

# The Present Truth.

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

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ONE PENNY.

## THE PRESENT TRUTH.

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### THE ANGEL OF PATIENCE.

To weary hearts, to mourning homes,  
God's meekest angel gently comes;  
No power has he to banish pain,  
Or give us back our lost again;  
And yet, in tenderest love, our dear  
And Heavenly Father sends him here.

There's quiet in that angel's glance,  
There's rest in his still countenance!  
He mocks no grief with idle cheer,  
Nor wounds with words the mourner's ear;  
But ills and woes he may not cure  
He kindly trains us to endure.

Angel of Patience! sent to calm  
Our feverish brows with cooling palm;  
To lay the storms of hope and fear,  
And reconcile life's smile and tear;  
The throbs of wounded pride to still,  
And make our own our Father's will.

O thou who mournest on thy way,  
With longings for the close of day;  
He walks with thee, that angel kind,  
And gently whispers, "Be resigned;"  
Bear up, bear on, the end shall tell  
The dear Lord ordereth all things well.

—J. G. Whittier.

### "I AM."

"'I AM.' He doth not say, I AM their light, their guide, their strengthening tower, but only I AM. He sets as it were his hand to blank, that his people may write under it what they please that is good for them. As if he said, Are they weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing. I AM all things. I AM wisdom and power; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself and desirable to them, that I AM. Whatsoever is pure and holy, whatsoever is good and needful to make men happy, that I AM."—*Bishop Beveridge.*

## General Articles.

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

### THE SUFFERINGS OF CHRIST.

BY MRS. E. G. WHITE.

(Continued from page 2.)

UPON arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. His mother looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had given life to the dead would not suffer himself to be crucified. What torture wrung her heart as she witnessed the shame and suffering of her son, yet was not able to minister to him in his distress! How bitter her grief and disappointment! Must she give up her faith that he was the true Messiah? Would the Son of God allow himself to be cruelly slain? She saw his hands stretched upon the cross. And now the hammer and the nails were brought, and as the spikes were driven through the tender flesh and fastened to the cross, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Christ.

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. There was no pitying hand to wipe the death-dew from his face, nor words of sympathy and unchanging fidelity to stay his human heart. He was treading the wine-press alone; and of all the people there was none with him. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies—"Father, forgive them; for they know not what they do." His mind was borne from his own suffering to the crime of his persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all his suffering, and were then gloating over the accomplishment of their purpose; the Saviour uttered only a plea for their forgiveness—"for they know not what they do."

Had they realized that they were putting to torture one who had come to save the sinful race from eternal ruin, they would have been overwhelmed with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against Heaven in crucifying the King of glory, but against the commonest feelings of humanity in putting

to death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's presence. That prayer of Christ for his enemies embraced the world, taking in every sinner who should live, until the end of time.

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing him the most excruciating agony. And now a terrible scene was enacted. Priests, scribes, and rulers forgot the dignity of their sacred office, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If thou be the King of the Jews, save thyself." And some deridingly repeated among themselves: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself and come down from the cross."

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which Inspiration had foretold they would utter upon this occasion; yet in their blindness they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ.

The thieves who were crucified with Jesus suffered like physical torture with him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests, and railed upon Jesus, saying, "If thou be Christ, save thyself and us." The other malefactor was not a hardened criminal; his morals had been corrupted by association with the base, but his crimes were not so great as were those of many who stood beneath the cross reviling the Saviour.

In common with his nation, he had believed that Messiah was soon to come. He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. He had sought to drown his convictions in the fascinations of pleasure. Corrupt associations had led him farther and farther into wickedness, until he was arrested for open crime, and condemned to die upon the cross. During that day of trial he had been in company with Jesus in the judgment-hall and on the way to Calvary. He had heard Pilate declare him to be a just man; he had marked his god-like deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God.

When he heard the sneering words of his companion in crime, he "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed

justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, as his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to him in humble faith: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise."

Jesus did not promise the penitent thief that he should go with him, upon the day of their crucifixion, to Paradise; for he himself did not ascend to his Father until three days afterward. See John 20:17. But he declared unto him, "I say unto thee to-day," meaning to impress the fact upon his mind, that at that time, while enduring ignominy and persecution, he had the power to save sinners. He was man's Advocate with the Father, having the same power as when he healed the sick and raised the dead to life; it was his Divine right to promise that day to the repentant, believing sinner, "Thou shalt be with me in Paradise."

The Saviour, lifted upon the cross, enduring pain and mockery, is sought by a guilty, dying soul with a faith discerning the world's Redeemer in him who is crucified as a malefactor. While the leading Jews deny him, and even the disciples doubt his Divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when he wrought miracles, and also after he had risen from the grave; but none called him Lord as he hung dying upon the cross, save the penitent thief. Never during his entire ministry were words more grateful to the Saviour's ears, than was the utterance of faith from the lips of the dying malefactor, amid the taunts and blasphemy of the mob.

The enemies of Jesus awaited his death with impatient hope. That event they imagined would forever hush the rumours of his Divine power and the wonders of his miracles. They flattered themselves that they would then no longer tremble because of his influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross, divided his clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of Inspiration had accurately described this scene hundreds of years before it took place: "Dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." "They part my garments among them, and cast lots upon my vesture."

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and he said, "I thirst." They saturated a sponge with vinegar and gall, and offered it him to drink; but when he had tasted it, he refused it. The Lord of life and glory was dying, a ransom for the race.

(To be continued.)

#### THE TWO TILLS OF MATT. 5:18.

THE perpetuity of every jot and tittle of God's law is supported by the use of two tills. 1. Till heaven and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. Here is the disputed ground. We are told that this reaches only to the crucifixion,—that Christ fulfilled all the law and nailed it to his cross. But I should think it most natural to reserve the stronger expression for the final one. Let us read the text to suit the views of our opponents. Ac-

ording to their interpretation, the Lord wished to assure his hearers that no part of the law would pass till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this: After cautioning the people not to think he had come to destroy the law or the prophets, he would say, For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till three years and a half.

It has often been shown, that to fulfil a law is to obey it, not to abolish it. But leaving this point, I remark that the subject of discourse includes something besides the law, namely, the prophets. He says, "Think not that I am come to destroy the law or the prophets." I am not come to destroy, but to fulfil." He came in fulfillment of the prophecies. But have all the prophecies been fulfilled? Nay, verily. Heaven and earth must not only pass, but new heavens and earth must be created before all is fulfilled. The prophet Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second till is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration. R. F. COTTRELL.

#### THE SPIRIT OF POKERY.

No other faith or sect ever invented or enforced for centuries a permanent system of persecution that can be in any respect at all compared with that of the Inquisition, on behalf of the Roman Catholic faith; and no system probably can be at all compared to that of the Roman Catholic canon laws for principles of cruelty and persecution. The third decree of the Fourth Lateran Council says: "Secular powers shall be compelled to exert themselves to the utmost to extirpate all heretics denounced by the Church." The Roman Catholic Douay Bible of 1816 and 1843 argues on Ezekiel 15: "The Jews (and other people) separated from the Church are to be burned in the fire." The Douay comment on Hebrews 10:29 says: "Heresy and apostasy from the Catholic faith, punishable by death." The Douay Testament argues on Matt. 18:29: "Ill men (be they heretics or other malefactors) ought by public authority to be chastised or executed." In Gratian's Decretals it is said: "If these who, inflamed with zeal for Mother Church, put excommunicated persons to death are not to be considered homicides, it is evident that it is lawful not only to flagellate, but also to slay the bad." One of the class-books now being used by the students of Maynooth (Maldonatus on Matt. 13:27) distinctly teaches, "Heretics are to be put to death, because heretics are so much the more pernicious than thieves and murderers." The Roman archbishop's and bishop's oath to their lord the Pope declares, "Heretics I will persecute to my power." Whenever or wherever Protestants have persecuted, it is not in accordance with, but in defiance of, their avowed principles, which are the forgiving principles of the New Testament; for unless they have the spirit of forgiveness, they are not true Protestants; whereas by the above canons, decrees, and teachings, with many other similar ones which have never been repealed, rejected, or disclaimed by papal

authority, it is clear that if Romanists did not persecute, having the power, it would be equally in defiance of their principles. True, the Inquisition, driven as it has been by popular indignation from every other country, exists only in Rome; but the spirit of the Inquisition remains wherever the above diabolical principles remain. Such is Popery!—*New Connexion Magazine, 1869.*

#### THE LORD'S SABBATH.

THE seventh day is the Sabbath,  
The Sabbath of the Lord,  
The day which he hath given us  
Through his most Holy Word;  
On it he says thou shalt not work  
Or any one of thine,  
For I have blessed the seventh day,  
And hallowed it as mine.

'Twas long ago on Sinai's mount,  
That Moses from God took  
The ten commandments,—God's own law,—  
They're written in the "Book."  
And in that law He gives us  
As his own written word,  
The seventh day as Sabbath,  
The Sabbath of the Lord.

God's own dear people tell us  
Christians the law must keep;  
For who would call themselves God's sons,  
And his commandments break?  
Who'd dare to rob his neighbour?  
Or shed his brother's blood?  
Or break God's Holy Sabbath—  
The Sabbath of the Lord?

The Christians all united  
In this our favoured land,  
Are breaking every Sabbath  
Our Father's fourth command.  
They keep in dear old England,  
Where much abounds God's Word,  
The first day as the Sabbath,  
Not Sabbath of the Lord.

But, Lord, a few who love thee,  
And long to do thy will,  
Not fearing what the cost may be,  
Keep thy commandments still.  
Though friends may sneer and persecute,  
We simply trust thy word;  
For the seventh day is the Sabbath,  
The Sabbath of the Lord.

Exeter. BLANCHE M. KING.

#### THE GLORIOUS CHANGE.

THE cross now—the crown to-morrow. Now the bed of languishing—to-morrow the throne of Jesus. What encouragement to "fight the good fight of faith!" The body now bears the spirit down: wait till the dawn of day, and the spirit will bear the body up. A few breathings more in this dull, oppressive element—then all will be health and buoyancy, strength and gladness, purity and peace, the body changed, the heart all holy. Even now the Lord is with you, but you cannot see him for the darkness of the night. You walk by faith, not by sight. Yet you can say, "I know that my Redeemer liveth." He lives—he thinks upon you—he is with you—he will never leave you nor forsake you. He is a friend, a brother, a Lord; a friend to guide you by his counsel; a brother to sympathize with you in all your sorrow; a Lord to defend you from all evil, and make all things work together for your good. No safety but at his side; no comfort but in his bosom; no strength but in his arm; no holiness but in his steps.—*Hewitson.*

WE may not add a hair's breadth to the seamless robe of Christ's righteousness, but we may be allowed, by obedience to God's commandments, to add the beauty of a graceful fringe, and so to "adorn the doctrines of our Lord and Saviour by pious and godly conversation."—*P. T. Henson.*

THERE is hardly any more hopeless sign in a nation, or in a man, than contempt for rightful authority.—*S. S. Times.*

## Home and Temperance.

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

### THE FAMILY COMFORTS OF A WINTER'S EVENING.

THE vernal morn let others praise,—  
I love this hour of doubtful gloom,  
This social twilight, where the blaze,  
As on each face by turns it plays,  
And shifting still, and still, lets fall  
Fantastic shadows on the wall,  
Shows naught but innocence, and mirth,  
And love, around our happy hearth.

More fuel!—frost is in the air,  
I feel its nipping influence here;  
And close the shutters too,—the snow  
Looks cheerless on the fields below;  
And cheerlessly the leafless trees  
Toss their dark branches in the breeze.  
Oh, happy, on a night like this,  
The man who knows domestic bliss!

Good humor there, and gay good-will,  
And each still pleased in pleasing still,  
And dimpled cheek and swimming eye  
That speak of soft and sober joy.  
Here, the sweet child, with honest glee,  
Just labours up his father's knee,  
And peering archly in his face,  
Tempting him to infant playfulness.

—Cornelius Neale.

### WAIT AND SEE.

"I NEVER let bairns or fools see my pictures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but "bairns" in God's sight, and we sadly play the fool in regard to his providential dealings. As no artist is willing to have a judgment pronounced on painting or statue until the work is completed, so our heavenly Teacher bids us possess our souls in patience. "What I do thou knowest not now, but thou shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition day will come in another world. God's hand lays on dark colours very often; his chisel cuts deep. No trial of our faith is joyous but grievous, nevertheless *afterward* it may work out the eternal weight of glory.

God only lets us see his providences "in part," and then we only see them as through a glass darkly. Why the pleasantest room in our house is turned into an hospital—why that coffin was carried, like a spectre, up our stairway—why the pillow in that little empty crib is unpressed to-day—why that income on which so many mouths depended is dried up—why this and that staff was broken, our poor blind aching hearts cannot understand. God keeps his own secrets; all the answer he vouchsafes to us now is, "All things work together for good to them that love Me." Impatient and rebellious as we may be now, we cannot displace God's hand from the canvas; there is no help for us but to wait until the picture is completed. Some of the colours he is laying into our lives are frightfully sombre; but by-and-by, in the revealing light of the last day, they may be only a background on which faith and submissive trust and victorious strength will stand out in hues of golden glory. Let us wait and see.

"God is his own interpreter,  
And he will make it plain."

It is not from the assaults of open infidelity, or from the sceptical pages of the Renans, or Strauses, or Spencers, that the hardest strain on our faith cometh. It is from dark and mysterious permissions of Providence that we are oftenest in danger of making shipwreck of faith. We not only turn cowards in the dark, but, like fools, we doubt whether there will

ever again be daylight. At such times it is good to bring in the lamp of that blessed passage of the thirtieth Psalm, "Weeping may endure for a night, but joy cometh in the morning." The original Hebrew is far more forcible; it literally reads: "In the night-time sorrow lodgeth, but at the day-dawn cometh shouting."

The shouting will be raised by the discovery of what was actually in existence all the time, and that is God's wonderful wisdom and love. I once spent a night on the summit of Mount Rigi, and the darkness was so dense that I could not see one rod from my window. But when the morning broke the polished mirror of Lake Lucerne spread beneath me, and the icy coronets of the Jungfrau and the Finster-aar-horn glittered in the rosy beams. They had been there all through the night waiting for the unfoldings of the day-spring from on high.

A great deal of our work in this world is night work. Weary with rowing we even get frightened by the apparition of the Master, and cry out, "It is a ghost!" until he reveals himself in the words, "It is I; be of good cheer; be not afraid." The history of every discovery of new truth, of every enterprise of benevolence, of every Christian reform, of almost every revival, is the history of long working, waiting, and watching through seasons of discouragement. The history of Palissy the potter is repeated ten thousand times over. The lesson for every missionary, every pastor, every teacher, and every sorely-tried child of God is in these heaven-taught words: "I wait for the Lord, and in his Word do I hope; my soul waiteth for the Lord more than they that watch for the morning."—T. L. Cuyler, D.D.

### GOOD ADVICE.

My son, don't be in too great a hurry to accept "advanced opinions." It is "the thing" to be "advanced" in this progressive day and generation, but there's a heap of shallowness in it. Did you ever notice, my son, that the man who tells you he cannot believe the Bible, is usually able to believe almost anything else? You will find men, my son, who turn with horror and utter disbelief from the Bible and joyfully embrace the teachings of Buddha. It is quite the thing just now, my son, for a civilized, enlightened man, brought up in a Christian country and an age of wisdom, to be a Buddhist. And if you ask six men who profess Buddhism who Buddha was, one of them will tell you he was an Egyptian soothsayer, who lived two hundred years before Moses. Another will tell you that he brought letters from Phœnicia and introduced them in Greece; a third will tell you that she is a beautiful woman of Farther India, bound by her vows to perpetual chastity; a fourth will, with little hesitation, say he was a Brahma of the ninth degree and a holy disciple of Confucius; and of the other two, one will frankly admit that he does n't know, and the other will say, with some indecision, that he was either a dervish of the Nile (whatever that is) or a *felo-de-se*, he can't be positive which.

Before you propose to know more than anybody and everybody else, my son, be very certain that you are at least abreast of two-thirds of your fellow-men. I don't want to suppress any inclination you may have toward genuine free thought and careful, honest investigation, my son. I only want you to avoid the great fault of atheism in this day and generation; I don't want to see you try to build a six-story house on a one-story foundation.

Before you criticise, condemn, and finally revise the work of creation, my son, be pretty confident that you know something about it as it is, and don't, as a man who is older in

years and experience than yourself, don't, let me implore you, don't turn this world upside down, and sit down on it, and flatten it entirely out, until you have made or secured another one for the rest of us to live in while you demolish the old one. If ever you should develop into an "advanced" atheist, my son, just do that much for the rest of us.—*Burlington Hawkeye.*

### DO NOT USE TOBACCO.

1. BECAUSE it is *dangerous*. Who can tell the number of farm-buildings, forests, houses, ships, and mines that have been set on fire by smokers?

2. Because it is *injurious*. It injures the intellect, the memory, the body, the offspring, and the manufacturers, because it contains a deadly poison. No less than eighty-seven diseases are traced to it! Sir Benjamin Brodie, Dr. Richardson, and hosts of other medical men, have pronounced against it. The saliva, first poisoned and then spit out, ought to go to nourish the body.

3. Because it is *annoying* to others. How many ladies and others patiently endure the nuisance in railway trains, etc.

4. Because it is *degrading*. The smoker first masters his pipe, and then the pipe masters him. The conqueror becomes a slave. And how exacting is the habit, those only know who have tried to leave it off.

5. Because it *leads to drinking*. The "pipe and pot" are generally in alliance.

6. Because the smoker sets a *bad example*, especially to the young. All are agreed that it is not desirable for boys to smoke, and yet how few set the example by putting out their own pipes!

7. Because smoking *condemns itself*. We never met a smoker who advised us to learn, though we have met scores who advised us not to do so.

8. Because it is *selfish*. The smoker more than any one else is a selfish man. If he is poor, no matter how hard the times are, he must have his tobacco. Self-denial is a Christian duty. How can any one "deny ungodliness and worldly lusts" and be a slave to this pernicious weed? We would urge any of our readers who use tobacco in any form to consider the matter solemnly before God and abandon it.—*Selected.*

### THE SEA CAPTAIN'S STORY.

"I HAD a little vessel on the coast. She had four men besides myself. I had my wife and two children on board; the night was stormy, and my brother was to stand watch that night. The seamen prevailed on him to take 'one glass' to help him perform his duties; but being unaccustomed to liquor, he fell asleep, and in the night I awoke to find my vessel a wreck. I took my wife and one of my little ones in my arms, and she took the other, and for hours we battled with the cold waves. After hours of suffering, the waves swept my little one from my embrace; then, after more hours of suffering, the waves swept the little one from my wife's arms, and our two little dears were lost to us forever. After more battling with the storm and waves, behold, she was cold in death. I made my way to the shore, and here I am—my wife, my children, and all my earthly possessions lost—for 'one glass' of rum."—*Anvil.*

MR. GLADSTONE'S physician, Sir Andrew Clarke, declares that perfect good health will always be impaired even by small doses of alcohol.

NINETEEN-TWENTIETHS of the breweries in the United States are owned and operated by Germans.

## THE PRESENT TRUTH.

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

GRIMSBY, JANUARY 21, 1886.

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

## THE THREE ANGELS' MESSAGES.

(Continued from page 4.)

IN previous articles the position has been taken that the two-horned beast of the thirteenth chapter of the Revelation symbolizes the republic of the United States; that the United States will become a persecuting power, enforcing what is called "the mark of the beast"; that "the mark of the beast" is the change which the beast, or papal power, has made in the law of God, in substituting the first day of the week for the seventh, a change for which there is no Scriptural authority. We believe that the proof of our positions was ample and conclusive as far as the subject was considered. We stated that a movement is in progress in that government which will result in the persecution of those who believe it duty to observe the Sabbath of the Lord,—the seventh day,—and we purpose in this to give proof that this is the case. When the positions which we have advocated were taken more than thirty-four years ago by the people known as Seventh-day Adventists, there were no indications of any such movement. Civil and religious liberty were so strongly guarded by the Constitution, so firmly implanted in the hearts of the people, that the prospects were that no change would be desired, much less occur.

But so-called Sunday sacredness was desecrated, and the descendants of the rigid pilgrims and others, honestly and strenuously, though ignorantly, sought to defend the institution by the Word of God. In the providence of God "the fulness of time" had also come when "the commandments of God and the faith of Jesus" were to be restored to the remnant church, and the world was to be warned against the worship of the beast, or the adherence to the tradition of men. Sunday-keeping was not found to be sustained by the Word of God. Many used the day as a day of pleasure, some as a day of labour, and its devotees saw many of its most faithful adherents turn from the institution of the Papacy to the Sabbath of Jehovah.

What can we do? was the great question of Sunday adherents. It could not be supported by Bible proof; for there is none to support it. Of course the attempts were made, but sophistry and strong statement would not convince all; and the growing cause of true Sabbath reform, rapidly enlightening the people, was sweeping away the sophistry and false foundation of the Sunday-sabbath. What could be done? One of three things: 1. The professed church of Jesus Christ could turn from the tradition of men to the commandments of God. 2. They could permit the Sunday institution to fall to the ground. 3. Appeal could be made to the civil arm.

The first called for reform, and but few are ready to accept reform, especially when it involves such a cross as does the Sabbath reform. The second they could not do and save their reputation before the people. An institution which had come by heritage, about which so much had been said and written, around which clustered so many truly happy memories, which was supported by so many great names (many of them no doubt honestly ignorant of its origin), could not be relinquished without a severe struggle. Hence the third was adopted. Appeal is made to the civil arm.

The steps taken by Rome, by which she became a persecuting power, were something as follows: 1. A creed was formed. 2. That creed

was made a rule of faith, and test of fellowship, instead of the Word of God. 3. That creed was used in the trial of members as a rule. 4. All were branded as heretical who did not subscribe to the creed. 5. The civil power was obtained to enforce the penalties pronounced upon those who did not subscribe to the creed. And the Protestant churches have followed and are following in the same steps. Discerning men saw the tendency of the Protestant churches of the United States many years ago. Rev. Charles Beecher says: "Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon." "The Protestant Evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible." And he asks, "Is not the Protestant church apostate! Oh! remember, the final form of apostasy shall rise, not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us, an apostasy that shall martyr a man who believes his Bible ever so holly." "There is nothing imaginary in the statement that the creed power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way." The connection of these detached extracts would not lessen their force, but rather add to it. We would quote more had we space; for many testimonies of the same kind could be given from able, observing, and notable men in the various evangelical denominations, showing the tendencies of the Protestant churches.

Concerning the movement on foot to enforce religious dogmas by statute law, we must be content to be brief, and refer the reader to works\* which treat more fully the subject. A "National Reform Association" has now been in existence a number of years. It embraces in its organization men in the most honorable stations in life,—members of Congress, Governors of States, Judges of the Supreme Court, Presidents of colleges, LL.D.'s, D.D.'s, and ministers in all denominations. Their object seems, superficially considered, both patriotic and Christian. Among many other things of like import, in their plea for an amended Constitution, they say:—

"Consider that God is not once named in our national Constitution. There is nothing in it which requires an 'oath of God,' . . . nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the post-offices open on Sunday, it is because we have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom, and not law, that makes it so. Nothing in the Constitution gives Sunday quiet in the custom-house, the navy yard, the barracks, or any of the departments of government.

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority?"

A weekly paper, the *Christian Statesman*, is published in Philadelphia in the interests of this movement, while nearly all the first-class religious journals also support it. It "originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference, not in regard to the amendment of the Constitution, but the state of religion." The first National Convention was held in Alleghany, Penn-

\* See "Thoughts on the Revelation," and "The United States in the Light of Prophecy," noticed in other columns of this journal.

sylvania, Jan. 27, 1864. During the civil war but little was done, but after it was over the agitation began afresh. National Conventions were held in Pittsburg, Pa., 1870; Philadelphia, 1871; Cincinnati, 1872; New York, 1873; and Pittsburg, 1874. The above facts are taken from the *Pittsburg Commercial* of Feb. 6, 1874.

What their design is, is well expressed in the words of Mr. Brunot, the President of the National Association. He says:—

"We propose 'such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct,' and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land."

This sentiment and object has been repeated again and again by the leaders in this movement, and by resolutions passed at the national conventions. One can easily see what the result would be. Sunday is one of the most prominent of so-called Christian usages and institutions. If it is placed on an *undeniable legal basis*, it will be established and enforced by law. And if "all Christian laws, institutions, and usages" be placed on an "undeniable legal basis in the fundamental law of the land," then they are established by law,—and an image to the beast is formed. Not the Bible will be the "supreme rule" of the nation's conduct, but the Bible as interpreted by *modern Christianity*, which is far away from the Bible, notably in the case of the Sabbath.

"But," says one, "this law is designed to restrain real sabbath-breakers, not those who conscientiously keep the seventh-day." This is an idea that prevails with many. But nothing could be further from the real truth of the matter and the real animus of the movement. The following is but one of the many expressions which have been uttered concerning the effect which the contemplated legislation regarding Sunday would have upon those who keep the seventh day. It is from a work recently issued by the Presbyterian Board of Publication, entitled, "The Sabbath," by Chas. Elliott, Professor of Biblical Literature and Exegesis in the Presbyterian Theological Seminary of the Northwest, Chicago, Illinois:—

"But it may be asked, Would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath and ignoring the Jewish? The answer is, We are not a Jewish, but a Christian nation; therefore our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

The above is certainly plain. Its import need not be mistaken. The seventh-day observers might plead for equality of rights; the answer would be, "We are not a Jewish, but a Christian nation."

The American Party designs to establish papers in all the leading States of the Union, advocating their principles, among which are the following:—

"We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government; 2. That God requires and man needs a sabbath."

Of course, no one would question what sabbath was meant: it is the so-called "Christian Sabbath," or first day of the week. This party put in nomination regular candidates for the presidential election of 1884.

The Sunday movement is coming to the front everywhere. It has already been the main issue between the two great parties—Republicans and Democrats—in a State election; we refer to the autumn election in California in 1882, when it was brought forward as a "police regulation," a "civil institution." One writer says, concerning the Republican convention of that State which met in Sacramento, September 30:—

"The scene in the Sacramento Convention, when the Sunday plank [for the enforcement and main-

tenance of the Sunday law] was read, baffles description. The four hundred and fifty delegates broke into a vociferous shout; they clapped their hands, stamped with their feet, threw up their hats, and hugged each other in a delirium of joy."

Such is the spirit of the movement which seeks to bind the consciences of men, and enforce a religious observance which has not a shadow of support in God's Word.

A mighty factor, lately added to the National Reform movement, is the Woman's Christian Temperance Union. The same individuals have become officers and leading actors in both associations. And the prestige of the Woman's Christian Temperance Union, which has probably done more good than any other temperance organization in the United States, which numbers among its workers many truly noble men and women, will be a mighty power in helping on the Sunday movement.

The progress of the movement is shown by the fact that some of the leading religious journals, such as the principal Baptist organ, the *Examiner and Chronicle*, and the *Independent*, opposed the movement at first, but increasing popularity, expediency, and the sophistry of self-interest have overborne the principles of freedom and right and truth upon which their protest to the movement was based, and they have "swung into line," and are supporting a cause which will soon show itself to be as oppressive to those who will obey God's Word, as have been the persecutions of the past. The conflict will come. The prophetic word declares it. Men who smiled and sneered at the suggestion of the establishment of religious dogmas twenty years ago, now exult in expectation or pale at its near prospect. All agree in the nearness of the conflict: God's Word declares the outcome,—seeming triumph to the oppressors, glorious victory to the faithful and oppressed.

(Concluded in our next.)

#### IS THE END NEAR? NO. 4.

THE TESTIMONY OF THOSE WHO CRY PEACE AND SAFETY.

THE Scriptures teach that in the last days there will be a gigantic mistake made by many who profess the religion of Jesus Christ. When the end is just about to burst upon the world, they will be prophesying a good time coming, long years of prosperity, a glorious era for the race living on this sin-cursed earth, and the world's conversion. The first advent of Christ was a great testing doctrine at the time of its occurrence; so it is with the second advent. The Jewish people, at the time when the Messiah was about to come, looked for a glorious period of prosperity for their nation. But the facts demonstrated that it was a time of the greatest calamity they ever met, which resulted in their rejection as God's peculiar people; and a fearful scattering and destruction resulted from the overthrow of Jerusalem. Their nation has never recovered from this terrible catastrophe. A similar experience awaits those who prophesy peace and safety just before the second advent of Jesus. Many of the great among the churches are the great men of the world. Worldliness, pride, love of applause, riches, and worldly honours characterize the great men in the popular churches of the present day. They fondly look forward to a glorious era when Christianity, as they understand and illustrate it, will be the ruling power among the nations of the earth. When the time comes that the Church takes such a position, so opposite to the teachings of the meek and lowly Jesus, they are then ripe for destruction. The spirit of worldly ambition, prosperity, and popularity, which is seen in the religion of the present century, is in direct contradiction to the spirit which actuated Christ and his apostles. They were considered mean, and as filth and the off-scouring of all things; they were despised, persecuted, and hated of all nations. But it is not so now. The great preachers who

draw the fashionable congregations, have their names among the great men of the earth.

If men would study their Bibles and believe what the Lord has said, they need make no mistakes in this matter. The Scriptures plainly teach that wicked and apostate powers will continue till the time of the end, or Christ's coming. In Dan. 7: 4, the great universal kingdoms of the earth are represented under the symbols of ferocious beasts,—a lion, a bear, a leopard with four heads, and a great and terrible monster with ten horns and most destructive in character and appearance. The last phase of this latter beast represents the apostate power of Romanism. Then there arose a little horn speaking great words against the Most High, wearing out the saints of the Most High, and thinking to change the times and laws of the Most High; and this power was to continue until destroyed by the flames of the last day. Verses 11, 25, etc. The same power is also spoken of by the apostle Paul in 2 Thess. 2, as one that "opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple [or Church] of God, showing himself that he is God." He was to continue till he was consumed with the brightness of the coming of the Lord Jesus. Verses 4, 8. Could there be a universal world's conversion with such a power as this, and all the world wondering after it? Certainly not.

Our Saviour presents in Matt. 13: 24 the parable of the tares. When the good seed had been sown in the field, an enemy came and sowed tares. The servants would have torn up the tares, but they were bidden "to let both grow together till the harvest;" then the tares were to be gathered in bundles and burned, but the wheat was to be gathered into the barn. In explaining this parable, he says (verse 37 and onward): "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world: and the reapers are the angels." The tares are to be gathered and burned with fire, and the Son of man is to send forth his angels to gather out of his kingdom all things that do offend and to destroy them. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Here we have the most positive declaration that the wicked are not to be converted, but that they are to be destroyed in the final destruction connected with Christ's second coming; hence there is to be no opportunity for the world's conversion. Our Lord also declares in Matt. 7: 13 that the way into the kingdom is through a strait and narrow gate, and few there be that find it; while the way to destruction is a broad way, and many go in thereat. This is spoken relative to the way of salvation in all ages while the earth stands in its present condition. It has always been so; it is always to remain so. Those who believe in the world's conversion would have us believe that a mighty change is to take place, and everybody is to become good; that the narrow way is to become so broad that all can walk in it, and the broad way that leads to destruction is to become so narrow that none can walk in it. But this is a square contradiction of our Saviour's language.

But some will say that in the closing period of this world's history the people are going to become better than ever before; that is, as the world continues to grow in age and experience, men will improve. But Paul says in 2 Tim. 3: 13, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Instead of the world's growing better, the Bible teaches that the last days are to be the most perilous of all; that even Christians themselves will generally be "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof" (verses 4, 5), and that evil will prevail to an alarming extent. We look around us at the present time

and behold the public prints loaded down with accounts of crimes of every description,—murders, burglaries, thefts, train robberies, bank defaulters in high life, etc., etc., and we hardly know whom to trust. Truly it does not look much like the world's conversion; yet able divines are trying to show us what progress Christianity is making, and trying to make the people believe that we are just entering upon a glorious era for the whole race.

The apostle Paul, in 1 Thess. 4: 16-18; 5: 1-4 speaks of the coming of Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall arise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. 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. 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. But ye, brethren, are not in darkness, that that day should overtake you as a thief." There is no scripture which more clearly speaks of the coming of Christ, than these words of the great apostle. Here he definitely declares that at the very time when Christ's coming is imminent, the great mass shall be crying peace and safety; then sudden destruction will come upon them. They will have ignored the prophecies which point out to us the great milestones along the highway of the world's history, showing us how near we are to the city of God. We are now hearing the peace-and-safety cry from the pulpit to the grog-shop, all classes of society claiming that we are going to see a glorious state of things in this wicked world. And this is one of the mighty evidences of Christ's advent. Many of the professors of Christianity believe that Christ will not come for ages in the future. Vast numbers do not believe that he will ever come personally. But a little flock believe his Word, and are firmly convinced that his advent is very near. If it were not that this peace and safety cry was in the land, we should lack one important evidence of the nearness of Christ's coming. That it has been in our world for a century past, and is now being vigorously proclaimed, furnishes one more important evidence of our proximity to the end. May God help us to carefully consider the signs of the times.

G. I. B.

#### AN UNHEEDED LESSON.

THE account given by St. Luke (chapter 23: 43) of the penitent thief, and the words of our Lord to him, are used chiefly for one purpose, viz., to prove man's conscious condition in death. Collated with other texts which treat of Paradise, the kingdom of Christ, and our Saviour's ascension to heaven, the text proves nothing of the kind, but rather the contrary. But that is not the lesson generally "unheeded." The greatest marvel is the revelation to the dying sinner; the lesson is the reason why the revelation was made to him. 1. *The revelation.* Many saw in Christ an impostor; Pilate saw in him a just man—a King of the Jews; his disciples saw in his death the blasting and scattering of all their brightest hopes; the centurion, amazed at the convulsions of nature, confessed him the Son of God: but the dying thief saw more than the mad multitude, the mighty ruler, the proud priest, the loving disciple. He saw even a gracious Lord, a mighty Saviour. 2. *The reason* is not to be found in his numbers—he was but one,—not in his learning, his greatness, or his advantages,—not in any of these. The reason lay in the deep and thorough repentance of sin, in the longing for a helper, a Redeemer. God answered that need, met that longing, and revealed to the perishing criminal that the Jesus dying upon the cross beside him was the Son of God, the Redeemer of the world

a personal Saviour. Reader, the most precious truths of God's Word are given to the humble of heart and the meek of spirit. "The secret of the Lord is with them that fear him." A faith that will be answered is one based upon true repentance which feels its real condition, and its need of Divine help.

## 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.

### A SCANDALOUS ALLIANCE.

AS OUR readers well know, we conscientiously avoid the question of politics. We do this because in the present state of affairs we consider that we have more legitimate and profitable themes with which to occupy ourselves. Nor have we, in the present instance, any design to depart from the rule which we have established for guidance in this respect.

But a recent utterance of *l'Eglise Libre* seems to us so striking a confirmation of the tendency which we have remarked on different occasions (and at times not without offence to our Protestant brethren),—on the part of the Protestant church to affiliate with the Catholic, not by overt acts or outspoken words, but by the gradual yielding of her own principles, and by a supine surrender to the aggressive policy of her ancient adversary,—that we yield to the desire to reproduce it, even though it pertains directly to the question of politics.

The question is that of the recent French elections. In them the editor of *l'Eglise Libre* witnesses an alliance of Protestants with Catholics in favour of the latter which he does not hesitate to denounce in no measured terms.

After having reverted to the remarkable union of the Royalists and Bonapartists,—a union which he interprets to be unquestionably in the interest of Catholicism,—he adds:—

"All that precedes is but the prologue of a politico-religious phenomenon far more strange, extraordinary, and difficult to explain than the alliance of the Royalists and the Imperialists,—the *adhesion and the support given to this alliance by the Protestants.*"

Without entering in any measure into the details of this alliance or attempting to any extent to discuss its bearing, we leave to M. Pilatte the expression of his sentiments concerning this unnatural union:—

"I blush, and all French Protestantism, yea, the Protestantism of the entire world, will blush at such apostasy. What a spectacle! The descendants of the Huguenots persecuted by the Catholic monarchy, joining hands with the descendants of the persecutors of their fathers to establish this same Catholic and persecuting monarchy. It is thus they will celebrate, on the one hand the orthodox and the other the liberals, the centenary of the Revocation of the Edict of Nantes."

We do not refer to this because we attach great significance to the present phase of the ever-changing French politics, but simply as an indication of the movement which in our opinion is destined to become general among Protestants. The more strictly religious aspect of the question has a much greater significance to us, and in that direction we predict still greater changes in the attitude of Protestantism.

We look for this from the fact that Protestantism, having forsaken its own fundamental principles and being unwilling to leave the errors which it has received from Rome, has thus demonstrated her real adoption of the same policy which Rome has pursued before her. Thus there becomes in practice a degree of union which cannot fail to manifest itself in the development of the practical issues before us. If anything is needed to give point and force by way of contrast to the present attitude of our French Protestant brethren, it is

found in the uncompromising policy of the Catholics as illustrated in their recent annual meeting at Münster. Of this Dr. E. de Pressensé says in the *Revue Chrétienne* for October:—

"The reports presented of the various works of propagandism and benevolence, by which the German Catholics seek to encompass their country as with a network, have shown to what point their zeal is stirred up by the fires of trial. . . . They are always dreaming of I-know-not-what resurrection of the corporations of the old society of submitting an emasculated people to a regimen of authority which would lead it as with a rod, or rather, a shepherd's crook, to the best pastures where they would feed them—on condition of their faithfulness at mass.

"The same spirit which looks only at the past manifested itself in all the deliberations. . . . The deliberations of the Congress of Münster have shown with clearness that the Catholicism of the day is more than ever bound to the theocratic idea that it has not taken a step in the true sense of liberalism at the very moment when it is clamorously invoking liberty. It is not for it an end, but a means; it is the weapon, not its principal. It must be confessed that it knows how to use it cleverly and boldly. It was truly a battle trump that was heard at Münster on the eve of the elections. The German Catholics do not give way upon any point. They demand a complete return to the régime which preceded the May Laws including the reinstatement of the religious orders. 'We must have our Jesuits,' cried one of the most applauded orators, 'as Moltke must have his artillery.' Witness with what mad applause the utterance of M. Windhorst was received, when, in his closing address, he preached the holy war, saying, 'German Catholics are not contented to say, "The guard dies, but never surrenders;" they will neither surrender nor die. It is for the electors to increase our strength at the approaching elections.' This is the way the modern State, when it turns persecutor, reaches a peaceable relation with Catholicism."—B. L. W. in *Les Signes des Temps*.

### PAPAL LIBERALISM (?).

THE present attitude of Leo XIII. seems decidedly liberal. Were it not for the evidences of Rome's past course,—evidences often written in the blood of martyrs,—we might almost believe that, yielding to the spirit of the age, the supreme pontiff was prepared to relinquish his hereditary prerogatives, and acknowledge Protestantism as a part of the true church, and Protestant princes as true "defenders of the faith." But the past will not allow us to be so liberal in our constructions. Not once have we heard a confession from the Romish church of her past crimes; what reason have we to believe that her object—power—is not the same as formerly. All her acts and words are uttered for that purpose. She has not power now to drive the nations, but she has many devices to deceive. Her last act is to confer on Prince Bismarck, her former enemy, the Order of Christ, while the Emperor of Germany appoints Cardinal Jacobini, the Papal Secretary of State, Knight of the Black Eagle Order. The Berlin correspondent of the *Daily News*, in its issue of the 9th instant, in remarking upon the above, says: "This amiable exchange of decorations shows that the present relations between the Vatican and the Chancellor's Palace are just now completely satisfactory."

The same correspondent has the following in the *Daily News* of Jan. 11th:—

"Prince Bismarck's investiture by the Pope with the Order of Christ continues to attract much attention. The Chancellor is the first Protestant who has ever received the highest papal decoration, which is indeed but rarely conferred even on the members of the Roman Church. It consists of an oblong red cross, with a white cross in the centre. It is worn with a red ribbon round the neck, and being richly set with brilliants has a value of £600.

The same journal of the 14th says that, according to the *Voss Gazette*, secret negotiations are now going on between Berlin and Rome for the appointment of a Papal Nuncio to the Berlin Court, and the transfer of the official residence of the Archbishop of Posen to that city. What the next turn in the religio-political kaleidoscope may reveal, we know not. This is certain, papal prestige is increasing, and the Roman pontiff is becoming more favourably prominent.

OCCUPATION is the necessary basis of all enjoyment.—*Leigh Hunt*.

## The Missionary.

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

### ULCEBY AND GRIMSBY.

OUR quarterly meetings at Ulceby and Grimsby, Dec. 26 and Jan. 2 and 3, were excellent seasons. The meeting at the former place was attended by all the members of the church. Some were present from Grimsby. The Lord came very near to us as we tried to draw near to him. The ordinances were celebrated on the Sabbath. All adults present but one took part in our social meeting, and some of the children also spoke to the praise of Him who said, "Suffer little children to come unto me." The business meeting was held with this little church the evening of Jan. 9th. The officers of the previous year were re-elected and a tract and missionary society was more fully organized. Pastor A. A. John was present and assisted materially in the work.

The quarterly meeting at Grimsby was held Jan. 2 and 3. Pastor S. H. Lane was present. All seemed of good courage in the Lord. Two brethren were present from Southampton. Sunday two followed their Lord in baptism and united with the church. Two more joined the tract society. May God bless the little churches at Grimsby and Ulceby. The former has special burdens to bear, and there seems to be a willingness to bear them. But these burdens are needed that the people of God may go from "strength to strength." M. C. W.

### RISELEY, KETTERING, AND SOUTHAMPTON.

RISELEY.—Since my last report four more have signed the covenant to keep all the commandments of God and the faith of Jesus. Others are interested and waiting for the way to open before them. In our last Sabbath meeting good testimonies were given. Our Sabbath-school still continues to increase in numbers, and a good interest is taken in the lessons.

KETTERING.—I visited this place again Dec. 22. Held a Bible reading and spoke once. Those in attendance seemed very much interested, with one exception. This was a man who came to oppose me on the Sabbath. His course did not gain him much favour, and only helped the cause of truth. I expect to return soon and follow up the interest in this town.

SOUTHAMPTON.—I arrived at this place Dec. 24th, and remained until the 29th. I was glad to meet the brethren and sisters of this church again. The Lord came near as I endeavoured to set before them the importance of the times in which we are living, and the need of becoming more diligent in the work. One person was baptized, and united with the church. After the baptism, church officers were elected for the year, and the ordinances were celebrated. The tract society work was considered, and steps taken to advance this part of the work. J. H. DURLAND.

### WORK FOR CHRIST.

WORK for Christ. This is the best cure for a spiritual invalid of the church. Hard work cures dyspepsia. Like a bracing walk of a mile or two or a few hours of sturdy axe-swinging or wood-sawing, to insure a good appetite, so is a hearty devotion to religious duty the best quickener of hunger after God. Work develops a man's spiritual proportions. Lazy church members grow puny and spindling, like some wealth-cursed boys who are brought up in perfect idleness.

Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I never knew a thorough worker for Christ to be troubled with serious doubts about religion, or to be afflicted with spiritual despondency. I seldom have known of a good worker giving his pastor the heart-ache, or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription paper. It is the lazy professors who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of

ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out.—Rev. W. L. Taylor.

THE POWER OF A GOOD CONSCIENCE.

THE good soldier keepeth a clear and quiet conscience in his breast, which otherwise will gnaw out the roots of all valour. For vicious soldiers are compassed with enemies on all sides—their foes without them, and an ambush within of fleshly lusts, which, as St. Peter saith, war against the soul. None fitter to go to war than those who have made their peace with God in Christ, for such a man's soul is an impregnable fort; it cannot be scaled by ladders, for it reacheth up to heaven; nor be broken by barriers, for it is walled with brass; nor undermined by pioneers, for it is founded on a rock; nor betrayed by treason, for faith itself keeps it; nor be burnt by grenades, for it can quench the fiery darts of the devil; nor be forced by famine, for a good conscience is a continual feast.—Dr. Thos. Fuller.

Bible Readings.

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

THE SAINT'S INHERITANCE.

- 1. WHAT was God's first command to man? "Be fruitful, and multiply, and replenish the earth." Gen. 1: 28.
2. What, then, was God's design in creating the earth? "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45: 18.
3. To whom did the Lord give the earth? "But the earth hath he given to the children of men." Ps. 115: 16.
4. On what condition was man to possess the earth? "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.
5. Did man lose his dominion over the earth through sin? "For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2: 8.
6. What was the Saviour's mission to the earth? "To seek and to save that which was lost." Luke 19: 10.
7. Will the earth always remain in its sin-cursed condition? "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2: 14.
8. How will the earth be cleansed from the effects of the curse? "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3: 7.
9. What will be destroyed by the fire? "The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet 3: 10.
10. What will spring from the earth then melted? "Nevertheless we, according to His promise, look for new heavens and a new earth." 2 Pet. 3: 13.
11. To whom does God promise the new earth? "And the Lord said unto Abram, . . . look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and thy seed forever." Gen. 13: 14, 15.
12. Was this promise ever fulfilled to Abraham? "And he gave him none inheritance in it, . . . yet he promised that he would give it to him for a possession." Acts 7: 5.
13. What did Abraham die heir to? "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13.
14. Who are the seed of Abraham? "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.
15. When will the saints come in possession of the new or restored earth? "But the judgment shall sit, . . . and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. 7: 26, 27.
16. What will be the condition of the saints in the new earth? "And I saw a new heaven and a new earth. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21: 1, 4, 5.

S. H. LANE.

Interesting Items.

—General Booth estimates that the Salvation Army will require £30,000 the coming year.
—Jan. 3 was the 25th anniversary of the Emperor William's accession to the Prussian throne.
—The American papers report several deaths from Trichinosis, caused by eating bacon infected with the parasite, trichina.
—The recent snow-storm did more damage to the Post Office telegraph lines than any occurrence of the kind during the past ten years. Many lives have been lost through accidents on ice, slippery pavements, etc.
—St. JOHN'S, DEC. 26.—Sir Ambrose Shea, leader of the Opposition in the Newfoundland Parliament, has just been appointed Governor of Newfoundland. He is the first native and first Roman Catholic appointed to that office.—(N. Y.) Weekly Sun.
—Mr. Charles MacIver, the founder, and for many years the head and manager, of the Cunard steamer line, died Dec. 31st. It is said that during the whole time of his management, not a single human being was lost by a casualty at sea.
—DALLAS, TEXAS, DEC. 10.—Joe Parker, coloured, died to-day at the county poor farm at the age 126 years. "Noodums, the Slave," was his favorite melody, and his dying words were, "Wake me for the great jubilee." He was a slave for a century, most of the time in Tennessee, where he was fortunate in having kind masters. The proclamation of emancipation came too late to be of any particular service to poor Joe, who for many years before his death had become too feeble to take care of himself, and who has since then, either enjoyed the freedom of the city calaboose or of the county poor farm. It was old Joe who furnished the ideal of Milt Barlow in his characteristic song of "Old Black Joe" in Memphis many years ago.
—Yesterday at the different masses in all the Roman Catholic churches of the two metropolitan dioceses of Westminster and Southwark, the officiating priest read an encyclical letter from Pope Leo XIII., in which an extraordinary jubilee was proclaimed for the present year throughout the Roman Catholic world. The faithful were called upon by his Holiness to fast, give alms, visit the sick, relieve the poor, and do other works of charity, besides praying fervently for the propagation and increase of the Church, for the conversion of all who were in error, the extirpation of all social and religious evil, for the universal reign of concord among Christian Princes, and that peace and unity might be the lot of the human race.—Daily News, Jan. 4.
—Pastor Chiniquy, says the Christian Leader, informs us that the Romish priests, feeling unable to refute his recently published autobiography, "Fifty Years in the Church of Rome," have prevailed on many postmasters belonging to their communion to stop it wherever they could safely do so on its way to subscribers. In many instances the subscribers could only get one after posting two or three. This way soon exhausted the first edition, leaving him burdened with debt. He says: "Having stereotyped the first edition, it was my hope that the gap might be filled with the small benefits of the following editions. It was, however, the will of God that I should be again disappointed. In the dark night two witnesses saw the incendiary torch which was setting fire to the piles of papers and books around my printing press, and the next morning there was nothing to be found but a heap of smoking ruins. This disaster ruins me completely. It does not, however, destroy my confidence in my merciful God. I remember that, in 1869, the same implacable enemy burned my church, and ten days later destroyed also my college." Who says Rome is not the same?

Publication List.

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

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—Sun day not the Sabbath—Why not Found out before—One Hundred Bible Facts about the Sabbath. Assorted Package No. 2. Price, 1s. This package contains all the tracts in package No. 1, and the following in addition:— Seven Reasons for Sunday-keeping Examined—The Ten Commandments not Abolished—The Seventh Part of Time—The Lost Time Question—Perfection of the Ten Commandments—Address to the Baptists—The Old Moral Code not Revised. SABBATH PAMPHLETS. Eleven Sermons on the Sabbath and Law. By J. N. Andrews.....226 pp. 1s. The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner.....64 pp. 5d. The Complete Testimony of the Fathers of the First Three Centuries concerning the Sabbath and First Day of the Week. By J. N. Andrews.....112 pp. 7d. Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti.....68 pp. 5d. Review of Gillilan: or, Thoughts suggested by a perusal of Gillilan and other Authors on the Sabbath..... 64 pp. 5d. The Morality of the Sabbath. By D. M. Cairright..... 8d. 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.

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MISCELLANEOUS TRACTS. Assorted Package No. 7. Price, 1s. The Plan of Redemption—The Sufferings of Christ—The Sanctuary of the Bible—Scripture References—The Spirit of Prophecy—Infidel Cavils Considered—Geology and the Bible—The Two Thrones—Origin and Progress of Seventh-day Adventists.

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. Assorted Package No. 6. Price, 1s. Containing Package No. 5, and the following in addition:— The End of the Wicked—Spiritualism a Satanic Delusion—Samuel and the Witch of Endor.

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.

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These volumes describe the great conflict between Christ and Satan, as illustrated in the history of man, his temptations, conflicts, victories, and defeats, and the final triumph of right and truth with crowning immortality. Volume one treats of the rebellion of Satan, the fall of man, and the lives of the patriarchs to the time of Solomon. Volumes two and three are devoted to the Life of Christ and the Ministry of his Apostles. Volume four contains sketches of the history of the Church from the destruction of Jerusalem to the close of time. These books are not argumentative, yet they throw much light on the sacred page. They afford especial encouragement to the Christian, and are excellent to place in the hands of sceptics to convince them of Bible Truth. The four volumes contain over 1,500 pages, and are furnished for 16s. per set. Either volume may be furnished separately for 4s., post paid. Address, THE PRESENT TRUTH, 72 Heneage Street, Grimsby.

THOUGHTS ON THE REVELATION, CRITICAL AND PRACTICAL, BY U. SMITH. A Verse by Verse Exposition of the Apocalypse.

This is a new and withal the most harmonious exposition of this wonderful and important book ever written. While the language and style cannot fail to charm, the subject matter both interests and instructs the reader. The Revelation is given to show things which should come to pass in this world's history; and a blessing is pronounced upon those who will hear and read and do. Rev. 1: 8. In it, is set before us the Church's struggles and triumphs; the martyr's death, and the victor's song; the destruction of the powers of darkness and the coronation of the King of kings. "Thoughts on the Revelation" is a great help in the study of this wonderful book 420 pp. Price, 6s.

THE ATONEMENT: AN EXAMINATION OF A Remedial System, in the Light of Nature and of Revelation. BY J. H. WAGGONER, Author of "Spirit of God; its Offices and Manifestations," "Christian Baptism," etc.

This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Bible, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. 368 pp. For sale at this office. Price, post free, 4s. Address, THE PRESENT TRUTH, Grimsby.

THE TRUTH FOUND. The Nature and Obligation of the Sabbath of the Fourth Commandment. BY J. H. WAGGONER.

The title of this little book sufficiently explains its character. It contains more Scriptural information in regard to the Sabbath than any other book of twice the size, and yet it is so simplified as to be easily comprehended. The author quotes the opinions of many learned men concerning the Sabbath, and their conflicting theories are strongly contrasted with the clear, straightforward teaching of the Bible. 64 pp. Price 5d. Address, THE PRESENT TRUTH.

## 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: 13.

GRIMSBY, JANUARY 21, 1886.

## Editorial Notes.

For some reason "Our American Letter" has not come to hand. We suppose there is a cause. Our correspondent, like all useful men, finds so much to do locally, that it may be difficult for him to find time for foreign work. As he was in attendance at the yearly meetings of our General Conference and various Societies, we hope to get a report from him concerning them.

The Mormons are having a hard time of it in America. The Senate has passed a Mormon Suppression Bill by a majority of thirty-eight to seven. It will probably become a law. If it does, the property of the Mormon Church will be placed in the hands of trustees nominated by the President of the United States. Much would have been saved if that government had taken vigorous action long ago, and many in Europe might have been saved deception.

## 'THE AMERICAN SENTINEL.'

The first number of the above, to which we have before reverted, has reached us, and it more than meets our expectations. It is an ably edited eight-page journal devoted to "the defense of American Institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious." It is opposed to a union between Church and State. There is need of such a paper in the United States, as all will see who have read our recent articles on "The Three Angels' Messages." All those who would like to learn of the interesting conflict which is surely coming and which has already begun, can do no better than subscribe for this journal. It can be obtained from this Office. Terms, 2s. per year, 12 numbers, post free.

## 'THE UNITED STATES IN THE LIGHT OF PROPHECY.'

The work with the above title, referred to in our last, and to which we are indebted for some of the quotations in the article entitled, "The Three Angels' Messages," is well worth the perusal of all. Its contents are as follows: "Probabilities Considered, A Chain of Prophecy, Location of the Two-Horned Beast, The United States has Arisen in the Exact Manner in which John Saw the Two-Horned Beast Coming Up, Character of the Government Represented by the Two-Horned Beast, The Dragon Voice, 'He Doeth Great Wonders,' 'An Image to the Beast,' The Mark of the Beast, 'The Beginning of the End.'"

The book is interesting as showing the fulfillment of prophecy, the rise of the great republic across the sea, and the progress it is making towards religious oppression, but it also is of interest in presenting general principles of truth which are everywhere applicable. And the same spirit of opposition to the truth of God in that great country is developing in others also. Forewarned gives us the privilege of being forewarned. Judge the book after reading it. It contains 224 pages, is nicely bound in cloth. Price 3s., post free. The same in paper covers, condensed type, 1s. Address the PRESENT TRUTH, 72 Heneage Street, Grimsby.

## DEATH OF A REAL REFORMER.

MR. THOMAS RICHARDSON, who departed this life at his residence in London, N., Dec. 4th, at the age of sixty-nine, was, in a fuller sense than appears from the notices of his death in journals of the societies to which he belonged, a thorough reformer. He had the advantages of a liberal education, having taken his degree of B. A. at Cambridge. According to the *Good Templars Watchword* of Dec. 14, he was one of the oldest members of the Order in England,

one of the first to press the political claims of Temperance, one of the founders of the Order of the Danielites, and a strict vegetarian. Having great faith in the pledge, he urged it in the various reforms with which he was connected. He prepared a pledge in the French language some twenty years ago, and circulated it in his travels in that country; he instituted a pledge for abstinence from fermented wine for sacramental purposes; and was one of the first to urge the anti-tobacco pledge. All his efforts in the cause of temperance were not thought wise (so it has been with other reformers); but the sincerity of his convictions were not doubted. But not only as regards physical law was he a real reformer, but as regards moral law also. Says the *Watchword*, "He was educated for the Church of England, but conscientious scruples diverted him from that intent, and he became a voluntary missionary of religious teaching according to his own convictions." Prominent among those "conscientious scruples" was his regard for the Sabbath of Jehovah—the seventh-day. He was among the few who dared accept unpopular truths and reforms, because they were right. All honour to his memory for the integrity of purpose and unflinching devotion to duty displayed in his life. Would there were more such, who would do right because it is right.

## 'PERPLEXITY.'

If there ever was a time when the words of our Saviour, found in Luke 21: 25, "distress of nations, with perplexity," were applicable, that time, as regards this nation, at least, is most emphatically now. Distress was great and wide-spread before the recent cold weather and heavy storms, but it has in many places increased tenfold. In London, Jarrow, and other places, people have literally died of starvation. The *Christian Commonwealth* of Jan. 14 says, "An ominous sign comes from Birmingham, where there is talk of organizing a 'Labour army,' which is to put an end to starvation, presumably by violent means." The prospect of lessening this distress is by no means one of the least of the "perplexities" which are at present before the statesmen of this nation. These social, and labour questions, the Irish question, the questions of the disestablishment of the Churches of England and Scotland, are indeed questions which will tax the greatest minds, questions on which the greatest minds are divided or all at sea. What the come out of it all will be, how some of these questions will be settled, no one knows. All—statesmen, philosophers, able journalists, political economists—admit their gravity, but "perplexity" sits upon the brow of all. Added to this are the perplexing international questions on the Continent. These, says our Divine Lord, are "signs" of the near consummation of the gospel dispensation. Are they not worth heeding?

## THE LAST OF THE THREE WITNESSES.

DAVID WHITMER, the last of the "three witnesses" of Joseph Smith the Mormon prophet's divine revelation, is dead. We take the following from the N. Y. *Weekly Sun*:—

"The history of the Mormon Bible recites that on Sept. 22, 1827, the angel of the Lord put into the hands of Joseph Smith plates and two transparent stones through which the plates could be read. Smith took the plates, and, putting on as spectacles the "urim and thummim," as the stones were called, read to Oliver Cowdery the sacred records. These writings were printed in 1830, and are known as the Mormon Bible. Appended to the book was a statement signed by Oliver Cowdery, David Whitmer, and Martin Harris; hence the name of "The three witnesses." They said:—

"We declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld and saw the plates and the engravings thereon."

"Several years afterward all three of the witnesses quarreled with Smith, renounced Mormonism, and acknowledged the falsity of their testimony."

This Book of Mormon was published in 1830, and forbids polygamy. The Mormon Book of Doctrines, published in 1841 declares, "We believe that one man should have one wife, and one woman but one husband, except in case of death when either is at liberty to marry again." The following July, it is said, Smith had his "revelation" concerning "celestial marriage." This being resisted by his wife, the "revelation" was

not decreed as a law till 1852, by Brigham Young, in Salt Lake City. Long before this Whitmer had apostatized from the faith. Whether he was a partner to Smith's fraud, or whether he was deceived by the wily and unprincipled "prophet," we know not. But the dupes are not wanting, and every year hundreds leave these shores to join the "Latter Day Saints" in Utah. Those who heed the words of Christ will not be deceived. Matt. 24: 25-27.

## THE INSTITUTE AT GRIMSBY.

As announced in last issue, an Institute, or school, for the purpose of educating colporteurs and canvassers, was commenced at our mission rooms in Grimsby Jan. 3, which continued until the 18th. Some twenty were in regular attendance. Persons were present from Lincolnshire, Bedfordshire, Hampshire, Cheshire, and Wales. Instruction was given on various points of doctrinal faith, and how to teach the same in giving Bible-readings, also how to successfully canvass for our books and papers, and to sell the same, as well as lessons in economy and the keeping of accounts. A prayer and social meeting was held each morning, in which, on every occasion, nearly every one took part. The blessing of the Lord at times seemed especially manifested, and several who were undecided in regard to engaging in the missionary work, decided so to do. As the result, some eight or ten will immediately enter large towns and cities as colporteurs.

Students began to arrive on Friday, Jan. 1, and Sabbath and Sunday, Jan. 2 and 3, were especially good days for the church at Grimsby. The ordinances were celebrated on Sabbath afternoon, at which time two requested baptism. On first-day forenoon, after a sermon on baptism by the writer, two were immersed by Pastor M. C. Wilcox, and united with the church.

Our mission room on Sabbath, Jan. 16, was crowded, and after a short sermon by Pastor A. A. John, of Wales, we enjoyed one of the best social meetings which it has been our privilege to attend since coming to England. One made a start in the Divine life for the first time. Nearly every one in the room took part. During the meetings a general tract and missionary society for the United Kingdom was organized. A general Sabbath-school association was also formed, as the growing interests of both seemed to demand a general organization. The instruction imparted during the Institute was given by Pastors A. A. John, J. H. Durland and the writer. All returned home thankful for the privilege enjoyed, and encouraged to labour on in the good work. We trust, through the blessing of the Lord, the work will receive a new impetus on account of the meetings of the Institute. S. H. LANE.

THOUGHTS ON DANIEL,  
CRITICAL AND PRACTICAL,  
BY U. SMITH.

A Verse by Verse Exposition of the Prophecy of Daniel.

That we may understand this prophecy, when we reach the time of the end, the prophecy itself plainly declares: "The wise shall understand." Our Saviour says, "Whoso readeth, let him understand." If we fail to do this, if we neglect its study, we are equally guilty with the Jews, who knew not the time of their visitation. Luke 19: 42-44. The author of the above work is a thorough student of prophecy, and his exposition is given in a clear, forcible style. It cannot fail to interest and instruct. 416 pp. Price, 5s. Address, THE PRESENT TRUTH, 72 Heneage Street, Grimsby.

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