

The Present Truth.

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

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all filled with one purpose, continued to arrive, till the church could not contain the vast concourse and they were obliged to repair to the churchyard. And for what had the "flower of Scotland" assembled?

For some years the court of Scotland, aided by the friends of Rome, had attempted to exterminate Presbyterianism and establish a prelacy. The Scottish people manifested their integrity of purpose by covenanting to

offered, and after a solemn pause, the Earl of Sutherland first affixed his name to the National Covenant. Then "noble followed noble, swearing with uplifted hand, and subscribing. The barons, the ministers, the burgesses, thousands of every age and rank subscribed and swore. The vast sheet was filled with names on both sides, and subscribers at last could find room for only their initials. . . . Some wept aloud, others

shouted as on a field of battle, and others opened their veins and subscribed with their blood."

They thus promised under oath "all the days of our life constantly to adhere unto and defend the true religion, to labour by all means lawful to recover the purity and liberty of the gospel as it was established and professed, and that we shall defend the same, and resist all these contrary errors and corruptions, according to our vocation, and to the utmost of that power which God hath put into our hands, all the days of our life." They also pledged themselves to support the king and each other "in the defence and preservation of the aforesaid true religion, liberties, and laws of the kingdom."

The signing of the National Covenant was the opening of a struggle that lasted fifty years, and ended only when the Stuarts were deposed, and William of Orange ascended the throne of England. Had the dauntless Scotsmen yielded the contest, Popery would have triumphed, and a dark future would have awaited this now prosperous country.

Expelled from the kirk and driven from the manse, hunted like wild beasts upon mountain and moor, the minister gathered his flock around him in some secluded glen or on a sheltered hillside, and encouraged their hearts to be true to God and the cause they had espoused.

In the twenty-eight years of persecution which commenced with 1661, some eighteen thousand of the Covenanters were put to death. The first martyr was the Marquis of Argyle, the

leading Protestant in Scotland, and head of the oldest historic house. He was also "the greatest man the king had," and the one who had placed the crown upon that sovereign's head. The Rev. James Guthrie was the next to meet a similar fate. The last martyrs were Argyle, a son of the proto-martyr, and Rev. James Renwick.

THE LIGHT AND TRUTH OF GOD.

"I HAVE YET MANY THINGS TO SAY UNTO YOU."

"He charged us, if God should reveal anything to us by any other instrument of his, to be as ready to receive it as any truth by his ministry; for he was very confident 'the Lord had more light and truth yet to break forth out of his Holy Word.'"—Pastor ROBINSON to the Pilgrim Fathers.

We limit not the truth of God
To our poor reach of mind,
By notions of our day and sect,
Crude, partial, and confined;
No, let a new and better hope
Within our hearts be stirred:
The Lord hath yet more light and truth
To break forth from his Word.

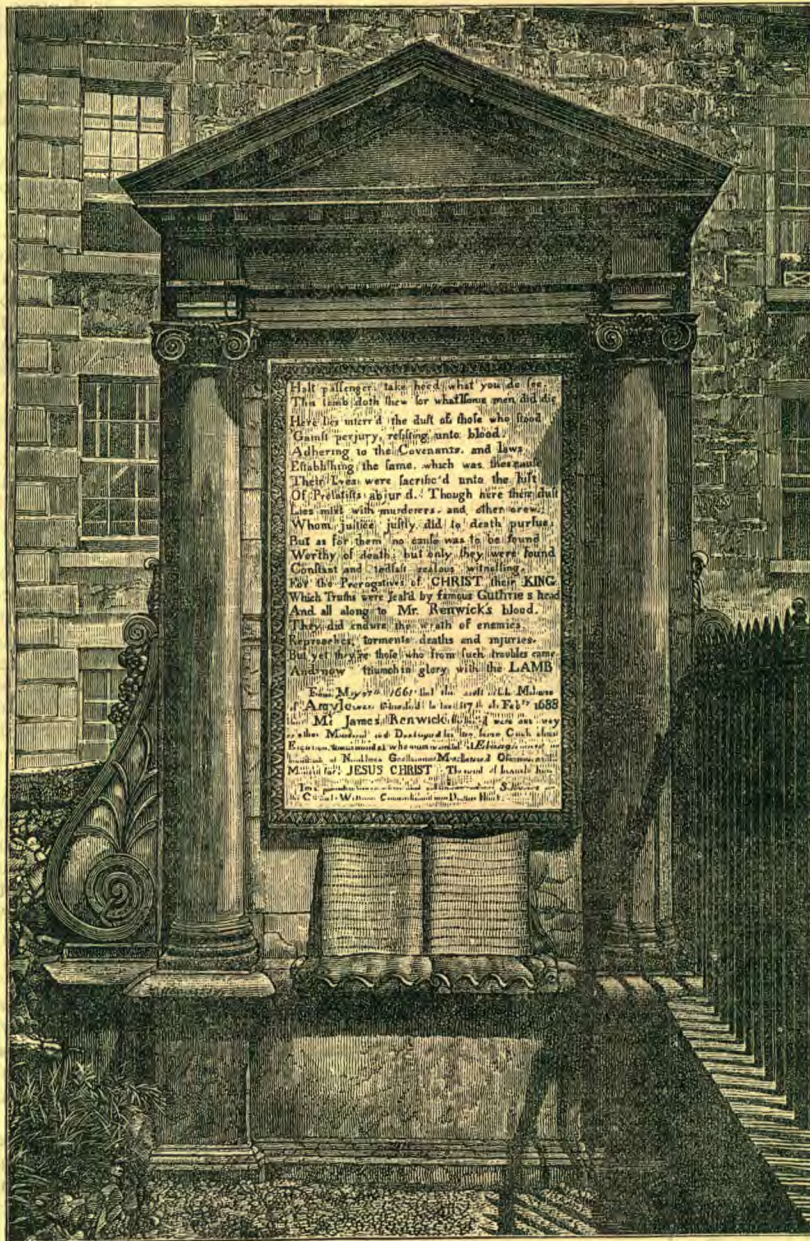
Who dares to bind to his dull sense
The oracles of heaven,
For all the nations, tongues, and climes,
And all the ages given?
That universe! how much unknown,
That ocean! unexplored:
The Lord hath yet more light and truth
To break forth from his Word.

Darkling, our great forefathers went
The first steps of the way;
'Twas but the dawning, yet to grow
Into the perfect day.
And grow it shall; our glorious Sun
More fervid rays afford:
The Lord hath yet more light and truth
To break forth from his Word.

The valleys past; ascending still
Our souls would higher climb,
And look down from supernal heights
On all the bygone time.
Upward we press—the air is clear,
And the sphere-music heard:
The Lord hath yet more light and truth
To break forth from his Word.

O Father, Son, and Spirit, send
Us increase from above,
Enlarge, expand all Christian souls
To comprehend thy love;
And make us to go on to know,
With nobler powers conferred:
The Lord hath yet more light and truth
To break forth from his Word.

—George Rawson.



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

MARTYRS' MONUMENT,

GREYFRIARS' CHURCHYARD, EDINBURGH.

At an early hour on the 1st of March, 1688, a multitude of people might be seen wending their way towards the Church of the Grey Friars, Edinburgh. The lord and the peasant, the rich and the poor, the old and the young,

maintain their faith against the encroachments of Popery; and now they had come to form what they considered a solemn league between the Scottish nation and the King of kings. They first confessed the national sins. This was followed by a sermon, and the reading of the Covenant. The people were exhorted to be true to their oath, prayer was

Nearly one hundred were executed at Edinburgh, and lie in the same churchyard where the National Covenant was sworn in 1638. To their memory the "Martyrs' Monument" was erected, which is appropriately inscribed, as will be seen from the cut. On the open book beneath the verses and notes are texts from the Revelation, namely, chap. 6:9-11, a part of 7:14 and of 2:10. And at the foot the visitor reads: "This Tomb was first erected by James Currie, Merchant in Pentland, and others, 1706. Renewed, 1771."

At one time twelve hundred Covenanters who had been taken prisoners were confined in the Greyfriars' Churchyard, where they remained for five months with only the sky for a covering and the graves for a couch.

No monument is needed to keep this record fresh in the mind of every loyal Scotsman. He is proud of the integrity of his ancestors. May their descendants ever be true to the King of kings.

J. T.

SCRIPTURAL BAPTISM. NO. 10.

TESTIMONIES FROM HISTORY CONCERNING BAPTISM.

DR. MOSHEM, one of the most learned theologians of his time, professor and chancellor of the University of Göttingen, writes in his ecclesiastical history on the first century concerning baptism: "In this century baptism was administered in convenient places, without the public assemblies; and by immersing the candidates wholly in water." (Murdock's Translation, 1845, 1 cent., part 2, chap. 4, ¶ 8.) Of baptism in the second century he writes: "Twice a year, . . . baptism was publicly administered. . . . The candidates for it were immersed wholly in water." This he says was after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pomp. They were baptized by a solemn invocation of the Father, Son, and Holy Ghost, according to the express commandment of our blessed Lord. (Cent. 2, part 2, chap. 4, ¶ 18.)

Still nothing is said of infant baptism. Under the history of the third century he writes: "Baptism was publicly administered twice a year to candidates who had gone through a long preparation and trial, none looking on but such as had themselves already been baptized." (Cent. 3, part 2, chap. 4, ¶ 4.) He also mentions that at this time it was commonly believed that every unbeliever was possessed of an evil spirit, wherefore certain superstitious ceremonies were used before baptism, in order to cast out the evil spirit. After baptism they were adorned with crowns and robed in white clothes.

Of the fourth century he writes: "For the more convenient administration of baptism sacred fonts, or *baptisteria*,* were erected in the porches of the temples." (Cent. 4, part 2, chap. 4, ¶ 7.) Many superstitious ceremonies were used such as the sign of the cross, putting salt in the mouth, etc. Thus we see that most of those who were called Christians, year by year, departed farther and farther from the Word of God and the example of Christ.

Of the baptism of the French king, Clodevig, in the fourth century, Westermeyer writes: "According to the custom of those days the persons to be baptized were still dipped down into the water and then anointed with holy water. The baptismal font was generally built like a cistern in the earth in front of the church." (Book 2, part 1, chap. 2, sec. 4.)

Of baptism in the sixth and eighth centuries he writes as follows: "In regard to baptism there was far too much confidence in the outward act. It was thought that baptism directly blotted out sin, and that he who was baptized shortly before his death might be sure of his salvation. The sad consequences of this superstitious confidence in baptism was that they sinned in view of the grace which they expected to obtain in baptism.

Immediately before baptism the bishop used to touch the ear of the candidate while he cried, 'Ephphatha, be opened, and may God give you a mind open to learn and to answer correctly.' Then he breathed on the candidate to indicate that he made him a partaker of the Holy Spirit. In some places holy salt was given to the candidate as an emblem of the Divine Word, which should preserve

their souls and keep them from corruption. When the candidate spoke the words indicating that he would forsake all evil, he turned his face toward the west to show that he was now about to step out of the cloud of darkness, and then again he turned toward the east and said: 'Unto thee, O Christ, I yield myself.'" (Book 2, part 2, chap. 3, sec. 6.)

Those who attended church were now divided into three classes. The first only attended preaching and Bible-readings; the second was allowed to kneel down and receive the blessing of the bishop; and the third, which consisted of those who were baptized, had their names enrolled in the church-book. Immersion was still used, and generally children as well as older people were baptized by their own requirement, after having been previously instructed. It is, however, sad to observe how the spirit was more and more lacking, and the whole turned into an empty, superstitious form.

In the twelfth century Christianity was introduced into Pommern by Bishop Otto. Of this Mr. Westermeyer says: "For seven days the bishop and his helpers were continually busy to instruct the people who were very anxious to learn. Then he baptized the new converts, and by the still customary immersion of the candidates he showed so much grace and proper tact that he also by this pleased the people. During his stay in this city, which lasted seven days, Bishop Otto is said to have baptized no less than seven thousand." (Book 3, part 1, chap. 1, sec. 8.)

Concerning the time when infant baptism commenced and when it came into general use, Dr. Norbeck says in his "School of Theology," in the chapter on the ceremonies of the church: "Infant baptism commenced quite early [in the second century], but it did not become common before after the time of Augustine in the fifth century." In Dr. Guericke's church history, which has been in use at the university of Sweden, we read: "Although in the third century the necessity of infant baptism was in theory quite commonly acknowledged, yet it was not before the middle of the fifth century that the exhortations of the most distinguished teachers to practise infant baptism were generally heeded." (Kirchen Geshichte, book 1, page 356.) Dr. Gieseler says: "The baptism of infants did not become common before after the time of Augustinus." (Id. [1827], book 1, page 529.)

In perfect harmony with this we read in northern encyclopedia: "In the first Christian church baptism was commonly performed by immersion, . . . only in case of sick candidates the water was poured upon them, hence this kind of baptism was called baptism of the sick, or clinical baptism. In the course of time this form became common in the Roman church, wherefrom it has come to the Protestants, while the Greeks and oriental Christians have preserved the original custom. During the first century generally only adults were baptized who had been previously instructed in Christianity; as Christianity became common among families and nations, infants were also baptized. Although infant baptism cannot with full certainty be proved from the New Testament, yet it was already by Origen considered an apostolic tradition, and after the time of Augustinus it became common in the church."

These quotations show plainly according to the testimony even of those who defend infant baptism that it is only founded on tradition; that it originated more than one hundred years after the apostles; and that it did not come into common use before three hundred years later, as the church quite generally united with the world and Catholicism, the greatest monster of Christendom, was developed. With that church the most and the worst theories which have passed in the world under the name of Christianity have arisen. Neither will they pass away before it passes away.

Let us, meanwhile, cleanse ourselves from the sins of the great harlot, Babylon (Rev. 17: 1, 5; 18: 2, 4), and willingly exchange the traditions and unscriptural customs of men for the pure teachings of the Word of God and the holy example of Jesus Christ. Jesus says: "He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21. "Ye are my friends, if ye do whatsoever I command you." Chap. 15: 14. Let no one set aside the words of the Lord by the apostle: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

J. G. MATTESON.

It is impossible to do anything well without preparation.

THE CONDITION OF EFFECTUAL PRAYER.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

HAVE we not sometimes been tempted to think that here, at least, is a case in which our Lord has not literally and always kept his word? in which we do not get quite so much as the plain English of the promise might lead us to expect? If so, well may he say to us, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" If we had known the Scriptures by searching, we might have known more of the power of God by experience in this matter. For this is no unconditional promise; this marvellous "whatsoever" depends upon five great conditions; and, if we honestly examine, we shall find that every case of seeming failure in the promise can be accounted for by our own failure in one or more of these.

1. "Whatsoever ye shall ask in my name, that will I do." Really, not verbally only, in the name of Jesus; asking not in our own name at all; signing our petition, as it were, with his name only; coming to the Father by our Advocate, our Representative. Do we always ask thus?

2. "Believing, ye shall receive." The faith-heroes of old "through faith . . . obtained promises," and there is no new way of obtaining them. Is it any wonder that, when we stagger at any promise of God, through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it or works it out, but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

3. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Ah! here is a deeper secret of asking and not having, because we ask amiss. Not, have we come to Christ? but, are we abiding in him?—not, do we hear his words? but, are they abiding in us? Can we put in this claim to the glorious "whatsoever"? And, if not, why not? for "this is his commandment," "abide in me." And this leads us to see the root of our failure in another condition, for,—

4. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Only as we are abiding in him can we bring forth the fruit of obedience, for without (*i. e.* apart from) him we can do nothing; only in walking by faith can we do those things that are pleasing in his sight, for without faith it is impossible to please him.

5. "If we ask anything according to his will, he heareth us." When what we ask is founded on a promise or any written evidence of what the will of the Lord is, this is comfortingly clear. But what about petitions which may or may not be according to his will? Surely, then, the condition can only be fulfilled by a complete blending of our own will with his; by his so taking our will, so *undertaking* it and influencing it for us, that we are led to desire and ask the very thing he is purposing to give. Then, of course, our prayer is answered; and the very pressure of spirit to pray becomes the pledge and earnest of the answer, for it is the working of his will in us.

Two comforting thoughts arise,—

First, the very consciousness of our failure in these great conditions shows us the wonderful kindness and mercy of our King, who has answered so many a prayer in spite of it, according to his own heart, and not according to our fulfillment, giving us "of his royal bounty" that to which we had forfeited all shadow of claim.

Secondly, that He who knoweth our frame knows also the possibilities of his grace, and would never tantalize us by offering magnificent gifts on impossible conditions. "Will he give him a stone?" Would an earthly parent? Would you? Therefore the very annexing of these intrinsically most blessed conditions implies that his grace is sufficient for their fulfillment, and should lure us on to a blessed life of faith, abiding in Jesus, walking in obedience "unto all pleasing," and a will possessed by his own Divine will.

"Thou art coming to a King,
Large petitions with thee bring;
For his grace and power are such,
None can ever ask too much."

—Frances R. Hawergal.

GIVE not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise, as to hold thy tongue.—*Quarles.*

* A foot-note to Murdock's translation says: "The *Baptisteria* were properly buildings adjacent to the churches, in which the catechumens were instructed, and were a sort of cisterns, into which water was let at the time of baptism, and in which the candidates were baptized by immersion. See Baumgarten's Erläuterung der Christlichen Alterthum, p. 388."

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.

FAREWELL, OLD YEAR.

A LONG farewell, old year, to thee,
With thy days of sorrow, thy days of glee;
We part with thee regretfully.

How many who greeted us with thy dawn,
In life's twilight gray, in the flush of morn,
From their place in our circle to-day are gone.

On the lone hillside, 'neath the cyprus bough,
Their lifework closed, they are sleeping now,
The seal of death on each pallid brow.

Perchance ere long we too may stand,
With failing heart and powerless hand,
Beside the gate of the silent land.

What promise of life would we leave unbroken?
What words we have said would we have unspoken?
What shall we ask for as a sign or token?

To-day let the noble deed be wrought,
To-day be uttered the kindly thought,
To-day be the precious token sought.

We are sweeping on with life's rushing river—
Our frail boat thrills like an aspen's quiver—
On to the sea of the vast forever.

Would'st thou, fellow sailor, the storm outside?
Choose the Mighty One as thy friend and guide,
For the raging torrent is deep and wide.

Wreck not thy hopes on the shifting sand,
Nor stay thy course at an earthly strand;
Seek thou a port in the better land.

There's a fount thy soul-thirst to allay,
There are treasures that know naught of decay,
There the loved pass not from thy grasp away.

Soon shall the weary there find release,
Soon shall the soul's deep yearnings cease,
In joy unending, and perfect peace.

Farewell, old year, a glad farewell;
Thy faintly dying echoes tell,
We are nearing the land where our fond hopes dwell.
—Mary A. Davis, in *Signs of the Times*.

ONE YOUNG MAN'S "NO."

MANY a weak youth has escaped temptation because a stronger companion said "No"—and many another has fallen because no such help was near. A "life-sketch" in the *New York Ledger* (by an eye-witness) details a scene in a hotel billiard-room, at a fashionable resort, where half a dozen young men were playing for money and "the drinks." An acquaintance having some errand to one of the players, came in, and was boisterously urged to make one of the party in the game and the bibulous indulgence.

"Bring another hot Scotch!"

"Not for me," said Harry, peremptorily, and with a bit of extra colour in his face.

"Oh, pshaw! you won't play?"

"No, I don't wish to."

"Nor, you won't drink a bumper with us?"

"Jack, you are going too far. I would drink if I wanted it. You would not force a man to drink who is not thirsty?"

"Oh fudge! Harry, you're afraid to risk a dollar! You'd drink a hot Scotch, or a glass of wine with us, if you dared to play. O Hal, I didn't think you'd grown so timid!"

And now the young man's face flushed to some purpose. It was a handsome face; and he really looked grand—noble—as he drew himself up to his full, manly height.

"Boys, you have spoken freely to me; let me say a word to you in reply; I am timid—I confess. I am fearful; but you know—you know very well—that I fear not the loss of a dollar. I will tell you presently what I do fear. Do you remember D—H—?" naming a young man, who, not a year previously, had been apprehended, tried, and convicted of forgery and embezzlement to a large amount, and who was at that time serving his penalty in State prison. And, further, that young man, a trusted book-keeper and cashier, had been intimate with these very youths.

"You remember him I know," Harry continued; "and you can remember the time when he was as

joyful and happy over his billiards and whisky, and his gambling as you are now. Oh, do not wince! I call it by its right name. If it is not gambling, what is it? Ah, boys! if Dan had been a little fearful in those days, he might have been differently situated now."

He paused for a moment, looked around upon the players, and presently added in a lower tone, and with deep solemnity:—

"And now, boys, I'll tell you frankly of what I am afraid; I have a mother—you know whether she loves me or not—and I have a dear sister, looking to me for joy and comfort in life. I have, also, a business character, and I trust, a broad, bright future before me. Must I tell you—I am afraid—I shrink in mortal dread from anything that can endanger these sacred interests? Not for all the wealth of all the land would I knowingly and willingly bow my dear mother's head in sorrow. And since even the appearance of evil may weaken the prop of a sterling character, I will try to avoid that. Now you understand me. Go on if you will, and enjoy yourself if you can. It would be misery for me to join you here.

"One word more; if anything of this interview should become known abroad, be sure that I did not tell it, for my lips will be closed when I go out from you."

He then called aside the young man whom he had come to see, who, after a brief private conversation with Harry, put up his cue, and announcing that he should not go on with the game, quietly went out with his friend.

Two balls remaining on the table were not pocketed. The game was suffered to end where it stood. There was a question asked by one of the five remaining as to what should be done with the money in the "pot." The chief answered instantly, and without argument, by giving each man back his dollar. Then they put their heads together, and after a brief confab, which I could not overhear, they left the place, leaving fully one-half the drink in their glasses untouched.

Six months later I had occasion to spend another night at the same house, and during my sojourn I spoke to the host of the six young men whom I had seen engaged in that game of pool. He knew what I meant, because I had told him the story at the time.

He answered that three of those youths had not been seen in the billiard-room since that evening; two of them had occasionally dropped in together, and played a social game; but neither had put up money nor drank. Of the sixth man he would not speak.

And then I thought of the personal influence of that young man. And the end is not yet. The end no man can see.—*Selected*.

HINTS FOR CHRISTMAS.

CHRISTMAS is coming, and with it the question, "What shall I give to this friend or that?" Many will ponder after this fashion: "Let me see; Emma gave me that lovely sofa pillow last year; it must have cost two pounds, at least. What can I give her as nice as that? I was so ashamed before to have sent her only a simple hood. Then Kate sent me that elegant book of poems, and all I gave her was an ordinary tidy. She must have something better this time. But, dear me, where is all the money coming from? There's father and mother and all the family. Besides, every one of Ellen's children will expect something as usual. It will take every penny I saved this year, but I do n't see how it can be helped;" and in this spirit the foolish woman proceeds to spend all her hard-earned savings in Christmas gifts.

Don't do it this year, my friend. Take a little advice in season. Have patience with me a moment while I "moralize." To begin, then, does it not seem as if Christmas has come to be a day for "the exchange of goods," as our geographers used to define commerce? Is it not true of many that they give because they are expected to, or because they expect to receive from certain friends and are afraid of being called "mean" unless they return an equal value? Reduced to fact, it becomes simply a matter of buying and selling. Away with such shamming of a beautiful idea!

It requires a good stock of moral courage, when this holiday comes round, to bestow a simple piece of handiwork, a little book, or card of trivial expense, where you have received, or probably will receive, an elegant present. But one who loves you will be far more pleased with that simple gift than with the costly thing which perhaps has involved you in debt. Ofttimes circumstances are

such that it would be wrong to spend the smallest sum in gifts. In such a case a loving Christmas letter may carry more cheer and comfort than the most exquisite bric-a-brac or elaborate needle-work.

Just one word more. Make it a point in your giving, this year, to bestow at least one gift where nothing is expected, and where you will receive nothing. That will bring you genuine pleasure, while it also will exemplify most truly the spirit of Christmas-day.—*Amelia A. Frost*.

The Missionary.

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

LABOUR IN THE BRITISH ISLES.

ENGLAND.—The good work has made some progress in the British Isles during the last two months. Immediately after the Council held at Grimsby, Pastor R. F. Andrews returned to Keynsham and spent three weeks in following up the interest created there by the tent effort. As the result of his labour, one took a decided stand for the truth.

Soon after Pastor Andrews closed his labours at Keynsham, Pastor John commenced labour at that place, a report of which he has given.

Pastor J. H. Durland has been holding meetings and Bible-readings at Kettering, strengthening those who have already embraced the truth, and causing others to become deeply interested. A tract society of twelve members has been organized.

He recently commenced meetings at a large village four miles from Kettering, and the writer now joins him in labour.

In October the writer spent a few days in holding Bible-readings and giving discourses at Hull and Grimsby. One has commenced to keep the Sabbath since the Council, and new ones are interested.

IRELAND.—Commencing with the last of October, Pastor Andrews and the writer spent nearly four weeks in Ireland. The first week we spent near Clones, where Pastor Andrews laboured one year ago. At that time a lady embraced the truth, and others became deeply interested, on account of which they were expelled from the Methodist Church. The lady's husband kindly opened his house for our meetings, and those who attended seemed much interested.

From Clones we went to Rockcorry, where we held meetings in a private house, some coming a distance of six miles to attend. A good congregation could be secured at this point if a house could be obtained.

Our next meetings were near Castleblayney, a friend kindly granting us the use of his parlor. Some were deeply affected. One man and his wife are trembling under the cross. He offers us his house to preach in, and we expect to visit him again.

We next visited Armagh. Here we found two earnest souls, who had embraced the truth under Pastor Andrews' previous labours, still firm. We baptized one sister.

We spent two days in Dublin, visiting with those who seemed anxious to learn in regard to our views.

We obtained at different points two subscriptions for PRESENT TRUTH, one for the *Signs*, three for *Good Health*, and thirty shillings were donated to the mission. S. H. LANE.

ABERYSTWITH AND KEYNSHAM.

WALES.—Since the Council I have circulated 2,000 pages of Welsh tracts. A young lady at Aberystwith has commenced to observe the Bible Sabbath.

KEYNSHAM, ENGLAND.—I assisted Pastor Andrews in a series of tent meetings, at the close of which, four decided to observe the Sabbath, three of whom had not previously accepted Christ. The meetings awakened some other non-professors, which we hope will result in their conversion to Christ. There has been much Bible study going on ever since, even among Christians, in order to more fully understand its teachings. Now four more have accepted the Sabbath. One of these is a blacksmith, whose anvil preaches a sermon every week, inasmuch as its ring is not heard.

Bro. Andrews spent some time here after the Council, and I have held sixteen meetings. We hope to see much more done yet. The good work is onward. Bro. Sheppard has rendered valuable assistance in our absence. The friends are of good courage. A. A. JOHN.

THE PRESENT TRUTH.

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

GRIMSBY, DECEMBER 16, 1886.

M. C. WILCOX, RESIDENT EDITOR.
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J. H. WAGGONER, U. SMITH, GEO. I. BUTLER.

THE CLOSE OF THE VOLUME.

WITH the present issue the second volume of the PRESENT TRUTH closes. The year just closing has been an interesting, important, and momentous one in whatever phase we view it, whether physically, politically, or religiously. Let us briefly glance at these phases of the world.

1. *Physical.* While some years could show greater disturbance of the elements than the one just closing, yet all will admit that this year stands high in the list as a year of disturbance and calamity. Many ships have gone down before the mighty storms which have raged over the sea, and the lives which have been lost number thousands. Mighty cyclones have, as in the few years past, made almost their daily visits to the United States or some other part of America, sweeping unhindered over the land, bringing destruction to thousands of acres of grain and fruit, destroying towns, blotting out fair towns and villages, destroying life, leaving only wreck and desolation in their path. Europe has not escaped. Unprecedented electric storms have brought desolation to her fair fields, busy hamlets, and populous towns. Last year Spain suffered from earthquakes; this year it is Greece, America, and New Zealand that are groaning from the internal difficulties of an earth that has "waxed old as doth a garment;" and but a little way from this, God "as a vesture" shall "fold" up the heavens and the earth, "and they shall be changed." The increasing disturbances in the earth surely indicate this. Men may say, "Where is the promise of his [Christ's] coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:4. And the apostle intimates that just as the antediluvians were "willingly ignorant" of the flood that was coming upon the earth, so would many be "willingly ignorant" of the coming of the great "day of the Lord." May the Lord help us to see the evidences of the near coming of Christ in the physical world.

2. *Political.* In the political world there has not been so much apparent result, but much of ferment, agitation, and uncertainty. Perhaps there were never more perplexing questions agitating the mind of great statesmen and social reformers. The rapidly increasing number of the poor and unemployed, the great labour and social troubles, the depression in trade, affecting all nations, the fearful amount of intemperance, the increased number of armed men and munitions of war, the earth-hunger among the nations, the fear and jealousy of each other, possessed by them,—all point unmistakably to the "battle of the great day of God Almighty." Rev. 16:14; Jer. 25:15-33. During the year one nation has risen to brief power and reputation, and has by a turn of the wheel as soon lost both power and prestige. Some have lost territory, others have increased their dominions. Russia is, by her influence, steadily driving the Turk from Europe, "the sick man of the East" is evidently failing fast, "the king of the north" will soon "come to his end," and Michael, the great Prince, shall "stand up" to reign. Dan. 11:45; 12:1. Evidences are everywhere apparent that the Roman See is wielding an influence in politics which has been unknown to that system for a century. In a little while from this the kings of Europe will unite in giving "their power and strength unto the beast." Rev. 17:13.

3. *Religious.* Not anything of note has occurred in the Protestant religious world. Were

we to believe one school of teachers, found in all denominations, we should certainly say that the power of evil would soon yield once and forever before the aggressions of modern Christianity, that sin and all its consequences, except, perhaps, death, would be swept from the earth; in other words, this world would be converted just the same as men have been converted throughout the Christian dispensation by the preaching, teaching, and influence of the gospel of Christ. But another class, many of whom belong to the same religious bodies as those alluded to above, just as persistently teach that the world is not growing better, but "waxing worse." Which shall we believe? Both are positive and persistent in their assertions, and in the last year have grown more intensely so. Both schools have great and learned men among them, although it is safe to say that by far the greater number are to be found with the former class. But this is not an evidence of the truthfulness of their position; for we have only to look back over the history of the people of God to find "that not many wise men after the flesh, not many mighty, not many noble, are called" (1 Cor. 1:26); but that only few, comparatively, have been found in each generation who would submit to the claims of God and the conditions of the gospel.

But what has the past year shown by way of evidence that we are nearing a time when Christianity will sway the hearts of men? Nothing. The great religious bodies are mourning because they see so little fruit. Some have actually diminished in numbers. Heathenism is increasing more rapidly than even nominal Christianity among the heathen. True it is, some good has been done; God forbid that we should disparage that good in the least; but the amount tells in an inverse ratio for a converted world or a dominant Christianity when compared with the forces of evil arrayed against the real agents of good. The gospel has been preached to nearly all the nations and tribes of the earth,—the gospel or its perversion,—the Bible has been circulated, but following this, or rather, in immediate connection with it, brandy with its accursed kin has followed, blighting and blasting what otherwise might have borne fruit for the Master.

Roman Catholicism has mightily increased the past few years, and in no one year more than the past. Uncompromising, bold, determined, devoted, her emissaries have permeated the world with her doctrines. Her control over so great a portion of the masses has given her power with kings and rulers. The government of the world's greatest republic fawns at the feet of her representative; "the iron chancellor" of a mighty empire "goes to Canossa;" the world's mightiest empire—our own Britain—bends, bows, and sways before the harlot church; and Rome, almost presumptuously one would think, restores the disciples of Ignatius Loyola—an order that has filled Europe with blood, and astonished the world with its crimes—to all their former rights and privileges. Infallible popes had through force of public opinion and for policy's sake, abolished the order, another infallible pope restores it with all its former prerogatives. "But Rome is changed. She is a mighty factor against the powers of evil with which Christianity has to contend," say our popular religionists. But we see her not in that light. "Drunken with the blood of saints," the prophet proclaims her (Rev. 17:6), and Rome herself declares that she is the same. Her increase, then, is an evil, not a good. And a weakened Protestantism, which has lost its power to protest, is on the losing side, compared with the mighty power of Rome. Policy, not principle, is, alas! too often the controlling motive power of the religion of to-day.

But the year has also brought many blessings, in the bounties of nature, which God has richly bestowed upon all. Precious souls have been born into the kingdom of God. The Word of God has

entered fields where before it was unknown, and Jesus our Advocate still pleads for us. He is merciful to us in our wanderings, compassionate when we are repentant, rich with "the unsearchable riches of his grace" toward all who do his will and trust his grace. And the very omens which are causing such fear and anxiety in the minds of the world are tokens, blessed tokens, of the coming of the King.

But are we discouraged at the difficulties? Not at all. God's great scheme is going on to completion. He is still gathering 'out of all nations, tongues, and peoples, a family that shall reign with him during the thousand years in heaven, during eternity on the earth made new, peopled with a righteous people, all of whom "know the Lord." Then will he have set "judgment in the earth." Isa. 42:4.

In the coming of Christ lies the hope of peace and righteousness. The signs in the world indicate that his coming draweth near. Not the signs in the physical world alone, not in the political world alone, not in the religious world alone; but it is in the aggregation, culmination, of all these signs in our generation that our evidence lies. There have been disturbances in the physical world before, there have been more or less of the evils and perplexities in the political world, there have been signs in the religious world, but never has there been such a culmination, such a fulfilment, of all these as now. So our Saviour says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

To these signs the closing year has added its quota. Some of the more important of these this journal has noticed in the past numbers of this volume. It has also tried to set before its readers the truths of these times which warn us against the evils of the age in which we dwell, and it has also endeavoured to teach those truths which are necessary to the formation of a true Christian character. It has not shunned to call evil by its right name, yet it has by no means made the pointing out of evil a hobby. It has taught righteousness as well. It might have been better taught and it is the purpose of the publishers to make it a better paper in the year to come than in the year past. We thank our readers for their support, their encouragement, and the prayers which we know many of them have offered for us. In our enlarged work, and an enlarged and better paper, in the year before us, we hope they will still give us their support and their prayers. Without God's help we will fail in our work, with his help our work will certainly triumph. Trusting in him we go forth to meet the coming year. If we truly serve him, we shall know the highest happiness permitted to mortals. We wish all our readers such a HAPPY NEW YEAR.

THE JUDGMENT OF THE GREAT DAY. NO. 6.

IN our last article, the identity between the messages of Rev. 14:6, 7, and that of chapter 10 was shown. We now come to the point of chief interest in the latter, which is found in verse 7: "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." In connection with the previous verse, we here have the assertion that when prophetic time is "no longer," or when the prophetic periods come to an end, then the seventh angel begins to sound, and in the early days of that sounding the mystery of God is to be finished. But in Rev. 11:15, 18, we have these

wonderful announcements: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged." The sounding of the seventh trumpet, therefore, marks a momentous epoch for the world; for then the everlasting reign of Christ is at hand. But that reign cannot commence till the investigative judgment is passed, to determine who are to have part with Christ therein. The first part of the sounding of the seventh trumpet therefore covers the period of the investigative judgment. But as already quoted from chapter 10, during the initial days of that angel's voice the mystery of God is to be finished.

It is now in order to inquire, What is the mystery of God? and what is its finishing? The Scriptures tell us very plainly what they mean by the "mystery of God," in the following passages: Eph. 3:3-6: "How that by revelation he made known unto me the *mystery* (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the *mystery of Christ*), which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the *Gentiles* should be *fellow-heirs*, and of the same body, and *partakers of his promise in Christ by the gospel*." In this passage the apostle refers doubtless to Gal. 1:11, 12, written six years before, where we find him saying: "But I certify you, brethren, that the *gospel* which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the *revelation of Jesus Christ*." Again in Col. 1:26-28, we read further: "Even the *mystery* which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this *mystery* among the *Gentiles*, which is Christ in you, the hope of glory."

The "mystery of God" is thus clearly shown to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory. The finishing of the mystery of God must therefore be the accomplishment, or finishing, of the work of the gospel among men. And when this is finished, mercy is no longer offered, probation no longer continues.

The finishing of the mystery therefore signifies the concluding of two important branches of work pertaining to this dispensation; first, the priesthood of Christ, which closes with the last offer of mercy and the end of probation; secondly, the preaching of the gospel to the inhabitants of the earth, which ceases with the final messages of warning. Rev. 14:6-12.

This work of finishing the mystery of God is not accomplished instantaneously, for "days" (years) are allotted to it; but the time is brief, for the "days" only constitute the "beginning" of his sounding: "In the *days* of the voice of the seventh angel, when he shall *begin* to sound, the mystery of God should be finished." A period of time is therefore set apart to the finishing of the work of mercy both in heaven and on earth. But this period coincides exactly with the cleansing of the sanctuary, the investigative judgment, during which the Ancient of days sits as Judge, and Christ accomplishes before him the grand conclusion of his mediatorial work. The 2,300 days, as we have seen, ended in 1844. Then the temple was opened in heaven (Rev. 11:19), the majestic scene of Dan. 7:9, 10, was set in array, the investigative judgment commenced, the seventh angel began his sounding, and the heavenly world entered upon the solemn work of finishing the mystery of God, or bringing to a conclusion the work of salvation for lost men. The wrath of God

which follows this period of judgment is at hand (Rev. 11:18); and angel voices wait to herald in tones of joy, loud as the sound of many waters, the transfer of earthly kingdoms to the authority of Jesus Christ our Lord. Then shall the heathen (the nations) be given him for an inheritance (Ps. 2:8), and thenceforward all judgment be committed unto the Son. John 5:22.

Thus the sounding of the trumpet of the seventh angel is the signal for the opening of the investigative judgment in the sanctuary on high. But care should be taken not to confound this trumpet with the "last trump," spoken of by Paul in 1 Cor. 15:52. The trump of the seventh angel is indeed the last of its series, but the last only in that respect; and it commences to sound while probation still continues; for the early years of its sounding are allotted to the finishing of the mystery of God. Whereas the other, called also "the trump of God," in 1 Thess. 4:16, is the last that occurs in human history, and is not sounded till after the mystery of God is finished, or in other words, till after the investigative judgment has passed, and every righteous person is accepted of the Father; for when that trump is heard, every one who has been accounted worthy of a part in the resurrection to eternal life, is in an instant made immortal. 1 Cor. 15:52.

So important an epoch is marked by the seventh trumpet that it will be a matter of interest to look at the events which transpire under its sounding, in chronological order. These, though not given in the prophecy (Rev. 11:15-19) consecutively, are nevertheless of such a nature that it will not be difficult to locate them in the order of their occurrence.

1. *The opening of the temple.* The most holy place of the temple, or tabernacle, in heaven is opened. We know that this takes place immediately on the sounding of the seventh trumpet; for that trumpet commences to sound just as soon as prophetic time is no longer. Rev. 10:6, 7. But at the end of the great period of 2,300 days (Dan. 8:14), which marks the end of all prophetic time, the cleansing of the sanctuary commences, which necessitates the opening of the most holy, and the entrance of the High Priest therein. Heb. 9:7, 25, 26. This is the place where our Lord finishes his priesthood, and where the Ancient of days presides in the judgment. Dan. 7:9, 10.

2. *Finishing the mystery.* In the days (years) of the beginning of the voice of the seventh angel, the mystery of God, or the work of human probation, is finished. This, as we have seen, involves the closing up of the immense work of our High Priest as mediator for all the world. It also requires the proclamation of the final warnings to mankind.

3. *Judgment of the righteous.* The finishing of the priesthood of Christ thus at the tribunal of his Father, during this time, consists in making the atonement, that is, in looking over the cases of all those who have ever made a profession of the service of God, and blotting out and putting away the sins of all the overcomers. This involves the judgment of all the righteous dead, with whom this work would naturally, perhaps necessarily, begin, opening with the case of Abel, the first to die, and closing with the living of the last generation only.

4. *The coronation of Christ.* When Christ finishes his work as priest, he is crowned king (Dan. 7:13, 14); and this coronation, and his assumption of the kingdom, is announced by the great voices in heaven, and by the adoration of the four and twenty elders. Rev. 11:15-17. When Christ begins his reign upon his own throne, he is invested by the Father with that power which Satan usurped from Adam the first. Micah 4:8. The reign of Christ, the second Adam, is to be the re-establishment of the empire of God in this revolted province; and this throne Christ takes just as soon as he has closed up his office of priest-king, which he

now occupies at his Father's right hand. Zech. 6:12, 13; Rev. 3:21.

5. *The anger of the nations.* The national condition of suspicion, jealousy, envy, fear, and anger, brought to view in verse 18, which is now a characteristic of nearly all the governments of the earth, commences soon after the seventh trumpet begins to sound. That commenced, as already noticed, in 1844; and the great monarchical earthquake in Europe, which occurred four years later, in 1848, when so many thrones were overturned, may well be taken as the first installment of the anger of the nations. That revolution threw them into a chronic state of disturbance and hostility, which has been increasing to the present day. The East India question, the Russian question, the Turkish question, the Egyptian question, the Franco-German question, the Irish question, nihilism, socialism, communism, and dynamite, have mined all the Eastern world, till it already trembles with the first throes of a vast earthquake, which seems destined to shake it to ruins. This anger of the nations will reach its climax, when, under the impulse of unclean spirits, they gather to the battle of the great day of God Almighty. Rev. 16:13, 14; 19:19-21.

6. *The wrath of God.* "And thy wrath is come," is another of the events announced to occur under the sounding of the seventh angel. This wrath comes down upon the wicked when Christ, having received them under his jurisdiction, after they have rejected the last offers of mercy, begins to rule them with the iron sceptre of his justice. Ps. 2:8, 9. This wrath consists of the seven last plagues. Rev. 11:18, 19; 14:9-11; 15:16; 19:11-21.

7. *The reward of the saints.* This is also mentioned in verse 18. The reward of the saints commences at the resurrection of the just. Luke 14:14; Matt. 16:27. It will be given in its fulness when they enter upon their final inheritance at the end of the thousand years. Matt. 25:34.

8. *The destruction of the wicked.* The time is come, continues the prophecy, that "thou shouldst destroy them which destroy the earth." The final destruction of them that destroy (or, as the margin reads, "corrupt") the earth is by the second death at the end of the one thousand years of Revelation 20. Rev. 20:7-9.

The sounding of the seventh trumpet is therefore synchronous with the whole period of the judgment of the great day. It commenced when the temple was opened in heaven, and the thrones were set for the investigative judgment, at the end of the 2,300 days in 1844; and it ends with the destruction of sin and sinners, root and branch, the arch deceiver and all his followers, in the lake of fire, at the end of the one thousand years.

U. S.

LIBERALISM PERSONIFIED.

It was announced some years ago that old Bigotry was dead and fairly buried. I am sorry to be under the necessity of informing this audience that it has been discovered of late that he left behind him an only child, a prodigal son, who has arrived at man's estate. This son is known by the name of Liberalism. Young Liberalism is the very antipodes of his old father. He is handsome, polite, insinuating, and, although somewhat superficial, possesses that polish and tact which impose upon general observers. He speaks all languages, subscribes to all creeds, holds a levee with all sects and parties, is friendly with every body, but stands identified with nobody. He professes to abhor religious controversy, and disposes of all doctrinal questions by a motion of indefinite postponement. He can swallow the wafer with the Papist, receive the cup with the Protestant, and thrust the Westminster Confession and the Methodist Discipline into the same pocket. You can never find Liberalism at home, or, rather "he is never at home but when from home." He sails all waters under all colours; he exhibits the papers of all nations; but he hails from no port; he charters to no country; and therefore we strongly suspect that he is, in reality, a pirate.—G. C. Cookman.

ROMANISM.

A BAPTIST paper says: "In these days, when smooth words concerning Romanism are so often uttered, it may be profitable to read some choice sentences from a book by one of the Canadian Jesuits, a book, too, which has received the highest commendation of the Romish bishop of Montreal: 'It is customary to regard Protestantism as a religion which has its rights. This is an error. Protestantism is not a religion; it has not a single right. It possesses the force of seduction. It is a rebellion in triumph; it is an error which flatters human nature. Error can have no rights.' That has always been the doctrine of the church of Rome. When she is weak, however, she is 'tolerant.'"—*Converted Catholic.*

Editorial Notes.

Our Forthcoming Volume.—We call the reader's particular attention to our prospectus, and the changes which are to be made in our paper. We believe our readers will respond to the efforts the publishers are putting forth to make the paper one of real worth as an exponent of the truth of God; and will our readers help us in extending the truth by showing the paper to their friends, and thus enlarging its circulation. We believe that many of them will take pleasure in thus helping us.

The True Seventh Day.—We are often told by those who desire to evade the claims of the fourth commandment (for we know no other reason), that it is impossible to tell when the seventh day comes; that it is just as likely to be Sunday as Saturday. Let us consider this. Of course there would be no dispute concerning the first seventh day. We come down the stream of time 2,500 years to the exode. Admitting that time had been lost, that all people in the world had become confused concerning the count of the days of the week, the Lord does not leave them in doubt. He marks the day himself by a threefold miracle for forty years. Men cannot mistake the day. We pass on for 1,500 years more. Admitting that the whole Jewish nation had lost the count of the days, we are not left to conjecture. Inspiration again sets us right. Luke records that the holy women rested the Sabbath day according to the commandment. This was the seventh, as is further proved by the next verse by which we learn that the following day was the first day of the week. Thus are we brought down to 1,800 years ago. Since that time we have the testimony of the Jews scattered all over the world, the united testimony of nations and learned men, and the concurrent testimony of eclipses, records of which have been kept as far back as 500 B. C. Not only is the claim absurd, but it is charging God with requiring of his creatures what they have no means of carrying out. It is an unjust and absurd excuse for a professed believer of the Bible to bring, and it never would be brought were it not for the desire to evade a plain duty.

Is This the Age of Visions?—So some think; so we believe the Bible teaches, teaches that God will manifest himself to his people even as he did of old. The following testimony from a new work by Dr. John Pulsford of Edinburgh is to the point. The title of the book is "Our Deathless Hope." He says: "Reasoning from the conduct and method of God in all ages, we are driven to the conclusion that it is most reasonable to look for visions in our own day. . . . If so many are living and labouring to give to men the exact knowledge of material things, it is time that there were some amongst us who can give to men the exact knowledge of spiritual things." We believe that, not only is it reasonable to expect that God will especially reveal himself to his people in our day, but that the Scriptures teach that he will do this. We know that many, yes, the majority of Christians of the present time believe that the age of miracles, of heavenly visions, of Divine manifestations in various forms passed away with the apostolic age. But is not the special power of God needed as much now as then?

Is there not as much need of visions, of special guidance by the Holy Spirit, when there are so many "winds of doctrine" blowing? Are not prophets needed now just as much as then? Yea, more. Sin in all its deception is on every hand. Satan's working is on every hand. We are living in the last days when his power is to be especially manifested. See Rev. 12: 12; 2 Thess. 2: 9, 10. Will there not special help be given the people of God by the Holy Spirit, special help to meet the delusions and power of Satan? Satan especially wrought at the first advent of Christ. Many in all parts of Palestine were under his power. But the power of God was correspondingly present, and the Majesty of Heaven was victorious over the prince of darkness.

THERE are evidences in God's Word that the gifts were placed in the church till that church no longer needed them, when faith should be lost in sight. We will quote but one evidence upon this at this time. In Eph. 4: 8 we have presented what our Saviour bestowed upon the church: "When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men." That is, the Son of God set free a company who had been held captive by Satan in the prison-house of the grave. He took them as his lawful spoil. Heaven threw open the graves at the time of Christ's death as a pledge seemingly of the resurrection of Christ, and when he was raised a company came forth. Matt. 27: 52. Paul says that they ascended with Christ to heaven. But this was not all. The Head of the church does not leave his people without the necessary help. He "gave gifts unto men;" that is, for his people's good, for his church's good. Verse 11 states what these gifts were: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers. Verse 12 informs us for what purpose these gifts were placed in the church: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ." Verse 13 (mark the point) states for how long a time God designed that these gifts should be in the church: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Is the church of God in the unity of the faith now? Has it been, or any branch of it been, since Paul wrote these words? Has it reached the measure of a "perfect man"? Has it attained to the "fulness of Christ"? To all these we must reply, No. Then these gifts are in force are they not? We leave these thoughts which Dr. Pulsford's words have called out with the reader. We hope he will consider them candidly. In future numbers a more extended argument will be given on Spiritual Gifts in the Christian dispensation.

WORK IN AMERICA.

EDITORIAL CORRESPONDENCE.

OUR last left us with a general meeting before us in Syracuse, N. Y., which was held October 30, 31. The weather being stormy, the attendance was not large, but a good spirit pervaded the meeting throughout. Meetings began Friday evening and closed Sunday night. Eight services were held besides a social meeting. We were glad to meet here several brethren in the ministry whom we had met before. Pastor Whitney of Basle was with us. Pastors M. H. Brown, E. W. Whitney, and J. E. Swift were here and assisted in the services. The greater part of the time was used by our European ministers, who earnestly endeavoured to set before those present the necessity of that faith in God, which embraces faith in his work for our time. We solicited no contributions for our British work, but \$10 (£2) were given us by a sister, and fifteen yearly subscriptions were taken for the PRESENT TRUTH at four shillings each. The next Sabbath we met with a little church in northern New York. The weather was very stormy—the first snow-storm of the season. Snow fell to the depth of about six inches during the day. Although the weather was so inclement, there was a good representation of the little church. One brother drove fourteen miles through the storm to attend the meeting, and, what was best of all, that One whom storm cannot stay or hurricanes hinder, was present also. We were glad to meet here with dear friends and to find them believing the truth of God. The next Sabbath we were

at Rome and spoke to the church there on the Third Angel's Message. At this place we were kindly and hospitably entertained by Pastor E. W. Whitney, who, will soon proceed to Basle, Switzerland, to engage in the work there.

Tuesday, Nov. 16th, we joined at Buffalo, N. Y., a company of thirty-six adults, all Sabbath-keepers, most of whom were delegates, on their way to General Conference, held at Battle Creek, Michigan. Our company had a special railway carriage all to themselves, and our journey was a most enjoyable one. There were no tobacco users and none who were not teetotallers. This is, of course, a matter to be universally expected among those who keep the commandments of God and the faith of Jesus. Wednesday morning a public service was held, an address being given on Rev. 12 and the restoration of the papacy, to which there was a general agreement.

November 18th, 9 A.M. the first meeting of the Conference convened with about seventy delegates present from various parts of America, Australasia, Scandinavia, Continental Europe, and our own country, Great Britain. Important matters have come before our Conference already. Most interesting reports were given by our delegates from Arkansas and Tennessee concerning the prosecution and imprisonment of our Sabbath-keeping people in those States. In Arkansas a very oppressive law, against Sabbath-keepers has been enacted. This law is contrary to the Constitution of the United States which assures to every citizen equal rights in life, liberty, and pursuit of happiness, and provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The law guarding the sacredness of Sunday in Arkansas formerly exempted those who sacredly regarded the seventh day. This has been repealed and now no exemption is made for Sabbatarians. In fact they have been prosecuted under the law, while professed first-day keepers and those who hold to no sabbath, have repeatedly violated the law, yet there has been no prosecution against them. There has been manifested a spirit of persecution and bigotry worthy of the Dark Ages. One case of prosecution has been taken as a test case. It was decided in favour of the law. It was carried to the supreme court of the State and the decision of the lower court was affirmed, and the case will doubtless be carried up to the supreme court of the United States. We believe that God, who ruleth over all, will overturn all these efforts to the spread of his truth in these last days.

November 18th our delegates from the European and Australasian fields presented the wants of their respective fields and gave encouraging items showing the progress which the truth is making in these localities. Appeals were made by them for help in various branches of the work in these countries. Interesting facts were also presented of the progress of the truth in South Africa, British Honduras, Argentine Republic, and the Islands of the Sea. In all these fields the Spirit of God had impressed hearts with the importance of the truth of God, and souls had embraced it, all unpopular as it is, without ever seeing a living preacher, and some without ever reading any publications on the Sabbath. We will not say this; for they had read God's Word, and no book speaks more decidedly in favour of the seventh-day Sabbath than that.

At 5: 30 each morning a prayer and social meeting is held. These meetings are of great interest. There is a general feeling that God has additional grace and blessing ready to be poured out upon his people if they were only nearer him. True humility is always a good evidence of sincere conversion. It brings the soul nearer to God by leading the individual to distrust self and seek God. Such will be the attitude of God's waiting people. May God help them to seek righteousness, seek meekness that they may be hid in the day of the Lord's anger.

TO OUR SUBSCRIBERS.

AS WILL be seen by prospectus in another column, important changes are to be made in the PRESENT TRUTH at the commencement of the next volume. This may cause a delay of a few days in getting out the first number for 1887, but we feel sure our subscribers will gladly wait, in order that these improvements may be made.

Interesting Items.

—An exhibition of Irish cottage industries is now open in London.

—In making an inventory for a rent sale, in Skye, an infant was valued at sixpence.

—The Bishop of London fell in his garden recently, at Fulham, breaking two ribs.

—A bronze statue of Mr. Cobden was unveiled at Stockport Nov. 27, by Miss Cobden.

—A terrible explosion occurred at Elemore Colliery, Durham, causing twenty-six deaths.

—The Japanese Prince invested the Prince of Wales with the Order of the Chrysanthemum.

—The Germans are training dogs for outpost duty and for night messengers during war.

—The largest cargo of corn ever carried by one vessel, 5,100 tons, has just arrived from Bombay.

—The Fenian Brotherhood of New York expelled O'Donovan Rossa as a traitor and a dishonest man.

—Seven hundred additional postmen will be engaged delivering letters and parcels in London at Christmas time.

—The Royal Proclamation summoning Parliament for Thursday, the 13th of January, has been published in the *Gazette*.

—Owing to a defeat on a motion for reducing the number of sub-prefects in France, Dec. 3, the French Ministry resigned.

—The Emperor of China, who is twelve years old, has ordered a new throne, which is to have for its foundation bricks of solid gold.

—The first German newspaper ever published in China has just been started. It is called the *East Asian Lloyd*, and appears daily.

—A Mohammedan prince of Africa has written a letter to the English authorities begging them not to send liquor to his country.

—The American Exhibition is to be opened on May 2, 1887, at Earl's Court, Kensington. Already a large force of men are at work on the grounds.

—It is estimated that twenty-four hours' fog in London increases the consumption of coals by one gas company alone to the extent of 3,500 tons.

—Sir Edward Guinness, who sold his brewery for six millions sterling, has forwarded a cheque for £217,000 to his head brewer, as a parting souvenir.

—In commemoration of the jubilee, Baron Rothschild has purchased premises at Aylesbury for a working-men's club, to be non-political and unsectarian.

—The quaint printing-press which attracted so much attention in the old London street at South Kensington, has been taken to New York for exhibition.

—A collision has occurred off the coast of Queensland between the steamers Keilawarra and Helen Nicholl. The Keilawarra sank. Forty-two persons were drowned.

—The Admiralty have decided to lay down three steel cruisers at Portsmouth. Two of them are to be proceeded with in building slips that have for some years been unoccupied.

—A telegram from New York states that a party of masked men at Big Springs, Texas, recently hanged fifty Chinamen separately by their pigtails until they surrendered their money.

—The Glasgow Blind Asylum was burned down Dec. 2, the damage being estimated at £10,000. There was great excitement till it was known that the several hundred blind workers had escaped.

—A large paper-hanging manufactory at Golborne, near Wigan, was destroyed by fire, Dec. 1, damage being done to the amount of £30,000. Two hundred hands were thrown out of employment.

—A severe gale raged throughout the country on Dec. 8 and 9. The crews of two life-boats, numbering twenty-seven men, were lost off the Lancashire coast. It is feared that many other lives have been lost.

—A fire has occurred at Duluth, Minnesota, which has destroyed three elevators, 880,000 bushels of grain, and a number of dwellings and stores. Three lives have been lost. The damage caused is estimated at 1,000,000 dollars.

—As the express train was proceeding from Ostend to Verriers, twenty-two sacks of mails from England, mostly from the United States, were cut open, and the registered letters stolen. Valuables to the extent of £40,000 were carried off.

—The Government will prosecute the Cunard Steamship Company for refusing to convey some ship letter bags for the convenience of the Postoffice authorities, the carrying of the mails having been transferred to another company.

—Two torpedo vessels built at Schikanau, on the Baltic, for the Italian navy, were on their voyage to Italy, when on the night of Nov. 25, one of them ran into and sank the other off the Spanish coast. The surviving vessel was damaged. No lives were lost.

—Professor Tuck, an American, has constructed a vessel that can travel under water. It steams along forty feet beneath the surface, dives under any vessel, to the keel of which it could affix torpedoes. He undertakes to construct a large vessel affording immunity from sea-sickness.

—Lord Charles Thynne has been ordained by Cardinal Manning, at his house, Westminster. The new priest is the youngest son of the second Marquis of Bath, and is 73 years of age. He was educated at Harrow and Oxford, and was Canon of Canterbury from 1845 to 1852. He seceded to the church of Rome in 1853.

—Truly it is like the lurid flash of the lightning to read the divorce statistics of the United States. At the present hour there are 650 applications for divorce before the courts of Chicago, upwards of 700 in the Presbyterian city of Philadelphia, and there were 250 last year in Louisville—nearly one sixth as many suits for divorce in the last-named town as there were marriages!—*Christian Leader*.

—There yet remains unsurveyed the following number of acres of Government land in the following States and Territories: Colorado, 9,000,000; Arizona, 12,000,000; California, 3,000,000; Dakota, 49,000,000; Florida, 7,000,000; Minnesota, 7,000,000; Idaho, 44,000,000; Nevada, 39,000,000; Montana, 74,000,000; Utah, 41,000,000; Washington, 20,000,000, and so on. Plenty of land still, when eleven States and Territories have 331,000,000 acres yet unsettled.

—General Boulanger of France has decided that Sunday is to be devoted to repose in the army, and all military service that is not absolutely necessary is on that day to be suppressed. Well-conducted soldiers can obtain permission when not doing necessary duty to spend the *seventh day* (so says the report) out of the barracks. The item illustrates two points: 1. The tendency toward a universal Sunday law; and 2. The ignorance everywhere present, or the wilful perversion, as shown in calling Sunday "the seventh day." It is not, and assertion will never make it so. "The seventh day is the Sabbath of the Lord thy God;" but that is not Sunday.

THE PRESENT TRUTH FOR 1887.

A SIXTEEN-PAGE, HIGH-CLASS, RELIGIOUS, SEMI-MONTHLY JOURNAL.

THIS number closes the second volume of the PRESENT TRUTH. Its publishers feel grateful to God for the success it has achieved in its increased circulation and its augmented circle of friends. It has found its way to all parts of the world, and we believe that, under God, it has given light on his Holy Word to many, and has brought cheer and strength to many hearts. With the new year, the third volume begins, and the publishers are determined to put forth every effort in their power to make the paper more of a blessing to souls, and to set before its readers the truth of the Word of God which is so much needed in these days when God's Word is so much neglected. There will be few if any journals of its size which will contain so much and such a variety of reading matter as will the PRESENT TRUTH. It will appear in a new dress, improved form, larger type, and *will be increased in size from an eight-page paper to a SIXTEEN-PAGE PAPER*. And with the exception of our book list of Religious, Health and Temperance and moral publications, *it will contain no advertisements*, while its price will remain the same. We hope our friends will make note of this, and give us their help in extending its circulation.

While most of its matter will be original, its publishers will be free to cull from the world's best such choice selections in poetry and prose as they believe will please and benefit their readers. The Departments of the paper are,

EDITORIAL, GENERAL ARTICLES, HOME AND TEMPERANCE,
THE MISSIONARY, ITEMS OF INTEREST, AND OTHERS.

EDITORIAL.

This part of the paper will be devoted to the discussion and exposition of Bible subjects, the consideration of religious questions, indications, and movements of the day, and answering questions which pertain to Bible themes.

GENERAL ARTICLES.

Articles on the theory and practice of Bible truth will be presented in this department. MRS. E. G. WHITE, whose rich experience has well qualified her to give instruction in practical religion, will continue to contribute to the PRESENT TRUTH.

HOME AND TEMPERANCE.

The articles in this department will contain instruction in regard to the education and training of children, and inculcate principles of obedience to parents, kindness to all, benevolence to the poor, and faithful compliance to the principles of God's Word. The Temperance portion will be replete with articles discussing different phases of the question, and especially its relation to life, health, and morality. It will give no uncertain sound concerning this mighty and overwhelming evil.

THE MISSIONARY.

This department of our paper will publish the reports of those who are labouring to spread the Gospel of our Lord and publish the good tidings of our soon-coming King. Many reports and incidents of their labour in both the Old and New World, as well as other matter for the instruction and encouragement of the workers will be given.

INTERESTING ITEMS.

Under this heading will be found items of religious and secular news which are of especial interest or have a special bearing on our work. Everything of a sensational nature will be excluded.

As before stated the PRESENT TRUTH advertises only such works as will more fully teach the truth which this journal aims to teach. Believing with many good men in all denominations that the spirit of compromise on the part of Christianity to the world has brought nothing but weakness into the Christian church, the conductors of the PRESENT TRUTH will strive to keep close to the Word of God, persuaded "that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." We shall present unpopular truths, because God's Word presents them as necessary. We desire to lead men to Christ; our journal is founded for that purpose; and we ask the help of all who are truly desirous of seeing his truth advanced.

TERMS: Single subscription one year, 24 numbers, by post, 3s.; six months, 1s. 6d. To subscribers in foreign countries included in Postal Union, one year, 4s.; six months, 2s. To subscribers in foreign countries not included in Postal Union, 2s. a year, postage added. Discounts to news agents and colporteurs. Address for the next three months will be THE PRESENT TRUTH, 72 Heneage Street, Grimsby. After that our headquarters will doubtless be London, which address will be given in due time.

PUBLISHERS OF THE PRESENT TRUTH.

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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.
THE EVIDENCE SUMMED UP.
The conclusion of the whole

matter, to quote their own words, is, there is "No positive command for keeping holy the first day of the week;" "not on record any Divine command" "to change the Sabbath to the first day of the week." And again: "The New Testament is silent about a change of days;" "no express commandment in all the Scriptures;" and "there is not a particle of Scripture law;" its "observance" "is not founded on any commandment of God." Again: "Can we find the text" "enjoining" "this day? No!" "No precept for it" "in the New Testament." Further: "You may search from Genesis to Revelation for a commandment," "but you will search in vain." And again: "It must be owned" that "the usual" "passages are not sufficient." And "it must be confessed that there is no law in the New Testament concerning the first day." The "Lord's day is founded not on any commandment of God." And again: there was "no Lord's day instituted by any apostolic mandate." "No ecclesiastical writers of the first three centuries attributed" Sunday "observance either to Christ or his apostles." "The festival of Sunday" "was always only a human ordinance." "The primitive Christians did all manner of work upon the Lord's day." "No law or precept" "given by Christ or the apostles" "for the substitution of the first instead of the seventh day of the week." "The Lord's day had no command that it should be sanctified." "Nor do these [early Christians] in any instance allege any Divine command, or even apostolic practice" for it. "And we have not the Word of God for us, but rather against us." "The Lord's day had no such commandment" "that it should be sanctified." "By none of the Fathers" was its observance "grounded either on the fourth commandment" or "the precepts of Jesus or his apostles."
And yet again: There is "no expression for observing the first day of the week." The substitution of "the first day of the week for the seventh day is absolutely without any authority in the New Testament." "There is no scriptural authority for so doing." "We meet with no scriptural direction for the change." It is a "fact that there was in reality no Divine legislation establishing the Christian Sabbath."
Now, we ask in all candor, Why rob the Creator of his? which is preëminently his? "The seventh day is the Sabbath of the Lord our God." If there is no commandment for the observance of first-day, as these many writers testify (and they have spoken the truth), is it not most fitting that we "return unto the Lord," and walk in the "old paths"? These men were not trying to tear down the first day; on the contrary, very many of them were actually trying to support it at the time they made these remarkable concessions. There is this much in their praise,—they have spoken candidly; THEY HAVE TOLD THE TRUTH!