

The Present Truth.

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

VOL. 2, No. 22. [Published Semi-Monthly.] THURSDAY, NOVEMBER 18, 1886. [For the International Missionary Society.] ONE PENNY.

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THE OTHER WHERE.

ONLY a step between
Our souls and the unseen;
A single hair
Snapt through, and lo! we stand
Within the silent land—
The other where.

How strange that such should be,
While all unmoved we
Hear the worn tale
As if, for our soul's peace,
We held a long life's lease,
That could not fail.

We wake, and walk, and sleep,
And reckon long and deep
On many days,
What schemes we shall pursue,
How dare, and think, and do
In the world's ways.

When lo! the morning breaks
The feathered craft forsakes
The favoured creek;
Loud wailings fill the air,
But in the other where
"Twere vain to seek.

The tale is soon forgot—
One was but now is not
Who promised fair;
A few kind hearts the while
Another grief beguile
With pensive air.

But soon the memory fades,
Lost in the swift decades,
Of struggling time,
While still to have or be
What men can hold and see
Is deemed sublime.

Oh! blinded souls, and slow
To venture all below
Where naught endures:
Look up, dear heart, and see
A life eternally
That may be yours.

Only a plank between
Our souls and the unseen—
Most blessed case;
Better than belt or buoy,
That time can ne'er destroy
The plank of grace.

Saviour! on thee we call—
Further we cannot fall,
Kept by thy care;
Clasped in thy loved embrace
Happy in any case,
Here, or elsewhere.

Lord, teach us so to live,
Glad for what thou dost give
Great things or small,
Filling our little day
Humbly and hopefully
Waiting thy call.

—Janet K. Muir, in *Christian Leader*.

JOHN KNOX.

THIS godly man, who for centuries has been renowned for his integrity and intrepidity during the early history of the Reformation in Scotland, was born near Haddington in 1505. Like Latimer he was the son of a yeoman, but was educated at St. Andrew's University. He received the degree of M.A. at a much earlier age than it is usually conferred, and was ordained a priest in the Romish church. His teacher in the University had imbibed the principles of Protestantism, and it is not strange that the apt pupil should soon have become so familiar with the writings of the Fathers and the teaching of the Scriptures as to renounce Romanism, and be publicly denounced as a heretic.

Knox received much instruction in the gospel from Wishart with whom he travelled from place to place till dismissed by the noble martyr the night before he was appre-



[From Wylie's "History of Protestantism," by permission of Cassell & Co. Limited.]

hended. Persecution being very bitter, he remained concealed for a time, and in 1547 sought refuge with other Protestants in the castle of St. Andrew's. It is said that here with great reluctance he entered upon the work of the ministry, which office he discharged with faithfulness and energy. When the castle was surrendered to the French troops in July of the same year, he was taken prisoner, and, at the instigation of the Pope and the Romish clergy, was sent to the galleys. The severe treatment which he received during the next nineteen months permanently impaired his health, but did not abate his faith and courage.

When released in 1549 he returned to Scotland, where his labours as a preacher were greatly blessed. Nearly three years later he was appointed one of the six chaplains in ordinary to Edward VI. In this capacity Knox "laboured indefatigably, frequently preaching every day in the week, besides

having numerous conversations with the principal inhabitants of the places he visited." When preaching at court, he manifested the same boldness and fidelity as did Latimer, and he ever declined preferment.

After the death of Edward, when Protestants were no longer tolerated, he fled to the Continent and there remained for a year and a half. Much of this time he spent at Geneva, and became an intimate friend of Calvin. He did not forget his afflicted brethren in Great Britain, but encouraged them by letter to adhere to the faith. It was at this time that he wrote a tract entitled "Admonition to England," which his enemies pronounce too severe; but would they have been less severe had they suffered at the hands of the Protestants as did the latter at their hands during the reign of Queen Mary?

On his return to Scotland he preached publicly at Edinburgh for ten days without being interrupted. Concerning this he wrote, "Sweet were the death that should follow forty such days in Edinburgh as I have had there." At this time "he addressed a letter to the queen regent, urging her to countenance the Reformation, but she treated his counsel with contempt."

At the request of the church in Geneva that he should become their pastor, he returned thither in 1556, and here for nearly two years he enjoyed a season of quiet, such as he had not previously known, in fellowship with kindred minds. With other English exiles he was engaged in the translation of the Geneva Bible, thirty editions of which were issued in the next half century. The letters written by Knox at this time are said to have had "a very considerable influence in effecting the Reformation in Scotland."

On the death of Queen Mary of England, he returned to his native land, where he arrived in May, 1559. It was a critical time in the history of the Reformation, and he travelled through the greater part of Scotland, arousing the people to a sense of the errors which they held. By the assistance of the English, a treaty was concluded with the French, and their troops were withdrawn. The Romish formularies were then discontinued, and Knox again became minister of Edinburgh. Here he wrote the Protestant confession of faith, which was sanctioned by Parliament, and also prepared the First Book of Discipline.

In 1561 Mary Queen of Scots returned, and the Protestants were again in danger, but their leader was not at all intimidated, even when summoned to appear before the queen and her councillors to answer for a sermon in which he had condemned the massacre of Vassy, in France. Of the wonderful influence which he exercised over the public mind, the English ambassador thus wrote in a letter to the English secretary: "Your honour exhorts us to stoutness: I assure you the voice of one man is able in an hour to put more life in us than six hundred trumpets continually blustering in our ears."

At length the anger of the queen toward him was so great that he deemed it expedient to visit England for a time. While he was absent, the queen was imprisoned, and he returned in time to preach at the coronation of the infant king, James VI. The Earl of Murray now being regent, Protestantism was established. Grief at the assassination of Murray greatly affected Knox' health and spirits, and though he continued to preach, he never recovered from a stroke of apoplexy which he had in Oct. 1570. The friends of the queen still sought his life. At one time a musket-ball, fired into the room where he was sitting, only missed its aim because he had removed from the place where he usually sat. He accordingly retired for safety to St. Andrew's. When hostilities ceased, at the request of the people of Edinburgh, he again resumed the charge of that congregation, but his voice was too weak to be heard by so large an assembly. He chose a smaller church, and selected James Lawson as his successor. The massacre of St. Bartholomew in Aug. 1572, still further affected his health, but this did not prevent his denouncing it from the pulpit.

On the 9th of Nov., he "admitted Lawson as his colleague and successor, but his voice was so weak that few could hear him." "Upon the 11th, he was seized with a violent cough and great pains of the body, breathing with more and more difficulty, till he breathed his last." His death occurred on the 24th of the same month. At his grave Regent Morton said, "There lies a man who in his life never feared the face of a man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For God's providence watched over him in a special manner, when his very life was sought."

He requested his wife and servant to read the seventeenth chapter of John's gospel, the fifty-third chapter of Isaiah, and a chapter of the Ephesians, to him every day during his illness. He was also very fond of the Psalms. His dying testimony was, "I profess, before God and his holy angels, that I have never made gain of his Sacred Word, never held back any of his counsel from my people; never studied to please men, nor gave way to the corrupt affections or worldly interest of myself or others; but have faithfully employed the talents committed to me for the good of the church over whom I was in the Lord."

Knox is often compared to Luther. Dr. Chalmers says of them, "These two master-spirits of the Reformation were each calculated to foster the coming light of the true gospel; the one spread the light over Christendom, the other encountered the boisterous bigotry of courts, and performed the executive part of the Reformation." To these men the Protestant world is greatly indebted, and its aim should be like them to search for the truth of God and adhere to that truth at whatever cost.

J. T.

SCRIPTURAL BAPTISM. NO. 8.

TESTIMONY OF LEARNED MEN ON INFANT BAPTISM.

EVEN the most learned men who defend infant baptism, acknowledge that the Scriptures contain no commandment for infant baptism, neither any example which shows that infants have been baptized. We quote the following:—

Martin Luther: "It cannot be proved from the Holy Scriptures that Christ ordained infant baptism, neither that it was introduced by the first Christians after the apostles." (*Booth's Pedo-baptism Examined*. Vol. 1, p. 303.)

Dr. A. Neander: "The practice of baptizing children was far from this time (the Apostolic). We can in no way conclude from the instances where whole families were baptized, that infant baptism was used. 1 Cor. 16:15 shows also that such a practice was wrong; for it is plainly seen from this text that the whole family of Stephanas which Paul baptized consisted of such members as had already reached the age of puberty. The conclusion that infant baptism is without apostolic original does not only follow from the fact that the baptism of infants is spoken of at such a late period, but also from the fact that the opposition against this custom continued so long." (*The Founding and Guidance of the Christian Church*. Vol. 1, p. 168.)

Professor Lange: "All attempts to prove infant baptism from the New Testament are useless. It is entirely contrary to the spirit of the apostolic times and the first principles of the New Testament." Dr. M. D'Aubigne, author of "The History of the Reformation," says: "However much I favour the baptism of infant children, yet

I must acknowledge that no express commandment to baptize children is found in the gospel." (*On the Authority of God*, p. 152.)

Westermeyer says in his Church History: "When according to the above it was required of those who would be baptized that they should make a promise and present a confession of faith having received previous instruction, it would no doubt appear a doubtful undertaking to administer baptism unto infant children. It is also certain that Christ himself has not instituted infant baptism, neither can it be proved that the apostles baptized children; for although we read, that they baptized whole families (Acts 16:33), yet it may be supposed that no children were found in such families. (Vol 1, part 6, ¶ 4.)

Dr. Fr. Scheirmacher: "All trace of infant baptism which people have attempted to find in the New Testament, must first be put into it." (*Der Christliche Glaube*. Vol. 2, p. 383.)

Dr. Herman Olshausen, in his comments on Titus 3:5, writes: "Yet the New Testament does not recognize infant baptism at all, neither can any man be born again without being conscious of it himself." (*Biblical Commentary on all the New Testament*.)

When the most prominent Lutheran theologians acknowledge such things, no one ought to assert that infant baptism is apostolic.

HAS BAPTISM TAKEN THE PLACE OF CIRCUMCISION?

Some point to circumcision to sustain infant baptism. They say that circumcision was a seal of the righteousness of the faith in the old covenant, and that the children received this seal when they were eight days old, hence we may also baptize small children in the new covenant. Besides this Paul compares baptism to circumcision in Col. 2:11, 12.

Answer. The old covenant embraces the children of Israel after the flesh, without any reference to individual faith, and it contained only temporal promises (Ex. 19:5-6; Deut. 28:1-14); but the new covenant embraces only those who believe, in whose heart the law of God is written. Heb. 8:10. Circumcision and infant baptism which is administered without reference to character and individual choice and faith has no value before God, "but the just shall live by his faith." Hab. 2:4.

Abraham received the sign of circumcision to be a seal of the righteousness of the faith which he had, yet being uncircumcised (Rom. 4:11); but the Scriptures state nowhere that circumcision was a seal for his descendants. Abraham could receive the sign of circumcision to be a seal of his faith, but it is impossible that circumcision could be a seal of faith to his unbelieving descendants. A seal confirms that which is of authority. A sign is a visible proof that something has existence. Circumcision was a sign or visible proof unto the Israel that were the people of the old covenant, but it was no seal unto them.

Those who believe in Christ are sealed with his Holy Spirit, which is an earnest, or pledge, of their immortal inheritance, "In whom [Christ] also after that we believed [not when we were unconsciously baptized] ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." Eph. 1:13, 14. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who thus hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22.

This heavenly sealing is very precious and we must be careful not to hinder it. The apostle says: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32. This shows plainly that believers are sealed by the Spirit of God, which bears witness with their spirit that they are the children of God, and thus confirms their faith as having authority, or being genuine. Rom. 8:16.

The apostle speaks, indeed, of circumcision in connection with baptism, but he does not here refer to the circumcision of the old covenant. He says: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:11, 12. Circumcision in the old covenant, as well as infant baptism, is administered

by men, but the circumcision here spoken of is not made by hands, it is of God. It is the circumcision of Christ. A circumcision which Christ performs as the body of sin is put off through the atoning sacrifice and ministration of our High Priest. When this is done, when God creates in the repentant soul a new heart and a right spirit, then a person is ready to be buried with Christ in baptism, and to be raised with him through faith in God, who raised Christ from the dead. The circumcision which Christ performs on the heart is one thing, and the baptism which is simply administered by man is another thing. God alone can circumcise the heart. For this reason Stephen said to his unconverted hearers: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51. And the apostle writes that he who is a Jew inwardly and has received the circumcision of the heart is accepted of God. Rom. 2:29. The Lord has placed the circumcision of the heart in the new covenant in the place of the circumcision of the flesh in the old.

J. G. MATTESON.

CHRISTIAN UNITY.

In the present divided state of the religious world, the question how to promote Christian unity has frequently been asked, but it is generally admitted that the efforts hitherto made in this desirable direction have not been very successful.

It is an ancient maxim that "union is strength and division is weakness;" but if unity of action is essential to success, it must be confessed that the present condition of the world, either religiously or politically, is not very encouraging. It is still a perplexing problem in the minds of many earnest Christians, why the results of the various religious agencies should not be more apparent than they really are. Some, however, have long recognized the fact that the extension of scriptural knowledge is not always the primary object of these organizations. Sectarian views are carefully set forth, but the cardinal truths of God's Holy Word and its claims upon men, are rarely enforced to the extent their importance demands.

Many of the doctrines and practices of an apostate system of religion have been introduced and accepted by nominally Protestant churches, and meetings have recently been held to protest against the increase of Romish practices in "the Church."

The words of the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity," are well worthy of reflection in a time when, instead of love and unity, the spirit of enmity and jealousy is too often manifested. An instance of this kind has lately been reported: A well-known and "liberal minded" minister of the Church of England, (Rev. J. M. Wilson) having dared to deliver a lecture in a Nonconformist "meeting-house" at Bristol, he has been severely criticised by the *Church Times* for thus fraternizing with dissenters and told "he is not worth powder and shot"!

The increase of worldliness and the lack of spirituality are also marked signs of the times. At the recent meetings of the Baptist Union, the Rev. J. T. Briscoe, of London, read a paper upon "The Spirituality of Church Membership," in the course of which he said: "Divines used when urging nonconformity to the world to apply the text, 'Come out from among them and be ye separate;' but the world is now very largely within the Church, and if the present tendency to worldly conformity should much increase, this text will soon be applicable to the world instead of the Church;—the world will have to be called out of the Church instead of the Church being called out of the world; how to get the Church out of the world was a hard problem; how to get the world out of the Church is an unspeakably harder one. It is difficult now to lay one's finger upon the line which divides the Church from the world. That line was once apparent enough when the acceptance of the name of Christ involved social degradation, loss of property and peril of life. To-day when profession of some kind is a badge of social respectability, the case is different; formerly broad enough, the line is now fine as a hair since the Church has become so worldly and the world so Churchy."

These words, taken from *The Baptist*, forcibly represent the present condition of the religious world, and this sad picture (by no means overdrawn), not only shows the necessity of a thorough reform, but it proves beyond doubt that the apostle has correctly foretold the prevailing features of the last days. 2 Tim. 3:1-5. The time will come when the earth shall be filled with the knowledge of the Lord as the waters cover the sea (Isaiah 11:

9), and this text brings before us a glorious future when Christian unity shall forever prevail. But this happy state of things will certainly not be brought about by human agency as many have been led to believe. The structure built upon human creeds and papal superstitions may exist for a time, but the day is coming when it will be overturned never again to rise. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

There has probably never been a period in the world's history when so many different theories have been advanced and taught in the name of religion as in the present age. The differences of religious opinion existing amongst some of the most prominent preachers of the day are truly surprising, and, under such circumstances, it is scarcely probable that the unity of the faith will speedily be attained by those who do not search the Scriptures for themselves.

Mr. Henry Ward Beecher, who has recently concluded his lecturing and preaching tour in England, has openly advocated the doctrine of evolution, and his utterances upon this and other subjects have given great offence to some of his ministerial brethren. The following extract from Mr. Spurgeon's public prayer has been quoted by several papers: "Lord, shut the mouths of blasphemers, especially of those who pretend to be preachers of the gospel and yet only blaspheme God; have mercy upon them and turn their hearts, that they may yet know thy truth, love it, and may be able to preach in the power of it." The opinion is generally unanimous as to the reason why this prayer was offered. The following quotation from the report of Dr. Clifford's recent address at Bristol is worthy of note. He said: "No preacher, however exalted his aims, will achieve enduring spiritual good unless he maintains a firm and unrelenting grip of the vital facts and eternal truths of the revelation of God in Christ Jesus, and speaks as one who has a present vision of their infinite significance and immediately available values." These words of Dr. Clifford are especially applicable in the present day, and we trust will lead to good results. Instead of having a "firm and unrelenting grip" of the eternal truths of God's Word, the tendency has been to regard as non-essential, certain portions of the Scriptures which are not popular or pleasing to the human mind. The perpetuity of the Law of God and the necessity of rendering obedience thereto, is clearly taught in the Bible, but its claims are often set aside by many who profess to teach the truth! True Christian unity cannot possibly be enjoyed if any part of Divine truth is sacrificed. The Word of the Lord endureth forever (1 Pet. 1: 24); and it is therefore a most important duty to seek, by a careful and prayerful study of the Scriptures, that knowledge which alone will make us wise unto salvation.

The Sacred Volume should be our only standard of appeal; "For all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16. Christ in his sermon on the mount teaches us the lesson that it is necessary not only to hear his sayings but to do them (Matt. 7: 24). It is a source of joy to know that those who take the Word of God for their guide can come into the unity of the faith, believing that what God has promised he is able also to perform (Rom. 4: 21). May we be faithful to the end, and be found worthy to receive the reward which the Lord will bestow upon all who love his appearing.

J. F. SHEPPARD.

THERE is but one way in which man can ever help God—that is, by letting God help him; and there is no way in which his name is more guiltily taken in vain than by calling the abandonment of our own work the performance of his. God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly our "Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves it is our own fault. And we may always be sure that, whatever we are doing, we cannot be pleasing him if we are not happy ourselves.—*Ruskin*.

APPLY healing to other minds diseased, and you will not fail to heal your own. The law of impenetrability obtains in mind as well as in matter. Sorrow cannot wholly fill the heart that is occupied with others' welfare. Constant melancholy, furthermore, is constant rebellion.—*Gail Hamilton*.

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.

OMNISCIENCE.

God knows—not I—the devious way
Wherein my faltering feet must tread,
Before into the light of day
My steps from out this gloom are led.
And since my Lord the path doth see,
What matter if 'tis hid from me?

God knows—not I—how sweet accord
Shall grow at length from out this crash
Of earthly discords which have jarred
On soul and sense. I hear the clash—
Yet feel and know that on his ear
Breaks harmony—full, deep, and clear.

God knows—not I—why, when I'd fain
Have walked in pastures green and fair,
The path he pointed me hath lain
Through rocky deserts, bleak and bare.
I blindly trust—since 'tis his will—
This way lies safety, that way, ill.

He knows, too, why, despite my will,
I'm weak when I should be most strong,
And after earnest wrestling, still
I see the right, yet do the wrong.
Is't that he'd have me learn at length,
Not mine, but his the saving strength?

His perfect plan I may not grasp;
Yet I can trust Love Infinite,
And with my feeble fingers clasp
The hand which leads me to the light.
My soul upon his errand goes,
The end I know not—but God knows.
—*Alice Williams*.

KEEP THE SOUL ON TOP.

LITTLE Bertie Blynn had just finished his dinner. He was in the cozy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. He had in his hand two fine apples—a rich red, and a green. His father sat at a window reading a newspaper. Presently he heard the child say:—

"Thank you, little master." Dropping his paper, he said.

"I thought we were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Did n't you say just now, 'Thank you, little master'?" The child did not answer at first, but laughed a shy laugh. Soon he said:—

"I'm afraid you'll laugh at me, if I tell you, papa."

"Well, you have just laughed; and why may n't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I do n't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master,' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?"

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, that will run up into our brains, and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. Miss McLaren says that sometimes, when she eats too much of something she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and do n't eat too much, it seems as if it was thankful and glad."

"What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That was n't just the word, but it's what it meant."

"Were n't these the words, 'I keep my body under'?"

"Oh, yes! that was it; but it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

Bertie put on his coat and cap, and went away to school. His father took up the apple he had left behind on the table, and put it in his pocket. On his way home, late in the afternoon, he called at Miss McLaren's boarding-house. He gave her the apple, and told her all that Bertie had said.

She could not eat that apple. She wrapped it in rose-coloured tissue-paper, and laid it in the drawer where she kept her dainty laces and nicest things. She had worked hard in school that day, and was very tired. At night, when her head was resting on its pillow, the moon looked in through the window, and saw tears of joy dropping on it from a sweet face.—*Well-Spring*.

TROUBLESOME WEEDS.

EVERY one has a garden called Conversation. If the unpleasant thoughts which blossom into words are kept out, the garden becomes beautiful and interesting. There are a few kinds of weeds, which unconsciously creep into this garden, and unless they are put down, or better, pulled out, they injure and spoil the good flowers.

1. *Untruth*. This is dark-leaved and so small at first that it is scarcely noticed. In its early stages it is called exaggeration. You are not sure whether you saw three or four things and you say four. The next time the number becomes larger, and so the weed grows until it is strong and hardy. Be sure to pull it up.

2. *Slang*. This spoils many a garden of choice flowers. It is sometimes overlooked among boys, but is not considered to have any beauty.

3. *Bad grammar*. This is a common weed found in the gardens of uneducated and careless persons. It grows slowly but steadily, and finds a place beside the nicest looking flowers. There are a number of varieties and among them are "I seen," which chokes up "I saw," or "I have seen;" "its her'n," which crowds out "it is hers;" and "it is me," which grows close to the little plant "it is I."

4. *Gossip*. Every one knows this ugly weed which works mischief wherever it appears. It is one of the worst varieties, and has been known to completely over-run and spoil the gardens in which it is allowed to grow.

These are the principal weeds which find their way into the garden of conversation. Examine the one belonging to you and see what weeds are gaining headway.—*Scholars' Companion*.

INDUSTRY.

MAN must have occupation, or be miserable. Toil is the price of sleep and appetite; of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The whole world does not contain even a brier or thorn which Nature could have spared. We are happier with the sterility, which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion. The body and the mind are improved by the toil that fatigues them. The toil is a thousand times rewarded by the pleasures which it bestows. Its enjoyments are peculiar. No wealth can purchase them—no indolence can taste them. They flow only from the exertions which repay the labourer.—*Selected*.

BE cheerful: do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the travelling monument of despair and melancholy.—*Arthur Helps*.

THE only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves.—*Chas. Kingsley*.

EDITING a paper is like carrying an umbrella on a windy day. Every body thinks he could manage it better than the one who has hold of the handle.

WE spend £120,000,000 for one article of luxury; and drunkenness sends more to the grave in one year than war in ten years.—*Canon Howell*.

THE PRESENT TRUTH.

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

GRIMSBY, NOVEMBER 18, 1886.

M. C. WILCOX, RESIDENT EDITOR.

Corresponding Editors:—

J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

THE JUDGMENT OF THE GREAT DAY. NO. 4.

AS WE NOW turn to this branch of the subject, namely, the nature of the work involved in the cleansing of the sanctuary, or the investigative judgment, another class of declarations which we find in the Scriptures at once suggests itself.

In Acts 3 : 19, 20, we read : "Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord ; and he shall send Jesus Christ, which before was preached unto you." The original admits of a little different translation. Thus, Mr. Wesley, in his notes on the New Testament, reads the passage : "Repent ye therefore, and be converted, that your sins may be blotted out, *that* the times of refreshing may come from the presence of the Lord ; and he may send to you Christ Jesus, who was before appointed."

Speaking of these two translations, Albert Barnes, in his notes on the Acts, says : "The grammatical construction will admit of either."

So far as the point now under notice is concerned, it matters not which one of these is adopted. One represents the blotting out of sin to be *when* the times of refreshing arrive ; the other makes the blotting out of sin to be the *cause* of the coming of that refreshing. But neither of them gives the idea that this blotting out of sin takes place when the sinner turns to God. Both of them locate it in the future ; and both of them represent it as just *preceding* the second coming of Christ. And this is especially true of the latter translation which follows the original in using a conditional verb respecting Christ's advent ; not as though that were at all a doubtful event, but rather as if his coming to the personal salvation of the ones addressed, depended upon their having part in the promised refreshing, and as if that refreshing was to come in consequence of the blotting out of sins.

The relation of this work of blotting out of sins to the second coming of Christ, determines when it must take place. It just precedes that coming ; but the last work Christ does before his coming, is to make the atonement in the most holy place of the heavenly sanctuary. This, therefore, must be the time when, and the place where, this work is done. But if sins are to be blotted out, they must somewhere be written ; and before they can be blotted out, the books which contain these records must be examined. On this point the Scriptures are very explicit. Thus the Lord says by Jeremiah : "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me." Jer. 2 : 22. By Moses the Lord speaks as follows : "Is not this laid up in store with me, and sealed up among my treasures ?" Deut. 32 : 34. In precisely the same manner speaks the Apostle Paul : "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. 2 : 5, 6.

Such expressions as these—"iniquity marked," "laid up in store," "wrath treasured up," etc.,—can mean nothing less than that God takes notice of men's sins, and that every one is accurately marked before him. All the texts which speak of the blotting out of sin must have reference to the same great fact. David accordingly prays that God would blot out his transgressions. Ps. 51 : 1, 9. Nehemiah prays respecting certain ones, that their sins may not be blotted out. Neh. 4 : 5

David and Jeremiah make use of similar language. Ps. 109 : 14 ; Jer. 18 : 23. In Isa. 44 : 22, 23, the prophet speaks prophetically of the blotting out of sin, connecting it with the new creation and final redemption, but using the past tense for the future, as is common in prophetic language. And in the previous chapter (43 : 25) he speaks of this blotting out of sins as being necessary in order that they may be no more remembered.

The existence of these books of record, and the use that is made of them in the great work of judgment, are matters of the most explicit revelation. In that awe-inspiring view of the judgment given to the prophet Daniel, he says : "The Ancient of days did sit. . . . Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened." Dan. 7 : 9, 10. John also saw the books in connection with the judgment work. He says : "And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of those things *written in the books*, according to their works." Rev. 20 : 12. Thus it is evident that the sins of all men are entered upon the unerring heavenly records, and that the time is coming when the sins of all those who have repented and been converted, will be blotted out.

But there are other books besides the one from the records of which judgment is meted out to the wicked, as in Rev. 20 : 12. In Mal. 3 : 16, we read : "Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a *book of remembrance* was written before him for *them that feared the Lord*, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Nehemiah offered this prayer to God : "Remember me, O my God, concerning this, and wipe not out my *good deeds* that I have done for the house of my God, and for the offices thereof."

The book here referred to seems to be written for the righteous only, and hence to be designed to record their endeavours in the cause of Christ. No names would be recorded therein except the names of those who enter the service of God. But the Scriptures assure us that not all who enter upon this service will persevere and prove overcomers at last. This book will therefore show just how far they advanced in the work of overcoming, and how and when they failed. The object of this book being to contain only the good deeds of the righteous, such as they have endeavoured to perform in the name and for the sake of Christ, it must show all their acts of obedience, sacrifice, self-denial, repentance, confession, and other efforts in the Christian life. When their life record is finished, if they have kept the faith and overcome, then this book will show, when the time comes for the examination of the books in the judgment, that they are prepared for the ordeal, and are entitled to a favourable decision. From the records of this book their destiny must accordingly be determined, and this is the book that is to show them worthy of a part in the first resurrection, and in the world to come.

But there is still another book which is to be taken into account, called "the book of life." Rev. 20 : 12. It is spoken of also as "the Lamb's book of life." Rev. 13 : 8 ; 21 : 27. Its purpose is to contain the names of all those who have become followers of the Lamb. It is a record of those who will find deliverance in the great time of trouble. Dan. 12 : 1. "And at that time thy people shall be delivered, every one that shall be found written in the book." It is the grand roll of honour of all those who are entitled to an entrance at last into the city of God. Rev. 21 : 27.

But though a person may have entered God's service, and had his name registered in the book of life, unless he perseveres to the end, his name will be blotted out of that book. Rev. 3 : 5. "He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." From this declaration the opposite inevitably follows ; namely, that those who do not overcome will have their names blotted out of the book of life. And the time when this is to be done is also indicated. It is when Christ confesses the names of his people before his Father, which must be in the investigative session with which the judgment opens, and which results in "accounting worthy" as many as are entitled to eternal life.

This blotting out of the sins of the righteous is to them an event of the utmost importance ; for if once blotted out, these sins can never be brought against them again in the judgment, since men give account to God only for those things which are written in the books. No individual therefore can have his sins blotted out until the close of his probation. And in order for the question to be determined whether they shall be blotted out or not, the books must be examined.

We now have before us the different books which are to be brought into requisition before the judgment is completed. These are—

1. The books which contain the records of the sins of all men, in which the names of all men are entered, and from which the sins of the righteous will be blotted out, on their acquittal in the judgment.

2. The books of remembrance written for the righteous only, in which their names only are entered, and which contain simply their good deeds, that is, their efforts to serve God and overcome sin. From these books all the records pertaining to those who do not succeed in overcoming will be blotted out ; for "when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, . . . all his righteousness that he hath done shall not be mentioned." Eze. 16 : 24.

3. The book of life, containing the names only of those who have made a profession of Christ ; from which the names of all those who finally fail to overcome are to be blotted out. Rev. 3 : 5.

All these books are requisite to the opening judgment scene described in Daniel 7 : 9, 10 ; for they each contain records which are affected thereby. The first must be opened that the sins of the overcomers may be blotted therefrom ; the second, that all the abortive efforts of backsliders and apostates may be blotted from its pages ; the third, that the names of this latter class may also be blotted from its record, leaving the names only of those who have overcome, and who are to have immortality brought to them at the revelation of Jesus Christ.

It is evident that the result of the blotting out work is to draw the final line of separation between the righteous and the wicked and decide all cases. But this, as we have seen, is just what is accomplished by the cleansing of the sanctuary,—the work of the atonement in the most holy place of the tabernacle on high. Such, then, is the nature of the work of the investigative judgment. It consists in the examination of the books, the blotting out of the sins of the overcomers, and the erasing from the book of life of the names of all who have failed to overcome.

As the object of the investigative judgment is simply to decide who are Christ's that they may be his "at his coming" (1 Cor. 15 : 23), it is evident that the only cases which come up for examination in this division of the judgment with a view to determining whether they are the Lord's or not, are those who have at some time made a profession of his name. For those who have never made a profession of the service of God have already de-

cided for themselves the only question which it is the object of this investigative judgment to determine, that is, to which class, righteous or wicked they belong; for by their course of life they have proclaimed themselves his enemies, and on that question there is nothing further to be decided in their cases. Nor would there be anything further to be decided in case of professing Christians, if it was a fact that all who enter the service of Christ were absolutely sure of overcoming. But all do not hold out to the end; hence the necessity of examining their cases to ascertain who have done this and who have failed.

It follows, therefore, that the important book—the decisive book—in this part of the judgment, is the book of God's remembrance, containing not the names of the wicked world in general, but only of those who have professed to be followers of God. These cases alone come up in the investigative judgment; for as we have seen, there is no occasion to introduce any others at this point. The records of this book determine whose sins shall be blotted out of the book where they are recorded, and their names retained in the book of life: and on the other hand whose sins shall remain uncancelled to be answered for in a future division of the judgment, and their names be blotted from the book of life, and their good deeds from this book of God's remembrance.

The accomplishment of this work strikes the great balance sheet of the world. The records are then all complete. The blotting out of sins and names, from their respective books, is all finished. The names then remaining in the book of life show who are to be raised from the dead, and who changed among the living, at the coming of Christ.

Let it be noticed that this branch of the judgment work has but one specific purpose, and that is to decide the question of acceptance or rejection, life or death, for all mankind. It simply assigns all men to their respective classes, the good or the bad. It does not determine the amount of the reward due to the righteous, or the amount of punishment to be inflicted upon the wicked. Those matters still remain to be settled by the record of the deeds of the wicked, not yet examined at all, and by the records of the good works of the righteous, remaining in the book of remembrance, which have thus far been examined only on the question of character.

In this part of the judgment God acts as Judge, and Christ as Advocate. Here Christ confesses to his Father the names of those who have confessed him before men; and their names are not blotted from the book of life; and here he also denies before his Father the names of those who deny him before men; and their names are blotted from the book of life. Matt. 10: 32, 33; Rev. 3: 5. Thus the Father accepts through Christ all who are his; and this being done, his part in the great work of judgment ends. Thenceforward all judgment is committed unto the Son. John 5: 22.

THE ROMAN CURIA.

THE CURIA is a Cabinet of long standing, great practice, experience, and knowledge of affairs. It never goes out by the action of an adverse majority in a representative Chamber. It never suffers change, except as one member or another drops off by old age and death. Like the Russian Cabinet, it comprises all the best intellects of Europe and the New World. It combines the astuteness of the Italian, the solidity of the Englishman, the inventive genius of the American, the clear subtlety of the Frenchman, the dogged perseverance and persistence of the German, the duplicity of the Oriental, and the falsehood of all. All these varied intellects have been carefully trained for their work, and been experienced in diplomacy; while from the intimate reports derived from priestly confessors all over the world, the best and most detailed knowledge of the characters and intentions of statesmen and the passions of people, are ready

to their hand. The Vatican is the centre of all the intelligence and information of the world; and every bishop has periodically to visit Rome, in order that his inmost soul may be probed, and his continual reports may be tested. Such is the Cabinet with which Protestant statesmen hope on equal terms to cope!

Now consider the other point—the character of the Roman Curia to which the Romish bishops all over the world have sworn implicit obedience, just as the priests also have sworn entire submission to their bishops. The church of Rome is, in fact, not a body of theological doctrine or belief, but a huge and intricate system of government. It is an empire; it is an absolute monarchy, with its College of Cardinals, or Privy Councillors—a monarchy which rules not only by means of force, and which governs not only the bodies and outward actions of its subjects; but which rules the conscience by means of spiritual terrors, and insures the most abject obedience by means of superstitious feelings. As a study of the Syllabus of Dec. 8, 1864, will show, the Papal Government is a conspiracy of the subtlest and best informed minds, against the fortunes and liabilities of mankind. It has agents in every land and every nation; for every priest, every monk, every nun, every member of a religious confraternity, is an agent of that Government. And every one of these—the whole body indeed of the Romanists—move as one army, in accordance with the orders from the Vatican. By all the allurements of sense; by the feigned terrors of the unseen world; by artifices nicely calculated on an intimate acquaintance with each man's idiosyncrasies, tendencies, antecedents, and present frame of mind; by the power acquired through the knowledge of some secret crime; by enticing young persons of mark to commit themselves in perpetrating some disgraceful act so that their fair name and fame, their honour and their liberties are placed in the hands of the agents of Rome; by memories of the past, and poignant stings of remorse; by offers of preferment, office, glory, and fame, with assurances of safety and secrecy in exchange for services rendered clandestinely to Rome;—by all these means, and many others, the Vatican is ever increasing, in every land, its body of adherents, who must implicitly obey, while they hate her. Nor can honour or patriotism or even family affection intervene. Conscience is goaded, and oaths compel them to discard the laws and the welfare of their nation, with the love of kindred, the entreaties of a wife, the paternal instincts of a father for his children, in order to submit to and obey the mandates of the Pope.

The system of the Church of Rome is a wonderful mechanism. Its centre is the Pope. Yet it is independent of the Pope. Many a Pope has been a dotard; very many have been debauchees. Yet the machine works on, irrespectively of his idiosyncrasies. It is the Cabinet, the Privy Council, the College of Cardinals, that governs. That body never dies. One old man and another falls away, like a sere and yellow leaf, but the tree remains; the traditions and the knowledge of centuries are still there. The records of the past are added to the daily experience of the present; and that experience is being ever gathered in every corner of the earth, wherever there is a priest or a missionary. From every race, from every land, from every people, nay, from every family there stretches a telegraphic wire of secret intelligence to the central station of the Vatican. There the intelligence is used by free minds, who are destitute of family, without all the affections which are natural to man, without a country or a home, without patriotism; without restraint of obligations, oaths, moral principles or Divine laws; because the word of the Pope is supposed to tear those holy fetters away as gossamer webs, and priestly absolution is held to wash out even the slightest taint of sin. That is right which is done to advance the power of the Pope. That is true which the Pope may

please to assert *ex cathedra*. That which favours the interest of the church is good. Even crime is commendable if it be done for the church. Coleridge, the poet and philosopher, said that there are two kinds of strong persons who must always prevail over men that vary in their aims, and sometimes move in one direction and sometimes in another: he is strong who acts always in accordance with the will of God, and allows no consideration, no passion, and no interest to make him deviate from the path of rectitude and simple justice, and he, too, is strong who puts before himself one end, to which he constantly aims without swerving to one side or the other, allowing no considerations of right and wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter. *Fortè nihil difficile*. The latter succeeds in this world, the former lives for eternity. Hence the success, for centuries, of the Vatican. Emperors have resisted it, and fallen. Ministers have framed their policies to curb the pretensions of the Pope, and have been overcome. The devices of premiers are weak, in opposition to the intrigues of the Curia. The advance of the Papacy has always been as the advance of the plague, irresistible, unsparing, remorseless, and deadly. Its myriads of secret agents overmatch armies and dispose of their generals. Its purposes are fathomless as the sea and silent as the grave. Its action is in every state, setting nation to hamper nation, and exciting one statesman against another; breaking up, dividing, crumbling its enemies; while its own party is always united, conspiring everywhere towards one object. Ever victorious, it will triumph until the great hour for the doom of the harlot which sits upon the nations of the earth, has struck; until the warning voice has been heard through the world: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . For she saith in her heart I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."—*Lord Robert Montagu*.

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.

ROMISH INSTITUTIONS.

A WRITER in the *Christian Leader*, speaking of the increase of converts, says:—

"During the last fifty years or so conventual institutions have increased in Great Britain alone by the large number of 558, an increase which is so serious as to cause no undue concern in a Protestant country. There was a time when antipathy justly showed itself against the existence of Popery in our midst; but at present too much apathy exists, not to say sympathy, regarding popish encroachments. The advance of Popery is stealthy. It wastes no time in argument nor squanders its resources in divisions of opinion or disruptions of forces. It is work, work, work. In this way Great Britain is being laid under secret but active siege; for 1,000 chapels and 2,000 priests have, during the last half century, been added to the staff and structures of British Popery. All this increase from without means much. It aims at occupation and usurpation. It does indeed. Hear Cardinal Manning: 'It is good for us to be here in England. It is ours to subjugate and subdue, to break and bend the will of an imperial race. Protestantism overthrown here, all is but a war of detail.'"

After showing that Great Britain is more tolerant than papal countries, he speaks of the cause of this toleration in the following words:—

"Is it the popish vote which is so much prized? Is modern British toleration based on the expectations of political gain? Are political candidates afraid to support the claim for the inspection of convents because this might prove unpalatable to popish tastes? They say that investigation is not needed in

the face of facts which demand oversight! They allege that novitiates may leave their cells when it is their pleasure, seeing that the Council of Trent enjoins life-long incarceration. Unless Civil British authority guards this island from popish encroachments and domination, it will ere long be laid under the iron heel of Popery."

Politicians yield principle to policy, and tolerate, condone, and support what their consciences condemn in order to retain office. Rome knows this, and profits, as she always has, by the unscrupulousness and ambition of politicians and rulers.

WHO WILL LEARN RIGHTEOUSNESS?

We are living in very remarkable times. The condition of the world politically, socially and religiously is such as to cause wide-spread alarm among the most hopeful. The "distress of nations with perplexity" is a condition with which we are all more or less familiar from actual and recent experience. The political platforms are rotten throughout; our social circles are polluted daily; and among Christians, in spite of their efforts to keep their folds pure, facts are continually bringing to light the dark deeds of wolves, who have been wearing sheep's clothing.

It would seem that the Lord had almost entirely withdrawn his Spirit from the earth, and that men were vieing with one another to see who could plunge deepest into iniquity. And all this just before the angel of Rev. 14:15 cries with a loud voice to the Son of Man seated on the white cloud, "Thrust in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe."

But the Lord is speaking to many millions of the inhabitants of this sin-cursed earth. His voice is heard in the tempestuous storms which sweep over sea and land, in tidal waves, in floods, in thunderbolts, and earthquakes. This speech is continued day by day and hour by hour. All hear the voice, but, alas! how few recognize it as God's and take heed to what he would teach finite man when he thus speaks.

The prophet in speaking of the Lord says, "With my spirit within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9. The Lord showers upon us manifold blessings, and we enjoy them but forget the bountiful Giver. In prosperity we take glory to ourselves which belongs to our Creator; and adversity is set over against it, that we may consider our nothingness, and learn righteousness.

How slow we are to learn and do the will of God! Some who know that they are violating the rule of the Lord's moral government still go on in open transgression. How long will God forbear? The frequency of these calamitous events is arresting the attention of scientists and the secular press. The *South Wales Daily News* of Oct. 18, under the heading "Nature's Mischief" has the following:—

"The events of the last few weeks have been of such a description as to justify the opinion of those scientists who believe in periods of cataclysm and general catastrophe. Volcanoes, earthquakes, floods and storms on land and sea seem to be having their day, and the genial sunshine and mild breezes retreat before them. What is the matter? Has nature lost control of the universe? Or are we entering upon a new period? We should not now be astonished at a gigantic disturbance in earth, or sea, or air in almost any part of the world."

In these closing hours of human probation, who, that has a modicum of faith, cannot see that the Lord in mercy is permitting his judgments—in this war of the elements—to fall upon the earth that men may see their helplessness and sinfulness, and thus turn to their only source of refuge, even Jesus the one alone through whom we can be reconciled to God, and who so soon will appear on the white cloud, clothed with regal splendour, to gather his people home. Shall we not humble ourselves, in view of the solemn events which are just before us, and, indeed, *learn righteousness?*

A. A. JOHN.

The Missionary.

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

THE TREE GOD PLANTS.

THE wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best;
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when Spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till sweet to taste and fair to sight
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane;
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

If in the soul's still garden place
A seed God sows,—
A little seed,—it soon will grow,
And far and near all men will know,
For heavenly lands he bids it blow.
A seed God sows,
And up it springs by day and night;
Through life, through death, it groweth right,
Forever grows. —*Evangelist.*

QUARTERLY REPORT OF BRITISH TRACT SOCIETY.

SINCE the quarterly meetings were held we have received the reports from the districts, a summary of which we give below, including also the reports from the ship missionaries and canvassers. No word of discouragement comes from any of them, and all have returned from the workers' meeting and Council to their respective places of labour with continued courage and confidence in the work.

No. of members,	50
" " reports returned,	31
" " members added,	1
" " missionary visits,	1,950
" " ships visited,	2,255
" " letters written,	31
" " Bible-readings held,	109
" " <i>Present Truth</i> taken in clubs,	335
" " " " subscriptions obtained,	238
" " " " sold,	8,239
" " " " periodicals distributed,	17,566
Total,	25,805
" " pp. of tracts and pamphlets sold,	167,969
" " " " " " loaned,	49,480
" " " " " " given,	2,670
Total,	220,119
Rec'd on membership and donations,	£ 1 11 2½
" " <i>Present Truth</i> sales and sub's,	80 17 7
" " " " book sales,	95 3 5
Total,	£157 12 2½

MRS. S. H. LANE, *Secretary.*

THE CAUSE AT LARGE.

OUR American exchanges for the past two weeks contain reports of nine camp-meetings. The cold weather has not prevented the meetings, as the tents have been made comfortable by the use of stoves. Some of these meetings are said to be better than any previously held, especially was this the case in California. Liberal donations to the cause have been made. In California alone £20,000 were pledged to aid the work. About two hundred and eighty are reported as having seen their error in first-day observance, and decided to keep all God's holy law. Many others are "almost persuaded."

As the result of meetings held at Ballarat, Australia, forty-six have signed the covenant to "keep the commandments of God and the faith of Jesus." The contributions have more than defrayed all expenses of the meetings. The interest there is in

Australia to read on Bible truth is shown by the fact that one brother has secured 1,230 orders for "Thoughts on Daniel and the Revelation," and others are having success in this branch of the work.

A lengthy and interesting report of the methods of working on the Continent, and the favour with which the publications are received, appears in the *Review and Herald* of Oct. 19. It shows that the labourers heed the injunction "be instant in season, out of season." May they reap an abundant harvest.

From time to time we hear of those in Great Britain who are deciding to be on the Lord's side in this last great conflict with the powers of darkness. If these prove faithful, a rich reward awaits them. God grant that such may be the case.

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 BOOK OF REVELATION.

1. Is THIS book a hidden mystery, or is it a revelation?
"The Revelation of Jesus Christ." Chap. 1: 1.
2. What is the meaning of revelation?
"Thing revealed." "Reveal, to make known after having been concealed."—*Webster.*
3. Does the book conceal future events, or does it show things to come?
"The Revelation of Jesus Christ . . . to show unto his servants things which must shortly come to pass." Verse 1.
4. Was an angel sent to signify it to John?
"And he sent and signified it by his angel unto his servant John." Verse 1.
5. Is there a blessing for those who read and hear this prophecy, and keep those things which are written therein?
"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Verse 3.
6. Can it be a blessing to read and hear that which cannot be understood?
7. What things to be kept are written in this book?
"Here are they that keep the commandments of God, and the faith of Jesus." Chap. 14: 12.
8. Will the commandments be kept by the remnant, that is, the last of the Church on earth?
"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Chap. 12: 17.
9. Besides keeping the commandments, what other distinguishing characteristic will they have?
"The testimony of Jesus Christ." *Id.*
10. What is the testimony of Jesus?
"The testimony of Jesus is the spirit of prophecy." Chap. 19: 10.
11. Did John's brethren have the testimony of Jesus?
"I am thy fellow servant, and of thy brethren that have the testimony of Jesus." *Id.*
12. Who were these brethren of John that had the testimony of Jesus?
"I am thy fellow servant, and of thy brethren, the prophets." Chap. 22: 9.
13. Was the angel Gabriel a fellow servant of the prophet Daniel while in the exercise of the gift of prophecy?
"And I heard a man's voice between the banks of the Ulai, which called and said, Gabriel, make this man to understand the vision." Dan. 8: 16.
14. In closing this revelation to John, upon whom did Jesus pronounce his valedictory blessing?
"Blessed are they that do his commandments." Rev. 22: 14.
15. What would be the result of keeping the commandments?
"That they may have right to the tree of life, and may enter in through the gates into the city." *Id.*
16. Had Jesus taught before this that keeping the commandments was the way to life?
"If thou wilt enter into life, keep the commandments." Matt. 19: 17.
17. What are some of the commandments alluded to?
"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother." Verses 18, 19.
18. Where is the code of commandments, of which these are a part, recorded entire?
Ex. 20: 3-17.
19. Is the Sabbath commandment a part of that law?
"Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. Verses 8-11.
20. Was the seventh-day Sabbath abolished by Jesus Christ?
"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5: 18.

- 21. Will the Sabbath be kept in the world to come? Isa. 66: 22, 23.
- 22. Repeat the opening blessing of the book of Revelation. Chap. 1: 3.
- 23. Repeat the closing benediction. Chap. 22: 14.

R. F. COTTRELL.

Interesting Items.

—An elephant in New York, while intoxicated, killed its keeper.

—General Garcia de la Cadena, a Mexican general, has been shot for high treason.

—The aged Emperor of Germany, the other day, shot nineteen deer and nine wild pigs.

—The Crown Prince of Germany sells 1,000 quarts of milk daily at his farm near Berlin.

—The American President, on the 9th inst., attended the 250th anniversary of Harvard College.

—Lord Dufferin arrived at Baroda, Nov. 8, and was received with great pomp by the Gaekwar.

—A man stands charged with stealing a Bible from the waiting room at Woodford station.

—The Lord Mayor's procession passed through the appointed route without any serious disturbance.

—The United States Government has concluded a contract for the construction of a dynamite gun cruiser.

—The Edinburgh Exhibition, recently closed, has been visited by 2,739,000 persons, the profits being about £20,000.

—The vegetarian restaurant at the Liverpool Exhibition has been patronized by nearly one thousand diners daily.

—Prince Waldemar, brother of the Princess of Wales, has been chosen by the Bulgarians to fill the vacant throne.

—The Sheffield Woman's Christian Temperance Association conduct a police court mission among female prisoners.

—A project is on foot to build a Victoria Jubilee Tower, near the National Gallery, sixteen feet higher than the top of St. Paul's.

—A young man has died from hydrophobia at Rotherham, having been bitten by a man, who, in his turn, died through the bite of a cat.

—During the five months from May to September inclusive 11,735 persons were sent from the central prison at Moscow to Siberia and Saghalien.

—The late Mrs. Stewart, widow of the American millionaire, leaves half a million sterling for the completion of a magnificent Episcopal cathedral.

—A railway accident occurred near Chicago a short time since. The wrecked carriages took fire, twenty of the injured passengers perishing in the flames.

—The brewers have been holding a congress in London, and declared that the nation stood in need of a new beer, more light and digestive than the present-day beverage.

—At the election for Mayor of New York, Mr. Henry George, although defeated by Mr. Hewitt, obtained nearly 68,000 votes, or about 8,000 more than the highest estimates.

—A large barque laden with timber, has been burnt nine miles southwest of St. Pierre. The word "Swansea" is visible on the vessel. The fate of the crew is not yet known.

—The steamer Castleton, of Cardiff, from Penarth for St. Lucia, with coal, foundered with all hands during the late gales. The Castleton carried a crew of twenty-three.

—The Italian fasting man, Merlati, is trying to live for fifty days in Paris, taking water alone. In contrast to the faster, a man in Paris undertakes to eat 115 lbs. of food daily.

—A terrible explosion occurred in the steamer Cartago Nova, lying in the Albert Dock, Hull, Nov. 4, by the bursting of the donkey-boiler; eight men were killed and many injured.

—A riot occurred at the Liverpool Exhibition, Nov. 8. It was caused chiefly by a number of young men, who could not be driven from the building before an extra body of police arrived.

—The Chartered Mercantile Bank of India at Shanghai was attacked by pirates, who obtained an entrance and carried off a large amount of specie. Two men were shot during the attack.

—A great sensation has been caused in German military circles by the disappearance of the new repeating rifle of a soldier in the fortress of Wesel. Treachery of some sort is naturally suspected.

—The vicar of Halle was sentenced at the Carlisle Assizes to eighteen months' imprisonment with hard labour, for marrying a youth without the consent of his parents, and without due publication of the banns.

—There is a proposal that a simultaneous Blue Ribbon Jubilee Mission should be held throughout England, the Temperance movement being regarded as one of the most memorable events of the Queen's reign.

—The International Exhibition at Liverpool was brought to a close Nov. 8. During the day it was visited by 52,000 people. The total admissions exclusive of exhibitors, etc., from the opening on May 11, were 2,632,516.

—The French Senate has by a large majority agreed to the sale of such of the Crown jewels as have not an artistic value. The application of the proceeds is to be settled by a future law. The sale is expected to realize 12,000,000 francs.

—Lord Denbigh, speaking at Rugby, Nov. 2, expressed the opinion that England had made a great mistake in not sending a representative to Rome, as the Pope was willing and had the power to help us, especially in Ireland, as no one else could.

—On November 5 a shock of earthquake was felt at Washington, Richmond, Wilmington, Raleigh, Augusta, Charleston, Savannah, Macon, and other places in North and South Carolina. In some points the seismic disturbance was the severest since August 31.

—It has been practically settled that the Colonial Exhibition will be re-opened next June as the "Temporary India and Colonial Institute." The Queen will open it in person. The exhibitors at the present Exhibition will be invited to leave their exhibits intact.

—The result of the census taken by the *British Weekly* of the worshippers at the morning and evening services at the churches and chapels of London on Sunday, October 24, showed that about 360,000 were present in the morning, and about 410,000 in the evening.

—The Austrian police have ascertained that an extensive anarchist propaganda has been organized within the empire, but it is split up into such small divisions, the members of which are each ignorant of the names of the others, that they have been so far powerless to suppress it.

—The Oestiermyra and Uleaborg Railway, sanctioned by the Finland Parliament in 1882, is finished and open for traffic. Uleaborg, in the Gulf of Bothnia, where the terminus is situated, is in latitude 65. The railway is about 200 miles long, and is a single line. It cost about £800,000. This is the most northern railway in the world.

—For some winters past there have been free fires in different parts of Paris, where poor persons could in very bad weather go to warm themselves. The Municipal Council has decided, in anticipation of a hard winter, to increase the number of these warming places, and in some cases to set up soup kitchens in connection with them.

—A novel temperance meeting was held at Bolton a short time since. The whole programme was rendered by members of one family, thirty-two in number, and all abstainers. Mr. Holland, the father, presided; his wife gave an address, his son presided at the harmonium, other children sang and recited, and nine grandchildren also took part.

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THE PRESENT TRUTH.

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

GRIMSBY, NOVEMBER 18, 1886.

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

The Roman Curia.—We call the attention of our readers to an article in another column with the above title. It will be found both interesting and instructive. Rome's power and influence are wonderful, but the system through which she works is also wonderful. The article is taken from Lord Montagu's work of "Recent Events and a Clue to Their Fulfillment," pp. 25, 26, 45-48. The two extracts together cause some repetition, but it is not possible to omit this without omitting important facts. Ponder them, reader, and consider one of the great foes which the people of God have to meet.

Strange Conclusion!—Because a doctrine is truth, is no evidence that it will triumph in the sense of moulding the minds of the majority of mankind so that there will on their part be a voluntary submission to the truth in profession and life. Yet it is upon such an argument that the world's conversion theory is based. Upon the same fallacy the *Christian Commonwealth* bases its belief that the party in the theological world who believe in a "broader catholicity" will triumph, and is as sure to triumph "as that truth is stronger than error." Liberalism, license, or broader catholicity, whatever it may be called, may seem to triumph, the tendency of a world that has departed from God is in that direction. "Broader catholicity" fellowships its errors, excuses its faults, and condones its crimes. Certainly the world, and a worldly church, will accept it, will boast of its great liberalism, and condemn as bigots and fanatics those who stand stiffly and strictly for the truth of God.

But the truth not only does not always triumph over the minds and hearts of men, but it has never so triumphed over a majority even. Noah might have reasoned himself out of giving God's warning message of the flood, the truth would triumph any way! Lot might have remained in Sodom under the same plea. The early Christians might have remained in Jerusalem. But all these servants of God believed his Word. The great world rejected Noah's message of righteousness, and only eight souls were saved in the ark. Lot and his two daughters were all that were saved from populous, rich, but wicked Sodom. The faithful people of God escaped from Jerusalem, obedient to our Saviour's words when they saw Jerusalem surrounded by armies, while the unbelieving Jews were sold as slaves or miserably perished.

In all these cases the majority was opposed to the truth, yet the truth triumphed, but triumphed in God's way. So God's truth will triumph at last, but the majority will not accept it. They will reject it and perish; the "little flock" will heed it, and it will be God's good pleasure to give them the kingdom. God's design will be executed, God's purposes will be fulfilled. The truth will triumph. Infinite Love will have used every influence but force to bring men to the truth, the great majority of whom will reject it and perish. But God's elect number will be made up, his universe will be made clean, and truth, sweet, pure, simple truth will triumph forever, and reign amid the hallowed influence of a blissful paradise. This we believe God's Word teaches. This is the conclusion to which we must come, that truth will triumph through the second advent of Christ Jesus our Lord. As it was in the days of Noah, even so shall it be in the days when the Son of Man shall be revealed.

CHRISTIANITY means to the merchant, that he should be honest; to the judge, that he should be just; to the servant, that he should be faithful; to the student, that he should be diligent; to the street-sweeper, that he should sweep clean; to every worker, that his work should be well done.—*Sel.*

ACROSS THE ATLANTIC.

In company with Pastor B. L. Whitney, editor of *Les Signes des Temps* (published at Basle, Switzerland) and former associate editor of this journal, we sailed from Liverpool, Oct. 13th in the steamship "America" of the National Line, to attend our General Conference, which is appointed to be held at Battle Creek, Michigan, from Nov. 18th onward.

The "America" is a noble ship, built on the Clyde by Thomson, in 1883, we believe. Her length over all is four hundred and eighty feet, breadth of beam fifty-one feet and four inches, depth of hold thirty-five and one-half feet, diameter of screw twenty-eight feet, with engine 9,000 horse-power. Her carrying capacity is six hundred and seventy saloon, and three hundred steerage passengers. We had on the present voyage about two hundred and fifty saloon, and three hundred steerage passengers. Her quickest trip from Queens-town to Sandy Hook is six days and fifteen hours, her quickest time four hundred and fifty-two miles in twenty-four hours; but no such time was made in our trip. Thursday, the 14th, we encountered a fearful gale with low barometer. The great iron steamer was tossed about as though it were a mere toy, the screw sometimes being entirely out of the water. Nearly all the passengers were ill, and we were told that some of the ship's officers suffered likewise from that disagreeable though not dangerous disease which old Neptune visits upon the daring landsman who ventures upon his domain; and we were not exempt. In fact we thought that the grand old ocean had no more charms for us. The storm was fearful, but the sea-sickness necessarily diverted our attention therefrom to matters more local in character.

The voyage furnished another marked case of devotion to duty in the long roll of which British seamen may justly be proud. Captain Grace went on the bridge at 7:30 P. M., Thursday, and remained there for forty-two hours with the exception of leaving it twice for about five minutes each time to take refreshment. After leaving the bridge, he busied himself for some time with his charts, keeping in constant communication with the watch. Saturday evening, feeling assured that danger was over, he thought to lie down and take some rest, and five minutes after he was dead. The strain had been too much for nature, and the brave man was at rest. A meeting of the cabin passengers was held, and a resolution passed expressive of sympathy with the bereaved family, and admiration of devotion to duty in the faithful man who had lost his life for the preservation of his fellow-men. This resolution was engrossed and a committee was appointed to have it lithographed and with the names of the passengers appended, presented to Miss Grace, the Captain's daughter, who was on board. Reduced copies were to be sent to the passengers. A fund of £40 was raised to defray the expense, the balance to be given to the Sailor's Orphan Home.

Two other events of a sad character occurred. When the fury of the storm was well over, the steerage passengers were permitted to come on deck. Shortly after a passenger, a half-crazed policeman who had deserted from the force at Birkenhead, leaped overboard to end his existence. Life-buoys were thrown to him, a boat was manned and lowered, the vessel turned round, and anxious eyes sought in vain for the drowning man, who could live but a little while at best in the rough waters. But the officers of the ship had the satisfaction of knowing they had done the best to save him. Monday was made solemn by the burial of a child, the service being conducted by a clergyman of the Established Church.

The last three days of our voyage were very pleasant, the sea quite smooth, and the wind not strong or very cold. It was a grand sight to see the noble ship, which had lately been tossed so fearfully on the heaving bosom of the wrathful sea, ploughing her way through the mighty ocean so majestically, with no other motion than that given by the power of her mighty engine, propelling her through the waters at the rate of twenty-two miles an hour.

All was done that could be done on the part of the ship company to make the voyage pleasant. The state-rooms furnished with electric light and electric calls, were clean and well-ventilated. The bill of fare was most generous and palatable, the officers and stewards polite and attentive. Captain Robinson, on whom the command of the ship devolved brought us safely through. Dr. Morrison, the genial physician

of the "America," kindly showed us through the steerage, where accommodations seemed excellent and all was done that could be done for the health of those who took passage in that way. The rooms were cleansed and disinfected every morning, and the food furnished was good. Our thanks are especially due Captain Robinson and Dr. Morrison for their kindness in giving us the information which we obtained. Friday morning about two we anchored in New York harbour, about 9 A. M. we were at the docks, and got through the customs at 2 P. M. We are grateful to God for his care and protection which has been over us on our voyage.

In New York we had the pleasure of meeting with Pastors M. H. Brown and A. T. Robinson, the former president of the New York State Conference, the latter, the head of the mission in New York and Brooklyn. Bro. Robinson reports an excellent interest in the city of Brooklyn on the Sabbath question. The people are much agitated, the papers are discussing it, there is a remarkable desire to hear and know, and some are deciding for the truth. Pastor Whitney proceeded to Allentown, Pennsylvania, to attend a meeting among the Germans. In company with Bro. Brown we took the magnificent Hudson River steamer "Daniel Drew" for Albany, where we held two meetings Sabbath with the friends of the mission in that city. We addressed them in the morning from 1 John 5: 4, and Bro. Brown spoke in the afternoon from 2 Pet. 3: 14. One lady decided for the truth. Sunday we proceeded to Syracuse, where we addressed a goodly company at the mission rooms. This mission, we were glad to learn, is in a flourishing condition, and this was confirmed by the missionary meeting which was held immediately after. We praise God for all the tokens of good which we find here. Next Sabbath and Sunday we attend a general meeting at Syracuse.

M. C. W.

CANDID ADMISSIONS

FROM

Sunday Observers and Writers, Concerning the First Day of the Week.

"Admissions in favour of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Asa Mahan.*

SIR WM. DOMVILLE says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321.—*Examination of the Six Texts*, p. 291.

At a "Ministers' Alliance" held in Sedalia, Mo., Feb. 25, 1884, a Mr. Fuller cited the fact that there was in reality no divine legislation establishing the Christian Sabbath.—*Sabbath Sentinel*, March, 1884.

The Encyclopedia Britannica, after calling attention to the usual scriptural arguments, says: "Still, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it."—*Art., Sabbath.*

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Richard Watson, in his Theological Dictionary, says: "Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallows says: "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

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