin,"—Roman Catholicism.

#### WHY THE UNCERTAINTY?

NOTHING is more plainly taught in the Scriptures than that there are invisible legions of spiritual beings, or angels, both good and evil—messengers of God, engaged in the great work of salvation, messengers of evil, opposing that work. Satan and his angels are as real and veritable beings as Michael and his angels. It is as plainly taught that just before Christ's second coming multitudes, ay, nations, will be deceived by the last great masterpiece of Satan—Modern Spiritualism. "Spirits of devils, working miracles," "great wonders," "signs and lying wonders," "doctrines of devils" are characteristics which have been so amply fulfilled in Modern Spiritualism as to leave the candid, unprejudiced investigator in no doubt concerning the true character of that wonderful delusion. It bases its claims on the first lie of the Serpent, "Thou shalt not surely die;" and comes to us in a way so well calculated to deceive—in the guise of the spirits of the loved and honored dead, concerning whom Inspiration states, "The dead know not anything . . . Also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. Those who believe in the consciousness of the dead are easily led away by the delusions of Spiritualism. And the vast majority of Christians are now not only committed to the doctrine of consciousness in death, but many are drifting out beyond to the firm belief that *communication* with the dead is consonant with reason and Scripture. And these, sincere as many no doubt are, are being led by the "prince of the power of darkness" into the most delusive heresies which ever cursed the church of God. Anything and everything but the truth of God for these times is eagerly grasped by the various classes who have no desire to *practice* the truth and deny self. Some realize the effects of these messengers of evil, but the cause is but vaguely guessed at. The following from *The Baptist* of Sept. 9, is an instance of this:—

"Whether or not invisible legions, recognized in Scripture as principalities and powers, are gathering around for renewed and fiercer onslaughts on the citadel of truth, we cannot tell; but it is evident that from our human standpoint the war on every side was never more earnest. Truth is attacked on many sides by various classes of assailants, some who affect to parry the blows of adversaries being little better than traitors to the common cause."

But *The Baptist* has taken a glance beyond many of its cotemporaries, even from its "human standpoint." But why the "whether"? Why the uncertainty? Is not the Bible clear upon these points? Most certainly it is. It is the spiritualizing, unscriptural teaching of such men as Dr. Whiton, such journals as the *Christian World* that unsettles the mind of the multitude, and shakes their faith in the plain and literal teaching of God's word.

A STATISTICIAN of Germany estimates the cost of maintaining the German army at 500,000,000 to 600,000,000 francs; cost of intoxicating liquors, 2,200,000,000. The cost of intoxicants in France three times as much as the cost of her armies; in England four times as much; in Belgium, ten times as much

#### ALCOHOLISM IN SWITZERLAND.

FOR some months in the past, the Federal Council has been occupied with investigations and researches respecting the question of Alcoholism in this republic by petitions and postulates addressed to it on the subject. As a result of these investigations, the Council addressed on the 18th of June last a message to the Federal Assembly relative to the question. This message together with the publications which accompany it, testify to the most profound research, and the array of accumulated facts and statistics which are here presented, demonstrate a most thorough and painstaking examination of the question, and represent great labor on the part of the Council and its co-laborers.

The message presents some striking—we do not speak too strongly when we say frightful—facts concerning not alone the present enormous consumption of alcoholic beverages, but the immense increase of this consumption as compared with years in the past, and the excessive use of intoxicants in Switzerland as compared with other nations. The figures with which the message opens, thoughtfully considered, present in a sufficiently startling light the terrible nature of the scourge which, more fatal than the cholera itself, is devastating this country together with all other civilized nations of the world.

From a multitude of facts and figures, we have space but for a few which we will allow to speak for themselves in bearing their frightful testimony. We cite this abridged extract of the report from the *Journal du Genève*:—

*Wines*: The average of the net importation (that is to say the excess of the importation over the exportation) of wines in Switzerland which was 202,555 quintals per year from 1851 to 1855 rose to 803,969 quintals per year in 1881-2. It thus *quadrupled* in the space of thirty years, while the population increased but 17 or 18 per cent. The sum above given, of 803,969 quintals, is equivalent to about 675,000 hectolitres (about 16,875,000 gallons). Bottled wines are not included in this reckoning. They are estimated as representing nearly the quantity consumed by strangers in the hotels.

*Spirits* (Alcohols, Brandies, Liquors): Average net annual importation from 1851 to 1855, 35,588 quintals. In 1881-2, 129,998 quintals. Here the importation has nearly quadrupled in thirty years.

The average estimate is that Switzerland imports *net* each year 10,000,000 litres (about 2,500,000 gallons) of pure alcohol, equivalent to 20,000,000 litres of brandy.

As to the proportion which the home production of these divers drinks bears and the amount consumed, the message estimates the quantity as follows: Wines, 1,000,000 hectolitres (25,000,000 gallons); beer, 992,000 hectolitres (24,800,000 gallons); distilled liquors, 70,000 hectolitres (1,750,000 gallons).

According to the most recent calculations, the annual consumption of brandy, or distilled liquors, in Switzerland would be 94 litres (quarts) per head. No civilized state shows so high a proportion with the exception of Holland, (987 litres), and of Denmark, (189 litres); but it is to be observed that, in these two countries they drink very little wine, while in Switzerland the annual consumption is 55 litres per head. As to beer, the three countries rank about equal, the annual consumption being from 27 to 37 litres per head.

These facts hardly need comment. If it is considered that this average is based upon the entire population, including the women, children, and abstainers, it will be seen that the amount of alcoholic drink taken by those who are addicted to the habit has reached excessive proportions. Further, when one estimates seriously the physical and moral evil, the financial loss, the ruin to the happiness and peace of thousands of households, and the want and degradation which this habit in-

volves, the picture is simply terrible. And all this for the gratification of the appetite!

Perhaps the most striking feature of the message is the view the Swiss legislators take of the question in the face of these significant figures, and the means they would devise for modifying this alarmingly increasing evil. But we must reserve what we have to say on this point for a future issue.

B. L. W.

#### "PEACE AND SAFETY."

"For when they shall say, Peace and safety; then sudden destruction cometh upon them" is the declaration of the apostle concerning the last days, or the time when "the day of the Lord" is near. Dr. Whiton, in his book on the resurrection, before referred to, sings the siren song of peace. He says:—

"No law or institution is either unchallenged or permanently tolerated in Christendom, after those among whom it exists perceive it to be in conflict with the commandments of Christ.

"Whatever abuses remain, whatever defects appear, the obvious *tendency*, among the ruling nations of the world, is to realize with increasing completeness the supremacy of the Christian ideas, as expressed in the precepts and example of Christ. How evidently, for instance, the conviction is gaining ground that the supreme moral force is not fear but love!"

But this last is too much for the *Christian World*. While looking for wonderful results from Christianity in the revolutionizing of the world sometime, the stern facts are so clearly against the soon probability of that condition that it is forced to declare the truth in the following words:—

"Dr. Whiton must beware of optimism. There are more men—more by millions—now set apart for warlike purposes than there were in any former age of the world."

Those who will not wilfully close their eyes against light know that mammon, and greed, and avarice, and war, and foulness, and cruelty, and lawlessness of almost every hue, with impudent shamelessness defy all Christian agency and effort.

#### "WITH PERPLEXITY."

ONE of the indications which our Saviour gives of the last days and his near coming, is "distress of nations, with perplexity." Luke 21: 25. And it is gratifying to those who are looking for his coming to know that these signs are marked by those who are not thus looking. The *Christian World*, which looks forward with hope to the conversion of the world and the "Golden Age," in its issue of October 30, used these words:—

"The year which is now drawing to a close has been hardly more remarkable for earthquakes than for dangerous disturbances in the sphere of politics. Leaving out of account such explosive and uncertain elements as Nihilism, Socialism, and Fenianism, to which our nerves are getting accustomed, grave constitutional agitations are going on both at home and abroad, which all earnest students of contemporary history must watch with anxiety."

#### A CHURCHMAN ON SUNDAY OBSERVANCE.

At a meeting of the Knightsbridge and Pimlico branch of the E. C. U., held in London, Nov. 26, 1884, Dr. W. G. F. Phillimore delivered an address on "Sunday Observance," in which, among many other things of the same import, he is reported by the *Church Union Gazette* of Jan. 1, to have said:—

"It was very singular, indeed, that of all people, those who utterly disclaimed belief in any doctrine, not contained within the four corners of the Bible, were those who most strenuously upheld the Christian Sabbath. Now, if they went to the Bible, they found that the Jews were commanded to observe the ordinance of the Sabbath, and the Jews observed it on Saturday; but they could not find one scintilla of evidence that Sunday was meant to be for Christians what Saturday was for the Jews, or that it was other than a day set apart by the early Christians as the day *par excellence* for worship, for the breaking of bread, and congregational prayers."

While the above is strictly true as regards the lack of evidence for Sunday sacredness, it is not



true that it was considered the "day *par excellence*," till centuries of the Christian era had passed away. But the lecturer contended truly that it was not "until they came to the time of Elizabeth and of James I." that Sunday was observed as it is in our day. He urged that if the faith was to be defended in its purity, the observance of Sunday as the Jewish Sabbath must be purged away. "It stigmatized as a sin what was no sin, and created a false temptation which was calculated to undermine the faith of the people."

Sunday-sacredness advocates would do well to ponder the words just quoted above. Seventh-day keepers are sometimes accused of undermining the faith, but they have abundance of scripture for what they teach. Those who undermine faith in Christianity are those who teach the traditions of men for the commandments of God. Sunday is a pagan-papal institution, a fit companion for transubstantiation, purgatory, saint worship, and the like. "The seventh day is [not the Jewish Sabbath, but] the Sabbath of the Lord thy God." What do churchmen mean in the repetition of the commandments, and the prayer to God for help to observe them?

## THE SERMON.

"I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD."—2 Tim. 4: 1, 2.

### "PRESENT TRUTH."

BY D. M. CANRIGHT.

(Concluded.)

TEXT: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12.

IV. *The Scriptures teach that when Jesus appears, there will be two classes upon the earth.*

One class, the saints, will be brought out by this proclamation, and will not be in darkness with regard to that event, but will be looking and waiting for him; the other class will be those who do not believe the signs nor regard the warning, but are scoffing at these things; and upon them that day will come as a thief in the night. These facts are clearly stated by Paul, in 1 Thess. 5: 1, 2: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

"Yes," replies one, "that is just what I believe. That day will come as a thief in the night. This shows that Adventists are mistaken, thinking that they can know something about it." Not too fast, my friend. The next verse shows that all who are overtaken by his coming as by a thief will be destroyed. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Verse 3. This verse gives us the class who will thus be surprised by that event, viz., those who are crying, Peace and safety. But the next verse brings to view the other class—the saints. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

Nothing could be plainer than this statement. One class will be overtaken as by a thief; the other class will not. Those who are thus surprised by his coming are found crying, "Peace and safety;" but what are the other class doing? This class are found in the light and watching. Watching what? The signs of the times. Here is one class preaching that the world is growing better, and will so continue to do until the whole world will be converted. They have no idea that the Lord is coming; they see no signs of it. They do not believe he is. Now, suppose that the Lord should come to-day; would it not come upon them as a thief in the night? It most certainly would; for

they do not even dream that such an event is at hand. Hence they would certainly be destroyed; for this is the very class spoken of. Christ says it shall come upon them as a snare. Luke 21: 35. They have got their attention on something away in the future, and are utterly blind with regard to the great and terrible events of the end of all things. The first they will know, they will find themselves overtaken by it, utterly unprepared.

2 Pet. 3: 3, 4, brings out additional facts touching these two classes in the last days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The time mentioned is the last days. What will come then? Scoffers. A scoffer is one who ridicules and makes sport of what somebody else is saying. But what is the subject about which they are scoffing? Their words show plainly what it is, viz., the coming of the Lord; for they sneeringly ask, "Where is the promise of his coming?" This shows that another class is preaching with regard to the promise of his coming. These scoffers proceed to argue the case. Why, say they, all things continue as they were from the beginning of creation. This language lets us into the subject of their scoffing. They are scoffing at those who are calling attention to the signs showing the advent near, opposing them in their work and trying to meet their arguments.

This shows, 1. That in the last days one class will be found opposing and making sport of the coming of Christ. 2. That another class will be doing exactly the opposite of that, viz., preaching it and proving it. This, again, shows that there will be two opposite classes, the same as our proposition asserts. Daniel gives us some information on this. Speaking of the time of the end, the angel said to Daniel, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12: 9, 10. This is in harmony with the other texts showing that the wicked will not understand with regard to the end, but the wise will understand. The same fact is brought out in Matt. 24: 44-51. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Verses 44-47.

This is the position of the faithful and wise servant. When the Lord comes, he finds him giving the household meat in due season. We have already shown what that means, viz., to be teaching truths which are applicable at that time. Now, what would be present truth just before the Lord comes? Would it not be the signs of the times, the fulfillment of the prophecies, and a warning to the people of the approaching judgment? Most certainly it would. The context shows that this is just what the wise servant is doing; for that is the very subject that is under consideration. This fact is further proved by what the evil servant says, whose work is just the opposite of that of the wise servant. Listen, therefore, to what the evil servant is saying. "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Verses 48-51. By this we see that the evil servant is saying that his Lord delays his coming; that is, that the coming of Christ is not near at hand, as the other servant

affirms. Now, while the evil servant is thus preaching against the coming of the Lord, and is feasting and making merry with the ungodly, the Lord suddenly comes upon him, and he is destroyed. This text certainly confirms what we affirm in our proposition, viz., that there will be two classes when the Lord comes—one class faithfully teaching the people with regard to the signs of the times and the coming of the Lord; the other class opposing this work, and arguing that the Lord is not coming.

V. *This warning message will last through one generation—then the Lord will come.*

God does not give his warnings to those who do not need them: hence, when a warning is given, it is always to that generation which will live to see the event of which they are warned. It was so in the days of Noah, and in other cases.

God does not give his warning to one generation and let them pass off from the stage of action, and then bring his judgments on another generation. But the very generation who hear the warning will live to see the consummation of it. The signs will be given, then will come the proclamation based upon those signs. In Matt. 24, after giving the signs which should mark his second coming, Christ says, "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." Verse 32. Yes; when we see the leaves putting forth, we all know that summer is at hand. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verse 33. When are we to learn this parable of the fig-tree? Answer. When ye shall see all these things. This locates the time of which he is speaking, viz., when these signs have appeared. Luke gives it thus: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Chap. 21: 28. When are they to look up and know their redemption is nigh? When these things *begin* to come to pass. Nothing could be plainer than that. See verse 31. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Now of what time is he speaking? It seems as though the blindest might see that it is the time when these signs shall appear. He says that when these signs do appear, *then* we may know that his coming is near, even at the door. The next verse tells how near. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24: 34.

What generation? Not the generation he was talking to, as some have foolishly argued; but the generation he was speaking of, viz., that generation which shall see these signs come to pass. Because he says "this" generation, it does not necessarily follow that he meant the generation then living. Ps. 95: 10, furnishes a similar use of the phrase, this generation. "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways." The psalmist says, "This generation," and yet he was speaking of the generation which came out of Egypt five hundred years before. See Ps. 2: 7: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee." "This day have I begotten thee," says the psalmist. Was Christ begotten upon the day that the psalmist penned that? Certainly not. This language was quoted by Paul, and applied to Christ's resurrection a thousand years afterward. Yet the psalmist says, "This day." How could he properly say, "This day"? Because his mind was carried forward to the time when that event should occur, and, speaking of that time, he says, "This day," that is, the time under consideration. So Christ, when he says, "This generation," means the generation of which he was speaking, the one that should see the signs. In all the prophecies it is the general style of speaking to use the present tense for the future.

Now we inquire, for a moment, What has come



to pass in our days? This thing has not been done in a corner. Everybody knows that for the last thirty-five years or more, there has been a class of people preaching that the Lord is coming in this generation. They have met with bitter opposition, with scoffing and ridicule, with persecution and slander, yet they have steadily gone forward and faithfully warned the world of the coming events. During the last thirty-five years, books and tracts upon these subjects have been scattered by the millions, like the leaves of the forest, in every part of the world, till there is scarcely a school district where they have not reached, or a school-boy who has not heard the proclamation; and there are today, scattered all through the land, not less than one hundred thousand souls who are expecting the soon appearing of Christ.

I appeal to the reader, whether this proclamation has not been extensive enough and long enough to fulfill the prophecies and condemn the world? Paul says that Noah, by his preaching, condemned the world. Heb. 11: 7. But compare that a moment with this. He had no one to aid him in that work; but here are thousands engaged in this. He had no printing-presses to publish his message; now, we have a score of them constantly aiding in this. He had not a tract; here we have them by the thousands. He had not even a Bible; here there is one in every house. He had no railroads or steamboats to facilitate his traveling; now, we can go to the ends of the world in a few days' time. If, then, one man, without a single colporteur, without a paper, without a tract, without a Bible, by his single voice alone, condemned the millions of that generation, even the whole world, how much more will the proclamation here given condemn this generation. Suppose, for a moment, that the Lord should come in this generation; would they not be without excuse? Could they say that they had not been warned? They might say that they did not believe that the warning which they heard was from God, and that would be all that they could say. The antediluvians might have said the same, and all others who have been warned and rejected the warning.

Dear friend, we pray you to lay these things to heart, and not pass them by lightly. It may be that God is in this work after all. If you have not seen signs and evidences of the near coming of the Lord, is it because none such have appeared? or is it because you have not been watching for them? If not, give your attention to them. Do you know what are the signs of the last days? The Bible has given scores of them. Could you name a dozen? Might not many of them take place right before your eyes and you not know that they were signs of the last days, simply because you have not studied your Bible sufficiently on this point? May the Lord help you to wake up before it is too late to embrace present truth.

Look at it from our standpoint a moment. The Lord is coming; signs are everywhere appearing; the warning is sounding through the world; a people is being gathered out, waiting for his coming; the awful events of the judgment and the plagues of the last days are about to burst upon us; the mass of the world are asleep; a worldly church and ministry are telling them of the golden age soon to come. If these things are so, what is your duty? Is it not to regard the signs, heed the warning, and join the little band who are trying to arouse the world concerning their impending doom?

Do you say that if we believe in Christ, we shall be saved whether we believe these things or not, granting that they are true? Do not deceive yourself so. Faith that God accepts is that which accepts the special work which God causes to be done in our day. Look at the past and learn from that. God sent Noah with a warning to that generation. Then that was their "present truth." No one before that had ever been required to hear or believe that truth. Hence they thought it was of no consequence, and so rejected it. Noah was left alone to struggle on and bear the whole burden and

reproach of that work. But they all perished and the event proved that Noah's message was of God. Now all are ready to praise Noah and have great faith in his work.

But by-and-by God sends another special message and additional truth through Moses. He, too, meets most determined unbelief and bitter opposition even from the chosen people of God. They murmured at him, threatened to kill him, rebelled against his authority, etc. See Num. 16. Now ask those very men if they believed Noah's message, and they would profess the strongest faith in Noah and his work. The reason is this: After a work is all done, the sacrifices all made, the opposers put down, the victory won, and the event has demonstrated that it was God's work, then it is an easy matter to shout for the victorious party. It requires no sacrifice, no risk, no faith, to accept that.

So when the Lord sent Elijah, Jeremiah, or any of the prophets, the people held them in doubt, or opposed and persecuted them. Yet these same people had unbounded faith in, and devotion to Noah, Moses, and all the prophets who had lived before their own day. And so again after these holy prophets had delivered their message and sealed it with their blood, the following generations would awake to the fact that they were God's servants. Then they could not do enough to praise and honor them. Says Jesus: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.'" Matt. 23: 29, 30. These prophets had been put to death by their fathers; but now when the event had proved beyond doubt that they were sent of God, these hypocritical time-servers were loud in their praises and eager to honor them. But notice, there was now no risk, no sacrifice, in doing this. They flatter themselves that if they had lived in the days of these martyrs they would have believed them and suffered with them. But see! these very men turned right around and killed God's own Son! They had strong faith in all God's servants and their work in the past; but when it came to their own time, they did just as all had done before them; they took the popular side, the easy side, where there was no sacrifice, no persecution. Their faith was wholly in things of the past for which others had suffered and died.

But they were blind to the all-important work of God in their own time. This they did not and would not see. They thought that their faith in the work of God in the past would save them. As to this Jesus, they did not know whence he was; and the baptism of John, they could not tell whether it was from Heaven or of men. But Moses, the prophets, etc., they believed them and that was enough. It had saved their fathers, and it was good enough for them. Here is where men deceive themselves. A man may believe all the work of God in the past, but if he rejects the special work for his own time, he will be rejected by God. Faith in the "present truth," a faith which will lead a man to obey it, to give his life for it and to aid it with his means and his influence; that is a live faith, a faith that will save a man and gain him a great reward in the kingdom.

What is the use of faith? It is to lead a man to work. James 2. Faith that does not lead a man to work is dead. When does God call upon men to have faith? When he has a work to be done among men. In what does he require them to have faith? In that work which he has to be done in their day, for in this they can assist; not in some work in the past which others have already done, and which does not need their help nor sympathy now. *The present truth, the present work, and faith in the present work, which leads men to engage in and support the present work—this is what has always been pleasing to God—this is Bible faith.*

A dead church and formal professors always have great faith in God's workers of the past, but only contempt and persecution for his work in the present. Fellow Christian, be careful. All your talk about faith in Christ and what he did and suffered in the past will avail you nothing if you reject his work for the present time. As we have shown, the coming of the Lord and a special preparation for it is now the present truth. Will you take a part in it?

## THE MISSIONARY.

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

### COMING!

Lo! from his eastern heights sublime  
I hear the herald's joyous warning;  
Day's glory deepens! far upclimb  
The rosy splendors of the morning;  
See yon triumphant steeds of light  
Chase the retreating hosts of night;  
The valleys sing, the hills rejoice,  
And sounds aloft one cheering voice,  
" 'Tis coming! Yes, 'tis coming!"

'Tis coming! Yes, our night of tears  
Shall fade before Immanuel's glory,  
Which now to gild our earth appears,  
Foretold in ancient song and story;  
Foretold in that seraphic strain,  
With notes which haunt our world again,  
Though heard but once and silent long,  
From wailing lips a triumph song  
Shall surely soon be coming.

Brows bowed so long lift up to light,  
Not moist with unrequited labor,  
And hands are clasped—the dark and white—  
The bondman is the friend and neighbor;  
And his own brother hath forborne  
To make his bruised manhood mourn,  
For traveling through the shadowy years  
The Just, the Merciful, appears,  
Behold! the Lord is coming!

—Zion's Herald.

### THE REFORMATION IN GREAT BRITAIN.

#### TYNDALE AND HIS WORK.

THOUGH it was by the authority and permission of Henry VIII. that England was severed from the papacy, and the Bible was given to the laity, yet there seems to have been on the part of the king no design to aid the Reformation. On the contrary, he put to death many of its advocates.

A silent but powerful force had been working throughout the kingdom from the days of Wicliffe, and preparing the people to demand the religious liberty which was denied them. The word of God which declares that whom the Son makes free "shall be free indeed," had been gaining access to the minds of the students, and even the learned doctors of Oxford and Cambridge Universities, where Erasmus's Greek New Testament with a new Latin translation was received with great favor by those desirous of obtaining the truth. Many of these had been persecuted, and the noble leaders of the party who taught the principles of the Reformation sealed their faith with their blood.

In 1484, William Tyndale was born in Gloucestershire, and being educated at Oxford, where the Greek Testament had made some converts, he became interested in its study, and was converted to its pure doctrines. Finding that his efforts to preach the gospel availed little on account of the opposition of the priests, and feeling that "without the Bible it is impossible to establish the laity in the truth," he resolved to devote his life to the translation of the Bible into his mother tongue. Being persecuted in his quiet country retreat, he sought refuge in London, and when he could no longer safely remain there, he took passage for Hamburg. "Carrying with him only his New Testament, and his ten pounds [contributed by his friends for his journey], he went on board the ship, shaking off the dust of his feet according to his Master's precept, and that dust fell back on the priests of England." In poverty, and overwhelmed with annoyances, for a time Tyndale pursued his task of translating at Hamburg.

There were celebrated printers at Cologne well known in England, being connected with warehouses in London, and the English reformer thought that this fact might facilitate the introduction of his Testament printed on the banks of the Rhine. He accordingly went to Cologne, where



he labored with the greatest caution, till he had the joy of presenting his manuscript to the printers and ordering three thousand copies of the New Testament. Already this zealous Christian beheld in his enraptured gaze the people of England enlightened by his work, when Cochlæus, one of Rome's most ardent supporters, arrived in Cologne, discovered the sheets in the hands of the printers, and secretly gave the alarm to the Senate, which forbade the printers to continue their work. The translator had not yet been discovered, and being informed by the printers of the Senate's order, Tyndale collected his sheets, jumped into a boat, and ascended the river. The only thing that the enemies of the Reformation could now do to prevent the accomplishment of his purpose was to impart their discovery to the king and primate of England that they might give orders at every seaport to exclude this "baneful merchandise." Tyndale landed at Worms, began a new edition, and Peter Schœffer, a grandson of Faust, one of the inventors of printing, lent his presses to the work. About the end of the year 1525, the two editions were completed. The books were sent to England in 1526 by way of Antwerp and Rotterdam.

In the meantime, by the preaching and teaching of Latimer, Bilney, Stafford, Barnes, Fryth, Clark, and others connected with the Oxford and Cambridge Universities, there had been awakened in every place, not only in the palaces but the cottages of England, an ardent desire to secure the Holy Scriptures. Each of these reformers seems to have had a special part in the work. Bilney was perhaps the most timid, except in prayer, which was his vocation, and he called upon God day and night for souls. It was through his instrumentality that Latimer and Barnes were converted. No one was more humble or firm than Fryth, or sought more to secure true unity, and though somewhat timid in appearance, in the face of danger, he displayed the greatest courage. Barnes was noted for his ardor and learning, and could reach those who would not listen to more humble speakers. Stafford is said to have been a very Paul in preaching, and Latimer was renowned for his earnestness, boldness, and frankness, as well as indefatigable energy. Clark died from long confinement in an underground prison at Oxford. Bilney, Fryth, and Barnes were burned at the stake in the reign of Henry VIII., but Latimer, though many years imprisoned by this sovereign, survived to meet a similar fate in the reign of Mary I.

Five pious merchants brought the Testaments from Antwerp to London at a favorable time when the king and bishop were absent and the courts of justice were not sitting. The invaluable cargo was entrusted to Thomas Garrett, a humble and timid curate, made bold by the faith for which he afterwards suffered martyrdom, then residing in Honey Lane, near Cheapside. From studying and preaching the doctrines taught in these holy books, he turned tradesman, and the Scriptures were scattered over the whole realm. He even journeyed to Oxford to supply the students of the University with his precious merchandise. While he was at Oxford, Bishop Warham and Cardinal Wolsey became aware that the New Testament was circulated, and at once attempted to seize it. Not finding the curate at his house in Honey Lane, or in any part of London, the inquisitors learned that he had "gone to Oxford to sell his detestable wares." Following him thither, they caught him and cast him into prison.

A merciless search was made for the Testament from Worms, when to the consternation of all the friends of Rome, a new edition, smaller and therefore more portable and dangerous, fresh from a press at Antwerp, was found. There being a scarcity of wheat in England, German and Flemish vessels had supplied the want, and with the bread to sustain man's physical nature, they had brought the bread of Heaven. In order to suppress their circulation, the bishops decided to buy the Testa-

ments and burn them. The last edition was purchased of the printer at Antwerp, and on the 4th of May, 1530, the books were burned in the churchyard of old St. Paul's.

At the same time that the enemies of the Reformation were burning Tyndale's books, he was revising his translation, and preparing a version of the Old Testament. With the money received for the books burned, another edition was printed. He was not permitted to finish the Old Testament. An unprincipled Englishman, a second Iscariot, betrayed him, and he was imprisoned in the castle of Vilvord, near Brussels. Here he remained between one and two years, employed either in controversy with the priests of Louvain or in preparing a translation of the New Testament suited to rustic laborers. In the autumn of 1536, he was put to death, his last words being "Lord, open the King of England's eyes." Thus perished an illustrious example of self-sacrifice and devotion to the cause of God. But with him perished not the work for which he lived and labored. The seed had been sown, had taken root in the hearts of the English people, and was destined in the near future to overthrow the machinations of popes, sovereigns, prelates, and priests. J. T.

#### THE WIDE WORLD.

THE Saviour in the thirteenth chapter of Matthew gives us the extent of the gospel field. In the parable of the wheat and tares, he says, "The field is the world." Verse 38. Other Scriptures teach the same great truth. "All nations and kindreds and peoples and tongues" will be represented in the great multitude which no man can number, who at last stand before the throne and before the Lamb, clothed in white robes and palms in their hands (Rev. 7: 9), who sing the "new song,"—the song of redemption,—the prelude to which is, "Thou art worthy . . . Thou wast slain." (Rev. 5: 9). Jesus died that a world might be redeemed. What a sublime thought! Hence he gave the gospel commission, saying, "Go ye into all the world, and preach the gospel," etc., with the assurance that those who believe and are baptized shall be saved. Mark 16: 15, 16. And from the fact that the judgment message of Rev. 14: 6, 7, is a world-wide message, we have watched with intense interest the development of what we believe to be a special work of the Lord to prepare a people for the final consummation of all earthly things.

If our position is a correct one that the leading doctrines which we advocate are not simply truths, but *present* truths, it is only reasonable to suppose that the work should, in the providence of God, so shape itself that the civilized nations of the world could have a clear and intelligent view of it brought before them. As a people we are confident that this will be done in the near future. As to the manner of its accomplishment we will briefly consider

#### THE OUTLOOK.

From what has already appeared in the PRESENT TRUTH, the careful reader has doubtless observed that thousands are already rejoicing in the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2: 13), and are also observing the Bible Sabbath, the seventh day (Ex. 20: 8-11).

Broad plans have been laid for carrying forward the work of the Lord. Large funds have been raised for various branches of the work. Colleges have been established, the primary object of which is training of individuals for work—some for the ministry, and others, ladies also, for missionaries and colporteurs. Over 8,000 persons are engaged more or less of their time in missionary work. They are scattered throughout the States, Europe and the British possessions, and by their efforts either personal or through the post, the millions of pages of tracts and books, as well as the millions of copies of our various periodicals which are published in eight different languages, are scattered like autumn leaves throughout the world. The

large publishing houses in U. S. A. have long been groaning under the great amount of work which they have had to do. This year two more will be in operation in Europe. This is the time of seed-sowing, "the harvest is the end of the world; the reapers are the angels." Cheering reports come from America, France, Switzerland, Italy, Norway, and the far-off Sandwich Islands. The work is onward. Our missionaries now encircle the world. The leaven of truth will soon permeate the nations of the earth. A few more years of patient, prayerful, earnest labor and our work will be done. We are glad that the field is so extensive; that Jesus' blood can cleanse all who come to him. We fight under his banner. We rejoice that there is yet a cross to bear. The crown will soon be given to the faithful. Like the cloud which appeared to the prophet as a sure sign of an abundance of rain, are the omens which indicate the speedy accomplishment of our work for the salvation of sinners. If we sow in tears, we may reap in joy.

A. A. JOHN.

#### LINCOLNSHIRE.

I LATELY visited some friends at Barrow who are convinced that they should observe the Sabbath. May the Lord help them to obey his word.

At East Halton the Sabbath question has been presented. Several are very much interested. We still hold meetings there.

In addition to our regular meetings at Ulceby, we are holding a cottage meeting about two miles from the village. The attendance is good, and the interest to hear the Word expounded is cheering.

The recent opposition at Ulceby has strengthened our cause. Eld. M. C. Wilcox was present at our quarterly meeting. All were encouraged by his visit. New officers were elected for the Sabbath-school, and a Tract and Missionary Society was organized. One member was received into the church by letter. There are others still for whom we hope and pray. This church is enjoying a good degree of the blessing of the Lord, and is making advancement.

A. A. JOHN.

January 14.

#### ITALY, FRANCE, AND SWITZERLAND.

I SPENT a considerable portion of last month in laboring in Italy. I commenced at Naples, where I organized a church of eleven members, all of whom promised to contribute of their means for the support of the final work of the gospel. While at Naples, I also spoke five times in a hall occupied by a society of Baptists. The pastor, who keeps the Sabbath, carefully looked after my wants, and gave me forty francs to help me on my way.

I then went to Bari, a lovely city of 100,000 inhabitants, where I spoke to all denominations in a hall of the Baptists, which is under the management of Eld. Volpi, who observes the ancient Sabbath, with his wife and the wife of another Protestant clergyman in the city. I gave ten discourses on present truth, which were appreciated, and resulted in others deciding to keep all of God's commandments and the faith of Jesus. Bro. A. Biglia, of Naples, served as interpreter. I also held an interesting meeting at Carletta, where I left Bro. Biglia and Volpi to carry on the work. I then visited the valley of Piedmont, where I purpose, the Lord willing, to soon give a course of lectures.

The young churches in France report progress, new cases of baptism by immersion, etc., and several calls for labor are coming in from that field. There are also advance moves in Switzerland, both in old and new ground.

D. T. BOURDEAU.

Bienne, Switzerland, Dec. 16.

#### SOUTHERN ENGLAND.

COWES, ISLE OF WIGHT.—I spent three weeks holding meetings in East and West Cowes during the month of December. My meetings in East Cowes were well attended considering the place which I was obliged to use. Several became quite interested in the subjects presented. One decided to obey before I left, and I have hopes of others.

The holidays coming on, I was obliged to close for a few weeks. I shall return soon and endeavor to labor with those who have shown an interest in the last message.

I had the pleasure of the assistance of the editor of PRESENT TRUTH, one week in these meetings, which was cheering indeed, to one who has been



laboring alone for some time. I trust our efforts in Cowes, may yet bring forth fruit for the kingdom of God.

SOUTHAMPTON.—Dec. 12 and 13, in company with Bro. Wilcox, I met with the church at this place. Bro. W. did all the preaching at these meetings. The Lord came very near, and greatly blessed his people. Steps were taken which will, I trust, cause greater prosperity in the church here. All felt encouraged, and thought we had visible tokens of the Lord's help in decisions that were made.

On Sunday, an elder, deacon, and clerk were chosen for the ensuing year. On taking an informal ballot for elder and deacon, it was found that the church was united in choice for both officers; thus all but two votes were cast for the one elected in each case.

Jan. 3, I again met with the brethren at this place. The brother chosen by the church for deacon, was ordained to that office, after which, the ordinances of the Lord's house were celebrated. The Spirit of the Lord was felt in our midst, as was manifested by the confessions and resolutions made. One sister united with the church, subject to baptism.

GREAT GRIMSBY.—Dec. 26-31, I spent with the friends at Great Grimsby. Although the greater part of the time was taken up with business matters of the Mission Board, yet I enjoyed some precious seasons with the brethren and sisters in seeking the Lord. As far as I was able to learn, the work seems to be progressing at this place. May God help this church who have so great responsibilities resting upon them, and may the silent messengers sent from the Depository, be the means of bringing many souls to the truth.

J. H. DURLAND.

January 12, 1885.

#### MISSIONARY REPORT.

(For Quarter ending December 30, 1884.)

ON account of the unfavorable weather the past quarter, our colporteurs have not engaged in the missionary work as constantly as in the previous quarter. This is no doubt one reason why, in some respects, the summary given below is not as good as the one given last quarter, but another reason is carelessness in reporting on the part of some. This is evident from the fact that while in the report below the number of pages of tracts and books sold is much less than last quarter, the cash received on sales is several pounds more, which certainly is not consistent. The number of subscribers obtained is, according to the report, far behind the number reported last quarter, but one of our colporteurs has not reported the number received. It is very desirable that all our members should keep an accurate record of their work, and furnish a complete report at the close of each quarter. The territory over which the PRESENT TRUTH is circulated has greatly increased during the quarter just ended. The journal is now posted regularly to all divisions of the United Kingdom, as well as to the United States, France, Switzerland, Norway, Africa, India, and Australia. We feel certain that the silent messengers are doing work for eternity, and that in the day of final reckoning, it will be found that many souls have been saved through their instrumentality. The summary of the reports for the quarter is as follows:—

No. of members,	41	
“ reports returned,		41
“ missionary visits,	1,802	
“ ships visited,	570	
“ letters written,	247	
“ printed letters sent out,	18,566	
“ letters received,	298	
“ new subscribers obtained for periodicals,	171	
“ periodicals sold,	1,940	
“ loaned and given,	30,076	
Total,		32,016
“ pages of tracts given away,	12,139	
“ “ “ “ loaned,	11,787	
“ “ “ “ sold,	97,730	
Total,		121,656
Cash received on donations,	£ 1 0s. 0d.	
“ “ “ membership,	0 16 0	
“ “ “ periodicals,	21 14 6	
“ “ “ sales,	38 14 7	
Total,		£ 60 5s. 1d.

JENNIE THAYER, Secretary.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

## THE SABBATH SCHOOL.

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

### LESSON XXXVI.

(For Second Sabbath in February.)

#### THE TEMPLE DESTROYED.

1. WHAT course did the priests and the people pursue? Repeat 2 Chron. 36: 14.
2. What did the Lord do for them to induce them to turn from their evil ways? Verse 15 (first clause).
3. Why did he do this?
4. How did they treat these messengers? Verse 16 (first clause).
5. How long did they continue this rebellious conduct?
6. Whom did the Lord bring upon them? Verse 17.
7. What did the king of the Chaldees do?
8. What did he take away to Babylon? Verse 18.
9. What was the fate of the temple? Repeat verse 19.
10. What became of the people? Verse 20.
11. How long did they remain servants to the king of Babylon?

### LESSON XXXVII.

(For Third Sabbath in February.)

#### THE TEMPLE REBUILT.

1. WHEN did these Jewish captives receive permission to go up to Jerusalem to rebuild the house of the Lord? 2 Chron. 36: 22; Ezra 1: 1.
2. Repeat the words of the proclamation. 2 Chron. 36: 23.
3. What prayer did Daniel make about two years previous to this time concerning this rebuilding of the sanctuary? Repeat Dan. 9: 17.
4. Who went up to Jerusalem under the proclamation of king Cyrus to build the house, or sanctuary, of the Lord? Ezra 1: 5.
5. How many went up at that time? Ezra 2: 64, 65.
6. When did they begin to build the house of the Lord? Ezra 3: 8, etc.
7. When was it finished? Ezra 6: 14, 15.
8. What three kings gave decrees concerning the building of the temple? Ezra 1: 2; 6: 12; 7: 12, 13.
9. What one commandment did those three kings fulfill? Ezra 6: 14.
10. How long were they in building it? (About twenty years.)
11. Was the general plan of this temple different from the one built by Solomon, or was it the same temple rebuilt? Ezra 5: 11.
12. Did God accept this temple as his sanctuary, or dwelling-place? Zech. 1: 16; 2: 10; Matt. 23: 21.
13. Is this temple called the sanctuary in the Bible? Neh. 10: 39.
14. Was this temple the same that existed in the time of our Saviour? (It had been repaired, enlarged, and beautified, by Herod.)

### LESSON XXXVIII.

(For Fourth Sabbath in February.)

#### THE EARTHLY SANCTUARY SUCCEEDED BY THE HEAVENLY.

1. WHAT sanctuary was it whose history we have now traced down to the time of our Saviour? Heb. 9: 1.
2. What purpose did the sanctuary of the first covenant serve? Heb. 9: 9, 24.
3. To what end did the priests of that sanctuary perform their service? Heb. 8: 5.
4. Could the sacrifices offered by them take away sin? Heb. 10: 4, 11.
5. Why then, were these sacrifices made? (They typified the great sacrifice to be made by Christ and pointed forward to it.)
6. Then were they any longer needed after our Lord was crucified?
7. What miraculous sign was given at the death of our Lord to show that these services of the earthly sanctuary were finished? Mark 15: 37, 38.
8. What did our Saviour say in regard to the worldly sanctuary of the first covenant. Repeat Matt. 23: 38.
9. Of what are the holy places of this worldly sanctuary said to be a figure? Heb. 9: 24.
10. Of what are they said to be patterns? Heb. 9: 23.

11. Then where must the true holy places of the new-covenant sanctuary be situated?

### LESSON XXXIX.

(For First Sabbath in March.)

1. WHAT names were given to this heavenly sanctuary by Paul? Heb. 8: 2; 9: 11.
2. What names were given to it by Zechariah and Jeremiah? Zech. 2: 13; Jer. 25: 30.
3. What by David, Habakkuk, and John? Ps. 11: 4; Hab. 2: 20; Rev. 11: 19.
4. What holy vessels were seen by John in the temple of God in heaven? Rev. 4: 5; 8: 3; 9: 13; 11: 19.
5. Who pitched this true and perfect tabernacle in heaven? Heb. 8: 2.
6. Was the way into the earthly sanctuary made manifest while the services of the heavenly sanctuary continued? Heb. 9: 8.
7. Who is the high priest of the heavenly sanctuary? Heb. 4: 14; 8: 1, 2.
8. Has he entered into that sanctuary? Heb. 9: 24.
9. What is the character of this great High Priest? Heb. 7: 26.
10. What is said of his power? Heb. 7: 25.
11. What is said of his ministry?
12. What exhortation is given? Heb. 4: 16.
13. How are we admonished to draw near? Heb. 10: 22.

### NOTES ON THE LESSONS.

#### LESSON XXXVI.

2 CHRON. 36: 21. **To fulfill the word of the Lord by the mouth of Jeremiah.**—All these curses came upon Jerusalem because they departed from God's commands. Jeremiah told them that, if they would keep the Sabbath, Jerusalem would stand forever. Jer. 17: 24-27. Had they obeyed this commandment, they would not have fallen into idolatry; for it would have kept continually before them the one true God, the Creator of the heaven and the earth. Eze. 20: 12, 20. But in breaking this commandment, the barrier was removed, and the grossest idolatry was committed. **Three-score and ten years.**—This period of time began in the fourth year of Jehoiakim, or 606 B.C., and ended in 536 B.C., when Cyrus made proclamation for the return of the Jews.

#### LESSON XXXVII.

EZRA 6: 14. **According to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.**—The commandment was but one, carried out in three instalments by the three kings. Hence this commandment or decree, could not be said to have gone forth (see Dan. 9: 25) till the decree of Artaxerxes (the most full and important of all) was given, which was in the 20th year of that king, or 457 B.C.

#### LESSON XXXVIII.

MARK 15: 38. **The vail of the temple was rent in twain.**—At the moment in which Christ died, there were priests ministering in the temple before the vail which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the vail of the temple, a strong rich drapery that had been renewed yearly, was rent in twain, from top to bottom, by the same bloodless hand that wrote the words of doom on the walls of Belshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze. God had ever before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the light of his glory flash forth upon, nor the cloud of his disapproval shadow, the precious stones in the breastplate of the high priest.—*Great Controversy, Vol. II.* The glory of God had forever departed from the temple, the “middle wall of partition” was broken down, and the earthly temple was left desolate. Matt. 23: 38.

#### LESSON XXXIX.

HEB. 4: 16. **Come boldly to the throne of grace.**—Yes, sinner, come boldly; come with a true and contrite heart, with full assurance of faith,—He can save to the uttermost. Come boldly! not pleading thine own merits, but his atoning blood. Come boldly! Jesus knows thy sins, thy trials, thy temptations, thy infirmities. Come boldly, and “obtain mercy, and find grace to help in time of need.”



**INTERESTING ITEMS.**

—Dr. Jackson, Bishop of London since 1869, died January 6.

—Nine cases of drowning while skating occurred in one week in this country.

—A shock of earthquake was felt last month in Frederick County, Maryland.

—France still seems determined to pursue her unjust wars in China and Madagascar.

—The whole number of cases of cholera in Naples, Italy, the past season aggregated 12,663; deaths, 7,099.

—The old year was ushered out and the New Year in by dynamite in London. Four explosions in a month.

—The fact that three men choked to death Christmas from eating meat, will be an argument for Vegetarians.

—The *Grimsby News* predicts that "religious equality is destined to be the great Liberal policy of the future."

—According to the "Wreck Register," the total number of British-owned vessels lost in 1884 was 774; total number of lives lost, 3,000.

—King Theebaw of Mandalay is reported to have said that he had been longing since his accession to the throne to test the British strength.

—Mr. Hugh Mason, M.P., has accepted the office of president of the Anti-Narcotic League. He has our best wishes for the success of the League.

—The *Times* completed its one hundredth year January 1. Its former almost unbounded influence is now only shared with other and younger journals.

—It is reported in Austria that the Czar proposes to assume the title of Emperor of Central Asia and to be solemnly crowned in the autumn of 1887, at the "Sacred" City of Samarcand.

—An American express train was robbed Dec. 7, five miles north of Little Rock, by a party of five masked men. The scheme was well carried out, and about 6,000 dollars were taken. No one was injured.

—For the first time since the disestablishment of the Irish Church the Archbishop has been elected by members of the joint Synods, instead of being appointed by the Prime Minister. Dr. Conyngham, bishop of Meath, was chosen.

—The report of the Salvation Army for 1884 shows that it continues to gain ground. It has now a total of 910 adult and 444 "little soldiers" corps; and the income for the past year is said to have been £74,665, all of which has been spent save a few pounds.

—"I am thankful to the Nihilists for one thing," says the Czarina. "They have made me love my husband dearly. Our home life has become so different since I began to look upon him as though he were under sentence of death. You can't think how deeply his menaced state attaches me to him."

—The Pope, in a published Encyclical, announces three Spanish saints, Giacomo, Anastasius, and Theodorus, in each of whose bodies had been discovered a compound of so much virtue that an indulgence of two years consecutively is granted during the feasts celebrated in honor of those saints.—*Et.*

—DR PETERS, the cholera physician of Paris, as reported by a correspondent of the *Daily News*, says of alcohol, "Alcohol uses up the power to secrete gastric juice by over-stimulation. It racks the nervous system (and more especially the stuff distilled from beetroot and potato peels), coats the stomach with thick mucus, and congests the liver."

—England spends £5,525,000 more on ships and naval defenses. There seems to be such a terror on the part of some that England is losing her pre-eminence as a naval power. Other powers are putting forth tremendous efforts in this direction, also. Thus saith the Lord, "Prepare war, wake up the mighty men." Truly it does not look like a millennium.

—A Windsor correspondent says that the marriage of Princess Beatrice, the youngest daughter of the Queen, with Prince Henry of Battenburg, is expected to take place at St. George's Chapel, Windsor Castle, about the middle of April next. It is stated that the Princess, after the marriage, will occupy Frogmore House, so as to be near her Majesty when at Windsor Castle.—*Deal Telegram.*

—An exchange says: "Two curates of the Church of England, doing duty in neighboring villages in East Kent, have left their charges under extraordinary circumstances. One of them was found in a state bordering upon delirium tremens, owing to his excessive libations of raw spirits." "In the other case, the curate was found madly careering round a plantation under the delusion that he was hunting two black pigs. This clergyman has also left the village very suddenly."

—The *Daily News* says, "In Manchester as elsewhere, drink appears to be responsible for considerably more than one-half of the labors of the police. Out of the total of 12,566 arrests during the year 7,275 men and 3,895 women were reported to be under the influence of drink when taken into custody." A mild way of putting it. "Considerably more than one-half"! More than five-sixths.

—The Governor of Arizona says that unless the extended immigration of Mormons into the Territory is restrained by law, he fears violence. From a member of Mormon emigrants on the Arizona S. S. not long since an English girl of about 20 years is reported by the *N. Y. Sun*, as having been rescued by J. R. Gilder, a deputy sheriff of New Haven, Conn. She had been deceived by the Mormon Elder's crafty story.

—The Seventh-day Adventists issued from their publishing office in this city during the year ending October 31, 1884, 57,367,857 pages of books, pamphlets, and tracts. In the line of periodicals the office has issued during the past year, *Review and Herald*, 515,880 copies; *Youth's Instructor*, 857,036; *Good Health*, 113,104; *Sabbath Sentinel*, 554,982; *Bible Reading Gazette*, 31,063; *Sandhedens Tidende*, 60,420; *Sanningens Harold*, 49,968; *Stimme der Wahrheit*, 52,992; making a total of 2,235,445.—*Battle Creek (U. S. A.) Daily Republican.*

—Fifteen of the original members, of Mr. Gladstone's Government have been withdrawn by death or resignation from the ranks of the Ministry. Lord Frederick Cavendish, Mr. Adam (who became Governor of Madras), Mr. Law (Lord Chancellor of Ireland), and now Mr. Fawcett have died. The following have resigned:—The Duke of Argyll, Mr. Foster, Mr. Bright, Lord Lansdowne, Lord Cowper, Mr. Arthur Peel (now Speaker of the House of Commons), Lord Enfield, Lord O'Hagan, Mr. Grant Duff (who succeeded Mr. Adam as Governor of Madras), Mr. McLaren (who on retiring from the office of Lord Advocate was made a Lord of Session), and Mr. Dodson.

—A treaty has been concluded between the governments of the United States and the republic of Nicaragua for the construction of a ship, inter-oceanic canal from San Juan to Brito. United States is to make the canal as soon as possible, and pay to Nicaragua one-half the tolls. Nicaragua cedes to the United States a right of way through the country, and along the water highways, and grants in perpetuity a strip of land three miles wide on each side of the canal. The absolute control of the canal, the collection and regulation of tolls, the ownership of ports, fortifications necessary for defense, and canal itself are vested in the United States.

—The Old Year seemed to have a grudge against Spain, which was inherited by 1885. The succession of earthquake shocks which began on Christmas and continued for more than two weeks, were terrible, indeed. The southern provinces of Malaga, Granada, and Seville suffered most severely, especially the towns of Albuqueros, Arenas de Rey, Periana, Granada, Alhama, Albuuelas, and others. Thousands of houses and public buildings have been wrecked, over 10,000 head of cattle destroyed, and nearly, if not fully, 2,000 lives lost. The suffering, destitution, and terror are extreme. If papists considered the cholera God's judgment against rebellious Italy, what about the earthquake to faithful Spain?

—A recent number of M. Aksakoff's *Russ*, says a St. Petersburg telegram, contains a very remarkable letter from the pen of a well-known Russian officer and expert in Central Asian affairs, demonstrating the necessity for the acquisition of India by Russia. It is signed with the initials "N. S.," which are generally believed, on internal evidence, to stand for the name of General Skobelev. Since General Skobelev's opinions were disclosed, nothing so strongly put and so significant in every way has appeared on this subject in the Russian press. It is very long, and abounds in discursive passages, with outbursts of patriotic fervor, the writer calling upon the Russians to assert themselves against their European detractors, against those who call Russia weak, barbarous, and disordered.

ACCIDENTS.—Another terrible railway accident occurred Jan. 1, near Penistone, on the M. S. and L. Railway, less than two miles from where the terrible accident occurred last summer. The cause of the accident was the same as that of last summer, the breaking of an axle. Three persons were killed and thirty-six injured, some fatally. The train was loaded mostly with new-year excursionists.—Seven lives lost, Dec. 29, at the Dorothea Slate Quarry, Nantile. A huge mass of rock fell a distance of a hundred yards, crushing them underneath.—Collision on the Lancashire and Yorkshire Railway, between Liverpool and Wigan, the last of December, resulted in injury, more or less serious, to thirty persons.—Hull steamer "Lightning" which left the Tyne, Oct. 23, with cargo of coal for Drontheim, has not been heard from since that date. She had on board sixteen souls.—Two thousand lives lost by a typhoon in Japan.—Fifty-three lives and damages to the amount of 229,000 rupees by recent storms in Southern India.

**Publication List.**

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

**Good Health.** An American monthly journal of Hygiene, devoted to Physical, Mental and Moral Culture, Home Topics, Choice General Literature, Science, Practical Suggestions for the Household, News and Miscellany. Each number illustrated. 32 pp. with cover. 4s. per year, or 4d. per number.

**SABBATH TRACTS.**

*Assorted Package No. 1. Price, 5d.*

Which Day Do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—Definite Seventh Day—Sunday Not the Sabbath—Why Not Found Out Before—One Hundred Bible Facts About the Sabbath.

*Assorted Package No. 2. Price, 1s.*

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

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

**SABBATH PAMPHLETS.**

**Eleven Sermons on the Sabbath and Law.** By J. N. Andrews. 226 pp. ....1s.

**The Truth Found.** The Nature and Obligation of the Sabbath. By J. H. Waggoner. 64 pp. ....5d.

**Vindication of the True Sabbath.** By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti. 68 pp. ....5d.

**The Complete Testimony of the Fathers** of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews. 112 pp. ....7d.

**MISCELLANEOUS TRACTS.**

*Assorted Package No. 6. Price, 1s.*

The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor—The End of the Wicked—The Two Thrones.

**TRACTS ON MAN'S NATURE.**

*Assorted Package No. 5. Price, 5d.*

Is Man Immortal—Thoughts for the Candid—The Sinner's Fate—The Rich Man and Lazarus—Departing and Being with Christ—The Sleep of the Dead—Milton on the State of the Dead.

**PAMPHLETS ON MAN'S NATURE.**

**Matter and Spirit.** An Argument on the Relation of Matter and Spirit. 66 pp. ....5d.

**The Nature and Tendency of Modern Spiritualism.** By J. H. Waggoner. 184 pp. ....10d.

**Ministration of Angels, and the Origin, History and Destiny of Satan.** 144 pp. ....10d.

**SECOND ADVENT TRACTS.**

*Assorted Package No. 3. Price, 5d.*

The Coming of the Lord—Is the End Near—Can We Know—The Judgment—Without Excuse—The Second Advent—A Sign of the Day of God.

*Assorted Package No. 4. Price, 1s.*

Containing package No. 3, and the following in addition:—

The Millennium—The Present Truth—The Third Angel's Message—Exposition of Matthew Twenty-four

**SECOND ADVENT PAMPHLETS.**

**Our Faith and Hope.** Sermons on the Coming and Kingdom of Christ. 182 pp. ....10d.

**Matthew Twenty-Four.** A clear and forcible exposition of our Lord's discourse upon the Mount of Olives. 64 pp. ....5d.

**The Three Messages of Rev. 14: 6-12.** Particularly the Third Angel's Message and the Two Horned Beast. 144 pp. ....7d.

**The Home of the Saved, or the Inheritance** of the Saints in Light. By J. N. Loughborough. 80 pp. ....6d.

**The Seven Trumpets.** An Exposition of the Symbols of Rev. 8 and 9. 96 pp. ....5d.

**Hope of the Gospel.** By J. N. Loughborough. 80 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.

GREAT GRIMSBY, FEBRUARY, 1885.

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[The signature of all original articles will be in **SMALL CAPITALS**; selected articles will be in *Italics*. Credit will always be given when the source is known. Articles from the associate, and corresponding Editors will be signed by their initials. Articles without signature will be understood as coming from the resident Editor.]

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To those who wish to investigate all that the "Fathers" may have said in regard to the Sabbath, we commend the little pamphlet, for sale at this office, entitled, "Testimony of the Fathers for the first Three Centuries concerning the Sabbath and the First Day of the Week." The work is all its name implies. Its quotations date as late as 325 A. D. Post free, 7½d.

We had the pleasure of laboring with Bro. J. H. Durland Dec. 5-15. Our meetings with the church at Southampton were seasons of refreshing. There are good days before that company if they will be faithful to God. We felt blessed of God in speaking to them the word of life. Our quarterly meeting at Grimsby, Jan. 3 and 4, was a time of refreshing. Bro. A. A. John was present with us. Jan. 10 and 11, we met with the friends at Ulceby. The weather was stormy and but few were out, but those who came gave excellent attention to the word spoken. Others in the vicinity are waiting under conviction. May God help them to lift the cross and give their hearts to him. A tract and missionary society was organized, which we hope all our brethren and sisters will join. Why not all become workers?

The "Editorial" and "Watch-tower" departments in this issue contain many sad facts for the thoughtful to ponder. In view of the condition of the religious world and society in general, is it not well to take careful bearings? Read "Conversation on the Sabbath Question;" you

will, no doubt, find some objections answered. "Kirwan's" letter will be read with interest by the truly Protestant; and, candid Romanist, will not you read and take home its logic? "Bible Sanctification," "Faith, Hope, and Charity," etc., are food for strength and spirituality. Do not omit to read the little selection, "A Word about Teaching;" it is all too true of the present day. Brother in the ministry, what truths are you "skipping"? Read the whole paper. What is not in harmony with the Word, reject; that which is, inwardly digest and reduce to practice. Many interesting items are crowded out.

ENLIGHTEN US PLEASE.

The *Grimsby News* gave, in its issue of December 19, a brief report of an essay read at the Baptist Tabernacle on the "Second Coming." We don't quite get the idea of the essay from the report. It is stated that the essay "was full of Scripture proof." If so we desire to learn more of it. Does "the abolition of idolatry, the binding of Satan, and the reign of Christ, bringing universal peace and righteousness, and ushering in the millennium," take place after Christ comes, or before that event? Is it a gradual work, or instantaneous? Is the development of the "man of sin" yet in the future? We desire information. If the essay was full of "Scripture proof" the essayist, or perhaps the reporter, would kindly inform us. We want proof, yes, "Scripture proof," in regard to these great and important subjects.

LOOKERS ON, AND WHAT THEY THINK.

ONE of our canvassers, while passing on the train between two of our western cities, fell in with a prominent editor, and a bishop, belonging to one of the leading denominations of our land.

Soon learning that the canvasser was a Seventh-day Adventist, the conversation naturally turned upon S. D. Adventists and their work. Thereupon the bishop turned to the editor and said:—

"This people [the S. D. Adventists] are the greatest marvel of development of the last forty years. With all the opposition imaginable, with the most unpopular doctrines, in spite of all difficulties, this people have grown out of nothing and poverty, to be one of the most successful in making themselves felt all over the earth; and their cause is onward in spite of everything."

The editor replied: "We think it a good deal to have a subscription list of 17,000 for one paper, although we have been in existence so long; but they [the Adventists] have tens of thousands who are reading their papers which are being sent out all over the world."

The canvasser adds in his letter that he was really surprised to find that people of that class were giving so much attention to this matter as to understand so well about our history and our work. But we may expect them to do this much more in the future; for less and less is this work to be done in a corner. U. S.

WORD OF GOD SURE.

In this age of transition and unbelief, when so many are drifting from the old landmarks of faith and practice, when the "new theology" and "higher criticism" have become receptacles for the infidelity of those in the churches who do not wish to walk the narrow, self-denying, self-abasing path trodden by the Redeemer of the world, when the storms of unbelief, and lawlessness are wildly raging, and rocks and mines lie hidden along the course, the safe mariner on the ocean of life will stick to the Old Chart—the Bible—and heed the voice of the Commander. God's word is our only hope in these perilous times. He who is kept will say as did David: "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer." Thousands have become hopeless wrecks in the past; thousands are mak-

ing shipwreck of faith now; thousands more will in the future,—and all because they have not followed,—*followed with the whole heart*,—the word of God. The Bible stands sure. Men may fall, nations may go down, the glory of earth perish; but the word of God remains. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever." Its precepts are pure, its claims just, its service reasonable, its promises precious. It presents a perfect rule of conduct, and an all-powerful and all-compassionate Redeemer. Reader, are you standing on the foundation? You are walking in some way; but it is God's way? You may belong to some church; but is it a Bible church? You believe in Jesus; but is he in whom you believe the Jesus of the word of God? These questions are important. Decide them by God's word; do "His will," and thou "shalt know of the doctrine, whether it be of God."

MAN'S NATURE AND DESTINY.

THERE was a time when those who held to the doctrine of "Life only through Christ," or "conditional immortality," were considered but little better than infidels or heathen, and not a few have been excluded from many churches in the various denominations because they believed it. But to a certain extent, this feeling has passed away. Many able men have been led to reject the doctrine of man's inherent immortality and the endless torment of the incorrigibly sinful as unscriptural, unreasonable and unjust. Some able works have been written upon the subject. But most of them have been in some way incomplete. Some have treated the subject from its Scriptural phase, some from a speculative standpoint. Most of them have been too general in their treatment of the doctrine. While the Biblical scholar could comprehend the argument, the general reader could not. Some particular text left unexplained would be of more force to his mind than all the general principles and logical arguments which could be brought to bear against it. A work has been wanted which covers all the ground in detail, and this want has been realized in "Man's Nature and Destiny" by Eld. U. Smith.

1. Thorough examination is made of the terms "mortal," "immortal," "immortality," together with "living soul," "breath of life," and such other statements as are supposed to prove man immortal.

2. Every text containing the term soul or spirit, in a way supposed to show its separate conscious existence; every statement and passage of Scripture brought forward to prove the same (such as Luke 16: 19-31; 23: 43; 2 Cor. 5: 8, and others); and every text supposed to prove the endless misery of the wicked, is separately and exhaustively examined.

3. "The Death of Adam," "The Resurrection," "The Judgment," "The Life Everlasting," "Everlasting Punishment," "The End of them that Obey not the Gospel," "God's Dealings with His Creatures," "The Claims of Philosophy," "Historical View," "Influence of the Doctrine," are headings of chapters which are of great interest, and which throw great light on this important doctrine. The whole ground is covered in a concise and comprehensive manner. Three indexes are given, the first giving all the texts of Scripture referred to, in consecutive order; the second, a list of authors quoted; the third consisting of a general index of the subject matter of the work. Great pains have been taken to make it a complete text book upon the subject in question. The author has not sacrificed truth, nor indulged in airy speculations for the sake of being original; yet there is an originality of style, a clearness of expression and forcefulness of argument that cannot fail to please, interest, and instruct.

The work contains 432 pages, clearly printed on heavy paper, nicely bound in muslin, with gilt side and back title. Price 6s. Address International Book and Tract Depository, 72 Heneage Street, Great Grimsby.