

# The Present Truth.

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

VOL. 2, No. 10. [Published Semi-Monthly.]

THURSDAY, MAY 20, 1886.

ONE PENNY.

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## HOW GREAT TRUTHS ARE LEARNED.

GREAT truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life,  
Blown by the careless wind across our way.

Bought in the market at the current price,  
Bred in the smile, the jest, perchance the bowl,  
It tells no tales of daring or of worth,  
Nor pierces e'en the surface of a soul.

Great truths are greatly won; not found by chance,  
Nor wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard-buffeting with adverse wind and stream;—

Not in the general mart, 'mid corn and wine;  
Not in the merchandise of gold and gems;  
Not in the world's gay hall of midnight mirth;  
Nor 'mid the blaze of regal diadems:

But in the day of conflict, fear, and grief,  
When the strong hand of God put forth in might  
Ploughs up the subsoil of the stagnant heart,  
And brings the prisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs, like harvest, from the well plowed fields,  
And the soul feels it has not wept in vain.

—Bonar.

## General Articles.

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

### JAIRUS' DAUGHTER.

BY MRS. E. G. WHITE.

WHEN Jesus returned across the sea with his disciples, a great crowd were waiting to receive him, and they welcomed him with much joy. The fact of his coming being noised abroad, the people had collected in great numbers to listen to his teaching. There were the rich and poor, the high and low, Pharisees, doctors, and lawyers, all anxious to hear his words, and witness his miracles. As usual, there were many of the sick and variously afflicted entreating his mercy in their behalf.

At length, faint and weary with the work of teaching and healing, Jesus left the multitude in order to partake of food in the house of

Levi. But the people pressed about the door, bringing the sick, the deformed, and the lunatic, for him to heal. As he sat at the table one of the rulers of the synagogue, Jairus, by name, came and fell at his feet, beseeching him: "My little daughter lieth at the point of death. I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

The father was in great distress, for his child had been given up to die by the most learned physicians. Jesus at once responded to the entreaty of the stricken parent, and went with him to his home. The disciples were surprised at this ready compliance with the request of the haughty ruler. Although it was only a short distance, their progress was very slow; for the people pressed forward on every side, eager to see the great Teacher who had created so much excitement, begging his attention and his aid. The anxious father urged his way through the crowd, fearful of being too late. But Jesus, pitying the people, and deploring their spiritual darkness and physical maladies, stopped now and then to minister to their wants. Occasionally he was nearly carried off his feet by the surging masses.

There was one poor woman among that crowd who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady. But it was all in vain; she was pronounced incurable, and given up to die. But her hopes revived when she heard of the wonderful cures effected by Jesus. She believed that if she could come into his presence, he would take pity on her and heal her. Suffering with pain and weakness, she came to the sea-side where he was teaching, and sought to press through the crowd that encompassed him. But her way was continually hedged up by the throng. She began to despair of approaching him, when Jesus, in urging his way through the multitude, came within her reach.

The golden opportunity had come, she was in the presence of the great Physician! But amid the confusion, she could not be heard by him nor catch more than a passing glimpse of his figure. Fearful of losing the one chance of relief from her illness, she pressed forward, saying to herself, If I but touch his garment I shall be cured. She seized the opportunity as he was passing, and reached forward, barely touching the hem of his garment. But in that moment she felt herself healed of her disease. Instantly health and strength took the place of feebleness and pain. She had concentrated all the faith of her life in that one touch that made her whole.

With a thankful heart she then sought unobtrusively to retire from the crowd; but suddenly Jesus stopped, and all the people, following his example, also halted. He turned and looking about him with a penetrating eye, asked in a voice distinctly heard by all, "Who touched me?" The people answered

this query with a look of amazement. Jostled upon all sides, and rudely pressed hither and thither as he was, it seemed indeed a singular inquiry.

Peter, recovering from his surprise, and ever ready to speak, said, "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?" Jesus answered, "Somebody hath touched me; for I perceive that virtue is gone out of me." The blessed Redeemer could distinguish the touch of faith from the casual contact of the careless crowd. He well knew all the circumstances of the case, and would not pass such confidence and trust without comment. He would address to the humble woman words of comfort that would be to her a well-spring of joy.

Looking toward the woman, Jesus still insisted upon knowing who had touched him. Finding concealment vain, she came forward tremblingly and knelt at his feet. In hearing of all the multitude, she told Jesus the simple story of her long and tedious suffering, and the instant relief that she had experienced in touching the border of his garment. Her narration was interrupted by her grateful tears as she experienced the joy of perfect health, which had been a stranger to her for twelve weary years. Instead of being angered at her presumption, Jesus commended her action, saying, "Daughter, be of good comfort. Thy faith hath made thee whole; go in peace." In these words he instructed all present that it was no virtue in the simple act of touching his clothes that had wrought the cure, but in the strong faith that reached out and claimed his Divine help.

The true faith of the Christian is represented in this woman. It is not essential to the exercise of faith that the feelings should be wrought up to a high pitch of excitement; neither is it necessary, in order to gain the hearing of the Lord, that our petitions should be noisy, or attended with physical exercise. It is true that Satan frequently creates in the heart of the suppliant such a conflict with doubt and temptation that strong cries and tears are involuntarily forced from him; and it is also true that the penitent's sense of guilt is sometimes so great that a repentance commensurate with his sin causes him to experience an agony that finds vent in cries and groans, which the compassionate Saviour hears with pity. But Jesus does not fail to answer the silent prayer of faith. He who simply takes God at his word, and reaches out to connect himself with the Saviour, will receive his blessing in return.

Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the sacred word, and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul. They allow cold doubt to creep in and destroy their confidence. He who waits for entire knowledge before he can exercise faith, will never be blessed of God. "Faith is the sub-

stance of things hoped for, the evidence of things not seen."

The diseased woman believed that Jesus could heal her, and the more her mind was exercised in that direction, the more certain she became that even to touch his garment would relieve her malady. In answer to her firm belief, the virtue of Divine power granted her prayer. This is a lesson of encouragement to the soul defiled by sin. In like manner as Jesus dealt with bodily infirmities, will he deal with the repentant soul that calls on him. The touch of faith will bring the coveted pardon that fills the soul with gratitude and joy.

The delay of Jesus had been so intensely interesting in its results that even the anxious father felt no impatience, but watched the scene with deep interest. As the healed woman was sent away comforted and rejoicing, it encouraged him to believe still more firmly that Jesus was able to grant his own petition and heal his daughter. Hope grew stronger in his heart, and he now urged the Saviour to hasten with him to his home. But, as they resumed their way, a messenger pressed through the crowd to Jairus, bearing the news that his daughter was dead, and it was useless to trouble the Master further. The sympathizing ear of Jesus caught the words that smote the father's heart like the death-knell of his hopes. The pity of the Saviour was drawn out toward the suffering parent. He said to him, in his Divine compassion, "Fear not; believe only, and she shall be made whole."

Hearing these words of hope, Jairus pressed closer to the side of Jesus; and they hurried to the ruler's house. The Saviour suffered no one to enter the room with him where the child lay dead, except a few of his most faithful disciples, and the parents themselves. The mourners were making a great show of grief, and he rebuked them, saying, "Weep not; she is not dead, but sleepeth." The women, who, according to the custom of the country, were employed to make this external display of sorrow, were indignant at this remark made by a humble stranger, and they began to inquire by what authority this person came, commanding them to cease lamenting for the dead and asserting that the girl still lived. They had seen the touch of death change the living child to a pulseless and unconscious form. They laughed the words of Jesus to scorn, as they left the room at his command. Accompanied by the father and mother, with Peter, James, and John, the Saviour approached the bedside, and, taking the child's hand in his own, he pronounced softly, in the familiar language of her home, the words, "Damsel, I say unto thee, arise."

Instantly a tremor quivered through the entire body. The pulses of life beat again in the blue-veined temples, the pallid lips opened with a smile, the bosom heaved with returning breath, the waxen lids opened widely as if from sleep, and the dark eyes looked out wonderingly. The girl arose, weak from her long illness, but free from disease. She walked slowly across the room, while the parents wept for joy. Jesus bade them give her food, and charged all the household to tell no one what had been done there. But notwithstanding his injunction to secrecy, the news spread far and near that he had raised the dead to life. A large number were present when the child died, and when they again beheld her alive and well, it was impossible to prevent them from reporting the wonderful deed done by the great Physician.

It is not desirable to be one of those men who possess almost all gifts except the gift of power to use them.—*Kingsley*.

#### PLEASING GOD.

THE highest aim of every Christian should be to please the Lord. He should seek to occupy that position daily where he will be sure that his thoughts, his words, and his actions are pleasing in the eyes of Him whom he serves. Such a man will be happy and contented. He will not murmur at trials and hardships, but rejoice that he can bear some humble part in the Lord's work.

It is of such that the Psalmist records the following words: "But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him." Ps. 4:3. There is a connection between such a man and the courts of Heaven that all the foes this world contains cannot break. To such Jesus said, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. Happy is the man that occupies this position before the Lord. Such an one will not be in darkness one day, and in glowing light the next. He will have a continual feast before the Lord,—a feast that continues every hour of the day.

But how can we know that our ways please the Lord?

A good evidence that we are walking blameless before God, is when we are

#### DENYING SELF.

Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23. Here is a work for all. Denying self is not the lesson of one day. It requires a constant effort every day of our lives. There are crosses to be borne to-day that we did not have yesterday. We will have duties to-morrow that will try us as much as any in the past. If we look at self, we lose sight of God. "They that are in the flesh cannot please God." Rom. 8:8. Self-love will not bring forth the fruits that are pleasing to God. The fruits of the flesh are contrary to the life that God accepts (Mark 7:21, 22). Satan will contest every point with us, to break up the communion we are having with God. He will bring up difficulties that we cannot overcome in ourselves. We must fly to Him who has promised to give us help when we seek him.

In the Bible we have an example of one whose ways was pleasing in the sight of the Lord. That man was Enoch. The record of this man's life on the earth is very brief, yet it tells us that "Enoch walked with God." Gen. 5:24. Paul in commenting on his life says: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, *that he pleased God.*" Heb. 11:5. What a good record to leave behind! Here is a life that is given to us as an example of true faith,—a faith that can endure everything for the sake of pleasing God.

The time when Enoch lived is held up before us as a picture of the world just before Jesus comes. Gen. 6:5, 11-13; Matt. 24:37-39. Enoch represents those who shall pass through the trials of the last days, and be translated when Jesus comes. The time in which Enoch lived, like the present, was one in which true godliness was a rare thing. This faithful servant of God bore his testimony not fearing what man might do to him. Jude says of him, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have

spoken against him." Verses 14, 15. Such men are needed at this time. The Scriptures teach us that we must have the same love and earnestness if we would be accepted of the Lord.

Of those who are looking for the appearing of our Saviour, Paul says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The people who wish to please God in all their ways will be a peculiar people. Why does the world think them peculiar? Because they are zealous of good works. They spend much time in prayer and earnest pleading before God for strength to battle against the great adversary. They are loyal to God, and love to keep his commandments. Like Peter, they think it better to obey God rather than man. This separates them from the world and makes them look peculiar in the eyes of those who are indifferent to the claims of God's law. They are not boastful, but are seeking that humility of life which shows to the world that they are abiding with Christ. The Divine image of Christ is reflected in them, as they are preparing for translation. Of them it can be said, "Ye may be found of him in peace, without spot, and blameless."

How many of us are seeking to please God rather than man? In our own strength we shall fail, but by abiding in Christ, we shall gain the victory. Dear reader, are you living so that your life is pleasing in the sight of God? May the Lord help us all in perfecting characters that will stand the test in the judgment day. J. H. DURLAND.

#### HE LEFT IT.

THEY told Lord Erskine that a certain man was dead, and that he had left £200,000. His lordship replied, "That's a poor capital to begin the next world with." And he was right. What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? He kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it. To whom? To those who came after, and to the squabbles of courts. If any good to the world ever came out of this £200,000, no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was not room in old Charon's boat for him and his £200,000. If he had only "converted" it, as bankers say! And it was "convertible" into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.

We know a man worth half a million, and with no children. Why don't he build a monument?—not of marble, that will crumble; not of brass, that will tarnish. Do good with money if you would build an imperishable monument. The man who left his £200,000 had no gift of usefulness, but such gift as lay in his money. That he would not use. "Failure" is not the right word here. It was a sin! for it is a sin not to do good; it is a sin to bury money in the ground, to lock it up in vaults, to waste it on one's self. "Take, therefore, the talent from him. . . . And cast ye the unprofitable servant into outer darkness."—(*St. Louis*) *Christian Advocate*.

## 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

### WHAT TIME IS IT?

WHAT time is it?

Time to do well;

Time to live better;

Give up that grudge;

Answer that letter;

Speak that kind word to sweeten a sorrow;

Do that good deed you would leave till to-morrow.

Time to try hard

In that new situation;

Time to build upon

A solid foundation.

Giving up needlessly changing and drifting;

Leaving the quicksands that ever are shifting.

What time is it?

Time to be earnest,

Laying up treasure;

Time to be thoughtful,

Choosing true pleasure;

Loving stern justice—of truth being fond;

Making your word just as good as your bond.

Time to be happy,

Doing your best;

Time to be trustful,

Leaving the rest.

Knowing in whatever country or clime,

Ne'er can we call back one minute of time.

—Selected.

### THE DEVIL AND THE SULTAN.

THERE is an Eastern story of a sultan who overslept himself, so as not to awaken at the hour of prayer. So the devil came and waked him, and told him to get up and pray. "Who are you?" said the sultan. "Oh, no matter," replied the other, "my act is good, is it not? No matter who does the good action, so long as it is good." "Yes," replied the sultan, "but I think you are Satan. I know your face, you have some bad motives." "But," says the other, "I am not so bad as I am painted. I am a pretty good fellow, after all. I was an angel once, and I still keep some of my original goodness." "That's all very well," replied the sagacious and prudent caliph, "but you are the tempter; that's your business, and I wish to know why you want me to get up and pray." "Well," said the devil, with a flirt of impatience, "if you must know, I will tell you. If you had slept and forgotten your prayers, you would have been sorry for it afterward, and penitent; but if you go on as now, and do not neglect a single prayer for ten years, you will be so satisfied with yourself, that it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence, more than your virtue seasoned with pride."—Selected.

### MODERN COURTSHIP.

THE following from Ruskin contains a great deal of good common sense:—

"There are no words strong enough to express the general danger and degradation of the manners of mob-courtship, . . . which have become the fashion—almost the law—in modern times; when, in a miserable confusion of candlelight, moonlight, and limelight—and anything but daylight—in indecently attractive and insanely expensive dresses; in snatched moments, in hidden corners, in accidental impulses and dismal ignorances, young people smirk and ogle and whisper and whimper and sneak and stumble and flutter and fumble and blunder into what they call love—expect to get whatever they like the moment they fancy it, and are continually in the danger of losing all the honour of life for a folly, and all the joy of it by an accident."

### USEFUL INFORMATION FOR SMOKERS.

From Anti-Tobacco Leaflet.

"IN my now lengthened medical life, I have often seen the worst and most intractable forms of *indigestion*, and the most distressing and fatal cases of *stomach and liver diseases* traceable to snuff and tobacco."—Dr. Conquest.

"AMONG persons applying for Life Assurance, I have not unfrequently met with such a state of *general depression of the system, feeble circulation, and nervous irritability*, as rendered it necessary to reject or defer the proposals; and which I could only attribute to the habits of the parties in relation to tobacco."—Dr. Thomas Hodgkin.

"I LATELY visited a gentleman in a lunatic asylum labouring under general paralysis, and his mind becoming *idiotical*. He had lived temperately as regarded drink, but worked hard in a mercantile house, and smoked to excess. The phrase he makes use of is, that he 'blazed away at a fearful rate.'"—Dr. W. Henderson.

"TOBACCO impairs digestion, poisons the blood, depresses the vital powers, causes the limbs to tremble, and weakens and otherwise disorders the heart. It robs the poor man's family; it is averse to personal neatness and cleanliness; it promotes disregard for the rights and comforts of others; it cherishes indolence of body and mind; it diminishes the vigour of the intellect; it destroys self-control by establishing the slavery of habits; it develops the lower and animal nature at the expense of the higher; it leads into bad associations, and throws its influence into the scale of evil in all the relations of life."—Dr. H. Gibbons.

"I CAN state of my own observation, that the misery, mental and bodily, which I have witnessed from cigar smoking, and chiefly in young men, far exceeded anything detailed in the 'Confessions of an Opium Eater;' and I feel assured that the abuse of tobacco, however employed, may be classified amongst those habits which produce chronic poisoning."—Sir F. Ranald Martin, F. R. S., Inspector General of Hospitals.

"THERE are three chemical constituents of tobacco, a volatile oil, a volatile alkali, and an empyreumatic oil. The volatile oil has the odour of tobacco, and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose it occasions sneezing, and when taken internally it gives rise to giddiness, nausea, and an inclination to vomit. The volatile alkali has the odour of tobacco, an acrid, burning, long-continuing tobacco taste, and possesses narcotic and very poisonous qualities. In this latter respect it is scarcely inferior to prussic acid, a single drop being sufficient to kill a dog. Its vapour is so irritating, that it is difficult to breathe in a room in which a single drop has been evaporated. A hundred pounds of dry tobacco leaf yield about seven pounds of nicotine. In smoking a hundred grains of tobacco, therefore—say a quarter of an ounce—there may be drawn into the mouth *two grains or more of one of the most subtle of all known poisons*. The empyreumatic oil is acrid and disagreeable to the taste, narcotic, and poisonous. One drop applied to the tongue of a cat brought on convulsions, and in two minutes occasioned death."—Prof. Johnston.

"Opium is a Narcotic, Tobacco is a Narcotic, Alcohol is a Narcotic. These Narcotics destroy the nervous system."—R. B. Grindrod, M. D., F. R. C. S., of Malvern.

EVERY noble work is at first impossible.—Carlyle.

### A MAGISTRATE'S REASONS.

At a gospel temperance meeting in Dundee, Bailie Maxwell made this statement of his reasons for abstaining from all intoxicating drink:—

"Being a member of the Town Council of Dundee I was appointed to the magistracy. It was my duty to occupy the bench in the police court. The scenes in the police court made me an abstainer. Drunkenness has two sides; one attractive and fascinating, where everything is bright, and there is an outward appearance of comfort; the other side is seen when the victim's head becomes cool, and there is a reaction. I saw the results of drinking in that aspect, and the argument of personal abstinence was borne in upon me with a force I dare not resist. Many people were placed at the bar who had been taken off the streets drunk. What was I to do with them? Was I to send them to jail, or fine them? If they came there for the first time I might earnestly admonish them not to come back again, and that it would be better for them to abstain altogether. But what right had I to tell these people to abstain if I took drink myself? My tongue seemed tied. I was grieved and alarmed by what I saw. If it was good for these people to abstain, might they not say, 'Why not begin yourself?' I did so, and from that time I became an abstainer, and I will continue. Since then I can speak more freely to those people."

Cannot others learn the same lesson, and adopt a line of practice that will make their preaching effective?—Safeguard.

### WHY NOT BE AGREEABLE AT HOME.

A GENTLEMAN stops at a friend's house and finds it in confusion. He does not see anything to apologize for; "never thinks of such matters." Everything is right—cold supper, cold room, crying children. "Perfectly comfortable!" Goes home, where his wife has been taking care of the children or attending the sick, and working her life almost out. Then he does not see why things can't be kept in order. "There were never such cross children before." No apologies accepted at home. Oh, why not look on the sunny side at home as well as abroad, and try pleasant words instead of surly ones?

Why not be agreeable at home? Why not use freely that golden coin of courtesy? How sweetly those little words sound, "Many thanks," or "You are very kind;" doubly, yes, thrice sweet, from the lips we love, when smiles make the eyes sparkle with the light of affection.—Our Monthly.

### "IF I WERE RICH."

ONE evening, passing along a crowded street, I heard one boy saying to another, "If I were rich, I would n't"—and then the rest of the sentence was lost as I hurried on with the throng. But I have wondered often since how that sentence was finished. Did the boy say, "If I were rich, I would n't snub my poor relations" or, "If I were rich, I would n't spend all the money on myself;" or, "If I were rich, I would n't work any more," or what?

We cannot know; but there is one thing quite certain. Whatever that boy does now that he is poor, he would do if he were rich. If he is generous now, he would be generous then. If he is mean now, he would be mean then. If he works faithfully now, he would work with fidelity then. For "he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—Sel.

## THE PRESENT TRUTH.

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

GRIMSBY, MAY 20, 1886.

M. C. WILCOX, . . . . . RESIDENT EDITOR.

Corresponding Editors:—

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

## THE SABBATH, OR LORD'S DAY. NO. 3.

## TESTIMONY OF THE GENTILE WORLD.

MR. HAMILTON devotes the third chapter of his essay to "Traces of the Sabbath in Ancient Lands and Literature." The same authorities that have been so often reproduced—Homer, Hesiod, Linus, and Callimachus—are cited to show that a sacred seventh day was regarded by them. China, which has been regarded by some as a witness against the creation Sabbath, later researches have shown, is a witness in its favour. The lately discovered and deciphered Assyrian tablets also prove the primeval origin of the Sabbath. A work now in preparation, soon to be published, by the Rev. W. M. Jones, editor of the *Sabbath Memorial*, shows that the seventh day has been known as the Sabbath in more than one hundred and fifty languages and dialects. Surely all these did not receive this knowledge of a sacred seventh day from the Jews. It is evidence, strong and convincing, of the creation Sabbath, "sanctified" by the Creator, made for and given to the race. Gen. 2:2, 3; Mark 2:27.

We quote again from Mr. Hamilton concerning the unity of the Decalogue as a proof of the perpetuity of the Sabbath law. He says (pp. 115-6) of the ten commandments:—

"When we come to look at them we find that they grow out of and fit into each other in the most beautiful manner. They are ten fruitful branches, springing from one trunk with one common root. They are ten polished stones, compactly built together, each fitting into and joined on to its neighbours, and the whole forming one strong tower of defence. Or, like the ten fingers of the human hands, they are formed of the same substance, animated by the same vitality, and feel the beatings of the one great Heart.

"Let us see how this is. Looking at the Decalogue as a whole, we find that it has two aspects—a God-ward and a man-ward. These two aspects correspond with its two tables. A complete law for man evidently must possess this two-fold character. No man can be right who is not right in both ways, who does not maintain a conscience void of offence both toward God on the one hand, and toward man on the other. Take the first table, which teaches our duty to God. It has in it four laws. The first tells us whom we are to worship, the second and third how we are to worship, the fourth when. The first warns us against the sin of polytheism, the second against the sin of idolatry, the third against the sin of profanity, the fourth against the sin of relegating to any time (which might prove to be no time) the duty of adoring the Creator. . . . You cannot displace one of its laws without marring the completeness of the whole table. By so much as you interfere with one of them, you spoil the beauty of a piece of legislation the equal of which the world has never seen, which left God's hand, like all his works, 'perfect and entire, wanting nothing.'"

Of the transgression of the Sabbath commandment Mr. Hamilton says (pp. 117-8):—

"There are people who stand aghast at the very idea of violating any other of the commandments who look very lightly on a breach of the fourth. Hint to them the possibility of their stealing, or lying, or breaking the seventh commandment, and they feel insulted at the bare suspicion of such a possibility. But the fourth has no such sanctity in their eyes. Why is this? Who made it to differ from God's other laws? By whose authority do

we place it in a lower position than the rest? Certainly not by God's. There is no hint, either in itself, or anywhere else, to show that he pays less respect to it than to the other nine, or lays less stress upon it. On the contrary, it might be argued that he has a special and peculiar regard for it. His dealings with Israel show that he is very jealous of any breach of it. It is worth remembering that the whole of Palestine to-day stands out before the world as a monument of the consequences of the breach of the law of the Sabbath. . . . The very fact that the fourth commandment seems to the uninstructed mind of less moment than some other precepts of the Decalogue, and the breach of it a less heinous sin than the breach of others, makes it in some sort a superior test of the spirit of obedience. Is not a command whose supreme importance and necessity we cannot see as plainly as we do those of others, a better test of our leal-hearted allegiance to God than others whose necessity and importance are written on their faces?"

"The character of the Fourth Commandment. The Decalogue begins with three precepts, intended to regulate the homage to be paid to the Divine Being. The last six of its statutes, again, are meant to regulate the duties which we owe to our fellow human beings. Between these two classes of commands comes in the one which we are considering, and it will be observed that it partakes of the character of both classes. It is a commandment which prescribes a duty which we owe to God. But there is a secular element in it as well as a sacred; for it bids us not only to rest on the Sabbath but to work on the other six days of the week. 'Six days shalt thou labour,' is a portion of the law as binding as 'Remember the Sabbath day to keep it holy.' Therefore this commandment occupies the position of a sort of connecting link between the two tables; for it partakes of the nature and character of each. This gives it a peculiar strength. It is not an altogether sacred command, nor yet is it altogether secular. It is both. It is a law for the day of rest. But it is also a law for the day of labour. That man violates it who profanes the Sabbath. But he violates it, too, who fritters away the week day. It is a law for all our time, and he who would get rid of the Sabbath must not only pick this commandment out of its strong position in the heart of the Decalogue, but must pick the commandment itself to pieces, keeping some of it, and some of it throwing away. With such consummate wisdom has the great Legislator guarded this law, against which he foresaw there would arise not only the opposition of selfishness, but that also of a mistaken theology. He has guarded it not only on the right hand, and on the left, before and behind, but guarded it also in its own very structure, so that he who would destroy the law of the Sabbath must perforce destroy far more than it before he has finished his awful task" (pp. 120-1.)

To the above we heartily say, Amen. We believe the above quotations will stand the test of Scripture. But the above arguments and reasons and evidence apply to the seventh-day Sabbath, and it is of interest to know how Mr. H. avoids this conclusion. He does it by as weak a cavil as was ever used to support a failing institution. After quoting "But the seventh day is the Sabbath of the Lord thy God," he meets it in this way: "But hold for a moment. The commandment does not order the keeping of the seventh day of the week, or any particular day of the week. Let us note what it does order, for its words, like all the words of God, are precise and well chosen. It says that we are to spend six days in our worldly employments, and the seventh day (not of the week, but the day following the six of work) in holy rest" (pp. 99, 100).

This is Mr. Hamilton's argument for evading the force of the plainest statement of Holy Writ, a mere quibble, unworthy of a place in the midst of the cogent reasoning in which it is found, and which would never have been resorted to had there

been a shadow of evidence for first-day sacredness. "Not the seventh day of the week"! The seventh day of what, then, pray?—of the month? of the year? Because "of the week" is not a part of the command, to deny that it is meant is the merest evasion. Mr. Hamilton knows that the Sabbath is the foundation of the week; that the seventh day upon which the Creator rested was the seventh day of the first week of time. The next seventh day was the seventh day of the second week, and so on. The seventh-day Sabbath—the Sabbath of the commandment—came just before "the first day of the week." Luke 23:56, and 24:1. Neither was it left to any day of the week for the Israelites to choose. God pointed it out by a threefold weekly miracle for forty years. Ex. 16: A double portion of manna fell on the sixth day, none fell on the seventh, and that which fell on the sixth kept over the seventh, while that which fell on the other days would not keep.

The Sabbath of the Lord rests upon eternal and unalterable facts. The Creator worked six days and rested the seventh. These are facts which never can be changed. Just as long as time endures, it will ever remain true that God rested on the seventh day. That made it his rest-day, or Sabbath. That same Wisdom that knew what proportion of time man ought to keep knew what time he ought to keep. And that Power which enjoined the measure of time located that measure of time upon that day around which clustered facts that would be constant reminders to man of the creative power and absolute authority of God. This day was not a seventh day; it was the seventh day in the septenary cycle appointed by the arbitrary, positive, wise, and beneficent command of God. It cannot be changed. Will it ever be true that God did not rest on the seventh-day? It cannot be. No more can it be true that the seventh day will ever cease to be his rest-day. A certain man, Paul Jones by name, was born on the third of July. That will always be his birthday in that cycle by which his age is counted. Could it be changed? Could any act of his, any act of Parliament or Government change his birthday? No, it would ever remain an unaltered and unalterable fact that Paul Jones' birthday was the third of July. The Creator's rest-day can no more be changed than one can change his birthday. To insert any other day than the seventh in the commandment falsifies the law and makes it ridiculously absurd.

The Sabbath of the fourth commandment is based upon the Creator's rest-day, and, therefore, not a Jewish or changeable institution. The fact that God rested upon the seventh day forever stamps that particular day as his rest-day, or Sabbath. As he rested upon no other day, no other day can be his rest-day. This is self-evident. No logical argument can bear against it; no sophistry can shake its foundation. The facts will ever remain unmoved and immovable. The Creator might institute other days as holy days, those days might be used by man as his rest-days, or sabbaths; but no other day than the seventh could be the sacred rest of Jehovah. He blessed that day—the seventh day, not a seventh day—for all time to come; for he has given us no record of a removal of his blessing, or repeal of the Sabbath law, and the facts upon which the institution is based will always remain good while the earth stands.

Further, it is a principle of government that a law is in force till repealed, and that the repeal or abrogation of a law must be as public as its enactment. In the case of the Sabbath law, we have all these reasons for its still being in force and binding upon all men: (1.) It is based upon facts which concern all men,—the creation of the earth, the attributes of the Creator, the Fatherhood and absolute authority of God, his rest, blessing, and command. (2.) No other day of the week has been honoured thus by Jehovah. (3.) And if it was true that one had been so honoured, the original seventh-day Sabbath still holds good unless the

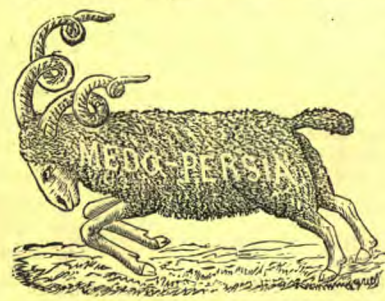
Law-giver has plainly published its substitution in lieu of the original Sabbath. (4.) No record of such a substitution exists. (5.) No repeal of the original Sabbath law is on record. Therefore it is still in force, as it always has been, binding upon all men in all ages.

Mr. H. recognizes the necessity of a definite day in other parts of his essay. On pages 87-8 we read, "More than that, does not the same law tell us that God has the right, if he so pleases, to fix the amount of that portion [of time for his worship], and that where he fixes it, it is our duty to obey his command?" And again on page 116 he says that the fourth warns us against "the sin of relegating to any time (which might prove to be no time) the duty of adoring the Creator." Precisely. But Mr. H. makes that null and void by informing us that while God has defined the amount of time he has not defined its location. A family of seven could each rest the seventh day after six of work, if no particular day of the week is enjoined, and each one have a different sabbath, making seven sabbaths in the family. And if the precept does not enjoin "any particular day of the week," then it does not warn us "against the sin of relegating to any time . . . the duty of adoring the Creator." On which of the above quoted statements does Mr. H. stand? One leads to confusion. We may choose any day if a particular day of the week is not commanded. And any time would "prove to be no time." But "God is not the author of confusion." Therefore he has set apart a definite portion of time, and he has also definitely located that portion. This he must do or confusion would result. The same Divine law which says, "Remember the Sabbath day to keep it holy," says also, "the seventh day is the Sabbath of the Lord thy God." Who shall dare say that one part of the command is not just as moral and obligatory as the other? Who will say that it did not require Infinite Wisdom to fix the particular day of the septenary cycle, or week, as well as to fix the proportion of time? And that God has fixed—fixed by his example, fixed by his blessing, fixed by his command, on the seventh day, which comes just before "the first day of the week" (Mark 16: 1, 2). Reader, what day of the week must that seventh day be?

A SELF-EXPLAINING PROPHECY.

THE VISION OF DANIEL 8.

For fifty-three years (606-553 B.C.) Daniel, the man greatly beloved of Heaven, had served with all fidelity and honour, a royal captive in the court of Babylon the great. God had used that kingdom as an agent with which to scourge his own people on account of their sins; but he had declared that he would at length punish Babylon and release his people from their captivity. The time for the fulfillment of that promise was drawing near. The last king (Belshazzar) had already sat for over two years upon the throne. A new epoch was approaching; and God, whose heart is ever exercised with interest for his people, made known by his Spirit to his servant the coming change.



This was the panorama that passed before him. Daniel stood, in vision, upon the banks of the river Ulai (a branch of the Tigris). He saw a ram standing before the river. The two horns of this ram did not come up together; but the one that came up last rose higher than the other. For a time no beast was able to stand before the ram, as he pushed his

conquests westward, northward, and southward. He became great.



At length a he-goat, with a notable horn between his eyes, was seen approaching from the west, so swiftly that he seemed not to touch the ground. He dashed against the ram in the fury of his power. He overthrew the ram, broke his horns, and stamped him into the dust of the earth. The he-goat became very great.



Then his notable horn was broken. The goat now reached a state of quiescence; and in place of his one horn there came up four, branching out toward the four points of the compass. Out of one of these horns there came forth at length a little horn, which absorbed the strength of all the others. In a far-reaching sweep it took in all the East, the South, and the Holy Land. It towered above ram and goat and other horns, and became exceeding great.

This horn continued till it spanned the whole continuance of human history, and was broken when God interposed to destroy it,—was "broken without hand," even as the image of Daniel 2 was dashed to pieces by the stone cut out of the mountain "without hands;" which represents the kingdom of Christ.

Such was the vision. The interpretation was given in few words by the angel himself, in verses 20-25. The ram with two horns represented the kingdom of the Medes and Persians; the goat, the kingdom of Grecia; the great horn, the first king; the four horns, a division of this kingdom into four parts after the death of the first king; the horn that came out of one of them, a kingdom that should arise toward the conclusion of the dominion of these four great kingdoms,—a kingdom of a strange language, fierce, powerful, and exceeding great, which should stand up against the Prince of princes, and finally be broken without hand, or be destroyed by the kingdom of Christ.

Looking back over the ground historically, what elements do we see existing even in the days of the prophet, ready to begin the fulfillment of his prediction? They were these: 1. Three nations, the Babylonians, the Medes, and the Persians; 2. Cyaxeres, the king of the Medes; 3. Cambyses, the king of the Persians; 4. Mandana, the sister of Cyaxeres the Mede, wife of Cambyses the Persian; 5. Cyrus son of Cambyses and Mandana, nephew of Cyaxeres, and direct heir to the Persian throne.

Hostilities arose—we need not here stop to inquire by what means—between the Medes and Babylonians. Cyaxeres sought help from Persia. Cyrus at the head of 30,000 troops took the field in his behalf. Belshazzar was soon shut up within the walls of his proud city. But that city, with its sixty miles of wall 87 ft. thick and 350 ft. in height, inclosing 225 square miles of territory, with twenty years' provisions on hand, and land sufficient to raise enough to support the citizens and the army indefinitely longer, was proud and confident and careless. On the occasion of an annual feast, described in Dan. 5, the city was taken by stratagem; Belshazzar was slain; and the dominion of the world was transferred to the Persians, B.C. 538.

Thus the ram of the vision appeared, and the prophecy began to be fulfilled fifteen years after it was given.

Cyrus gave the throne of Babylon to his uncle Cyaxeres, called "Darius" in Dan. 5:3. Two years later (B.C. 536) this man died, making Cyrus his successor in the kingdom. In the same year Cyrus' father, Cambyses, died, leaving him in possession of the Persian throne. Thus the two nations were now united under one king, and the provinces Cyrus had added to the throne, constituted the foundation of the new monarchy. It grew to such an extent that in the days of Ahasuerus (Esther 1:1, called in profane history Artaxerxes Longimanus, see Prideaux i. 434) it ruled from India to Ethiopia, over a hundred and twenty-seven provinces. Nine kings followed Cyrus on the Persian throne. The last one, Darius Codomannus, began his reign B.C. 335.

It was now time for the he-goat to appear. The angel said plainly that the goat represented the kingdom of Grecia, and that the notable horn was the first king. The first king of Grecia was Alexander the Great, son of Philip of Macedon. According to prophecy he now appeared. The Persians had previously invaded Greece. In retaliation, Greece struck back. Born B.C. 356, Alexander at the age of twenty came to the throne of Macedon, on the death of his father B.C. 336, and with the throne received the legacy of a war with Persia, which his father had already begun. In the year 333 B.C., being chosen by the unanimous vote of the cities of Greece as generalissimo of the Persian campaign, he crossed the Hellespont with 35,000 troops. He soon left behind him Granicus and Issus, as monuments of decisive victories, and two years later reached the crisis of the contest on the field of Arbela, where, Oct. 1, 331, he shattered beyond recovery the Persian army, though outnumbering his own twenty to one. Darius, in attempting to escape, was slain by traitors; and the dominion of the world passed over to Grecia.

The prophet next saw this notable horn broken. Eight years after Alexander became monarch of the world, and wept that there were no more worlds to conquer, he drank himself to death, B.C. 323, leaving his kingdom to two infant sons and Philip, an illegitimate half brother, who was mentally a fool, as Alexander was morally one. It took but fifteen years for the leading generals of the army to remove by murder all Alexander's posterity, and divide the kingdom among themselves. There were four of these who set up for themselves as kings. Cassander took Macedon; Lysimachus, Thrace; Seleucus, Syria; and Ptolemy, Egypt. These were the four horns that rose in place of the one that was broken.

Out of one of these came forth another horn. Romanists, with some Protestant followers, apply this to Antiochus Epiphanes. This cannot be correct; for (1.) Antiochus was only one of the twenty-six kings that ruled over Syria, which was one of the four horns, not another horn; (2.) he appeared as the eighth in order of these Syrian kings, not in the "latter part" of their kingdom; (3.) he was not a king of fierce countenance and of a strange language; (4.) he did not become "exceeding great" in comparison with Persia and Grecia; and (5.) he did not stand up against the Prince of princes (Christ); for he died 164 years before Christ was born.

This horn was Rome. Rome conquered Macedon B.C. 168. It came into prophecy seven years later by its famous league with the Jews. 1 Mac. 8; Josephus' Ant., b. 12, c. 10, s. 6. It therefore appeared to the prophet to come out of that horn. It made Syria one of its own provinces B.C. 65; Palestine, B.C. 63; Egypt, B.C. 30; thus fulfilling verse 9. It stood up against the Prince of princes, by attempting the destruction of Christ in his infancy and nailing him at last to the cross, as declared in verses 11 and 25. It is to be broken without hand, as is predicted of Rome in both

chapters 2 and 7 of Daniel's prophecy. This is to follow next in order.

Thus all the symbols of this prophecy have been developed, and the closing scene alone remains. And now all converging lines of prophecy, and all signs in the physical, moral, and political heavens, show that this consummation is near. The prophetic period of verse 14 of this prophecy remains to be noticed.

U. S.

## 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.

### GAMBLING.

A LEADING article in a recent issue of the *Christian Leader* thus speaks of one of the great evils of this fast age:—

"A century ago it was said that all England, except the Methodists, sat at the card table and staked fortunes on the turn of a card. 'If Europe is to be ruined,' said Montesquieu, 'it will be ruined by gaming.' Things are not so bad in these days, and yet it would almost seem as if the flood were rising again, and threatening anew to sap the foundations of our social life. Betting is said to be a common practice in some of our public schools, and one of the daily papers asserts that a young aristocrat was lately insolvent through turf transactions at the age of twenty-six. Whole columns in our newspapers are devoted to the records of horse-racing and various gambling transactions. We need to be sure of our ground if we would not be carried off our feet and swept away."

"We grant that most of those who take tickets for charitable and religious raffles are not actuated by covetous motives, and care little whether they gain or lose. But we fear one dare not take for granted that this is always so, and cases are on record in which success in such a pious raffling scheme has roused the spirit of gambling in a young man's breast, and been the first step on his way to ruin. Such raffles are at least among the questionable things. Many Christian people are sorely exercised about them, and know not whether to condemn or approve, and it is a good principle if we are in doubt about anything as to its moral propriety, to let it alone till the doubt is cleared up, for whatsoever is not of faith is sin. Looking at the matter on all its sides, is it too much to say that gambling is essentially and utterly evil, opposed to the best interests of the individual and of society? No man can go down on his knees and ask God to bless his gambling."

Gambling is an evil, wholly and unequivocally an evil. And why should it not increase when (sad to say) the professed church of Christ is a teacher of the vice? And to say that those who take part in "charitable and religious raffles" "are not actuated by covetous motives," is no excuse. Neither are they actuated by benevolent motives. The motive is purely selfish. They say in substance "We will give if we can be paid in pleasure." Truly such are "lovers of pleasures more than lovers of God." "From such," says Inspiration, "turn away." But the church not only seeks such to replenish her funds, but many of them hold high position in her organization and estimation. Should this and kindred evils continue to increase in the churches at the present rate, how long will it be before "Ichabod" may be written as indicative of their condition? But we are glad to note that there are many who are opposed to the "questionable," ay! scandalous means of raising money so frequently resorted to in the present religious world. And certainly "scandalous" is not too strong a term when the police have to suppress as illegal some of these so-called charity entertainments. But God will care for his own. Those who desire his truth will find the better way.

YET shrink not thou, who'er thou art,  
For God's great purpose set apart,  
Before whose far-discerning eyes,  
The Future as the Present lies!  
Beyond a narrow-bounded age  
Stretches thy prophet-heritage.

Thy audience worlds!—all Time to be  
The witness of the truth in thee.—Whittier.

## The Missionary.

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

### SACRIFICE.

THE keynote of life's harmony is sacrifice.

Not twice, or thrice,  
Beneath each sun will souls bow down  
To lay the crown  
Of will or time beneath strange feet,  
But many times, that life's chords may be sweet.  
Who sacrifices most,  
Drinks deepest life's rich strain, counting no cost,  
But giving self on every side  
Daily and hourly, sanctified  
But in the giving.

Living  
Is but the bearing, the enduring  
The clashing of hammer, the cutting,  
The straining of the strings,  
The growth of harmony's pure wings.  
Life is the tuning time, complete  
Alone when every chord is sweet  
Through sacrifice. No untuned string  
Can music bring;  
No untried life  
Has triumphed, having passed the strife.  
True living  
Is learning all about the giving.

—George Klinge.

### JOHN FRYTH.

AMONG the British Reformers who sealed their faith with their blood in the reign of Henry VIII. was JOHN FRYTH, a colabourer with Tyndale, being in fact "his own son in the faith." Fryth was born at Sevenoaks in Kent about the year 1503, and was a remarkable scholar. When Cardinal Wolsey founded the college at Oxford in 1527, he selected some of the learned students of Cambridge to become members of the new University, and Fryth was one of the number. Previous to this he had formed the acquaintance of Tyndale in London, and from his lips had received the gospel of Christ in its purity. At this time persecution against Protestantism raged in the Universities, and he with others who had embraced evangelical doctrines was confined in a deep cellar of the college, which was used for storing salt fish. They were here imprisoned till several of the number died, but Fryth lived to be released; for his work and suffering for the noble cause he had espoused were to continue a little longer.

In 1528 he went to the Continent where his presence was a joy to Tyndale, who addresses him as brother "beloved in my heart." While here he became strengthened in the faith and wrote a book against purgatory. Letters are preserved in the British Museum from which it appears that he was regarded as a man of importance, and that the king made an effort to induce him to renounce the doctrines held by Tyndale and return to England, promising to provide for him if he would agree to his majesty's wishes in this respect. Though his poverty was great, and the condition of a refugee is ever undesirable, yet he could not be persuaded to compromise his soul to secure royal favour.

It was not long, however, before he returned to England, and went to Reading where he was placed in the stocks as a vagrant. The schoolmaster of the town, discovering his talents and learning, procured his release. He next went to London and attempted to remain concealed, but soon found that he was "a marked man." He endeavoured to escape to the Continent, but was arrested and sent to the Tower. His keeper looked upon him with so much favour that he was allowed to go alone in the night to consult with godly friends in the city, who at his first visit doubted, as did the disciples of old when told that Peter stood without, whether it was not a vision.

During his imprisonment, at the solicitation of a friend, he committed to writing his views of the sacrament of the Lord's Supper. An enemy of the truth, under the guise of a friend, secured a copy of this writing and conveyed it to Sir Thomas More. This was instrumental in causing the death of the Reformer. More issued a refutation of his arguments, to which he replied in an able treatise, though written in strict confinement. Thus Fryth was the "first who publicly advocated in England the doctrines of Zwingle respecting the sacrament."

His imprisonment in the Tower terminated by an order to the bishops to examine him. Foxe says: "That there should be no concourse of citizens at

the said examination, my lord of Canterbury removed to Croydon. A gentleman and a porter were sent to bring Fryth to the bishops. The heart of the former was moved to think of the end that awaited the prisoner, and the gentleman exhorted him to consider that he had but a short time to live unless he should somewhat relent, that his singular gifts and rare knowledge of the Scriptures ought not to perish so soon, that his wife, children, and friends should not be deprived of their companion, guide, and brother, that his youth, learning, and eloquence prophesied for him a brilliant future, and that by relenting a little he would prolong his life, and when opportunity afforded, he might further serve his cause. Fryth did not waver under this seemingly discreet advice, but thanking the gentleman for his good-will and counsel, assured him that his conscience would not permit him to do otherwise than to state his belief when questioned thereof, even though it should cause him to lose twenty lives, did he have so many. He further stated that the bishops could not condemn him without condemning St. Augustine and the greater part of the ancient writers. The gentleman's reply to this contains a significant fact seldom expressed more forcibly. He said, "You say well, if you might be indifferently heard. But I much doubt thereof, for our Master, Christ, was not indifferently heard, nor should be, as I think, if he were now present again in the world, especially in this your opinion, the same being so odious unto the world, and we so far off from the true knowledge thereof." Is not the truth of God for the present time "odious unto the world" to that extent that, even if Christ were here to proclaim it, he would not be "indifferently heard" by the masses?

Seeing Fryth's determination to remain firm, the gentleman offered him an opportunity to escape as they were passing through a great woods, and promised him that search should be made for him in an opposite direction to that he should take. Fryth did not accede to this plan, giving as a reason that, "being taken by the higher power, and as it were, by Almighty God's permission and providence delivered into the hands of the bishops, only for religion and doctrine's sake, such as in conscience and under pain of damnation I am bound to maintain and defend: if I should now start aside and run away, I should run from my God, and from the testimony of his Holy Word, worthy then of a thousand helms."

"And so with a cheerful and merry countenance he went with them, spending the time with pleasant and godly communications until they came to Croydon." When brought before the bishops, he readily answered all objections. From Croydon he was taken to London, where "before the bishops of London, Winchester, and Chichester in the consistory of St. Paul's Church, most plainly and sincerely he confessed his doctrine and faith in this weighty matter."

Sentence was passed against him, and he was confined in Newgate, "laden with bolts and irons as many as he could bear, and his neck with a collar of iron made fast to a post, so that he could neither stand upright nor stoop down; yet was he there continually occupied in writing, namely, with a candle, both day and night, for there came no other light into that place." He remained in this place several days, and on July 4, 1533, was burned at Smithfield.

A young apprentice named Andrew Hewitt, was burned at the same time for the same belief. Foxe describes their death as follows: "When they were at the stake, Doctor Cook, a priest in London, openly admonished the people that they should in nowise pray for them—no more than they would do for a dog. At which words Fryth, smiling, desired the Lord to forgive them. The wind made his death somewhat the longer, which bore away the flame from him unto his fellow that was burning with him; but he had established his mind with such patience, God giving him strength, that, even as though he had felt no pain in that long torment, he seemed rather to rejoice for his fellow than to be careful for himself." J. T.

### REPORT OF BRITISH TRACT SOCIETY.

THE first quarterly meeting of this Society was held at Grimsby May 2, 1886. Three ministers and several canvassers and colporteurs were present, besides a goodly number of members.

After the reading of the minutes of the organization of the Society in January, the report of the districts was called for and read. The reports of the two districts were compared one with the

other, and with the previous quarter, creating a manifest interest in the meeting. General remarks were made by the President, Pastor Lane, and others, and Pastor J. H. Durland gave an account of the organization of the local society at Risely, which will report for the first time next quarter.

In the afternoon a second meeting was held, at which was read the general summary of work for the quarter, showing a large increase of work performed over any previous quarter, for which all seemed very grateful. It was also decided at this meeting to commence ship missionary work in London soon.

The report for the quarter just ended is as follows, a good part of which is the result of the work of the canvassers and colporteurs:—

No. of members,	40	
“ reports returned,	23	
“ members added,	9	
“ missionary visits,	3,541	
“ letters written,	398	
“ Bible Readings held,	135	
“ ships visited,	2,020	
“ Present Truths taken in clubs,	823	
“ “ “ subscriptions obtained,	214	
“ “ “ sold,	12,644	
“ “ periodicals distributed,	7,419	
<b>Total,</b>		<b>20,063</b>
“ “ pp. of tracts and pamphlets sold,	123,021	
“ “ “ “ “ loaned,	4,506	
“ “ “ “ “ given,	32,278	
<b>Total,</b>		<b>159,805</b>
Rec'd on membership and donations,	£ 4 10 11	
“ Present Truth sales and sub's,	41 19 10	
“ book sales,	81 7 0	
<b>Total,</b>		<b>£127 17 9</b>

MRS. S. H. LANE, Sec.

## 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 SABBATH DAY—DEFINITE OR INDEFINITE ?

IS ANY DAY OF THE WEEK ALL THAT THE SABBATH LAW REQUIRES ?

1. WHAT does the fourth commandment require ?  
Ex. 20: 8: “Remember the Sabbath day to keep it holy.”
2. What does Sabbath day mean ?  
“Sabbath” means “rest;” “Sabbath day” means “rest day.”
3. Which day is the Sabbath ?  
Ex. 20: 10: “The seventh day is the Sabbath.”
4. Whose Sabbath, or rest-day, is it ?  
Ex. 20: 10: “The seventh day is the Sabbath of the Lord thy God.”
5. What made the seventh day God's Sabbath, or rest ?  
Gen. 2: 2: “He rested on the seventh day.”
6. Why did God give the Sabbath ?  
Ex. 20: 11: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day, and hallowed it.”
7. Could any of the days in which the Lord worked be his rest day ?  
Certainly not. The days he worked are called the “six working days.” See Eze. 46: 1.
8. How many days did God bless and sanctify ?  
Gen. 2: 3: “And God blessed the seventh day, and sanctified it.”
9. Why did he sanctify, or set apart, the seventh day ?  
Gen. 2: 3: “Because that in it he had rested from all his work.”
10. When Israel had manna in the desert, when could they gather it, and when could they not gather it ?  
Ex. 16: 26: “Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.”
11. If a man had chosen any one of the first six days, what would he have had to eat on his Sabbath ?  
Ex. 16: 19, 20: “And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank.”
12. If he had decided to gather on Saturday to last over Sunday, how would he have fared ?  
Ex. 16: 27: “Then went out some of the people on the seventh day for to gather, and they found none.”
13. If he would not fast on each Sabbath, what must he do ?  
Ex. 16: 22-24: Gather twice as much on the sixth day, prepare it by baking or boiling, thus it would keep over the Sabbath.
14. Did the disciples observe the Sabbath ?  
Luke 23: 56: “And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment.”

15. What was the next day of the week after the Sabbath, kept by the disciples ?

Luke 24: 1: “Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices they had prepared.”

16. What day of the week comes just before the first ?

The seventh day. See Mark 16: 1, 2.

17. Was there any Sabbath in the week on which Paul did not preach ?

Acts 18: 4: “And he reasoned in the synagogue every Sabbath.”

18. What is commanded concerning the Sabbath ?

Ex. 20: 8: “Remember the Sabbath day to KEEP IT HOLY.”

19. Can we keep holy a day that has not already been made holy ?

20. Who has made holy the seventh-day Sabbath ?  
Ex. 20: 11: “The Lord blessed the Sabbath day and HALLOWED IT.”

21. When the laws of nations are contrary to the law of God, which ought we to obey ?

Acts 5: 29: “We ought to obey God rather than men.”

## Interesting Items.

- Cholera has broken out at Venice and Vicenza.
- Twenty-six thousand tailors are on strike in Chicago.
- The funeral of Lord Redesdale took place at Batsford May 6.
- The International Art Exhibition in Berlin is to open on Sunday, the 23d instant.
- Sir Edward Thornton, the British Ambassador at Constantinople, was thrown from his horse and fractured his collar-bone.
- Dr. Moorhouse, late Bishop of Melbourne, was formally confirmed at the church of St. James, Piccadilly, as Bishop of Manchester.
- Mr. Godfrey has been awarded the contract for building a cast-iron bridge across the Thames at Battersea. The cost will be £130,000.
- Marriages may now be celebrated in church or elsewhere at any time from eight o'clock in the morning to three o'clock in the afternoon.
- Mirza Riza Khan presented his credentials to Emperor William on May 7, as the first representative of the Shah of Persia at the German Court.
- The Russian paper *Novosti* pretends that a war between Russia and China is inevitable, on account of the pretensions of China respecting the frontier.
- Sir Joseph Pease's motion for the abolition of capital punishment was rejected by the House of Commons, May 11, by 117 votes against 62—a majority of 55.
- In order to assist the Danish farmers, the King has authorized the Agricultural Bank to advance to them 5,000,000 kroner on loan, on very favourable conditions.
- Herr Most has been arrested in New York. In his room was found a rifle, a policeman's truncheon, an empty bomb, and a few books on the manufacture and use of dynamite.
- The Vatican has addressed instructions to the Italian Bishops directing them to exhort all Catholics to abstain entirely from the forthcoming Parliamentary elections.
- In the parish of St. Peter, Cornhill, where the rector receives £2,300 a year, there is only one bona fide resident ratepayer, and he is not a member of the Church of England.
- The Edinburgh International Exhibition was opened on May 6. The ceremony was performed by Prince Albert Victor. The number of visitors was estimated at upwards of 40,000.
- Wednesday, May 12, was a special holiday in Liverpool, on the occasion of the visit of the Queen, who opened the “Ships” May 11, at which occasion the Mayor was knighted.
- A line of demarcation defining the British and German spheres of action in the Western Pacific was agreed upon on the 6th ult. between Sir E. Malet and Count Herbert Bismarck.
- The ravages of the sea on the Kentish coast between Reculvers and Ramsgate are becoming serious. Footpaths and carriage roads have been stopped by rapid encroachments.
- It is suggested that a farthing stamp be issued for newspaper postage and for a local service of letters, and a petition will be presented to Parliament to bring about this desirable object.
- A collection was recently taken in the churches and chapels of Shipley, Yorkshire, to defray the expenses of sending to M. Pasteur two girls and a boy who had been bitten by a mad dog.
- Sixty acres of the Chinese quarter in Honolulu have been destroyed by fire. Eight thousand persons have been rendered homeless by the catastrophe, and the loss is estimated at \$1,500,000.
- A “Grand Central Ladies' Committee” will shortly be formed whose members will assist shipwrecked mariners, and urge upon Parliament such reforms as they think necessary to lessen the loss of life at sea.
- A plot had been arranged for a general use of dynamite in Chicago, on May 4, but its full execution was prevented by the promptness of the police. Every person heard to utter anarchist sentiments is put under arrest.
- The Governor-General of Canada has forwarded to the English Government Captain Polliser's proposal to organize with colonial instructors a cheap and simple system of teaching the youth and working classes in England the method of starting farms in the colonies.
- The Chicago anarchists during the riots raided a chemist's shop and drank some of the liquors on the shelves, taking them to be spirits. A large number were poisoned by colchicum and other tinctures, eight having since died in great agony, while several others are expected to die.
- The annual meeting of the British and Foreign Bible Society took place at Exeter Hall, May 5. During the last year 2,192,819 copies have been issued from the depot in London, and 1,931,085 from depots abroad. The total issues of the society from its commencement amount to 108,320,869 copies.
- In the Canadian House of Commons, May 7, the debate took place on the motion respecting Mr. Gladstone's Home Rule proposals. A resolution was passed, after a long debate, expressing the hope that some measure will be adopted, satisfactory to the people of Ireland and preserving the integrity of the Empire and the rights and status of the minority.

—Travellers in France are officially warned that the following acts are made offences punishable by fine and imprisonment: Making sketches, drawings, or plans, in the vicinity of a fortress or naval station, scaling palisades, entering military enclosures, and mounting earthworks or parapets, also the asking of any questions upon any points concerning the State defences.

—Serious riots have broken out in Chicago. On May 4 a dynamite bomb was thrown among the police, killing five of them. They replied with their revolvers, and the crowd also fired. The number of police killed and wounded is stated to be forty-six, and of rioters and citizens thirty-eight. At Milwaukee a mob of three hundred labourers, mostly Poles, who refused to disperse, were fired upon by the militia, and five were killed, many being wounded.

—At the annual meeting of the London Society for promoting Christianity amongst the Jews the secretary reported that the society employed 141 agents, consisting of 25 ordained missionaries, 25 lay and medical missionaries, 44 school teachers, 47 Scripture readers and colporteurs; 90 of these are Christian Israelites. The stations numbered 35; viz. 4 in England, 21 upon the Continent, 6 in Asia, and 4 in Africa. There are now 3,000 Christian Israelites in the United Kingdom, and also 100 ordained clergymen.

—The Queen opened the Colonial and Indian Exhibition at South Kensington on May 4 under the most auspicious circumstances. The National Anthem was sung (the second verse in Sanscrit), and an Ode, written specially for the occasion by Lord Tennyson, and set to music by Sir Arthur Sullivan. Every quarter of the world is represented, viz., Dominion of Canada, New South Wales, Victoria, South Australia, Queensland, Western Australia, New Zealand, Fiji, Cape of Good Hope, Natal, St. Helena, Ceylon, Mauritius, Straits Settlements, Hong Kong, British North Borneo, British Guiana, West Indies, British Honduras, West African Colonies, Malta, Cyprus, Falkland Islands, and Indian Empire.

## Publication List.

### SABBATH TRACTS.

Assorted Package No. 1. Price, 5d.

Which Day do You Keep, and Why—Who Changed the Sabbath—The Sabbath in the New Testament—Elihu on the Sabbath—God's Memorial—Sunday not the Sabbath—Why not Found out Before—One Hundred Bible Facts about the Sabbath.

Assorted Package No. 2. Price, 1s.

This package contains all the tracts in package No. 1, and the following in addition:—  
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- Eleven Sermons on the Sabbath and Law. By J. N. Andrews..... 226 pp. 1s.
- The Truth Found. The Nature and Obligation of the Sabbath. By J. H. Waggoner..... 64 pp. 5d.
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- Vindication of the True Sabbath. By J. W. Morton, formerly Missionary of the Reformed Presbyterian Church to Hayti..... 68 pp. 5d.
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- The Morality of the Sabbath. By D. M. Canright..... 8d.

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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, MAY 20, 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.

**Encouraging.**—We are in receipt of several copies of different dates of the (Albany, N. Y.) *Argus*, one of the oldest and most influential newspapers of the "Empire State" capital, containing ably written articles on Seventh-day Adventists and their work. We are grateful to our transatlantic friends for the many favours of this nature. All are appreciated if all are not mentioned. It is encouraging that so many openings are provided and that the secular press is so willing to assist in the promulgation of the truth. Will the many among us who are able to write candid, readable articles fill these openings? Forty years ago Seventh-day Adventists were not known outside of one or two States. Now they are in nearly every country in the world, and their publications are well known in many of earth's largest seaports. We thank God and take courage. The work is His work.

**Our General Meeting.**—A general meeting in the interests of the Mission was held at this Office May 1-3. It seemed good to meet so many of our colporteurs and mission labourers once more, and to hear them recount their experiences and encouragements while labouring for the Master. We were also rejoiced to see new ones entering the work. We had the pleasure of welcoming among us Bro. J. Marshall, an old labourer in the cause of purity and reform, and who learned the Sabbath truth some three years since by his study of the Word of truth and by reading. This was his first meeting among us, and we trust will not be his last. Pastors S. H. Lane and J. H. Durland were also present. But three sermons were preached. The first, Sabbath evening, was by Mr. Durland from Dan. 2: 44, in which the glorious everlasting kingdom of Christ was set before us. Sabbath Mr. Lane addressed those present, basing his interesting remarks on Eccl. 11: 1-6. The labourers were exhorted to become faithful sowers, trusting in Him who giveth the increase. Sunday evening Mr. Durland again addressed an overcrowded room from John 8: 12 in connection with Matt. 5: 14-16. The necessity of connection with Christ, if we would be light-bearers, was clearly and forcibly set forth. But all the good things were not said in the sermons. The social and conference meetings were excellent. The exhortations to faithfulness, sacrifice, and economy were instructions which our labourers need ever to bear in mind. The resolutions which were passed in regard to study, and to the improvement of time will be of help to our colporteurs if faithfully lived out, in connection with constant and close relation with God. The missionary work is noticed in another column. Sunday afternoon, after brief remarks on baptism by Mr. Durland, three were baptized by him, uniting with the Grimsby church. The right hand of fellowship was given by the church in the evening, and was an affecting occasion. We praise the Lord for his goodness and his truth.

**Rebellion in the Army.**—A very serious split, or rebellion, has occurred in the Salvation Army. "Commissioner" Corbridge and "Colonel" Day, who have had long connection with the southern division, have had their commissions withdrawn, whereupon the whole of the southern division have resigned and have decided to organize a new movement, called the Rescue and Evangelization Mission. Copyright of certain publications and the sale of the *War Cry*, hymn-books, badges, jerseys, etc., Sundays, were among the chief causes of the split. "General" Booth will find that it is impossible to carry out imperial or military rule without imperial or military means to enforce the laws which he has seen fit to impose. But these splits are to be expected. They are perhaps no evidence one way or the other, considered by themselves. Such have occurred through all the past in the church of

God. But the very system of the "Army" is anomalous and unscriptural. It is not God's way. It is a strenuous (no doubt earnest) endeavour to make up by blare of trumpet and noise of drum, by outward display, by the plentiful use of strong expressions, by constant association with all these, what has been lost by failing to walk in the light of God's Word. Real power in God comes not that way. It comes by humility, repentance, faith, and obedience. There is no other way.

**"Saved," "Gloriously Saved," "Saved to the Uttermost."**—These and kindred expressions are often heard in many of the revival meetings of the present day. They are often the results of highly wrought emotions, based almost entirely on feeling. There is a sense in which justified persons are now saved, but it is a limited and conditional one. "By which also ye are saved, if ye keep in memory what I have preached unto you," says the apostle in 1 Cor. 15: 2. In another place we are told to "work out your own salvation with fear and trembling." In Eph. 2: 5 the apostle writes, "By grace are ye saved through faith." But this is not a complete present salvation to the child of God; for he is "kept by the power of God through faith unto salvation ready to be revealed in the last time," at the appearing of Christ. 1 Pet. 1: 5-7. It is also said (Rom. 8: 24) that "we are saved by hope;" but hope is wrought by experience, trial, or probation (Rom. 5: 4). This is the "one hope," "the hope of eternal life" (Titus 3: 7), "the hope of Israel" (Acts 28: 20), "the hope and the resurrection of the dead" (Acts 23: 6), "the hope of the gospel" (Col. 1: 23), "the hope of glory" (verse 27), "that blessed hope" (Titus 2: 13)—the cherishing of which leads to purity of life (1 John 3: 2, 3), the fruition of which centres in the second coming of our Lord Jesus Christ, who will then bestow upon his faithful eternal life, glory, and salvation.

THUS we see a reason for the distinction between the helmet which Inspiration places upon the head of our triumphant Captain and that worn by his militant followers. His helmet is the "helmet of salvation" (Isa. 59: 17); salvation is his in possession—his to hold, his to give. But the helmet of his followers is the "hope of salvation." (1 Thess. 5: 8). Now, if salvation is a matter of hope, it is not a matter of possession; for "hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Rom. 8: 24.

AGAIN: "The hope of salvation" is not located over the seat of the emotions and feelings and affections,—the heart. The breastplate of faith and love, or, as expressed in Eph. 6, the breastplate of righteousness and shield of faith, protect the heart; but the "hope of salvation" covers the seat of intellect—the brain. Does not Inspiration design to teach us by this that the hope of the Christian should be an intelligent hope? It is not based on feeling, or emotion. There are times when through illness, disease, or various physical conditions, feeling is gone, emotion is dead, and the hopes based on such foundations, perish like rushes without water. But an intelligent hope trusts God, feeling or no feeling. Storms may beat, tempests may rage, but he who possesses this hope can wait God's time. He knows that he has done all on his part—repented of his sins, turned from transgression, lifted the known crosses, and the precious, golden promises of salvation through Christ are his. Darkness may come, but the Lord rides in darkness. Feeling departs, but, the conditions being fulfilled, the promises read just the same. Men may prove false, but the "foundation of God standeth sure." Such a hope animates, cheers, strengthens, purifies. It is based on the sure Word of God. A vain hope is that however, which is based on a transient feeling or emotion. Its foundation is humanity. "I feel that I am saved," is like using a buoy for an anchor. But that hope which rests upon God's promises, and is ours because we have performed all known conditions required of us, is an "anchor to the soul both sure and steadfast."

**A Bit of Popery.**—In the report of the twenty-seventh annual meeting of the English Church Union, as given in the *C. U. Gazette* of May 7, it is stated that "in accordance with a suggestion of the council unanimously agreed to at the annual session in June last year, a solemn *Requiem* was sung on the eve of

St. Andrew last, at St. Mary Magdalene's, Munster-square, for all members of the Union departed this life, and specially those who had died within the last eighteen months." These principles of Popery are fast increasing in the Anglican church. But after all this is no worse than some of the other doctrines held by nearly all Christendom, received from the same source, as for instance, the doctrine of the immortality of the soul, upon which purgatory and prayers for the dead are founded.

**Forgiveness Conditional.**—With some, forgiveness is virtually a license to continue in sin, and justification brings one into that condition where any sin he may commit is not imputed to him. But such views are not only erroneous but harmful. Forgiveness is not an indulgence. It has reference only to past sins. It makes no provision for the future. Through repentance toward God and faith in Christ we are forgiven—justified—for the sins of the past (Rom. 3: 25) "through the forbearance of God;" and remission of sin is based on the condition that the one who has been forgiven prove faithful to God. This is plainly taught in the parable of the unmerciful servant (Matt. 18: 23-35), who, although himself forgiven a great debt, would not forgive his fellow-servant a trifling amount. The result was that his own forgiven debt came back upon him. He had forfeited the conditions, had failed of true repentance, and, therefore, he must bear the sin which had once been forgiven him. Thus it will be with those who fail to fulfill the conditions upon which God remits sin. Says the Psalmist, "But there is forgiveness with Thee, that thou mayest be feared." Ps. 130: 4. It is the fear of sinning against God.

**Universal Eternal Salvation Contrary to the Bible.**—While there are many texts which prove the above, we cite but two. 1. In Matt. 26: 24 our Lord declares of his betrayer, "It had been good for that man if he had not been born." Now if Judas Iscariot were to suffer untold and incomprehensible torment for millions of ages, yet if he were to be saved therefrom, and bliss bestowed upon him, it would be good for him that he had been born. The first moment that he would enter upon that state of never-ending bliss would compensate for all the miseries of the past, for he would know that that moment was but the beginning of a happiness which would never end. However great the misery endured or the torment suffered, it is good for that individual to live who is sometime—however far distant—to be given eternal life and immortal glory. Judas therefore is an exception, and it follows that absolutely universal salvation is not true. 2. It is declared that, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. The "abiding" of God's wrath is most certainly against a future condition of never-ending bliss to all.

**The Wages of Sin.**—"The wages of sin is death," declares the apostle in Rom. 6: 23. That cannot mean endless torment, for endless torment implies endless life, or existence. An ever-burning hell will not always exist; for there is coming a time when all the universe will praise God (Rev. 5: 13),—when there shall be no more pain nor death (Rev. 21: 4), when there shall be no more curse (Rev. 22: 3). "Death," the wages of sin, must mean just what the word implies, "cessation of life;" and the punishment of the wicked is completed when they cease to exist. This is evident from another consideration. Inspiration declares that God will reward every one according to his works. But if endless misery is the doom of the wicked, it can never be executed, the sentence can never be carried out; for after billions of ages have rolled their round, an endlessness of cycles still lies before, and the words of the Bible are proved untrue, impossible of fulfillment. But God's plan is not thus inconsistent. Life, endless life, will be given to the faithful, and death, endless death, will be the doom of the impenitent and unfaithful. The first—the life—will never cease; the second—the death—will know no resurrection. God's universe will again be clean, his works "very good," and Christ our King will reign forever.